

THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS, THE CHRIST.  
AS COVENANTED IN  
THE OLD TESTAMENT,  
AND PRESENTED IN  
THE NEW TESTAMENT.

BY  
REV. GEO. N. H. PETERS, A.M.

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“Buy the truth and sell it not; also wisdom, and instruction, and understanding.”—Prov. 23:23.  
“The secret of the Lord is with them that fear Him; and He will show them His covenant.”—Ps

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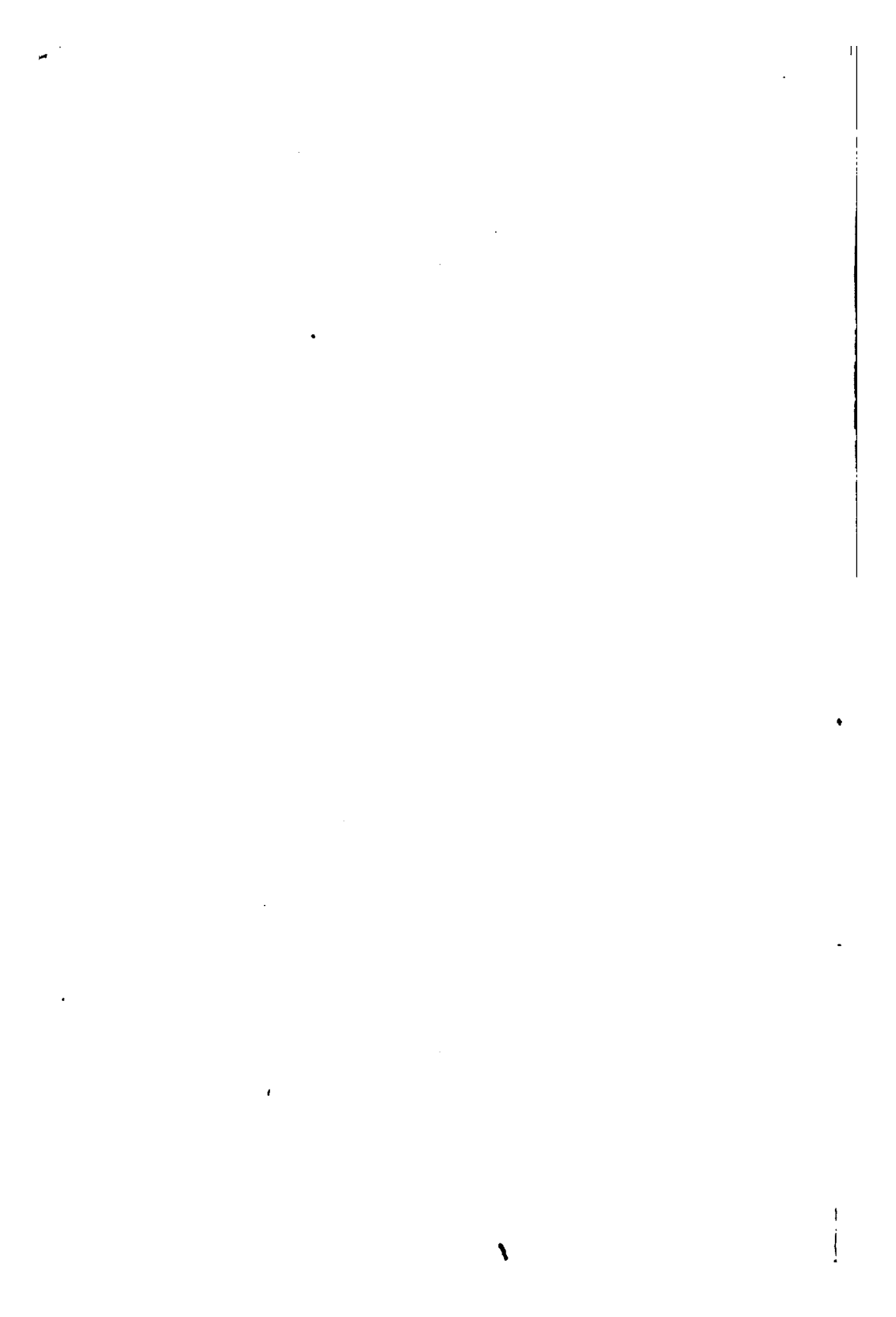


TO  
MY WIFE  
THIS VOLUME IS MOST AFFECTIONATELY  
**Dedicated.**

MY DEAR WIFE: *Be not surprised when you see this Dedication—this token of my high esteem. You, above all others, deserve this mark of heartfelt regard. When often discouraged in my labors, you sustained me with your affection; when bowed down under the attacks of bigotry, your love rained me up; when sorely depressed by the neglect of others, your sympathetic attention revived me. You have ever taken a deep and abiding interest in my work. Surely, in view of your faithfulness to me and the communion of a common faith in the doctrines following, it is proper for me to express the constant desire, that you may abundantly realize, in a future happy experience, the blessings of the Kingdom here delineated.*

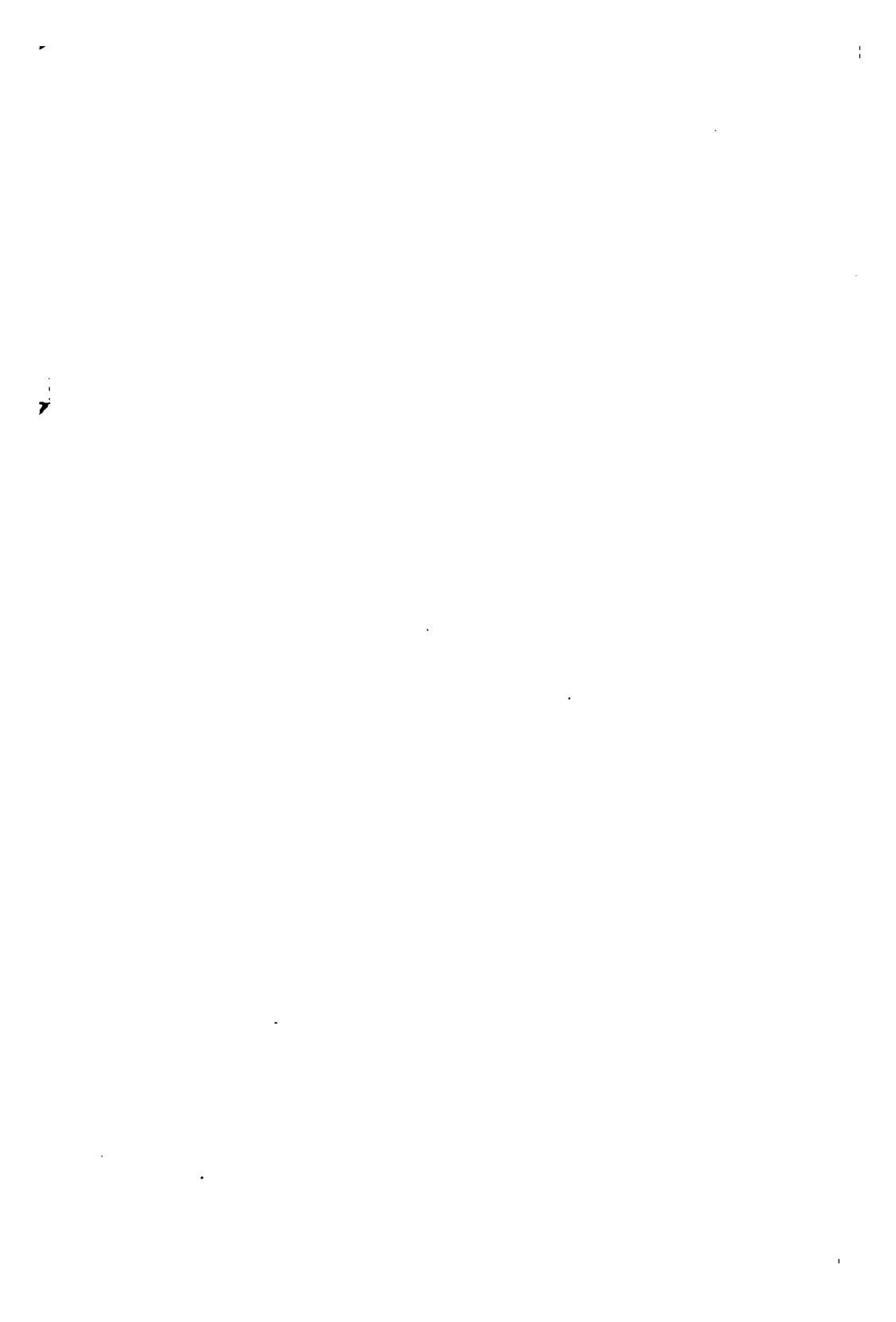
THAT YOU, WHO HAVE LIVED SO MUCH IN MY HEART,  
*May enjoy the privileges of "the first-born," and thus reign with Christ; that our relationship here may qualify us the more for the fruition of each other's society in the predicted Theocracy of our Lord Jesus, the Christ, is the ardent prayer of your devoted*

**HUSBAND.**



“There is no safe certaintie but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess; according to this I will live, and for this I will not only willingly, but even gladly, loose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe it or no, and secure it never so incomprehensible to humane reason, I will subscribe it hand and heart, as knowing no demostration can be stronger than this, God hath said so, therefore it is true. In other things I will take no man's libertie of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the lesse for differing in opinion with me. And what measure I meet to others I expect from them againe. I am fully assured that God does not, and therefore that men out not to require any more of any man, than this: to believe the Scripture to be God's Word, to endeavor to finde the true sense of it, and to live according to it.”—CHILLINGWORTH.

“That portion of Heavenly Wisdom which, under such circumstances, subsides and is cherished, will be just the first articles of belief,—the Saving Rudiments of Spiritual Life. Of these the Head of the Church himself takes care, lest faith should utterly disappear from the earth. But beside the inestimable jewel of elementary knowledge—the price of which can never be told—does there not rest within the folds of the Inspired Book an inexhaustible store, which the industry of man, piously directed, ought to elicit; but which if men neglect it, the Lord will not force upon their notice? It is this hidden treasure which should animate the ambition of vigorous and devout minds. From such at second hand the body of the faithful are to receive it, if at all; and if not so obtained for them and dealt out by their teachers, nothing will be more meager, unfixed, almost infantile, than the faith of Christians.”—ISAAC TAYLOR.



## TABLE OF CONTENTS.

---

INTRODUCTION.....	13
PROPOSITION 1.—The Kingdom of God is a subject of vital importance.....	29
PROP. 2.—The establishment of this Kingdom was determined before, and designed or prepared from, the foundation of the world.....	34
PROP. 3.—The meanings usually given to this Kingdom indicate that the most vague, indefinite notions concerning it exist in the minds of many.....	39
PROP. 4.—The literal, grammatical interpretation of the Scriptures must (connected with the figurative, topical, or rhetorical) be observed in order to obtain a correct understanding of the Kingdom.....	47
PROP. 5.—The doctrine of the Kingdom is based on the inspiration of the Word of God.....	68
PROP. 6.—The Kingdom of God is intimately connected with the Supernatural.....	80
PROP. 7.—The Kingdom being a manifestation of the Supernatural, miracles are connected with it.....	88
PROP. 8.—The doctrine of the Kingdom presupposes that of sin, the apostasy of man.....	102
PROP. 9.—The nature of, and the things pertaining to, the Kingdom can only be ascertained within the limits of Scripture.....	110
PROP. 10.—This Kingdom should be studied in the light of the Holy Scriptures, and not merely in that of Creeds, Confessions, Formulas of Doctrine, etc.....	122
PROP. 11.—The mysteries of the Kingdom were given to the apostles.....	141
PROP. 12.—There is some mystery yet connected with the things of the Kingdom...	144
PROP. 13.—Some things pertaining to the Kingdom intentionally revealed somewhat obscurely.....	148
PROP. 14.—Some things pertaining to the Kingdom not so easily comprehended as many suppose.....	151
PROP. 15.—The doctrine of the Kingdom can become better understood and appreciated.....	154
PROP. 16.—This Kingdom cannot be properly comprehended without acknowledging an intimate and internal connection existing between the Old and New Testaments.....	157

PROP. 17.—Without study of the prophecies no adequate idea can be obtained of the Kingdom .....	163
PROP. 18.—The prophecies relating to the establishment of the Kingdom of God are both conditioned and unconditioned.....	176
PROP. 19.—The New Testament begins the announcement of the Kingdom in terms expressive of its being previously well known.....	181
PROP. 20.—To comprehend the subject of the Kingdom it is necessary to notice the belief and expectations of the more pious portion of the Jews.....	183
PROP. 21.—The prophecies of the Kingdom interpreted literally sustain the expectations and hopes of the pious Jews.....	190
PROP. 22.—John the Baptist, Jesus, and the disciples employed the phrases "Kingdom of Heaven," "Kingdom of God," etc., in accordance with the usage of the Jews.....	195
PROP. 23.—There must be some substantial reason why the phrases "Kingdom of God," etc., were thus adopted.....	198
PROP. 24.—The Kingdom is offered to an elect nation, viz., the Jewish nation....	207
PROP. 25.—The Theocracy was an earnest, introductory, or initiatory form of this Kingdom .....	216
PROP. 26.—The Theocracy thus instituted would have been permanently established if the people, in their national capacity, had been faithful in obedience.....	222
PROP. 27.—The demand of the nation for an earthly king was a virtual abandonment of the Theocratic Kingdom by the nation.....	226
PROP. 28.—God makes the Jewish king subordinate to His own Theocracy.....	228
PROP. 29.—This Theocracy, or Kingdom, is exclusively given to the natural descendants of Abraham, in their corporate capacity.....	230
PROP. 30.—The prophets, however, without specifying the manner of introduction, predict that the Gentiles shall participate in the blessings of the Theocracy or Kingdom .....	232
PROP. 31.—This Theocracy was identified with the Davidic Kingdom.....	234
PROP. 32.—This Theocratic Kingdom, thus incorporated with the Davidic, is removed when the Davidic is overthrown.....	237
PROP. 33.—The prophets, some even before the captivity, foreseeing the overthrow of the Kingdom, both foretell its downfall and its final restoration.....	240
PROP. 34.—The prophets describe this restored Kingdom, its extension, glory, etc., without distinguishing between the First and Second Advents.....	242
PROP. 35.—The prophets describe but one Kingdom.....	245
PROP. 36.—The prophets, with one voice, describe this one Kingdom, thus restored, in terms expressive of the most glorious additions.....	248
PROP. 37.—The Kingdom thus predicted and promised was not in existence when the forerunner of Jesus appeared.....	250
PROP. 38.—John the Baptist preached that this Kingdom, predicted by the prophets, was "nigh at hand".....	253

PROP. 39.—John the Baptist was not ignorant of the Kingdom that he preached...	256
PROP. 40.—The hearers of John believed that he preached to them the Kingdom predicted by the prophets, and in the sense held by themselves.....	260
PROP. 41.—The Kingdom was not established under John's ministry.....	262
PROP. 42.—Jesus Christ in His early ministry preached that the Kingdom was "nigh at hand".....	266
PROP. 43.—The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom.....	274
PROP. 44.—The preaching of the Kingdom, being in accordance with that of the predicted Kingdom, raised no controversy between the Jews and Jesus, or between the Jews and His disciples and apostles.....	280
PROP. 45.—The phrases "Kingdom of Heaven," "Kingdom of God," "Kingdom of Christ," etc., denote the same Kingdom.....	283
PROP. 46.—The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic covenants.....	285
PROP. 47.—The Jews had the strongest possible assurances given to them that the Kingdom based on these covenants would be realized.....	287
PROP. 48.—The Kingdom being based on the covenants, the covenants must be carefully examined, and (Prop. 4) the literal language of the same must be maintained.....	290
PROP. 49.—The covenants being, in Revelation, the foundation of the Kingdom, must first be received and appreciated.....	293
PROP. 50.—This Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we live.....	320
PROP. 51.—The relation that the Kingdom sustains to "the covenants of promise" enables us to appreciate the prophecies pertaining to the Kingdom.....	337
PROP. 52.—The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled....	342
PROP. 53.—The genealogies of our Lord form an important link in the comprehension of the Kingdom.....	352
PROP. 54.—The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation.....	356
PROP. 55.—It was necessary that Jesus and His disciples should, at first, preach the Kingdom as nigh to the Jewish nation.....	362
PROP. 56.—The Kingdom was not established during the ministry of "the Christ".....	366
PROP. 57.—This Kingdom was offered to the Jewish nation, but the nation rejected it.....	375
PROP. 58.—Jesus, toward the close of His ministry, preached that the Kingdom was not nigh.....	379
PROP. 59.—This Kingdom of God offered to the Jewish elect nation, lest the purpose of God fail, is to be given to others who are adopted.....	386
PROP. 60.—This Kingdom of God is given, not to nations, but to one nation.....	392

PROP. 61.—The Kingdom which by promise exclusively belonged to the Jewish nation, the rightful seed of Abraham, was now to be given to an engrafted people.	396
PROP. 62.—This people, to whom the Kingdom is to be given, gathered out of the nations, becomes the elect nation.....	401
PROP. 63.—The present elect, to whom the Kingdom will be given, is the continuation of the previous election chiefly in another engrafted people.....	404
PROP. 64.—The Kingdom being given to the elect only, any adoption into that elect portion must be revealed by express Divine Revelation.....	408
PROP. 65.—Before this Kingdom can be given to this elect people, they must first be gathered out.....	412
PROP. 66.—The Kingdom that was nigh at one time (viz., at the First Advent) to the Jewish nation is now removed to the close of its tribulation, and of the times of the Gentiles.....	419
PROP. 67.—The Kingdom could not, therefore, have been set up at that time, viz., at the First Advent.....	421
PROP. 68.—This Kingdom is then essentially a Jewish Kingdom.....	424
PROP. 69.—The death of Jesus did not remove the notion entertained by the disciples and apostles concerning the Kingdom.....	429
PROP. 70.—The apostles, after Christ's ascension, did not preach, either to Jews or Gentiles, that the Kingdom was established.....	433
PROP. 71.—The language of the apostles confirmed the Jews in their messianic hopes of the Kingdom.....	445
PROP. 72.—The doctrine of the Kingdom, as preached by the apostles, was revived by the early Church.....	449
PROP. 73.—The doctrine of the Kingdom preached by the apostles and elders raised up no controversy with the Jews.....	467
PROP. 74.—The belief in the speedy Advent of Christ, entertained both by the apostles and the churches under them, indicates what Kingdom was believed in and taught by the first Christians.....	470
PROP. 75.—The doctrine of the Kingdom, as held by the churches established by the apostles, was perpetuated.....	480
PROP. 76.—The doctrine of the Kingdom was changed under the Gnostic and Alexandrian influence.....	499
PROP. 77.—The doctrine of the Kingdom, as held by the early Church, was finally almost exterminated under the teaching and power of the Papacy.....	513
PROP. 78.—The early Church doctrine was revived after the Reformation.....	524
PROP. 79.—The Kingdom of God, promised by covenant and prophets, is to be distinguished from the general and universal sovereignty of God.....	556
PROP. 80.—This Kingdom of covenant, promise, and prediction is to be distinguished from the sovereignty which Jesus exercises in virtue of His Divine nature.....	559
PROP. 81.—This Kingdom, as covenanted, belongs to Jesus, as "the Son of Man".....	565
PROP. 82.—This Kingdom is a complete restoration, in the person of the Second Adam or Man, of the dominion lost by the First Adam or Man.....	572



PROP. 83.—This Kingdom is given to “the Son of Man” by God, the Father. . . . . 577

PROP. 84.—As this Kingdom is specially given to “the Son of Man” as the result of His obedience, sufferings, and death, it must be something different from His Divine nature, or from “piety,” “religion,” “God’s reign in the heart,” etc. . . . . 582

PROP. 85.—Neither Abraham nor his engrafted seed have as yet inherited the Kingdom; hence the Kingdom must be something different from “piety,” “religion,” “God’s reign in the heart,” etc. . . . . 585

PROP. 86.—The object or design of this dispensation is to gather out these elect to whom, as heirs with Abraham and his seed Christ, this Kingdom is to be given. . . . . 586

PROP. 87.—The postponement of the Kingdom is the key to the understanding of the meaning of this dispensation. . . . . 590

PROP. 88.—The Church is then a preparatory stage for this Kingdom. . . . . 592

PROP. 89.—Christ, in view of this future Kingdom, sustains a peculiar relationship to the Church. . . . . 596

PROP. 90.—Members of the Church who are faithful are promised this Kingdom. . . . . 600

PROP. 91.—The Kingdom of God is not the Jewish Church. . . . . 604

PROP. 92.—This Kingdom is not what some call, “the Gospel Kingdom” . . . . . 607

PROP. 93.—The covenanted Kingdom is not the Christian Church. . . . . 609

PROP. 94.—The overlooking of the postponement of this Kingdom is a fundamental mistake and fruitful source of error in many systems of Theology. . . . . 621

PROP. 95.—If the Church is the Kingdom, then the terms “Church” and “Kingdom” should be synonymous. . . . . 632

PROP. 96.—The differences visible in the Church are evidences that it is not the predicted Kingdom of the Messiah. . . . . 634

PROP. 97.—The various forms of Church government indicate that the Church is not the promised Kingdom. . . . . 638

PROP. 98.—That the Church was not the Kingdom promised to David’s Son was the belief of the early Church. . . . . 641

PROP. 99.—The opinion that the Church is the predicted Kingdom of the Christ was of later origin than the first or second century. . . . . 644

PROP. 100.—The visible Church is not the predicted Kingdom of Jesus Christ. . . . . 647

PROP. 101.—The invisible Church is not the covenanted Kingdom of Christ. . . . . 655

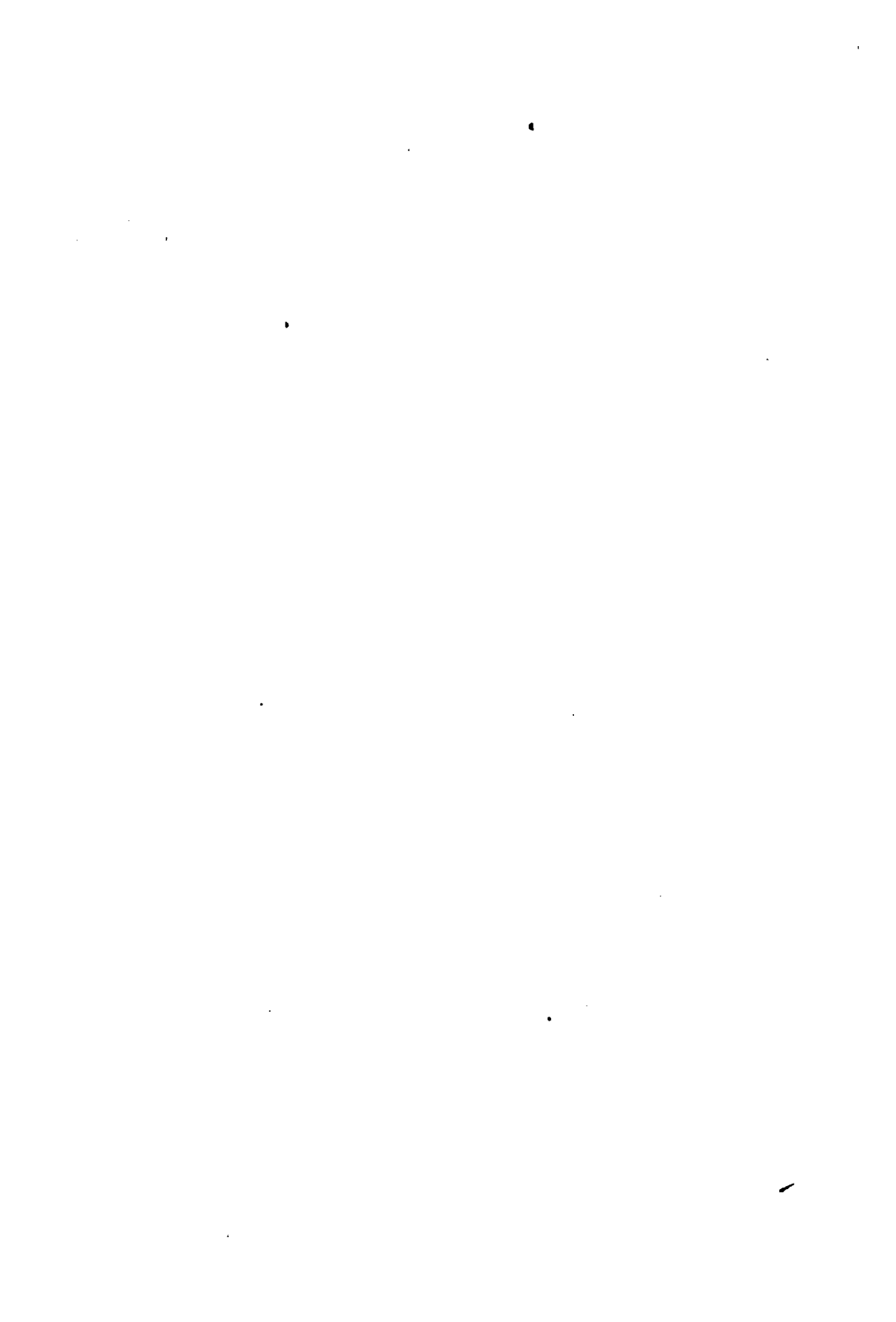
PROP. 102.—Neither the visible nor invisible Church is the covenanted Kingdom. . . . . 662

PROP. 103.—This Kingdom is not a Kingdom in “the third heaven” . . . . . 668

PROP. 104.—The Christian Church is not denoted by the predicted Kingdom of the prophets. . . . . 671

PROP. 105.—The Lord’s Prayer, as given to the disciples, and understood by them, amply sustains our position . . . . . 689

PROP. 106.—Our doctrine of the Kingdom sustained by the temptation of Christ. . . . . 698



## INTRODUCTION.

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IN this work it is proposed to show what the Covenants demand, and what relationship the second coming, kingdom, and glory of "The Christ" sustains to the same, in order that perfected Redemption may be realized. This, logically, introduces a large amount of converging testimony.

The history of the human race is, as able theologians have remarked, the history of God's dealings with man. It is a fulfilling of revelation; yea, more: it is an unfolding of the ways of God, a comprehensive confirmation of, and an appointed aid, in interpreting the plan of redemption. Hence God himself appeals to it, not merely as the evidence of the truth declared, but as the mode by which we alone can obtain a full and complete view of the Divine purpose relating to salvation. To do this we must, however, regard *past, present, and future* history. The latter must be received as predicted, for we may rest assured, from the past and present fulfilment of the word of God, thus changed into historical reality, that the predictions and promises relating to the future will also in their turn become veritable history. It is *this faith*, which grasps the future as already present, that can form a decided and unmistakable unity.

This is becoming more profoundly felt and expressed, and is forcibly portrayed in some recent publications (*e.g.*, Dorner's *His. Prot. Theol.*, Auberlen's *Div. Rev.*, etc.). Seeing that all things are tending toward the kingdom to be hereafter established by Christ, that the dispensations from Adam to the present are only preparatory stages for its coming manifestation, surely it is the highest wisdom to direct special and careful attention *to the kingdom itself*. If it is the end which serves to explain the means employed; if it is the object for which ages have passed by and are ever to revolve; if the coming of Jesus, which is to inaugurate it, is emphatically called "the blessed hope;" if it embraces the culmination of the world's history in ample deliverance and desired restitution; *then* it is utterly impossible for us to determine the true significance, the Divine course, and the development of the plan of salvation without a deep insight into that of the kingdom itself. Prophets, apostles, and Jesus himself, especially in his last testimony, continually point the eye of faith and the heart of hope to this kingdom as the bright light which can clearly illumine the past and present, and even dispel the darkness of the future. Scripture and theology, the latter in its very early and later development, teach us, if we will but receive it, that we cannot properly comprehend the Divine economy in its relation to man and the world, unless we reverently consider the manifestation of its

*ultimate result* as exhibited in this kingdom. It follows, therefore, that a work of this kind, intended to give an understanding of a subject so vital, however defective in part, requires *no apology* to the reflecting mind. Every effort in this direction, if it evinces appreciation of truth and reverence for the word, will be received with pleasure by the true Biblical student.<sup>1</sup>

In the reaction against Rationalism, Spiritualism, Naturalism, etc., special attention has been paid to the kingdom of God and the relation that it sustains to history. The attack and defense revealed both how important the subject, and how sadly it had been neglected. It has been admitted by recent writers of ability (e.g., Dr. Auberlen, *Div. Rev.*, p. 387), that much is *yet to be learned* in reference to it; that only a *beginning* has been made in investigating the subject; that a correct solution of the difficulties surrounding it in order to give a satisfactory reply to objections is *still a work of the future*. Some (as e.g., Rothe), when looking over the great array of Biblical authors, still find in their labors a something lacking, which when carefully analyzed resolves itself in a lack of Divine unity in reference to the kingdom of God, evincing itself in a mystical, if not arbitrary, definition of it, in various forms, to suit a present exigency, or harmonize a supposed difficulty. This feeling is strengthened by the continued assaults of unbelievers, which have been for some time made against the early history of Christianity. Numerous works have appeared, and with the boldest criticism have pointed out discrepancies existing between the ancient faith and that entertained by the large body of the Church at the present day; and from such differences of belief have inferred that the early faith was sadly defective, and that its promulgators are therefore unworthy of our confidence. We are told that the apostles, apostolic fathers, and the first Christians generally were well-meaning and even noble men, but "ignorant, enthusiastic, and fanatical" in their opinions. Rejoinders, on the other hand, have appeared, which, professing to defend the apostles, and fathers, are yet forced, *most unwillingly*, to admit the leading charge preferred by their opponents. Thus, e.g., the German Rationalists point to the preaching of John the Baptist, the disciples, and the first believers, and show *conclusively* that they preached a kingdom which accorded with the Jewish forms—viz., a kingdom here on earth under the personal reign of the Messiah, the Davidic throne and kingdom being restored. They press this matter with an exultant feeling, realizing that the great proportion of the Church being opposed to such a belief materially aids them in condemning *the first preaching* of the gospel of

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<sup>1</sup> When regarding the large number of able treatises on various parts of the subject here discussed, the author felt somewhat like Montesquieu, who, in his preface to "The Spirit of Laws," wrote: "When I saw what so many great men in France, in England, and in Germany had written before me, I was buried in admiration; but I did not lose courage. I said with Correggio, 'I also am a painter.'" My painting consists in bringing together upon a large canvas the ideas of many painters; or, without figure, to place in a strict logical, consecutive order the truths pertaining to the kingdom, truths too often presented in an isolated, disconnected manner, and thus destroying their force. As to the ability to perform such a labor of love, the text above contains a sufficient excuse. For God, passing by the refined and the learned, first showed forth His wisdom and power in Galileans (Acts 2:7); He chooses "the foolish things of the world to confound the wise" (1 Cor. 1:27); He places His "treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7), in order to evince the often-repeated fact that even humble talents and attainments may be highly useful in upholding the truth.

the kingdom, and thus making *the founders* of the Church unworthy of credence. The Church itself, by its published faith respecting the kingdom, forges the weapons that are employed against it. Every work on the other side in defense of the founders of the Christian Church, unable to set aside the abundant and overwhelming evidence adduced, *frankly admits* that the first preaching was in a Jewish form; that the faith of the early Church is not now the faith of the Church (saving that of a few individuals); and endeavors to solve the difficulty (as, *e.g.*, Neander, and others) by declaring, that the early period was a transition state, a preparatory stage, an adaptation to meet the necessities of that age; that hence the truth in the matter of the kingdom was enveloped in a "*husk*," and was to be gradually evolved in "the consciousness of the Church" by its growth. Aside from thus virtually making Church authority superior to Scripture (for according to this theory we know far more doctrinal truth than the apostles), we earnestly *protest* against such a defense, which leaves the apostles chargeable with error (embracing the husk instead of the kernel), invalidates their testimony, and makes them unreliable guides. Under several of the propositions this feature will be duly examined; for the present we have only to say: the reason for such a lack of unity, of vital connection, of satisfactory apologetics, arises simply from ignoring a fact brought out vividly by Barnabas in his Epistle—*viz.*, that the Abrahamic Covenant contained *the formative principles, the nucleus* of the Plan of Redemption; and that all future revelations is an unveiling, a developing, a preparation for the ultimate fulfilment of that covenant, and of the kingdom incorporated in the predictions and promises relating to that covenant. The legitimate outgrowth is alone to be received as the promised kingdom, without human addition in the way of defining and explaining. In this way only can we preserve the simplicity and harmony of Scripture, find ourselves in unison with the early preaching of this kingdom, and consistently, without detracting from the apostles and their immediate followers, defend the Divine record against the shafts of unbelievers.

The multiplicity and utter inconsistency of prevailing interpretations of the kingdom; the complete failure to reconcile such meanings with the preaching of the apostles; the unfortunate concessions made by able theologians to the Strauss and Bauer school on the subject of the kingdom; the impossibility of preserving the authority and unity of the apostolic teaching from the modern standpoint of the kingdom; the honest desire to obtain, if possible, the truth—these and other considerations led the writer to repeatedly consider, for many years, the Divine Revelation (in connection with the history of man) with special reference to this subject, until he was forced, by the vast array of authority and the satisfactory unity of teaching and of purpose which it presented, not only to discard the modern definitions as untrustworthy, but to accept of the old view of the kingdom as the one clearly taught by the prophets, Jesus, the disciples, the apostles, the apostolic fathers, and their immediate successors. In a course of reading and study it has been constantly kept in view, and the results, after a laborious comparison of Scripture, are now laid before the reader. This work is far from being exhaustive. Here are only presented the outlines of that which some other mind may mould into a more attractive and comprehensive form. Owing to providences which prevented the writer from actively prosecuting the ministry, he was directed to a course of study

which influenced him years ago to draw up a draft of the present work. The need of such an one was then impressed, and this impression has been deepened by a varied and close observation. Yet, feeling the necessity of caution, it was held in abeyance to allow renewed reflection and investigation, until finally a sense of duty has impelled him to publish it as now given. If it possesses no other merit than that of presenting in a compact and logical form the Millenarian views of the ancient and modern believers, and in paving the way for a *more strict and consistent* interpretation of the kingdom, *this itself* would already be sufficient justification for its publication. The work, aside from its main leading idea, contains a mass of information on a variety of subjects and texts which may prove interesting, if not valuable, in suggestions to others. The author is not desirous to play the Diogenes, evincing, under the garb of humility and pretended low opinion of self, the utmost vainglory; or to enact the Alexander, showing, through an ardent desire for praise, a strong ambition for honors. A due medium, involving self-respect and a sincere desire to secure the approval of good men, is the most desirable, and also the most consistent with modesty. He therefore concluded, that no one could justly suspect his honesty of purpose, integrity, and desire to promote the truth, if he would publish his thoughts in the form herein given, even if he went to the length—impelled by what he regarded as truth—of giving the decided opinion, with reasons attached, that the views so universally promulgated respecting the kingdom of God are radically wrong, derogatory to the Plan of Redemption, opposed to the honor of the Messiah, and a remnant, remarkably preserved, of Alexandrian, monkish, and popish interpretation. Not that the writer claims entire freedom from error himself. Imperfection and a liability to err are, more or less, the condition of all human writings, even of the most well intended. Therefore, while, in illustrating or defending my own views, the opinions of others may be brought into review, it is far from me to assert that in some things, either through inadvertency, or ignorance, or prejudice, the author may not be ultimately found to be in error. Seeing that this is our own common lot, it would be unwise to approach each other's works with any other than candid eyes and charitable hearts; so that, while we may feel to regret what appears to us a mistake, we may at the same time duly acknowledge the truth which is given. It may be proper to add in this connection, lest the spirit and motive be misinterpreted, that in the course of the work the names of authors are necessarily presented whose views are antagonistic to those here advocated. As it would have required considerable space to insert in each instance the respect and high regard the author has for them, although they thus differ from him, he may be allowed, once for all, to say that, while compelled to dissent from them, he nevertheless *esteems them none the less* as believers in Christ. Honestly impelled to differences, and, in justice to our subject, to criticise the views of eminent men, we still gratefully acknowledge ourselves largely indebted to many of them for valuable information, instruction, and suggestions. We have no desire to reproach them, or, in imitation of some of them in reference to ourselves, to call their integrity, or piety, or orthodoxy into question. We may even indulge the hope that this work may elicit renewed reflection, study, and discussion, leading to the removal of the evident weakness and contradictory statements of the prevailing Church view. Its publication may, we trust, be provocative of good, sustaining as it does the humble

position of a forerunner of the truth, or the relationship of being merely suggestive, and thus opening the way for a more severe and critical examination of a doctrine which has been *too much taken for granted*. Defective as our works are in some respects, yet gifted minds have asserted, with charity and truth, that no mental toil, no laborious research, no earnestness of effort to interpret the Scriptures, however deficient in part or whole, should be undervalued, or scouted, or denounced, because all such may either present some truth which may serve to elucidate others, or produce thoughts that may be suggestive to others in introducing true knowledge. We too often overlook even our indebtedness to opposers of our opinions and belief. What Julius Müller says should influence us not only to attempt to labor ourselves, but to tolerate the efforts of others: "Our attempts to exhibit the truth in its entirety and connection are only like the prattle of children, compared with that clear knowledge which awaits us; but woe would it be to us if, because we cannot have the perfect, we should cease to apply to the imperfect, in all truthfulness and honor, our strength and toil" (quoted by Auberlen, *Div. Rev.*, p. 415). This work is written under the impression, deepened by the testimony of able scholars, that *the love of truth* is one of the fundamental principles given to us by Christianity, and revived by the spirit of Protestantism and Science. Ignorance, fanaticism, party prejudice, etc. may indeed at times have obscured it, but intelligent piety has constantly restored it. Under its influence every inquiry after the truth, if conducted with reverence to the Word, without animosity, and in meekness, even if unsuccessful in its full attainment, is regarded by the truly learned and wise with charity, without an impugning of motives, or questioning of the religious standpoint of the searcher. This leads of course, to the position, that the credit we desire to be awarded to ourselves for presenting what we conceive to be truth, should be likewise extended to others. And if others claim, that they are not to decline the responsibility of holding forth the whole truth from our apprehension of consequences; that they are not to disguise or withdraw it through fear of giving offense, of losing reputation and support—we justly claim the same privilege. More than this: we can say with a distinguished theologian, who, contrasting the labors of more recent theologians with those of the older, and pointing out how the Old Testament is beginning to be appreciated in its relations to the New Testament, and the future—how the historical and doctrinal features of the primitive Church are more distinctly developed, how the place of the Church in its relation to the kingdom of God is more fully recognized—adds, that these are only "the beginnings of a work in which it is a pleasure and joy to have any share."<sup>1</sup>

This pleasure, however, is materially affected by one feature, the natural result of human infirmity. Uprightness demands that we follow the truth wherever it may lead, regardless of results, keeping in mind the remark of Canstein (*Lange, Com.*, vol. 1, p. 516), "Straightforwardness is best. When we seek to make the truth bend, it usually breaks." The doctrine discussed in the following pages being within the field of controversy, and the subject of varied interpretation, it will become in its turn, owing to its antagonism to the prevailing theology, the legitimate subject of criticism. Of this we do not complain, but rather

<sup>1</sup> Auberlen, *Div. Rev.*, p. 264.

commend the fact. "History repeats itself," and in such a repetition we do not flatter ourselves to escape the usual fate of our predecessors in authorship. Indeed, we already have had sad foretastes of the same, confirming the teaching of Scripture, and corroborating the experience of good men, that no exercise of wisdom, caution, and prudence will be able wholly to avert the evil tongues and pens of others. Some men seem to be constitutionally constituted to be "heresy-hunters," and imbibe largely the spirit of Osiander of Tübingen, who (Dorner's *Hist. Prot. Theol.*, p. 185, note) discovered in Arndt's writings Popery, Monkery, Enthusiasm, Pelagianism, Calvinism, Schwenckfeldianism, Flacianism, and Wegelianism. Arndt survived the attack and still gloriously lives in the esteem of true Christian freedom, while his opponent is almost forgotten. This random illustration<sup>1</sup> is taken from a vast multitude familiar to every scholar, and serves to indicate a weakness naturally inherent in some men, and who, perhaps, are scarcely answerable for its unfortunate display. Truth itself, however, requires no such picking of flaws, no harshness of language, no personality of attack, no bigoted and selfish support. She loves to hide herself in meekness, humility, and love, while the graces of the spirit surround and accompany her. The rude grasp, the rough touch even, is sure to mar the neat foldings and to spoil the downy softness and shining lustre of her garments. That this work will bring upon the author bitter and unrelenting abuse is almost inevitable, presenting as it does unpalatable truths to a proud humanity. How can this be otherwise, when even the institution of the Lord's Supper, intended as a bond of union and love, has been made the subject of uncharitable discord, violent abuse, and miserable hatred between professed believers. While we trust that the spirit which actuated many of the eucharistic controversies may never again arise, we are only too sensible, from treatment already experienced, that human nature remains the same. If the amiable Melancthon did not escape, but most earnestly wished to be delivered from the *rabies theologorum*, how can others be safe? Even the Master himself *was and is* attacked, and the disciple is not above his Master. The virulence occasionally received from some quarters reminds one of the utterances of older controversialists, such as Henry VIII.'s work, Luther's reply, and More's rejoinder. Perhaps, like St. Austin and others, they regard such a manifestation of spirit as perfectly legitimate, desirable, and honorable. We do not quarrel with those who have inherited a taste for "bitter herbs." Expressing ourselves candidly and fairly toward our opponents, we dare not return the epithets so liberally bestowed upon us. Two reasons prevent us: the first is, that dealing as we do "with the testimony of Jesus, which is the spirit of prophecy," entering the sacred province of Scripture with the words of God constantly flowing from our pen, portraying the holy utterances of the Most High, it ill becomes us, when thus writing of the precious things pertaining to redemption, the kingdom of the Great King, and the ultimate glory of God, to mingle with it the painful evidences of human passion. The second is, dealing with a subject which, in the writer's opinion, has been misapprehended by talented men, it is amply sufficient, for the elucidation and confirmation of the truth, to point out defects and exhibit statements in opposition with-

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<sup>1</sup> The Faculty of Wittenberg with John Deutschman (*Kurtz's Ch. Hist.*, vol. 2, p. 241) charged the amiable Spener with 264 errors, so lynx-eyed are some critics.



out defaming the character or standing of any one. The latter procedure is worthy alone of a grovelling jesuitical casuistry. Our names (Millenarian) have been linked with Cerinthus, heresy, etc., which is only imitating the amiable example of the Jesuit Theophilus Raynaud, who was noted for coupling his adversaries with some odious name to render them, if possible, contemptible by the comparison. It is the same trick resorted to by some Jews to wound Christ, and can only have weight with the unreflecting.<sup>1</sup> To hold up the faults of opinion in others, for the sake of contrasting, explaining, and enforcing the truth, is allowable to all; especially when they are published, and thus become a sort of common property, or at least challenge the notice of others; but to hold up a man's faults simply to make him odious is a despicable business. As Fuller (*Ecccl. Hist.*, Book X., p. 27) has wisely said: "What a monster might be made out of the best beauties in the world, if a limner should leave what is lovely and only collect into one picture what he findeth amiss in them! I know that there be white teeth in the blackest blackamoor, and a black bill in the whitest swan. Worst men have something to be commended; best men, something in them to be condemned. Only to insist on men's faults, to render them odious, is no ingenious (*sic*) employment," etc. We doubt not the ultimate fulfilment of Isa. 66 : 5 in the case of many who have been thus defamed: "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." This passage suggests that a *mistaken zeal* for God's glory may often be the leading motive of controversial bitterness—that our "brethren" may, through such overzeal, be its willing instruments. This, alas, embitters authorship on controverted questions. The opposition and obloquy consequent to and connected with such a discussion as follows while duly anticipated,<sup>2</sup> as a heritage of the studious sons of the Church (the more marked their labors, the greater the abuse), would be less painful if it came only from infidels or the enemies of the truth, but much of it comes through those from whom, in view of a common faith and hope, we expect different treatment—at least forbearance if not charity. Acknowledging the

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<sup>1</sup> Simple candor requires us to say, that some of our opponents write against us in a style that forcibly reminds us of the Popish bulls against heretics, or the supercilious language addressed by sundry ecclesiastical and civil judges, in the days of Queen Elizabeth, against the Puritans—a style constantly reiterated in history and produced by the spirit, "I am holier than thou," connected with a feeling of personal importance akin to that of the petty constable who felt that anything in opposition to himself was in opposition to the commonwealth itself. Yet philosophy may suggest, that reproach, however bestowed, often answers, like the dark background or shading of a portrait, to bring out more vividly the individuality—a principle that Renan recognizes in Christ; the reproaches of others bringing out, by way of contrast, more prominently and distinctively the traits and characteristics of Jesus. Would any lover of the Christ wish this part of the record blotted out? If not, why object to it when related to ourselves, especially when contrasted with Matt. 5 : 10-12, etc.

<sup>2</sup> When Spalatin, the chaplain of Frederick the Wise, desired to translate a work that would give general satisfaction and at the same time be useful, he requested Luther to recommend to him such an one. Luther, in his reply, declared that it was impossible to find such a book, saying, that if he wished to make people "hear the voice of Jesus Christ, you will be useful and agreeable, depend upon it, to a very small number only." Luther's view, alas, is painfully corroborated by the disputes over "the testimony of Jesus," and the recompense meted out to those calling specific attention to it.

respectful and Christian manner in which we are spoken of by a number of our opponents, yet the simple fact is, that if any one dares to arise and call into question the correctness of popular views and propose another, one too in strict accordance with the early teaching of the Church, his motives are assailed, his piety is doubted, his character is privately and publicly traduced, his learning and ability are lowered, his position is accorded a scornful and degrading pity, by persons who deem themselves set up for the defense of the truth. This plainness of speech the reader will pardon when he is assured that the writer, for the sake of the opinions set forth in this work, has suffered all this from the hands of "brethren," who, by such efforts, reproaches, innuendoes, etc., have sought to lessen his influence and retard his preferment. Precisely as the learned Mede and hundreds of others have experienced.<sup>1</sup> We here enter our protest, that truth is never benefited by such conduct, and that Christianity in its most rudimentary form forbids such treatment. But in justice to the really intelligent class of our opponents, we must say that such dealings toward us do not come from the truly learned opposer—for among such the writer has the pleasure of numbering valued friends. One feature of this work will bring upon us the censure of some—viz., the candid concessions made to unbelievers who attack the Scriptures, and the acceptance of the principle of interpretation (*i. e.*, the grammatical sense), the views entertained respecting the kingdom by John the Baptist, disciples, and early church, etc., to which the writer is forced by justice, love for the truth, and the decided, overwhelming proof presented in behalf of the same. It must be acknowledged that many facts pertaining to the kingdom, as covenanted, predicted, and preached, are either entirely ignored or most imperfectly (inconsistently) explained by Christian Apologists. But these very concessions form for us a means of logical strength, of consonant unity, of accordance with Scripture and history, that, meeting unbelief *fairly* and *honestly* upon its own ground, furnish us with the proper weapons for defending the integrity of the Word and the reputation of the first preachers of "the gospel of the kingdom," bringing a continued verification of the Divine utterance, that "a man's foes shall be they of his

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<sup>1</sup> Compare the case of Edward Irving (*Life of*, by Mrs. Oliphant, pp. 337-339), who offered to win the degree of Doctor of Divinity by submitting to an academical examination, etc. Some of our opponents have received the title for writing books against us. Those subject to such treatment can, however, console themselves with such passages as 1 Cor. 3:18, when, as Barnes tells us (*Com. loci*, Remark 17), that the Christian "must be willing to be esteemed a fool; to be despised; to have his name cast out as evil; and to be regarded as even under delusion and deception. Whatever may be his rank or his reputation for wisdom and talent and learning, he must be willing to be regarded as a fool by his former associates," etc. Alas! this was foreseen, and hence the encouragement given by Josua, Matt. 5:11, etc. Bishop Newton remarks (*Proph. Diss.*, Vol. 2, p. 164), that we have but little encouragement from the Church in studies of this kind, and instances the neglect bestowed upon two, "the most learned men of their times," viz., Mede and Daubuz. The experience of many corroborates this statement. The writer has now in his mind several men of eminent ability, who are suffering from the covert and open attacks of "brethren," and are in danger of losing positions of usefulness and trust. But we console ourselves with Rothe's declaration ("Stille Stunde"): "He whose thoughts rise a little above the trivial must not be surprised if he is thoroughly misunderstood by most men." One of the severest trials—incident to our infirmity—to a sensitive heart, is the loss of personal friends, highly esteemed, through adhesion to what is honestly regarded as the truth, but which such may suppose to be error.

own household." Of course, we expect no special favor from gross Infidels, Spiritualists, Mystics, Free Religionists, and a variety of others, whose basis necessarily leads to opposition and whose unbelief is frankly criticised. Yet even such have dealt far more justly toward us, owing to our honest conceptions of historical facts, than members who were united with us in the same church. We may suitably close this section by again referring to that noble characteristic of candor which should, above all, mark our criticism of doctrine. We select as an apt illustration of our meaning the honorable example of Professor Bush. Although in his writings an opposer of Millenarianism, he endeavors to conceal no facts, however adverse to himself, but freely gives them, being too much of a scholar to be unacquainted with them, and too much of a gentleman and Christian either to ignore, or to despise, or to deny them. Thus, *e.g.*, he fully admits the universality of our doctrine in the first three centuries and eloquently says: "We are well aware of the imposing array of venerable names by which it (Chiliasm) is surrounded, as if it were the bed of Solomon guarded by threescore valiant men of Israel, all holding swords, and expert in war." Unable to receive our doctrine, he still does justice to that noble list of martyrs, confessors, writers, theologians, missionaries, and others, who have held it, and finds in them the redeeming qualities of Christian integrity, faith, love, and holiness.

It is a fact, lamented by some of our ablest divines, that there must be something radically wrong in our prevailing interpretation of the Bible, which allows such a diversity of antagonistic exegesis and doctrine, and by which the truth is weakened and humbled, so that Revelation itself, by its means, becomes the object of Rationalistic and Infidel ridicule and attack, and is even sorely wounded in the house of its friends by its stumbling, conceding, but well-meaning apologetic defenders. To indicate this feeling, which prevails to a considerable extent, Dr. Auberlen (*Div. Rev.*, p. 387) quotes Rothe as saying respecting the defects of exegesis: "Our key does not open—the *right key is lost*; and till we are put in possession of it again, our exposition will never succeed. The system of biblical ideas is *not* that of our schools; and so long as we attempt exegesis without it, the Bible will remain a *half-closed book*. We must enter upon it with *other conceptions* than those which we have been accustomed to think the *only possible ones*; and whatever these may be, this one thing at least is certain, from the whole tenor of the melody of Scripture in its natural fulness, that they must be *more realistic and massive*." This is a sad confession after the voluminous labors of centuries, and yet *true* as it is *sorrowful*. We may be allowed to suggest, that the only way in which this key can be obtained is to return to the principles of interpretation adopted and prevailing in the very early history of the Christian Church, by which, if consistently carried out, the kingdom of God in its "realistic and massive" form appears as *the reliable interpreter of the Word*. In other words, we have no suitable key to unlock Revelation if we do not seize *that provided for us* in the revealed Will of God respecting *the ultimate end* that He has in view in the plan of redemption and the history of the world. A way is only known when the beginning and terminus are considered; a human plan can only be properly appreciated when the results of it are fully weighed: so with God's way and God's plan, it can *only* be fully known when *the end intended* is duly regarded. How to do this will be contained in some of

the following propositions. That it will be accomplished we doubt not, and we are encouraged to labor on when such men as Dr. Dorner (p. 4, *Introd.*, vol. 2, *Hist. of Prot. Theol.*), expressing the sentiments of many others, says: "There can be no doubt that Holy Scripture contains a rich abundance of truths and views, which have *yet to be expounded and made the common possession* of the Church," and adds, that this will be done as the necessity of the Church requires.<sup>1</sup> This, however, cannot be accomplished without long and *laborious study* of the Scriptures, diligent *comparison* of them, and inflexible abiding *within* the limits of their plain, grammatical teaching. We have no sympathy with that flippant, unargumentative, high-sounding, but unscriptural mode of presenting theological questions, so prevalent at the present day, by which the merest *tyro* of a student endeavors to elevate himself, as a teacher, above men who have been trained by grave and extended reflection, and which manifests itself by despising the teachings of the Apostolic Fathers and of the noble men of the Church, and enforces its views by an applauding of modern views and modern theories as evidences of progression in truth. The dignity of religion, the steadfastness of faith, and the reliability of the discovery of truth, must suffer by such a style, which lacks the strength imparted by a scriptural basis—a "*thus saith the Lord*"—being built upon the deductions of reason, with, perhaps, here and there a scripture passage thrown in by way of ornament.<sup>2</sup> Give us men, who, instead of following their own fancies, or binding their faith to human utterances, availing themselves of preceding knowledge, patiently, thoughtfully, and reverently go to the very roots of questions, and in things revealed by God determinately reject everything inconsistent with such a revelation. We know that such a course demands courage

<sup>1</sup> See the duty of contribution in this direction insisted upon, and so eloquently expressed by Van Oosterzee in his address, "The Gospel History and Modern Criticism," before the Evangelical Alliance of 1873, and his insistence upon all in the church in a broad catholic spirit participating, happily quoting Dr. Nevin: "The sectarian spirit is always fanatical, or affects strength and has none." Oosterzee in his *Ch. Dog.* (vol. 1, p. 69), speaking of an advancing and clearer apprehension of the truth, anticipates, such "e.g. on the subject of the eschatology of the nineteenth century."

<sup>2</sup> We are reminded of Henry More's sarcastic remark of smatterers in theology, who are "parrot-like prattlers, boasting their wonderful insight to holy truth, when as they have indeed scarce licked the outside of the glass where it lies." Human nature always produces a class who think that what they do not know is not worth knowing, or who suppose that, from the knowledge professed, they are eminently qualified to judge of those things never examined or studied. The latter are illustrated by the professor of Church history (mentioned, *Blackwood's Magazine*, June 1873, in article on Dr. Arnold), who, when questioned as to the writings of the Apostolic Fathers, and the Apologists of the second century, replied, that he knew nothing of these writings, but "what with the Bible on the one hand, and the human consciousness on the other, he knew very well what must have happened in that century." Bishop Berkeley's saying is still true: "In the present age thinking is more talked of but less practised than in ancient times." In ancient times the thinkers were the instructors; nowadays nearly every one sets himself up for a teacher. The tendency now is to despise laborious research and to substitute tinsel; scholarship must give place to beautiful writing; depth must be sacrificed for a vast range of graceful figures of speech. The Bishop of Exeter (*The Intellectual Life*, p. 46) has well said, confirmed as it is by experience, "of all work that produces results, nine tenths must be drudgery"—"there is nothing which so truly repays itself as this very perseverance against weariness." The discriminating, the scholarly, the wise, will, over against the large majority, give due credit to evidenced study and labor, even if unable to accept of all its results.

and study, but in every instance when exhibited by published labors, it will command, if not the entire assent, *the respect* of the truly learned; for the latter, from experience, *can appreciate*, at least, the toil in producing such a work. Give us such men, and then we can hope to make advancement in Christian knowledge, in harmonizing the difficulties besetting theology, and in widening the domain of thought, faith, and hope. What we want is *solidity*, and that, in theology, is alone attainable by having underneath as a foundation to build on *the pure declarations of God*. What God says *is true*, what man says *may be true*; and the truthfulness of the latter can be ascertained, its certainty demonstrated, by comparing it with that which God has declared. If the comparison is favorable, let us accept of it; if unfavorable, then let us have the Christian manhood to reject it, no matter under whose name, patronage, or auspices it is given. Rendering the regard due to the writings of others, it does not follow that we must elevate them to the position of competitors of, or peers with, the Divine utterances. Such a test the author solicits from the reader, bringing to the consideration of the subject an impartial judgment, and weighing its value and authority in the scripture balance and not in human scales. Every sincere lover of the truth, even should his labor be rejected in part or whole, must *feel honored* by the institution of such a comparison.

It has, however, been the fate of some authors to be so far in advance of their contemporaries that, appreciated only by the few discerning or candid, it has required time, or the necessity of the Church, or the endorsements of a line of students to give importance and weight to their statements. While the deepest thinkers freely admit that *new and valuable* contributions to theology are reasonably to be anticipated, that such are absolutely required at the present juncture, and that such can only be found in the rich resources of the Word, yet it is remarkable that a contribution thus given will, especially in the hands of those whose minds are controlled by human traditions and by an exalting of Church authority above that of the Scriptures, be rejected and anathematized on the ground of its being in opposition to their preconceived and favorite formula of doctrine.<sup>1</sup> Others, through indifference or an indisposition to examination, will pass it by with, probably, a momentary interest. Others again, the few tried friends of intellectual and theological effort, will give it a fair, frank, and sincere reception, and form a candid estimate of its value based exclusively upon its correspondence with the Holy Scriptures. The latter occupy *the real student position*—one that Dorner has aptly characterized as of "individual freedom, that indispensable medium for all genuine appropriation of evangelical truth"—a freedom

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<sup>1</sup> Truth has ever met with bitter opposition, and the cessation of this condition would nullify the example and exhortations of the Master, and materially lessen the prospect of future reward and glory. Emerson, in referring to a scholar's duty to afford at least "hospitality to every new thought of his time," adds: "The highest compliment man ever receives from heaven, is the sending to him its disguised and discredited angels." Advised by some friends, who take no interest in "the blessed hope," to destroy my work (and if such advice had been followed in the case of others, exceedingly valuable works, the most highly esteemed, would never have seen the light and secured the admiration of multitudes—Comp. *Library Notes*, p. 145, etc.,) because the only books read were those of well-known and noted men, the writer felt impelled to perseverance for the reasons assigned in the preface.

only limited by Revelation. Without intending an imitation of such great writers as Bacon and others, who declared that they wrote for "posterity," and that it would require time to "ripen" their views so as to cause their due appreciation, yet such is the subject-matter of this work, so beset and resisted by the torrent of opposing doctrine, so circumscribed by the intrenched prevailing dogmas, so unpalatable to the licentiousness of the increasing free-thinking, so unwelcomed to a proud and self-satisfied reason, that we are justly apprehensive of an overwhelming opposition to the following propositions. In this belief we are fortified by the predictions of the Word, which unmistakably teach that they will find but little acceptance with the world, and even with the Church at large, and that they will only be pondered and received by the thoughtful few. In this period of prosperity, of sanguine hope of continued and ever-increasing peace and happiness, the minds and hearts of the multitude will be closed against all appeal, all instruction. It is only when the dreadful storm of persecution and death, alluded to in several propositions, shall, when excited and marshalled by the elements and forces now at work, burst with fearful violence upon the Church, and beat with pitiless vehemence upon the heads of true, unflinching believers in Christ, that *this work* will find a *cordial response, a hearty welcome* in the breasts of the faithful. Time with its startling and terrible events will *justify* this publication. When the dreams of fallible man, now so universally held as the prophetic announcements of God, are swept away by stern reality; when, instead of the fondly anticipated blessedness and glory to be brought about by existing agencies, the blood of man shall again stain and steep the soil of earth with its precious crimson, *then* will the doctrine of the kingdom, as here taught, be regarded worthy of the highest consideration, and *then* will it also become a *solace, hope, and joy* under tribulation. But to remove the suspicion of arrogance or pride in making so strong an assertion, we may be allowed to say, that such a future estimation is not based on literary or theological merits or attainments, but solely upon a strict adhesion to and firm belief in the *infallible Word of God* as herein delineated under the guidance of a legitimate rule of interpretation, by which the Divine purposes relating to the Church and world are plainly and distinctly taught. The possessions of God, even the most costly, are often given to mere children, and denied to the wise and noble. The Magi, although babes in knowledge compared with the Pharisees, came nearer to the truth than those who supposed themselves to be specially set up for its advocates. Numerous examples attest the same and reveal the feature, that just in proportion as a man, learned or unlearned, receives and endorses the declarations of God, *to the same extent* will his writings have an *abiding value*. Especially is this true concerning the things pertaining to the future—that region, those ages known only to the Eternal, and utterly impenetrable to mere mortal vision. Hence, the writer consistently claims that his labors will not be *in vain*; that they will at least some day be esteemed *in the degree* that they sustain to the Bible. We firmly hold to the opinion, confirmed by the providences of God, that the necessity has arisen for a renewal of the early Church doctrine respecting the kingdom. If the millennial age, as conceded by a host of antagonistic writers, is near at hand, and if the kingdom in that age is such as herein portrayed, *then* is the kingdom itself not very distant, and *then too* ought we reasonably to expect—in view of its peculiar nature,

prominence, aims, etc., especially of its immediate tremendous and frightful antecedent preparations, and of its becoming a net and snare for the unbelieving and wicked—that before its appearance God will raise up *instruments*—even if weak Jonahs—who will so distinctly announce the order of events, so vividly represent the nature of the kingdom, point out its manner of manifestation, give a precise understanding of the Church's actual relationship to the world and this kingdom, that the Church will *be prepared* to endure the awful scenes awaiting her, and that the saints, called to suffer the loss of life, may, in the thus revealed will of God, find *encouragement and comfort* instead of disappointment and despair. With the hope of being *thus honored* with others<sup>1</sup> as an instrument *in upholding the faith* of God's dear children in the darkest period of the Church's history, one will *sadly but cheerfully* endure the censures of mistaken zeal and bigotry, and give his days and years of wearisome labor as an inspiring sacrifice of love.<sup>2</sup>

The doctrine herein advocated, because of its being so directly opposed to the current theology, and perhaps new in form to some readers, must not be regarded in the light of a novelty.<sup>3</sup> It is, as we shall show, far older than the Christian Church, and was ably advocated by the founders and immediate supporters of that Church. It is admitted by all scholars, that the Apostolic Fathers and many of their successors endorsed it, and that since their time eminent and pious men have taught it, and that to-day it is embraced in the faith of some in the various denominations of the Church. We therefore are not open to the charge of introducing a "modern novelty." Again: men of pretensions, without perceiving the logical result of its once being universally held by the early Church, may deride this early view of the kingdom and stigmatize it as a return to "Jewish forms." But persons of reflection, seeing how largely it is interwoven with the very life, prosperity, and perpetuity of the Church in its earliest period, and perceiving how deeply we are indebted to "Jewish forms," even if unable to accept of its teachings, regard its faith with respect. Indeed, it is difficult to apprehend how any one can scorn that which inspired a hope that supported and strengthened the ancient steadfast witnesses for the truth, the very pillars of the Church in their sufferings, the dying martyrs at the stake, on the cross, or in the circus. Cut off the believers of this very kingdom as they existed and testified in the first, second, and third centuries, and *where would be the Church?* The really intelligent comprehend this, feel its force, realize their indebtedness to such believers for the perpetuation of gospel truth, and hence from such

<sup>1</sup> See Props. on His. Mill. doctrine for others thus honored.

<sup>2</sup> The author of *The Kingdom of Grace* in his preface coolly charges the Millenarian view with being a "novelty." (Comp. Props. 76-79.) Over against such unscholarly affirmations, it is sufficient to present the acknowledgment of Dornier (*Hist. Prot. Theol.*, vol. 2, p. 462-3), that Millenarian doctrines have been successfully introduced into the province of theology, and that, as in the early ages of the church and in the days of Spenser, etc., they are of importance to a correct understanding of the kingdom of God.

<sup>3</sup> It is saddening to have religious ideas—sanctified by the dearest associations of life; hallowed by connection with suffering, trial, and bereavement; endeared by study, meditation, and prayer; fortified by strength—imparting power in times of deepest gloom—ruthlessly trampled upon, or branded by cruel terms; but if productive of comfort, hope, and strength to ourselves and others, such trials are alleviated by a preponderating gladness of heart.

we anticipate *no censure*, couched in derision, in advocating what was once almost, if not entirely, universal in the Church. They are ready to acknowledge how, instead of its being a novelty and being held by weak and unreliable men, it interpenetrated the most significant and remarkable era, and how widely it was inculcated by the very teachers to whom the Church owes, under God, its growth and extension.

Some, probably, may object to the quotations as excessive or pedantic, but the reader will allow me thus to express my gratitude to and respect for others; thus to avoid the charges of misquoting or misstating writers (from which he has unjustly suffered); hence the author, book, and page are adduced to facilitate reference and indicate an intended fairness in argument, thus to aid those who are disposed to examine the affirmations in the following propositions; to show how many great and earnest thinkers have given this subject, or parts of it, their earnest attention; to evince my indebtedness to others, and avoid the appearance of so many writers of the present day, who, while under great obligations to others for valuable material, give no sign of a just recognition; to imitate the conduct of those who go forth to meet the storms of the sea, taking in a quantity of ballast to keep the bark steady among the currents and winds; to emulate the practice of writers of conceded merit, impressed by the fact tersely stated by D'Israeli (*Curios. of Lit.*, vol. 2, p. 416), that "those who never quote, in return are seldom quoted;" to present a sense of delicacy by avoiding "the odium of singularity of opinion," adding weight and authority to what otherwise might be regarded as doubtful; and, lastly, to avoid even by implication the application of the simile of Swift in "The Battle of the Books"—viz., of being like the spider weaving his flimsy nets out of his own bowels, instead of being like the bee passing over the field of nature and gathering its sweets from every flower to enrich its hive. We may be allowed to add: like the bee, however, we may justly claim, if nothing more, the industry and skill requisite in the gathering of the wax, the honey, and the building of the cells.<sup>1</sup> Indeed, such is our infirmity, that we all are more or less influenced by the authority of names, and in the reading of a work chiefly composed of controverted questions given in an argumentative form, we reasonably expect an array of advocates on both sides, which imparts confidence that the author has bestowed some attention to the subject, and makes his labor, in consequence, the more valuable as an expression of opinion or a book of reference. At the same time, important as it is to the student to know and trace opinions, we are not influenced, either by their commonplaceness,

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<sup>1</sup> Burton (*Anal. of Melancholy*, p. 37) quaintly remarks: "As a good housewife out of divers fleeces weaves one piece of cloth, a bee gathers wax and honey out of many flowers." In reference to the difficulties of authors, the originality manifested, the crediting of thoughts and ideas to others which have become assimilated with our own, etc., the reader may consult Mathews' *The Great Conversers*, D'Israeli's *Calamities of Authors*, *Curiosities of Literature*, Saunders's *Salad for the Solitary*, etc. This, however, does not prevent a student who *diligently* compares scripture with scripture to bring forth—so rich is the precious mine—things "new as well as old" (Matt. 13 : 52). That explorations thus conducted will not be fruitless may be found not only in exegetical remarks scattered through the work, but under special propositions, as those, e.g., on the disciples preaching, the preaching of Jesus, the election, the postponement of the kingdom, the covenants, the genealogies, the temptation, the Divine sovereignty, the Son of Man, the kingdom, the Church, the parables, the inheritance, the resurrection, the barren woman, Pre-Mill. Advent, signs, Divinity of Jesus, etc.



axiomatic nature, or remoteness in time, to assert, as Glanvil (Lecky, *Hist. of Rat.*, vol. 1, p. 132, note) sarcastically charged the scholars of his day, on the authority of Beza, that women have no beards, and on that of Augustine, that peace is a blessing, or to believe that common pebbles must be rare because they come from the Indies.

Finally, the form of propositions adopted avoids repetition and insures easy reference. It also gives distinctness to the numerous subjects so intimately connected with the kingdom, and it enabled the writer to abridge what otherwise would have required considerable enlargement. The design kept in view has been to give the greatest amount of information within the smallest space, resisting the temptation, often presented, of extending some salient point. The propositions, separately treated, are to be examined and criticised in the light which each one sustains in its connection with the whole. It is but a low polemical trick to detach one from the rest without indicating its relationship to others, and upon such a detachment frame a charge of error. It does not require much cunning or skill to wrest the words of any author from their connection, to misrepresent their meaning, and to hold them up to undeserved reproach. Willing to have any fault or error pointed out, it must, to give it adequate force, be done not only with a consideration of the manner and relation in which it is set forth, but also of the scriptural arguments, if any, which profess to sustain it. Otherwise, we take refuge in what Zeisius (Lange, *Com.*, vol. 1, p. 496) says: "If the words of Christ, who was eternal Wisdom and Truth, were *perverted*, why should we wonder that His servants and children *suffer* from similar misrepresentations."<sup>1</sup>

GEORGE N. H. PETERS.

SPRINGFIELD, OHIO, 1883.

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<sup>1</sup> May the author add: after many years of labor—as the following pages indicate—and the cold fraternization of "brethren" who had no sympathy for Chilianic study, it would be a personal gratification to the writer to learn from students who have investigated the subjects presented in this work, that the perusal of this book has given them pleasure and strengthened them in "the blessed hope."



THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS, THE CHRIST.

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PROPOSITION 1. *The kingdom of God is a subject of vital importance.*

The Scriptures cannot be rightly comprehended without a due knowledge of this kingdom. It is a fact, attested by a multitude of works, and constantly presented in all phases of Biblical literature, that the doctrine respecting the kingdom has materially affected the judgments of men concerning the canonical authority, the credibility, inspiration, and the meaning of the writings contained in the Bible. If in error here, it will *inevitably* manifest itself, e.g., in exegesis and criticism. This feature has been noticed by various writers, and, however explained, the views entertained on this subject are admitted to greatly modify the reception, the interpretation, and the doctrinal teaching of the Word.

To illustrate: Olshausen, Pref. to *Com.*, attributes Luther's remarks and hesitancy concerning the Apocalypse to a preconceived opinion of the kingdom, and to his not "thoroughly apprehending the doctrine of God's kingdom upon earth." Numerous examples will be given as we proceed. It is gratifying that recent writers begin to appreciate the leading doctrine of the kingdom. While some are wrong in not more accurately distinguishing between the Divine Sovereignty (Props. 80 and 81) and the covenanted kingdom (Prop. 49, etc.), yet, as the Bible, they correctly make the kingdom of God the central topic around which all other doctrines logically arrange themselves. Correctly apprehending the kingdom of God as the guiding idea, Oosterzee (*Ch. Dog.*, vol. i. p. 65) justly observes: "The dogmatic theology which understands its vocation will be neither more nor less than a theology of the kingdom in all the force of the word." He aptly remarks (p. 168): "The idea of the kingdom of God is the golden thread which runs through all; and of this kingdom the Bible is the document;" and quotes Nitzsch: "The Word of God is the testimony of His kingdom, in the form of a history and doctrine explained and continued by personal organs." Many others, however they may treat it, designate it as Augustine (*The City of God*), a fundamental thought or idea.

*Obs.* 1. Its importance may be estimated by considering the following particulars: 1. The kingdom is the object designed by the oath-bound

covenant (Prop. 49). 2. It is the great theme, the burden of prophecy (Props. 33-35, etc.). 3. It is a subject which embraces a larger proportion of Revelation than all other subjects combined; thus indicating the estimation in which it is held by God. Dr. Pye Smith, Bickersteth, and others have well observed and commented on this peculiarity—viz., that inspired writers say more respecting the kingdom of Christ than they do concerning all other things treated or discussed in the Word. 4. It was the leading subject of the preaching of John the Baptist, Christ, the disciples and apostles (Props. 38-74). 5. It was a cherished subject of preaching in the primitive Church (Props. 75-77). 6. It is the foundation of a correct scriptural preaching, for the Gospel itself is "the gospel of the kingdom." 7. To promote its establishment Jesus appears, suffers, and dies (Props. 50, 181), and to manifest it He will come again (Props. 66, 68, 130, etc.). 8. Jesus Christ Himself, must be deeply interested in it, since it is a distinguishing blessing and honor given to Him by the Father (Prop. 84), and belongs to Him as His inheritance (Props. 82, 116, etc.). 9. We are invited, as the most precious of privileges, to inherit this kingdom (Prop. 96). 10. It is the constantly presented object of faith and hope, which should influence us to prayer, duty, and watchfulness. 11. It is the result of the preparatory dispensations, enabling us to appreciate the means employed to attain this end. 12. It embraces within itself perfect completed redemption; for in it all the promises of God will be verified and realized. 13. It exhibits in an outward form the pleasure of the Divine will in the salvation of the race and the deliverance of creation (Props. 149, 145, etc.). 14. It brings the Divine utterances into unity of design (Props. 174, 175), exhibits manifested unity (Prop. 173), and vindicates the inspiration of Holy Writ (Prop. 182), including the Apocalypse (Prop. 176). 15. It enforces not only the humanity (Props. 82, 89) of Christ, but also His Divinity (Props. 85 and 183), with the strongest reasoning. 16. It exhibits to us the majesty and glory of Jesus, "The Christ," as Theocratic King (Props. 88, 89, 132, 184, etc.), and the pre-eminent position of "the first-born" who are co-heirs with Him (Props. 118, 119, 127, etc.). All these, as well as other related points, will be fully discussed in the following pages. A sufficiency is briefly stated, that the reader may not fail to see *how significant* must be a proper comprehension of this subject.

We are prepared, from such considerations, to appreciate the remark attributed by Lange (*Com.*, vol. 1, p. 254) to Starke: "The kingdom of heaven must form the *central point* of all theological learning." Van Oosterzee (*Theol. of the N. T.*, p. 69) calls it *the foundation thought*, and, after giving the doctrine of the kingdom its proper position in the teaching of Jesus (saying, "that the idea of the kingdom of God is *fundamental* in the theology of Christ,") remarks: "Already Hess has furnished a treatise on the doctrine of the kingdom of God, in which he shows how prominent a place this idea occupies in Holy Scripture, especially in the teaching of the Lord. It is surprising therefore that Schmid, in the work cited, assigns to it the third place in his treatment of the doctrine of Jesus. Much better Neander, who, in his life of Jesus, derives a 'whole system of truths' from the parables of the kingdom of God." Let us add, however, that even Schmid does ample justice in acknowledging its importance, when (*s.g.*, *Bib. Theol. N. T.*, p. 243) he calls it, *the groundwork* of His (Christ's) teaching."

Such testimony could be multiplied. It is gratifying to find numerous recent writers of eminence (as *e.g.* Delitzsch, Auberlen, Kurtz, Bonar, etc.) who emphatically declare that the most important subject for careful consideration, and the one, too, that will most serve to explain the plan of salvation, is that contained so prominently in the preaching of Christ, viz., that of the kingdom. We conclude in the words of one of the most recent, Thompson (*Theol. of Christ*, p. 19): "The whole circle of doctrines taught by Christ revolves about this central point, that he represented to men the kingdom of God;" or to recall Oosterzee (*Ch. Dog.*, vol. 1, p. 169): "The central thought is contained in the idea of the kingdom of God." Dr. Kling (*Herzog's Ency.*, Art. "Kingdom of God") pertinently says: "The idea of the kingdom of God is the central idea of the entire economy of revelation; the kingdom of God is the purpose of all heavenly revelation and preparations, and therefore the moving principle of Divine works, guidance, and institutions of the Old and New Testament, the law and the gospel, and even of creation and promise from the beginning on."

*Obs. 2.* It is significant to the thoughtful student—a fulfilment of prophecy—that the idea of a distinctive Divine kingdom related to Christ and this earth, a kingdom which decidedly holds the foremost place in the teaching of Jesus, should be made, both (with few exceptions) in theology and the confessions of the Church, to come down from its first position in the Bible and occupy, when alluded to, a very subordinate one. In hundreds of books, where it reasonably ought to be conspicuous, a few references of a somewhat mystical and unsatisfactory nature, or a brief endorsement of the old monkish view that it applies to the Church, dismisses the entire subject; while inferior subjects have long chapters and even volumes in their interest. There is, to the reflecting mind, something radically wrong in such a change of position, and the wider the departure from the scriptural basis the more defective does it become. Any effort, as here made, to restore the doctrine of the kingdom to its true and paramount Biblical station should at least solicit attention.

*Obs. 3.* The kingdom deserves the first place in Biblical and the first rank in Systematic theology. The reasons for this, as already intimated, are abundant. This has been too much overlooked, and the kingdom has been placed in a subordinate position, until for some years past a reaction—induced by unbelieving attacks—has taken place, and the kingdom (however explained) is brought out again most prominently, especially by Lange (see Pref. to *Com.*), Van Oosterzee (*Ch. Dogmatics*), Thompson (*Theol. of Christ*), Auberlen (*Div. Rev.*), and others. While thus advocating its claims to doctrinal position, we do not, as sometimes unjustly charged, depreciate the importance, the value, and the exceeding preciousness of the person and death of Jesus. The latter is doctrinally the outgrowth from the former, and as provisionary (for without the latter the kingdom, as covenanted and promised, could not possibly be obtained), for the kingdom, is of incalculable consequence.

If it be said that "the Christ" is of greater importance than the kingdom, this is fully admitted, inasmuch as the theocratic king who establishes the kingdom is greater than the kingdom itself. Indeed, as the student will observe, our line of reasoning proceeds to exalt the kingdom because of the vital union existing between the king and kingdom—the latter being the inheritance of the former. On the other hand, we glorify "the Christ" by showing the result and grandeur of His work as exhibited in this theocratic ordering. In the kingdom, Jesus Himself is evermore the central figure, and He can never be regarded in a higher, holier, clearer light than that reflected upon Him by His theocratic relationship. This will hereafter be brought forth in detail.

*Obs. 4.* In proportion as investigation advances in this direction may we expect valuable acquisitions. Reuss (*Hist. of Ch. Theol. of Ap. Age*, p. 137), although mistaken in his interpretation of the kingdom, truthfully says: "There can be no doubt, then, that this full and suggestive idea of the kingdom of God must be in some way the *mine to be explored* by us, in order to bring to light *the treasures* which Christian science have to mould and fashion, to meet the necessities of every successive sphere, and the measure and capacities of every mind."

*Obs. 5.* That the subject of the kingdom is one widely acknowledged as leading can even be seen in the most extreme views, as *e.g.* Swedenborgianism, Mormonism, Shakerism, etc. We need only refer to the simple fact that writers of pantheistic and mystical tendencies have taken the phrase "kingdom of heaven" to be the real starting-point of Christianity, which they designate "The New Jerusalem coming down from God out of heaven;" and from which they argue that all men should morally labor for the infinite, making every effort, whether in religion, science, poetry, art, etc., to be hailed as a subjective submission to, or acknowledgment of, this kingdom. Taking the spiritualized notion entertained by many in the Church, they enlarge it by giving to it a pantheistical dress or mystical adornment, to suit their ideas of evolution, law, unity, philosophy, human nature, spiritualism, etc. Attention now is only called to the circumstance, that in systems and theories of religion the most unscriptural, still a great degree of promineney is given to the idea of the kingdom.

Even Bauer says: "The essence of Christianity is the doctrine of the kingdom of God, and the conditions requisite for a participation in this, so as to place man in a genuine moral relation to God." Christlieb (*Modern Doubt*, p. 38) approvingly quotes Bauer, but is inclined to make the essence to be Christ, bringing men back in and through Christ. Both are correct: viewing Christ as the means of salvation, etc., He is the foundation of the Christian system; but regarding the Bible in its doctrinal aspect or even the end designed by Christianity and its relationship to the past and the future, then the kingdom of God forms the fundamental idea, and "the Christ" is the chosen instrumentality by which it is to be realized. As our work is devoted to the doctrinal aspect, we would say that the essence of Christianity, linked with the past dispensations and the future one, is the kingdom of God, more specifically shown to be obtained through Jesus Christ—*now* the heirship by repentance and faith in Him, *then* by actual inheriting at His coming.

*Obs. 6.* This subject is attractive to the reverent believer not merely because of its being the absorbing theme of Old Testament prophecy and New Testament prediction, but owing to *the personal relationship* that he sustains, as an heir, to it. It is fitting to recognize, comprehend, and appreciate our inheritance. But even the literary aspect, the intellectual excellence of it, invites earnest investigation. Aside from its being a predominating idea of a book, which has had such a moulding influence in all the departments of life, it is the topic which, above all others, calls forth the most eloquent and sublime of all the descriptions and promises of the Bible, culminating in the last heart-stirring words of Jesus intrusted to John.

This excellence is illustrated, *e.g.*, by the last chapter of Habakkuk, which Dr. Franklin admired as exceeding all human descriptions, and which, it is said, he caused a number of infidels at Paris, reading it to them without informing them that it was in the

Bible, to eulogize as something descriptively grand. The reader, too, may recall the poet Burns, so sensitive to beauty, that it is said of him that he could not read Isa. 25 : 8, Rev. 21 : 4, and kindred passages without being affected to tears. Who can estimate the emotions, the delight excited by this subject, as presented by inspired men, in the hearts of believers in the past and present.

*Obs. 7.* When surveying the vast array of facts and events, some the greatest that the world has ever witnessed, all pointing to this kingdom as a contemplated end ; when looking at the same as they occur and exist to-day, preparatory to the kingdom ; and when contemplating the host of remarkable, astounding events predicted to come to pass in connection with the kingdom still future, surely this forms a subject worthy, beyond all others, of the earnest, devout and patient study of every student of the world's eventful and, without this key, perplexing history. The kingdom embraces so much, both in preparation and in actual realization, that, in view of its extent, the doctrine exceeds all others in magnitude, enfolding in itself nearly all doctrine.

To this we may add the pregnant idea (*Lange's Com. Luke*, p. 326, Doc. 1) : " It lies in the nature of the case that Christian eschatology, the more the course of time advances, must become less and less an unimportant appendix, and more and more a *locus primarius* of Christian doctrine."

*Obs. 8.* A deeper investigation of this doctrine and a correspondent return to the old faith, held by men who, by position and association (as *e.g.* Apostolical Church), were pre-eminently qualified to comprehend it, will remove those painful concessions now made to unbelief, which stigmatizes the apostles and early Church as still under the influence of " erroneous Jewish forms." Such a study and return, will relieve theologians from being driven to the humiliating expedient of virtually acknowledging that the apostles were mistaken in their notions respecting the kingdom ; that they embraced " the Jewish husk," which, however, contained the germ of truth (which they, situated as they were, could not properly appreciate) that " the consciousness of the Church " in its development (so Neander, etc.) was to strip of its surroundings and fructify into full grown truth. It is alone in the direction indicated by us, that we can hope—defending as it does every utterance and doctrinal position of the first preachers of the kingdom—for a consistent pleading, justification, and protection against the Strauss and Bauer school (and others), which has driven noted theologians—led by a preconceived doctrine of the kingdom—to place " the consciousness of the Church " (that finally obtained the truth which had escaped the grasp of the apostles), as exhibited in Church authority or theology, or the productions of fallible men, above that of the Scriptures containing " the Jewish husk." The importance of our doctrine is evinced, in that it reverses all this, *exalting and vindicating* both the Scriptures and the correct knowledge of its inspired writers.

This doctrine, rightly apprehended, is not only important to elevate apologetics, to meet the objections of unbelief, to honor the authoritative doctrinal utterances of the Scriptures, but is admirably adapted to refute numerous errors, out of which religious systems are originated, and through which they are maintained. The following propositions will introduce many of these, and practically show how they are met and defeated by this doctrine alone.

PROPOSITION 2. *The establishment of this kingdom was determined before, and designed and prepared from, the foundation of the world.*

These two phrases are given in Matt. 25 : 34, Jno. 17 : 24, Eph. 1 : 4, Heb. 4 : 3, 1 Pet. 1 : 20, Rev. 13 : 8, in comparison with other passages. The one may indicate that the Divine purpose relating to the kingdom existed in the mind of the Eternal before the creation of the world ; and the other, that the creation itself both evinced His intention to carry out His design (*i.e.*, was preparatory), and that it was in fact, as it existed before the fall and ensuing curse, the prepared sphere of its manifestation.

Comp. Matt. 13 : 35, Luke 11 : 50, Rev. 17 : 8. Whatever application these passages may have to the future kingdom, we cannot rid ourselves of the plainly implied meaning that, in the mind of the Divine Architect and Purposer, the contemplated final use of this world was allied with its origin. Shallow, unbelieving criticism makes itself merry at the idea of "the foundations of the earth," and present it as a proof that the Bible teaches an untrue form, and hence exhibits ignorance. The forcible figure of speech and the intent are entirely overlooked, for the sake of making an uncritical attack. As to the form, the Bible gave it (Job 26 : 7) long before science taught it ; as to "the foundations," the general analogy of the Scriptures teach that these are in the creative power, wisdom, love—the attributes—of the Creator "in whom we live, move, and have our being."

*Obs. 1.* Hence, we properly infer *the dignity* of this subject, comprehended in the eternal counsels and evolved from the ever-existing "purpose of Him, which worketh all things after the counsel of His own will."

King Edward VI.'s Catechism (Bickersteth's *Promised Glory*, p. 2), however it may explain it, correctly affirms : "Before the Lord God made heaven and earth, He determined to have for Himself a most beautiful kingdom and holy commonwealth." Moll (Lange's *Com. Heb.*, Doc. p. 211) says : "At the very creation of the world God looked forward to and made arrangements for the eternally abiding and unchangeable kingdom of glory ; and to the introduction of that kingdom tend all the revelations, arrangements, and providences of God in the history of the world."

*Obs. 2.* We also justly infer, that God's will thus expressed respecting the kingdom indicates a *Divine plan*, which, in view of His attributes, necessarily embraces *unity of design*. Therefore, when the kingdom is once defined by the Spirit, no change or modification can possibly be allowed without the most express declarations from God announcing it.

*Obs. 3.* The idea of the kingdom being thus identified in its connection with eternal purpose and with creation, God will *undoubtedly accomplish* His revealed will concerning it, confirmed as it is even by oath. God Himself *stands pledged* to the ultimate realization of this idea.



*Obs. 4.* The exercise of creative power, and its continued exhibition in behalf of man and the world, clearly shows *the Divine determination* to establish this kingdom, notwithstanding the antagonistic elements introduced by the fall. All things exist, because God has a determined end in view, which end is embraced in this kingdom.

*Obs. 5.* This kingdom is one pertaining to the earth. Before the creation of the world, it only existed in the determination or purpose of God, but at creation the very foundation of the world was laid in preparation for it. We know that the expression "inherit the kingdom prepared for you from the foundation of the world," is interpreted by many simply to mean, prepared for you from the beginning or from eternity, and refers only to purpose. But taking into consideration the paradisaical condition of the earth at creation and the fact (Props. 140-148) of its future restoration to the same when the kingdom is to be established, we believe that the phrase embraces a far deeper significance, viz., its relationship to the earth. "From the foundation of the world" is indicative that God purposed this very earth, when founded, for this kingdom.

Fairbairn (*Typology*, vol. 1, p. 312) says: "Because destined for Christ and his elect people in the mind of God," to which we add, destined to become the theatre of a theocratic kingdom. It may be suggested: As will be shown hereafter, this kingdom embraces completed redemption, and this alone indicates the truthfulness of our proposition, because redemption (which the kingdom perfects) was in purpose co-existent with that of creation (Eph. 1 : 4, 1 Pet. 1 : 20). This enables us to consider the unbelieving objection that God made creation so imperfect that it required constant interference or "tinkering," seeing that all things have been previously foreseen and provided for in order—against all adverse influences arising from free will, passion, prejudice, etc. to carry out a predetermined result to its intelligently expressed consummation. On the other hand, it answers the extravagant eulogies heaped by unbelief (in opposition to revelation) upon nature, its perfection, sublimity, etc., in showing that the Creator Himself, far from deeming nature able to save man, to render him happy, to deliver him from evil, declares it placed, with all its faded nobility, with all its tarnished greatness and riches, under a curse, and proposes in the doctrine of the kingdom a renewal, a deliverance, a restitution, which shall free nature, exalt man, and glorify the Maker.

*Obs. 6.* Such phraseology involves, of necessity, owing to the fall and entailed curse, a glorious restitution for which provision is to be made. We are pointed to that original perfection of creation which the Almighty pronounced good, but this being marred (as the Bible teaches) by sin and resultant evil, it is requisite, before God's purpose is fully carried out, to restore that forfeited perfection. How this is done will be explained at length hereafter.

*Obs. 7.* This phraseology respecting the kingdom includes, in view of expressed predetermination, the appointment or preordination of the king (1 Pet. 1 : 20). It also comprehends the number of the rulers, elect, heirs or inheritors of the kingdom (Eph. 1 : 4, etc.), as well as every particular, provisionary and realized, pertaining to it. God does not undertake the accomplishment of a set purpose without His perfect knowledge embracing all things relating to it. For "known unto God are all His works from the beginning of the world" (Acts, 15 : 18, Isa. 46 : 9, 10, etc.)

*Obs. 8.* The idea of the kingdom being the beginning (*i. e.*, leading to creation, etc.) and the ending (*i. e.*, embracing the final result) of the

dispensations or ages, we may well believe what the Scriptures state concerning it, viz., that this idea is carried on to a practical accomplishment in order that the supremacy and authority of God may be universally acknowledged, and that the manifold wisdom and love of the Lord may be displayed and experienced in the eternal ages. It also reaffirms that for this object and end all things are sustained and allowed, to work out, under Divine Providence, their destiny in respect to this kingdom.

*Obs. 9.* This language, so expressive of the comprehensiveness and fundamental nature of the kingdom idea, suggests to us that the dispensations or ages themselves (the Adamic, Abrahamic, Mosaic, and Christian) are ordered in their succession as part of the Divine purpose in relation to this kingdom. If we are to take the rendering given by Locke, Chandler, Clarke, Whitby, etc., to Eph. 3 : 11, such a special ordering is announced. Instead of our version, "according to the eternal purpose," etc., they read : "according to the disposition or arrangement of the ages which He made for (or, in or through) Christ Jesus our Lord." Whatever translation we may prefer, one thing is certainly taught in the passage, viz., that in the "eternal purpose," or "the purpose of the ages," etc., is included the notion that time itself is embraced in God's plan with special reference to Jesus Christ as the King of the kingdom, for whom the plan is carried into execution and by whom it will be perfected.

Favoring the rendering "the arrangement of the ages" as most in accord with analogy (teaching that times themselves are controlled, etc., by God), yet we object not to receive Bloomfield's "disposition of the ages" or Barnes' "purpose of the ages," etc., because under all of them is still included the provisional measures instituted in time, following each other in succession, for and by Christ. The idea of a Divine plan, ever-abiding and sure, is necessarily connected with the passage, which, as Holy Writ teaches, includes the doctrine that all things are ordered for and have their foundation in Christ, because He is the Christ, the theocratic king. The plan of salvation contemplates a restoration effected through Christ and witnessed in this kingdom, and, therefore, it embraces all arrangements, even those of time. This is corroborated by other passages. Thus *e.g.*, 1 Cor. 2 : 7 reads : "the mystery which He ordained before the worlds" (*πρό των αἰώνων*, before the ages), i.e., the ages relating to the world (Comp. Prof. Lewis's ch. on Time-worlds in *Six Days of Creation*).

*Obs. 10.* The kingdom being comprehended in the eternal counsels of God and in the design of creation, and being allied with various orderings extending over the past history of the world and with others still future, we ought reasonably to anticipate it to be a deeply involved, widely comprising subject, having a variety of aspects (as *e.g.*, in relation to the Father, Son, elect, etc.), and an encircling of other subjects (as *e.g.*, election, resurrection, judgment, etc.), as well as a profundity of scope (as *e.g.*, in relation to time, the person of the king, glorification, etc.), which demand *most careful* study, reflection, and comparison to understand.

*Obs. 11.* The proposition indicates a fundamental position that the student of the kingdom must occupy. It implies that as the kingdom is God's purpose, all knowledge of the kingdom must be derived from Him. It is God's idea, contemplated and realized, that we are endeavoring to apprehend, and all reliable information must come from Him. Hence, compare Prop. 9.

*Obs. 12.* In Prov. 8:31, wisdom is represented as "rejoicing in the habitable part of his earth," and as delighting in or presenting "my delights" to "the sons of men." When the Divine purpose, as embraced in this kingdom, in reference to the earth and man, is completely manifested, then the reason of this will also fully appear. Wisdom will be justified both in preparing this earth for its display and in exhibiting itself in the riches bestowed upon her adherents in the theocratic relationship. If it is wisdom to receive any truth of God, much more is it wise to lay hold of the great leading truths, that we may finally obtain the blessings that true wisdom imparts.

*Obs. 13.* The proposition, from a purely Biblical standpoint, shows that we cannot entertain the view that unbelief urges against the Bible, viz., that Oriental religions antedate the Bible by many centuries. The respective proofs of priority are found in the respective religious works in the shape of assertion, and the truthfulness of one or the other must be determined by its contact with the facts of history. Now history, as far as known outside of the religious books, does not countenance Oriental exaggerations of age; on the other hand, history corroborates the Bible statement, which, owing to a plan systematically developed and with which is connected a vast array of facts, is fully sustained both as to alleged age and contents. (Compare Props. 179 and 182.) The proof of a continuous plan, evidenced in the history of the past and present, and in the immense superiority of subject matter, adaptation to man, etc., will follow in various propositions.

*Obs. 14.* Lastly, this proposition is based on the scripturally derived statement, that a Divine Creating Mind and a Ruling Will orders and rules over all, so that notwithstanding apparent difficulties and unexplained problems, that Mind and Will shall be ultimately triumphantly vindicated in an open, revealed manner, indicating, what piety already realizes as an earnest in preparatory work, their close and intimate relationship with man and earth. This absolute Mind and Will, affirming that it consciously and personally works to introduce a predetermined kingdom, is, of course, the original fountain-head from whence all proceeds. To the believer in the Word, it is unnecessary, because our views are based on Scripture, to add anything; but to the unbeliever we may remark: that in defense of such a position it is not required to represent the absurdities, the contradictions of reason, etc., into which those fall who deny this existing Mind and Will (other writers have ably done this), but rather to follow out in all its connections the leading doctrine of the kingdom, and from the evidences of marked design and unity manifested in its history, bring forth a proof in behalf of a personal existing God, ordering and overruling all things, that will commend itself to the intelligent reader *more than any other* that we could possibly propose. The greater the work contemplated—and there is none greater than this kingdom—the more clearly ought we to see the intelligence of the Mind that originates it, and the power of the Will that performs it. If that Mind and Will has proposed, in Revelation to man, a certain, determinate plan of operation by which the kingdom shall, after a while, be openly revealed; if the design and mode of procedure and result commends itself to faith and reason as adapted and desirable; if history and experience plainly sustains the developments of

such a plan through the ages, *then* we may rest assured that in harmony with such a purposed plan, with its corroborating history and adjustment to the necessities of man and creation, there must be, as the Bible wisely and scientifically affirms, a guiding mind and controlling will. It would be premature to press this argument; let us then first present an array of incontrovertible facts, and from these facts, as a conclusion (*e.g.*, Prop. 182, etc.), deduce the statement made, that the kingdom itself is dependent upon the pleasure and work of the Father both in its inception and provision, in its prediction and realization. (Comp. *e.g.* Prop. 84.)

This proposition logically follows from the idea of intelligent design. The Bible appeals to the evident manifestation of design in the mind of the Creator as exhibited in the ordering of the universe. Natural theology lays special stress on the evidences of a previous forethought and knowledge of adaptedness. The Scriptures likewise refer us to the abundant testimony of design in the mind of the Almighty Ruler as declared in the ordering and provisionary ruling of the world. The moral, religious, and civil training of mankind, the fundamental laws of society, etc., are appealed to in proof. Numerous passages like Ps. 94 : 9, 10, Isa. 40 : 14, Acts 15 : 18, Isa. 46 : 9, 10, Rom. 11 : 33, Eph. 1 : 8, 9, etc., indicate not merely God's knowledge and wisdom, but the manifestation of such in a predetermined purpose. Systematic theology directs particular attention to the evidences of a previously settled purpose. Our subject largely develops this fact, and insists upon the truth and force of Eph. 3 : 10, 11 and kindred passages.

PROPOSITION 3. *The meanings usually given to this kingdom indicate that the most vague, indefinite notions exist concerning it.*

Theologians, eminent for their piety and position in the Church, are now entertaining crude ideas and contradictory conceptions of the kingdom. For many centuries, under the interpretation given by men who have, probably unconsciously, largely imbibed the spirit of the Alexandrian school, the kingdom has been made to mean a variety of things at the option of the writer. Modern authors, with but few exceptions, instead of discarding this looseness, seem to revel in it, making the kingdom to denote almost everything that fancy connects with religion, or the Church, or even with humanity. We select, out of numerous examples, several to illustrate *the prevalent* mode of expounding it, and *the latitude* of opinion expressed concerning it.

*Obs.* 1. Albert Barnes, who, possessing many admirable traits, is regarded as a popular commentator, gives the following definitions of the kingdom in his Commentary. The kingdom is, Matt. 3 : 2, "His (Messiah's) spiritual reign begun in the Church on earth and completed in heaven;" Matt. 6 : 10, the "reign," God's reign, or the Gospel of Christ advanced; Matt. 13 : 24, "the gospel," or "the effect of the gospel;" Matt. 13 : 31, "piety in a renewed heart, or the Church;" Matt. 13 : 44, "the gospel, the new dispensation, the offer of eternal life;" Matt. 13 : 45, "religion," or "the gospel;" Matt. 13 : 52, "the gospel," or "the truth;" Matt. 25 : 34, "salvation," "eternal life," or "heaven;" Matt. 26 : 29, "heaven;" Matt. 19 : 24, "way of salvation;" Matt. 21 : 31, to "become Christians," or to "follow the Saviour;" Matt. 5 : 19, "the Church;" Matt. 5 : 20, "the Church," or "the world to come;" Matt. 11 : 11, "preaching the kingdom of God, or the gospel;" Matt. 16 : 19, "the Church on earth;" etc. With minor changes (as *e.g.* Jno. 3 : 5, "the true Church," 1 Cor. 15 : 24, "dominion in general"), and a hesitancy in precisely determining what it means (as *e.g.* Mark 10 : 15, "the gospel, the new dispensation by the Messiah, or the reign of God through a mediator," etc.), we find these often repeated. Surely the kingdom cannot possibly mean all these things, seeing that such explanations are *both arbitrary and contradictory*. The gospel of, or concerning, the kingdom is one fact, the kingdom itself is quite another; the dispensation in which the kingdom is to be manifested is certainly different from the kingdom which it embraces; the heirs of the kingdom are certainly not the inheritance. These and other plain scriptural statements are *entirely overlooked* in such definitions. The evident antagonism of such popular explanations are amply sufficient to their refutation. The reply to all such definitions will follow, as *e.g.* Props. 90-115.

Dr. Lawrence in the *Independent*, October 23d, 1870, makes "the kingdom of heaven" to mean: 1. "The universe of matter and mind;" 2. "That part of the revolted human race which has been brought into subjection to Christ;" 3. "A kingdom of grace, because it is by God's love in Christ that they—believers—are brought into it;" 4. "A kingdom of glory in heaven;" and 5. "It is His reign over His loyal subjects." Our Church literature is permeated with similar definitions. M'Clintock and Strong's *Cyclop.*, Art. "Kingdom of Heaven," defines it, first, "the Divine spiritual kingdom, the glorious reign of the Messiah;" then afterward it is "the Christian dispensation or the community of those who receive Jesus as the Messiah;" this again is divided into "an internal and external form"—internal "in the hearts of all Christians," and externally it is "embodied in the visible Church;" and then finally in its future relation, "it denotes the bliss of heaven, eternal life." Compare Dr. Craven's remarks, in an excursus, *Lange's Com. Rev.*, p. 94, on Robinson's definition (*Greek Dic.*) of the kingdom, who makes it a dispensation, also a principle, and likewise a people actuated by that principle. Dr. Craven justly objects to such "a looseness in the use of language."

*Obs. 2.* Dr. Barrow, *On the Creed*, explains "the kingdom of heaven" as "capable especially of two acceptations." Without discarding other views, he lays down this proposition: "It first commonly signifies the state or constitution of religion under the gospel, in opposition to, or contradistinction to, the state of things under the ancient law." To prove this, he shows that "in the time of the law, God's kingdom was in a manner earthly," and proceeds to point out its earthly characteristics; but that now under the gospel "God's kingdom is more capacious, unlimited," and, in brief, more spiritual. From this he deduces that it may denote: 1. The state of relation; 2. The society of men put into such a state; and then also adds: 3. It is "taken for the perfection or utmost improvement of this state."

Aside from the indefiniteness of such a definition, indicating the difficulty of forming a consistent whole (for the relation in which men are placed is superseded by the men themselves, and then again by the perfection of the state realized), we only now notice some self-contradictions which it contains: 1. If the phrase "kingdom of heaven" is used "in opposition or contradistinction to" former dispensations (the ancient Theocracy), then it follows, which he himself will not allow, that no true kingdom of God existed previously to the Christian Church. 2. If the kingdom only denotes the state or constitution of religion, does it embrace or reject that which preceded the Christian era? If it embraces it, then, after all the kingdom is a continuation of the former; if it rejects, then it does not allow that religion existed previously in "a state or constitution." 3. If the mere "capaciousness," etc. causes such a change in phraseology, that the expression "kingdom of heaven" is applicable to the Church now and not to the Church previously existing, how comes it, notwithstanding its supposed earthly nature (as opposed to the present state), that the ancient saints are accounted equally worthy with Christian believers to enter in and inherit the kingdom? The whole theory, in its invidious comparisons, is derogatory of God's previous appointments, and degrades the position occupied by the ancient believers. Other objections, still more serious, will be brought forth under appropriate heads: these however, briefly suggested, are sufficient for the student to note the defectiveness of interpretation.

*Obs. 3.* Neander's elaborated theory of the kingdom is pervaded by the same indistinctness and contradiction. Thus *e.g.*, in one place (*Life of Christ*, sec. 213) the kingdom is something not visible, not outward; in other places (*Hist. Ch. Church*, vol. 2, p. 176) "the Church comprised the whole visible form of the kingdom of God," and (p. 177) "hitherto, therefore, there could be no visible appearance of the kingdom of God beyond the pale of the Church." His view only makes these "apparent" contradictions; for he has a number of kingdoms to suit the varied demands of his development speculations. He gives us: 1. An

invisible kingdom connected with the Church ; 2. An invisible kingdom established in the heart ; 3. A visible kingdom in the Church ; 4. A future consummation or completion by the direct intervention of Jesus Christ ; 5. The present as one with the future, *i.e.* viewed connectedly ; 6. A kingdom in the person of Christ ; 7. The higher spiritual world or heavenly community co-existing with the invisible Church.

In defining, a singular variety is introduced, and as we shall have occasion to quote largely from him under the propositions relating to the Church, one illustration (*Hist. A. Church*, vol. 1, p. 499) will suffice : " The idea of the Church is subordinate to that of the kingdom of God, because by the latter is denoted either the whole of a series of historical developments or a great assemblage of co-existent spiritual creations." Here is certainly a latitude opened great enough to introduce the various changes that strict adherence to the development theory required. Following propositions will show how unscriptural such interpretations are, when compared with the simplicity and unity of the Word. They engraft upon Holy Writ the deductions of Hegelian philosophy, and thus, through the great ability and learning cojoined, mislead the unwary reader.

*Obs. 4.* Dr. Lange (*Bremen Lectures*, 1871, Lec. 8) says : " The kingdom of God itself, the older theologians divided, not without grounds, into the kingdom of power, the kingdom of grace, the kingdom of glory. Still it must be remarked that each of these kingdoms properly separates into two kingdoms ; the kingdom of power into God's rule over entire nature, and His rule over the whole rebellion of such intelligences as, in the misuse of freedom, have gone astray ; the kingdom of grace, into the typical prefiguration of the real kingdom of heaven, or the Old Testament theocracy, and into the real, *i.e.* spiritually potent, New Testament kingdom itself ; the kingdom of glory, into the realm of the triumphant Church in the other world, and the union of that world and this in the final consummation." Lange thus forms six kingdoms or divisions of the kingdom, which was rendered necessary by the partial rejection of the early Church doctrine. These are purely theological deductions, having *no foundation* whatever in Scripture, as will appear when we come to the preaching of the apostles, the doctrine of the Church, etc. As we are only now concerned in giving a few specimens of entertained opinions, it is premature to present our reply. Like preceding definitions, it lowers the theocracy by denying to it the reality of being in all respects the kingdom of God. This alone should cause us to receive it with grave doubts.

It is difficult at times to understand those complex and contradictory meanings. Thus *e.g.*, Lange in his Commentary gives a variety, some of which are not in accord with those just mentioned. In the general introduction he says : " As mankind was originally destined to form the kingdom of God, and for that purpose was arranged into one family, the kingdom of God may also be viewed as the restoration of mankind to one body under the One and Eternal Head (Acts 3 : 21, Eph. 1 : 22) in whom it was elected from all eternity, and called, for the harmonious manifestation of the glory of God, Eph. 1 : 4, 5." (This we can cordially adopt with the provision that this is done in the covenanted way proposed). But then he adds : " The kingdom of God is that new creation in which God reveals Himself in His character as Redeemer." " It consists in the restoration of the dominion of the Spirit of God over the hearts of men," etc. Hence it existed from the beginning of time, for he says, p. 3, " the real kingdom of God was founded when redemption was introduced," etc. On p. 24 he has it founded in the Apostolic Church and manifested in " ecclesiastical and Christian life." On p. 25 he has " the kingdom of heaven in the person of Christ," and afterward " the person of Christ in the kingdom of heaven." On p. 25 he has " His kingdom founded upon earth by the planting of His Church through the power of the Holy Ghost," etc. Thus there is a shifting from one position to another, a substitution of the means by which to obtain

the kingdom for the kingdom itself, etc., that evidences a weakness incompatible with a leading doctrine of the Bible. For indefiniteness, see Com. on Matt. 16 : 13, 20, p. 298, where it is, and then it is not, the kingdom of heaven. Comp. p. 299, s. 5 and 6, etc.

*Obs. 5.* Olshausen (*Com. on Matt. 3 : 1*) defines the kingdom of heaven to be both "external and internal;" externally in the Church, and ultimately in its consummation; internally in believers, and in the ideal future world. Hence a believer is already in the kingdom, or carries it with him, and "yet even for him it is still to come," *i.e.*, a higher manifestation or realization of it. This is also "applied to different relations" both of time, place, etc. How unsatisfactory this is in the light of covenant and promise, will be shown under the Church (Props. 94-115), where the incongruity of persons being in the kingdom while still heirs, the lack of resemblance between the covenanted kingdom and the Church (visible and invisible) are fully noticed. Much that Olshausen has written is valuable and suggestive (take *e.g.* the caution, ch. 10, p. 116, Introduction), but his exegesis of Matt. 3 : 2 is most certainly defective. For any theory which can make "is at hand" to be actually present, thus arbitrarily changing the tenses used; which virtually makes the kingdom of God "always existing," thus not discriminating between things that materially differ; which makes the theocracy under Moses and David a mere type, thus overlooking its reality as a kingdom; which applies Luke 17 : 21 to a kingdom in the heart, divides and subdivides the kingdom after the fashion of those already referred to, and tells us, without proof annexed, that "the Saviour put forward its ideal character," must be received with great caution.

The reader will notice that we also introduce those who are Millenarian, or have a strong bias for our doctrine (as Olshausen, Lange, etc.), and yet largely adopt the mystical notion of the kingdom. While such have the kingdom pre-eminently, and in its fullness, in the millennium, they also (not accurately distinguishing the kingdom, as covenanted, from the Church, not observing the postponement of the kingdom, not discerning the difference between the Divine Sovereignty and the Theocracy, etc.) have a kingdom now existing in the Church and individual believer, preparatory to and merging into the other or proper one. A large number of eminent men take this position, as *e.g.* Oosterzee, Delitzsch, Auberlen, Bonar, etc. A careful consideration of Scripture compels us to differ from brethren highly esteemed; the reasons will follow in their order.

*Obs. 6.* In Dr. Hodge's recent work on "Systematic Divinity," we find (p. 596, vol. 2) a section entitled, "the Church, God's kingdom." To prove this caption, he informs us that God determined to deliver man from his apostasy, and hence inaugurated a kingdom antagonistic to that of darkness. This kingdom thus introduced had no "visible organization apart from the families, the people of God." It was afterward through the descendants of the patriarchs formed into a "visible kingdom," which has existed down to the present day. But when we ask, if it has always thus existed, why *e.g.* do the prophets speak of it as non-existing, as still future, as something to be anticipated, as set up by the Messiah at His coming, such questions, and similar ones, that readily suggest themselves to the scholar, remain unanswered. Indeed, as he goes on defining, he forgets his previous declaration; for when speaking of the nature of Christ's kingdom he tells us, that "as the Messiah was to come to make all things new" (which he thus strangely locates with the first Advent instead of the second, as the Scriptures do), we have also "the establish-



ment of a new kingdom." How can it be new, if it has always existed? Then he has Christ's dominion over the universe, calling it "the kingdom of power;" Christ's "spiritual kingdom," which is twofold, viz., an invisible kingdom consisting only of the regenerated, and a visible kingdom manifested in the organized, external society of believers. Finally, he gives us "the kingdom of glory" to be revealed when Christ comes again. Thus he presents us, 1. An invisible kingdom down to the patriarchs; 2. A visible kingdom down to Christ; 3. An invisible one down to the first Advent; 4. Christ's kingdom of power; 5. Christ's invisible kingdom since his Advent; 6. Christ's visible kingdom extending from the same period; 7. And the kingdom of glory. Surely the very enumeration of such a list, when compared with the simplicity and uniform phraseology of the Bible, forces upon our minds the suspicion that there must be a serious defect in a system which requires such an array of kingdoms; which ignores the distinctive marks of the covenanted kingdom; which does not distinguish between the universal Divine sovereignty and the kingdom as predicted; and which presents us a series of definitions utterly unknown to those who were *especially* set apart to preach the gospel of the kingdom.

Such interpretations, with slight changes, could be multiplied. The New Testament, with notes published by the American Tract Society on Matt. 3 : 2, makes the kingdom "the sway of Christ's Gospel and dispensation over the hearts, lives, and destinies of men, both in this world and the next," and this (mistaking the means for the end) is equivalent to "the Messiah's reign as predicted by the prophets." But to make this out, recourse is had to various "stages" in the "heart of the individual believer, in the churches, in influencing society, in the millennium, in the judgment-day, and in the heavenly world." Storr, in *Diss. on the Kingdom of Heaven*, compresses the matter so that it shall "embrace the whole time of the Messiah." He forgets that this is not the time of the Messiah (e.g. Luke 17 : 22), but the times of the Gentiles (Luke 21 : 24), and that the predicted time of the Messiah is still future, (Comp. e.g. Props. 136 and 137). Schmid (*Bib. Theol. N. T.*, p. 244) tells us that "the kingdom of God is understood to be both present and future; the dominion of the exalted Christ, which consists partly in the influence over the minds of men exercised by the Word, partly in the guidance of the external destinies of the Church, partly in the rewards and punishments at the last judgment. In it, too, is perhaps recognized the kingdom of grace, the temporal institutions of religion, the kingdom of glory, and the future acts of judgment; adding, too, the idea that Jesus was only in error in fixing too close a proximity for this judgment." Schmid afterward defines the kingdom to be "in its nature, on the one hand, something simply existing and eternal, and, on the other, something temporal, developing itself through various conditions;" being also "a Divine order of things," "a communion of spirits founded by Christ," "a fellowship of men," etc.

*Obs. 7.* The definitions given to the kingdom by Infidels, Rationalists, Free Religionists, etc., are varied. While some reject the idea entirely as a mere phantom or "Jewish conception," others incorporate it and make it mean, "God manifested in and through nature," or "God in humanity," or "God in progressive development," or "the truth," or "the supremacy of reason," or "the supremacy of the natural dignity and nature of man," etc. Renan (*Life of Jesus*, p. 240) makes it, "the reign of the poor and disinherited," "the literal accomplishment of the Apocalyptic visions of Daniel and Enoch," "the kingdom of souls" (p. 249), "the good," "the reign of justice," "the liberty of the soul," etc. In this direction there is no end to the notions respecting it, generally drifting, however, toward the idea of a humanity redeemed by an enthroned reason

(of which Jesus is an example of high genius), or of a God permeating nature and man.

Indeed, no doctrine of the Bible has fared so badly through mere fancy, imagination, enthusiasm, and fanaticism as that of the kingdom. In behalf of a theory or system it has been perverted, distorted, and abused until many persons, looking only at the abuses and antagonism (forgetting that all truth is subject to the same), discard the whole matter. When the Papacy, Shakers, Mormons, etc. define it in a way to embrace their particular organizations; when Anabaptists, Fifth Monarchy men, etc. interpret it so as to include their ambitious projects; when almost every denomination, sect, etc. explain it so as to make themselves the recipients of the kingdom; when it has been prostituted to the basest of purposes, and it is presented in a hundred different aspects and claims—all this only shows how important these parties consider the incorporation and possession in some form, of the doctrine. It is amazing to a person who steadily for years notices the definitions of others, how latitudinarian they have become in these modern days. Recently a tract written and published by Speer informs us that the Church was "taken into the Roman kingdom of God"—i. e., into the Roman Empire, thus designating that "the kingdom of God" which the Scriptures (Dan. 2 and 7) call a "Beast." We are told by Rev. Fowle (*Contemp. Review*, May, 1872, art. "Christ, and Immortality"), that "by the kingdom of heaven Christ meant almost, if not quite exclusively, the establishment of God's rule and order upon earth;" and to make this denote the Church is, in his opinion, "a substituting a secondary and comparatively unimportant interpretation for the primary and true one." This, then, opens the way for mystical incorporations, for it supplies "the missing link needed to bind together the morality of Paganism and Christianity," and brings us to this result: "the kingdom of heaven is civilization viewed religiously, owning God as its Creator and Judge, and looking for still nobler developments in other spheres."

*Obs. 8.* Those who give us such definitions, antagonistic to the primitive Church view, exhibit also the greatest diversity among themselves respecting *the commencement* of this kingdom in its supposed present form. They are as little agreed concerning its beginning as in its meaning. Some commence it in paradise; others, after the fall when redemption was proposed; some with the patriarchs or with the theocratic ordering at Sinai; others, at the preaching of John the Baptist; some, with the birth of Christ; others, at Christ's baptism; some, at the preaching of Jesus and disciples; others, at the confession of Peter; some, at the death of Christ, or at his resurrection and ascension; others, on the day of Pentecost; and others, at the destruction of Jerusalem. Some again have several commencements or different stages; others have only one, regarding all previous as merely typical and unreal. Quotations illustrative of this antagonism will be given in following propositions. Let us only now suggest to the reader: is it not remarkable that a kingdom of God, so distinctively covenanted and predicted, should be so indefinite in its commencement that eminent and pious men are unable to point out its beginning with any degree of absolute certainty? That we even find many who, in their perplexity, have several beginnings, such as "typical," "initial," etc.? That they are undecided as to what period in Christ's life to date it? Surely, is it not wise to ask, why has such diversity, unknown to Scripture, and based solely on the Messiah at His and at present existing (over against the plainest stages of Scripture to the contrary), it is easy to see *how* such a confusion of the *etymology* arises.

*Obs. 9.* Attention is called to the fact, that the *serious* contradictions greatly weaken the force of these definitions. Thus e.g. eminent

men inform us that there has been a continuous kingdom, without intermission, from the earliest period down to the present. Now others, as *e.g.* Van Oosterzee (*Theol. of N. Test.*) positively makes the kingdom of heaven or of Christ something "new;" not a mere continuation, for "since it had first come nigh in the fulness of time, it did not before exist on earth;" and then asserts that it is a mistake to make the Church the kingdom. He reduces the force of the latter by admitting that, although it is spiritual, yet the Church is also the external form in which it appears. With some truth, we have here an admixture of error and weakness, that neutralizes the whole. In the following pages, it will be shown, step by step, that the kingdom of God did previously exist on earth, that it does not apply to the existing Church, and that the kingdom of Jesus Christ, when established, is *not new* but a *renewal* with precious, astounding additions. Meyer (*Com. on Matt. 3 : 2*), seeing how fanciful, arbitrary, and contradictory are the interpretations usually given, cautiously remarks: "These expressions 'kingdom of heaven,' etc., never signify else than the Messianic kingdom, even in those passages which seem to denote the Church, the Christian religion, etc."

*Obs. 10.* Able authors admit that Christianity has met with, and undergone, changes since its introduction. Buckle (*Hist. Civ.*) informs us that this has been affected by foreign events contrary to the original scheme. This has been pressed by Bauer, Renan, etc. All confess to some variations from the original; one class contending that they are for the better—another, for the worse. However this may be, it must be acknowledged, that when comparing the early Church doctrine of the kingdom with the meanings now so extensively given and adopted, a *wide departure* from the original and primitive meaning is fully evidenced. It is a substitution, too, so opposite and diverse, that it assumes the attitude of hostility to the first one adopted by the Church, casting, at the same time, as many shadows as Simon Magus is reported to have done when walking the streets. The design of this work is to restore and defend the original meaning, by showing its scriptural basis and historical connection.

It has been truthfully said by Jer. Taylor (*Works*, vol. 5, p. 348) that "men will call all opinions by the name of religion; and superstructures by the name of fundamental articles; and fancies by the glorious appellation of faith." This, alas, is constantly repeated, so that the student needs constant watchfulness. Nothing is exempt from diversity, so that, as illustrative, Vares long ago assured us that he reckoned the old philosophers had about eight hundred opinions concerning the "summum bonum."

*Obs. 11.* Considering the various conflicting interpretations entertained by the Church, and God manifested in the kingdom, we realize what Glanvil (*The* or "God in progressive") developed from hints given by Bacon, viz., the "power of reason," or "that powerful mind even under the most favorable circumstances." Renan (in its moments of highest confidence. After making due allowance for the leadings of education, the tenacity of prejudice, the proneness to error, and the inherent weakness of intellect, we have still a *sufficiency* to recognize the will of God foresaw this diversity, and hence accommodated Himself to our weakness in the plain, grammatical language and sense in which He expresses Himself. But unfortunately we are prone, in our

superior wisdom, to overlook this fact, and arrogate to ourselves the higher power of adding to the grammatical meaning *our own constructions* of what the sense ought to be, and thus plunge ourselves into hopeless embarrassments.

*Obs. 12.* The only way to rid ourselves of these ill-defined and antagonistic explanations, is to adopt *legitimate principles of interpretation*, and then carefully, in detail, examine the original covenants and promises upon which the kingdom is based ; and if we have obtained a definition *strictly in accordance* with these, *never* to depart from the same, without the most express—not inferential—proof in hand that a change is denoted.

*Obs. 13.* It is a lamentable fact, that few theologians are to be found who are willing to give a *rigid* scriptural examination to this subject. Preachers, who profess themselves called to proclaim "*the gospel of the kingdom*," totally waive such a study. A few isolated passages, either torn from their connection, or misapprehended in their relationship to other Scripture, form the basis of a vast inferential structure. Instead of making Holy Writ the standard of interpretation, multitudes, while *in theory* recognizing the Bible as the sole measure of faith, yet *in practice* will take the explanations and Scriptural references given by favorite authors as their reliable guides, without the least attempt to verify, by a personal application to Scripture, their correctness. Undoubtedly we are greatly indebted to writers for definitions, interpretations, suggestions, etc., yet, after all, those who are called on to instruct others should satisfy themselves by a *personal* study of Revelation that their belief and opinions are scripturally founded. Error, too, is often plausible and friendly ; truth sometimes comes in the garb of an adversary.

*Obs. 14.* Many shrink from investigation when they find that things which they fondly believed, incorporated in their prayers and hopes, and portrayed with eloquence, are subject to the suspicion of being built upon a sandy foundation. It is a trite saying that "truth never dies," however great the opposition ; and we may rest assured that any opinion that we may individually entertain, can never alter or seriously affect the truth of God. It is folly to shelter ourselves behind the fear that, peradventure, inquiry and scrutiny may lead to a revolution of our views. This may indeed be an amiable weakness, but it is one as fatal to the student as Delilah's hands were to Samson. If in earnest search after the truth, such a result, should it occur under clear apprehension and decided conviction of Scriptural authority, must be accepted *as alone honorable*. It is to the credit of some of the greatest writers (especially the German who so frankly express it), that opinions once strongly advocated were subsequently discarded under the persuasion that truth, honesty, and integrity required the change.

PROPOSITION 4. *The literal, grammatical interpretation of the Scriptures must (connected with the figurative, tropical, or rhetorical) be observed in order to obtain a correct understanding of this kingdom.*

On a proposition which has brought forth many volumes in its discussion, we desire simply to announce our position, and assign a few reasons in its behalf. Its import is of such weight; the consequences of its adoption are of such moment; the tendency it possesses of leading to the truth and of vindicating Scripture is of such value, that we cannot pass it by without some explanations and reflections.

*Obs.* 1. We unhesitatingly plant ourselves upon the famous maxim (*Eccl. Polity*, B. 2.) of the able Hooker: "I hold for a most infallible rule in expositions of the Sacred Scriptures, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing." The primitive Church occupied this position, and Irenæus (*Adv. Hær.* 2, C. 27) gives us the general sentiment when (in the language of Neander, *Hist. Dogmas*, p. 77) "he says of the Holy Scriptures: that what the understanding can daily make use of, what it can easily know, is that which lies before our eyes, unambiguously, literally, and clearly in Holy Writ." However much this principle of interpretation was subverted, as history attests, by succeeding centuries (not without protests), yet at the Reformation it was again revived. Thus Luther (*Table Talk*, "On God's Word," 11) remarks: "I have grounded my preaching upon the literal word; he that pleases may follow me, he that will not may stay." In confirmation of such a course, it may be said: if God has really intended to make known His will to man, it follows that to secure knowledge on our part, He must convey His truth to us *in accordance* with the well-known rules of language. He must *adapt Himself to our mode* of communicating thought and ideas. If His words were given to be understood, it follows that He must have employed language to convey the sense intended, agreeably to the laws grammatically expressed, controlling all language; and that, instead of seeking a sense which the words in themselves do not contain, we are primarily to obtain the sense that the words obviously embrace, making due allowance for the existence of figures of speech when indicated by the context, scope, or construction of the passage. By "literal," we mean the grammatical interpretation of Scripture. Some writers, to avoid lengthy or circumlocutory phraseology, have employed the phrase "literal interpretation," by which they denote,

not that every word or sentence is to be taken in its rigid literalism, but that the language of the Bible is to be interpreted by the customary rules of grammar and rhetoric, which are used in determining the sense of the "Iliad," "Paradise Lost," and works of human composition. We are to accept of a strictly literal rendering, unless we have the distinctive marks of figures of speech, when the tropical sense is also received, without *afterward, in addition*, engrafting upon it another and separate sense which is not allowed by the rules of grammar, but which (*i.e.*, last added sense) is applied by many to the Bible, as if the language of that book was not fairly circumscribed by, but formed an exception to, *the universal laws of language*. This is our position endorsed by the exhortation given to all to search the Scriptures (Acts 17 : 11, Jno. 5 : 39), by the frequent appeals made to the fulfilment of prophecy on a literal basis, by the obligations to know God's Word founded on the ability (Matt. 24 : 15) to comprehend it, etc. When employing the word "literal," we are to be comprehended as also fully acknowledging the figurative sense, the beautiful ornaments of language ; we cordially accept all that is *natural* to language itself, its naked strength and its charming adornments, but object to *additionally* forcing on it a *foreign* element, and enclosing it in a garb that hides its just proportions. When, too, it is said that the Bible is thus to be interpreted like any other book, governed by the laws which alone can protect us against a wrong imposition of meaning, reference is solely made to its grammatical construction, and not, as Liberals and others employ this idea in behalf of unbelief, that it is merely a human production. With the human element there is also a Divine ; grammatically, to accord with our infirmity, it is constructed like any other book, but under, in and through this are truths far beyond human conception and production.\*

\* Neander (*Ch. Hist.* vol. 1, p. 388) says that Irenæus, Tertullian, Clement, etc., in opposing Gnosticism, directed attention to "a sober, grammatical method of interpretation, and leading them to establish the first hermeneutical canons," etc. The student will observe that, while advocating the early reception of the grammatical interpretation, yet even, as Mosheim, Neander, and others have noticed, then some of its advocates as well as others more or less imbibed the Rabbinical Jewish custom of obscuring the plain language of Scripture by forced allegories and a recondite sense. The Jews, as is well known, while to a large degree holding to a literal interpretation (as *e.g.* in reference to a literal coming and kingdom of the Messiah, etc.), at the time of the First Advent had fallen more and more into a figurative and allegorizing interpretation, which culminated in the speculative Cabala. Milman (*Hist. Jews*, vol. 3, p. 443) remarks of the Cabala : "Not only was the Bible one vast allegory, in which the literal sense was scornfully cast aside, and a wild and arbitrary one attached to every history and every doctrine, but at the same time there was a superstitious reverence for the letter ; the numbers of the letters, 10, 7, 12, 32, every single letter, the collocation of every letter, the transposition, the substitution, had a special, even a supernatural power." Fairbairn (*Typology*, vol. 1, p. 326) refers to Eisenmenger (*Entwectes Judenthum*), and remarks that "some Rabbinical authorities contend for forty-nine, and others for as many as seventy meanings to each verse."

† Bloomfield (Pref. p. 15, *Gr. Test.*) quotes Luther, Melancthon, Scaliger, and Bishop Middleton as favoring the grammatical and literal sense. Luther (*On Deut.*, quoted Seiss's *Last Times*, p. 253) pointedly says : "I here once more repeat, what I have so often insisted on, that the Christian should direct his efforts toward understanding the so-called *literal sense of Scripture*, which alone is the *substance* of faith and of Christian theology, which alone will sustain him in the hour of trouble and temptation, and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is usually uncertain, and by no means safe to build our faith upon ; for it depends for the most part on human opinion only, on which if a man lean he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar

of the Fathers are to be avoided, with the whole of that Alexandrian school which abounds in this species of interpretation." The *Encyclop. Relig. Knowl.*, Art. "Sense of Scripture," affirms that the Reformers, over against the Romish fourfold sense, adopted the grammatical, and that Luther declared it to be "the only sense that it will do to die by." Mosheim (*Ecc. Hist.*, vol. 3, p. 137), over against "the uncertain and fallacious method of the ancients, who neglected the literal sense, and labored to extort from the holy oracles by the aid of the fancy a kind of recondite meaning, or in other words to divert them without reason, to foreign applications," eulogizes "that golden rule of all sound interpretation which Luther first introduced, namely, that all the sacred books contain but one single meaning," and commends Melancthon because "rarely departing from the literal meaning." All the Reformers, without exception, expressed similar views; and however much they may have, on the one hand, injured the principle by a too rigid literalism in some instances, or, on the other, by a violation of it, yet every one holds it up as a principle to be followed as a guide. Every student of the Reformation must have noticed that one of the objections urged against the Reformers was their too strict adherence to the letter, as *e.g.* Carlstadt's issuing violent tracts against Luther's "stupid and shallow literal theology." Ellicott (*Aids to Faith*, Essay 9, Scrip. and Inter.), after tracing the interpretation of the Church, says: "there has been from the very earliest times, not only in theory but in practice, a plain, literal, and historical mode of interpreting Scripture," and this he finds exemplified even in many who often, for the sake of the preciousness of the literal, overlooked their theory of differing senses.

<sup>3</sup> The extreme of Parker (*Dis. of Religion*, p. 242) is one-sided—viz., "the conclusion is forced upon us that the Bible is a human work, as much as the Principia of Newton or Descartes." Unbelievers and semi-believers generally advocate that the construction of the Bible is like that of other books, but refuse (Bauer, etc.) to credit the fact that it is diverse from all other books in the authority and truths that it contains. Our entire argument following shows that we hold it to be above and beyond all other books in the unity of supernatural and Divine things embraced. Briefly: when the dyer and weaver color and weave the woollen fabric of artistic design, we do not discard the wool, or dye, or machinery—common to the production of all woollen fabrics—which have aided in producing it, when we also regard the design, the figures and their connection, and admire the taste and skill of the designer. Thus applied to the Word, admitting the instrumentalities employed—even the most humble—it would be folly to confine ourselves to these, and not contemplate the unity of design, etc. evidenced. Again, the very fact that the Bible is received as a revelation, has influenced many, who are largely addicted to spiritualizing, to tell us, as *e.g.* Professor Bush (Pref. to *Mill.*): "it cannot be doubted that the sacred volume was given to man in order to be understood." If so, how is it possible to discard the grammatical interpretation for another depending solely upon man's inferences or fancies? Again, this position does not conflict with a twofold fulfilment of prophecy, if some choose to adopt it in several cases (Comp. Brooke's *El. of Proph. Interp.*, p. 86, etc.), seeing that both fulfilments are based on the same literal sense. Again, the grammatical interpretation combined with the historical does not forbid, owing to the variety of subjects, the greatness of them, the deep meanings often presented, the connection that one portion has to another, the difference of style, the signification of words, etc., a diversity of opinion on various passages.

*Obs. 2.* The only true standard of interpretation is the grammatical (aided by the historical), and this opposes: 1. That spiritual or mystical one which looks for an internal revelation either in or under the letter; 2. The rationalistic notion that such an interpretation must be attached to the letter as will best accommodate itself to reason; 3. The Romish idea that such an interpretation of the letter can only be accepted as is in unison with the authoritative utterance of the Church; 4. And the High Church notion, that only such a meaning as is consistent with symbolical representations can be received. The adoption of any one of these four opinions immediately causes a *prejudicing* of the Word, and thus *unqualifies* the person from becoming an unbiased interpreter. Let the reader consider that the grammatical interpretation was for ages *the only one* used; and can a reason be given why it should suddenly be abandoned for another? Much of Scripture was presented long before Christ, and the portion thus

written was literally comprehended by the Jews, not only without rebuke from, but with the decided approbation of, the Almighty. God appeals to the literalness of His Word, as affording proof that each part shall find in due time its mate. His veracity and power are staked on a literal fulfilment. Now if the Word was not thus to be understood; if a hidden and recondite sense lay beneath it waiting for Origen, Swedenborg, etc., to reveal it, how could the Jews be censured for misapprehending the Scriptures; how could they derive comfort and edification from them; and how could they possibly have entertained an enlightened faith and hope? To suppose this is equivalent to saying, that for many centuries the Jews held to an erroneous sense<sup>1</sup>—to the “husk,” as Neander and others phrase it—and that they were guided into, and confirmed in, such a belief by *the express words* of God Himself. If we reject the literal and substitute another mode of interpretation, there is no deliverance from this dilemma, however much men may attempt to gloss it over by “progression,” “development,” etc. Admitting that revelation was gradual, that truth and additional light were introduced by degrees, all this has nothing whatever to do with *the mode* of interpretation, seeing, as we shall abundantly show hereafter, that a consistent unity can only be preserved by a *continuous* application of the same method of interpretation to the respective additions given. It is the most reasonable to anticipate, that a principle of interpretation once universally held and for ages applied, would not undergo a reversal without a plain direction from God authorizing it to be made.<sup>1</sup>

<sup>1</sup> We do not overlook (Obs. 1, note 1) that before the Advent of Jesus the Jews had already, to some extent, departed from this literal interpretation, having adopted an allegorical, mystical system, which was in favor with the Rabbinical portion. This, however, does not vitiate our argument, which urges the period preceding this introduction, and accepts of the fact that, *e.g.*, in reference to the doctrine of the kingdom, there was no departure from the literal interpretation even among the Rabbinical party. The mystical departure, too, was confined to but a few, comparatively, of the learned, and had but little influence upon the body of the nation. This is seen, 1. By the united expectation of a literal kingdom, as admitted by all writers; 2. By the preaching of John the Baptist, the disciples, and Jesus; 3. By the rejection of Jesus on the ground that a literal kingdom was not established, etc. Even Shedd (*Hist. Ch. Doc.*) acknowledges that “one of the principal grounds of their (Jews) rejection of Christ was the fact that He represented the Messiah’s rule as a spiritual one in the hearts of men, and gave no countenance to their *literal* and materializing interpretation of the Messianic prophecies.” (Shedd’s misapprehension of Christ’s teaching will be noticed hereafter, but he is correct in his statement that the Jews understood the Messianic prophecies in their grammatical sense.) Dr. Knapp (*Ch. Theol.*, p. 326) affirms: “The allegorical interpretation of the Sacred Scriptures cannot be historically proved to have prevailed among the Jews from the time of the exile, or to have been common with the Jews of Palestine at the time of Christ and His apostles. Although the Sanhedrim and the hearers of Jesus often appealed to the Old Testament, according to the testimony of the New Testament writers, they give no indication of the allegorical interpretation. Even Josephus has nothing of it. The Platonic Jews of Egypt began, in the first century, in imitation of the heathen Greeks, to interpret the Old Testament allegorically. Philo was distinguished among those in that place who practised this method and he defends it as something new and before unheard of, and for that reason opposed by the other Jews; De Confus. Lingu. page 347 *seq.* Jesus was not, therefore, in a situation where he was compelled to comply with a *prevailing custom* of allegorical interpretation; for this method did not prevail at that time among the Jews, certainly not in Palestine, where Jesus taught.” (He declares: “The writers of the New Testament themselves make a clear distinction between the allegorical and literal interpretation of the Old Testament. When they use the allegorical method, they either say expressly, *here is allegory*, Gal. 4 : 24, or they show it by the context, or by prefixing some particle of comparison, *e.g.*, *ὡς περ καθὼς*, Heb. 7,



John 3 : 14, Matt. 12 : 40." He concludes, therefore, that we must receive literal predictions, promises, etc., unless otherwise indicated, which rule he repeatedly violates in his own work.) Dr. Knapp's position is abundantly confirmed by Neander, Mosheim, Kurtz, and other historians, by articles in Cyclopædias on Philo, interpretation, etc. Pressense (*The Early Years of Christianity*, p. 99) says : "While an ingenious and learned school formed at Alexandria had contrived by a system of allegorical interpretation to infuse Platonism into the Old Testament, the school at Jerusalem had been growing increasingly rigid, and interdicted any such daring exegesis. It clung with fanatic attachment to the letter of the Scriptures, but, failing to comprehend the spirit, it sunk into all the puerilities of a narrow literalism. Its interpretations lacked both breadth and depth ; it surrendered itself to the subtilities of purely verbal dialectics." So also Pressense (p. 325) remarks of the heresies of the first century : "These heretics then followed the example of Simon Magus, in turning the Scriptures to their own purposes, and wresting them into the confirmation of their peculiar tenets. They gave an allegorical interpretation to the historical portion of the Old Testament, and thus cast a sacred veil over their monstrous errors." Heresy is no friend to the plain grammatical sense of the Word. The history of interpretation is briefly told. The first, and Jewish, method was to abide by the grammatical sense (still retained to some extent by the Orthodox—over against the Reformed or Rationalist—Jews, and especially by "the Karaites" or "Scripturists"), but as the Jews came in contact with Greek and Oriental philosophy (in Egypt, Greece, etc.), the effort to conciliate the Hebrew Scriptures with such a philosophy led to a second mode by which the obvious sense is made figurative in order to convey another sense—the latter being regarded as the higher. This brought forth three distinctive types of interpretation : the grammatical, the ideal, and these two, more or less, combined. The Jewish method—evidenced by its exclusiveness and Messianic hopes—was adopted by the primitive Church, as witnessed e.g. by its application of prophecy, its Pre-millenarian views, etc. The ideal, presented in the system of Philo, was inaugurated into the Christian Church by the Alexandrian fathers, and speedily gained a wide-spread reputation, being followed by numerous writers. A combination of the grammatical and ideal found a host of followers down to the Reformation. Tradition, metaphysical speculations, some favorite form of philosophy, were incorporated. At the Reformation there was a return to the Jewish method, and while the ideal and mystical has been largely adopted, yet the extremes—excepting in a few cases—once so prevailing are now avoided. As to Philo's system, afterward adopted by Christian fathers (Origen, etc.), we only quote, as illustrative, from an Article entitled "Alexandrian Christianity" (*The North Brit. Review*, August, 1855) : "According to him (Philo), nearly the whole of Scripture, not only its parables, its symbolical ceremonies, its obscure prophecies, but even the simplest language in which it relates the most ordinary transaction, every name and every number that it contains, possesses not only a plain but also a hidden meaning, the former of which is to the latter as the body to the soul." After stating that Aristobulus and other Jews, Oriental and Alexandrian, and even Greeks (in application to their poets) had employed this method, the writer adds : "We should say that the adoption of this principle of interpretation by Philo and his Christian disciples was the greatest obstacle to their discovering the true meaning of the Bible, and is the cause of their being almost useless as expositors. They themselves compared the literal interpretation to the flowers and fruits that grow upon the surface of the ground, and the allegorical one to a jewel hid beneath the soil ; and we may well say that, while boring and groping after this jewel supposed to be concealed, turning every stone and sifting every grain of sand, they often missed or destroyed the wholesome fruit and beautiful flower that grew before their eyes and beneath their feet." So that Ueberweg (*Ist. Philosophy*, vol. 1, p. 229) remarks : "Philo criticises the attitude of those who merely hold fast to the literal sense of Scripture as low, unworthy, and superstitious."

<sup>2</sup> It is a sad fact that multitudes declare the plain grammatical sense in numerous passages, if received, to be a corruption of the truth. God is thus virtually charged not merely with surrounding "the kernel" (truth) with "a husk" (error), but (to carry out the figure) with a *poisonous* one ! But even men who constantly violate the grammatical sense by the engrafting of a higher and spiritual sense, at times confess the superiority of the former. Thus, to illustrate (quoted in McClintock and Strong's *Cyclop.*, Art. "Interp.") : "Jerome (*Com. in Mal. 1 : 16*), about A. D. 400, could say, 'The rule of Scripture is, where there is a manifest prediction of future events, not to enfeeble that which is written by the uncertainty of allegory.'" "Even Hilary in his book 'De Trinitate,' 1, properly asserts, 'He is the best reader who rather expects to obtain sense from the words than imposes it upon them, and who carries more away

than he has brought, nor forces that upon the words which he had resolved to understand before he began to read." The student will not fail to observe that Protestant Confessions of Faith insist upon this grammatical sense when *e.g.* speaking (Art. XX. Anglican Church) of "God's Word written," or (Art. 18, Scotch Conf.) of "the plain text of Scripture." Indeed, all confessions are based upon it, and assume the sense accepted as the one commending itself to all by the common rules of language. Many, like Porphyry (in his third Book; see Art. on, McClintock and Strong's (*yclop.*), object to the allegorical and mystical interpretation introduced into the Church by the Alexandrian fathers, as *e.g.* illustrated in "The Apology," (vol. 1, p. 11 of *The Literalist*), and in Luther's principle of interpretation (vol. 3, p. 127). Some Millenarian writers (as Dr. Craven in *Lange's Com. Rev.*, p. 98) prefer "normal" to the word "literal," as more expressive of our views of interpretation, not discarding the figurative.

*Obs. 3.* Such a reversal or change is, unfortunately, inferred from several passages of Scripture, and professing to be controlled in this matter by the Word, it becomes requisite to examine the legitimacy of the inference. 1 Cor. 2 : 14 is advanced as in conflict with our proposition and as fully endorsing its opposite, viz : "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he *know* them, because they are *spiritually discerned*." This passage pushed to an extreme, forms the key-note of the mystical, spiritualizing, Origenistic system of interpretation; the foundation of countless vagaries. Let us test it, *e.g.*, by the facts connected with the incarnation and death of Jesus; these were revealed by the Spirit and realized in such a manner that they are to be understood literally (as commands, duties, etc.), but to one class they are foolishness, and they do not *know* them, in the sense of appreciating their value, or importance, or relation to God and man (for *knowing* is used, as any concordance will show, as an equivalent for appreciation, experience, etc.); while to another class they are known by "spiritual discernment." What does this latter expression denote? That we are to attach to the incarnation and death a *spiritual* meaning and *discard the literal*? No! "spiritually discerned" is discerning "*the things of the Spirit*," *i.e.*, things given by the Spirit; noting how the Spirit reveals and records them in the Scriptures, submitting ourselves to the guidance and enlightening influence of the Spirit *through* the written Word, until by His teaching and Divine aid we learn to *appreciate and to appropriate* the truths revealed to ourselves; and not to reject a literal rendering, and fasten, under the assumption of special superadded enlightenment, another sense upon the Scriptures. "The things of the Spirit" are a *matter of record*, and not left to the fancies or heated imaginations of every man who professes to be remarkably guided and influenced by the Spirit. Therefore, to properly discern what are the teachings of the Spirit, the record itself must be received in the sense prescribed by the usage of language. Even if the passage be regarded as teaching that the soul, mind, or Spirit discerns the truth, this does not invalidate the literalness of the recorded things of the Spirit, as already evidenced by the example presented. For in the context it is distinctly stated that God reveals His truth through the Spirit, and that such a revelation is contained "not *in the words* which man's wisdom teacheth, but" (in the words) "which the Holy Ghost teacheth; comparing spiritual things" (*i.e.* the things taught by the Spirit) "with spiritual things" (*i.e.* with other things also received from the Spirit). This brings us back to the question already answered, How are *the words* themselves to be apprehended—as teaching what they grammatically contain, or as including some other meaning?

Another passage often paraded as against us is found in 2 Cor. 3 : 6 : "Who also hath made us able ministers of the New Testament ; *not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life.*" While it is impossible to preserve the force and true apprehension of this Scripture without understanding what is meant by the New Testament or covenant (which will be examined Prop. 50, in connection with the Abrahamic covenant), yet, aside from this, sufficient reason can be advanced to rebut its reference to a literal, or any other system of interpretation. Asking what is meant by "the Spirit," the answer comes in the very same chapter "*Now the Lord is that Spirit*" (v. 17, comp. Barnes' admissions, etc.) and (in v. 18, according to Barnes, Beza, Wolf, Locke, Rosenmüller, Doddridge, etc., the Greek is) "*from the Lord the Spirit.*" If Christ be the Spirit here denoted, how can it refer to interpretation? Or, if the testimony of the apostle, that by the Spirit Christ is meant, is set aside, we ask then, How comes it, according to the statement of Neander and a host of writers, that the apostles could not rid themselves of the "materialistic husk" of a literal interpretation of the Word? If the "literal" application "killeth" as some<sup>1</sup> declare, how does it come then that God gives His word *in such a form*? Is it *reasonable or credible* that He, who is justly lauded for benevolence, mercy, and grace, would give truth surrounded by a deadly covering—truth too indispensable to secure the happiness and peace of man? Is it not the rule of the Divine procedure (uttered by Jesus, Matt. 7 : 8, 9, 10, etc.) that even man will not give to an asking son a stone for bread or a serpent for a fish, much less God? Such are a few of the questions that immediately suggest themselves, when making the passage advocate a proceeding that would be inconsistent in man. The simple, unpretending meaning of the verse is this : that the Word of God in its letter (*i.e.* in its plain, unambiguous written form) cannot give life ; that possessing the letter *alone* would inevitably lead to death, for having *only* the letter the covenant promises could *not* be realized, but that having *the Spirit, even Christ*, the assurance is given that the letter itself—death without Christ or the Spirit—or the promises of God contained in the letter, shall be duly verified and accomplished. Two passages throw light on this verse ; the one where even the letter of the Gospel, the preaching of the apostles, may prove to be a "savor of death unto death" (2 Cor. 2 : 16) without Christ ; and the other (John 6 : 63), when Jesus, to indicate the future resurrection and possession of eternal life, says : "It is the Spirit that quickeneth" (comp. 2 Cor. 4 : 14 ; John 5 : 21 ; Rom. 8 : 11 ; Gal. 4 : 17 ; Phil. 3 : 21), keeping in view that this quickening is applied to Christ in 1 Pet., 3 : 18, "being put to death in the flesh, but quickened by the Spirit." Hence the literal aspect of the truth is far from being condemned or set aside ; if so, it would sweep away *the most precious promises* that the Bible contains. It is then to be received, but in connection with it, *that also* which alone gives it efficacy and power in this world, and in that which is to come.<sup>2</sup> The idea, therefore, of the apostle is, that without the related work and power of Jesus, as the Christ, and His Spirit exerted in our behalf, the mere reception of the truth in its material form will, instead of delivering from, only conduct to death. There is nothing in the scope of the passage to indicate any such reference as many attach to it, so condemnatory to the Bible and the practice of the apostles.<sup>3</sup>

<sup>1</sup> Cornelius Agrippa (*On the Vanitie of Sciences*, ch. 97) speaks of the Scholastics and their performances, and adds (what is applicable to-day): "against which if any will resist with the authorities of the holy Scriptures, fourthwith he shall saie: *the letter killeth*, it is deadly, it is unprofitable; but they say that we ought to search out that which lieth hidden in the letter afterwarde they having recourse to interpreting, to expounding, to glossinge, and to sillogisinge, do rather give it some other sense, than the proper meaninge of the letter; if thou instantly require an answer and be earnest upon them, they will give evil language and call thee Asse, as one which understandeth not that which is hidden in the letter, but as a serpente feedest on the earthe alone," etc. A recent illustration of a ruinous interpretation of this passage in 2 Cor. 3:6 may be in place. The eloquent H. W. Beecher preached from this text, as reported *e.g.* *N. Y. Sun*, May 19th, 1873, and the sermon exhibits the painful conclusion that in his efforts to glorify "the Spirit" he utterly degrades "the letter." Misapprehending the meaning of his text, he presses it in his service to undervalue—as infidels do—the written record; comparing the latter in its imperfections to the dead bark, moss, worms, and insects scraped (by assailants, unbelievers) from the trees of an orchard, adding: "and the more they raked the better he would like it," etc. The tendency of such declarations are dangerous and most derogatory to the Word. Then, again, it is amazing to witness the self-contradiction of writers. Take *e.g.* Calvin (who in many places favors a literal interpretation *Inst.* ch. 10 B. 2, S. 8.) speaking of the letter, says: "The Old Testament is literal, because it was promulgated *without the efficacy of the Spirit*," etc., and yet in the same section he admits that under this "literal" dispensation men were converted, that the work of the Spirit was experienced, that men were moved and spake by Him! He endeavors to palliate his expression by adding that this "is used by way of comparison." But this does not remove the difficulty, and it does not inform us how the Old Testament, *once literal, now becomes "spiritual."* And when Calvin was attacked (D'Aubigné's *Reformation*, vol. 3, p. 81) by Quinten "the spiritual," the latter sought refuge in the following: "We are not subject to the letter which killeth, but to the Spirit which giveth life. . . . The Bible contains allegories, myths which the Holy Spirit explains to us." Calvin replied: "You make your Scriptures a nose of wax, and play with it, as if it were a ball."

<sup>2</sup> The critical reader will observe that our argument has only reference to the doctrinal interpretation, and not to the practical influence that doctrine or truth should have on the life. There may be a clear apprehension of doctrine, and yet it may (as, alas, multitude of instances testify) be inconducive to piety, etc., but this practical neglect does not affect the interpretation. Spenser (Hagenbach, *Hist. Doc.*, vol. 2, p. 246) took the right position when opposing the mere reception of the letter without an additional self-appropriation of the truth expressed in it. And in opposing the Quakers he justly observes, on the other side: "Our feelings are not the norm of truth, but Divine truth is the norm of our feelings. *This rule of truth exists in the Divine Word apart from ourselves.*"

<sup>3</sup> The misinterpretation of this and the previous passage has opened a wide door to innumerable vagaries and assumptions of higher spiritual excellence. Thus, to illustrate: it led Schwenkfeld (Kurtz, *Ch. Hist.*, vol. 2, p. 155), to call Luther's insisting upon the unconditional authority of the Word of God "a bondage to the letter," and caused him to exalt a professed "inner word of the Spirit above the written Word of the Scriptures." The names of Antoinette Bourignon, Seb. Frank, Thamer, Servetus, Labadie, "The Angelic Brethren," Jumpers or Barkers, Shakers, Duchoborzins (a Russian sect, see Kurtz, *Ch. Hist.*, vol. 2, p. 239), Zoharites, Muggletonians, Petro-Joannites, and others, are suggestive of the same. This theory of interpretation run to excess may be found in Woolston's book (London, 1722), "A Free Gift to the Clergy," in which "the hireling priests of what denomination soever" "are all ministers of the letter." The titles of various works are amply sufficient, such as *e.g.* How's "Sufficiency of the Spirit's Teaching without Human Learning; or a Treatise Tending to Prove Human Learning to be no Help to the Spiritual Understanding of the Word of God;" or the "Allegorical Explanations of both Testaments;" or the "Mystical Ark," etc. So Hutchinson based his system on a fanciful etymology of Hebrew words, from which spiritual significations were drawn, so that history was turned into prophecy, and the plain grammatical sense was set aside. Such extravagances still exist, and a thousand illustrations might be drawn from recent writers, reviving in a measure the idea advocated even by Lardner, Stevenson, Pearce, Sherlock, etc. (who follow Woolston's and Thomas' views) that the Gospel history itself is to be understood in a mystical or parabolic sense. Mysticism, more or less developed, is found in many authors of the present day, although they refuse the ex-

trame of the "Abecedarians," who (Appletons' *Cyclop.*) "held that without the aid of study the Holy Spirit would convey directly to the understanding a knowledge of the Scriptures, and that, therefore, it was better not to know how to read." It is also a sad commentary on human weakness that tracts and books, containing doctrinal statements, interpretations of prophecy, etc., claim that their interpretations were given by special Divine inspiration or enlightenment through the Spirit. Without questioning the sincerity of these persons (for men are easily led to such a belief, if they assume themselves to be the special favorites of the Spirit in the reception of gifts), it is sufficient to say that every such a plea vitiates the value of their teaching, and imposes alone upon the weak, ignorant, or unreflecting, who are unable to test their utterances by the general analogy of the Word. Luther, on John 14 : 25-28, gives an infallible rule for trying the professed (by men) utterances of the Holy Spirit, thus : "If one come, therefore, and present anything to me as taught or revealed by the Holy Spirit, I keep to the Word and hold this doctrine up to it, as to the true touchstone. If now I see that it agrees with that which Christ says, I receive it as right and good. But if it be a departure from it, or would produce something different from it, then I say, Thou art not the Holy Ghost, but the detestable devil. For the true Spirit comes in no other name than in the name of Christ, and teaches nothing other than what the Lord Christ has said." A writer in the *North Brit. Review* (May 1849) objects to Morall ("Philosophy of Religion"), not allowing the letter of the Scriptures its true position and weight as the testimony of God, but makes the only ground of certitude to exist in the subjective mind of the inquirer—in intuitional consciousness. The fact is that, to induce the highest certitude, we must receive the authoritative letter as containing the truth, give it its logical force (through reason), and allow its intuitive influence (through a responding moral nature), dependant upon the Spirit that gave the truth, and upon our adaptability for its reception. God's Word is true, whether men receive or reject it.

*Obs. 4.* Briefly, then, we are forced by a regard for consistency to endorse the proposition for the following reasons : 1. God communicates with us through language, and He follows, in order that we may understand, the usages of language. 2. The literal interpretation was the ancient mode employed down to the time of Christ. 3. It was the early Christian Church method, and continued thus until subverted by the Alexandrian and monkish one. (Comp. *e.g.* in reference to interpretation of Scriptures relating to kingdom, Props. 70-78). 4. It is the one to which God alone appeals in behalf of the veracity, etc., of His word. 5. It is the only one that can give us the certainty that it is not the work of man. 6. The fundamental truths of Christianity, the covenants, the person, incarnation, life, and death of Jesus, the promises, the fulfilment of prophecy, etc., are based upon it. 7. It is the one that maintains its reasonableness and accordance with the laws of language, and can thus be tested and proven. 8. It presents a simplicity which binds together the Old and New Testaments in unity of language and of design that no other system bestows. 9. It brings forth most prominently the analogy of Scripture and of faith. 10. It not only preserves the promises of God intact, but fully shows how and when they are fulfilled. 11. It conduces to bring out most distinctively a perfect Redeemer and a completed redemption. 12. It prevents a host of contradictory meanings applied to the kingdom, clearly tracing and presenting it as the covenants and promises demand. 13. It effectually closes the door to a flood of wild and antagonistic interpretations fastened on the Word under the claim of superior spiritual enlightenment, discernment, and sanctity. 14. It aids us fairly to meet, without lowering and degrading the Word by abject concessions and the accommodation theory, the assaults of unbelievers. The bearing of all this will be evidenced as we pass over the leading doctrine of the Bible ; and the result of our labors, the fruit of adherence to grammatical interpretation, will indicate the solidity of the ground occupied.

Dr. Sprecher in his *Groundwork of Theol.*, p. 1, ch. 5, on "The Right of Private Judgment and the Sufficiency, Intelligibility, and Efficacy of the Sacred Scriptures," fully and ably sustains our position. After insisting upon the intelligibility of the Scriptures, because "a revelation unintelligible is no revelation at all," etc., he (p. 109) remarks: "As the revelation is made in oral communications and in written words, in articulate speech and intelligible language—language intelligible to its first hearers and readers—it follows that the words in this revelation must have been used according to the rules of language then prevalent, the *usus loquendi* of that day, according to the meaning or sense of the words to those to whom the language was vernacular. Otherwise the communication could not have been understood by them. It is evident, therefore, that the Bible must be explained in the same way, and interpreted by the same rules which apply to any other books written in the same language. This was the view of Luther, and he called it the *sensum literalem*." Brookes (*Maranatha*, p. 38) justly observes, in behalf of the grammatical sense, that if the Word is at the mercy of the interpreter, then the Bible "is no longer a revelation, but a concealment of God's will." Professor Riddle (*Hints on Bible Interpretation*) forcibly observes that "the right of private interpretation" "assumes that the Bible is a human (in its language) book; that however its human authors were inspired, they wrote or spoke so as to be understood, using words, whether literally or figuratively, in the sense in which general usage employs them. For if this principle of interpretation were not correct, there could be no duty of private interpretation." "Indeed, any other position makes the Bible a dishonest book." Chillingworth (*Works*, vol. 1, p. 231) affirms our view, because God designed His Word not simply "for the learned, but for all men," which design is only met by the grammatical sense.

*Obs. 5.* Our position is endorsed, at least in theory if not always in practice, by the ablest writers. Our introductions and aids to the study of the Bible (as e.g. *Horne's*, vol. 1, p. 322, etc. *Comp. Alford's How to Study New Test.*, *Dunn's Study of the Bible*; *Smith's Dic. of the Bible*; *Herzog's Encyc.*, *The Bible and its Study*, etc.), regard it as fundamental to a correct understanding of the Word. Theologians and authors in every statement of doctrine or argument, lay stress on it as the strongest possible proof to be adduced in favor of what the Scriptures actually do teach. This, e.g. is evidenced on almost every page of such works as *Kitto's Cyclopaedia*, *Fairbairn's Bib. Dictionary*, *Kurtz's Sac. History*, etc., and in all our leading commentaries, in *Sys. Divinity*, etc. Indeed, the plain grammatico-rhetorical sense is to multitudes the end of controversy. The reformers, as stated (comp. *Mosheim's Ch. Hist.*, Cent. 16, S. 3; *Eichhorn's Gech. der Cultur*, p. 1, and 175; *Hallam's Introd. Lit. of Europe*, vol. 2, p. 287 etc.) confined themselves, more or less, to the literal interpretation. Even some eminent Roman Catholic divines (comp. *Calmet's Dic.*) have admitted the literal sense, as e.g. John Charlier De Gerson, Chancellor of the University of Paris, of whom Neander (*Hist. Dogmas*, vol. 2, p. 607) says: "Gerson first of all asserted as a fundamental maxim that the literal sense of the Bible was the only true one; that all things necessary to salvation were plainly contained in the Bible, and that no true doctrine could be at variance with the Bible." He, however, neutralized this by also declaring that this literal sense must be explained by the interpretation of the Church, given to it through General Councils. The most pompous array of testimonials might be presented in favor of the interpretation advocated by us—even from men who are largely addicted to spiritualizing—but the illustrations appended will suffice. It is self-evident that, in the perusal of the writings of others, we feel, explain it as we may, that in the interpretation of Scripture they are correct and truthful in proportion as the literal sense or the natural figurative one sustains them. Barnes (*Com. Gal. 4 : 24*) expresses our view: "the great truth has gone,

forth, never more to be recalled, that the Bible is to be interpreted on the same principle as all other books ; that its language is to be investigated by the same laws as language in all other books ; and that no more liberty is to be taken in allegorizing the Scriptures than may be taken with Herodotus or Livy."

Rev. Dr. Sprecher, my honored instructor in theology, in a letter addressed to me dated January 16th, 1856, after referring to his extensive reading on the subject and the reflection of years, says : " Their (i.e., Millenarians) principles of interpretation are correct," however he may differ on some details of exegesis. Rev. Robert Hall, in his *Review of Gregory's Letters*, utters the following : " Let the fair grammatical import of Scripture language be investigated ; and whatever propositions are, by an easy and natural interpretation, deducible from thence, let them be received as the dictates of infinite wisdom, whatever aspect they bear, or whatever difficulties they present. Repugnant to reason they never can be, because they spring from the author of it ; but superior to reason, whose limits they will infinitely surpass, we must expect to find them, since they are a communication of such matters of fact respecting the spiritual and eternal world as need not to have been communicated, if the knowledge of them could have been acquired from any other quarter." Ernesti only expresses the views of many when he tells us : " Theologians are right when they affirm the literal sense to be the only true one." In the *Inst. Interp. of the New Testament*, he lays it down as a fundamental law of exegesis that the interpretation of Scripture is to be conducted by the same rules applicable to the interpretation of a classical or profane author. (This has not been wholly eliminated in Professor Stuart's translation). The only caution requisite is, that no exegesis is to be considered isolated from other Scripture, but must be regarded in its connection with the general analogy, spirit, or design of the writers. The painful fact is, that, however correct in principle, Ernesti, Michaelis, and others too much overlooked the internal and Divine unity exhibited by a grammatico-historical interpretation—i.e. its union and correspondence with a continuous Divine plan. They failed to combine what even exegesis presented. Every reader of course knows that without the literal interpretation, works on the fulfilment of prophecy cannot be effective as seen in writings of Sherlock, Newton, Kett, Faber, Keith, Hurd, etc. Greswell (*Parables*, vol. 3, p. 173) denounces the dangerous practice of making varied senses, as " substituting an indefinite and capricious standard of interpretation," and then forcibly adds : " If there is any one principle of interpretation which from the nature of the case is not liable to vary ; which is founded in the reason of things, and cannot accommodate itself to the peculiar tastes or prejudices of individuals, in the use and admission of which persons of every persuasion might be capable of concurring, and which would lead all, if they applied it rightly, to similar conclusions ; which is consequently the least likely to fail of the desired effect, and therefore we may presume was of all others intended to be our guide and director in arriving at the knowledge both of what we are required to believe, and of what we are bound to practice ; it appears to me to be this, that we take the words of Scripture as we find them ; that we endeavor to ascertain their true, grammatical sense, whether in the Old or the New Testament, in the first instance, and then receive the truths which are thereby conveyed, whether articles of faith or rules of practice, according to the plain and simple and obvious meaning of the language itself." Graff, in his *Lay Sermons*, No. 1, observes that " the language is human," and adds : " It is this human phase of the Scriptures which brings them within our reach, even as it is the human nature of the Divine Person, of whom they treat, that renders Him capable of being our Saviour, Representative, and Friend. As in the perusal of other books, so in reading the Bible, there is no better general rule than that *the obvious meaning is the true.*" A sensible art. on *Biblical Interpretation* may be found in the North Brit. Review, Aug., 1858. We only add this : if the idea contained in the grammatical sense is not the one inspired, then the inspiration of the views presented is largely left to the option of the interpreter.

*Obs. 6.* This proposition is of the utmost importance, seeing that, as all frankly acknowledge, our doctrinal basis and subsequent superstructure depend upon its adoption. The early Christians in their simplicity and faith occupied our posture,<sup>1</sup> and therefore held a doctrine concerning the kingdom, which, by a change to another attitude, is now regarded by the

masses as erroneous. We are mainly indebted to Origen for this transformation, he giving the leverage through which it was accomplished. Luther and others may give their estimate of his performance.' It is sufficient to say that he laid down the principle "that the Scriptures are of little use to those who understand them as they are written," etc. (Porter's *Lec. Hom.*, p. 51). He advocates (*De Princ. B.* 4 C. 1) the threefold interpretation; the obvious sense he likens to "the flesh; a higher sense is equivalent to "the soul," and a still higher is represented by "the Spirit;" "for as man consists of body, soul, and spirit, so in the same way does Scripture." How this system spread is briefly stated by Mosheim (*Eccl. Hist.*, Cen. 3, p. 2, S. 6): "A prodigious number of interpreters, both in this and succeeding ages, followed the method of Origen, though with some variations; nor could the few, who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the Church." Augustine (*City of God*, B. 17, S. 3) gives a threefold meaning to the prophecies, one referring to the earthly, another to the heavenly Jerusalem, and a third to both of these. The moral sense advocated by Kant (Horne's *Introd.*, vol. 1, p. 323), which, setting aside the grammatical, imposes a moral meaning, whether the passage can naturally bear it or not, is an offshoot of such a system. So also the theory of accommodation to the opinions and prejudices of the Jews as advanced by Semler and developed by his followers (Horne's *Introd.*, vol. 2, p. 324), is the natural offspring of such bold handling of the Word. In addition: the extravagant claims of Swedenborg that he was set up as the true interpreter of the Word, is exclusively based on the notion that to him was, for the first time, given the secret key by the Creator himself, to unlock the Bible and portray its meaning; and this key, on examination, turns, only in a more scientific way, the old bolts in Origen's lock, now enlarged and refurbished. It resolves itself in as wide a removal as possible from the literal, and finds morality and religion in the plainest historical statements and facts; in short, wherever a mystical ingenuity could engraft them.<sup>4</sup> Without questioning the sincerity, intended honesty, and piety of such men, justice to ourselves, and a desire to vindicate the truth, demands an exposure of their inconsistency and dangerous tendency. Many, indeed, reject the vagaries of Origen, the absurdities of Augustine, the folly of Kant and Semler, the visions of Swedenborg, and would regard it as uncomplimentary to be classed as interpreters with one or the other of them, who, notwithstanding, are precisely in the same category. For with all these, they also forsake the literal sense, or, if the passage contains it, the figurative sense, and add as the true sense another, viz., a spiritual or mystical. It is singular, too, that many writers, unable to discriminate between figurative language and their own superadded spiritualizing, confound the two, although greatly differing, as one. Waldegrave, Fairbairn, and others employ the term "figurative" as if it were equivalent to spiritual, overlooking the fact that all figurative language falls under the grammatical construction of speech and is very different from the additional meaning fastened upon the obtained figurative sense. Let us again say: all parties admit—however some may afterward discard it—the literal sense; they all accept of the figurative meaning ascertained by the rules of grammar and rhetoric; these are freely admitted as contained in the words or sentences, and thus far all are agreed, but here the points of agreement cease, and



the paths become diverging. We are satisfied with the sense thus obtained, seeking no other foreign to all languages, and which no one dreams to apply to any book except to the Bible. They, on the other hand, are not contented with such a sense—frequently finding it contradictory to their preconceived theory—but gravely tell us that this grammatical sense is a purely *representative* sense of another and differing one, which last they fail, either through design or discrimination, to distinguish from the literal.\* This peculiar mode of interpretation, traceable to the old Origenistic method, makes it easy to fasten almost any meaning to "the kingdom of heaven." To its looseness are we indebted for the varied interpretations concerning it.\*

<sup>1</sup> Professor Shedd (*Hist. of Ch. Doc.*, B. 6, ch. 1) endeavors to make the impression that the later system of interpretation (i.e., Alexandrian) was "the most authoritative one." Rev. Shimeall, in his *Reply*, conclusively shows that it only became such, over against the literal, by a wide and disastrous departure from the once prevailing interpretation. Ellicott (*Aids to Faith, Essay 9, "Scripture and its Interpretation"*) correctly shows that the only really valuable and authoritative interpretation of the Church, including even the available portion of Origen's, etc., is that based on a grammatical and historical one. The reader will be gratified with his Essay.

<sup>2</sup> For Luther's view, see note to Obs. 1. Also Michelet's *Life of Luther*, p. 273 and Ap. p. 419. Comp. estimate of Mosheim, Neander, Milner, and Kurtz in *Ch. Histories*, Killan in *The Old Cath. Church*, Porter's *Homiletics*, etc., and it will be found that Pressense (*Early Years of Chris.*, vol. 2, p. 328) is correct when he says that Origen's mode of interpretation "reads a Bible of his own invention, a human book within the Book of God."

<sup>3</sup> Compare Hagenbach's *Hist. of Doc.*, sec. 162, vol. 1, Davison's *Sac. Herm.*, p. 163-192, etc., and it will be found that Origen's threefold sense and Augustine's three and fourfold sense gave place even to Angelom's sevenfold and eightfold sense, and ultimately to as many as could be derived. John Sootus Erigena taught an infinite sense, and Cocceius declared, "that the words of Scripture must everywhere be supposed to signify just as much as they may signify," i.e., as much as fancy could torture out of them. Milner justly describes (*Ecc. Hist.*, vol. 1, p. 469) a long period thus: "A thick mist for ages pervaded the Christian world, supported and strengthened by his (Origen's) allegorical manner of interpretation. The learned alone were considered for ages implicitly to be followed; and the vulgar, when the literal was hissed off the stage, had nothing to do but to follow their authority wherever it led them." This "mist" is far from being dispelled, and the work performed under its cover is still largely retained.

<sup>4</sup> Swedenborg (*The Apoc. Revealed*, vol. 2, p. 959) advocates three senses, viz., "the celestial, the spiritual, and the natural;" the last being of little account. Under the pious garb of visions, etc., he conveniently gets rid of the grammatical sense, and, with it, of covenant and prediction according to their plain meaning. This Swedenborgian key reveals, e.g., that (Div. Prov. No. 326) "cows" signify "good natural affections;" that (True Ch. Relig. Nos. 113, 277) a horse denotes "the understanding of the Word of God;" that (Arc. Coeles. No. 2089) Ishmael begetting twelve princes means "the primary precepts which are of charity;" that (Arc. Coeles. No. 4790) Joseph sold to Potiphar signifies "the alienation of Divine truths by scientifics." A large number of such engrafted meanings are scattered all through his writings, and remind us strongly of Origen's flights in the same direction. Thus e.g. the latter makes the seven women taking hold of one man, mentioned by Isaiah, to denote the "seven operations of the Divine Spirit," viz., "the spirit of wisdom, of intelligence, of council, of virtue, of knowledge, of piety, and the fear of the Lord" (Porter's *Lec. Hom.*, p. 51). Multitudes followed and endorsed such interpretation. Gregory the Great in his exposition of Job fancies that "Job's friends denote the heretics, his seven sons the twelve apostles, his three daughters the laity adhering to the Trinity, his seven thousand sheep the same faithful people, and his three thousand humpbacked camels the depraved Gentiles." Eckhart (art., *Mystics of Fourteenth Century*, Littell's *Living Age*, vol. 123, p. 457) informs us that "the shell is to be broken, the husk to be torn off and flung away ere the spiritual kernel could be reached." How he reaches this "spiritual kernel" is illustrated in his sermon on the restoration to life of the widow's son, thus: he makes

"the city of Nain to be the soul of man, the disciples the rays of light entering into the soul, and the widow's son the human will," etc. Nicholas of Basle, with thousands of others, in a professed spirit of self-renunciation, but which really exalted self in that it possessed a private inspiration, sought out the hidden meaning of Scripture. Under the plea of supernatural illumination, ancients and moderns discard the authority of the letter—some are extremists, others more moderate.

<sup>5</sup> Thus *e.g.*, take the promises relating to the re-establishment of the throne and kingdom of David, and to the blessings to be enjoyed by the same Jewish nation which realized the fulfilled threatenings, and after the grammatical sense, both strictly literal and figurative, is obtained, then these are converted into something else. Thus David's throne is the Father's throne in heaven, the blessings specifically announced to the Jews are spiritualized as something now to be experienced and appropriated by the Gentiles, etc. Those who are desirous to see how far men can go in spiritualizing are referred to the writings of T. R. Gates and others. This additional sense, too, is often one of the most far-fetched inferential, reminding one of the Rabbinical principle, thus (Hopkins' *Puritans*, vol. 1, p. 533) illustrated: "Hunting on the Sabbath day is a sin," says the Jewish Talmud, and "therefore catching a flea on that day is sin, because it is a kind of hunting." This is no caricature; for recently in the *Christian Pulpit* appeared an article by an evidently sincere writer (whose name, out of respect, is repressed) on the "Parable of the Leaven," in which the author asserts that the first measure of meal was the Jews, the second measure George Washington and his compeers, and the third a chosen body now raised up in a certain sect of which the writer is a member! Alas for the Word, when thus mutilated. One of the latest exhibitions in this direction is found in Milton Woolley's *Science of the Bible*, which interprets all by supposed astronomical relations. Even plain history symbolizes natural phenomena, either terrestrial or celestial. We give a brief specimen of application: "Now when Moses was grown (*i.e.*, when Aquarius rises heliacally as before the sun), he spied an Egyptian smiting a Hebrew (*i.e.*, winter smiting summer), and he looked this way and that way, and perceiving himself unseen (*i.e.*, the sun's rays hid him), he slew the Egyptian (*i.e.*, winter was followed by summer). But when he went out the second day (*i.e.*, after he passed the summer solstice), he saw two Hebrews (*i.e.*, the two halves of summer) striving together," etc. Ridiculous as this may appear, it is not near as dangerous as many other interpretations already mentioned.

<sup>6</sup> The reader is reminded that recent writers, as Fairbairn, Brown, etc., make no effort to give us canons or rules which would guide us in engrafting a spiritual sense upon the grammatically figurative. The nearest approach is that given by Horne, (Introd. vol. 1, p. 382, on the "Spiritual Interpretation," sec. 1). This is unsatisfactory because it mixes type, symbol, figure, etc. In conversation with a talented professor of theology, allusion was made to Horne's rules for spiritual interpretation, and although favorable himself to spiritualizing, he promptly rejected them, and frankly admitted that determinate rules could not be recorded, claiming that there were some things beyond our power to fully recognize and control by rules. However true the latter may be as to some scientific or theological truth, it certainly cannot apply to interpretation.

*Obs. 7.* A departure from the literal sense has not only caused those immensely varied and antagonistic interpretations of the kingdom, but it has, in its self-defence, forced able and pious men to a confession which undermines and destroys the authority of the Bible. Strauss, Bauer, and others, charge the Bible, including the New Testament, with teaching in a direct, literal sense a visible, outward kingdom here on earth under the personal reign of Jesus; in brief, a kingdom in its *Jewish form*. This is frankly admitted by eminent theologians; indeed, there can be, as we shall hereafter show, no question about its being a fact. But how do they get rid of this objection as urged by Renan, Parker, and others? Easily enough, by turning on to it the light afforded by their additional sense. We have one of the most scholarly inform us. Thus *e.g.* Neander (*Life of Jesus*, p. 250, etc.) concedes that the true idea of the kingdom of God was contained in a "materialistic husk," which (the latter) he designates a "chimera, which was the rough rind of the sacred bulb;" and contends that this "husk" was in the second or third century removed, and then

“the real kingdom of God was made clear,” and the believers in that “rough rind” by the change “became heretics.” In other words, the literal sense once held is discarded and another sense, which is pronounced the true one, is given to the kingdom, and a *complete reversal* of opinion follows, so that in the estimation of many the former believers are no longer to be regarded as in sympathy and belief with the Church. We *earnestly protest* against such a procedure, which makes the apostles and early believers to put their faith in a “chimera,” “a rough rind,” “a materialistic husk;” which proclaims with the utmost self-complacency that “in the things of the Spirit,” in doctrinal truths, we, or the Church, *are far in advance* of the apostles; which makes inspired men and preachers of the kingdom ignorant of the leading doctrine of the Bible, and one too that they were specially to proclaim. Let this husk be the grammatical sense—strictly literal and figurative—we are abundantly satisfied with its consolations, profundity, and sublimity. Its meat is wholesome and nourishing, imparting strength, and we need no other, although it is, with high-sounding words, pronounced to be the inner, sacred germ developed by “the consciousness of the Church,” or by the growth induced by the Spirit. When we see that the reception of this inner germ produces direct antagonism to *one admitted* sense of the Word, hostility to the early faith of the Church, inability to fairly meet the objections of infidelity, a countless number of mystical additions leading to the most extravagant revelations, we respectfully, but firmly, decline the intoxicating potion. This “germ system” virtually makes the Bible “all things to all men,” in a way that opens wide the door to the entrance of that mournful, endless procession of diverse, adverse, opposite, inimical opinions, doctrines, systems, etc., which appear in the history of hermeneutics, theology, and the Church. Should we not, to say the least, hesitate before we endorse a method which has been so widespread for evil, and which, with the best intention, sweeps a net with meshes so large that it cannot hold in confinement the fishes it encloses; which is a power so explosive and dangerous to manage that when handled its effects cannot be controlled? It leads even such men as Cocceius to exult in the prolific manner in which reason can become the measurer of Scripture, saying: “The Scripture is so rich that an able expositor will bring more than one sense out of it.” What kind of riches these are, we need not now delineate.<sup>1</sup>

The most dangerous attacks of unbelief against the Bible are based on a purely grammatical interpretation of it. The result is, that the teaching of the Scriptures being diverse—as *e.g.* in reference to the kingdom—from the spiritual conceptions of the modern Church, both are rejected on the ground that they are unreliable, for the first given by professed inspired men is not entertained by the Church, and the second is solely the work of fallible successors. Now the vast mass of the Church, having left the apostolic interpretation and followed the Alexandrian, monkish, and popish interpretations, is utterly unable to resist those attacks without resorting to a double, concealed, inner, or spiritual meaning. Here is *the fatal lack of consistency*; for it is virtually admitting that the Word according to its letter cannot be defended, thus opening a wide gap for the enemies of the truth to enter, conceding that one admitted sense possesses a serious defect. Now, we propose in this work to take the principles of interpretation correctly adopted by unbelievers, admitted by many ortho-

dox to be sound and reliable, however they may violate them, and show, step by step, presenting Scripture proof as we advance, that they preserve the integrity of the Word, the inspired teaching of the apostles, and a marked unity of design in redemptive purposes. While there is a large class who make their attack against Christianity through the literal interpretation and reject it as untenable, there is another large one who profess to retain some regard for the Bible, and under this esteem manipulate the literal sense by engrafting upon it what they designate a higher and nobler sense. Rationalistic, Naturalistic, and Liberal books, full of Free Religionist ideas, develop this feature largely. Alas! this destructive work was taught them by the system of believers, and they plant themselves complacently upon the interpreting basis so kindly provided—all objections being swallowed up in the latitude given by a supposed freedom. Grammar, rhetoric, and history are violated for the sake of an idea, an "inner germ," and the most scholarly, learned men are pushing on, exultantly, the work.<sup>1</sup> Prudence dictates a return to the grammatical sense, which all admit, and a strict adherence to the same. Every one feels that just in proportion as an important doctrine or truth is founded upon such a sense, in that proportion is it credible. Even mystics, the greatest spiritualizers, seek to sustain their views by an appeal to such wherever available. The leading doctrine of the kingdom cannot prove an exception to a rule which commends itself to good judgment.

<sup>1</sup> History is full of them. Not merely Cocceius (*Mosheim Ch. Hist.*, vol. 3, p. 429), but a host of others arose in all centuries, who thus perverted the plainest passages, making even (Horne's *Introd.*, vol. 1, p. 384, note) the incest of Lot and his daughters a sign of salvation through Jesus Christ, and the phrase "Joshua the son of Nun" to be the equivalent of "Jesus the Son of Man," etc. These are extremes, which happily the good sense of many of our opponents reject with us, and they are only presented to show what fruits the system itself, in the hands of some, produces. Multitudes accuse us of folly (1 Cor. i: 18) in adhering to the grammatical construction, but they forget two things, 1. That if the grammatical word contains foolishness, then the Spirit is justly chargeable in its profanation; and 2. That no mistakes of rigid literalism, overlooking figures of speech contain (as alleged e.g. against the Audiani, the followers of Andeus), can be compared with the more serious and dangerous blunders of spiritual and mystical interpretation. One of the most sad mistakes, under the impression of "spiritual discernment," is found in the history of Irving's life (see p. 445, etc., and App. p. 567, 609, *Irving's Life* by Mrs. Oliphant). The student, undoubtedly, has noticed the multitude of interpretations which accommodate Scripture—in the manner of the clergyman who preached before the Pretender at Perth from Isa. 14: 1, 2—to present existing circumstances and conditions, when the context, scope, etc., indicate no such reference. Professor Sherer, when he repudiates "the literal system" as "the theological baggage," and makes the Spirit apart from (not in and by) the Word the bestower of new revelations, new truths, new doctrines etc., is only reproducing an old departure from the Scripture teaching; and when Castellio, at Geneva, said, "The Spirit will eclipse the light of the Scripture as the sun eclipses the light of a candle," it is only the repetition of an oft-repeated fanatical prediction. It is the spirit of the Jesuit who made the Pope "the greater light," or of the London preacher who made Pharaoh to mean God the Father, Joseph the Son of God, and Potiphar's wife sinful nature (*Ency. Bib. Knowl.*, art. "Spiritualize").

<sup>2</sup> The spiritualistic theory, now so prevalent and heartily endorsed in the Church, is bearing its deadly fruit in many a work published under infidel and semi-infidel auspices. Thus e.g. A. Coquerel, Jr. (*Hurst's Hist. Rational.*, p. 409) is the mouthpiece of a vast number when he declares that "authority does not rest in the letter, or in the leaves of Scripture. The Divine Spirit acts in the soul freely and independently of the letter. It is high time that we renounce the puerile, disrespectful, and contradictory worship of the letter. The letter killeth." It is not a sufficient reply to say that these men believe that every man possessing truth is equally inspired with the apostles, and

hence do not confine themselves to the spiritual sense of the Word, but embrace their own individual deductions. For this is precisely what multitudes, professing to be Christians and not ranked with infidels, are doing, viz., giving an additional sense to the Word under the claim that "the letter killeth," and that the Spirit is specially given to them, *thus manufacturing a Bible of their own* out of the Word consistent with their own conceptions of what truth demands. We can, alas, point to large organized bodies setting up antagonistic claims in this manner, while all denominations are, more or less, leavened by its spirit and practice. Admitting the principle to be a correct one, how can you meet in argument those who claim that they have the Spirit equally with yourself? You cannot appeal to the letter, for that "killeth;" you cannot appeal to the Spirit, for both profess to possess it. In fact, it leaves us no solid criterion by which to judge.

*Obs. 8.* While urging a literal interpretation, we are, as already intimated, equally opposed to that ultra-literalism which makes no allowance for the figures of speech incident to all language. Tropical usage is by no means an evidence of ambiguity or weakness; it is rather that of clearness and strength, for according to the decided testimony of rhetoricians, its design and province is (Blair's *Rhet.*, S. 14) to "illustrate a subject, or throw light upon it," or (Jamieson's *Rhet.*, p. 138) "to give us, frequently, a much clearer and more striking view," etc. Hence to reject them is to evince a childish play, such a puerile literalism as was exemplified in Origen's unfortunate emasculation (how much had this to do with the after-development of his threefold sense?), and even in the contest between the great reformers Luther and Zwingli on the words instituting the Supper. This disclaimer is the more necessary, since in numerous books, reviews, and newspapers, it is alleged that Millenarians confine themselves to the exclusive, rigid, literal sense, admitting no other, and denying that of figure. One writer even, Dr. Spring, made the utterly unwarranted assertion that we "affirm that the prophetic and apocalyptic writings which speak of the Millennium are free from figures, symbols, and are altogether literal."<sup>1</sup> The simple truth is, that not a single Millenarian author, from the days of the apostles down, holds to such an opinion; all of them, without exception, fully recognize symbols, types, and figures of speech, notice their peculiarities, and discriminate them from the strictly literal. It is *their plain, unanimous* statement that language must be interpreted by the laws which produce and regulate it: if symbolic, it is to be interpreted by the laws governing symbols; if typical, then by the laws underlying types; if figurative, then by the rules controlling figures; and if rigidly literal, then by the laws of unfigurative speech. Works specially directing attention to these rules are presented by Millenarian writers, as *e.g.* Brookes, Bickersteth, Lord, Winthrop, etc.<sup>2</sup>

<sup>1</sup> *The Literary and Theological Journal* of D. N. Lord, while published, did good service in correcting such unjust representations, both in showing their groundlessness and in advocating the direct converse. To this journal the reader is referred for numerous examples of misrepresentations (like Spring's, etc.), corrected, for illustrations of the manner in which passages are explained by us and our opponents, and for the opinions of Duffield, McNeile, and others on the subject. Bickersteth's *Guide*, Brooke's *Elements of Prophetic Interpretation*, *The Prophetic Times*, etc., may also be consulted with advantage.

<sup>2</sup> It is not necessary to reproduce the rules adopted by us, for these are found in our grammars and rhetorics, introductions to the Bible (as Horne's, etc.), and in the writings of the class mentioned. Let us add, that the grammatical interpretation of figure, symbol, type, is not the spiritual interpretation that we condemn; but *after* the lawful interpretation of such figure, etc., has been ascertained, to leave this and fasten another

upon it—this so-called spiritual sense we resist. While the literal may be unlawfully made figurative, and the figurative by violence be made literal—mistakes to which all are liable—a legitimate literal and figurative interpretation is not to be set aside for another and representative sense of something that the words *do not express*. It is amusing to notice writers who cannot distinguish between their special superadded spiritual sense and a figurative one; and who, blundering, call figure, symbol, and type spiritual language, or else overlook the fact that as figurative language falls in with the purely grammatical, they cannot justly charge us with error in making it such, when we hold to a literal fulfilment of the same *after* it has been interpreted by the rules of language. We hold that rigid literal language, symbol, type, and figure in their plain grammatical interpretation often teach us spiritual facts, etc., but this they do in the plain sense conveyed. Even allegory we receive where it is plainly contained in the language; and in reference to the expression of Paul (Gal. 4 : 24), this is no criterion to be followed by us, as is clearly stated by Albert Barnes (*Com. loci.*), to which the reader is referred, coming as it does from one who favored spiritualizing.

*Obs. 9.* To prove that our proposition is wrong in limiting the interpretation of the Bible by the laws of language, as universally held, it must be shown: 1. That the Bible in its usage of language is an exception to all other books. 2. That the subject-matter, superior to that contained in other books, is not conveyed to us through the common channel of language in the ordinary way. 3. That a sense beyond that given by the rules of language is a legitimate one, and either, in some manner, drawn from language itself or found incorporated or announced in the Word. 4. Some rules or directions for ascertaining and applying this additional sense, so that it may be easily recognized and not arbitrarily used. 5. Some decided—not inferential—examples of such a sense being determined and enforced by the Bible, in order to elevate it to a justly recognizable rank. In this way we may, perhaps, be enabled to appreciate that overwhelming stream of scholasticism, mysticism, and spiritualism pervading our theological literature. Men laughingly refer to those enormous summaries of Divinity concocted in past ages, with their violations of Scripture language, while they themselves, unconsciously, approvingly quote and endorse in their formative theology many of the erroneous interpretations of the Thomists, Scotists, Occamites, etc. Having a system of interpretation identical in many respects with the scholastics, etc., it is difficult, perhaps impossible, to rid themselves entirely of their interpretations.<sup>1</sup>

Another feature must also be discarded. It has become quite fashionable with recent writers, in their efforts to find arguments against us, to practically lower the prophetic portion of the Word by placing the non-prophetical of the New Testament in the scale as far superior to the former, etc. (so *e.g.* Waldegrave, comp. Lord's *Journal*, Ap. 1857). Now, whenever a system is forced, in self-defence, to thus discriminate between the Scriptures and portions of them, exalting one part above the other as more worthy of reception or credence, instead of receiving *the whole* as standing upon the same ground of being a revelation of God's will and purpose (comp. Prop. 16), it is evidence—decisive—of weakness and imperfection. A substantial method does not need such unstable propping. Notwithstanding its plausible and authoritative air, it becomes, by its disintegrating qualities, a dangerous instrumentality. It is the weapon so freely employed by German Rationalists and others to invalidate the credibility and authority of the prophetic writings, and to graft upon them any desired meaning. To make one portion of scripture to be the sole

and exclusive arbiter and interpreter of the Bible, is subversive of the light given in a general analogy and a continuous Divine plan. Such a course is like to that of a person who, in a large room containing a number of windows, contents himself with the light of one when all are available; and then, owing to the quantity of light received, distinguishing things imperfectly, still contends that such is their true and only appearance.<sup>1</sup>

<sup>1</sup> Hence Le Roy Pope (*Modern Fancies and Follies*, p. 337) takes the position, owing to the variety of interpretation, that the true meaning of the Bible cannot be obtained from the language of Scripture, asserting: "The only light which can afford us this indispensable aid, and bring the religious world, which has gone so far astray, back to true religion, is the light of nature." But he forgets; 1. That the variety of interpretation springs not so much from the grammatical sense as from the system of spiritualizing the language; 2. That no other book must call in "the light of nature" in order to have its true sense presented; 3. That the advocates of this "light of nature" also bring in an endless variety of interpretations; 4. And that he thus makes, allowing the claims of the Bible, the lesser to be the guide and instructor of the greater.

<sup>2</sup> Other points worthy of notice might be presented, but we briefly advert to another, very common, viz., boldly to assert a sweeping accusation without giving any reasons or facts to sustain it. Thus *e.g.* Fairbairn (a valuable writer) *On Prophecy*, Append. G, p. 497, approvingly quotes Hengstenberg, attempting to make the literal interpretation odious, saying, "that its strongest condemnation consists in its being the very method of interpretation which led to the crucifixion of Christ." If this is its "strongest condemnation," we are abundantly satisfied to retain it. Allusion is evidently had to Jesus being charged with His being a king, etc., but let the objector bear in mind that Jesus never denied the charge, but appropriated the fact as applicable. This will be developed under its appropriate head hereafter; now it may be said, the Jews rejected the literal fulfilment of prophecy in Christ's forerunner, in Christ's birth, life, miracles, entry into Jerusalem, crucifixion, death, burial, resurrection, and ascension. The apostles accuse them of such conduct, and hence their unbelief is represented as *the more inexcusable*. Their hatred toward and their crucifixion of Christ, according to the testimony, was based neither on the literal nor the spiritual interpretation of prophecy, but on their unbelief, hardness of heart, apprehension of the people leaving them for Christ, etc., thus leading to false and malicious charges. The best possible refutation of Fairbairn is given by himself, p. 223-226 of the same work, where the literal fulfilment of prophecy is lauded, and we are told that "it is necessary to compare together prophecy and history" to see the literal authentication.

*Obs. 10.* In our Introductions to the Bible it is a generally admitted principle that no important doctrine should be solely based on figurative language; that to give it certainty it ought to be founded on the literal meaning of the words. This is a necessity, notwithstanding the theorizing, so much impressed, that in every promulgation of doctrine, men will instinctively feel that if they can secure the literal sense in their favor, *the strongest possible proof* is thus obtained. Why reject this when we come to the doctrine of the kingdom? Surely, if there is a doctrine in the Bible that ought to be sustained by *the clearest evidence*, it is the leading one of the kingdom. This is abundantly provided, if we will only consider and receive it. Its simplicity should not deter us; this feature ought rather to recommend it to our special notice. More than this: if we reject it we will be held responsible for the same, just as Jesus held the Jews accountable for the literal understanding of the Scriptures. We certainly are not amenable to a still "higher sense" of interpretation, whose laws are not given; and certainly we are not to be condemned for rejecting that which is said by men to be concealed, hidden under the letter, and which it is impossible to perceive in the letter by the rules

regulating that letter. Thus *e.g.* out of the many meanings engrafted upon the kingdom by the adoption of a hidden germ, etc., which sense ought we then to adopt, and what assurance have we that it is, after all, the correct one? No! we are only answerable to God's demand, how we have treated the *very letter* committed to our trust, and this obligation presses alike upon the learned and unlearned. Our doctrine, firmly adhering to one system of interpretation, is found equally in both Old and New Testament. Our opponents tell us that the Jews understood the Old Testament too literally, and in place of their belief we are informed (*Essays and Reviews*, S. 7, p. 406), that it is necessary for the salvation of the world to introduce new truths into the Old Testament in place of the old. Others plead that the primitive Church comprehended the New Testament too literally (Neander, etc.), but that this was merely a transition stage before "the husk" was thrown off and the genuine truth revealed. Once for all let us say, that as reverent believers in the Word, it is impossible to credit such explanations, condemnatory of God's Word, justice, and love, and cruelly unjust to His ancient people, as if they were in faith a deceived people, and the deception grew out of God's mode of teaching. Never can we accept, however sincere its advocates, of such consequential, evil-tending teaching. We desire not to endorse a system which, in the hands of a God-fearing man, may result in comparative little injury, but which, in the grasp of infidelity, becomes a power, widely felt, in subverting all the distinctive orthodox doctrines, the most cherished hopes of the Church, and the true idea of the kingdom of God.

The literal interpretation is especially valuable in argument. It gives the only solid foundation for the expression of opinion; for a sense that language bears upon its very surface is undoubtedly the one intended by the author, and however unwilling persons are to admit it, yet they, notwithstanding, feel its force. Even mystics, etc., in explaining the added spiritual sense, wish us to receive their own explanations in this way. To resort to added senses, engenders doubt, or impresses the mind that something evasive exists. Coleridge (*Aids to Reflection*, p. 82) justly observes that, "in arguing with infidels, or the weak in faith, it is the part of religious prudence, no less than of religious morality, to avoid whatever looks like an evasion. To retain the literal sense, whenever the harmony of Scripture permits, and reason does not forbid, is ever the *honest* and, nine times in ten, *the more rational and pregnant* interpretation. The contrary plan is an easy and approved way of getting rid of a difficulty; but, nine times in ten, a bad way of solving it." Ellicott (*Aids to Faith*, Essay 9) well says: "The true and honest method of interpreting the Word of God—the *literal, historical, and grammatical*—has been recognized in every age, and the results are seen in the agreement of numberless passages of importance that may be found in expositors of all periods," and it is this agreement, thus cemented by a common bond, that adds force in argument.

*Obs. 11.* All believers ask for the aid of the Spirit in understanding the Scriptures, but this aid or enlightenment is not *outside* of the scriptural truth, but *of* it. Faith, in its influence upon the heart, qualifies the believer to appreciate the Word; for its truths can only be properly estimated by him who practically receives them and experiences their power in heart and life. The higher our experience of God's promises, the more we are enabled to understand Holy Writ containing them. The Author of the Scriptures is the Spirit: we honor Him by asking His assistance to comprehend them, and such honor and reliance is only properly exhibited by a *personal study* of them. Human helps are valuable, and the Spirit will certainly (as experience testifies) use them in impressing the truth, provided the chief reliance is placed on the Scriptures them-



selves as given by Him and the moral enlightenment resulting from their reception. This distinguishes a mere student from a believer, for a man may be learned and able, and yet utterly fail to receive the truth as intended (thus failing in his apprehension), while an unlearned believer, cordially accepting and appropriating personally the Scriptures, experiences their power in his own heart and life. ("If any man will do His will, he shall know of the doctrine, whether it be of God," John 7 : 17) ; but *both* combined, learning and religious experience, elevates the man to the highest plane.

Whatever principle of interpretation is adopted, without appropriating practical faith and the resultant fruits, we cannot get the understanding that God commends. Unless the Scriptures make us "wise to salvation" (2 Tim. 2 : 15), all our theoretical knowledge is vain (*e.g.* Matt. 7 : 21-23 ; 1 Cor. 13 : 1-3, etc.), and only increases our condemnation (*e.g.* John 3 : 18, 19, and 12 : 47, 48, etc.). The grand truths contained in the plain grammatical sense must—as God intended—lead to a heart-felt obedience, with a co-existent moral, religious, spiritual influence, and then its preciousness will be self-evident. It is certain that the Christian consciousness possesses the Witness of the Spirit, but this witness is not given *independently* of the truth, but always connected therewith, and hence is evidenced in the ordinary religious experience—not by a direct but indirect, not by an immediate but mediate testimony—by the work it performs, the fruits it bestows, the experience it gives, the controlling love that it imparts. Any other view opens—as history sadly shows—the door to fanaticism and ten thousand visionary interpretations. Let us remember, that the Witness of the Spirit, the Sealing of the Spirit, the Mind which was in Christ, are all the same (comp. President Edwards' *On the Affections*), and it materially aids us in estimating the effect that the Scriptures should have upon ourselves by the Spirit's help, and in ridding ourselves of that vast body of interpretation presented to us under the claim of a special, supernatural, inward teaching of the Spirit. An observance of the rules common to language, practical sense, a due regard to the analogy of Scripture and Faith, an observance of the historical application in reference to opinions and views held, an unprejudiced mind and a heart willing, irrespective of preconceived ideas, to bring forth the real meaning and intent of the writer—these, in connection with a personal experience of the truth, are requisites to constitute a good interpreter.

PROPOSITION 5. *The doctrine of the kingdom is based on the inspiration of the Word of God.*

The authenticity and credibility of the Scriptures has been ably defended in special treatises, so that, in order to define our position, it is only necessary to give a few observations on the connection that this kingdom sustains to inspiration. At the conclusion of this work, the subject will be resumed (*e.g.* Prop. 182), and, as a result, the credibility and inspiration of the Scriptures be evidenced by the continuous Divine purpose as shown in the kingdom.

Inspiration, while including, is not based on the genuineness and authenticity of the Bible, as Froude (*Short Studies*) has noticed; it is not established even fully by miracle and prophecy, although essential to the supernatural, for all religions claim these; but it is to be found (satisfactory to reason) in a revealed Divine purpose or plan, clearly announced, carried on for ages in the form and manner previously stated, the same being recognizable at any period in the existing history of the world, etc. Hence, *e.g.*, Froude makes little of Coleuso's attack on the Pentateuch and of the replies to him, asserting that the genuineness and authenticity in ascription of human authorship has no relevancy to the deeper one of inspiration. He takes the position of a writer in the *Westminster Review* that any proof (as that derived from the discoveries of Rawlinson) of the truthfulness or knowledge of the Bible record, is no proof of Divine inspiration. It must be admitted that the orthodox party have sometimes too hastily concluded the inspiration of the Word from such isolated cases (seeing that a historical fact announced in the Bible may also be one in possession of fallible man); but, on the other hand, Froude and others forget that they themselves would employ historical inaccuracy as evidence against inspiration. The latter embraces the former. The truth is, that nothing will satisfy a class of critics; prove the genuineness and authenticity, and the reply is, that such may be the case, but it still is the sole work of man; prove the inspiration from doctrine, unity, design, etc., and the answer is, that the genuineness and authenticity is not yet proven, thus refusing, what they concede to be, the greater to include the lesser. Ebrard (*Gospel Hist.*, p. 600) aptly says: "We are far from denying that there are men to whom no one could demonstrate the genuineness of the New Testament writings. He who will not believe in *the Risen One* will seek with unwearied diligence for loopholes by which he may escape from the positive proofs of the genuineness of the Gospel writings and the truth of Gospel history. The Gospel still remains to the Jews a stumbling-block and to the Greeks foolishness; and conversion and regeneration still form the porch of the understanding, even to the literary understanding, of the Scriptures. The Gospel, as Lange has well said, is so inexorably a critic to everything that springs from the flesh, that the flesh is stimulated to bring its negative criticism to bear against the Gospel in return."

*Obs. 1.* All that we know of the covenanted kingdom was spoken by holy men of old as they were professedly moved by the Holy Spirit. The Bible, which contains the doctrine of the kingdom, asserts this as a fact. How is this fact to be fully recognized? When the man of science looks at the long-protracted labors of nature, how, in periods far distant, in countries far apart, in century after century, she has been uniform in her work, indicating continued unity of design and purpose amid the exist-

ing diversity, he reasonably concludes that the unseen but felt (in results) laws, by which she operates and controls all things, truly exist. The invisibility of them forms no objection to believing in them, because their effects are visible and commend themselves to him as satisfactory and conclusive evidence. The uniformity of their operation, especially, forces upon him the irresistible conviction of their reality. The Bible claims *the same* treatment. It is the product of what we call "inspiration;" and it asserts that the same invisible force or power that produced this "inspiration" is constantly exerted in its verification. Now, if we test this Biblical claim as we do the invisible laws of nature, it will also be found to possess a majestic reality. But how is this test to be applied? Surely not to the invisible law itself, for that cannot be handled, but to the effects that it produces, or to the results which it accomplishes. This can be done in two ways: either to have the effects or results personally appropriated, as in nature to see, touch, taste, and feel the same, and in religion to experience its force and power by reception of the truth; or else to imitate the man of science as above indicated. Taking the latter mode: as the scientist looks at nature, so let him survey the Word, and see how men, separated by ages, countries, languages, customs, habits, education, intelligence, position and rank, have continuously unfolded a redemptive plan; how they have stated and predicted the same things with a remarkable unity amid a diversity of style, language, etc.; how, when comparison is instituted, and the additions of one are attached to the other, a unity of Divine purpose is exhibited; how this unity was preserved in the events that occurred, in the religion that was established, in the Christianity that was founded, in the personal experience of believers, in the hostility of the enemies of the truth, in the progress of the Gospel, in the internal and external aspect of the Word itself: and *then* let him give *an adequate cause* for all these results. It has become prevalent in some quarters to leave the prophetic portion of the Word out of the question, on the ground that it would be difficult to show, either that the events were not antecedent to prediction, or that man had not shaped their course influenced by previous prophecy. Without yielding the solid and unanswerable arguments based on *the past* fulfilment of prophecy (to which God appeals), uttered as it was hundreds of years previously and fulfilled in persons and nations unconscious of their anterior defined destiny, we ask the reader to consider *the present* results of professedly inspired prophecy. Does not prophecy find its mate *to-day*? Look at prophecy what it foretells, and is it not verified in the continued present removal of the Jews from their land, in their scattering among the nations, in the existing times of the Gentiles, in Jerusalem and Palestine remaining under Gentile control, down-trodden and sadly cursed, in the Arabs continuing in their semi-civilized condition, in the existing Turkish rule, in the divided state and headless condition of the Roman Empire, in the Church with its institutions and ordinances, the gathering of an elect, the Antichrists or characters and powers portrayed in their antagonism. Compare these and similar fulfilments with the Record, and are they not described as things that shall occur; delineated too by writers, some of whom lived thousands of years and others at least eighteen hundred years ago; and realized in persons and nations who either know nothing of the predictions, or care nothing about them, or deny their credibility. If these things exist, and stand thus related to the Word, is

it unreasonable to admit the claim of that Word—viz., that they were foretold by God through men who were inspired by God, and thus enabled to give them through the medium of language. Man himself has no power to foresee the distant future; God alone possesses it, and in aiding man respecting the unknown, He gives play to what is called “inspiration”—which is, an employing of powers and language, already existing, in stating Divine things, or things known only to God. Such a line of argument, briefly indicated, alone convinces us that the Bible is an inspired book, confirmed, as it is, by its reasonableness, necessity, historical and moral unity, worthiness of the Divine character, tendency and perfection.

These are given in Horne's *Introduction*, Birk's *Bible and Modern Thought*, Stowe's *Books of the Bible*, Christlieb's *Modern Doubt*, Elliott's *Treatise*, Alexander's *Evidences*, Spring's *Bible Not of Man*, Butler's *Analogy*, etc. We are old-fashioned enough to believe, with the primitive Church and a long line of revered names, that inspiration was confined to a few chosen individuals (2 Tim. 3 : 16; Acts 1 : 16; 2 : 30; Heb. 3 : 7; 9 : 8; 10 : 15; 1 Pet. 1 : 11; 2 Pet. 1 : 21, etc.), that instead of being general it was exceptional, confined to a limited number. And, moreover, so wedded are we to “the old ways,” that we believe that the highest possible proof of inspiration is that found in a personal appropriation of the truth, so that self-consciousness impressed by happy experience testifies in its favor. And in addition, we believe, on the one hand, that if the heart is indisposed to obedience all the reasoning in the world cannot change it to receive the Word as inspired; and, on the other, that a heart can be unaffected even when reason accepts of the Word as given by God. In reference to the latter unhappy class, it may be well said, in the expressive language of Bernard (*Bampton Lec., The Progress of Doctrine*, closing of Lec. 3d): “Does it wound our hearts to see this wondrous record misapprehended, its unity denied, its glory darkened? Perhaps it is a sadder sight in the eye of Heaven, when its inspiration is vindicated, its perfection appreciated, its majesty asserted by one who at the same time neglects the great salvation. Such a case is not impossible, perhaps is not uncommon. The day will declare it. At least, let it be remembered, that the study of the testimony is one thing, and the enjoyment of the salvation is another, and that the record of the things which Jesus did and said has attained its end with those only who believing have life through His name.”

*Obs. 2.* The doctrine of the kingdom is based on inspiration, because it is a doctrine which, as delineated, we ourselves, unaided, could never have produced and developed. It embraces (Prop. 2.) a Divine purpose or plan, extending from creation into the eternal ages. The things pertaining to the kingdom contain facts, preparatory stages, historical connections, relations to the future, ideas above human capacity, that could not possibly have been known if God had not revealed them. The kingdom is simply that which the Almighty designs to have accomplished as the *grand result* of the Divine economy. From the nature of it, its dependence upon God, its being the work of God and not of man, its having a theocratic king, we must go to God Himself to learn *what it is, and how it shall be manifested*. Man can only throw light on it as he gives us the ideas of Him who designed its establishment. The thoughts, purposes, and works of the Creator are not ours, and can only be known and appreciated to the extent in which He has deemed it proper to disclose them. Realizing this, we cannot do otherwise than consider an appeal, if well grounded, to the Scriptures on the subject, or a statement given by the Bible respecting the kingdom, as the essential proof required. Our belief has thus something to rest upon that does not come from fallible man, but from Him who overrules all things. An authoritative argument is, therefore, only founded on *the express language* of Scripture; and to

it, consequently, application will be made, claiming that only *in so far* as the words of God are produced in substantiation of our doctrine, is assent also to be given. The ground of such a position and claim lies in the fact that "the things of God knoweth no man, but the Spirit of God" (1 Cor. 2 : 11), and that hence man can only know them as that Spirit has divulged them. Believing that "all scripture is given by inspiration of God" (2 Tim. 3 : 16), that "holy men spake as they were moved by the Holy Ghost" (2 Pet. 1 : 21), our doctrine is exclusively derived from such inspired Scriptures. Through our entire argument this will be our posture, and finally in the concluding propositions, after having passed over the record, there will be submitted to the reader, as one of the strongest proofs of inspiration, the harmony and intimate connection existing in the historical progression relating to, and the doctrinal unity of, the kingdom.

There is no half-way house on the inspiration of the prophets, the utterances pertaining to doctrine and the Will of God. It is a dimming of the gold, a mere praising of the counterfeit, for persons to profess to accept of the utterances of Jesus and the sayings of the prophets under the color of a universal human or intellectual inspiration, to enlodge the same most highly, and yet deny a Divine inspiration. This, too, is done for purposes that are dishonorable; it proving an insidious and expert way to undermine Christianity. Simple honesty and integrity demand that such utterances and sayings should be received under the claim assumed of being divinely inspired, or else they should be rejected with the already declined belief in such inspiration. Alas, many are critical only to find fault, friendly only to stab more severely, landing only to lower and demoralize; these are prevalent characteristics of the present day. Transformations into religious forms of thought, but meaning naturalistic things; professed worship of the divine but denoting nature; reverence for law and redemption but referring to the inexorable, immutable laws of the universe and human progress—these and similar phases are exhibited in those who magnify inspiration, but mean by it intellectual power or the force of genius. A careful perusal of the books of such writers leaves the decided impression that all such would greatly rejoice in the downfall of Christianity. The laudation of such authors by the Church is a weakness; for while disinclined to treat them with scorn or abuse, yet those who dishonor Christ in this way deserve—however they may praise Christ as a mighty genius, Reformer, etc.—no eulogy from believers. If the Scriptures are to be received at all, they must, in consistency, be received as *the Word of God*. This, and this reiterated, is their foundation, and it cannot be ignored or transformed. And this too should not be applied to any other book; hence those theories which extend inspiration to eminent men are antagonistic to the truth. Recently, in an edition of Bunyan's works, we are gravely told: "Bunyan's thoughts are inspiration of God," an idea which Bunyan would have rejected as abhorrent. The *Christian Union* (May 21st, 1877) makes inspiration to be in all things created, and it "runs through all ages, all climes, all nations." It scouts the idea of inspiration being exceptional, and says: "The Bible is more than a work of genius; it is the work of God, but of God speaking in the experiences of the devoutest and best instructed souls; of a God who is not merely here and there, in special men and places, but is All in all." This Pio-pantheistic theory is very prevalent. The looseness with which "inspiration" is attributed to all believers—the same in kind, but probably not in degree, that was given to holy men of old—is well illustrated in Beecher's sermon (*Christian Union*, April 10th, 1878), "Inspiration Immanent and Universal." We reproduce but a sentence: "So then, when you ask me if the inspiration which men receive from God nowadays is the same which men received from Him in olden times, I say that it is the same in kind. If you ask me, whether it is the same in authority, I say yes, so far as their own conduct is concerned," etc. Compare a criticism of Morell's *Philosophy of Religion* (*North Brit. Review*, August, 1849), who, while rejecting the extreme of Gerhard, Buxtorf, and others (who made even the vowel points inspired), falls into the opposite one of making inspiration to consist, not in the communication of God's will but in reception. What distinction can be drawn between such utterances, and those of confirmed unbelief, as expressed e.g. in F. W. Newman's *History of the Hebrew Monarchy*, or Greg's *Creed of Christendom*, which make inspiration to be a sort of

word and inflection of a word, provided such word is found in the original manuscripts. 2 Tim. 3 : 16, 17 ; 2 Pet. 1 : 21 ; 1 Cor. 2 : 13 ; Mark 12 : 26, 36, and 13 : 11 ; Acts 1 : 16, and 2 : 4." These brethren, avoiding one extreme, certainly fall into another by pressing the word "all" (comp. usage in Scripture) to denote "the very words" and "the smallest word and inflection of a word," thus loading the doctrine of inspiration with a burden that the Word *does not* impose. The statements in the Obs. already indicate this, but it may be added, that the repetitions of the same ideas (said to have been delivered at the same time and place, and stated to have been given "in these words"), with decided verbal discrepancies, show that the thought was inspired and some latitude (covering style, personal peculiarities) was allowed to its expression—the sense is the same, although differently expressed. Moreover if this verbal theory be correct, then it plunges us into the greatest difficulties to ascertain what is Scripture or inspired. No translations can be really the Word of God, for the words in which the same was given are replaced by a substitution. More than this: what original ms. is then authoritative and infallible, seeing that no two (of the ancient) are alike in their verbal statements. (It seems to the writer that if the theory were true, then God would have providentially preserved a sufficient number of mss. to be indicative of the fact.) The reason assigned by Lord, Carson, and others, in favor of verbal inspiration being founded on the supposition that thoughts are only conveyed in words, is sufficiently met by various writers, e.g. article on "Inspiration" in M'Clintock and Strong's Cyclopædia. Rev. Dr. Sprecher (*Groundwork of Theol.*, p. 383, etc.) rejects a mere mechanical theory and adopts "the Plenary Inspiration of the Scriptures, as extending to words as well as things," but he explains and modifies as follows: "The Bible, with all its ideas and all its words, is God's book of revelation; that is, He so moved, influenced, controlled, and used the faculties, the mode of thought, and the style of language of the sacred writers, as to make them His organs through which to give a written revelation of His Word, of the plan of salvation. They did not speak as they were *dictated to*, but they did speak as they *were moved by*, the Holy Ghost." He thus unites the human and divine elements in a definition, which he thinks (p. 385 and 389) is consistent with "the little discrepancies and inaccuracies which some think they see in the minor details of historical circumstances, etc." Being "moved by the Holy Ghost" does not necessarily imply that the Holy Ghost, in all cases, taught or dictated the identical words used, for it seems that in connection with inspiration (guarding the truths pertaining to salvation) an inspired man could, as Paul evidences, introduce matter suggested by his own mind (e.g., in reference to marriage, greetings, remembrances, direction to Timothy respecting his health, requests concerning personal matters). Our position is fortified by Luke's introduction to his Gospel; by the liberty allowed (preserving the idea) of quoting from the Septuagint when differing (thus indicating mere human origin unless the translators were also divinely inspired, which no one affirms) from the Hebrew; by the differing phraseology in which the same language (said to have been uttered at the same time) and the same events are recorded; by the compression of detailed matter previously given; and by the manner in which some of the writers refer to their own writings, claiming a distinct personality in their construction.

<sup>3</sup> It is a sad illustration of human infirmity to notice not only how inspiration has been interpreted, but even claimed from the earliest period down to the Spiritualists and Parker school. Between those who claimed (Prop. 4, Obs. 3 and notes) the direct Divine influences of the Holy Spirit, and Parker (*Discourses*, p. 160-5), who asserted that God, more or less, inspires all men, there are indeed great diversities, but they can all be traced back to a mystical, transcendental, Gnostical element held in common. They differ only as to the agency employed and the degree experienced. Parker, e.g. would undoubtedly recoil from the extravagances of the Philadelphian Society established by Pordage (1651), the nummeries of Antoinette Bourignon, Jane Lead, Poiset, Hoker, "the navel light" or illuminations mentioned by Dr. Young (Stilling), the vagaries of the French prophets (1708-30), the Irvingites, the Inspiration Congregation of Wetteraw (Kurtz, *Ch. His.*, vol. 2, p. 277), the Shakers, the Mormons, Swedenborgians, Inspirationists of Iowa (Nordhoff's *Communitic Societies*), etc., but they all held to an "inward vision"—a reception of the divine—and this is precisely what Parker and others do, only in an ordinary manner and not in the extraordinary asserted by these enthusiasts. The difference is, that the one occupies a lower plane than the other, but they all agree that outside of the Bible, in their own persons, through a divine bestowal, they also have inspiration. All that profess themselves to be inspired and not entirely dependent upon the inspiration of the Word, can be legitimately placed in the same category. The Renan, Parker idea of inspiration is only a revival of an old opinion. The Spiritualists claim that through their mediums and writers they obtain "Living Gospels from

Modern Saints." A specimen can be seen in Davis' *Sacred Gospels of Arabula, forming Inspirations of Original Saints*. Owen, the most moderate, still asserts (*Deb. Land*, p. 242, etc.), that this continued inspiration may be mixed with error. The London *Spiritual Magazine* has for its motto: "It (Spiritualism) recognizes a continuous divine inspiration in man." A convention of Spiritualists at Rochester, N. Y., September, 1863, in a resolution said: "That no inspired communication in this or any other age (whatever claims may be or have been set up as to its source) is authoritative any further than it expresses truth to the individual consciousness—which last is the final standard to which all inspired or spiritual teaching must be brought for judgment. That inspiration, or the influx and promptings from the spiritual realm, is not a miracle of a past age, but a perpetual fact, the ceaseless method of the divine economy for human elevation." The *Lyceum* (Toledo, O., vol. 1, No. 11) says inspiration is a product of "the immortal souls of mortal men," and says that instead of ceasing, "inspiration has increased, for man has attained higher spiritual development than he enjoyed in past ages." There is a large and growing class of able writers (Dean Stanley, Robertson, Service, Jukes, Brown, etc.), who endeavor to soften down and apologize for numerous statements in the Word, on the ground of making allowance for the age, the traits of character of the writers, ignorance, etc. To illustrate: Mozley's *Ruling Ideas in Early Ages, and their Relation to Old Testament Faith*, interprets the Old Testament in such a manner, in accommodation to prevailing beliefs influencing the writers, that we must often reject the letter, but still can—if we wish to—hold fast to the spirit. This sets aside all inspiration, excepting that which is common to all books. German destructive critics, in order to eulogize and magnify Naturalism (which to them is a sufficient divinity), teach a "Natural Inspiration," because it can be made subservient to the removal of the supernatural and miraculous element. "Broad Church Liberalism" in *The Monthly Religious Magazine*, (quoted *Princeton Review*, January, 1861, p. 84) lauds the writers of *Essays and Reviews*, whose pernicious tendencies are so apparent and widespread, and gives the epitome of their teaching: "Their doctrine is, that the race is a collective man, to outgrow, in time, the regulative discipline of childhood, and be moved by the spirit within, and not subject to authority without; that the Bible is not a book of plenary inspiration, or Christianity a universal religion, specially authenticated in Palestine; but that God inspires men ever and anywhere; that there is only one kind of inspiration, and all good men have it, as well as prophets and apostles; and that the doctrines of the Church, such as the Trinity and the fall of man, are to be held in the light of a 'philosophical rendering.'" Gail Hamilton (*What think ye of Christ?*) affirms an inspiration common to all men, and gives us no infallible, authoritative Word. Greg (*The Creed of Christendom*) allows that in religious doctrine the writers may have been guarded against error, but even vitiates this by allowing human judgment to decide what is, or is not, inspired. Thus writers from the earliest period down to Priestley, and from him to Renan, have either denied inspiration, or made it universal, or attached to it such limitations as practically to lessen our confidence in scripture statements. This work is widening and extending, men and women, talented and learned, unbelievers and professedly believers, are engaged in it, presenting definitions and distinctions which are designed to undermine and destroy the teaching of the Word.

<sup>2</sup> For alleged error and discrepancies, see works like Horne's *Introd.*, Birks' *Bible and Mod. Thought*, etc., specially devoted to their consideration. The argument of this work is intended to develop from the doctrine of the kingdom alone, a sufficient proof for inspiration in the remarkable unity of doctrinal teaching, and of the revealed Divine Purpose. This materially confirms the reasoning of Birks, Horne, etc., and also shows that the variations of mss. (pointed out by the warmest friends of inspiration, but now seized by destructive criticism) are only incidental in transmission, and do not affect a single doctrine. As illustrative of the diversity of views entertained, the reader's attention is called to the six articles on the question "What is Inspiration?" in the *North American Review* (1879). Rev. Dr. Hedges' view virtually degrades the Bible, for, making inspiration to be equivalent to faith and its expression, or the outgrowth of a divine higher life, he reaches this conclusion: "There are other Bibles than those which contain the records and the types of the Jewish and Christian faiths." This leaves us no authoritative and infallible rule. Rev. Dr. Washburn denies a verbal inspiration; waives the question "What is Inspiration?" and simply appeals to Christian experience as evidencing inspiration. Rev. Giles makes inspiration to consist in the truths revealed by the Lord to man, and "a man is inspired when the Lord takes such possession of his mind and utterance, that he writes or speaks what the Lord commands him; and what he so writes or speaks is divine truth in natural forms." He does not sufficiently discriminate between inspiration and its resultant, and attaches to his view the Swedenbor-

gian idea of "correspondences." Rev. Newman affirms inspiration to be "a divine revelation" which did not depress or silence the individuality of the sacred writers, and which led into all truth. Sometimes the thought was divine and the language human; again in some instances so direct was the influence of the Spirit that both thought and language were divinely impressed; and then again utterances were given without divine aid, "as when St. Paul expressed his intention to visit Spain but was providentially hindered, as when he had forgotten whether he had 'baptized any other,' as when St. John expressed the uncertainty of hope: 'I hope to come to you.'" The sacred writers were aided in "recollection," in "suggestion," and in "revelation," and this assistance presents us with an infallible record. The article is excellent, and the only serious objection to be urged against it, is, that he allows a continuation of inspiration by the same Spirit down to the present day, which (however guarded by the expression, 'No original truth has been given since John wrote his Apocalypse') is too much in favor of unbelieving, and special Spirit-derived, claims. The fifth article, by the Most Rev. Gibbons (Archb. of Baltimore) says: "To the question 'What is Inspiration?' a Catholic theologian would answer, that it is a supernatural help whereby God, at various times, down to the end of the Apostolic age, enlightened the minds of certain men that they might know the truths which He wished to deliver in writing to His Church, and moved their wills to write them and nothing else. Thus raised to a supernatural level, these penmen, through divine assistance, fulfilled with unerring accuracy the counsel of God, and consequently is He truly said to be the author of these books." (The critical student will be interested in noticing that he expressly asserts that no books, saving those thus given, whatever truth they may contain, can become Scripture and thus infallible authority—and that inspiration is limited "to the end of the Apostolic age." How this bears upon making tradition authoritative with the Scriptures is easily seen, and how it opposes the claim of his Church to continued inspiration can readily be appreciated.) The article is excellent in many respects and ably meets some of the erroneous statements made in the previous ones, but is vitiated by making the Church the infallible interpreter of the inspired Word. The last article, by John Fiske, is from the unbelieving stand-point, and makes the Bible the work of fallible men, denying divine inspiration and refusing to look at the Scriptures as a whole. These and other attempts to define inspiration remind us that since the Scriptures are silent as to the *modus operandi*, any effort to explain must simply remain conjecture. Whatever truth there might pertain to degrees in inspiration or to no degrees (simply quantity—so Whately) in the same, to superintendence, suggestion, direct revelation, invigoration of memory, etc., one thing is self-evident that the Scriptures themselves claim—what we must allow—a Plenary (i.e., full, complete) Inspiration, which being miraculous, is, as to mode, above our comprehension, but commends itself to us by its results as evidenced in the book itself, in the history of mankind, and in the personal experience of believers. (Comp. the writings, on inspiration, of Elliott, Candlish, Harris, Eadie, Henderson, Wescott, Dick, Lord. The North Brit. Review, Nov. 1st, 1852, Browne, Ellicott, Woods, Haldane, etc.)

<sup>4</sup> Dean Alford's (Gr. Test.) view of Inspiration, thus amended, seems to be near the truth. Such an emendation is required by the greater importance of such portions over others. Thus *e.g.* in the Covenant the singular "seed" is purposely chosen instead of the plural form, which would the most naturally suggest itself to man. The singular is remarkably significant, and, as traced, demanded in God's plan. Prof. Christlieb in his address, "*Mod. Infidelity*," before the Ch. Alliance, has some good remarks on Inspiration and also discriminates between portions of the Word. Compare Horne's *Introd.* Ap. vol. 1, p. 443, etc., Knapp's *Theol.*, Birks' *Bible and Mod. Thought*, Van Oosterzee's *Ch. Dogmatics*, etc. The human element must not be discarded, just as little as the language employed, but while this presents us peculiar, distinctive traits and characteristics, it at the same time includes freedom from positive error. Hence Bp. Goodwin's concession that inspiration may be consistent with inaccuracy in physics, etc., must be rejected; for no inspired book can contain decided error, although, without explaining, it may employ language and ideas, as currently understood and comprehended, which, from a purely scientific view, is not scientifically correct. This is done, more or less, by all writers, and is an accommodation to the human element. Hence Webster's and Wilken-son's (*Introd. Gr. Test.*) definition is objectionable: "It will be understood, that an inspiration which may be truly characterized as direct, personal, independent, plenary, is consistent with the use of an inferior or provincial dialect, with ignorance of scientific facts and other secular matters, with mistakes in historical allusions or references, and mistakes in conduct, and with circumstances forming discrepancies between inspired persons in relating discourses, conversations, or events." We fail to see how all this can be consistent with inspiration. If true, it leaves us no infallible guide. The truth lies in a due



medium between those extreme views, recognizing the human element on the one hand, and on the other the Divine, and the latter as so controlling that nothing is presented to justify decided error.

Prof. Stowe (*The Books of the Bible*, p. 19) after stating that the Bible is not a specimen of God's skill as a writer, adds : " It is not the words of the Bible that were inspired ; it is not the thoughts of the Bible that were inspired ; it is the men who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself ; so that he, by his own spontaneity, under the impulse of the Holy Ghost, conceives certain thoughts and gives utterance to them in certain words, both the words and thoughts receiving the peculiar impress of the mind which conceived and uttered them, and being in fact just as really his own, as they could have been if there had been no inspiration at all in the case. The birth and nature of Christ afford an exact illustration. The holy Infant in the womb of the Virgin, though begotten of God directly without any human father (as it was said, ' The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ')—this Infant lived by his mother's life, and grew by the mother's growth, and partook of the mother's nature, and was just as much her child as he could have been if Joseph had been his father, the human and the divine in most intimate and inseparable conjunction. It is this very fact of the commingled and inseparable union of the human and divine which constitutes the utility, which makes out the adaptedness to the wants of men, both of the incarnation of Christ and of the gift of the Word. Inspiration generally is a purifying and an elevation and an intensification of the human intellect subjectively rather than an objective suggestion and communication ; though suggestion and communication are not excluded."

*Obs. 4.* Occupying this position at the outset, we insist upon it that the apostles were fully and accurately acquainted with the doctrine of the kingdom, *i. e.*, as to its nature, and hence were qualified to teach it. Aside from their being specially called to preach the kingdom, this inspiration influence bestowed upon them (*e. g.*, Luke 12 : 12, John 16 : 13, 14, 15, Luke 24 : 49, 1 Cor. 2 : 12, 13, Eph. 3 : 4, 1 Pet. 1 : 12, etc.) would *most certainly* preserve them from error on this great, leading subject of the Bible. This becomes the more important, seeing that unbelievers, on all sides, declare that they were mistaken, pointing to the history of the Church as proof ; and that many of the greatest Christian Apologists (Neander, etc.) admit that they misconceived the subject, misapprehended the doctrine, and refer us to the same history as evidence, but endeavor to save the credit of the apostles by a philosophical development theory. The express declarations of the apostles themselves that they were guided by the Spirit, the positive promises given to them to guide them into the truth, forbid our receiving such estimates of the apostles' knowledge. While they undoubtedly could receive additional revelation from time to time as circumstances demanded, yet this has nothing to do with their knowledge of the nature of the kingdom. The gospel of the kingdom was preached by them before and after the death of Jesus ; it was a familiar subject, leading and fundamental, and therefore one that *they must have known sufficiently* to describe it without mistake or decided error. The object of this work of ours is to show this, by an appeal to Scripture, receiving the plain grammatical sense as our guide, and thus vindicate the inspired teaching of the apostles both against the charges of infidels and the unwarranted concessions of Apologists. The reader, after passing over the entire proof presented, can see for himself whether this is successfully done or not. It would be premature to decide on the amount of knowledge possessed by the apostles respecting the nature of the kingdom, without first allowing the testimony contained in the Bible to be duly considered and weighed.

There is a large and growing class of works (like *e.g.* Draper's, Leckey's, etc.) which endeavors to break the force of Scriptural inspiration by caricaturing Religion and Christianity. The latter are made synonymous with bigotry, intolerance, superstition, ignorance, and persecution, and this caricature—which is not Christianity—is attacked and in their own way satisfactorily demolished. The unreflecting—who never consider that inspiration itself long before foretold these things and warned us against them—are impressed by the illogical reasoning and deductions. It is sufficient to say that all the painful evidences of human infirmity and passion, so learnedly paraded by these men, are most pointedly condemned by inspiration. (In view of this, Cook—*Lects. on Biology*, p. 183—calls Draper's "*His. of Conflict*," etc., "a most painfully unfair volume." Fiske in the *Unseen World*—himself an unbeliever—severely criticises Draper's method, saying: "the word 'religion' is to him a symbol which stands for unenlightened bigotry or narrow-minded unwillingness to look facts in the face," adding: "it is nevertheless a very superficial conception, and no book which is vitiated by it can have much philosophical value.") The perversions and misinterpretations of Christianity are not Christianity; the tares mixed with the wheat do not change the latter; religion because abused and distorted is not the less a reality; the multitude (Matt. 7: 22, 23, etc.) who simply profess to do God's will and do it not, only stand in contrast (Matt. 7: 24-27, etc.) with "the few" (Matt. 7: 14; 20: 16, etc.) that are truly obedient and faithful.

*Obs. 5.* The reader, also, is urged to suspend his judgment until he comes to the majestic end designed by the kingdom of God, received in its strict grammatical sense. Unbelief is not willing to wait until the mystery of God is finished; it is not desirous of contemplating the grand end designed; it is afraid to study the Divine plan as unfolded in this doctrine of the kingdom to its consummation, but (as Strauss, Bauer, Renan, Froude, etc.) criticises details without noticing their connection with the end contemplated, and rejects the whole without due examination because of alleged flaws in the individual parts. The *design* intended is kept out of view, and the *Divine plan* which binds all together is sedulously ignored. The building which God determines to erect is not observed, but attention is directed exclusively to the material gathered, the preparations made, etc., without observing the architectural plan and the connection that such gathering and preparation sustain to the end. Is this wise or prudent? Is it doing justice to the Word of God? Perfection, completeness, is not found in transmissions, transcriptions, translations, human language, details, etc., but only when the whole plan, entire design, is received. It has been justly observed by Martensen (*Ch. Dog.*, p. 77), that "the teleological is the fundamental category of thought in its developed state," and "in its deepest significance it is the category of Christianity itself." The deepest thinkers take this ground, that immediate causes or present agencies must be considered as moved "by the eternal rational ends" which God purposed, and that we cannot even properly appreciate present realities without looking into the future to see what results are to be gained by them. This gives prophecy—which points to the end to be attained—and eschatology—which portrays the end—a deep significance and prominence.

Apologists (*e.g.* Row, *Ch. Evid.*, p. 92; etc.) have well stated that Christianity differs from all other religions in that it is based on the personal life of its Founder, and not, as others, on mere dogmatic teaching. The founders of other religions (over whom unbelief professes to go into ecstasies, provided they can be employed to disparage the life of Jesus) may be left out of their respective systems without affecting them, but Jesus, "the Christ," cannot possibly be removed without destroying Christianity. Upon this fact, valuable proof corroborating Divine inspiration is based. But we assert that the doctrine of the Theocratic Kingdom, in which Jesus is the central figure, brings forth equally forcible evidence in behalf of the same, seeing that in this kingdom exists the

realization of that for which He came, labored, died, etc., and for which He shall return again. The apologetic argument limits itself too much to the past and present, and overlooks the life of David's Son in His own inheritance as predicted; whereas we extend our view to the future life as portrayed to us in this kingdom, and, from the *perfected Redemption and the consummated Glory* revealed, draw forth additional reasons favoring the special inspiration of God's Word. We admire the admirable spirit of Ellicott (*Aids to Faith*, Ep. 9—Comp. Ep. 8), who makes inspiration to embrace such an influence of the Spirit that the will and counsels of God are made a matter of knowledge, so that through the human media the truth is made recognizable, and that, while the individuality of the writer is conserved, the subject matter is presented in the fittest manner consistent with its commendation and reception. But to show—as in the doctrine of the kingdom—the Will and Counsel of God as fitted in all respects to commend itself to our reception, because most wonderfully adapted to man's necessities, to society's need, to a nation's want, to the Church's help and exaltation, to the saint's happiness, and to God's honor and glory—is forcibly extending such a definition in the line indicated by it. This we propose to perform.

PROPOSITION 6. *The kingdom of heaven is intimately connected with the supernatural.*

The whole Bible, whose leading theme is the kingdom, is grounded on the supernatural. Remove this, and you destroy, if not the book itself, the chief characteristic, the distinguishing excellency of the Scriptures.

By "the Supernatural" we include both the existence of God as the great First Cause of all things, and that He is able to, and does, work above, in and through what are known as "the laws of Nature." It is more than "the Superhuman," since the latter is found in Nature itself (i.e., in exerting powers, introducing forces, and bringing forth results beyond man's ability and comprehension), while the former exists independent of Nature (i.e., the seen and experienced in Creation) and yet sustains to the Natural a most intimate relationship as its framer and upholder.

*Obs. 1.* The Word begins with the supernatural (the presence of God) and the natural in harmony. It shows how an antagonism was produced, causing the withdrawal of the supernatural from the sight of man, and yet how in mercy it at times exhibited itself to man, in and through and for man, especially in giving revelations of its will. It even condescends, in order to secure redemption, to veil itself in humanity and manifest the fact by suitable demonstrations. It indicates its presence by fulfilment of predictions and promises, by the conversion of men, by the existence of the Church, by the consciousness of man excited in contact with truth and providence. It will, in a still more striking and direct way; exhibit itself in the future, after all the preliminary preparations are made, in order to fulfil the remainder of Holy Writ. Now the kingdom being designed to restore and manifest the original concord once existing between the natural and supernatural, the Bible closes with that kingdom *in such accordance*. Without the supernatural the kingdom *cannot* be produced, for it requires, as predicted, *a supernatural king*, who has been provided in a supernatural manner, and rulers who have experienced a supernatural transforming power. Even in its conception and the preparatory measures, as well as in its final manifestation, is it indissolubly bound with the Divine. Death, which is to be destroyed in it, tears, which are to be wiped away in it, nature which is to be fashioned anew in it, these, as well as a multitude of other promises, *can never* be realized without the attending supernatural. The kingdom and the supernatural cannot possibly be severed. The inception of it arises from the supernatural, and under the guidance of the same, consistently with human freedom, not only revelations are given, manifestations of its reality are vouchsafed, exhibitions of its power are foreshown, but that all these are mere shadowings, foretastes of a living, vital relationship, now invisibly maintained, which shall ultimately *be visibly shown* in the kingdom itself by affinity no longer concealed, owing to the mediumship of a glorified humanity,

which serves as the connecting link between the visible and invisible. The supernatural is held in abeyance as to its outward manifestation until the time arrives for the restoration of the forfeited blessing, the personal dwelling of God with man, which will be experienced in this kingdom. When Jesus, of supernatural origin and glorified by supernatural power, shall come the second time unto salvation, His supernatural might shall be exerted in behalf of this kingdom in the most astounding manner. Holy Writ constantly appeals to *this union*, and no scriptural conception of it can be obtained without conceding this fact.

When science confines itself to the material universe, making law or force the result of nature and not of intelligent will; when it rests satisfied with the material and ignores a higher sphere indicative of conscious relationship to the Infinite—then it can and must (in logical consistency) deny the Supernatural. (Comp. Dr. Sprecher's *Ground-work of Theol.* Div. 2, ch. 6.) But we are not thus bound, preferring "the old paths," which alone impart comfort, hope, strength, and blessing. It is still true, as *Theirs* (Pressense's *Relig. and Reign of Terror*, p. 326) remarked: "It is the *privilege* of intelligence to recognize marks of intelligence in the Universe; and a great mind is more capable than a narrow one of seeing God in His works." The host of intelligent men, who in the past have substantiated this declaration, are witnesses that such a reverent recognition is in accord with the highest mental development. Nature, Religion, Christianity, man's moral nature, Personal experience, all unite in calling for a Higher Will, Higher Reason, a God, whom we gratefully acknowledge as our dependence—our All in All. Prof. Bowen (*Modern Philosophy*), reviewing the phases of philosophy from Descartes down to Hartman, informs us: "I accept with unhesitating conviction and belief the doctrine of the being of one personal God, the creator and governor of the world, and of one Lord Jesus Christ in whom 'dwelleth all the fulness of the Godhead bodily'; and I have found nothing whatever in the literature of modern infidelity which, to my mind, casts even the slightest doubt about that belief." Just as in Nature, nature herself is sustained and interpenetrated by forces which come from vast distances beyond the earth, and to which she gives conscious evidence in light, growth, etc., so in moral and spiritual things influences come from heaven itself which sustain light, life, growth, etc., and to which man—if receptive—consciously responds. To this *self-consciousness* the Bible confidently appeals (Comp. e.g. Williamson's *Rud. Theol. and Mor. Science*, ch. 9), as teaching the Supernatural.

*Obs. 2.* Men may call this foolishness, incredible, etc., and we admit that it is a "strange work" (Isa. 28 : 21), "a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" because "their fear toward me is taught by the precept of men" (Isa. 29 : 13, 14). Moreover, such a "strange work" is required if the heart-felt longings of suffering humanity, and the exceeding precious promises, the only consolation we possess in the darkest hours of trial, are to be realized. It is admitted, that outside of Revelation, we have no decided promises that the groanings of creation can ever be removed, and that, if this is ever performed (e.g. death abolished), it must be done by a higher power than is now manifested in and through nature. The necessity for such a power is allowed by all; the desirableness of securing information and knowledge on the subject is granted by all; why not then tolerate the reasonableness of the Bible on these points until a clearer, brighter light is found? In looking over the extended field of controversy between faith and unbelief—while admitting that faith, in its eagerness to vindicate God's Word, has sometimes, urged on by the consciousness of personal experience, employed arguments that are logically inadmissible, yet we can apologize for the same on the ground that it evinced "zeal without knowledge" in an ill-directed effort

to sustain truth. On the other hand, unbelief has too often shown a swiftness and unnatural avidity to bring discredit upon the same Word; resorting to a most unscholarly criticism, employing arguments often refuted, without the least notice of attempted refutations, ignoring what is alleged in vindication, etc., for which we can make no apology, seeing that the effort itself, and the peculiar spirit in which it is made, is indicative of a bitter hostility to the Gospel. We might the more readily excuse them if, in place of the faith and hope so rudely and remorselessly destroyed, they could bring us light to dispel the darkness which otherwise overshadows man's destiny. But instead of light they only give us increased darkness.

It has become quite fashionable to designate the old method of proving the existence of God and of the supernatural by an appeal to design, contrivance, the adaptation of means to an end, etc., as "the production of a clock-making Divinity." While it is true that the moral nature of man affords us the most decisive proof of a higher agency and of the moral nature of the Being who has called us into existence, yet man is not yet so far advanced in knowledge that he can do without the argument that God in *His wisdom* appeals to, and which has commanded the reason and strengthened the hearts of multitudes. If the argument in proof of the Divine Existence drawn from design in Nature commends itself even to such men as John Stuart Mill (Cook's Lect. *Huxley and Tyndall on Evolution*, p. 30), then surely the far more comprehensive argument that can be founded on evidences of design in the Divine Purpose (as e.g. seen in the redemptive arrangements, the Theocratic ordering, etc.) ought specially to be of force. Besides this: when the much lauded criticism of unbelief plants itself upon the broad platform "that the Great First Cause never breaks through the chain of finite causes by an immediate exertion of power," it is certainly right to wait for the *proof* of such a position. If the boasted intellectual groundwork of unbelief can produce nothing better than mere assumption to sustain such a position, men of reflection may well ask, Who informed the creature that God never interferes, over against the testimony of the past and the general conviction, impressed by moral consciousness, that He can do so? Suppose this to be a fact, and that unbelievers are gifted with superior wisdom, it then follows: (1) that man is firmly bound in an eternal chain of necessity and fatalism; (2) that the motives presented by religion and morality are all vain, being under the power of irreversible destiny; (3) that the First Cause elevates His work to an equality with Himself, or, at least, subordinates Himself to a constituted necessity; (4) that a power inherent in a Creator (the will or pleasure to do as He pleases) is thus lost and bound up in that which is created; (5) and that we attribute to God less control over His work than man exerts over the labor of his hands. Strauss lays it down as an axiom, "that, according to sound philosophy, as well as experience, the regular chain of conditional causes is never interrupted by the absolute Causality through special acts." The question, however, is whether sound philosophy or common-sense requires that the great Cause must thus be rigorously bound by His own creation? Does such a limitation of "the Absolute" really constitute Him or "it" the Absolute? Does it require, admitting the existence of evil and the desirableness of its removal, that this Cause should feel no interest in the removal of evil existing in creation? Does it insist upon a God, stern, inflexible, cold and distant, binding humanity by unalterable law to a sad, dreary, consecutive fate, or can it bring this Cause into vital relationship with intelligence, morality, religion, the noblest feelings, impulses, aspirations and hopes of man?

*Obs. 3.* If we had a Revelation and a kingdom proposed by it, without a supernatural element claimed and exerted, then the objection would be urged, without the possibility of contradiction, that it was merely of human origin. God knew this, and hence stamps the one given with something above nature and the power of man. Some charge us with superstition and a low, degrading belief when, acquiescing in the supernatural, we look beyond the natural law to its Creator or Institutor. But *justly* the charge cannot be preferred against us, seeing that it is not we who, stopping short at the natural laws, regarding them as the real causation of

all things, and utterly unalterable in their workings, tender to the laws what reverence and worship we are capable of, so that the laws virtually become *our gods*, our eternal divinities, and in their sum, totality, constitute the high-sounding "Absolute." Who is the most superstitious or who has faith the lowest in the scale, the one who bows down to physical law, or the other who looks beyond such laws to the Lawgiver Himself? Can it be shown, without mere assertion, that the supernatural never exerted its power in creation—that these laws were self-producing, eternal—that man never comes under its influence—that it is not needed—that its manifestations are physically impossible—that they are morally impracticable—that it is unworthy of God or man, etc.? These and similar questions must be *fairly* answered before we can give up a precious faith and hope, affording the richest of consolations and blessings needed in our pilgrimage here.

Unbelief makes much of Natural Religion, but as Christian apologists (e.g. Bp. Butler's *Analogy*) have abundantly shown, it is insufficient (as unbelief sadly confesses) to solve the most essential problems concerning the present and the future in reference to man's happiness. Now when Christianity does not destroy Natural Religion, but confirms it, adding to it that which it was impossible for it to produce, is it *not strange* that men devote themselves to a persistent, life-long exertion to demolish the labors of intelligent, pious men, without the least effort—owing to, sometimes confessed, inability—to substitute something better? Is it not remarkable that such will deliberately deny the fundamental ideas underlying our subjection to moral government, simply because such are constantly appealed to in Scripture—no matter how destructive their repeal would be to society? The Realism, Utilitarianism, Naturalism of the day does not stop to consider *how necessary* to man's welfare the Supernatural is, in order to insure deliverance, complete and continued, from evil. A Religion that proposes such a Supernaturalism connected with redemption (which unbelief acknowledges, in view of the permanency of natural law, is not to be found in Nature) surely should be met with respect and not with unrelenting bitterness.

*Obs. 4.* The objection that a supernatural interference would argue imperfection in creation and Providence, is purely one-sided. It has its limits, and when pressed too far is at once forged into a double-edged sword which cuts both ways. Imperfection is found in nature, but this is overlooked; it is found in man, but this is ignored, in order to find it in the plan of redemption, and not in the creature and creation which it is designed to save.<sup>1</sup> Is this wise? If the theory is correct, then those eternal laws, so magnified, should have avoided imperfection—those complete and perfect forces of nature should have removed the ills and woes and sufferings and antagonisms now so abundantly prevalent—those unchangeable and eternal laws should, long before this, from the beginning have elevated man to knowledge, truth and happiness, removing from him ignorance, error, and misery. But not satisfied with this objection, another is brought from the opposite extreme (showing how *easily* objections are formed when *the heart desires* them) viz., that fixed and invariable law without intervention indicates the absolute sovereignty of God, His wisdom, goodness (so Dr. Draper and others), etc. In the one case, intervention indicates imperfection in the work performed by God; in the other it shows the same in the Creator Himself. Law unchangeable, etc., certainly gives us a high opinion of God, of His absolute power, sovereignty, wisdom, etc., that was able thus to constitute them. But we have still a higher and more majestic view of God, if we regard (as the Bible) the same power, sovereignty, etc., equal to adding to, or controlling, or

reversing, or altering, or staying for a brief period any of the laws or forces which He has constituted. In the general invariableness is a fact established to enforce His government, to provide for and contribute to the happiness of His creatures, but in every particular instance it is not true; for if that were the case it would *limit* His own power, and make the laws *equal to* if not *superior* to the Lawgiver. If we could place Christianity and the kingdom which is to result from it under such law without Divine interposition or aid, the foundation of all hope would not only be overturned, but men would justly say, you can expect nothing more than what these laws can give; God's sovereignty is only in them, He can do no more for you, and therefore it is idle to pray, to expect a resurrection, to hope for freedom from evil, etc. (This many do say at the present time.) In brief, such a theory, put into its mildest form, places God in the posture of a cruel Being, giving us unchangeable law from which we can see no escape from misery, and this law being eternal, we dare not comfort ourselves with the idea that evil is temporary, that God will ultimately remove and destroy it. From such hope-crushing reasoning, we turn with relief and joy to the comforting doctrine of the Word, that while God has created this world and man, placed them under laws which in the general are unchangeable, yet when the time arrives that the necessity of man or the Divine purpose requires it, He can exert a higher law still—His Omnipotent Will—and control or bend or reverse, in short, do what He pleases with His own creation. Man cannot describe a greater, more perfect, more absolute sovereign *than the Bible* in its simplicity does, when it makes Him so all-powerful that He is able, and does, at any time *He chooses*, intervene in *His own* workmanship. To deny this is to degrade and not ennoble God. Believers in the Bible are warned against just such reasoning. Thus *e.g.* 2 Pet. 3 : 3, 4, unmistakably foretells that "scoffers" \* will arise who shall claim that "all things continue as they were from the beginning of the creation" (most probably with the plea that otherwise imperfection exists either in the works or in the Creator). The same apostle traces its origin to *willingly are ignorant of*—*i.e.*—wilful ignorance—desiring, wishing, willing it; and charges us that it is worthy of marked, special attention ("knowing this first," etc.) being a distinguishing characteristic of the last days.<sup>1</sup>

<sup>1</sup> Excepting by Mill, and some others, who, however, to account for the evil, boldly argue (as in "*Literature and Dogma*") that the Creator or First Cause was limited in ability to create—thus making an imperfect, weak God, the product of their reason over against the majestic, perfect God of the Bible. Another class also admit the evil, and find no hope, advocating a despairing fate or nihilism over against the cheering prospects held forth by the Word of God. Generally, however, the position is assumed as stated in the text. In the Art. "*Immortality*," in Littell's *Liv. Age* for 1872, taken from *Brit. Quarterly Review*, the Optimist Philosophy, that evil will be eradicated, is opposed.

<sup>2</sup> In the paper contributed by Merle D'Aubigne to Christ. Alliance at New York, reference is made to the wide-spread nature of infidelity and the critical posture of the times, and to the remarkable characteristic of infidelity of the present period: "Until now, the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity, but how far does the present time surpass it in this respect. Voltaire himself protested against the philosophy which he called atheistic, and said, 'God is necessarily the Great, the Only, the Eternal Artificer of all nature.' (*Dialogues*, xxv.) But

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\* The earliest and most reliable mss. make it still more emphatic, "scoffers in scoffing."—Tischendorf's N. T.



the pretended philosophers of our day leave such ideas far behind, and regard them as antiquated superstitions," etc. Taking Prof. Tyndall's eloquent address in favor of materialism, it almost seems that we have his atomic theory fulfilled in himself, viz., that the atoms formerly composing Democritus have conjoined again in forming a Tyndall. The Egyptian transmigration theory, modernized to suit prevailing tastes, may, for aught we know, again be revived.

*Obs. 5.* Before entering upon the consideration of the miraculous, it is necessary, first of all, to come to a decision respecting the supernatural; whether indeed a Higher Power exists in addition to nature which can introduce the miraculous. The Bible takes this for granted as something indirectly taught by nature itself (in works, design, etc.), but more directly by our mental and moral constitution (in moral and religious impulses, a consciousness of being under moral law, etc.). The simplicity of the Bible teaching, corroborated by the religious feeling, prayer tendency, and experience of ages, has not been invalidated by the recent prevailing attacks of unbelief, because reason itself, unbiased, must, in the contest now raging, determine in favor of the Scriptures. Which, *e.g.*, is the most reasonable, to believe in a Creator who takes a continued interest in His creatures, and can at pleasure exert His power in their behalf; or to believe that nature has no intelligent personal Producer, or if it has such an One, that He keeps aloof from His own workmanship? Which is the most reasonable, to affirm that the world is produced by God, who can order and control it according to His will; or to say that it is somehow *unexplained*, the result of natural laws (also unexplained), and that such laws are alone causative and operative? Which is the most reasonable, to declare that an intelligent Designer, with an ultimate glorious end in view, created all things, and, to indicate and vindicate the intended end, gives intimations of His power and goodness; or to say that atoms (necessarily endowed with intelligence) come together by forces (also intelligent), and combine to form an intelligent, related design (as seen), and this goes on eternally? Which is the most reasonable, to announce that reason existed before the creation of the world, designed it, and evidences itself in the varied works thereof, and that the same reason has access to its work, and can, in accordance with an announced plan, manifest its presence in new acts and new performances; or to assert that reason is only (Büchner) in nature? (Zollman in *The Bible and Natural Science* justly observes, that such a theory virtually makes the atoms individually possess the greatest reasoning power because of their forming combinations which man is incapable of wholly searching out and understanding.) Which is the most in accord with reason, to acknowledge that the world has a personal Sovereign Ruler, or that impersonal, *unexplained* forces and laws form such a Ruler? Reason, as evidenced in the gifted intellects which have bowed in reverence to revelation and in the studious sons of science who have made nature subservient to the Word, can cordially receive, as the highest reason, the biblical idea of a God, the biblical conception of the power and freedom of intelligence, the biblical will as manifested in a divine purpose unfolding toward redemption. It is assuming too much to suppose, that the reasoning in favor of the supernatural from the earliest days down to more recent writers (as Butler, Argyle, McCosh, Cook, etc.), and that the concessions even of the ablest opponents of the miraculous, of a great first cause, existing prior to, and forming, nature, should be but folly. The assumption, by its absurdity and antagonism to

reason, defeats itself. Independent of the Scriptures, relying simply upon the constitution of nature and man, our deepest thinkers of all classes and ages, even those unprepared to receive the entire biblical conception, have still taught a theism.<sup>1</sup> The acknowledgment of the supernatural prepares us for the next proposition. Admit the supernatural, of a higher power of existence and intelligence over and above nature, and then the way is prepared for reason to accept of this power manifesting itself in that sphere relating to the highest interests of man. Reason finds a sufficient cause in the God of the Bible to explain not only the existence and continued operation of law, but how *the Creator of law* can exhibit His all-pervading power and presence, at any desired moment, through the electric flashes of a Divine Providence, thus visibly manifesting that the creative spirit is a God, not afar off but nigh at hand.<sup>2</sup>

<sup>1</sup> To indicate the contrast between our views and those of the free-thinking class, we select a recent writer, Winwood Reade, who (*Martyrdom of Man*) thus gives the final result of making man an atom, a cell growth of nature: "We teach that there is a heaven in the ages far away, but not for us single corpuscles, not for us dots of animated jelly; but for the One (i.e. Humanity) of whom we are the elements, and who, though we perish, never dies, but grows from period to period, and by the united efforts of single molecules called men, or of those cell groups called nations, is raised toward the Divine power which he will finally attain. Our Religion, therefore, is Virtue: our Hope is placed in the happiness of Posterity; our Faith is the perfectibility of Man." With this view is allied the teaching that we are the product of natural laws, that we cannot discover or define the Creator or First Cause (if there is such), and that the Supreme Power is "something for which we have no words, something for which we have no ideas," "to whom it is profanity to pray, of whom it is idle and irreverent to argue and debate, of whom we should never presume to think save with humility and awe, being that 'Unknown God,'" etc. What admirable humility and convenient ignoring of the testimony of man's moral nature and God's revelation!

<sup>2</sup> Man cannot without violence to the history of the past and to his own moral nature refuse such a view of a Power existing above Nature. The religions of the past and the present, the experience of the civilized and uncivilized, the expressed opinions of a Plato and a Newton, a Socrates and a Kant, a Xenophon and an Anselm, a Cicero and a Descartes, a Galen and a Leibnitz, an Aristotle and a Fenelon, besides an innumerable multitude, clearly indicate this feature. Even Pantheism, in its varied forms, however it may neutralize the biblical idea, still admits and enforces the notion of a superior, infinite intelligence, all pervading, etc. Pure Atheism is something rare, and forms an exception, seldom found, to a general, universal rule. Those alleged to be decided atheists sometimes (as Voltaire, J. Priestley, etc.) express themselves in a manner indicative of Theistical notions. Hence such a challenge as "Asmodeus" gives in the *Cin. Commercial* of Dec. 27th, 1875, is simply ridiculous, viz., for any one to prove the existence of a God and His Personality, the existence of the soul (allowing only "a higher physical organization"), and the existence of sin. This is simply ignoring, with the utmost self-complacency, what the leaders of intelligence have presented on the subject. Some of the followers of Darwin have been exercised that he has not excluded the idea that a personal God may have created the first forms of vegetable and animal being, thus still leaving a bond of union between him and Kepler, Newton, Davy, Haller, Cuvier, the Wagners, Liebig, etc.

<sup>3</sup> No mythology, no philosophy, no human production has ever presented such a sublime portraiture of the Deity and His attributes as the Scriptures give us. Take the Bible conception and contrast it e.g. with Mill's imperfect, impotent God, and what an immense distance exists between them. Contrast the same with a thousand others, and the God of the Bible stands forth immeasurably grand and complete—lacking nothing. Contrast the perfect, lovely, holy Redeemer Jesus, so simply but strikingly presented to us, with the Saviour tendered by unbelief, and the former is light in the midst of darkness. This alone is sufficient, as Apologists have noticed, to vindicate the Supernatural (e.g. Roger's *Superhuman Origin of the Bible*). But allow this God (as Creator and Redeemer) to present the Divine Purpose, *the End*, contemplated by creation, *then* He is seen in a new aspect commending itself to reason and the moral nature of man. Such a

presentation makes a necessity of revelation supernaturally given and supported ; for the Creator, and not the creature, must inform us what are the ends contemplated by an Infinite Mind. Hence the basis of Revelation, indicating the intelligent moral purposes held in view, commends itself to us as the one required, and as proof of its being God-given. This feature has additional weight given to it when it is observed that God works after a *definitely laid down Plan*—a Plan, too, extending through many centuries, evidencing foresight, provisions, providences, etc. This Plan, whose origin cannot be accounted for as proceeding from the Jewish race ; which makes God and His glory the dominant idea ; which brings Him in sympathy with man and expresses the highest possible evidence to promote man's welfare ; which subordinates ethics to theology (the former being derived from the idea of God, His will, and our relations to Him) and enforces as essential morality and piety ; which appeals (as to a thing self-evident) to the self-consciousness implanted by moral nature and recognized by society ; which opens before us the most exalted destiny and eternal inheritance, must, in the very nature of the case, demand, what unbelief so persistently objects to, a cordial recognition of the Divine rights and claims, and of the dependence, obligations, and obedience of the creature. If Revelation occupied a lower plane in its delineation of God and in its demands, infidelity would be *the first* to indicate it as a radical defect. A Divine Revelation with God and His interest in, and relationship to, His own Creation stricken out, would remove its heart and life, leaving the creature in ignorance and hopeless. Man, burdened by the influence of evil, subject to calamity and death, looking for some way of deliverance, finds in the Scriptures and in the doctrine of this kingdom a Revelation most honorable to God Himself, and most conducive to the highest interests and happiness of His creatures. Many receiving this in the past, have found peace and joy ; many rejecting, have realized unrest and unhappiness. Humility, such as becomes a creature, is fundamental to gain the former position ; pride, such as makes the Creator subject to the creature's judgment, is invariably conducive to the latter. In reference to the teaching of Science, its very statements respecting the inability of discovering the intelligent power back of nature and natural law, only indicates, as the Bible claims, the necessity of a Revelation to bring man to a correct and ample comprehension of that great Power. So also the confession of seeing no hope of release from death, the grave, etc., through the fixedness of law ; that man being in possession of a moral nature needs more than the facts of nature ; that if God exists the possibility of a revelation must be admitted ; that the non-existence of a God is not susceptible of definite proof ; that if an intelligent reason is back of nature, it would be desirable for such reason to reveal itself ; that if such a revelation would be made, it is reasonable to suppose that it would present us things that man cannot discover, etc.—these confirm our position. Whatever difficulties—as alleged—on the side of pure reason there may be to prove the existence and the revelation of God, far greater difficulties are met in the effort to show that there is no God or no Revelation, for the latter leaves nature, man, world, the Universe an inscrutable enigma.

PROPOSITION 7. *The kingdom being a manifestation of the supernatural, miracles are connected with it.*

Miracles are not to be regarded simply as evidences of the truth—this it indeed subserves—but as *necessary parts* of revelation itself, evincing with a fulness, stronger than language can impress, that the supernatural is indispensable for the establishment of the kingdom, and that it will be exerted in miraculous power whenever required. It is plainly declared in numerous passages, that before this kingdom is set up, events of an astounding miraculous nature, far exceeding the ordinary power of nature, directly occurring through Divine agency, shall be witnessed. In a book recording such anticipated occurrences, there would be an evident lack, a sad deficiency—which infidelity would eagerly seize if it existed—if it contained no statements of miracles. Especially would this be the case, when He who is the King of the promised kingdom appears. The grave question then, if no miracles were given, would inevitably arise: What assurance have you that those miraculous events predicted to take place in the future—so intimately connected with the highest welfare and happiness of man—shall ever be realized, when we have none heretofore displayed and described, and none combined with the previous personal coming of the King? The cry would be triumphantly raised: Your King once came, and as He performed no miracles, although they are so intimately blended with His kingdom, none can be reasonably expected.

The correct position in reference to miracles is that taken by some recent writers. Thus *e.g.* Fuchs (*Bremen Lectures*, L. 3) says that "the world's course requires miracles" owing to the introduction of sin and evil, and to indicate and enforce the Plan devised for the removal of the same; and that hence "into the world's history of sin and death the golden threads of Salvation have been interwoven, a continued chain of divine acts of revelation for the saving of the world, which form a living organism of miracles." Christ Himself, in this connected series, is *the greatest miracle*. Such an attitude, sustained by a personal experience of the preciousness of the greatest miracle, Christ, is impregnable. Our line of argument is designed to uphold the miraculous as a *necessity* in the world's Redemption through the Theocratic Kingdom; and therefore only presses the relationship that the one sustains to the other. When Prof. Powell (*Essays and Reviews*) tells us that "miracles were, in the estimation of a former age, among the chief supports of Christianity; they are at present among the main difficulties and hindrances to its acceptance," the reply is, that they still remain chief supports, and that the latter arises from overlooking the indispensable connection that they sustain to *the whole* Divine Plan. Considering miracles isolated from the intent they subserves, is but a narrow view; and if they did not exist in a Book relating to the Supernatural, this would be speedily claimed as a main difficulty to its acceptance. It will not answer to simply contend, as Röhr (so Castellar), that we need not give the miraculous to Christ, it being sufficient to follow Him, for this utterly destroys the distinctive Biblical Christ. It is the miraculous, miracle-working Christ, or none; there is no half-way reception possible *with consistency*.

Hence the position of some Christian writers is fatal to the integrity of Scripture. Thus *e.g.* *The Ch. Union* (July 11th, 1877) regards miracles as unessential; so that Jonah's account (referred to and indorsed by Jesus) may be rejected without detriment, and so Elisha's miracle of the axe-head, etc. Such laxity invalidates Scripture, engendering grave doubt, etc. (Comp. Art. Recent Rationalism in the Church of England, in the *North Brit. Review*, 1860); and the antagonism resulting is not lessened when it is said that "the miracles are historic fact, but they are not proofs of Christianity" (so J. Freeman Clarke in *The Ch. Union*, Sept. 12th, 1877). Unbelief and doubt is, as predicted (see Prop. 180), extending itself. Leathes (*The Religion of Christ*, Pref. p. 49, etc.), in reply to the author of *Supern. Religion*, who declares "the Revelation rests upon miracles, which have nothing to rest upon but the Revelation," shows how the establishment of Christianity, before and since the New Test. literature was given, in and through Jesus Christ, is corroborative of the miraculous, and that the miraculous must, as *an antecedent*, have preceded in order to account for the literature and the results. Various writers (*e.g.* Row, *Ev. Chris.* p. 137) have remarked that those unbelievers who attribute, owing to the introduction of miracles, so much credulity, superstition, and ignorance to the Jews and primitive Christians, only "increase the difficulty of accounting for the moral teaching of the New Test. as the natural product of the soil." The greater the abuse heaped upon the inspired writers, the greater the embarrassments of unbelief to explain how such could possibly give us the doctrines produced. This obstacle to consistency is evidently felt by unbelievers, and, therefore, some of them (as Renan and others) highly eulogize before condemning, praise in eloquent terms while undermining the miraculous. Dr. Sprecher (*Grundr. Theol. Div.* 2) points out the contradictions, concessions, etc., in which unbelieving Theists involve themselves in trying to invalidate the historical evidence of miracles, and to explain Evangelical history without their admission. In this able Apology in behalf of Divine Revelation and the Supernatural, he contrasts the vast revolution produced by the same in human life and society with the teachings and results of the great philosophers, and asks *how* we are to account for the great difference, whether through Naturalism or through Christian ideas given by special revelation and supported by the miraculous.

*Obs.* 1. God in kindness accommodates Himself to human weakness; for telling us that the supernatural is closely allied with the natural in the kingdom; that the kingdom itself shall be pervaded with a power above nature in order to control, recreate, and make nature subserve the Divine purpose; He, knowing that if *direct* testimony is not given a serious flaw will remain, bestows us evidences, through miracles, of the all-pervading supernatural. These are so related to the kingdom that they cannot be separated from it without mutual defacement. Thus it is represented by Jesus Himself (Matt. 12 : 28), "But if I cast out devils by the Spirit of God, *then* the kingdom of God is come unto (or as some, upon) you." Here we have, 1. The relationship existing between the kingdom and miracles; that without the latter the former cannot be revealed. 2. That miracles are a manifestation of possessed power, which Jesus will exert when He establishes His kingdom. 3. That the miraculous casting out of devils, or Satan, is an event connected with the kingdom, and its accomplishment through Jesus is thus verified as predicted, *e.g.*, Rev. 20 : 1-6. 4. That the miraculous casting out of devils by Jesus is a premonition, anticipating, foreshowing, or foreshadowing (Greek, *Lange*, Com. vol. 1, p. 223, conveys idea of anticipating, etc.), like the transfiguration, of the kingdom itself. The miracles then are *assurances* vouchsafed that the kingdom will come as it is predicted. The miracles of Jesus are so varied and significant in the light of the kingdom that it can be readily perceived *how* they give us the needed confidence in its several requirements and aspects. The resurrection of dead ones is connected with the kingdom; that the keys of death hang at Christ's girdle is shown in the miracles of the raising of the daughter of Jairus, the widow's son, and of Lazarus,

when just dead, carried out to burial, and already in the corrupting embrace of the tomb. Sickness and death are banished from the inheritors of the kingdom; the numerous miracles of healing various sicknesses and of restoring the dying, establish the power existing that can perform it. The utmost perfection of body is to be enjoyed in the kingdom; this is foreshadowed by the removal of blindness, lameness, deafness, and dumbness. Hunger, thirst, famine, etc., give place to plenty in the kingdom; the miracles of feeding thousands attest to the predicted power that will accomplish it. The natural world is to be completely under the Messiah's control in that kingdom; the miracles of the draught of fishes, the tempest stilled, the ship at its destination, the walking on the sea, the fish bringing the tribute money, the barren fig-tree destroyed, and the much-ridiculed one of water changed into wine, indicate that He who sets up this kingdom has indeed power over nature. The spiritual, unseen, invisible world is to be, as foretold, in contact and communication with this kingdom; and this Jesus verifies by the miracles of the transfiguration, the demoniac cured, the legion of devils cast out, passing unseen through the multitude, and by those of His own death, resurrection and ascension. Indeed there is scarcely a feature of this kingdom foretold which is to be formed by the special work of the Divine, that is not also confirmed to us by some glimpses of the Power that shall bring them forth. The kingdom—the end—is designed to remove the curse from man and nature, and to impart the most extraordinary blessings to renewed man and nature, but all this is to be done through One who, it is said, shall exert supernatural power to perform it. It is therefore reasonable to expect that *as part* of the developing of the plan itself, that when He first comes, through whom man and nature are to be regenerated, a manifestation of power—more abundant and superior to everything preceding—over man and nature should be exhibited, *to confirm our faith in Him and in His kingdom.* This is done, and an appeal is made to it. We are confident that the best, most logical defence of the miracles of Christ and of the Bible is in the line here stated, viz., regarding them *as indicative and corroborative of God's promises relating to the future destiny of the Church and world.* The miracles are thus found to be *essential*, to answer a divine purpose, to supply a requisite evidence; and hence in the Scriptures they are called "signs" (*σημεία*) of something else intended; signs that the Word shall be fulfilled in the exertion of power.

We do not hold with Paley and others that the miracles were only indispensable as the credentials of the divine mission of Jesus. At the same time we have no sympathy with those who assert (*Essays and Reviews*) that miracles cannot prove that men are divinely sent as messengers or teachers. As to the former, they subserve much more; and as to the latter, it is sufficient to oppose Christ's sayings, Matt. 11 : 5, 20; John 5 : 36; Matt. 10 : 1-8; John 20 : 30, 31, and 10 : 25, 37, 38; Acts 2 : 22, etc. They possess this tendency to a certain extent (for, after all, He was rejected as unbelievers have remarked, Duke of Somerset's *Ch. Theol.* p. 48), but they retain a higher significance which includes that of His coming from the Father and the Father being in Him, viz., that He truly possessed *the power to establish the kingdom as foretold*; and therefore these credentials are operative, for believers, to the time when this same power will again in large measure be manifested. Wardlaw (*On Miracles*) takes the position that the miracle proves the doctrine, while French (*On Miracles*) makes the doctrine prove the miracle. Our view combines the two, seeing that they are *inseparably* related (Comp. Art. *Miracles and their Counterfeits*, Princeton Review, 1856). Doctrine, as contained in prophecy and promise, brought forth the miracle, and the latter confirms the truthfulness of the former. The doctrine developed the "signs," and the "signs" are a testimony of the

verification of the doctrine. The miracle-working power of Jesus was the more necessarily exerted in view, as we shall show hereafter, of the postponement of the kingdom. For, the Power not being exerted in erecting the kingdom as predicted by the prophets,—a kingdom free from all suffering and evil—a *sufficiency* (John 14 : 11) is shown to convince the thoughtful and reflecting that it *will yet* be accomplished; that the teaching of the Bible leads us to expect miracles, and that their occurrence shows that we do not misapprehend the things taught. They consequently have force only with those who are willing to receive the Bible in its *connected* teaching. They are not, in themselves, primary truths, but are given to attest to and enlarge truth previously given, and which still remains to be fulfilled. Such is their position in Revelation itself, that they attest to its truthfulness, not only to the past (*e.g.* that creation is a miracle, that prophecy is a miracle, etc.), but to the future (*e.g.* the kingdom), and become part of the truth itself, revealing and manifesting the agency through which the promises of God are to be realized. Fred. Den. Maurice, in his works, has well observed that the signs of the kingdom are identical with the miracles of the kingdom, but he misapprehends the nature of the kingdom and makes the signs emblematical of the coming of a spiritual power. They, of course, include a spiritual power through which they are exerted, but the work itself, as all prophecy and promise insists, will be externally manifested. The miracles, therefore, are *not types* of something else, but *signs, real earnest, inchoate foretastes*, of something in the same line, greater, in the future. Thus, *e.g.*, the much sneered at miracle of Cana, which some writers, in the *West. Review*, assert cannot have any moral teaching, most strikingly shows Christ's power over nature, its subjection to His control, and one too which is necessary to be wielded if the Millennial predictions are ever to be realized (Comp. Farrar, *Life of Christ*, vol. 1, ch. 11). Therefore the attack against miracles is also one of primary importance; if those attacks are successful and miracles are to be discarded, then the truths which lead to the miracles, and to which the miracles attest, suffer; Christ's power is lessened and no assurance is given of His ability to fulfil the prophets. The miraculous, however some semi-believers may close their eyes to the fact, is a *vital* one. But to make the attack complete and the defence perfect, the real point for both is too much overlooked, *viz.*, Does the kingdom which the Bible predicts as the Divine Purpose, really require miraculous intervention, and is such a kingdom, in its Plan and adaptation to the wants of humanity, worthy of credence? If it can be shown that the kingdom does not demand them, that they are not desirable to be pressed into the service for man and nature, that there is some other way to secure the blessings contemplated by them instead of a resort, to the Supernatural, then the miraculous may be discarded as a superfluity, an exorcism; otherwise, until this can be alleged, prudence and wisdom dictate that they be regarded as an *indispensable portion* of a connected Divine Plan, an *integral part* of Revelation, the main purpose of which is to instruct us concerning the kingdom, giving us confidence in its ultimate establishment. If man and nature can form such a kingdom, free from existing evils, without miraculous power, or if such a kingdom manifested by miraculous power is not desirable, not what man craves, not worthy of man and God, let this be established by adducing proof, and it will at once destroy, what other arguments fail to do, the credibility of miracles. Until this is done it would be folly to yield up that which is founded on the very nature and manifestation of the kingdom of God. The deliverance and entrance of the Jews into the promised land, Canaan, was preceded by miraculous events of the most astounding nature; these are only "*signs*" of those of a still more extraordinary character, under the One greater than Moses, at the future deliverance and entrance of the people of God into the promised inheritance of the kingdom. The Head of a Theocracy is a Supernatural Being, and when such a Theocracy is established, the Supernatural will, more or less, exhibit itself in behalf of the same, and as indicative of the existing Rulership. But however much we may advance this reasoning in favor of the miraculous, it must ever be remembered that an appeal to reason can never overcome prejudice excited against the supernatural, through aversion to moral and religious truth, so intimately blended with it. Jesus, who knew man, teaches us, in the Parable of the Rich Man and Lazarus, the impotency of miracles to benefit those who wilfully turn away from the truth already given. The fact is, that to appreciate miracles properly, there must first be some knowledge of other and preceding truths.

*Obs. 2.* The number and variety of definitions given to miracles indicate the limited nature of human knowledge; we are not greatly concerned in the adoption of any one specially, seeing that from our standpoint we could

accept of nearly all, even of some of those given by infidels. Strauss's might be received, viz., that a miracle is "an event which, inexplicable from the operation of finite causalities, appears to be an immediate interference of the Supreme, Infinite Cause, or of God Himself." Renan's might be adopted, saving the word "deranging" (which unbelief suggests), viz., that it is "the special interposition of Deity in the physical and psychological order of the world, deranging the course of events." To oppose the attacks of unbelieving scientists, some writers (as *e.g.* Birks in *The Bible and Modern Thought*) oppose the old idea that miracles are a reversal or suspension of nature, contending for a higher law operating in union and harmony with nature, and that it is not requisite to insist in any case upon "a direct act of God in contrast to all agency of second causes, and by an exercise of power strictly and exclusively divine," on the ground that it would otherwise require too great knowledge both of nature and God to tell when a miracle is performed. Hence miracles are divided into immediate, mediate, and improper, and a definition, sufficiently comprehensive, to include them is given: that they are "unusual events not within the ordinary power of man, nor capable of being foreseen by man's actual knowledge of second causes, and wrought or announced by professed messengers of God to confirm the reality of the message." The explanations of the older theologians (excepting Augustine's and a few others) are discarded as not covering objections. The interesting and valuable writings of the Duke of Argyle (*The Reign of Law*), Dr. McCosh (*The Supernatural in Relation to the Natural*), Thompson (*Ch. Theism*), etc., take the position, undoubtedly correct, that laws exist outside of those known, and that the Divine Will can employ such laws whenever it is desirable. Others (*e.g.* Proctor, *Other Worlds than Ours*) make miracles a result of physical law, being included in the predetermined scheme. The miraculous is therefore made a resultant of the exercise of other unknown laws superior to those known in nature. Whatever truth there is in such a position, and however admirably adapted to meet the objections of unbelieving philosophy, the biblical statement (*e.g.* Acts 2:22, Jno. 3:2, Rom. 15:19, etc.) does not require it. The following reasons urge us to discard the commendable and suggestive efforts in this direction:

1. It too much limits the power of God, exalting law in place of God. For the Bible, on its face, assumes (Ex. 10:2, Eph. 3:20) that God is able both to work with existing, seen and unseen, means, agencies, and laws, and to create and perform through *His will alone* (Heb. 2:4, 1 Cor. 12:11, Dan. 4:35) all things, even, if necessary, to introduce new laws (Matt. 19:26, Mark 10:25, Luke 1:37, and 18:27), etc. We are expressly told not to limit the ability of God and not to place the Creator in an attitude which binds Him subserviently to His own creation, even if the latter be law.
2. It in a great measure destroys the personality (*e.g.* Deut. 4:32, 33, 34, 35, 36, 39, Ex. 15:11, Deut. 3:24) of Divine interference, attributing that to law which the Bible represents as the result of personal Divine attributes (*e.g.* Dan. 2:19-23, Ex. 7:5, and 15:1).
3. It diminishes the force of scripture language that expressly asserts the immediate agency of God (*e.g.* Ex. 3:20 and 6:6, 7, Phil. 3:21, Gen. 18:19).
4. It is to some extent contradictory, since it in some cases allows immediate miracles.
5. It lowers the validity of miracles by making them the results of causes now beyond our knowledge, but which as knowledge increases may, after all, be found natural.
6. With all the concessions



that it makes, it is unable to point out the laws through which the miracles are performed, and asks us to take them for granted. 7. But the main reason which leads us to a rejection of prevailing theories is the following : miracles are designed to throw light upon, and confirm the predictions of God relating to the final result, the glorious, miraculous establishment of the kingdom. Now in the prophecies pertaining to this kingdom we have *the most explicit declarations* that Jesus Christ Himself will change, renew, re-create all things ; that laws of nature now existing shall be reversed, or modified, or suspended ; that new laws and new forces shall be introduced ; that the present order of things shall give place to a renewed order ; and that the power which produces all this is *not found* in nature or in laws outside of nature, but *only* in God. Jesus is represented as personally coming (just as God personally came at the establishment of the theocracy at Mt. Sinai), and directly intervening in the performance of this mighty work of restoring forfeited blessings and adding new ones, and this is claimed as a peculiar, *distinctive personal* prerogative. Looking thus at the contemplated end, and seeing how the miraculous power then exerted is so far removed from such definitions, it is impossible to receive entirely explanations which attribute to law what the Word applies to Christ personally—thus introducing a defect, which, *if logically carried onward*, forbids our receiving the predictions relating to the future as presented. The final manifestation of the miraculous, which includes a re-creation, a removal of law under which a sin-cursed earth groans, *determines for us* that the miraculous proofs given to show that it will be realized are precisely *in the same category*, and thus confirmatory of it. The unity of Scripture is thus preserved. By this attitude it is not denied that God may and does also work through higher laws already established and beyond our present domain of knowledge (which Birks, Dr. McCosh, etc., have eloquently portrayed), but with this it is insisted that He may and does, independently of established law, exercise His power in the suspension, reversal, or removal of existing law, or, in other words, that His power as Creator, in the domain of the miraculous, is *not limited* by what He has done or has established, but is exercised according to His own pleasure. It seems to us, according to the biblical idea, a low estimate of God, which would make, either in nature or in that beyond it, all things under fixed, invariable, unchangeable laws, through which alone the Divine Institutor of them can work.

This position of the author may be regarded as "ultra" or "old-fashioned" after so many recent writers making miracle no violation or suspension of the laws of Nature, but simply "the intervention of some higher law, superseding the action of some lower one." This definition may indeed (Woollaston, Butler, Babbage, Arnold) apply to some cases, but it is too sweeping to embrace all ; it is opposed to the notion of miracle as entertained by the ordinary Bible reader, and to the conception of Omnipotence as given in the Word. No one, unless urged to it by a theory, can fail to see that the power to work a miracle is ascribed to direct Divine power, for with God, it is alleged, *all things are possible*, nothing is too hard, and He is placed above all existing laws, able to suspend, control, etc., them at Will. The appeal only to a higher law, however true in some instances, is not sustained by the spirit of the narratives. Thus, *e.g.*, Jesus is represented as possessing the power of working wonders in Himself, and not as using and applying some existing but hitherto unknown law. The resurrection of the dead, the miraculous conception of Jesus, etc., are not claimed as the exertion of some higher law making miracles "parts of some more comprehensive system," but as the result of *direct* Divine power, introducing a new arrangement according with a previous plan. The

primitive and ordinary Church view (e.g. Bacon, Boyle, Newton, Locke) of miracles, ascribing them to God's power, making all laws subservient to His will, gives a *more exalted and ennobling* conception of God, superior to all law, etc., than more modernized ideas. All concessions, away from the Biblical notion, will never make a single convert of unbelievers, since such are wise enough to see the departure from the Scripture, and they feel that the laws, so much insisted upon, are to be received as an inference.\* The Word, if it possesses any force whatever, does teach that miracles are the evidence or result of Divine interposition, of the direct interference of a Power which, notwithstanding the ordinary laws of nature in existence, is able to do all things. The opposition to this Biblical conception is varied, extending from gross unbelief to concessions to unbelief. Thus, e.g., we have miracles (1) denounced as imposition or juggling tricks; (2) denied as impossible and incredible, owing to the fixed laws of nature; (3) rejected on the ground, not of impossibility but of weakness, imperfection in the Creator; (4) resulting from the intelligence of the parties performing them taking advantage of laws of Nature, etc., unknown to their fellows; (5) mythical, being introduced to exalt certain characters; (6) the product of a superior knowledge of the laws of nature and of spirit, being wrought in harmony with both; (7) the work of mesmerism, spiritualism, etc.; (8) phenomena (Proctor) that occurred in a fixed series through laws which are above our comprehension but act in unison with those of which we have cognizance; (9) a preformation (Bonnet) "according to which God has *a priori* included the miracles in the course of nature;" (10) a "quickenings of the processes of nature"—what Olshausen applies to some are made by others to suit all; (11) left undecided (Kant), "it being neither possible absolutely to prove the reality of miracles, nor can their possibility be absolutely denied;" (12) deviating (so Augustine, Hagenbach's *His. of Dog.* vol. 1, s. 118, and adopted by Schleiermacher) not so much from the order of nature in general as from that particular order of nature known to us; (13) the results of higher and unknown laws either in nature or in the spiritual world. These and others (Comp. e.g. Lange's *Com.* vol. 1, pp. 266 and 271) are all opposed to the Biblical idea. This is seen (a) in the Scripture language; (b) in the definitions so generally and at one time universally held as the teaching of the Bible, and which were only modified to suit mod-

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\* Christian Apologists, who make such dangerous concessions to unbelief (under the delusive hope of conciliating), may learn a lesson from the acknowledgments of unbelievers. Thus, e.g. Dr. Carpenter in his *Art. On the Fallacies of Testimony respecting the Supernatural* (*Pop. Science Monthly* March, 1876) denounces the miraculous, and, referring to these Apologists who deem it requisite to justify them by weakening their force, scornfully remarks that "orthodox theologians" are regarding "the miracles of the New Test. rather as incumbrances than as props to what is essential to Christianity." While rejecting miracles as a delusion, he frankly makes this acknowledgment: "But the Scientific Theist who regards the so-called 'laws of Nature' as nothing else than man's expressions of so much of the divine order as it lies within his power to discern, and who looks at the interruptedness of this order as the highest evidence of its original perfection, need find (as it seems to me) no abstract difficulty in the conception that the Author of Nature can, if He will, occasionally *depart* from it. And hence, as I deem it presumptuous to deny that there might be occasions which, in his wisdom, may require such departure, I am not conscious of any such scientific 'prepossessions' against miracles as would prevent me from accepting them as facts, if trustworthy evidence of their reality could be adduced. The question with me, therefore, is simply, 'Have we any adequate historical ground for the belief that such departure has ever taken place?'" He shields himself behind the "prepossessions" of the writers and witnesses, and makes a parade of contemporary wonders (arising from spiritualism, mesmerism, etc.), which cannot endure scientific scrutiny (being explained by odylism, electrobiology, physio-force, etc., as natural results), thus ignoring the higher testimony, appealing to reason in favor of miracles, viz., their relation to a historical Divine Plan, which corroborates and enforces the witnesses. He confines himself to a continuity and perpetuity of nature which (as Mansel says of Schleiermacher's position) makes nature rigid, not elastic, opposed to the introduction of new forces and incapable of adaptation—an opinion contrary to experience, as seen in the voluntary actions of men. (Comp. Cook's *Lec.* "Huxley and Tyndall on Evolution," M'Cosh's "Supernatural in relation to the Natural," Fisher's "Supernatural Origin of Religion," Fowler's "Mozley and Tyndall on Miracles," the Archb. of York on "Limits of Philosophical Inquiry," etc.)

ern thought ; and (c) in the fact that the most determined attacks upon the miracles, from the days of Spinoza and Hume, proceed on the assumption that if they can be discredited, it goes far to prove that there is no overruling Supernatural Power which can and does control all things. Miracles too are invariably represented as dependent upon God, and not as the result of a fortuitous or happy coincidence. Hence such definitions as given by the Spiritualist Convention, held at Rochester, N. Y., 1868, must be discarded, viz., that they "have been produced in harmony with Universal laws, and hence may be repeated at any time under suitable conditions." A number of miracles are in direct opposition to the harmonious working of existing natural law, as, e. g., in the resurrection of dead ones, etc., so that to make miracles "nature transfigured by the spirit," "nature controlled by the will," or "nature determined by the Spirit," is mere fancy, so long as it excludes the direct power of God. Therefore those definitions which include a reference to the Divine power are alone in accord with the Scriptures. One of the best is given by Van Oosterzee (*Ch. Dog.* vol. 1, p. 127) : "A miracle is an entirely extraordinary phenomenon in the domain of natural or spiritual life, which cannot be explained from the course of nature as it is known to us, and must therefore have been brought about by a *direct operation* of God's Almighty Will, in order to attain unto a definite object." Oosterzee justly remarks that the definition must be to some extent defective from our inability to see one side of the miracle, viz., its operating cause. This defect, however, is supplied to the believer by the Word, viz., that it is the exertion of God's power either directly or as communicated to others. Fuchs' definition (*Bremen Lectures*, Lec. 3) opposes the defectiveness of the current view that "a miracle is an event which cannot be explained from the known laws of nature" on the ground that (1) it draws no firm line between the miraculous and the natural, leaving the way open of having, as knowledge progresses, all the former resolved into the latter ; and (2) that it is only a negative definition, telling us what a miracle is not, and leaving the nature of the miracle untouched. Hence he gives the following : "A miracle is the entrance of the *Supernatural* into the connection of the natural, the intervention of a higher order of things into the lower, *the immediate interposition of a God* above the world in the course of the world and nature." Looking at the kingdom, which is ultimately to be inaugurated by the *special intervention* of the Supernatural in the Person of the Theocratic King, it is easy to see that the "signs" proceed from the same Supernatural source. Christlieb's (*Mod. Doubt*) definition is excellent with the exception of the last clause. He says : "Miracles are unique and extraordinary manifestations of *divine power*, which influence nature in a manner incomprehensible to our empirical knowledge, but always in accordance with some moral or spiritual end. Or, more exactly, they are *creative acts of God*, i. e., *supernatural exertions of power* upon certain points of Nature's domain, through which, by virtue of His own might already working in the course of nature, God, for the furtherance of His kingdom, brings forth some new thing which natural substances or causalities could not have produced by themselves, but which—and this must not be overlooked—as soon as they have taken place, range themselves in the natural course of things, without any disturbance arising on their account." He correctly argues them to be "the effects of God's power," "supernatural phenomena," "isolated manifestations of a higher order of things," "a pledge of His truth and faithfulness ; an earnest of the future consummation of His kingdom," etc., but the last clause, "range themselves in the natural course of things," is liable to misinterpretation. If he means that they still retain, while thus connected with the natural, their specific miraculous character, he is correct ; but if he conveys the idea that they must necessarily, when performed, thus range themselves with the natural, be in harmony with it, he is evidently wrong, as seen, e. g. in the Sun's standing still (a temporary miracle), in the transfiguration (a prefiguration miracle), etc. We are not concerned in attempting to show that a miracle does not disturb or violate natural law ; indeed when we look at *the End*, and see that under the mighty power of the wonder-working Messiah natural law, which is now so conducive to disease, death, and corruption, shall be disturbed, violated, and rooted out, it is not difficult to believe that many of the miraculous "signs" were a disturbing of natural law, showing *how* by such a disturbance the cause could be removed, and the kingdom with its inestimable blessings be introduced. The truth seems to be, that believers themselves do not fully catch *the spirit and intent* of those miracles, and are too much disposed to have them shorn of some of their strength in order to conciliate unbelievers. Let such place themselves at the proper stand-point from which to view the miraculous, and this will be noticed : Briefly, this world is under a curse—evil abounds with the good—it forms one vast cemetery with its crushed hopes, blasted life, dust-turned bodies, etc., and all this goes on under natural law instituted by God. The world needs restoration, and the Bible starts with this idea, a fallen world needing Redemption, and it ends

with a fallen world Redeemed. The kingdom of God is designed to secure this deliverance, but to do this it must necessarily embrace a *Supernatural interference* as predicted. It was God that entailed the curse, set its limits, enforced it by natural law, and it must be God again who removes the same; but when He does this we are told that He breaks down the barriers set up by Himself through natural law. Hence Supernatural interference (i.e., miracles), in the nature of the case, given as "signs" of that which is promised, and is to come, is really and truly an interference, a suspension, or controlling, for the time being, of natural law. They are "signs" of redemption from the power of natural law which now enchains us, and not, as many suppose, "signs" which are only to co-operate with natural law. Surveying the entire Redemptive Plan, and seeing that the miraculous is the assurance given to us of an ultimate freedom from laws under which the millions upon millions, including the saints, of earth's inhabitants have groaned for ages, it is a lack of faith to say that miracles do not come in direct conflict with natural law and by the force of the Supernatural in them overcome in the blessed examples given, leaving the natural law, after these isolated checks, to run on its allotted course until the Supernatural comes in the Person of Jesus, at the Second Advent, to "make all things new." Therefore it is that we can so cordially receive nearly all definitions, because a miracle is to be regarded as an act of Divine power (so Nast, *Introd. Com. Matt.*), an event which the material laws of nature, without the Divine agency, could not possibly effect, which event is a "sign" or indication what the Divine power will do hereafter when natural law shall be modified, changed, etc., in "the world to come." Hence we can receive Dr. Schmucker's (*Pop. Theol.*, p. 29) definition: "A miracle is a superhuman effect, an event transcending the power of man, produced or occurring contrary to the well-known and ordinary course of nature;" or Horne's (*Introd.* vol. 1, p. 93), that "A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension, or controlment of, or deviation from, the known laws of nature, wrought either, by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person (*Comp. definitions, Dr. Wardlaw On Miracles, Ency. Relig. Knowl., Smith's Bib. Dic., Alexander's Evidences, Glieg's His. Bible, etc.*). Those writers (as e.g. Knapp, *Theol.* p. 59, M'Clinck and Strong's *Cyclop.* Art. "Miracles") who are anxious to conciliate objections, and therefore make the miracles to be accomplished "by means of nature" without altering, disturbing, or counteracting natural law, constantly overlook not only of what really the miracles are "signs," but that many of the miracles are the direct opposite of that which would result from natural law. The continued force of natural law and the existence of a miracle are in antagonism, as seen, e.g., in natural law producing death and retaining the victim in corruption and dissolution, while a life-giving miracle for the time, breaks this law, suspends it, etc. The older definitions of theologians are consequently nearer the truth than many (e.g. *Princeton Review*, Oct., 1853; Row's "Ch. Evidences," 1877, "The Unseen Universe,") of the modern ones. And finally may we add, that the use made (e.g. by Rob. Dale Owen and others) of this concession to natural law not now recognized, is bearing its logical fruit in the denial of any miraculous power to Christ, and in the assertion that the powers exercised by Him were all "natural, as occurring strictly under law." \* Our position closes the door against all such deductions, exalting the immediate agency and Will of God. For miracles are designated "powers"

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\* Thus, e.g., Potter ("Christianity and its Definitions"), speaking of the changes in belief, remarks: "Rarely now by any scholarly writer of any sect do we find the old idea of miracle advocated. Instead of being regarded as a direct abrogation of natural law by supernatural will, miracle is now pretty generally interpreted as the temporary action of some higher law just as natural though rarer in its operations; and some theological writers even go so far as to affirm that reason may yet explain miracles—a concession that substantially abandons the miracle-idea; as does also the use by many modern theologians of the word *supernatural* in the sense of spiritual." Interesting remarks illustrative of this spirit, and in opposition to it, will be found in Uhlhorn's "Modern Repres. of the Life of Jesus," Harless's "Life of Jesus," Tholuck's "Credibility of the Gospel History," Hofman's "Examination of the Life of Jesus by Strauss," Smith's "Faith and Philosophy," and the writings on "Miracles" by Collyer, Penrose, Evans, Litton, Mountford, Upham, Belcher, Le Bas, Mansel, Haven, Rogers, Twisten, and many others, including works on "Evidences;" as Norton, Ebrard, etc., etc.

(*dunamis*), evidencing the potency of the *Messianic King* to introduce the Mill. era; they are called "*works*" (*erga*), "*the works of God*," illustrating the divine ability to accomplish all the promises of God, and, therefore, instead of shrinking from the Biblical idea of a miracle, we accept of it with hope and joy, as indicative of glorious deliverance. The miracles of the Old Test., the subject of special ridicule (such as "the speaking ass," Samson's exploits, the destruction of the cities of the plain, etc.), are to be regarded in this light, viz., showing how God's power will be exerted in the future.

*Obs. 3.* Miracles are necessary to a revelation pertaining to the kingdom, a kingdom which is to be set up by an astounding miraculous display. They become parts, *essential parts* of the revelation, exhibiting *the earnestness of power* that is ultimately to accomplish it. If they were missing, an important link would be gone. God engages to establish a kingdom and one too in which the supernatural shall introduce mighty changes; He promises a Messiah who is to perform this work, and who, consequently, must possess miraculous power; the forces now at work in nature, instead of tending toward it, cannot possibly accomplish what is foretold of the future, and so long as they remain unchanged the promises of God continue unrealized; when Jesus comes in accordance with Divine purpose He must necessarily, not only in person, life, etc., but in *actual exerted power* exhibit His ability to be *the fulfiller* of prophecy; His attestations of the possession of such power are sustained by their connection with the Divine plan, past and future prediction, moral aim, lack of self-contradiction, public performance, etc.; the power displayed is of a character corresponding with that required by the predictions, power over nature, over evil, over all things; the unity of the Word, promising restoration from evil now suffered under natural law, makes these miraculous representations essential, so that we can have faith and hope in the promised kingdom, in His being the promised Messiah, who shall set it up, and in the certainty of a future miraculous demonstration in our behalf in that kingdom—all which is again corroborated by the fallen condition of man requiring Divine interposition, by the necessity of its possession to constitute a perfect Redeemer, by the personal experience of believers in receiving a moral and providential "earnest" (comp. remarks by Eaton, *Perm. of Christianity*, "On General and Special Providence"), and by reason conceding that a Divine purpose, extending from creation into the eternal ages and embracing *restitution as its glorious end*, cannot possibly do without them. The general sentiment of mankind has always expressed itself as favorable to the idea of the miraculous, because deliverance from evil, now entailed by natural law, has ever been felt as the special work of the supernatural. Hence the miraculous incorporated, more or less, with all religions.

Designing simply to direct attention to the relation that the miraculous sustains to the kingdom, several features of the subject are left for other Propositions, as, e.g. the Patristic miracles (Prop. 168), the miracles of the Old Test. (Prop. 182). Some additional reflections may be presented respecting the methods employed to depreciate miracles. We are told by Renan and others that the miraculous occurred to persons who believed in the same, whose faith and credulity made them incapable of a proper judgment. Such, however, overlook (1) that "*ignorant*" men should be able to incorporate them as *essentials* in a developed plan of Redemption; (2) that they do this without eulogy, only stating the simple facts without enlarging; (3) that they do this against their strongest Jewish and national prejudices, as, e.g., in ascribing these to a dead, crucified Jesus, in the miraculous conversion of Paul, in showing how little effect they had upon the nation, etc.; (4) that this was done when it had the tendency to crush the fond expectations of a present kingdom as anticipated, to turn them from the prejudiced

nation to the Gentiles, to yield up all and proclaim ruin, etc., to the chosen nation ; (5) that only after the crowning miracle of the resurrection of Jesus showed them that the Divine Procedure as covenanted made these miracles *indispensable links* to a comprehension of the Redemptive Plan in the Messiah, did they unhesitatingly receive and indorse them as the highest proofs of the Christship of Jesus. Froude (*Short Studies*, p. 187) informs us that the question about miracles is simply "one of evidence," and demands more evidence because "antecedently improbable." By this evidence he means, as his Essay indicates, "human testimony," which he proceeds to undermine and render worthless by saying : "Human testimony, we repeat, under the most favorable circumstances imaginable knows nothing of *absolute certainty*." Hence no testimony, no number of witnesses can have any weight with this class, for they tell us, as Renan, that the crucial test of "conditions which science can accept" (i.e., a repeated scientific examination or investigation by unbelievers) has not been complied with, and therefore they cannot be accepted. (It is a wonder that such do not propose to subject the Plan of Redemption to a scientific investigation.) The old argument of Hume's is revived and steadily urged without considering the arguments of Butler, Campbell, Vince, Adam, Douglass, Alexander, Horne, and others, while Froude, Renan, etc., in their published works contradict themselves in the acceptance of testimony on all subjects outside of the miraculous. It is true that the main reason alleged for such a rejection of testimony arises from its supposed disagreement to the uniform, unchangeable laws of nature.\* But are those laws so unalterably fixed as these men tell us? If so, then "the unchangeable laws of nature" that produced the naturalistic origin of man, beasts, etc. (now such a favorite with this class) ought to have remained "unchangeable," and they ought to-day under our own observation to originate such men, beasts, etc. At least we ought to behold some of the radical transformations, new modifications, etc., going on ; for (Comp. Martensen, *Ch. Dog.* S. 77) eternal laws ought certainly to work as favorably and effectively now as in ages past. Here then at the very outset something is taken for granted as a false premise. Again, it certainly requires great assurance in any man who is utterly unable to explain the nature, extent, source of power, etc., of natural laws to arrogate to himself the ability of deciding that those in part known to himself by experience are the only source of power ; that nothing higher, able to modify, shape, or suspend these laws, is in existence. It is arguing in a small circle : the testimony of a limited, personal experience is employed to upset the testimony of others' experience ; for it is Hume's, Froude's, Renan's experience over against Paul's, Peter's, and John's. The circle of the former, like the Asiatic who refused to believe that water is changed to ice, refuse all that is opposed to their experience or notion of experience, and in the act deliberately shut out avenues of knowledge, seeing how largely man is dependent upon testimony. If general experience is appealed to, that is simply a begging of the question, seeing that the question at issue is that the experience of some has made them conversant with miracles. Leaving this question of testimony and experience for Treatises specially devoted to its discussion, let the reader observe two things : (1) That the uniformity of nature's operations through established law is one of the essentials to enable us to discriminate a miracle, i.e., the latter is based on and confirmed by the former. A uniformity suddenly arrested, and in isolated instances broken, and then again resumed, is

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\* J. S. Mill, in his Essay on "Theism" (and "Logic"), himself unfriendly to the miraculous, declares that Hume's argument against miracles, based on testimony, is of no weight, provided the existence of God is assumed and a sufficient exigency arises for His making an interposition. This concession, from such a source, is valuable, although Mill refuses to consider the higher testimony, viz., the connection of miracles to the whole. Even the Spiritualists reject Hume's reasoning, as seen, e.g., in Owen's "Footfalls," etc., ch. 3, on "The Miraculous." Rev. Dr. Sprecher (Groundwork of Theol. Div. 2) in a masterly argument shows that when a theistic position is assumed, it is utterly inconsistent to deny the possibility of miracles, which alone can be done from a naturalistic ground, introducing a hard mechanical theory, such, e.g., as Fiske proposes in his "Unseen World," Art. 5, "A Word about Miracles." (Hume has been answered by Brown, "On Cause and Effect," Campbell, "Diss. on Miracles," Whately's "Logic" (Ap.) and "Historic Doubts," Farrar's "Crit. His. of Free Thought," Trench's "Notes on Miracles," and others. Comp. Rev. Powell's "Order of Nature considered in reference to the Claims of Revelation," in which Hume's argument is reproduced, and then, in reply, the Art. in the North Brit. Review, by Prof. Baden Powell, "The Order of Nature.")

requisite. Uniformity then is one of the conditions required in order that a true miracle may appear. (2) That to say, as Science does through some of its representatives, that this uniformity is forever unchangeably the same, that it cannot be intermitted, is to pass from the domain of facts (as evidenced in the naturalistic theory of the origin of things when, it is asserted, law produced *what it does not now*) observed, into that of mere inference and deduction, which may or may not be true. It is only gross materialism that assumes this to be true, and against materialism other arguments indicative of Divine Reason, Will, etc., are requisite before that of miracles is touched. A writer in *Blackwood's Mag.* (1873) on "The Issues raised" by the Prot. Synod of France, briefly, but well expresses these last features. But, after all, the miracles of the Bible are *not dependent* on witnesses, for there is evidence immeasurably more satisfactory in their behalf than that derived from *mere human testimony*. Passing by that which satisfies the believer (*viz.*, an experimental knowledge of the truth that it has power, etc.—for that truth and the miraculous are united) it may be remarked: (1) That if the Divine Purpose is carried on for ages in accordance with the Word given, *then* the Supernatural element which brings forth and carries on the said Purpose amply covers the subordinate ground of the miraculous, as *the greater includes the lesser*. (2) That miracles in virtue of such a Divine Purpose being carried out are not "antecedently improbable," but *the most reasonable*, being in full accord with the purposed Plan. (3) That the Divine Purpose being not intended for a scientific test, the adjuncts, as, *e.g.*, miracles, were not designed for the same, but that they are to be regarded as *necessary developments* to insure faith and hope in the Redemptive scheme. (4) Hence, they can only, in the nature of the case, be confirmatory of the faith and hope of those who receive the Redemptive Plan. (5) And that such adjuncts are sustained (a) by a Plan that we now see progressing toward completion just as predicted, and (b) by individual features pertaining to the Divine Purpose, as, *e.g.*, in the condition of the Jews, the city of Jerusalem, the Church, etc. It is unscholarly when dealing with miracles to refuse to look at that Divine Plan which develops them, at the intent ascribed to them, and at the events connected with them and still perpetuated. It is uncritical to overlook that miracles are addressed to an already exercised faith in the Redemptive Purpose. It is uncandid to separate the miracles from the Being and the Mission of Jesus Christ as represented in a *continuous Divine Work*.

The efforts to undermine miracles are suggested by the most opposite inferences. The objection that a miracle is beyond our comprehension and therefore contrary to reason (which Scientists waive when they propose a scientific test), is now in many quarters superseded in the attempt to lessen their value by approvingly quoting Augustine as saying that they are not suited to every age and mind, being designed as proof only for the ignorant and not for the wise. In the one objection reason cannot grasp them, and in the other they are only suitable for the lowest reason. And we have been pained in noticing semi-believers and believers so influenced by this leaven that they disparage the use of the miraculous. Thus even Farrar (in his excellent *Life of Christ*, Pref. p. 16) says that "to us such evidence is needless. To the Apostles they were the credentials of Christ's mission; to us they are but fresh revelations of His Will. To us they are works rather than signs, revelations rather than portents." (In the body of the work, however, Farrar makes them both, and neutralizes his concession, as, *e.g.*, p. 170, when making "the miracles of Christ as resulting from the fact of His Being and mission no less naturally and inevitably than the rays of light stream outward from the sun.") Regarding them as *essential parts* of a consistent Revelation, and as *earnests* of the fulfilment of God's Word, such lowering concessions of the miraculous, and such a questioning of the adaptability of the same must be discarded. They are just as necessary for "the wise" as for the ignorant; and if they were missing certain "wise" ones would speedily detect their essential nature, and would be the first to raise a cry at their absence, and learnedly show that a revelation claiming to come from a Supernatural source and a kingdom proposed to be set up by Supernatural power must have, as necessary proof or adjuncts, some indications of the miraculous. No man is so wise or learned that he can possibly dispense with miracles. Reason, common-sense, tell us that if lacking it would prove a grave defect. Thus, *e.g.* what assurance could we have respecting the fulfilment of the Redemptive Plan, as given, if the miracles of Christ's birth, person, and resurrection were wanting? How could the Scriptures be fulfilled without them? Suppose prophecy and miracle were stricken out of the Record, what would be the hope that the future could inspire? Let men bring forth all the reasons that hostile ingenuity can frame to lower and degrade the miracles from their prominent position; let them, like Strauss, Bauer, and Renan, declare that the Absolute Cause "never disturbs the chain of secondary causes by single arbitrary acts of intervention," that God never interposes by "any particular

intervention," but that all things fall under eternal unchangeable laws ; we fail to see how wisdom is justified in a course of reasoning (which coming from a creature indicates "arbitrary freedom") that removes by one stroke the most positive knowledge that we have of an existing God (for if God never intervenes, our knowledge of Him must be solely inferential), and that if logically carried out, destroys the connection existing between the Creator and creation, God and man, crushes the fondest hopes of humanity in the giant arms of irresistible Fate. The truth is, that in a subject connected, as it must be (for no one can explain *how* the miracles were performed) with difficulty, no explanation, or reasoning, or argument can be so complete but objections can be urged against it if *the heart* desires it to be done. If this is true of the simplest propositions, how much more is this so in a subject which in some of its aspects exceeds human comprehension—the latter a feature, too, that is requisite in order to be indicative of a Supernatural element and not of mere human origin. Hence the part of wisdom is, while candidly weighing objections, not to allow a destructive process, which removes from man the most cherished hopes—sustained by moral law—unless they can be replaced by more substantial ones. To deride the faith or belief of any one, without being able to point out a better one, more solidly based, is certainly not characteristic either of *wisdom* or *prudence*. To sit as Judge over God and decide what is proper and what improper for Him to do in reference to His Creation or Purpose, is, to say the least, to arrogate to ourselves a lofty, giddy position.

*Obs. 4.* The solution of miracles is found then in their connection with God and His expressed Will. This Will is especially noticeable in the doctrine of the kingdom. The kingdom, as *the product* of the supernatural, demands miracles ; so that faith and hope in the kingdom, as covenanted and predicted, requires belief in the miraculous. Faith in miracles is embraced in an intelligent utterance of the prayer, "*let Thy will be done on earth as it is in heaven,*" and the assurance that the same will ultimately be realized is expressed in "*Thine is the power.*" The believer gratefully acknowledges his indebtedness to miracles ; for proceeding from the Divine Will, they teach us in the most forcible manner that in this Will all forces, all life, all things exist ; that in this Will is found an overruling, all-pervading Providence capable of general and special energy and supervision ; and that in it will be found the most ample resources to meet the requirements as predicted and promised, of the blessed kingdom itself. The miracles strengthen faith, enliven hope, and, amid the pressure of natural laws which entail evil, cheer the heart of the pilgrim with joy at a coming *miraculous restitution*. The Scriptures can never, never be fulfilled without miracle ; the earth can never, never be freed from its curse without miracle ; man can never, never be delivered without miracle ; and, therefore, the Redeemer in whom we trust for redemption is, *as history to-day attests* in the minute and wondrous fulfilment of His miraculous words, *a miracle-working Saviour*. Let infidelity separate God and the world from each other (and even deny that the latter had a Creator), so that the one is not directly interested in the other, it may content itself with the unreasonable, cold, cheerless, dark prospect that this view imparts, its darkness only deepened by the loudly sung deceptive praises of "cosmic force" and a death-devoted humanity ; faith in preference takes the soul-inspiring Biblical conception of a creation that has its origin and continuance in a personal, intelligent, loving, all-powerful God ; that this is sufficiently indicated in the Word, in miracles of knowledge and work, in history indicating a progressive plan, in the personal experience of the believer, in the person, doctrine, and works of the Messiah ; and that this will ultimately be visibly manifested in the kingdom of God, *when God again dwells with man*, man is rescued from his ruined condition, and placed in a renewed



creation where no (unalterable) natural law shall exist to burden him with evil.

Such is the importance of this subject that some additional remarks are in place. With the author of "Supernatural Religion," we have no sympathy with the argument of Dr. Irons and others, that the miraculous is to be received on the authority of the Church. Nor do we rest, as shown, the miraculous upon mere human evidence; for while the latter is a necessary adjunct, yet testimony, as Hume assumed, may be false. Nor do we propose simply to exalt the credibility of the miracle by the doctrine that it sustains, however important the union between them. Miracles are placed on higher ground, viz., as reasonable, requisite features or parts of a developing and progressing Divine Plan (fully announced) which is now in actual course of unfolding and in a certain stage of advancement, so that the ultimate End intended by the Plan is insured by the progress already made. The test to be applied to the miracles, therefore, is the following: (1) Observe the nature of the Redemptive Plan, especially as revealed in its consummation as contemplated; (2) notice the fact that its completion demands the miraculous, seeing that it proposes to do what natural law in itself can never accomplish; (3) hence, the importance and necessity of sustaining faith and hope in the Divine Purpose by indications, especially in the Person of the King, of the miraculous. In this way reason appreciates their pertinency and force, for their reality is evidenced by the just relationship that they sustain to a proposed perfected Redemption—teaching us, more strongly than words that (being "signs" or appendages) the Supernatural will not be lacking in power at the culminating period or time of manifestation. Locke in the *Common-place Book* (pub. by Lord King) gives this aphorism: "The doctrine proves the miracles, rather than the miracles the doctrine." Our view is this: The doctrine of the kingdom (the contemplated Theocratic ordering) demands the miracles, and the miracles are added to enforce our faith in the doctrine. Hence the twofold appeal in the Scriptures, viz., to believe the miraculous because of the doctrine associated with it, and to believe in the doctrine because of its being justified by the miraculous connected with it. Taylor has even in the title of his work (*The Miracles: Helps to Faith, not Hindrances*) expressed an important truth, for it is pre-eminently true that our faith in the doctrine delivered is sustained by the miracle of knowledge evidenced in the prophecies, in the Person and Life of Jesus, in the signs or earnestness given of a glorious future. These form the basis of a firm hope of ultimate deliverance, making the promises of a Sec. Advent, resurrection, renewed earth, etc., realities. To all this is added the corroborative personal experience of every one who receives and obeys the truth, which is amply conclusive evidence to every one, even the most ignorant, unable to see how the miraculous is an essential part of a related consecutive Divine Plan in actual course of development and fulfillment. (Comp. Experimental evidence as presented, e.g., in Rogers' *Eclipse of Faith*, Mozley's *Bampton Lects.*, Chalmers' "Evidences," etc.) The self-appropriation of the truth (inseparably united with the miraculous), and the resultant experience in the heart and life, amid the trials and sorrows of earth, is in itself so satisfactory that the child and the philosopher, the unlettered and the learned, alike feel and admit its force. The lapse of time instead of weakening (as some assert), really adds power to the testimony favorable to miracles, seeing that the personal experience of many has verified, century after century, the truth of revelation. Reason and Faith both confirm the miraculous. As Walker (*Philos. of the Plan of Salvation*, ch. 3) has well enforced by interesting considerations, "Man cannot, in the present constitution of his mind, believe that religion has a divine origin, unless it be accompanied by miracles." Bushnell (*Nature and Supernatural*) has well placed, as a conclusive proof in behalf of the miraculous, faith (experimentally realized in its transforming power) in the Superhuman character and work of Christ. These two united—reason appreciating the Divine Plan and its relations, and faith realizing the earnest bestowed—are irresistible,—soul-satisfying.

**PROPOSITION 8.** *The doctrine of the kingdom presupposes that of sin, the apostasy of man.*

The prophets with one voice proclaim, that this kingdom is to be established in order that in it man may find complete, perfect deliverance from sin and evil. The kingdom is to be set up, so that man and nature may be happily rescued from the curse entailed by sin under which both labor and groan.

*Obs. 1.* It is needless to discuss the difficult problem of sin ; the fact of its presence and power is amply sufficient. It is a fundamental fact, and the superstructure of the Bible is in a measure<sup>1</sup> reared upon it ; for the Bible is a revelation of God's plan *to save man from his fallen condition*. The kingdom in its conception, preparation, and ultimate establishment implies, and constantly keeps in view, a recovery from sin and its resultant evil. The kingdom originates in God's merciful desire to deliver us from the reign and power of sin ; to bring us back into a state of *entire restitution and perfect salvation*. It is the manifestation of such salvation, in which man's will shall be in accord with God's, and in which unspeakable blessedness, flowing from such a restoration, shall be realized. It has for its chief ruler a Saviour who saves from sin, and for its associated rulers and subjects those who are redeemed from sin. It is a kingdom which in its preparatory measures calls for repentance of sin (Matt. 3 : 1), conversion from sin (Matt. 18 : 3), self-denial of sin (Mark 9 : 47), perseverance against sin (Luke 9 : 62), and most emphatically refuses admittance into the kingdom of those who indulge in sin (1 Cor. 6 : 9, 10). The scheme of redemption is founded upon the principle announced by Jesus : " They that are whole need not a physician, but they that are sick." The disease, as well as the physician and remedy, must be kept in view in order to appreciate the provision made for us.<sup>2</sup>

<sup>1</sup> Hence Schleiermacher, as Tholuck (in *Address to Evang. Alliance*, N. Y., Harper's Ed.) remarks : " All philosophical terms and definitions, all physical investigations, all theses whatever, that could not be derived by strict inference from the profound feeling of sinfulness and the certainty of redemption, were excluded from the dogmatical system of Schleiermacher." Fred. Den. Maurice regards it as a defect in theology that it should start from and build on sin instead of proceeding from God. While there is force in the objection, and while we show in this work that the idea or Plan of the kingdom was something anterior to the fall of man, yet it must also be admitted that this Plan is projected and developed in accordance with the foreknown fall. As the Bible is a book given to indicate the recovery of man from the fall—hence beginning with the fall and ending with the recovery—the fact of the fall should certainly be allowed its due prominence without however overlooking and discarding the antecedent facts. The true basis is the *Elenic state* and what it contemplated. Sin intervened, but the Divine Purpose is to restore man to the state forfeited by sin. Hence the Bible opens *with Paradise and ends with Paradise* ; it does not begin with sin and end with sin.

<sup>2</sup> A believer in the Scriptures must concede that without freely admitting the fallen, sinful, ruined condition of man, the kingdom itself cannot be appreciated ; that the

latter contains within itself perfected Redemption, completed Salvation from the former and its direful results. Sin with its deadly train of evils is found at the opening of the Bible ; the kingdom, with its attendant deliverance and blessings of restitution at its close ; creation comes to us marred by sin, travails in pain waiting for its rescue, when the sons and daughters of the kingdom are manifested. The one precedes the other ; and the one calls forth the love and mercy of God to produce the other. While the kingdom antedates sin and evil so far as the Divine Purpose is concerned, practically it follows as a delivering medium.

*Obs. 2.* The introduction of sin and its continued existence is a deep mystery.<sup>1</sup> The strongest intellects have endeavored to solve it, but in vain. The most subtle theories respecting its eternity, its necessity, its naturalism, its fatalism, its relation to a moral system, its "creational imperfection," its phenomenal nature, its tendency as a trial of faith, etc., are presented, but none of them entirely remove the difficulties connected with the subject. It still remains an unexplained mystery, so much so that Mill, rejecting the Biblical conception of the mighty God, explains (*Dogma and Literature*) the introduction of evil by limiting the power of the God he reverences, and thus leaves the dreary, hopeless prospect of no future deliverance. The Bible makes *no effort* to explain it ; only speaking of it as a painful *fact*, allowed by the permission of an Omnipotent God, and which shall be by His power ultimately crushed. No labored effort in the way of proof is given by inspiration, but a constant appeal is made *to our own consciousness* of the necessity and truthfulness of Divine interposition in view of *the sense* of moral guilt, the evils to which we are subject, the helplessness and limited duration of man, the otherwise inexorable embrace of nature, etc. A fundamental teaching on almost every page is this : that man *unaided* cannot deliver himself from sin and its sad consequences, but *imperatively* requires Divine help in his need. This is most unmistakably presented in the Word ; in the conditions and limitations surrounding us ; and in the experience and life of every person who will but take time for reflection and self-appropriation of the truth. If sin, its results, and the need of a Redeemer are ignored or denied *after* the dreadful and merciful language of the Bible ; *after* the costly provision made for us through Jesus Christ ; *after* the testimony given by conscience and the world's history ; *after* the universal distinction observed between natural and moral evil, right and wrong, virtue and vice, merit and demerit, praise and blame ; *after* the propitiatory sacrifices of the ancients and heathen ; *after* the manifested antagonism to that which is good and holy exhibited in the strife between duty and passion, love and selfishness, moral obligation and a violated conscience ; *after* the confessions of the most devoted and pious of mankind ; after the ten thousand warnings, threats, appeals, and invitations pressed home to a respondent consciousness by the Supreme Ruler Himself, *then nothing* that we can add will influence the heart and mind of the unbeliever.\*

<sup>1</sup> Compare the candid remarks of Hudson (*Debt and Grace*, p. 20) : " It (sin) is essentially *without reason*—an act of *unreason*. To assign a good reason for it would be to justify it as a thing reasonable, which is contrary to its nature. It knows no rational or logical connection. It knows no law ; it is pure anomaly. It is the surd quantity which no theologic algebra can determine. It can be reduced to no intelligible principle ; it baffles explanation." Hudson aptly quotes Neander (*Pl. of Ch. B. 6*, ch. 1, note) as saying : " According to my conviction, the origin of evil can only be understood as a *fact*—a fact possible by virtue of the freedom belonging to a created being, but not to be otherwise deduced or explained. It lies in the idea of evil that it is an *utterly inexplicable thing*,

and whoever would explain it nullifies the very idea of it. It is not the limits of our knowledge which make the origin of sin something inexplicable to us, but it follows from the essential nature of sin as an act of free-will that it must remain to all eternity an inexplicable fact. It can only be understood empirically by means of *the moral self-consciousness*." Julius Müller (*The Ch. Doc. of Sin*), with Neander, holds that the existence of evil is *inconceivable* in its actuality—that the abuse of free-will is *essentially irrational*, an act of *unreason*. Bushnell (*Nat. and Supernat.* p. 128) concludes: "We find then—this is the result of our search—that sin can *nowise* be accounted for; there are no positive grounds, or principles back of it, whence it may have come." Schlegel (*Philos. of His.* p. 391) calls it "the greatest historical *mystery*—the deepest and most complicated *enigma* of the world." (Comp. Martensen, *Ch. Dog.*) The student's attention is directed to Keerl's *His. of Creation and Doc. of Paradise*, and Art. in *Bib. Sacra*, Oct. 1863, *Doctrine of the Fall of the World* (with which Comp. Kurtz's *Bible and Astronomy*, Beecher's *Conflict of Ages*, etc.) Keerl claims many eminent Philosophers, Naturalists and Theologians as holding to the idea that physical disorders and evil resulted from the fall of a previous (to this one) holy earth, which was precipitated into a chaotic state, owing to the fallen estate of Satan and his angels. However such a line of defence may be adapted to remove some naturalistic objections (as, e.g., in reference to death existing previous to the trial of Adam, etc.), yet every appeal to a pre-existent state only shifts the mystery farther back and leaves it unsolved.

\* Alas, many taking advantage of the mystery of evil, and overlooking *how* the terrible fact is supported by incontestable evidence, even in their own experience, utterly deny the existence of sin, and pronounce evil to be simply an imperfection of nature. Materialistic views, as, e.g., in Moleschott, Paine, Vogt, etc., necessarily lead to such contradictory conclusions, making conscience a delusion, the sense of moral obligation a vain deceit, and thus overriding the respect shown by ages to moral law and man's self-consciousness. It is only extremists, who make little of the Supernatural, that take such a position; for multitudes who deny the authority of the Bible, still cling, under the sense that some kind of Religion is a necessity, to the notion that sin and evil, however explained, are a resultant of our connection with a Power outside of us—a Supernatural source—that has placed us *under moral law*, and made us susceptible to its behests. No matter how the origin of it is explained, as an imperfection, or a dualistic antagonism, or an eternal corruption, or a necessary offset of free-will, or a developer of good, trial, discipline, divine attributes, etc., or the result of temptation, or the necessary accompaniment of a moral system, etc., both unbelief and belief cannot fathom the mystery. Unbelief cannot do it, for it leaves us in the dark why it should be introduced in the manner asserted by it; and belief is equally powerless to assign a satisfactory reason. The difficulty, so long as we allow a Supreme Being of Love and mercy to have been the Originator of all things, is beyond our solution, and perhaps Laurentius Calla (quoted by Hudson) was not far wrong when he said, "I doubt if the angels themselves know it." Dr. Johnson (*Works*, vol. 2, p. 604), in reviewing the reasons assigned for the Origin of evil, concludes: "For the Evils of Life there is some good reason, and in confession that the reason cannot be found."

*Obs. 3.* The wisdom of the Bible is justified by its silence respecting the origin of evil. Had it condescended to such explanations as are given in various theodicies, it would have indicated a mere human opinion, and not a divine inspiration. A painful defect would then be visible, which infidelity would eagerly seize, and urge against its authority.

The Bible, therefore, in its reticence shows itself superior to the vain, limited efforts of man in this direction; it simply states the fact, explains the nature of sin (as the transgression of the law, the perverse act of the free-will, etc.), tells us that it was permitted by God, and that He has graciously made provision against it. The Scriptures teach that sin and its results are hateful to God; that they exist only through divine suffering; that forbearance and mercy now allow their manifestation; that enduring long-suffering will at an appointed time end; and both shall be rooted out of this world. Pascal (quoted by Dr. M'Cosh in reply to Huxley), after showing that man has both greatness and misery, and that his condition is not one of absolute grandeur or of hopeless degradation, adds: "So manifest is it that we were once in a state of perfection from which we are now unhappily fallen. It is astonishing that the mystery which is the farthest removed from our knowledge—I mean the transmission of original sin—should

be that without which we can have no true knowledge of ourselves. It is in this abyss that the clue to our condition takes its turnings and windings, inasmuch that man is more incomprehensible without this mystery than this mystery is incomprehensible to man." The painful, sad fact is one of general conviction, however explained by ancients and moderns (Leathes' *Relig. of Christ*, sec. 1). Williamson (*Theol. and Moral Science*, p. 118, etc.), a Universalist writer, fully admits a natural conflict, into which every man falls, between the law of love and the law of animal nature, from which personal sin arises, and declares, "that conflict exists as a *constitutional fact* in every human being;" hence, as all men, more or less, violate the law of love in this conflict, all men are sinners. However we may attempt to expound this subject, the Biblical conception that we are sinners needing Redemption is one enforced by *moral consciousness*, provided the truth as given by God is allowed to exert its designed influence by *self-appropriation*. Rogers (*Superhuman Origin of the Bible*, sec. 2) assigns as one of the reasons that the Bible is given by God, that the moral portrait of man as presented in it is one *utterly opposed* to the natural man. The indictment that *all* have gone astray, that *all* are sinners, that *all* are worthy of condemnation, is too sweeping for man—owing to pride, etc.—alone to have generated. To this we add, that if man had produced this portrait within his own knowledge, he would, as multitudes in their efforts attest, have entered into explanations, definitions, interpretations, opening out endless metaphysical and philosophical discussions. The admirable simplicity and silence of the Bible upon a subject, which, in the nature of the case, demands the highest intellectual development, is a collateral and decided proof of its divine origin. Man, unsupported and unguided, would have overstepped the limits assigned, and introduced confusion and difficulties.

*Obs. 4.* The problem of evil, which has so greatly exercised and perplexed the wisest of men, is connected with the mystery that will be finished (Rev. 10:7). Until that predicted period arrives, unsatisfactory conjectures must suffice. God has not yet seen fit to give us the reasons for its origin and continued existence, excepting in broken hints respecting free agency, trial, mercy, long-suffering, etc., preferring to deal with it as a *constantly experienced fact*. With this we must rest content, assured of one thing, that in some way it will be found promotive of His own glory. Reason can already gather and assign (as various writers, Müller, Tholuck, Oosterzee, etc., have done) considerations and arguments indicative of the same, but as our object is merely to direct attention to those derived from the kingdom, such may be passed by without remark. The kingdom being designed to restore the harmony existing before the fall between God and man, and man and nature, it also deals with the fact of evil without entering into its origin. Looking at the final result, the end as attained in the kingdom, it may well be allowed that God permitted the entrance of evil and its continuance because He could overrule it gloriously. Sin is opposed to the theocratic idea, it is hostile to it, but God seeing that He could still, with honor to Himself, restore the designed theocracy even in a most splendid manner, permitted sin, only restraining it within certain limits by entailed evils. Sin brought forth, as a counteracting potent agency through extended love and mercy, the humanity of Jesus, the Christ, i.e. it created the necessity, in order to produce a successful and powerful theocratic kingdom, of God identifying Himself with man in the Son of David, thus bringing Him into a nearer and most intimate relationship with humanity, and preparing the way for a manifested theocratic rule over the world. In brief, it led to the bringing forth a God-man as the theocratic King who should, in virtue of His distinguished position, be able to deliver us from all evil. God's forbearance and love is justified in this wonderful union of the divine and human, and the correspondent restoration of His theocratic rule in the form best adapted and most honorable to humanity.<sup>9</sup>

<sup>1</sup> We cannot limit the power of God. Thus, e.g., Williamson (*Theol. and Moral Science*, p. 204, etc.) endeavors to vindicate God by making evil a necessary result of creation, and conceives it impossible for God to have created a universe like ours, limited in space and conditioned by time, "without involving the necessity of the relations of evil that emerge from its process and movements." This, however—while not so derogatory as Mill's impotent God—is too sweeping, being forbidden by a previous *Paradisaical state*, *God's abhorrence of sin, its entailed curse, and the future deliverance of creation*. We must fall back upon the position assumed by Leibnitz (Knapp's *Theol.* p. 265) in his *Theodicy*, viz., to look at the end attained, which, in view of the good results produced (e.g., in the King brought us, in the kings and priests developed, in the Theocracy it establishes, in the Redemption of the race it brings forth, in the praise and glory it causes, etc.), influenced God, who knoweth all things, to allow its introduction. (Comp. Oosterzee's *Ch. Dog.*, Herzog's *Ency.*, Art. "Sin," Julius Müller's "*Ch. Doc. of Sin.*")

The permission of sin—however it may be founded, as eminent writers endeavor to show, on personal liberty, *free-will*—is certainly based on the fact—as taught in the Bible—that God can and does overrule it to be ultimately promotive of His own glory (so, e.g., "Greybeard" (Graff), "*Lay Sermons*," No. 42, on "The blessings of the Fall"); otherwise He would not have tolerated its existence for so many burdened centuries.

<sup>1</sup> God's ways, however mysterious to us now, will be justified in "the age to come;" and that justification will be found in the Kingdom as constituted under the Messiah. Sin has beaten down and perverted the Theocratic ordering of God as originally designed, and anciently unfolded in its initiatory; it caused the postponement of the same for many centuries; it will resist with increased power at the period of its revelation; it will band the kings of the earth and their armies against the Theocratic King, but it will ultimately be vanquished, and *then* the deep mystery will be unfolded. *Then* it will be seen that the strength of sin is so great that nothing short of Omnipotence can meet and destroy it; that nothing less than unspeakable love and mercy can provide means commensurate to overcoming it; that nothing but the Theocratic power lodged in King Jesus can triumphantly resist and crush it. The co-heirs with Christ have shown their qualification by a voluntary renunciation of sin for co-rulership in a kingdom which is expressly designed to destroy all evil. When this time comes, *then* all will be made manifest; until then *patience* and *hope* must be ours. Now we see "through a glass darkly," but then—after a few thousand years' experience showing that without God's personal government, the race cannot be happy—all will be explained—just as Joseph's antecedent trials—consistently with the Divine Sovereignty and a superintending Providence. Faith, with child-like trust, receives the fact, and leaves the explanation with a returning God.

*Obs. 5.* Taking the Bible account of sin and its results, it is important to notice what are the forfeited blessings, and then to see whether the kingdom, which embraces the practical realization of the plan of redemption, *restores all that the race lost*. The enumeration of the most weighty are the following: 1. The loss of moral purity; 2. The entailment of physical degeneracy; 3. Subjection to toil, disease, death, and corruption; 4. The withdrawal of the personal presence of God; 5. Divine intercommunication with angelic beings removed; 6. The infliction of a curse upon creation; 7. A struggle for life and its blessings under uniform natural law, *i.e.* the special provision of Eden under the supernatural no longer afforded; 8. The loss of Eden itself; 9. The non-perpetuation of the race in a state of innocency and purity; 10. The non-erection of a perfect government because of resultant depravity. These are the sad fruits of sin, impressed by the consciousness of guilt. Now the primitive Church doctrine of the kingdom, fully sustained by the plain teaching of the Scriptures, affirms *a complete restoration of all these blessings*. The reader's indulgence is asked until we pass over the doctrine as given in the Word, and by the early Church. This much, however, may be said, 1. That *such* blessings forfeited can only be restored through Divine interference; 2. That *such* a restitution indicates the completeness of the

Divine plan ; 3. That *such* a removal of evil shows forth the might and perfection of the Saviour ; 4. That *such* a Divine purpose contained in the Bible and established by the inestimable gift of a Redeemer, ever keeping in view this completeness, never contradicting itself, extending through every book of the Scriptures, and given in successive ages and by men in varied circumstances and conditions of life, must be, as claimed, an inspired one.

In addition : Observing the ultimate end contemplated by the Divine Purpose, and noticing the remarkable provision made already for the removal of sin and evil, several things, resulting from a consideration of the dealings of God in preparing for the consummation, must be impressed upon our minds. (1.) The remedial measures introduced and enforced by Divine Sovereignty, finding their climax in the sacrificial death of Jesus Christ, show that man must have fallen from his former estate, thus making them necessary. (2.) The call to repentance and faith to conform to the remedial provisions, indicates in the trial given to man that sin is voluntary. (3.) A Plan of Redemption culminating in the blessings of the Kingdom, and flowing from God's wisdom, love, and mercy, is eminently worthy of man's consideration and acceptance. (4.) This Plan to be properly appreciated ought to be contemplated as a whole, and not merely in some of its particulars. (5.) That if the Plan, as a whole, is adapted to secure the end designed, and if carried out will inevitably produce the result (Redemption perfected) aimed at, then the subsidiary parts (including the fall, etc.) are also worthy of reception as being related to it—the greater including the lesser. (6.) The manifestation of a visible Theocratic ordering is alone capable of crushing sin and removing it from the world. (7.) That evil under which man and the world labors—however subservient as a punishment, as testing faith, character, etc.—is the result of God's disapprobation of sin, and is only tolerated in view of the ultimate result that God brings forth from its existence.

The favorite theory of many (Lubbock, and others), to invalidate the Biblical account of a fall from a higher to a lower position, is to advocate a constant and invariable rise and progression from a lower to a higher state, i.e., from the lowest savagism to the highest civilization. But this is only recognizing one factor in the past, viz., that such a rise and progress can be the result of favorable circumstances and proper moral and religious appliances. But another factor, that vitiates the universality of the theory, is purposely overlooked, viz., that man has also degenerated into savage life, dwindled from power into weakness, from vast numbers into a small number and even into extinction,—as exemplified in the works of past ages, the labors of extinct races, the remains of past nations, Assyrian, Egyptian, Persian, Roman, Mound-workers, etc. Man (as e.g. Frothingham, Art. in *North Amer. Review*, 1878, p. 46, "Is man a depraved creature?") may deny the natural depravity of man, and designate the first Adam "a fiction" and "myth," a "creature of speculation, and as a creature of speculation his existence dates back no farther than a century or so (!) before Christ." Our line of argument will amply meet such heart-wrought objections ; for the present it is sufficient to observe that upon this "myth" is based by "ignorant and designing men" a most wonderful plan of restitution, with such a unity, so astounding in its manifestations through many centuries, and so well attested by a continued and existing fulfilment of prophecy and of personal experience, that such writers are utterly unable to account for "the fiction" that so many esteem the precious truth.

*Obs. 6.* Latterly it has become fashionable in the works of Naturalists, Free Religionists, etc., to ignore evil and enter into a laudation of nature, its harmony, its goodness, uniform beneficence, etc. This is purposely done, so that Christianity, which holds forth, in connection with the good, the dark side of nature, may suffer by the comparison. The contrast, however, is imperfect ; and the spirit suggesting it, if not dislike to the Bible, at least does injustice to its teachings. The ostrich is said to deem itself out of danger when its head is thrust into the sand and its pursuer for the time is unseen ; so these, by simply closing their eyes to the inevitable of nature, consider themselves the highly favored sons and daughters of

natural law and development. The suffering, misery, sorrow, destructive agencies, voracious grave entailed by and experienced through nature, are sedulously kept out of view, and nature or the absolute is nothing but manifested, realized love, while in Christianity the God, who is represented as making provision for deliverance from such evil, is nothing but a tyrant, a gloomy despot! Is this fair or candid? Without pausing to inquire how far theology with its deductions and inferences added to the Word is responsible for driving men into such a state of antagonism, it is sufficient to say: if nature, or the absolute, is all that they claim, although evil and death are allowed, why not apply the same criticism to the God of Revelation, who also has permitted the same, that they do to nature? And the more so, because the God of the Bible proposes a recovery from evil which the other, in no shape or form, suggests? Evidently, because it does not suit their purpose; and because it would inevitably weaken and destroy their own argument. Before applying their destructive criticism to Revelation, let them first reconcile with their own theory of love, etc., the evil that is in nature, its destroying forces, diseases, pestilences, agony, and devouring death. If they cannot reconcile this with their own notion of a loving nature or absolute, let them frankly confess it; if they can explain and reconcile all this with their theory of goodness, thousands would gladly welcome the solution. Until such a solution is given, they of all others, because relying upon reason, should not object to *the mystery of evil* as related to Divine revelation. If a reconciliation were attempted, avoiding ultra naturalism and admitting an intelligent first cause, it would evidently fall in the line of those attempted in behalf of the God of the Bible. We are content to receive the Biblical account that evil is the resultant of a rejection of the theocratic idea (i.e., a violation of God's rule), that it continues until God has, by a course of testing, gathered out all the material requisite to establish the theocracy in a most glorious and triumphant manner, and that when all things are prepared, the postponement caused by sin will close by *the complete overthrow of evil* through the appointed King and His co-rulers.

It is true that those who advocate the Nihilism of the individual man, his perishing, admit the evil in Nature, and from it, owing to unchangeable law, are forced into their theory of gloom. But even such are again divided into two classes. One party, as some German writers, present no hope of the future, being logically driven to it by the fact that the evils are so inexorably related to eternal natural law that they are beyond man's power of removal. Another party, however (as e.g. Winwood Reade in *Martyrdom of Man*), while giving no hope to the individual man (mere "animated jelly"), somehow, in a Pantheistic idealism, dream of a glorious future for Humanity. How illogical this is, needs no explanation, seeing that inevitable natural law which promises no deliverance from evil for the individual, presents none for humanity in the future. Rather than humbly to receive the Word of God, men will seek out and trust in the most extravagant theories.

It is worthy of notice that some unbelieving philosophers give as dark a portraiture of human nature as the most ultra theologian. Passing by the Nihilists, we select e.g. Mill, who, in one of his Essays, remarks: "Man, viewed as a simple production of nature, has in him but one good thing, the capacity of improvement; he is naturally devoid of a sense of truth, a coward, cruel, selfish, and even a lover of dirt. The truth is, there is hardly a point of excellence belonging to human character which is not decidedly repugnant to the untutored feelings of human nature." "Whatever good thing man now possesses, either in himself or in his outward surroundings, he has attained not from the gift of nature but from his having conquered and subdued her." Then contrast the laments of Nihilism, and the shading of the picture is immensely darker than that given by the Word; and yet men accuse the Bible of gloom, etc. Now



which class of our opponents are we to credit? The one, that eulogizes, or the other, that depreciates human nature? Or, is it the safest to take the medium and explanation given in the Word, viz., that man, although fallen, possesses noble characteristics worthy of being redeemed and employed in his Creator's service; that fallen, he is unable to deliver himself from the sinfulness and evil entailed without Divine Help; and that accepting such aid, tendered in love and mercy, it restores him to a position of moral worthiness and excellence by directing his capacities and powers in the way of holiness and love.

A word of caution in conclusion: The attacks of unbelief come from all sides, and one of the most despicable that has fallen under our observation is that which endeavors to charge the Word of God with advocating sin or rather fleshly lusts. Whatever may have been the sinful practices of professors or of the church in the past, the Bible *pointedly condemns all such*, warns us that they shall be witnessed, and urges us to purity and holiness. This is so plain, that he who denies it does deliberate violence to a distinguishing characteristic of the Scriptures. The Word, which provides so costly a provision for sin, cannot and does not indulge it. Now it happens that recently some writers (as e.g. the author of *Ancient Sex Worship*) endeavor to show that the fleshly tendency in human nature to worship the sexual organs as emblematic, etc., is, more or less endorsed by Christianity. This offensive manner of bringing discredit upon the Word by linking with it the excesses of sex worship, defeats itself in the estimation of every reflecting and sensible mind, because the Bible so pointedly condemns all fleshly lusts and positively declares that those entertaining them shall never inherit the Kingdom of God.

PROPOSITION 9. *The nature of, and the things pertaining to the kingdom, can only be ascertained within the limits of Scripture.*

This kingdom is God's kingdom ; it is one that *He proposes* to establish, and being the outgrowth of His Divine purpose, we must apply to Him for information respecting it. This He extends to us in His Word, and what He has said, being the only One capable of imparting knowledge on the subject, is to be received in preference to human opinions. The kingdom itself, the subject of a thousand prophecies pertaining to the future, is, as delineated by God, a prediction of that which is to come, and hence beyond human ability to portray, unless God's description of it is carefully studied and copied. Outside of the Scriptures, nothing reliable is to be found, only excepting in so far as it may be in accord with Holy Writ. Scripture, and that alone, contains the reliable, authoritative information ; and therefore, instead of going to second sources, application should be made to the fountain-head itself to appreciate and enjoy the issuing pure stream of covenant and prophecy. God's words in describing what He intends to perform, are *most certainly* to be preferred to man's. We are justified in thus placing confidence alone in the Word of God, seeing that, when this kingdom is to be manifested in all its glory, the King Himself has the significant name (Rev. 19 : 13), in addition to the one upon His vesture and thigh, "*The Word of God*," for it is in Him, by Him, and through Him that the Word is fulfilled and realized.

One of the distinguishing results of the Reformation was "the resurrection of the Bible," making it, as in the Apostolic era, the object of constant citation and appeal. In view of this Chillingworth (*Works*, c. 4) said : "The Bible only is the Religion of Protestants," and Dörner (*His. Prot. Theol.* 1, 2) remarks : "Protestantism seeks, indeed, its ultimate foundation in the nature of Christianity, as it is handed down to us in a documentary form in the Scriptures." With this may be compared the utterances of Protestant Confessions and Symbolical books, as e.g. Westminster Conf., Art. of Church of Eng., Conf. Hel., Book of Concord, Neth. Confess., Heidelberg Cat., etc. For the opinions of Luther, Zwingle, Calvin, etc., see Hagenbach's *His. of Doctrines*, Vol. 2, sec. 240, who also informs us (Vol. 1, sec. 212) that "the formal principle of the Reformation, of Protestantism is subjection to the authority of Scripture." Dr. Schaff (*The Principle of Protestantism*, p. 70, etc.) discusses this "formal or knowledge principle" in an interesting manner, asserting : "If there be then any unerring fountain of truth, needed to satisfy religious want, it can be found *only* in the Word of God, who is himself the truth ; and this becomes thus consequently the highest norm and rule, by which to measure all human truth, all ecclesiastical tradition, and all synodical decrees." (Comp. Art. "*The Apostles' Creed*," Princeton Review, 1852.) Dr. Schaff justly shows how this was a revival of the position occupied by the early church, by some of the later Fathers, and even, however obscured and fettered by subsequent tradition, by some of the Roman Catholic divines, forcibly quoting Moehler, etc. The usual Romish view is expressed by Bellarmine, making the Church superior to the Bible, its judge ; and this is exemplified e.g. in Heefert (Hagenbach's *His. of Doc.* Vol. 1, p. 424) pronouncing the doctrinal posi-

tion of Wycliffe and Huss at their trials (viz., as solely founded on the Scriptures), "the Alpha and Omega of error." Hippolytus (Bunsen's *Hippolytus*, Vol. 2, p. 144), says: "There is one God, my brethren, and Him we know only by the Holy Scriptures. For in a like manner as he who wishes to learn the wisdom of this world cannot accomplish it without studying the doctrines of the philosophers, thus all who wish to practise divine wisdom will not learn it from any other source than from the Word of God. Let us therefore see what the Holy Scriptures pronounce; let us understand what they teach; and let us believe what the Father wishes to be believed, and praise the Son as He wishes to be praised, and accept the Holy Spirit as He wishes to be given. Not according to our own will, nor according to our own reason, nor forcing what God has given, but let us see all this as He has willed to shew it by the Holy Scriptures."

*Obs. 1.* The doctrine of the kingdom being one of the greatest in the Bible (Props. 1 and 2), it must, like all pure Christian doctrine, be found within its pages. No true or scripturally founded doctrine of the kingdom can possibly be at variance with the express language of Holy Writ. This is self-evident, and important use will be made of this principle, clearly showing as we proceed that no doctrine on this subject excepting that of the primitive Christian Church is in full sympathy with the Word. This correspondence, so far as one sense, the literal, is concerned, our most decided opponents frankly admit.

This work being largely composed of doctrine, it is proper, briefly, to notice the notion extensively held and strenuously advocated (e.g. Dr. Arnold in *Literature and Dogma*), that it makes no material difference what we believe only so that the conduct is right, for "religion is conduct," etc. This is a crusade renewed against the presentation of truth in a dogmatical or doctrinal form, and finds a champion in Prof. Seely, who raises the standard, "Christian morality without dogmas." This cry is raised in many quarters, being duly appreciated by the sceptical as a blow at a vital part of Christianity. (Thus e.g. D'Aubigne, in his *Address to Ch. Alliance at N. York*, informs us that "at an important assembly held lately in German Switzerland, at which were present many men of position, both in Church and State, the basis of the new religion was laid down: 'No doctrines,' was the watchword on that occasion, 'No new doctrines, whatever they may be, in place of the old; Liberty alone.'") Freely conceding the difference between doctrine and conduct, doctrine and practical religion, doctrine and Christian life; cheerfully willing to attest to the exceeding value of the latter, and that it may even exist without the entertainment of a great amount of doctrinal knowledge, yet it is folly to disconnect doctrine from religion, seeing that the latter is a natural outgrowth from the former, that they sustain a *mutual relationship*, and that to produce a symmetrical whole they must be united. Doctrine has been aptly compared to the root, and morality or conduct to the growth; for every believer must accept of some truths giving motives for conduct, which are either doctrinally stated in the Word, or dogmatically presented in the formulas of the church. Faith must, in some form, have an outward, intellectual expression in connection with its heart work. Mind and heart are both enlisted. Truth to be apprehended must be formally stated. Reason demands, intellectual culture requires, as its concomitant, a distinctive statement in language of those ideas which are given either as worthy of credence, or as inducements to action. Doctrine may indeed exist without corresponding conduct (which may be the fault of the man and not of the doctrine), but true Christian conduct cannot be produced without doctrine, as e.g. the doctrine of God, of Jesus Christ, of repentance, of faith, etc., influencing us to a certain determined course of life. To destroy this *vital union*, is to sever the tree from its roots, to remove the building from its foundation, and thus give us a sickly, dying tree and a ruined, unsafe building. The fact is, that the very men who strive to disconnect what *God has joined together* by inseparable laws; who sneer at the declaration of the Chancellor of the University of Oxford for saying that "religion is no more to be severed from dogmas than light from the sun"—these men are actually engaged in laying down doctrines, dogmatically expressed, for our acceptance. This feature alone, the resultant of a law that they *cannot* avoid, indicates the connection between the two, which, in the very act of an attempted destruction, they only confirm. Graybeard (*Lay Sermons*, Nos. 75 and 76) urges "the importance of maintaining sound doctrine," asserting truthfully that "the great fundamental framework of the Scriptures is its doctrines,"

and comparing them to the bones of the body, imparting consistency and form. He concludes: "All sound doctrine centres in Christ, and is founded on Christ. Not to know its power and value is to be a weakling, and to deny the importance of it is to dishonor God. 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any man unto you, and bringeth not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds' (2 Jno. 9-11)." The Bible commends "continuing steadfastly in the apostles' doctrine" (Acts 2:42), and persevering in "sound doctrine" (1 Tim. 1:3, 10), as promotive of strength and salvation (e.g. 1 Tim. 4:13-16).

*Obs. 2.* To comprehend fully any doctrine, especially that of the kingdom, there must be a diligent comparing of Scripture with Scripture. Dr. Neander (*His. of Dog.*, vol. 2, p. 623) says of Melancthon that on occasion of the Leipzig disputation he stated, "that it is the duty to abide by the pure and simple meaning of the Holy Writ, as, indeed, heavenly truths are always the simplest; this meaning is to be found by comparing Holy Writ with itself." Dr. Dorner (*His. Prot.*, vol. 2, p. 429) justly remarks: "The work of theological criticism, especially in so far as it touches upon doctrinal matters, must always at last become a criticism, or a measuring, of Scripture by Scripture—in other words, the self-criticism of the canon through the instrumentality of believers."<sup>1</sup> The hermeneutical canon of the Reformers (Hagenbach's *His. of Doc.*, vol. 2, sec. 240), "to interpret and illustrate Scripture by Scripture," is ours, imitating "The Noble Lesson" of the Waldensians: "The Scriptures speak, and we must believe. Look at the Scriptures from beginning to end."

<sup>1</sup> This rule was early observed in the church. Thus e.g. Neander (*His. of Dog.* Vol. 1, p. 77) says of Irenæus "that the Holy Scriptures should be explained by comparing one passage with another, and that he held them to be the complete and normal source of the knowledge of Christian doctrine." We follow Irenæus, of whom Erasmus (*Eras. Epist.* prefixed to Irenæus) says: "Irenæus fought against the troops of heretics with arguments (munitions) drawn from the Scriptures alone." This was only an imitating of Christ, the apostles, and prophets, who constantly appealed to, and cited from, the Record, thus comparing the things of the Spirit. It is gratifying to see eminent men, in Europe and this country, lay so much stress on the self-interpretation of the Bible, by which alone the true analogy of it can be discovered, and a real profound acquaintance with its substance can be acquired. In such a comparison, however, a number of things must be observed in order to make it consistent and successful. All Scripture must be received, and not a portion of it be rejected (e.g. as Acts and Pauline epistles by Swedenborg) because we cannot make it fit into our doctrinal system. The connected reasoning of the writer must not give place to deductions from mere fragmentary or isolated passages. A doctrine must, by an instituted comparison, be in harmony both with the general analogy of Scripture and of Faith, i.e. it must not be in antagonism with the grammatical language or meaning of Scripture, or with its doctrinal teaching. The comparison must be made with due reverence for Scripture, so that a willingness to receive its meaning, without undue bias or prejudice, may exist. Passages that are strictly parallel, and not merely made such by accommodation or perversion, are to be employed, and, in brief, the cautions and rules laid down for a consistent doctrinal interpretation by such writers as Horne (*Introd. of the Bible*), Alford (*How to Study the New Test.*), Dunn (*The Study of the Bible*), Bickersteth (*Scripture Help*), Stuart (*Elements of Interpretation*, altered from Ernesti's work), etc., must be duly observed. With all this, there must be an abiding sense of the inspiration of the Word, so that there is no unjust discrimination between portions of it, as e.g. between the Old and New Testaments (Schleiermacher, etc.), between the so-called Narrator and the Commentator (Rothe, etc.), between the Gospels and the Epistles (Benan, etc.), between the Bible and tradition (Bellarmine, etc.), between the Scriptures and human opinion (Parker, etc.), etc.

*Obs. 3.* The doctrine of the kingdom being thus exclusively derived from the Word for reasons already assigned (others will be given hereafter), an

*earnest protest* must be presented against a spirit, widely prevalent among eminent divines, manifested in the adoption of a theory by which a doctrinal growth in the Church is made to cover up *alleged* weaknesses and misapprehensions of the truth in the founders of Christianity. Reference is made to "the development theory" as applied to doctrine, by which the idea of the kingdom is represented as "a seed" or "a germ" surrounded by "a husk," or "a rind" (*i.e.*, literal sense), out of which, however, was produced or developed the perfect tree or fruit (so *e.g.* Neander, Nevin, and others).\* The reasons, evidently, which actuated pious and able men to accept of this theory and employ it, were, first, their inability otherwise to meet the tremendous shafts of infidelity levelled at the early Christianity (showing that doctrinally it was *different* from the faith entertained at present); and second, the desire through it to secure some unity in their conception of the nature, constitution, etc., of the kingdom of God. Admitting that truth can be obtained by a study of nature, science, race, etc.—by observing the development of mind, experience, the Church, etc., yet all this progress, this attestation to and amplification of truth, is not to be placed *in comparison* with the truth given by God Himself. The Scriptures are supreme authority to the believer, and no change, no variation, no substitution, under the pretence of growth, is allowable unless we have *the same indicated by God Himself*. Increase of doctrinal knowledge does not consist in altering *the form* of doctrine, but in obtaining a clearer, more enlarged apprehension of *the unaltered* doctrine. Oosterzee (*Ch. Dog.*, vol. 1, p. 70) justly grounds progress upon "amplification" and not in "alteration." Rev. Bernard (*Bampton Lectures*, "The Progress of Doctrine in the New Testament") forcibly argues (Lec. 1) that the Divine teaching coincides in extent with the present canon, and that the progress of doctrine in the Church since such communication is a progress of *apprehension* by man. He clearly shows that no advance in Divine teaching after the apostolic age was ever admitted by the Church, and that all elucidations, renewed definitions, etc., indicative of a clearer apprehension of the truth, are invariably based upon, and derived from, *the original truth* in the Old and New Testaments. He also effectively points out that innovations (as in Dr. Newman's theory of development including new doctrines) even are sustained by their upholders under the plea of a tradition enforced by extending it back to apostolic days, thus implying, or inferring, apostolic sanction.<sup>1</sup>

The kingdom is something described by God for us to believe; and hence is not one thing to-day and another to-morrow, one thing under the former dispensation and another under this ordering. The description of it is unchangeably the same, for it is a simple declaration of *the Divine purpose* to which it is impossible, without detriment, to add anything. It is a positive revelation, portraying that when realized certain great

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\* We leave one of its advocates to eulogize the extent of the development theory entertained. Lecky (*His. Rational.*, p. 183) says: "This idea of continued and uninterrupted development is one that seems absolutely to override the age. It is scarcely possible to open any really able book on any subject without encountering it in some form. It is stirring all science to its very depths; it is revolutionizing all historical literature. Its prominence in theology is so great that there is scarcely any school that is altogether exempt from its influence. We have seen, in our own day, the Church of Rome itself defended in 'An Essay on Development,' and by a strong application of the laws of progress."

events are to transpire, certain promises are to be joyfully experienced, etc., and therefore, in the very nature of the case, *it cannot* be a mere "germ" which is to sprout forth into something else. The theory of development, especially when applied to the doctrine of the kingdom, must be regarded as an important concession to infidelity.<sup>1</sup>

<sup>1</sup> The fundamental Montanistic notion (Kurtz, *Ch. His.* Vol. 1, p. 132) that Divine Revelation is gradually and constantly developed, finds its extremes in such doctrinal additions as are given by Swedenborg, Joseph Smith, Ann Lee, etc. But even in those who are utterly opposed to all such extravagancies, it is still found in a modified form. It is enunciated in the principle laid down in Hagenbach's *His. of Doctrine* that "the doctrinal substance of the Scriptures" is "as a living seed, capable of the most prolific development; in the midst of the most unfavorable influences it retains the formative energy, by which it evokes new and living products adapted to the times." Now while this might not be objectionable in one sense, yet when applied to doctrine it stands forth really as an effort to reconcile the departure of the church (as e.g. in the doctrine of the kingdom) from the early doctrinal position to a later. It is a *bridge*, conveniently erected by philosophy, to cover the *wyly chasm* between Primitive and Later Christianity. The parable of the leaven is pressed into its service, as if it delineated doctrinal change or growth in place of the simple influence, controlling power of the truth (or of error) over the heart. The seed, blade, ear, and the full corn in the ear, of Mark 4 : 26-29, is made to cover doctrinal deviations, just as if the doctrine, full grown, were to be harvested in place of the fruit developed by the reception of the truth. Much is affirmed respecting the difference between the seed and the tree and fruit;—this analogy holds good in nature and also in grace (when truth is represented as the seed and the results in increased morality, piety as a growth into fruit), but not in the Word as to doctrinal growth. A Scriptural doctrine fully stated is the whole doctrine, or if partially given so much of it as God sees proper to reveal, *to which man can add nothing*; and that of the kingdom, dealing exclusively in things belonging to God and only known to Him, falls specially under this category. If such a doctrine is imperfectly given or is concealed under a covering, and it is left to infirm man to develop its real meaning, *who*, if we are to go outside of the Scriptures, has gained its true meaning? Out of the overwhelming abundance of dogmatic statements, *which then* is the genuine fruit? Or, are they all the legitimate outgrowth of the same "germ"? Why embrace a theory which evidently lowers the authority of Scripture by enveloping the doctrine of the kingdom in an unperceived "germ" but a very perceptible "husk;" which sends us away to fallible man for "the real truth;" which is forbidden by the Word itself when declaring its doctrines *unchangeably* the same; which makes a particular doctrine in one century to be held in accordance with the letter of the Word, and in another and following centuries directly the opposite to accord with an *alleged* spirit; and which deliberately fastens upon Holy Writ the vagaries and dreams of man as its natural outgrowth? The development producing change is not in the doctrine but in the individual; the doctrine is given to the individual and to the church that both may grow thereby, and not that the doctrine may grow into something else by the church. Doctrine as seed in the heart is productive of good works, and not of doctrinal change; *the very seed* given by God is to be retained in the heart, and it is not to be exchanged for improved or developed seed of man's proposing. God bestows doctrine to instruct, to guide, to change, to sanctify man, and not for man to take it and mould and transmute it according to his will. Christian Bible doctrine ever remains the same, and can only be authoritatively changed by God Himself. *It is God's truth and not man's*. If man could add to it, modify or alter it, or even bend it in accommodation, what infallible standard or guide would there be to protect us against error and unbelief? The motive power to virtue and holiness embraced in the doctrines of the Bible, is deteriorated just in proportion as changes are introduced. The more Scriptural our faith, the more pious and devoted the life, seeing that the purest influence for good comes from God's own gracious words. (Comp. e.g. Mozley's "*Theory of Development*," in reply to Newman's "Essay on the Development of Christian Doctrine," Sprecher's "*Grundriss of Theol.*," etc.)

<sup>2</sup> It is a concession to unbelief, in that it rejects the grammatical sense and makes Scripture language changeable, placing truth in a variety of aspects of antagonism (thus e.g. making the declaration of the letter to conflict with that of the spirit). It presses the parables by an analogy drawn from the vegetable world until they are compelled to "crawl on all fours." It causes a direct conflict between the express language of Script-

ure and the idea or notion advocated. And it does this to account for the variations of doctrine in the church on the subject of the kingdom, and to make the external church better than she merits. It is, to say the least, dangerous to receive a theory by which we may apologize for the introduction of new doctrines in the past and for the future; and which leaves us no Divinely constituted exponent of authority in doctrine but allows the doctrinal position to be settled by an interpretation at variance with a *legitimate* grammatical sense. It presents us (as in Neander, etc.,) the most shadowy, mystical conceptions (e.g. "the consciousness of the Church, and its authoritative utterances,") to be the true criterion of the truth. Unbelief accepts of the favorite phrase "Christian consciousness" in this development scheme. Thus e.g. Alger in his *Essay on Jesus* (*The Solitudes*, p. 380), while praising Jesus, fearfully mutilates the Messiah under the plea: "The Christian Consciousness, the collective sense of Christendom, is competent to determine what is congruous, what incongruous, with the true idea of Christ; to cut off superfluities and supply defects in the transmitted form," etc. We, on the other hand, assert that the Christ and His kingdom are not to be tampered with under any such a plea, but are to be received just as God has given them to us. Besides this, Alger informs us that a few favored ones are "the authoritative representatives of this totality of Christian perception and feeling." We recognize no such "authoritative representatives" excepting as they fairly coincide with the authorities of the Bible, and as to "the collective sense" and "totality," the diversity existing and the claims proposed forbid the idea of such unity in the church. The majority rule cannot apply to doctrine as seen e.g. in the rejection of Jesus, the dark ages, etc. The fact is, that the development theory as applied to doctrine is one that cannot be confined within limits; it is a sword entirely too unwieldy for the believer to handle; it is a net so widely sweeping that it cannot be managed, and hence, with due deference to its originators (Hegel, etc.) it may be rejected without causing Christianity to suffer. The latter needs no such weapon for defence, no such system of apologetics, for its best defence and apology is, as one (Dunn) aptly remarked: "The Bible can never get behind the age." It is true that men of great intellect, of vast learning, have and do advocate it, but such too, as thousands of cases past and present testify, are liable to error. It is the more needful to direct attention to this matter, seeing that our more recent church histories, Sys. Divinities, etc., are thoroughly leavened with its spirit and deductions. So far as it is applied to the doctrine of the kingdom, we protest against it, because the doctrinal things of the kingdom are subjects of direct revelation and not of growth; because Revelation itself on this point is not subject to growth, being merely declarations of God's purpose; because to make the Revelation in its grammatical sense a mere husk is a virtual belittling of the Word; because doctrinal truth is always the same, and is only to be found in its purity in Holy Writ; and because error, antagonism, division, etc., find their best apologist in this theory.

Surely believers ought to reject this development theory when they see how a host of men (Ammon, Strauss, Parker, etc.,) are employing it, to show that Christianity is only in the course of development, and must by the aid of science and reason give place to something higher. When the notion leads multitudes, not to content themselves with a legitimate progress (drawn from study, comparison, criticism, experience, etc.,) in knowledge, but to change the doctrines of the Bible (under the plea of spirit, reason, enlightenment, progress, etc.,) at will, introducing a vast body of conflicting opinions and sects; when under its influence the covenants, oath-bound, are either denied in their grammatical sense or totally ignored; when the theory is flatly contradicted by the predicted closing of this age, for instead of finding a childhood, youth, manhood, and matured manhood, resulting in perfectability, the outcome as given by the Spirit is the direct opposite; when it is utterly opposed by the manner of the kingdom's introduction, coming suddenly and supernaturally, with numerous additional fatal reasons—we, certainly, can only regard the theory, with its specious reasoning, as one of *the most dangerous* ever broached; and one, too, destined to bring about still greater evil in the hands of recent writers. Incorporated with this view, and going hand in hand with it, is that of general, universal Inspiration, under which new revelations may be expected, and though guarded (as Beecher in *The Ch. Union*, Ap. 10, 1878) by the declaration that such must be in accord with the Scriptures, yet this position (as shown Prop. 5) is dangerous, opening a wide door, through which unbelievers are pressing with exultant hopes. Felix Adler in *The North Amer. Review*, Sept.-Oct. 1877, Art. "Reformed Judaism," under the influence of such an inspiration theory, discriminating (as he thinks) between "the letter and the spirit," and by adding "the process of evolution," most pointedly denies the covenants and predictions in their plain sense, resolves the Jewish nation into the Messiah, etc.

*Obs. 4.* Allowing a development of doctrine in the Bible itself (*i. e.*, given in respective dispensations, and by different writers), made *under the auspices* of the Spirit, the same, by the principle of interpretation adopted (Prop. 4), shows, by its completeness and manner of presentation, that the Bible is designed to be a book for the people, for all men, both learned and unlearned. It is addressed to the masses, to the ignorant, to all classes, and, therefore, is not merely designed for the educated. It assumes upon the very face of it, that its important doctrines can be easily comprehended, and that to realize their force and value it is unnecessary to make additions or alterations. It takes it for granted that it contains all that is requisite for us to know concerning the kingdom, and that every person can obtain this knowledge by its perusal and study. It assumes, that it is correct in its claim of being *an infallible guide* (Ps. 119 : 105, 2 Pet. 1 : 19, Gal. 1 : 8, Isa. 8 : 20, 2 Tim. 3 : 17, etc.), as endorsed by the early Christians, Reformers, etc., in the things pertaining to God and the everlasting happiness of man. It distinctly teaches that without a due acceptance of its doctrines, we are regarded by the Almighty as those, however learned in other respects, who lack understanding. It urges upon us, in view of its Divine origin, purity, veracity, power, duration, etc., the obligation that we are under to know God's Word. It professes to enlighten every one who receives it respecting God and our personal relationship to Him, the Messiah and our need of Him, the kingdom and the manner in which to gain it, the duties pertaining to God and man, the future destiny of ourselves and the world, etc., and that to obtain this enlightenment we do not absolutely require, valuable as they may be in many respects, those cumbersome systems of interpretation, those diversified and ponderous exegetical commentaries, etc., which are given as helps to the student.

The Bible assumes, then, that it can be understood, so far as its essential, important doctrines are concerned, by all men. If so, then instead of a recondite meaning being intended, the plain grammatical sense, common to all men, must undoubtedly be received. The infallibility it places in its own utterances expressed according to the usual laws of language, and not in a superadded sense bestowed at the pleasure of the interpreter. It does not allow it to exist outside of itself in an authoritative declaration of the church (excepting only as it corresponds with the Word), or in what is called "the infallible consciousness." If we were to accept of the latter, *in what* confession or writing is it incorporated? The interpretation of the Word must not be hampered by a philosophical generality, glittering in conception and well adapted to lead us away from Holy Writ, and to cause us to put our faith in mere human opinion, thus also covering up deficiencies, difficulties, antagonisms suggested by the Word. Such a consciousness does *not* exist, as is proven by the opposite confessions and theological writings of past centuries, and which differences continue down to the present day, even on points the most important, as e. g. the sacrificial death of Christ, the sacraments, the order of salvation, etc. Amid this diversity, the sad result of human infirmity, one consoling feature alone remains, that, notwithstanding the differences of opinion, so much of the truth of Scripture, *in its plain sense*, is cordially received, that faith in, and obedience to, Christ is characteristic of all believers. The failure to show where this "consciousness" is lodged, in order to make it available for direct reference and appeal, should guard us against a theory well intended but really derogatory to Scripture. Scripture must ever retain its position as paramount, sole authority, and care must be exercised lest the helps intended to facilitate Scriptural investigation become *hindrances* instead of valuable aids, by being too much relied on without a *personal searching* of the Word of God. Any substitution in place of Holy Writ, is, in so far, lowering the supreme standard. Compare some excellent remarks on the supremacy of Scripture in Bridges' *Chris. Ministry*, Saurin's Sermon on *The Sufficiency of Revelation*, Graybeard's (Graff) *Lay Sermons*, etc. We reproduce one sentence from Graff (No. 62, "Search the Scriptures") : "A man may



become a theological tinker by studying theological books ; but in order to become 'a workman that needeth not to be ashamed rightly dividing the word of truth,' there can be no substitute for the habitual, personal study of God's Word." How true this is, when we look at the history of godly men and women of the past. How many with vast stores of learning have been eclipsed in advancement of true knowledge and usefulness, by those who have constantly drawn divine things from a persevering perusal and study of God's Word.

*Obs. 5.* All believers admit that in the study of the Scriptures there must be, to secure success, a reverent, prayerful spirit maintained, a reliance upon Divine guidance into truth. There must be a moral preparation (John 8 : 47) to appreciate their force and beauty (Ps. 119 : 12, 18). Such a direction, although given by God Himself (Jas. 1 : 5, Luke 11 : 13, etc.), loses some of its weight in the estimation of unbelief, since parties the most antagonistic in doctrine and practice *profusely profess* to have poured forth earnest prayer, and to have been guided by the Spirit in their expositions. A modest student, and one too who really prays and is morally aided, will scarcely set up such a standard, or refer to Him in such a connection. Prayerful study of the Scriptures will evidence itself, *not in profession, but in fruits.* It, too, will be found that error may be conjoined with *even* fervent prayer, if the Bible is neglected, if the simplest rules are rejected for ascertaining its meaning, if the grammatical sense is violated, if reason is not properly used, if intellectual activity is not combined with faith, and if the formulas of men are substituted for the Word. Prayer is a help, but not so directly that *we need not search* for the truth. So also mistake may be connected with the assumed guidance of the Spirit ; for if a man expects "direct spiritual illumination" or an "intellectual light" by which he can know the truth without an acceptance and patient study of *that* which the Spirit has *already* given, he only shows that he is self-deceived. Prayer and the Spirit indeed are of great avail in their moral bearing, in preparing us for the perception and reception of the truth, but they are not given to *supersede* the searching of the Scriptures (John 5 : 39), the reasoning out of the Scriptures (Acts 17 : 2 ; 18 : 4, etc.), the using of our faculties in noting the oracles of God (Heb. 5 : 14), the taking heed unto the Word given (2 Pet. 1 : 19), the daily receiving and study of Holy Writ (Acts 17 : 11). Indeed the fact of our dependence upon the Spirit to enlighten us and enable us to savingly appropriate truth, to trust and to rejoice in it, does not allow us to *neglect* the means of enlightenment which He has already furnished in the presented Word. It forbids a passivity of our mental faculties, and enjoins upon the man of God, in order "to be perfect, thoroughly furnished," to let both mind and heart receive "all scripture," (2 Tim. 3 : 16, 17).

The Spirit reveals Himself, and the truth He is commissioned to impart *through* the Word already given, and in *proportion* as that Word is pondered, studied, and received, *just in that proportion* will true enlightenment follow ; and even love will be excited (3 Tim. 3 : 15, Luke 24 : 32, Phil. 1 : 9), and growth promoted (1 Pet. 2 : 2). For, if man is in a reverent, prayerful, teachable attitude, desirous for the truth, the Spirit will impress that same truth given by Him, not by directly revealing it (for that He has *already* done), but by morally qualifying him for its reception and retention. (See this illustrated in the Controversy--Tyerman's "Oxford Methodists," p. 95--between the Moravian Molther and Wesley, on the question whether penitent inquirers should search the Scriptures--Wesley affirming, and Molther denying, the necessity and importance of the same.) Bible truth, inasmuch as it relates to our moral constitution, demands both

mind and heart to receive it. Three things are requisite to make truth practically effective. Lord Bacon says : " The inquiry of Truth, which is the love-making or wooing it ; the knowledge of Truth, which is the presence of it ; and the belief of Truth, which is the enjoying of it ;—is the Sovereign Good of human nature." The Spirit aids us only in the line of revealed truth, *never in contradistinction to the recorded things of the Spirit*. The sword of the Spirit is the Word of God (Eph. 6 : 17), and there can be no revelation given, however plausible and advocated, which runs in opposition to Holy Writ. There is no proof whatever, amid the multitude of claims proposed, saving that afforded by the personal assertion of the interested parties themselves, that a single person since the days of the apostles has received a new or modified doctrine, *not found in the Bible, directly from the Spirit*. A very suspicious fact in those who claim it, is, that every such doctrine advanced they still desire, in some way or other, to fasten to Scriptures given, thus unconsciously (e.g. Mormons, German Inspirationists in Iowa, etc. Comp. Prop. 4) testifying to its supremacy over their own utterances.

This subject is the more worthy of attention, since advantage is taken of this supposed additional bestowment of doctrinal truth outside of the Bible to lower the supremacy of the Scriptures. This is done by receiving the concessions, intentional or not, of various parties, opening a wide door for endless additions, because of the introduction of a Divine authority outside of the Bible. Those who undermine the authoritative position of the Scriptures, are the following : (1.) It is claimed by good men (as e.g. Dr. Bushnell, *Sermons on the New Life*, p. 46) that every man is also inspired, not indeed having the same inspiration as the writers of the Bible, but still a continued inspiration, imparted by the Spirit, by which we interpret the Scriptures, etc. (2.) Another class (*Essays and Reviews*) assert that " inspiration is a permanent power in the church" which by a constant " illumination," kindred to that of the Bible, develops confessions, doctrines, liturgies, etc. (3.) The Roman Catholic Church affirms that the Holy Spirit is so given to it, that the Pope in his official or doctrinal utterances cannot err. The same is asserted by many respecting General Councils. Tradition is thus elevated to inspired truth.\* (4.) Infidels adopt the language of Scripture, and declare that all men are inspired equal to and even superior to the apostles, as e.g. the Parker school. (5.) Men of a mystical tendency in various centuries and denominations, who, professing a special guidance and enlightenment of the Spirit, ask for their utterances a corresponding faith. The history of Mysticism, separate and combined with scholasticism, presents numerous painful instances, of " an inner light " exalted to Scriptural authority. (6.) The Mormons, and other sects,† who give us long pretended revelations of divine truth. (7.) Swedenborg, who constituted himself the first and sole interpreter of the Word, whom the angels could not instruct (*Div. Prov.*, pub. 1764, p. 135), and who, by an inner sense and revelations professedly received, inaugurated a new Gospel. The grammatical sense is but a worthless husk, containing the highest mysteries which were revealed to him. (8.) The Society of Friends, who, with many excellencies, frankly acknowledge the superior light granted by the Spirit.‡ (9.) The Spiritualists, who elevate the revela-

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\* Some of the Popish bulls, decisions of Councils, etc., directly claim to have been given under the inspiration of the Holy Spirit. Comp. Dr. Doellinger's Essay "*Ex Cathedra*" definitions in Ap. E. attached to "*Fables, and Essay on Prophetic Spirit*," for the infallibility doctrine. In Didron's *Chr. Iconography*, Vol. 1, p. 448, Pope Gregory the Great is represented as inspired by the Holy Ghost (the latter under the form of a dove), taken from a French statue of the XIII. cent. in the church of Notre-Dame de Chartres. Gregory VII. enjoys the same distinction, and even Jerome is represented with a dove breathing inspiration into his ear, reminding us of Mahomet's tame pigeon.

† E.g. Joanna Southcott, who, in her declaration, claims, " that all my writings came from the Spirit of the Most High God ;" the Anabaptists encountered by Luther (*Lives of Luther*, D'Aubigne's *His. Ref.*, Giesler, *Ch. His.*, note 64, etc.) ; the account given by the Shakers of Mother Ann Lee ; the followers of Jane Leader, especially John Portage ; besides others given in our *Eccl. Histories*. The extravagances of the past are repeated at the present day. Works on Fanaticism, Religious Enthusiasm, etc., give us gloomy details of man's infirmity and presumption. The most recent is the following : *The Times-Nar*, Oct. 19, 1881, says, that a new sect has arisen in Michigan, called " the Living Church of God " or " the Chosen ;" and " the members profess to possess some grave secrets with reference to the near approach of the end of the world, which they say were given to them by inspiration."

‡ The esteem that the author has for the amiable intentions and life of the Quakers,

tions of the spirits, supposed to be given for special enlightenment, above the Bible. All these, whether they design it or not, bring to us an authority equal to or superior to that of the Scriptures. Advantage is quickly taken of this opening, by arguing (as e.g. *Essays and Reviews*) that as inspiration, the imparting of the Spirit is now accompanied with error, so it was also in the days of the apostles, and, therefore, only so much authority is to be allowed to the Scriptures as good men can approve of as credible, thus really allowing no unity of doctrine, etc. Advantage is also taken of it, by pointing to all these contradictory professions, *all under professed spiritual guidance*, as evidence of the uncertainty of any Spirit-derived truths. Advantage is taken of the wide gap thus opened for pretended revelations and new doctrines, for greater sanctity, holiness, and exclusiveness, until *the heart saddens* at the fearful sight. The simple truth of God has been outrageously perverted, mutilated, and abused by these processes. No! No!! our only safety is in *strictly adhering to the Word*, as containing all the doctrines in their true teaching grammatically expressed, and that prayer and all other things, including the moral aid of the Spirit, are subsidiary to the eternal Word itself, acting only favorably and efficiently in connection with it.

But while avoiding one extreme, we must not fall into another, and deny that the Holy Spirit may, if He chooses, impart mental aid, or perception, or knowledge. He did this to others, to prophets, apostles, and others, and it would limit His freedom and power to say that He cannot do it now *if He so pleases*; especially He has not told us that He will not do it, and many passages (Eph. 1:16, 17, 1 Cor. 12:7-11, James 1:5, 1 Kings 3:9-13) seem to indicate that, not however without seeking, prayer, searching, that God can and will at times directly aid in the attainment of the truth. But let it never be forgotten that even such aid and moral law, enforced by the Spirit, is placed within restrictions, viz.: it is *subsidiary to the Word itself*; it embraces no new revelations or new doctrines, but only leads to a fuller comprehension and appreciation of the Revelation already given; it retains and enforces the *supremacy* of Holy Writ. Dunn in his excellent treatise (*The Study of the Bible*) takes the position that there is no mental enlightenment, no "direct spiritual illumination" to be expected at the present day, and brings in the analogy that we obtain truth as we do bread, "that as God now showers not bread from heaven as He did in the wilderness, so He showers not truth upon our minds as He did upon the apostles," that we must labor for it, etc. This ordinarily and generally is true, but universally the analogy drawn from the bread does not hold good, for God did, after the manna was given, provide bread for Elijah, the widow, and others, and in

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induces him to add this note. How largely Barclay may be endorsed by them he knows not, but Barclay in his Apology, Prop. 3, p. 81, plainly asserts that the Scriptures are to be *subordinated* to the spiritual revelations given to men, and hence they are not "the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners," but that "they are and may be esteemed a secondary rule." Comp. Gurney's "Observations," p. 38, 47, Fox's "Journal," p. 476, etc. The redeeming feature, however, is that Barclay insists upon it, that as the Scriptures are given by the same Spirit the revelations afforded by the inward light never contradict the Scriptures. In much of their doctrinal writings constant appeal is made to Holy Writ, so much so that this principle seems to be ignored. The common mistake with many persons is, that they confound the extraordinary operations of the Spirit with the ordinary, the direct communication of truth with the moral appreciation and reception of the truth, the intellectual working vouchsafed to the few chosen ones with the spiritual apprehension and application of the Word. (Comp. for the Quaker's statements in full, Art. *The Doctrine of the Inward Light*, in the "Princeton Review," 1848, Rupp's *Orig. His. of Relig. Denominations*, where two Quaker writers affirm the subordinate position of the Scriptures, and Art. *Quakerism, Past and Present*, in North Brit. Review, 1860.) A very plausible and insidious error in this direction presented by pious men (e.g. Ullman, etc.)—far removed from the position of Seb. Frank Schwenckfeld, Thamer, and others, but not the less misleading—is the following: the Scriptures are not the only or exclusive rule of faith, but Christ as manifested to faith (an inward principle) is an additional rule—thus changing from the Quaker principle of the Holy Spirit to the Christ. It is sufficient to say, that we only recognize and appropriate Christ in His person, life, doctrines ("Thou hast the words of eternal life"), work, and promises as they are contained in the Scriptures and received by faith. This self-appropriation of the Scriptural statements, produces the fruits, the same mind which was also in Him, and thus confirms the superiority of the Holy Scriptures as the *only infallible rule*—Christian experience verifying its truthfulness.

answer to prayer He can yet do it, quite out of the ordinary way, in cases of necessity, without man laboring for it. Take e.g. Luther, as he painfully toiled up the steps on his knees, suddenly impressed with "the just shall live by faith," or the extraordinary preparedness of the Sandwich Islanders for the Gospel, or the remarkable conversions of some of the heathen and others—these and other examples can only be fully explained by accepting of a direct mental aid afforded by the Spirit, but, in every case, subordinate to, and in support of, the Scriptures given. Admitting, therefore, that when necessity requires it, or the pertinacity of faith secures it, or the pleasure of God bestows it, that such may be the case, yet we have one decisive test to which even these must bow, viz., all enlightenment must be in the direct line of the Scriptures, not in opposition to, or in conflict with them, because they are given by *the same Spirit*, and cannot be antagonistic. This e.g. was Luther's position when he encountered the fanatics who pretended to new revelations by the Spirit, that they were contradictory to the utterances already bestowed by the Spirit and hence unreliable, and that being different, a variation from the Bible, they were not proven authoritative by the mighty works of the Spirit and therefore could not supersede the truth presented (D'Aubigne's *His. Ref.* Vol. 3. B. 9). The apostles themselves appeal to the Scriptures given as bearing testimony that they speak in the Spirit, in unison with Him, and that the same are abundantly able to afford us all the light, direction, etc., that we need. Any effort which professes to be from God, directly or indirectly, mediately or immediately, if it lowers the standard, or places in a subordinate position any of the teaching, of Holy Writ, is open to the gravest suspicion, and should at once be rejected. True enlightenment advocates the supreme authority of the Bible; false revelations either endeavor to supplant it, or wrest it from its meaning, or attach to it irrelevant, contradictory, and extravagant matter. Fortunately for the truth, most pretended revelations and additions are borne down by the weight of their own palpable ignorance, foolishness, and error. Calvin (*Insti.* Ch. 9, C. 1) characterizes the pretensions of immediate revelations as "subversive of every principle of piety;" while we dare not, in charity, give so sweeping a criticism, yet it may be held that they are subversive of the Scriptures, of all hope of possessing, what man needs, an intelligent, reliable, infallible doctrinal guide, leading often, as illustrated in Ochino and others, to a sad shipwreck. Infallibility in doctrinal utterances, whether claimed as a divine right, or as proceeding from an imparted Spirit, or as coming in any other way, is something that belongs exclusively to Holy Writ, which not merely asserts its possession but proves it in a variety of ways (comp. e.g. Props. 179-183). The subject matter of the Bible, its entire tenor of teaching, its decided authoritative statements, its injunction not to add or take from it, its continuous Divine Purpose, its unity of Plan in Redemption, its provisional portion amply realized in personal experience and the world's history—all clearly show that it is *not* to be supplanted by any other authority. We are therefore abundantly satisfied with the position occupied by the church for the first three hundred years (so Mosheim, Neander, Killen, Giesler, etc.), by the Reformers, and a host of able men, viz., that the Bible is the sole, supreme authority, and that every Christian doctrine, including that of the kingdom, must find its *true basis* within its limits.

*Obs. 6.* It has been sufficiently intimated that in the elucidation of the Scriptures, man's agency is also required. It is needed in a variety of ways: in the criticism of the text to indicate its purity and meaning, in securing the evidences pertaining to it, in comparing one portion with another, etc. The Word is indeed given by God, but to comprehend and ensure its blessings, we must, like with His gift of nature, bestow upon it thought, meditation, labor, and research. It contains deep things requiring careful study, and even mysteries beyond our limits; it discusses the most profoundly interesting questions within our mental power; it gives us plain statements, which are to be contrasted with others, lest we fail to realize their full significancy; it deals with the sublime, the beautiful, the emotional, the moral, the spiritual, the eternal, the seen and the unseen, the past, present, and future, and hence calls for both mind and heart in its interpretation. Reliance upon the Word does not forbid progress, advancement, but ensures it; for our entire argument indicates, that just in proportion as man accepts of Holy Writ, and his writings or expositions

are based on it, in *that proportion* will he be in the way of real progress, obtaining a clearer, more comprehensive view of the truth. The doctrines of the Bible, too, are corroborated not only by comparison, study, etc., but by the additional knowledge bestowed by personal experience and the history of the Church and world, *i.e.* they are truths confirmed by a degree of realization.

Those who object to the Scriptures being an infallible standard bring in (as Owen, *Deb. Land*, p. 146) this comparison: "Science sets up no infallible standard; if she did, there would be an end of all scientific progress." The fact is, that this is both an unjust comparison and conclusion. Science cannot do so, since all its knowledge is derived through human instrumentality; it deals with Nature, and yet amid the diversity of scientific teaching respecting Nature, in view of the many unknown problems suggested by Nature, it would be glad to avail itself of the teaching of an infallible standard, if it were possessed. On the other hand, the Bible, which professes not to be a teacher of science, deals with another and higher sphere—the moral, spiritual, and eternal interests of man, the most essential for happiness, and in which man needs assistance and guidance. God condescends, in compassion to our necessities, to reveal Himself authoritatively in this direction, especially in view of our being under moral law to Him. But this does not forbid progress in man, in knowledge, etc., as is seen in the results of comparison, deduction, inference, experience, etc. Even an infallible standard in science would not prevent progress in the same way. No! the truth is, that men wish to introduce and enforce novelties, etc., that are contradictory to the Word, and, therefore, they are desirous to get rid of its authority in order that their own opinions may be the more readily received. Dr. Schaff (*Principle of Protest.* p. 80) justly observes: "The more any one enters into the contents of the Bible, the more he learns to say with Luther, that it resembles an herb that by every rubbing becomes only the more odoriferous, a tree that by every shaking throws down only a richer supply of golden apples. Every valuable exegetical work discloses to us new treasures, and our Church (Reformation), having lived upon it already three hundred years, must still with Paul exclaim in amazement, 'O the depth of the riches both of the wisdom and knowledge of God.'"

PROPOSITION 10. *This kingdom should be studied in the light of the Holy Scriptures, and not merely in that of creeds, confessions, formulas of doctrine, etc.*

This legitimately follows from the preceding Proposition, and reminds us, (1) that to learn what the kingdom is, recourse must be had to the original source of information, and (2) that, however much the Scriptural idea of the kingdom may differ from that given, honestly and conscientiously, by men, the former must be received in preference to the latter.

Cornelius Agrippa (*On the Vanity of Sciences*, ch. 100) quaintly says: "Wherefore it behoveth us to trie by the Worde of God all the disciplines and opinions of sciences, as gold is tried by the touchestone, and in all things to flee thither as to a most stiffe rocke, and out of that alone to seeke for the truth of all things, and to judge of all doctrine, of the opinions and expositions of all men, and that we reade not by the doctrines, by the gloses, by the expositions, or by other sayings of men, although they be most holy and beste learned, them I meane which speake either without or against the authoritee of God's Worde. . . . So great is the majestie, so great is the power of this Scripture, that it alloweth no strounge exposition, no gloses of men nor Angels: neither suffereth it selfe to be bowed to mens wittes as if it were of waxe, nor after the manier of mens fables suffereth it selfe to be transformed or changed into divers senses as it were some Poetical Proteus, but sufficiente of it selfe, doth expounde and interprete it selfe, and judging all men of none is judged. For the authoritee thereof is greater (as Augustine saith) then all the insight of mans wit: for it hath one constant, plaine, and holy meaninge, in which alone the truth doth consiste, and in which it fighteth and vanquisheth. But other Moral, Mystical, Cosmological, Typical, Anagogical, Tropological, and Allegorical meaninges which are without this, with which many do depainte it with sundrie and straunge coloures, can rightly, and truly teache us some things, and perswade also to the edification of the people, but they cannot prove any thing, or repugne, or reprove to establish the authoritee of the Worde of God. For let one bringe in controversie of these senses, let him also cite what substantial anthour soever he liste thereupon, let him alleage an interpretoure, let him cite a glosse, let him alledge the exposition of all the holy Fathers, all these things doth not so binde us, but that we maye saye the contrarie. But of the letter of the Scripture: of the draught and order thereof, bondes are made, which no man can breake, no man can escape: but that dashinge and dissolvinge all the force of argumentes, dothe enforce him to saye and confesse, that it is the finger of God, that man never spake in this manner, that He speaketh not as the Scribes and Pharisees do, but as one that hathe power."

*Harper's Weekly*, Nov. 3, 1877, says that Dr. Bellows at the "Ministerial Institute" held by the Unitarians, Oct. 8 and 9, at Springfield, said: "The weakness of so-called Liberalism is its boast that it will have no dogmatic system, and that faith requires none. Any man who truly formulates the truth and principles which are now floating in a sentimental mist, will be a re-creator of the religious life of the age."

Creeds must more or less exist. The *Luth. Observer*, Aug. 31, 1877, after pointing out how the Unitarian Church thirty years ago raised the cry, "Down with the creeds and confessions," and the experience of the past, points to the utterance of the "Christian Register," a leading Unitarian paper, as follows: "Let it be said, in all clearness and resoluteness: Those who will not formulate, will not convey religious truth in essential statements—finalities for the time—are the real impeters of progress, are the genuine obstructionists of the onward march of a stalwart and intelligent liberalism. Let it be pointed out that these cries and deliverances as to more liberty, no doctrinal teaching, etc., are from chaotic minds desiring, in their blindness, to spread more chaos, and, blind ones as they are, to lead others into the blind-catching ditches."

*Obs. 1.* This Proposition in its definite statement is the more needed, since at the present day multitudes find themselves so fettered by an undue reverence for *human authority*, as presented in and through the church, that it is scarcely possible to get them to consider any subject in its true scriptural aspect. We have no sympathy with the men who would, if they were able, destroy the memorials of the church's views and struggles. The creeds, confessions, formulas of doctrine, systems of divinity, theological writings of the past, however some may be one-sided, prolix, etc., are precious heirlooms, giving us in a dogmatical or systematic form the opinions of noble men, in different epochs, entertained respecting the truth. They, too, subserved a great and glorious purpose in holding up Christ and the essentials in Him, in opposing gross error, and in resisting the torrent of unbelief. Admitting that the necessities of our spiritual nature, the thirst after truth, the deep feeling caused by the realities of Revelation, the impressive ideas evolved and suggested by contact with the truth, the earnest desire to extend and defend the same, have caused fallible men to erect these writings as bulwarks and barriers;—while receiving them with gratitude, and acknowledging our indebtedness to them, yet we *cannot*, for a moment, give them the authority of God's Word. They, too, the *workmanship of man*, must bow to the supremacy of Holy Writ, as, in nearly every instance, the framers thereof intended and declared by appeals to the Bible, indicating it to be the sole, paramount rule of faith.

A few examples must suffice. Thus, in the epilogue of the Augsburg Confession it is distinctly announced that no "dogma," "contrary to the Holy Scriptures" can be admitted. The Confession is based upon the Reformation principle: "There is for articles of faith no other foundation than the Word of God." The Form of Concord, p. 152, says: "But all human writings and symbols are not authorities like the Holy Scriptures; but they are only a testimony and explanation of our faith, showing the manner in which at any time the Holy Scriptures were understood and explained by those who then lived, in respect to articles that had been controverted in the Church of God, and also the grounds on which doctrines, that were opposed to the Holy Scriptures, had been rejected and condemned." This is characteristic of the leading Protestant Confessions (Comp. Fisher's *His. Ref.*, p. 462; Schaff's *Principle of Prof.*, p. 70; Schmucker's *Luth. Symbols*, chs. 1 and 2; Standard *Ch. Histories*) over against the ultra position of the Romish Church that tradition is an equal source of knowledge and the product of the Holy Spirit. Hagenbach (*His. of Doc.*, vol. 2, s. 240) remarks: "That the same importance should afterward be assigned to the symbolical writings of the Protestant churches, which was formerly ascribed to tradition, was not the intention of their original authors;" and he refers (s. 244) e.g. to Luther's protestation "against any prominence being given to his name and all appeal to his authority," and that it was against "the spirit of the Confession of Faith to impose it as a yoke upon the conscience." Melancthon himself (Niemeyer's *Life of*, p. 14) said: "In Articles of Faith, some change must be made, from time to time, and they must be adapted to the occasions." Hence the idea of making them equal to Scripture, or unalterably authoritative, never entered his mind. Van Oosterzee (*Doq.*, vol. 1, p. 20) pertinently says of the Symbolical books: "They were never intended to confine within bonds the spirit of investigation, still less to fill the hated part of 'a paper pope.'" The austere John Knox (Stanley's *Lec. on His. Ch. of Scotland*, p. 113) made the following profession: "We protest, that if any one will note in this our Confession any article or sentence impugning God's Holy Word, that it would please him of his goodness, and for Christian charity's sake, to admonish us of the same in writing; and we, upon our honor and fidelity, do promise unto him satisfaction from the mouth of God (that is, from His Holy Scriptures), or else reformation of that which he shall prove to be amiss." Comp. Wycliffe (Kurtz's *Ch. His.*, vol. 1, p. 501, and Dr. Vaughan's "*Monograph*"), the Fathers, and others, as presented in Goode's *Div. Rule of Faith and Practice* (3 vols., London, 1853), the Waldenses according to the Centuriators of Magdeburg (so Jones's *Ch. His.*, p. 249); Dr. Schaff in *Com. Review*, 1876, on *Creeds*; Prof. Blake on the proper limits of Creeds in "*The Brit. and For. Evang. Review*, 1873" (an Epitome of same in *Evang. Review*, 1873); Dr. McIlvaine's *Christ and Paul* in *Bib.*

Sacra, 1878 ; Dr. Hagenbach's *Ency. of Theol.*; Zwingle's views in Hess's and Christoffel's *Lives of*; and numerous others. Lord Bacon (quoted "Lit. of Apologetics," *North Brit. Review*, 1851, p. 184) remarks : "that the Church has no power over the Scriptures, to teach or command anything contrary to the written Word, but is as the ark wherein the tables of the first Testament were kept and preserved ; that is to say, the Church hath only the custody and delivery over of the Scriptures committed unto the same ; together with the interpretation of them, but such only as is conceived from themselves." Milton (*Treatise of Civil Power in Eccl. Cases*) says : "It is the general consent of all sound Protestant writers that neither traditions, councils, nor canons of any visible Church, much less edicts of any magistrate or civil session, but the Scriptures only, can be the final judge or rule in matters of religion, and that only in the conscience of every Christian to himself. . . . With the name of Protestant hath ever been received this doctrine, which prefers the Scriptures before the Church, and acknowledges none but the Scripture *sole interpreter* of itself to the conscience." The Westminster Conf., ch. 31, 3, says : "All Synods or Councils since the Apostles' times, whether general or particular, may err, and many have erred ; *therefore* they are not to be made the rule of faith or practice, but to be used as a help in both." The "Standards" of the Presbyterian Church make the only infallible rule to be the Word of God (as in Conf., ch. 1 : 2, 8, 10, Form of Gov. ch. 1 : 3, 7, etc., Book of Dis. ch. 1 : 3, 4). Out of numerous citations of a Confessional nature, another illustration of the general spirit manifested, is given as follows: *The Dec. of Faith* of the Congreg. Churches, A.D. 1658, declares : "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other than the Holy Scripture delivered by the Spirit ; into which Scripture, so delivered, our faith is finally resolved." The simple fact is, that only writers and bodies who endeavor either through a hierarchical or a mystical tendency, to elevate the Church beyond its just proportions, take the opposite view. Pre-Millenarians, as a class, adopt the opinion expressed in this work, and the Convention held in Dr. Tyng's Church (New York, 1878) declared : "We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty." It is strange that believers in the Word should occupy any other position, when it is expressly asserted in it, that we are to be judged at the last day, not by any earthly creeds, or decisions of councils, or opinions of men, but by this Word of God. Hence, while not discarding the careful study of human Confessions, it is of vast more importance to 'search the Scriptures.' Compare Spenser's views as given by Krauth in *Pictures from the Life of Philip Jacob Spener* (p. 140), Sprecher's *Groundwork of Theol* (e.g. pp. 30, 100, etc.), Art. in *Princeton Review* (July, 1860) on *The Bible its own Witness and Interpreter*, the Address to the Reader prefixed to King James' Version (with quotations from Tertullian, Justin, Basil, etc., on the Sufficiency of Scripture), Wycliffe's *Truth and Meaning of Scripture*, Whately's *Errors of Romanism*.

*Obs. 2.* Creeds, etc., valuable as they are in many respects, can only, at best, give their testimony as witnesses to the truth ; and they can only *testify to as much of it* as the framers themselves have seen and experienced. Professing to give evidence in favor of the Bible, or to state what the Bible teaches, that evidence or statement is only proper, consistent, and available in so far as it *coincides* with the Holy Scriptures. Knowledge, therefore, of the satisfactory character of the confessional statements, is only attainable by bringing them to the crucial test, the Word of God. It is a bad indication when, in any period, men will so exalt their confessions that they force the Scriptures to a secondary importance, illustrated in one era, when, as Tulloch (*Leaders of the Reform.*, p. 87) remarks : "Scripture as a witness, disappeared behind the Augsburg Confession."

The reader will be reminded of Luther's reply to Henry VIII : "As to myself, to the words of the Fathers, of men, of angels, of devils, I oppose, not old customs, nor the multitude of men, but the Word of Eternal Majesty, that Gospel which my adversaries themselves are compelled to recognize. There I take my stand," etc. "I heed very little the words of men, whatever their sanctity may have been, and as little do I heed tradition or custom, fallacious custom. The Word of God is *superior* to all else. If I have the Divine Majesty on my side, what care I even though a thousand Augustines, a



thousand Cyprians, a thousand churchfuls of Henrys, rise up against me. God cannot err or deceive; Augustine and Cyprian, in common with the rest of the elect, may err, and have erred," etc. So also against "the Celestial Prophets": "The spirit of the new prophet flies very high indeed; it is an audacious spirit that would have eaten up the Holy Ghost, feathers and all. Bible! sneer these fellows, Bibel! Bubal! Babel! And not only do they reject the Bible thus contemptuously, but they say that they would reject God too, if He were not to visit them as He did the prophets," etc. (D'Aubigne's *His. Ref.*, Michelet's *Life of Luther*, etc.) Luther thus manifested against all sides the supremacy of the Bible (comp. Introd. to West's "*Analysis of Bible*"), and opposed (Michelet, p. 337) "the papists' cry, 'The Church, the Church, against and above the Bible.'" In his letter to Jerome Dungersheim on the importance and authority of the fathers of the church (Michelet's *Ap.*, p. 419), alluding to several of the fathers, the Council of Nice, he asserts that "whilst I respect the various authorities, I ascend the stream till I reach the great fountain whence they all take their rise." Zwingle repeatedly uttered similar sentiments expressive of the authority of Scripture, and when in the Conference with Melancthon at Marburg, he referred to the Council of Nice and the Athanasian creed, he stated (D'Aubigne's *His. Ref.*, vol. 4, p. 85): "We have never rejected the councils, when they are based on the authority of the Word of God." All the Reformers, without exception, entertained similar views, and received the statements of previous creeds, councils, fathers, etc., only as they thought them correspondent with the Word. How this was afterward perverted and the Reformer's writings elevated to the authority of Scripture, or creeds exalted, as if inspired, to an infallibility, is illustrated in the fierce controversies (Dorner's *His. Prot. Theol.*, vol. 2, p. 211, etc.) waged during the history of "Pietism." How soon was the spirit of Luther lost, as evidenced in his reply (drawn from Augustine to Jerome) to Prierias (D'Aubigne's *His.*, vol. 1, p. 282): "I have learned to render to the inspired Scriptures alone the homage of a firm belief, that they have never erred; as to others, I do not believe in the things they teach simply because it is they who teach them," or his more decided utterance in the "Smalcald Articles" (afterward used and perverted to bind men's consciences): "We ought not to form articles of faith out of the words or works of the Fathers; otherwise their diet, their kinds of dress, their houses, etc., would have to be made articles of faith, as men have sported with the relics of saints. But we have another rule, namely, that the Word of God forms articles of faith, and no one else, not even an angel (Gal. 1:8)." Such a complete subordination of Creeds to Scripture is self-evident—(1) from the authors of such declaring that they derived them from Scripture as then understood by them; (2) from distinguishing between the infallibility of Scripture and the fallibility of human productions; (3) from their speaking of Confessions as only witnessing for, or testifying from, the Scriptures; (4) from their subjecting the testimony of creeds to the test of the Bible; (5) from their urging others who should subscribe the formulated faith to the study of the Bible as the best teacher; (6) from the revisions, changes, enlargements, etc., made; (7) from many of them depreciating a confessional standard in order that they might exalt Scripture. Let us conclude with the apt appeal (illustrating both this subject and Prop. 4) of Melancthon in his "Apology" to the Parisian University: "Here is, as I think, the sum of the controversy. And now I ask you, my masters, has the Scripture been given in such a form that *its undoubted meaning* may be gathered without exposition of Councils, Fathers, and Schools, or not? If you deny that the meaning of Scripture is certain by itself, without glosses, I see not *why* the Scripture was given at all, if the Holy Spirit was unwilling to define with certainty what he would have us to believe. Why do the apostles invite us at all to the study of the Scripture, if its meaning is uncertain? Wherefore do the fathers desire us to believe them no farther than they fortify their statements by the testimonies of Scripture? Why, too, did the ancient councils decree nothing without Scripture, and in this way we distinguish between true and false councils, that the former agree with plain Scripture, the latter are contrary to Scripture? . . . Since the Word of God must be the rock on which the soul reposes, what, I pray, shall the soul apprehend from it, if it be not certain what is the mind of 'the Spirit of God?'"

*Obs. 3.* The Bible, then, is our only infallible rule of faith and practice, as many of the Confessions of Faith distinctly declare. This is also recognized in Catechisms, or elementary books of instruction, all of which profess to be based *directly* on the Word. Every man feels that a doctrinal position is only strongly fortified by Scripture testimony; that the injunc-

tion, "If any man speak, let him speak as the oracles of God," 1 Pet. 4 : 11, is to be observed in teaching divine things ; that it is proper and necessary to appeal "to the law and the testimony ; if they speak not according to this word, it is because there is no light in them" (Isa. 8 : 20). This feeling is aroused by the conviction that we (Eph. 2 : 20) "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."\* Upon these, what they have declared and done, must our doctrines be erected, and to them appeal must be made in their support. It is desirable to know how others understood the doctrines of the Bible, how they derived them, what proof sustains them, etc., and it is proper to acknowledge our indebtedness to all such for information and knowledge imparted, but when these human compositions are to become the leading medium through which to view and interpret Scripture, and that Holy Writ must only be accepted as understood and explained by fallible man, without any appeal therefrom on the ground that they are given in the consciousness of the church as a legitimate spiritual outgrowth through pious and enlightened believers, we must decline such a darkening of authority, such a substitution for the Popish system.

It is amazing how the contrary is asserted in various quarters, overlooking how the best of men, with the purest of intentions, may, under the influence of prior education, ecclesiastical bias, an adopted principle of interpretation, etc., misinterpret Scripture. It is gratifying, therefore, to see that men of the greatest ability and eminence, without desiring to destroy the landmarks of the past or to dishonor the noble legacies left by the church, insist upon it as honorable to the expressions and expositions of faith that they should not be subscribed to without a declaration attached to them of the superior authority of the Word itself. Thus e.g. Dr. Schmucker (*Luth. Symbols*, p. 59) quotes Kœllner as saying that the body of able theologians, "champions of the doctrines of the church," have "departed from the rigid doctrinal system of the symbols," instancing "such as Doederlein, Morus, Michaelis, Reinhard, Knapp, Storr, Schott, Schwartz, Augusti, Marheinecke, Hahn, Olshausen, Tholuck, and Hengstenberg." Kœllner then adds : "In like manner has the public pledge to the symbols been greatly relaxed, and is nowhere unconditional ; but infidelity to the principles of Protestantism, and guarding it, the obligation is always expressed with the explicit reservation of the supreme authority of the Scriptures, as is evident from an inspection of the pledges prescribed in the different Protestant countries." A mass of evidence and a host of names might be appended, as seen, e.g. in Schmucker's "*The Lutheran Church in America*" (especially noticing Dr. Endress' testimony and quotations from Melancthon and Luther, p. 205, etc.), Stuckenberg's *His. Augsb. Confession*, Muller's *Pref. to Symbol Books*, Walch's *Introd. to Symb. Books*, Budeus in *Isagoge*, recent utterances of Lœhe, the *Theol. Faculty of Dorpat*, *Guericke, Dietrich*, etc. Compare also Dorner's *His. of Prot.*, 1, 12 ; Leibnitz's *Theodicy Pref.* ; Neander's *Church His.*, 1, 420 ; Newman's *Arians*, 1, 2, and ch. 2, 1 ; Waterland's *Works*, 3, 254 ; Burnet's *His. Ref.*, vol. 2, p. 268, as well as the writings of Fuller, Sherlock, Hodge, Kurtz, Auberlen, etc.

Mackay (*Prog. of Intellect.*, 1, 17) says : "Forms (i.e. creeds, etc.) are in their nature transitory ; for being destitute of flexibility and power of self-accommodation to altered

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\* We give Barnes' (Com. loci) comment : We learn "that the traditions of men have no authority in the church, and constitute no part of the foundation ; that nothing is to be regarded as a fundamental part of the Christian system, or as binding on the conscience, which cannot be found in the 'prophets and apostles ;' that is, as it means here, in the Holy Scriptures. No decrees of councils ; no ordinances of synods ; no 'standard' of doctrines ; no creed or confession, is to be urged as authority in forming the opinions of men. They may be valuable for some purposes, but not for this ; they may be referred to as interesting parts of history, but not to form the faith of Christians ; they may be used in the church to express its belief, not to form it. What is based on the authority of apostles and prophets is true, and always true, and only true ; what may be found elsewhere may be valuable and true, or not, but, at any rate, is not to be used to control the faith of men."

circumstances, they become in time unconformable to realities, and stand only as idle landmarks of the past, or like deserted channels requiring to be filled up." This is altogether too disparaging, for, truth being eternal, true doctrine being ever the same, those creeds and confessions that most purely embrace it, as e.g. Apostles' Creed, are far from being transitory. This will only apply to lengthy Confessions, embracing numerous details, etc. Dr. Williams (*Rational Godliness*, p. 69), although liberal in thinking, expresses himself more reasonably and justly when he says: "No greater subject can in our own day employ any man's noblest energies, than preservation or renewal of the truth of God, not fettered overmuch by the human accidents of our ancestors in the faith, yet with reverential tenderness even for these." The truth is, that an extreme position is to be avoided on this point. The history of the church indicates that Confessions have subserved high purposes; it is *the abuse and perversion* of them that has done mischief. To oppose creeds and denounce them as "schismatical" is plainly contradicted by fact. Those who so persistently decry formulas of faith on this ground, are as much divided and in as great disagreement as the bodies who receive and adhere to Confessions. Thus e.g. Unitarians embrace Arians, Humanitarians, Rationalists, Liberalists, etc.; or the Universalists, Quakers, Christians, Campbellites, Christadelphians, and others, who mutually reject each other, are divided among themselves in view, and only agree in the denunciation of creeds. Yet all these, without exception, have a written, dogmatical form of faith— not called a creed, but still virtually such—penned by some prominent leader or leaders, which is followed, slavishly, by the mass. It is proper for the church in certain stages, for the sake of uniformity, of restraining error, of bringing forth truth, etc., to define its position in brief formulas, couched as much as possible in Scripture language, but to leave all such open to improvement or change if truth demands it. There is something anti-scriptural in the position of Romanism, Symbolic Lutheranism, Anglican High Churchism, Ultra Calvinism, Reformed Confessionalism—in brief, in all attempts to bring in the work of man as an *authoritative* interpreter of Scripture. However well intentioned the design, it is a virtual lowering of Scripture to a human level, and an abridgment of true Christian liberty. Thus e.g. the spirit of inquiry would be completely fettered if the direction of Dr. Goulbourn (*The Holy Cath. Church*, 1874) were followed: "The Prayer-Book is for us the authorized guide into the teaching of the Bible," assuring us that "there would be an end of controversy, and a good prospect of quiet growth in grace if we could acquiesce in the Bible *as interpreted* by the Prayer-Book." Alas! a multitude of Symbolical books desire and claim this position, and their respective adherents invite us with similar hopes. Bigotry and unchristian zeal are found in both extremes—viz., in an overdue reverence for, and exaltation of, Confessions, and in the total rejection of creeds as if unworthy, in so far as based on Scripture, of our acceptance. Van Oosterzee (*Ch. Dog.* vol. 1, p. 223) justly says: "One may esteem it a personal happiness if one can with an honest theological conscience stand on the ground of the Confession; but the honor of sound Orthodoxy, as measured by the standard of the Church is—regarded from a Christian standpoint—by no means the highest. It may well be that one feels himself, on the ground of Scripture itself, and by virtue of the Protestant principle, *bound in conscience* to differ on a certain point from the doctrine of the Church. Heterodoxy, in such a case, is not to be regarded at once as heresy. The rectification of the traditional creed, which is in this way tested by the Word, may even lead to its further development, provided that it is tested *only* by means of Holy Scripture. Precisely he truly holds to his Confession of Faith, in the Evang. Protestant sense of the term, who recognizes in the Confession *not the absolutely perfect form* of his religious conviction, but that which may be constituted an ever more perfect form of it; and who seeks to attain to this higher perfection by an ever closer attachment, and an ever deeper *subjection of himself, to God's Word* in Holy Scripture. There yet lie treasures in the gold mine, which await only the well-directed spade of the digger," etc. Thus also Martensen (*Ch. Dog.* s. 242) remarks in the same strain, after stating that tradition is an important ally in the interpretation of Scripture: "But though she (church) thus makes use of the guidance of tradition in order to the understanding of Scripture, this by no means violates her principle, that tradition must in turn be tested, purified, and more perfectly developed by Holy Scripture. It is true even of the Apostles' Creed, that being a work in its present form clearly apostolic, it cannot possess the same critical authority as Holy Scripture," etc.

*Obs. 4.* Having thus determined to occupy the only position consistent with that of a biblical student, viz.: that while duly reverencing the symbolical books and theological efforts of the past, yet they should not be-

come the infallible directories of the conscience and the restrainers of a true Christian freedom to search into and receive what God has revealed, even if opposed to them ; it is time to notice what bearing this has upon the subject of the kingdom. The doctrine of the kingdom, although prominently in the Bible, is not specially treated in the earlier Confessions, as e.g. the Apostles', Niceno-Constantinopolitan, and Athanasian. General expressions, without entering into details, are employed, which *both* Millenarians and Anti-Millenarians could subscribe. The doctrine as upheld by us is contained in very few Confessions, is ignored by others, and is misapprehended and opposed in others. The result is, that many persons are prejudiced or biassed by a confessional standard, and are thus poorly prepared for a dispassionate investigation. Preparatively it may be said, that when a doctrine like ours has been almost universally held by the Christian Church for several centuries, and that church points out that it is contained in the grammatical sense of the Word ; that it is a doctrine plainly revealed, often repeated, incorporated with covenant and promise, and the subject of enlarged remark and prediction, it should certainly commend itself *as eminently* worthy of calm consideration and careful comparison with Scripture testimony. It is strange that but few Confessions make the kingdom a distinctive article of faith, and from this, no doubt, results in a measure the great variety and latitude of meanings given to it. The reasons why our doctrine has not received a confessional prominency, will be presented under following propositions.

While all our Introductory Treatises to the Bible caution us to avoid approaching the Scriptures, in order to ascertain its sense, under the bias of a previously constructed system of doctrine, yet it is a rule *almost constantly* violated, as is too painfully evident in commentaries, expositions, and theological treatises. So much is this the case, that very few indeed escape entirely from its influence, manifested in anticipating the meaning, inferring it, etc., in accord with a belief conscientiously and sincerely entertained. Man, with the purest of motives, is still addicted to infirmity, and his weakness is presented in more than one confessional utterance. Taylor (*Ep. Ded. Liberty of Prophesying*) has observed : "Such is the iniquity" (we would soften this by substituting misguided zeal) "of men, that they suck in opinions as wild apes do the wind, without distinguishing the wholesome from the corrupted air, and then live upon it at a venture ; and when all their confidence is built upon zeal and mistake, yet therefore because they are zealous and mistaken, they are impatient of contradiction." Confessional exclusiveness is the most intolerant, and at the same time the most destructive to true progress. It virtually closes the Bible to advancement in knowledge, being the self-constituted measurer of it. We, therefore, appropriate Martensen's (*Ch. Dog.*, p. 44) language : "We maintain, further, that no reformation can ever be effected in spirit and in truth, unless the principle is accepted, that nothing shall pass for truth which cannot stand the final test of the Word of God and the mind of man, freely investigating, in the liberty wherewith Christ makes us free." The inroads of infidelity and the respondent defence, the destructive criticism of both Scripture and Ecclesiastical matters and the corresponding vindication, have made it requisite that the largest liberty, compatible with the supremacy of Holy Writ, should be allowed in investigation, in order that truth, and truth alone, may be upheld and consistently defended.

Briefly, it may be proper to consider the main reasons assigned for exalting Confessions or traditions to an equality with Scripture. Those under the plea of the continued inspiration, the special enlightenment of the Spirit, the constant impartation of Revelations, have been previously noticed. Those of the Romish Church are (1) that the church is older than the Scriptures, and that they proceed from her. The Divine Record, however, teaches us that the Church itself sprang from God's Word, and that she is only the custodian of that Word, bound to disseminate it without additions, etc. (2) That it is only through tradition that we receive the Scriptures themselves. But this is no reason why tradition as a medium should be exalted to an equality with Scripture, for the former does not make the latter, and the latter only recognizes and forwards that which is bestowed. (3) Rejecting tradition, the door is opened to endless and conflicting in-

terpretations. To this it can be said that tradition, as attested by the facts of history, only increases the evil. The abuse of liberty, the violation of Scripture, the principle of interpretation adopted, etc., are not so controlled by tradition but, as seen in the Romish Church itself, the most divergent opinions obtain. (4) The most plausible objection is, that Scripture itself is reproduced by the authority, and under the Christian consciousness of, the Church. To this it is sufficient to reply: that in so far as there is an actual reproduction of Scripture the church's utterances ought to be received, but a comparison must first be instituted with Holy Writ in order to decide that it is really and truly such. In the controversy between the Papists and the Reformers, the grand characteristic was noticed that the former appealed to the Church and the latter to the Scriptures. Illustrative of this are the anecdotes given by Michelet and D'Aubigne (*Life of Luther Ap.*, p. 395 and 421, Hazlett's ed., and *His. of Ref.*, vol. 4, p. 198): "At the Diet of Augsburg, Duke William of Bavaria, who was strongly opposed to the Evang. doctrine, asked Dr. Eck, 'Cannot we overthrow these opinions by the Holy Scriptures?' 'No,' said Eck, 'only by the Fathers.' Whereupon the Bishop of Mayence observed, 'Truly, our divines are making a pretty defence for us. The Lutherans show us their opinions in the Scripture, chapter and verse; we are fain to go elsewhere.'" The advice of the Pope's court fool to the Cardinals—who were consulting how the Protestants could be suppressed notwithstanding their appeal to Scripture, especially to the writings of Paul—that the Pope, by virtue of his authority, should take Paul out of the number of the apostles, etc., so that his dicta "shall be no more held for apostolical." It is well, in this day, to recall and impress the true Protestant principle of authority, for the time is coming when, amidst the bitter and overwhelming persecution of the church, *sole reliance* upon the Word will be sorely needed.

It is a sad fact, that cannot be denied, that millions of professed Christians are bound in the cast-iron fetters of creeds; not merely the Greek Church (see e.g. Dr. Thompson's statements in *the Chris. Union* of Jan. 17, 1877, of Russian "intolerance and persecution, against which religious deputations protested in vain"), or the Romish Church (see e.g. recent Encyclicals, etc.), but a large portion of Protestant bodies. The old proverb of some Jews, "the Bible is water; the Mishna is wine," is not dead; for we have plenty of men with the same spirit, who practically, when a Biblical question comes up for decision, evidence that "The Bible is water, the Mishna is wine"—seeing that the question is decided by human writings and not by the Bible. While some entertain proper views, feelings, and practice, yet of others it may be said, that they retain the mind which made Cromwell exclaim despairingly: "Every sect saith, Give me liberty; but give it to him, and to his power he will not yield it to anybody else." Some are so confessional that they will reject a doctrine if not found in their creed, and virtually the instructions of the Bible are changed, so that they seem to read "Search the Confessions" (not the Scriptures)—"Earnestly desiring the sincere milk of the Confession (not Word) that ye may grow thereby," etc. It is true in theory as the Ch. Intelligencer (Aug. 4, 1877, in reply to an attack upon Creeds in Scribner's *Monthly*, Aug. 1877) declares, that "all Protestant bodies proclaim and hold their creeds as entirely subordinate to the Word of God," but practically many do more than this—viz., constituting the creed the standard or rule of faith. This has been noticed by numerous writers in the Church; this called forth the noble protest of Macleod against the same in his speech made to the Assembly of 1872 (comp. remarks of representatives on Confession in the Presbyterian Alliance in Edinburgh, 1877). Outside of the church many also notice it, as e.g. Spencer in his *Study of Sociology on the Theological Bias*, Froude in his *Plea for the Free Discussion of Theological Difficulties* (where the sentence occurs: "It may be that the true teaching of our Lord was overlaid with doctrines; and theology, when insisting on the reception of its huge catena of formulas, may be binding a yoke upon our necks, which neither we nor our fathers were able to bear"), and others. The student in this direction will be pleased to notice the ultra position assumed by a Dr. Stahl, and the deserved strictures received in *The North Brit. Review*, Feb. 1856, in Art. "Bunsen's Signs of the Times." A proper medium is thus enforced by Dr. Sprecher (*Groundwork of Theol.*, ch. 2, "Proper Estimate of Creeds"): "Creeds should not, therefore, be neglected or despised, on the one hand, nor should they, on the other, be allowed to have undue weight, or be unconditionally enforced. Only the substance of the faith, the great system of doctrine, and not the individual clauses and details of the creed, should be made unconditionally binding. When they are enforced beyond this, they drive out many of the best men, and hinder many of the most conscientious from coming in, and thus fill the Church, at last, with bigots on the one hand, who will repress all spiritual life and freedom, and on the other hand, with careless men who are as really indifferent to truth as they are to godliness—men who can subscribe to any creed, caring only for the form of religion,

while they deny its power." Hence, from our position, we have admired the farewell *Address* of Pastor Robison to the Pilgrims at Delft Haven, advising them to receive any and every truth that the Bible holds as it may be preached to them by his successors, complaining that others will only receive what the Reformers have taught and nothing more, and thus expresses his faith: "For I am verily persuaded the Lord has more truth yet to break forth out of the Holy Word;" and concludes with "an article of Church covenant," as follows: "That you shall be ready to receive whatever truth shall be made known to you from the written Word."

*Obs. 5.* In this age of destructive criticism, it is proper to additionally define our position. The exceeding multitude of interpretations, with their variegated hues, has led persons to fix some limit, thus attempting to perform what God has not prescribed outside of the Scriptures, for God holds us only responsible for *the plain, naked, grammatical sense of the Word*, and not for recondite, hidden senses that the ingenuity or imagination of man may concoct. One party will take refuge in the infallibility of the Pope, another in the decisions of Councils, and a third in the agreement of these two. One class cleaves to the oft-repeated maxim of Vicentius, and will allow no interpretation saving that given by the Church in "a unanimous consent of the Fathers," which consent (retained in Romish profession of faith, see e.g. "The Path to Paradise," authorized by Archb. Hughes, New York, 1856, p. 34), on inspection, is found to be a foregone conclusion. Another declares that the only security is found in private judgment, by which they mean the casting aside as a hindrance the interpretation of the past, and a studying of the Word for ourselves utterly independent of outside help. The fruits of this last attitude have been manifested in those who have professed it, either by a many-sided or a one-sided interpretation, just as it happened to be suggested by the temperament, education, bias, intentions, etc., of the interpreter. Experience seems to teach us that safety lies in our avoiding all these extremes. While the Bible is the chief object of study, and its truths authoritative; while private judgment is inalienable and should be exercised; while it is reasonable to anticipate that others beside ourselves should see and believe in the truth, it is folly, on the one hand, to look, owing to human imperfection, for a general consent to the truth (especially after the intimations of the Word itself that it will not exist), and, on the other hand, to give ourselves such license and *self-importance* as not to avail ourselves of the labors, faith, experience, etc., of our fellow-believers. This we can do, without yielding the supremacy of the Word, or sacrificing our freedom in Christ. In our argument for the kingdom, tradition shall also be brought to view, enforcing the same.

We may be accused of laying too great stress on the Apostolic Fathers and Primitive Church in our argument. Tradition is indeed of secondary importance, but still it is valuable as confirmatory evidence. For if a doctrine—important and directly appertaining to the Plan of Redemption—is produced which has never been entertained in any other age of the church, it would be, to say the very least, a very suspicious one. The Fathers are not to be received as "arbiters of our faith," but yet the testimony of the earliest, before so many errors arose, is valuable simply because of their having been in immediate contact with the apostles, elders, and their disciples, and thus would be likely to know something, even if imperfectly expressed, of the doctrines received and the belief entertained. A recent writer (Killen, *The Old Cuth. Church*, p. 98) says: "It has often been asserted that those Fathers who lived nearest the times of the apostles must, therefore, be the best expositors of Scripture. It might with equal propriety be affirmed, that the most ancient philosophers are the most enlightened interpreters of the works of creation." While the latter clause utterly fails as an argument—being irrelevant for the

simple reason that those philosophers did not immediately follow an inspired and harmonious teaching of philosophy, and hence the cases are not analogous—it would be unwise and imprudent to assert the former, as presented by Dr. Killen, viz. : that they are “the best expositors.” They too are to be measured by Scripture; they were fallible, and human weakness exhibits itself in their writings; but notwithstanding this we hold that following so closely after perfectly reliable teachers, to whom they constantly appeal, it is reasonable to expect that the truth concerning so significant and prominent doctrine as that of the kingdom would also appear. Admitting fully their infirmities, and liability to error, that their words are to be carefully weighed in the Scripture balance, it is right to suppose, in virtue of their nearness to the Christ and apostles, that so important a subject as that of the Messianic Kingdom should enter largely into their doctrinal expositions. It could not be otherwise. The tradition, therefore, which really possesses most weight in deciding questions pertaining to the Kingdom, is that of the first and second centuries. The reason is apparent: if Holy Writ is the real authority in matters of doctrine, then it follows, in view of the standing of the apostles, that it is important for us to direct our attention to the first churches who were favored with their instruction, conversed with them, enjoyed their supervision, to ascertain how they understood the apostles, how they explained the Kingdom, and what views they entertained—and if there is a *correspondence* between the Bible and themselves, we justly claim that their utterances thus far are worthy of credence. This matter is not to be discarded because it happens, as we shall show hereafter, that the Primitive teaching corresponded with and is confirmatory of our doctrinal position. The reader must, if acquainted with early history, know that at the introduction of Christianity the great, leading subject with the Jews was that of the Messianic Kingdom. This could not be ignored or set aside. Hence, before we proceed to their examination it is just to anticipate, from their proximity to inspired men, that they heard and embraced the doctrine of the Kingdom as given by the witnesses appointed by Jesus. The desire to have our views confirmed by the faith of the Primitive Church is so common with theologians that every one seems solicitous to confirm, if possible, his doctrine by theirs, thus indicating *the desirableness* of such subsidiary proof. After the third century tradition, owing to the varied and contradictory opinions introduced, is not so reliable or significant. Knapp (*Theol.*, Introd. s. 7) remarks: “Augustine established the maxim, that tradition could not be relied upon in the ever-increasing distance from the age of the apostles, except when it was universal and perfectly consistent with itself. And long before him, Irenæus (Ag. Her. 4. 36) had remarked, that no tradition should be received as apostolical unless founded in the Holy Scriptures and conformable to them.” With the evidences of the fallibility of the Fathers, something to be expected, we are not concerned, but notwithstanding their sudden emergence from heathenism, former habits of thought, etc., it is the most reasonable to look for some truth mingled with it, and that which is the most worthy of our acceptance is that truth in which there was a general union of belief, and which strictly conforms to Bible teaching. It is but a low device to decry any Father, unless palpably in error, as weak-minded, etc., because he happens to disagree from us; and it is equally absurd to elevate any one as so superior in attainments that his statements are to be received without the direct endorsement of Scripture. We use the Fathers, as e.g. Ecolampadius (D’Anbigne’s *His. Refor.*, vol. 4, p. 98): “If we quote the Fathers, it is only to free our doctrine from the reproach of novelty, and not to support our cause by their authority.” (Comp. an Art. on *Patristic Theology and its Apologists* in the North Brit. Review, May, 1856.)

It is well to notice a mistake into which some excellent writers have fallen. Overlooking the fact that the opinions of even great and good men are only doctrinally valuable in so far as they are based on Scripture, they pick out the weaknesses and failings and errors of eminent Christians and parade them as if *the Scriptures* were responsible for such views. Thus, e.g., even Leckey in his *His. of Rationalism* refers to Luther, Melancthon, Calvin, Baxter, etc., and thus indirectly attempts to weaken Christianity by contrasts. The weakness of believers is only too apparent, and is frankly acknowledged by *themselves*; their strength, Scripturally derived, is, however, not to be overlooked. Again, a large and respectable class, not only in the Romish Church, but in the Puseyite, Ritualistic movement, and in others, have much to affirm of the reproduction of Scripture in the church, and that we are bound to receive, as “the life blood,” the faith of the church. But not one of these advocates of tradition that we have read, is prepared to receive *the general tradition of the early church* respecting the Kingdom. Tradition is all well enough so long as it does not run counter to their own views; and as the latter agree with a *later period* in the history of the church, they are utterly unwilling to ascend the stream of tradition and receive it as it comes from the Primitive church. How they

reconcile this with their own avowed reverence for tradition, it is impossible to see. Even that early portion received, is itself often interpreted differently from the understanding of it by the early church. Thus, e.g., take the Apostles' Creed as given to us by Irenæus, held by Justin Martyr, Tertullian, and others, and the coming of Jesus to judge and the resurrection were explained (as will hereafter be shown) very differently from the opinions now fastened by many to the creed. If tradition is receivable at all, if it possesses any weight in argument, the stream should be ascended to its fountain head. Again, some writers defend the doctrines of Christianity too much from an outside position, that is, in a philosophical manner. Cheerfully admitting that philosophically many things can be alleged in favor of Christianity, and that its truths can be enforced, yet distinctive Christian doctrine must always find its *chief and true support* in the Word which is the foundation of Christianity. Philosophy being the love of wisdom, and manifesting itself in the search after wisdom, cannot be discarded (hence in using the term in this work the historical sense implying the various systems that have successively arisen, is alone meant) without positive injury, yet it should ever be borne in mind that philosophy is not itself wisdom or its judge, but only its useful servant, its attractive handmaiden. The highest philosophy takes this position, and therefore it is that our greatest philosophers have been most humble men, feeling and acknowledging that wisdom has been imperfectly apprehended by them. In Scripture doctrine we need something *more conclusive* than the mere deductions, however valuable or suggestive, of reason. We require facts announced by Revelation, related to man, and interwoven, recognizable, with past and present history. Taking up the works, theological, of many eminent writers in this country and Europe, it will be found that, although representing different tendencies, there is an endeavor to place the Christian system of faith upon a philosophical basis. The result of this treatment is a great diversity, arising from the philosophical system adopted. A grave mistake is made just so soon as *the Bible method* of presenting doctrine is lost sight of; for, instead of philosophy being the introductory to, and the interpreter of, the Scriptures, there should be, first of all, a historical statement of doctrine as presented in the Word, and then, after God has spoken, philosophy, if so minded, may explain and confirm. A clear perception of the Divine Purpose, historically presented, must precede all our own efforts.

*Obs. 6.* One of the fruits of the Reformation is the recovery and firm re-establishment of the principle that all have the privilege of judging for themselves in matters of religion. Roscoe (*Life of Leo X.*, p. 235, vol. 2) declares: "The most important point which he (Luther) incessantly labored to establish was the right of private judgment in matters of faith. To the defence of this proposition he was at all times ready to devote his learning, his talents, his repose, his character, and his life; and the great and imperishable merit of this Reformer consists in his having demonstrated it by such arguments as neither the efforts of his adversaries, nor his own subsequent conduct, have been able either to refute or invalidate." Count Bossi (whom Roscoe answers), and others, have endeavored to deny this privilege as opposed to their views of tradition, church authority, etc., but only in reliance upon the declarations of hierarchical teaching outside of the Bible. The Scriptures, while enjoining obedience to the church teaching, does this only in so far as such instruction is in correspondence with itself. God's Word is supreme. A comparison of passages clearly indicates this, as e.g. obedience to the Scriptures is the test of fellowship, 2 Thess. 3 : 14; 2 John 10, etc.; ministers are only to proclaim the truth as given to them, Matt. 18 : 19, 2 Cor. 5 : 19, 20, 1 Tim. 1 : 3, 4, and 6 : 3, 4, etc.; believers themselves are strengthened, etc., by the Word in faith, John 20 : 31; in growth, 2 Tim. 3 : 16, 17, etc.; believers are to exercise and obtain wisdom, etc., Phil. 1 : 9-11, Col. 1 : 9-11, etc.; wicked ministers, etc., shall exist and teach, Matt. 7 : 22, 23, 2 Tim. 3 : 5, etc.; men shall proclaim as binding the commandments of men, Matt. 15 : 9, Acts 20 : 32, Gal. 2 : 4, 5, Col. 2 : 8, etc.; men shall reject the words of Christ and sub-



stitute their own, 1 Tim. 4 : 1-3 and 6 : 3, 2 Pet. 2 : 1, 2, etc. ; hence, the appeal is made to us individually to test or try the doctrine proclaimed, 1 John 4 : 1 ; 1 Thess. 5 : 21, etc., and that we can know the truth by receiving the things of God, 1 Cor. 2 : 12, 13, being urged to it by the fact that some professors, forsaking the Word, have not the knowledge of God, 1 Cor. 15 : 34, and that we shall finally be judged by the Word, John 8 : 48. The entire framework of the Scriptures is erected on the idea of personal responsibility enhanced by the ability to discern the truth for ourselves.

A vast array of Scripture might be presented bearing on this point, but it is needless, since the whole question really depends upon that of the supremacy of Scripture or the supremacy of the church. Let this be decided in favor of Holy Writ, and the right of private judgment follows. It is for this reason that Confessions of Faith ought to be simple, and couched as much as possible in Scripture language. It is a matter of congratulation that this principle is a leading one among Protestants, and is fully recognized and stated in various confessions. But to make these Confessions in turn the interpreters of Scripture, and absolutely binding upon the conscience so as to allow no progress excepting in their direction and under their control, is a palpable violation of the principle itself ; it is inconsistent both with Scripture and the Confessional spirit. Protestantism, which is a Protest to such a fettering of the believer, never could have arisen if the shackles upon freedom of investigation forged by centuries of traditional belief had not been broken.

A caution is requisite : in advocating, like Luther and a host of others, the right of private judgment, we do not mean unrestricted license, for private judgment is itself controlled by the contents of Scripture plainly, grammatically expressed. It gives us the liberty of going ourselves to the Bible, but it does not allow us the freedom of rejecting anything that is clearly taught in it. It is used only to ascertain by reading, searching, comparison, etc., what is revealed, and when this is known it acquiesces in the same. It has not the liberty, being merely a servant of God's and held accountable to Him, of inferring and deducing from the Word what it pleases ; it must itself be led by a *consistent interpretation* of Scripture, based on sound rules. Such a caution is the more necessary, since the principle is seized by many and grossly perverted from its true meaning and intent. It is made the medium through which a flood of destructive criticism and misleading doctrine is conveyed to cover the plain truth. Some even abuse it to mean "that a man has a right to be in the wrong," just as if man's accountability to the great Lawgiver was abrogated, and as if the Scriptures could not be properly apprehended. Many, arraying themselves in its silken folds, place themselves on the Judge's bench and undertake to decide what the Supreme Being ought, and what He ought not, to have revealed. The principle is pushed from its legitimate position to a half-way accommodation, and to an unbelieving extreme. Whilst the right is a necessary, inalienable one, making us *personally responsible* for the reception or rejection of the truth, we must render an account for its proper use or abuse. The same is true of those who deny it to others, so that Luther once remarked : "The Papists must bear with us, and we with them. If they will not follow us, we have no right to force them. Wherever they can, they will hang, burn, behead, and strangle us. I shall be persecuted as long as I live, and most likely be killed. But it must come to this at last : *every man* must be allowed to believe according to his conscience, and answer for his belief to his Maker." The spirit of Tetzels, Wimpina, or Priarius (D'Aubigne's *His. Ref.*, vol. 1, pp. 269, 279), that would take such a judgment away and give it to a Pope only, or that of those who make it synonymous with liberty to judge of the propriety of God's commands, etc. (and not whether they are to be found in Holy Scripture in order to be received), are alike opposed to the simple attitude represented by the child Samuel : "Speak, Lord, for thy servant heareth." The Evang. Alliance adopted as one of its important and fundamental principles : "The right and duty of private judgment in the interpretation of the Holy Scriptures." Indeed, so widespread and essential is this that even such an exclusive Church as the Greek (so Pinkerton's *Russia*, p. 41, taken from Philaret's statement—the Metropolitan of Moscow) affirms the Bible as sufficient for a rule of faith, and the right of private judgment, in interpreting the same.

*Obs. 7.* It is also a perversion to make (as in *Essays and Reviews*) conscience the supreme Judge to decide upon the meaning, merits, authority,

etc., of Scripture, and that the latter must bend to the decisions of the former. The person who exercises private judgment ought to come to Revelation, realizing (as conscience itself teaches) that his moral obligations *are not dependent* upon his conscience, but upon the relation that he sustains to God and man ; and that, after ascertaining by the use of his judgment what the truths of God really are, conscience may aid in showing their adaptation in the response given to them, help in impressing them and in urging obedience to them. Moral law exists independently of the conscience, and is made for conscience to respond to ; the former is unchangeable and binding alike upon all ; the latter may refuse to perform its function in impressing that law, as is evidenced in the power of choice influencing the action of conscience. Hence the right of private judgment does not, as some fancy, release a man from moral obligation, or lessen the authority of the Bible, or place him as a judge over the things of the Spirit, or give him power to substitute his own thoughts and vagaries *in place of what is written*. It increases, instead of diminishing, our responsibility, by placing us under greater obligations to pursue the truth *in the way* God Himself has indicated. Those who are to "try the spirits whether they be of God," who "need not that any man teach you," are those who have "searched the Scriptures," acknowledging its claims and bowing their judgments to its divine superiority. God appeals to every man to come personally to His Revelation, to read, study, and meditate upon it, and this appeal is based on its sacred origin, its adaptedness to the condition of all, the possibility of its superhuman element being appreciated by all, and that its truth can be found by all, and will commend itself to every one.

It is important to notice this, since efforts are made in various directions to exalt conscience above Scripture. Two illustrations, out of a multitude, are here presented. The Spiritualists in Convention (Boston, May, 1864) adopted the following : "Resolved, That individual conscience, under the quickening and illumining influences of angel intelligence, is the only reliable guide of faith and life." It is significant that this resolution followed another commending "the works of Colenso, Renan, and other theological agitators." This specimen only proves the correctness of Scripture, that the conscience of men is not so all-powerful but that it can be made subservient to passion, self-interest, and abuse ; that its corrective and restraining power can be materially lessened by turning away from the truth, refusing to allow its moral influence to be exerted, and desiring the substitution of things not demanding so high a standard of self-denial, morality, and piety. The Bible assures us what experience corroborates, that conscience cannot only be overridden but become so seared that it will no longer respond to the truth as originally designed (1 Tim. 4 : 1, 2 ; Tit. 1 : 5). The conscience, even of a believer, if not properly exercised may prove to be a "weak" one, 1 Cor. 8 : 12, and 10 : 28, 29. Leckey (*His. Rationalism*, p. 181), speaking of "Protestant Rationalism," says : "Its central conception is the elevation of conscience into a position of supreme authority as the religious organ, a verifying faculty discriminating between truth and error." We are not told, however, how this holds good in the conscience of a Hindoo, Mohammedan, Roman Catholic, Protestant, etc., which receives error instead of truth ; or how it happens that a Rationalistic conscience diverges so widely in ideality, materialism, spiritualism, nihilism, etc. ; or how even any unbelieving conscience is not united in the view what constitutes the "supreme authority," etc. If there were some semblance of unity, and an array of facts, to substantiate such an opinion, then it might deserve consideration, but finding the guidance of conscience leading to the utmost diversity in the Rationalistic ranks, it may be dismissed with the single remark : that whilst conscience has, as the Bible teaches, a discriminating power, yet this may be perverted and abused until man possesses "*an evil conscience*." Conscience is appealed to (Rom. 1 and 2) in the Scriptures as something needing aid (Rom. 9 : 1 and 14 : 15), as developed by the truth (John 18 : 37 ; Heb. 9 : 14), and, therefore, is only presented to us as that faculty, or arrangement of our mental and moral constitution, which intuitively responds to revelation when brought

into contact with it, but which can be repressed or overcome by the will, passion, self-interest, etc. In the nature of the case, it only becomes a *witness* of the truth and not its judge, thus corroborating the fact that both Creation and Revelation proceed from the same God. We reproduce two admirable statements : Dr. Schenkel (quoted by Frothingham in *The Soul of Protestantism*) says : " The contents of religion are in God Himself ; and since man is conscious of God only as God reveals Himself, for man the contents of religion are in the written revelation. Most gloriously and completely has God manifested Himself in the person of Christ ; and the Holy Scriptures give the history of that manifestation. The Holy Scripture, as the word or revelation of God, contains the divine substance. Conscience is free ; but true freedom consists in obedience to the truth. Caprice is no freedom. That only is genuinely free which is bound to God. Hence the Protestant position, while appealing to conscience, at the same time insists that *conscience is bound to God's Word*, and can attain outside of that to nothing. It is therefore the special characteristic of Protestantism to be the religion of the Bible." Thus this liberal theologian endorses what Chillingworth (*The Relig. of Protestantism*) said long ago : " The Bible, I say, the Bible only is the religion of Protestants. Whatsoever else they believe beside it and the plain, irrefragable, indubitable consequences of it, well may they hold it as matter of opinion. I, for my part, after a long and, as I readily believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any true test for the sole of my foot but upon this rock only. Propose me anything out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe to it with hand and heart, as knowing that no demonstration can be stronger than this : God hath said so, and therefore it must be true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. I am fully assured that God does not, and that, therefore, men ought not to require any more of any man than this : to believe that the Scriptures are God's Word, to endeavor to find the true sense of it, and to live according to it."

*Obs. 8.* The exaltation of reason to the supreme authority is characteristic of numerous works. Eulogies on the excellence of reason as the sole and final arbiter abound ; and such might be deserving, and reason be elevated above Revelation, provided it had, apart from the Scriptures, given to us that which alone can satisfy the moral and religious sense of man, viz. : a religion equal in merit to that contained in the Bible, or one better adapted to the wants and necessities of humanity. If such persons as Socrates, Plato, Aristotle, Confucius, and a host of others, could have produced a more noble portrayal of the nature and attributes of God, a more perfect character than Christ, and a more glorious salvation than that presented in the Word, *then* there might be some force and propriety in urging the claims of reason to its arrogated position. Until this is done, it is the wisest course to receive *the manifest superiority* of the Bible over all mere human productions ; a superiority attested not only by a multiplicity of fact and experience (Comp. Prop. 182), but by comparative ignorant and unlettered men giving us a complete Plan of Redemption, which, while constantly dealing with the loftiest subjects that can be entertained by mind, preserves an unbroken unity amid detail. In the study of Scripture and in its reception it is well to keep in mind what Oosterzee (*Ch. Dog.*, vol. p. 159), after Pascal, says : " Two extremes must be avoided ; the exclusion of reason, and the admission of nothing but reason."

Some additional remarks are proper, seeing that so much is said respecting the superiority of Reason. The Bible constantly appeals to man's reason ; Revelation is made to Reason, and is designed to be apprehended by it. Not a step can be taken without its aid, and therefore it is folly to ignore its importance and value. But whilst acknowledging the same, it is foolishness to elevate it into an infallible guide and director, yea into a Judge of Scripture itself. (1) Reason is imperfect, needing culture, training, dis-

cipline, constant exercise, etc.; it is subject to growth, retrogression, variations, etc.; it is limited in its ability to fathom things, much being utterly unknown to it. Hence the impropriety of making it a supreme tribunal. Let any one take a glance at the different and successive forms of Philosophy that Reason has constructed, and these features of imperfection, variation, inability, are painfully exhibited. The boasted rule of Reason is manifested in a bewildering diversity, scarcely two of them agreeing in the fundamentals. The ruins of the past, and the numerous claimants for the present afford us the best answer to such a claim. (2) The Bible represents Reason as swayed and controlled by wicked impulses, as yielding to the influence of passion, self-interest, and evil, and as needing correction and wholesome restraint. Experience, sad and boundless, corroborates this statement. Men of the highest intellect, whose works are the admiration of the world, have been the slaves of degrading vice, and have prostituted their minds to represent it in attractive forms. Reason subject to the degrading authority of passion; which even has undertaken in an alluring manner to prove that there is no distinction between vice and virtue, which has overridden conscience and the nobler feelings of man in its efforts to secure the ascendancy of unbelief—is no infallible standard. (3) The Bible again represents Reason as needing Revelation. Holy Writ is based upon this necessity. Many facts indicate this truth. Thus, e.g., outside of the Scriptures what light has Reason thrown into the dark grave, the nature and attributes of God, the deliverance of man and creation from an all-pervading and constantly experienced evil, etc. How these problems are met—problems pertaining to God, man, and the world—let the discordant and antagonistic theories, from materialism through Pantheism, Idealism, etc., down to the baldest Nihilism, testify. When the greatest philosophers are contradictory and cannot agree, when one system after another follows, surely there is need of help. When the most gifted minds are utterly unable to fathom the things of Nature, how a grain of sand is held together, why crystallizing is invariable, how instinct is perpetuated, how mind and body mutually affect each other, with a multitude of questions unanswered, or if answered only under some glittering generality, surely in the higher region of morals and religion, it is most reasonable to anticipate, just as we find it, *less ability* to explain, *less power* to penetrate the deep things relating to God and man. (4) The Bible represents Reason as often unreliable, even in believers, unless controlled by the higher Reason pervading Revelation. That is, when left to itself, it may lead us to error and folly. Unbelievers themselves point out this peculiarity, so unhappily displayed in too many instances in the church, forgetting that the Bible expressly warns us that such exhibitions of weakness in reason are to be expected. But, if this is so with believers, how does it stand with unbelievers? Let the multitude of philosophers reply; let the multiplicity of systems of error testify. The truthfulness of God's Word is abundantly confirmed *both* in the church and outside of it. (5) The Bible cautions us against the pride of Reason, its self-exaltation, and urges us to humility. How this has been exemplified, *both* in the church and out of it, forms one of the most humiliating features of imperfect humanity. Overbearance, intolerance, abuse of opponents, lack of charity, and even persecution, have been some of its fruits. It has never lacked in bold presumption. (6) The Bible assures us that if Revelation is received as God has designed, Reason itself will most fully acquiesce in its superiority. The declaration of the Saviour, "*If any man will do His will, he shall know of the doctrine,*" has been tested by such a host of gifted minds, that it is unnecessary to press the matter. In the case of apostates, etc., 1 John 2:4, is verified, whilst all others have not even entertained the essential preliminaries to a proper apprehension of Scripture. (7) Reason, with its loftiest efforts, can only give us the Possible, the Probable; and this is unsatisfactory to man because it presents no Plan of Deliverance adapted to the common and universal wants of humanity, it develops no practical relief; Revelation bestows the Real, and this is manifested both in its *perfect adaptability* to man's necessities and in the *blessed earnestness* of experience. The former only finds its corroboration—if truth—in the latter. (8) God warns us that as we shall approach the ending of this dispensation, Reason shall so pervert a due veneration and knowledge of God, shall so array itself against the Revealed Will, that it shall succeed in mustering the nations and kings of the earth against the Truth. Hence the efforts to exalt reason, the advance that such a theory has made in practically alienating a multitude from the Scriptures, is *only* in the line of preciously given prediction. It is something to be expected, and therefore its extensive existence should give us the stronger faith in Scripture, which so accurately foretells it. (9) Reason ought not to complain if there are things beyond its comprehension, things impossible for it to explain, in the Word, for this is precisely what ought to be anticipated in a Supernatural Revelation. Besides this, it does not reject Nature because of its inability to apprehend it fully. Its proper attitude, therefore, is that of a learner,

receiving truth from all sources, even if unable to understand "how and wherefore" such and such things exist, take place, etc. (10) The acknowledgments of men of Reason indicate its utter unfitness to be the final and supreme arbiter. Passing by the desponding, hopeless, despairing admissions by those sunken to Nihilism, it is sufficient to select a single example, illustrative of many others. Thus e.g. Hume (quoted by Christlieb, *Mod. Doubt.*, p. 127) pointedly and significantly says: "The ultimate fruit of all philosophy is the observation of human ignorance and weakness.\* On the other hand, men of undoubted mental power, distinguished for the use of reason subservient to religion (as Bacon, etc.), have informed us that the portions of philosophy really valuable are those which recognize and enforce truths already given to us in Revelation. (11) Finally, Reason has never succeeded in improving the lessons inculcated by Scripture. It can suggest no virtue, no duty, no obligations, nothing promotive of individual, social, and national happiness, nothing essential to the welfare of man, that is *not already* presented and enforced by the most powerful of motives in God's Word.

Dr. Crosby (*On Preaching*, before the Pan-Presbyterian Council, 1877) correctly affirms that "men's affections, not their intellects, are the hindrances to God's truth, and accordingly if the contest can be brought into the intellectual field, and so relieve the heart from the pressure of spiritual truth, men are satisfied." The Bible, as he forcibly urges, appeals to the heart, to our moral nature, more than it does to reason, without, however, discarding the latter. It has often been noticed that men in error, both in doctrine and practice, love controversy—something that may engage reason and stifle the demands of the heart. Such are inclined to eulogize "Practical Reason," "Moral Reason," and "The Transcendent Sphere of Reason." An insidious and half-true method—eloquently expressed (as e.g. by Coleridge in "Confessions of an Enquiring Spirit")—is to allow a partial inspiration to the Scriptures and a high degree of ordinary grace to the rest, so that they rather present themselves as the supply of the deepest wants of man than as an authoritative and infallible standard. But how the soul can rest upon a supply, lacking those essentials, we are not informed. Comp. the necessity of reason, etc., as given by Row in the *Bampton Lects.* 1877, "Ch. Evidences," p. 19, etc.; Butler's *Analogy*, P. II, ch. 3, etc.

*Obs. 9.* In this study of Scripture, reason and faith must be joined together in order to make it effective. The two cannot be separated without serious injury; this is God's own arrangement, and, to insure success, it must be followed. They are inseparable, for there can be no faith without reason first perceiving the truth and its adaptability to man, so that faith may then appropriate it. Reason may refuse faith, can exist without it, but faith cannot live without reason. Christlieb, in view of this intimate and mutual relationship, well says that faith is "the highest form of reason," seeing that it establishes and confirms reason by giving us a more certain knowledge of the supernatural in its appropriating effects of the truth upon ourselves. One part of faith sees the truth, the other, the crowning part which constitutes it faith, accepts and applies it, thus giving a *practical*, and not a mere theoretical knowledge of the same. The head and the heart are combined in this work, thus affording a realizing, abiding acquaintance with the truth. Faith *must* have knowledge, for we must first *know* the things that we are to believe, and hence it is also represented as "*seeing*" (John 6 : 40, Heb. 11 : 27). Cremer (*Bremen Lectures*, Lec. 2) remarks: "All faith rests upon knowledge, and when it is not produced by deduction or logical demonstration, it must ground itself upon spiritual perception and contact. Knowledge and faith are distin-

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\* One unbeliever in reply to another, in the *Religio-Philosophical Journal*, March 13, 1875, makes the following remark: "It is futile to talk of reason as an infallible standard of religious truth, until mankind become so perfect in knowledge as never to err in the premises from which they reason. *Until then* the dictates of reason will be simply every man's opinion, as it is now."

guished from each other like cognition and recognition ; so faith is an exercise of obedience, of recognition, and hence of trust, of surrender," etc. Evangelical faith includes more than mere knowledge, viz. : the hearty self-appropriation of such knowledge, leading necessarily, as the truth received demands it, to an obedience of the same. Such faith is sustained by three things : (1) by the sense of truth, *i.e.* by reason, the ability to discern and know it ; (2) by the sense of right, *i.e.* by conscience, the power of testifying to the truth and enjoining responsibility of its acceptance ; (3) and by the practical experience wrought by faith, *i.e.* in the agreement of faith with our mental and moral constitution and the results that it produces.

Faith is indeed "the gift of God," Christ is "the author of faith," the Spirit produces faith, etc., but only in the higher Evangelical, Biblical sense in those who voluntarily receive the truth as given by the Father, Son, and Spirit. No man is forced into faith, as appears from the Scriptures being designed for faith (John 20 : 31), the ministry being a means of faith (Rom. 10 : 14-17), the Gospel itself being called faith (Gal. 1 : 23), the promises given to faith (John 5 : 24), and the want of faith is reproved (Mark 16 : 14), warned against (Heb. 3 : 12), threatened (John 3 : 18, 36), and described as voluntary (John 5 : 44, 46, 47). Enlightened by the truth as given by the Father in His Son and through the Spirit, that faith, which God commends and that rejoices the heart, is possible ; without accepting the aid thus tendered, it cannot be produced. Hence no man, unless he has experienced the power of this faith, is able to judge correctly of its merits and its true relationship to knowledge. To make man passive in the reception of faith, is to ignore the Scriptures to the contrary and also experience ; to make man himself the chief and sole instrumentality in believing, is to overlook the truth given to excite and sustain it ; to make faith the barrier to knowledge, is to forget that faith's foundation is the knowledge of the truth ; and to make faith fatal to progress, is to trample under foot the declarations of Holy Writ and the realization of believers that faith only opens the way to increased knowledge. Indeed, it is a matter of doubt whether in any of the spheres and pursuits of life there can be knowledge without the addition of some faith, and whether any great achievement can be accomplished without suitable faith. Zöckler (*Bremen Lectures*, Sec. 1, p. 16) refers in such a connection to the faith of Columbus, Copernicus, Kepler, Newton, etc., and remarks : "True faith and actual knowledge, so far from being contradictory, always demand and supplement each other. For faith, as the immediate apprehension of the truth by the divinely illuminated reason, is related to knowledge, regarded as the acquired apprehension of the same truth by the reason struggling toward such knowledge, as the necessary condition, the starting point and support of all its operations. All faith is undeveloped knowledge, and all knowledge is faith unfolded and applied to the different realms of reason and experience." All Evangelical writers, however they may differ in details, unite in the common opinion that faith is not to be separated from knowledge, seeing that the Bible, in unison with experience, includes in believing a previous knowledge of certain facts, as e.g. the Coming of Christ, His work of grace in man's behalf, etc. They also unite in the view that the certainty of this knowledge, derived from reason, is made evident by faith in its vital force of acceptance, because through the latter we experience its *actuality* in the effects—as promised—produced upon us personally. Thus, to illustrate : a medicine is presented to us in whose nature and efficacy we may believe on the testimony of others ; here is knowledge and faith in its lowest form. But let this medicine be taken, and its efficacy be established by personal use, then previous knowledge and faith of a theoretical cast gives place to a practical knowledge and faith, derived from personal acceptance and experience, that elevates the former into real facts connected with our own personality, which, like existence, thinking, feeling, etc., is impossible any longer to doubt. This is the secret of the believer's strength, so that all the arguments of unbelief *can never shake* the simple faith of the unlearned but sincere Christian. He knows, and he believes, the attestation of self-consciousness.

Undoubtedly, taking Scripture as a guide, unbelief itself will finally accept of this union of reason or knowledge and faith. The controversy thus far has clearly established this fact. Delitzsch, Fabri, Christlieb, and many others have shown that (as Fabri states it, quoted by Christlieb in *Mod. Doubt*), "As its ultimate basis, even the most radical unbelief has one and the same principle of knowledge with Christianity and every other positive religion—the principle of belief in given matter of fact, on the ground of the original and direct testimony of the human mind." Unbelief, however much it may

decey faith, lives largely upon it, calls loudly for others to exercise it, and denounces those who refuse to entertain it. Unbelief has sufficient intelligence to perceive that, while demanding faith, it is utterly inconsistent to run a crusade against faith on the grounds heretofore alleged. The result will be a change. Knowing that faith influences the masses, that it is the most potent of powers, it will, as the Bible predicts, so shape its future course that a connection will be allowed to exist between Revelation and Reason, between Faith and Reason, as evidenced in the coming worship of Antichrist—the *worship of Deified Man*. For this worship of the last times, we are assured, is to rely largely upon pretended revelations and lying wonders to aid Reason and inspire Faith. Denying the faith and reason that God requires, their punishment will come through *their own* deluded, self-exalted reason and faith.

Finally, all Christians, too, are agreed that faith in its appropriating form, is such a trust in God, that it receives His Word and relies upon it, bringing under subjection free will, so that it chooses the moral, the religious, the obedience required in preference to pleasure, sin, and selfishness. To attain such faith demands self-abnegation, and this is *the stone of stumbling* to multitudes. Hence faith is not the power of choice, though it leads to it; faith is not conscience, though it quickens it; faith is not reason, though it is led by it; faith is not the mere knowledge of the truth, though it receives it; faith is not goodness, though provocative of it;—it is that act which brings reason, the will, conscience, knowledge, goodness, all into *humble submission* to the Infinite, and *relies* upon the provision made by God for man. It is *appropriating trust*. Such faith brings forth its own evidences of the Divine Truth, in its sustaining reason (where it only finds mysteries), in satisfying the moral nature of man (e.g. the dictates of conscience), in bringing forth the fruits of the Spirit (i.e. in experiencing the sanctifying nature of the truth received), in its adaptability to all his circumstances (in strengthening, comforting, etc.), in transmuting evil into good (making it disciplinary, provocative of good to others, etc.), and in quickening the whole man into newness of life (implanting supreme love to God and love to man). It is a *powerful* instrumentality; it is transforming, corrective, and elevating. It is the purest and strongest where it is joined to the least error; but even with error it is all powerful when based on the essentials of Christianity. The Bible takes it for granted that strong faith—faith testifying in the most satisfactory manner to self-consciousness—may be allied with a lack of knowledge respecting things not absolutely necessary to salvation. A few simple truths respecting God, the Redeemer, the relation that man sustains to God and his fellow-men, the moral obligation and responsibility of man—truths to which the moral nature of man is respondent—are all sufficient to create this faith. It is a faith that all the learning in the world cannot alone produce, seeing that its vital power lies not in the head, but in the heart. It is a faith common to the intelligent and the illiterate, and cannot be circumscribed or produced through mere knowledge. Therefore it is that unbelief and bigotry so gravely misjudge the weakness, error, etc., of believers—just as if faith was dependent upon uniformity in all things, thus totally mistaking its foundation and intent. Faith indeed increases by knowledge, knowledge derived from the Word and experience, but only as truth is appropriated and obeyed. This feature of obedience to the truth known, the evidence of appropriating faith, *often, often* gives the unlearned man a power and charm that the greatest philosopher, neglecting it, cannot attain. Alas! that men so persistently overlook this plain fact.

Attention has already been called (Prop. 9) to the misapprehension that faith is not connected with doctrine, that as M. Colani (in the Prot. Synod of France, 1872) said: "You place Christianity in certain beliefs; we place it in the heart." The Bible, the experience of Christians, unite the two; the denial of one or the other leads to an extreme, for the simplest act of Christianity, as, e.g., prayer, cannot be performed without some distinctive belief in doctrine—the doctrine respecting God and the power of Christ. It is true that faith itself may be hampered by the excesses of Confessional zeal and dogma, curtailing access to God's truth or veiling it by tradition, but this is not the fault of doctrine *per se*, but of doctrine imperfectly or erroneously presented. Hence the importance of presenting doctrine, in a Confessional standard, as much as possible in Scriptural language, and of making even such subordinate to Scripture. One reason for the persistent attack against doctrine, is owing to its vital connection with Christianity, with enlightened faith; for as Kurtz (*Ch. His.*, vol. 2, p. 130) has well remarked: "The Doctrine of the Gospel is the life blood of the Church, the pulsations of which throbb through her entire organization." How faith is wrought by the Spirit through the truth given by Him, has been sufficiently noticed under Prop. 9. Faith being largely a heart work, it is impossible for the sensual, haughty, self-confident, worldly man to exercise it, because it demands as its concomitant, in order to receive the things revealed by the Spirit,

obedience, which pride, love for sin, etc., rejects. Even an Aristotle appreciated the relation existing between the indulgence of evil and the rejection of truth, when he says (quoted by Bloomfield, see Barnes, 1 Cor. 2 : 14) : " For wickedness perverts the judgment, and makes men err with respect to practical principles ; so that no one can be wise and judicious who is not good."

A few words may be added respecting the charge that faith—Evang. faith—is destructive to Science. We are unjustly charged by Scientists and others with disparaging learning and philosophy under the Scriptural phrases " the wisdom of this world," " oppositions of Science falsely so called," " to the Greeks foolishness," etc., just as if reason was not to be employed (when constantly appealed to in Scripture), as if true science (implied by " falsely so called ") could not exist, and as if true philosophy (by which we understand the love for, and search after, wisdom) was not commended by God. This charge is so sweeping that it defeats itself ; for, however individual men or organizations may have acted in this matter under bigotry and mistaken zeal, neither Revelation, nor a believer who receives *all* that God enjoins, is responsible for the same. The learning, worldly wisdom, and Science that the Bible condemns, is *only* that perverted form that caters to depravity, making men despisers of virtue and holiness, and leading them to deny their obligations and responsibility to God. Simple consistency requires of us that, the moment we accept of the Word of God as a divine Revelation, Holy Writ be allowed a precedency (accorded by reason and faith) without interfering with or destroying the existence and relationship of truth wherever elsewhere found. This precedency, indeed, leads to caution, to comparison, and to the rejection of positive error, but it does not depreciate learning, scientific knowledge, etc., as evidenced in believers having been among the most learned, wise, and scientific. It is not too much to say, that the foundation of this objection lies in the estimate formed of the relative value of Revealed Truth and Scientific Truth. Believers, of course, finding the former dealing with the *higher interests* of man (his moral, religious, and eternal), place it highest in the scale of truth ; the unbeliever, rejecting the former, elevates nature or the facts of humanity in that scale. Some Scientists, having no such preponderating plea as the believers, despise learning and philosophy (e.g., Art. " *Nat. Religion*," Macmillan's Mag., 1875, repub. Pop. Science Monthly May, 1875) outside of their peculiar sphere of study. Scientists have too often been as bigoted and one-sided as overzealous believers. The truth is, that both parties, belief and unbelief, are opposed to that form and manifestation of learning and philosophy which is hostile and antagonistic to their respective views ; and the correctness of such opposition is to be determined by the nature of the things believed. Hence the relative value of Revelation and of mere Science must first be determined before the question is decided one way or the other. The fact also that some truth is essential and other truth non-essential to personal happiness and salvation, ought to be considered in such a discussion. This does not discourage investigations in all domains of truth, but welcomes them with the hope and faith, inspired by Revelation, that all truth, higher or lower, essential or non-essential, will in the end be found in fraternal relationship—supplementing each other.\*

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\* The student who desires to read on this subject is referred to Christlieb's " Modern Doubt," Birk's " Bible and Mod. Thought," Ulrici's " God and Nature," Rogers' " Reason and Faith," Candlish's " Reason and Revelation," etc. Dr. McCosh, Delitzsch, Fabri, and many other writers present the most valuable thoughts on these points, extending and ably defending what nearly every work on the Evidences of Christianity also notices. The reader will pardon such digression in view of their practical, fundamental importance. The fine statement of faith and reason, p. 463, etc., *Debt and Grace*, by Hudson, ought not to be overlooked.



PROPOSITION 11. *The mysteries of the kingdom were given to the apostles.*

This is plainly asserted by Jesus Himself (Mark 4:11, Matt. 13:11), "*Unto you it is given to know the mystery of the kingdom of God,*" "*it is given unto you to know the mysteries of the kingdom of heaven,*" which the apostles, including Paul, claimed to have been imparted, Eph. 1:9, and 3:3, etc. The entire tenor of the New Test. impresses us, that their superior qualifications as teachers arises from their acquaintance with the doctrine of the kingdom, resulting from the personal instructions received from Christ, and the subsequent special guidance of the Spirit.

*Obs. 1.* We are not concerned, in this stage of the argument, to know how much truth respecting the kingdom they obtained from Jesus, and how much, afterward, from the specially delegated Spirit; this will forcibly appear as we proceed. It may, however, be properly stated here, that there might be mysteries pertaining to the kingdom, while the kingdom itself—what it denoted—may be fully known. The reader will carefully notice, that in the early period of their discipleship, the mysteries relating to the kingdom were already given to them. It is incredible, utterly impossible, that the kingdom itself—*what it meant*—should, therefore, have been a mystery to them. The express language of Jesus forbids it. Hence, that large class of eminent writers, which teach that during the life of Jesus the apostles *misapprehended* the kingdom, are mistaken, and it is the most reasonable, and the most consistent with Christ's words, to conclude that the apostles, even then, had more than the mere "husk," or the unrecognized "germ."

Neander, and a host of writers, say, by way of apologizing in behalf of the apostles (because they did not hold the modernized view of the Kingdom), that they only held "the shell," or "husk." But Jesus declares expressly, Math. 13:16: "*But your eyes see, and your ears understand.*" Comp. Mark 4:11, etc. Such knowledge is proper for preachers of the Kingdom.

*Obs. 2.* The word "mystery" ordinarily denotes something secret, hidden, or beyond our comprehension, and is frequently employed in Scripture to denote truth formerly concealed but now revealed. The name "mystery" is retained in view of its having been previously hidden. Mysteries when disclosed may be perfectly intelligible, and when not divulged, but simply pointed out, may exist without our reason being able to understand their nature, meaning, etc. That the latter is not opposed to reason, although above reason, is apparent from the ten thousand unsolved mysteries of nature. (Comp. Elliot's "*Christian Errors, Infidel Arguments,*" Horne, vol. 1, p. 158, etc.) Then, too, as in the most simple

things, there may be something inexplicable, so in the doctrines of Revelation—plainly stated and easily comprehended—there may be great depths unsounded. To this Luther referred, when he said that he could not fully comprehend even the Ten Commandments, the Lord's Prayer, etc.

*Obs. 3.* While some mystery, some unexplained or unrevealed things pertaining to the kingdom, may have existed in the days of the apostles and now remain such, not given by Jesus or the Spirit, yet the assurance is abundantly ours, that *the kingdom itself*, its nature, our relation to it, all things necessary for a correct understanding of its meaning, was made known. This is evident, e.g. from its having been predicted, taught to the disciples and preached by them to the people; the apostles and their immediate followers professing themselves called to proclaim it so that men might be induced to enter, receive, and inherit it. All this, in the nature of the case, presupposes a *correct understanding* of it. The kingdom is the great prize, reward, etc., held up before them, and it is most reasonable and conformable to fact to believe that they would have such an adequate knowledge of *its real import* as to be able to tell us what it denotes. Admitting mystery even now attached to things relating to the kingdom, we can know these so far as declared, for while "the secret things belong unto the Lord our God; those things which are revealed belong unto us and to our children forever" (Deut. 29 : 29).

*Obs. 4.* Carefully looking over the entire records of discipleship and apostleship, nothing is to be found to indicate that those mysteries given to them related to the kingdom so far as *its meaning or signification* is concerned. The contrary indeed is largely inferred, and upon this unproven inference a massive superstructure is built. (This will be noticed hereafter.) The reader can soon verify our position by a reference to passages which either directly or indirectly refer to mysteries (*i.e.* things of which they were ignorant, that had been hidden, etc.), and he will see that they allude to the death of Christ, or to the intimate and unending union of the divine and human in His Person, or to the ascension and exaltation of the man Christ Jesus to heaven, or to the blending in the Scriptures of two Advents, the First and Second separated by an unknown interval of time, or to the rejection of the Jews and the call of the Gentiles, or to the period of the Times of the Gentiles and their subsequent overthrow, or to the future restoration of the Jews and their blessing to the Gentiles, or to the redemption of the race progressing when, under Christ's dominion, both Jews and Gentiles are exalted in the favor of God, etc., but never is *the kingdom* introduced as a mystery, *i.e.* as something unknown. The reason for this will appear, when we come to the disciples' preaching the kingdom. In the mean time, the very outskirts of the subject already force the conclusion that those mysteries refer not to the *nature* of the kingdom, but to the *manner* of its establishment, the *means* employed, the *preparation* for it, the *time* for its manifestation, and such related subjects.

*Obs. 5.* The mysteries of the kingdom were not all given at once; they were gradually revealed, and some of them were postponed and others are still withheld; this again leads us to the decided opinion that the kingdom, to which they stand related, was well known to the disciples and apostles.

Take away the mysteries, such as the necessity of Christ's death, the call of the Gentiles, etc., made more fully known after the resurrection of Jesus, and what is left of mystery communicated to them? Surely it is *not* the kingdom; for the least dispassionate reflection will lead us soon to see that they could not have been ignorant of *the main, leading* subject with which the others stand connected. To suppose, as many do, that they were, would be contradictory to the revelation of the mysteries, their gradual bestowal, and the indefinite postponement of some. For, if Jesus preached *the kingdom* to them and proclaimed its mysteries, He certainly must have said something directly respecting the kingdom, either confirmatory or contradictory to the opinion already formed concerning it, so that they could form a correct idea of it. Before the kingdom could be appreciated, with its mysterious preparatory stages, etc., the kingdom itself must be understood, for that was *the subject matter* distinctly announced and illustrated.

*Obs. 6.* The mysteries, therefore, imply: (1) a previous acquaintance with *the doctrine of the kingdom*, and (2) that the mysteries imparted bestow a fuller knowledge of the subject in view of the additions made. In teaching science, art, etc., the primary fact is either first taught, or it is taken for granted that it is well known. So Jesus, in teaching the mysteries of the kingdom, must base the same on a knowledge previously attained of the kingdom. If the apostles were to be "stewards of the mysteries of God" under the teaching of Jesus, it was necessary for them, being constituted such, to know *first of all* what the kingdom itself was; otherwise it was impossible for them to comprehend the accessories belonging to it. Multitudes now believe that the mysteries were first proclaimed, and *afterward* the kingdom was made plain; some go a step beyond this and tell us that the mysteries and kingdom were both so profound and hid under a veil that *the apostles themselves* had a very imperfect notion respecting the kingdom. In following propositions, such will be largely quoted. We do not, cannot believe that such a mode of teaching, reversing all ideas of propriety, was adopted by *the most perfect Teacher*, and which is flatly contradicted by the disciples themselves *preaching the kingdom*, thus implying knowledge concerning its nature, and by the belief of the churches planted by them, thus evincing a unity in that preaching.

PROPOSITION 12. *There is some mystery yet connected with the things of the kingdom.*

This is seen, e.g. in Rev. 10 : 7, where it is declared that under the last period of time in this age, "*the mystery of God should be finished*," which commentators generally apply to the fulfilment of the Divine Purpose in the setting up of the kingdom in a manner that shall be universally acknowledged, in vindicating through its establishment the Divine plan, etc. It indicates that some things hitherto kept concealed or partially known, should now be revealed or openly manifested. Whatever meaning is attached to the passage, it leaves the impression that not everything pertaining to the kingdom is yet fully known.

*Obs. 1.* Men who have given the subject much thought, have the idea that the mystery here stated mainly refers to the period, not definitely known, for the outward manifestation of the kingdom, but it may, for aught we know, include much more. While the mystery does not allude to the nature of the kingdom (for this, as will be shown hereafter, is explained), it suggests the comparative unknown time for its glorious establishment, the events connected with it of which only broken hints are given, the occurrence of things not revealed, and the manner in which things revealed shall be accomplished.

The chief mystery seems to be this : *how* in the person of Jesus, and those associated with Him in regal power, there will be a consolidation, or a most intimate blending of the purest Theocracy with the restored throne and Kingdom of David. This union is stated, and the inestimable blessings and honor flowing from it are described, but just *how* it will be performed, *what* changes and evolutions result from its organization, *what* extraordinary dignity and glory will be imparted to the engrafted, providentially reared, and elevated Davidic Kingdom in its manifested Divine relationship, we cannot fully tell, having, for the present, to rest satisfied with general descriptions. Glimpses are vouchsafed, promises are given, intimations of things inexpressibly great, which indicate that, however done and whatever the results, it will be a most desirable exhibition of power and rule, a most wonderful revelation of mercy, judgment, and love, a most unparalleled outgrowth of Redemption in a visible, indisputable form. The design of previous dispensations, the orderings of Providence, the probation of saints, the longsuffering and patience of God, the permission of evil—in brief, all that has preceded, will find their *solution* in the incoming Kingdom.

*Obs. 2.* The word "mystery," according to Fairbairn (*On Proph.*, p. 372), "in the quite uniform usage of Scripture, denotes something which lies beyond the ken of the natural apprehension, and is revealed only to such as have the mind and spirit of God. So it is used frequently by the Apostle Paul, Rom. 16 : 25, 1 Cor. 2 : 7, 10, etc." Whilst the Scriptures and a devout mind are requisite to grasp the truth thus revealed, it still remains true that some things that are mysterious remain ; for some

things are only hinted at, others stated without explanation, others again so allied with the Supernatural, so far beyond present experience that we are utterly unable to tell how, or in what manner and time, they will be accomplished. Hence down to the end of this age there is still some mystery attached to *things* pertaining to the kingdom. The question of Nicodemus, "How can these things be?" may be often repeated, without the spirit of unbelief, in the way of inquiry.

Comp., e.g., Bh. Sanderson's *Works*, vol. 1, p. 233, on the text, "The mystery of godliness," etc., Kirk's *Lec. on Parables*, on word "Mystery," the Baird Lecture for 1874, by Dr. Crawford, *The Mysteries of Christianity*, etc. It may be added, that Rev. Hall in his *Review of Gregory's Letters*, sustaining the latter's "Fourth Letter on Mysteries in Religion," adverts to the sophism, ascribed to Dr. Foster—"that where mystery begins, religion ends," and then forcibly says: "The fact is, that religion and mystery both begin and end together—a portion of what is inscrutable to our faculties being intimately and inseparably blended with its most vital and operative truths. A religion without mysteries is a temple without God." The least reflection will indicate the truthfulness of such a position, seeing that Religion deals so largely with the Supernatural and the future destiny of man. As the doctrine of the Kingdom embraces these as vital points, mystery is necessarily connected with it. Thus, e.g., mystery will attach itself to revealed things (as the resurrection), the relation that one thing sustains to another (as in the Oneness of the Father and Son), the statement of a fact (as the translation), the transcendent nature of the subject treated (as the glorification), the limited extent of disclosure (as in the Antichrist and doom), the inadequacy of language to convey a proper conception of certain things (as in the Person of the King, and His rule, and the blessings resulting), the seeming inconsistency from our being incapable (owing to finiteness) to place ourselves in the largeness of the Spirit in its infinite conceptions (as in time, dispensational orderings, etc.).

*Obs. 3.* A multitude of writers attest to the existence of mysteries, their necessity, their value, and usefulness; and correctly affirm, that without them a *decided proof* of the Divine origin of the Bible would be lacking, a sublime display of Divine perfection would be wanting, and that the scope for faith, hope, reverence, humility, etc., would be seriously narrowed. This is especially true of the kingdom, in view of the Theocratic King and His glorified co-rulers, and the realization of Redemption through their power and rule. If there is mystery connected with the operations of nature, contained even in the growth of the smallest plant and in the structure of a grain of sand, *most certainly* they will be found in a subject so vast and comprehensive (Props. 1 and 2) as that of "the Gospel of the Kingdom." Bogue (*Essay on Div. Author of the N. Test.*, p. 249) has well said, when comparing the mysteries of nature with those of Revelation: "Without mysteries, the Gospel would not be like the works of God." Bish. Butler (*Anal.*, 1. c. 1), speaking of mysteries necessarily connected with Religion, calls them "clouds on the mercy seat," capable of only an imperfect explanation, owing to our limited capacities and experience. Eaton (*Permanence of Christianity*) asserts: "Mysteries are the properties of all genuine religions, in regard to which the believer walks by faith and not by sight."

Comp. Campbell's *Prel. Diss. to Gospels*, vol. 1, p. 383, Burr's *Pater Mundi*, sec. 6, South's *Sermons*, ser. 6, vol. 3, Bh. Newton's *Works*, vol. 4, Dias. 35, Mansel's "*Limits of Reliq. Thought Examined*," in Bampton Lects., 1858, as well as the writings of Hall, Stillingfleet, Claude, McCosh, etc., and works specially devoted to presenting the Evidences of Christianity. It may be remarked that a few writers (as, e.g., Knapp, *Ch. Theol.*, p. 36) say that the Scriptures, although containing mysteries, must not "necessarily contain" them, and that their existence is "a question of fact." But this is taking a low

estimate of the subjects which a Revelation—to be adequate—must contain (pertaining to the Infinite), and it also ignores that their very existence in the Word indicates that in God's wisdom they were requisite for His purposes. Comp. Rogers' *Superhuman Origin of the Bible*, p. 403, commencing : " A Revelation without mystery is not even conceivable. A revelation, if it deserves the name, must make known some new truths," etc.

*Obs. 4.* The doctrine of the Kingdom thus containing mysteries, confirms the position taken, that to its proper understanding, we must apply to the Scriptures, and seek within its limits for the things appertaining to it, Props. 9, and 10.

*Obs. 5.* It is difficult to satisfy the cavils of unbelief on this point, seeing that the most opposite objections are urged against mysteries. The manner in which they are presented, indicate that they come more from the heart (i.e. are desired) than from the head (i.e. intelligently based).

Some object to the Scriptures because they contain mysteries. This has been shown (as, e.g., Vinet, *Miscel. Art.*, " The Mysteries of Christianity," and many others) to be both unjust and unreasonable; and it has been conclusively proven (Eaton, *Perm. of Chris.*, Horne's *Introd.*, etc.) that " mysteries are not contradictions to reason or to fact." Those who discard them take the same ground occupied by Toland, the English Deist, who in his work "*Christianity not Mystorious*," charges the mysteries to the craft and ambition of priests and philosophers. So also Annet, in *Judging for Ourselves*, pronounces " mysteries a fraud." This is a one-sided statement, violating all analogy and the reasoning and facts of common life. It is scarcely worthy of the attention that it has received. Toland, Annet, and others like them, if mysteries were lacking, would quickly and eagerly have built a really forcible argument upon such an absence, by pressing into their service the abundant analogies found in nature. But then we have the objection in another form, brought from the opposite extreme, viz. : that there is no mystery in the Bible, and consequently it cannot be accepted. After admitting that there is mystery, and hence the Scriptures cannot be received, because it is unreasonable, the work of men, etc., the information is gravely imparted, that there is none, and that, in consequence, the Word is unreliable. This feature is mainly based on the idea that we cannot believe in a mystery, and is founded thus : " A proposition to be believed, must be expressed in intelligible terms, and that if the terms are intelligible, the thing signified cannot be mysterious." This is a Thesis that very well answers their purpose to apply to Holy Writ, but which they *do not* refer to nature, to themselves, or to a Supreme Cause. It is palpably absurd. The key-note of a prevailing opinion, that all things relating to Christianity are so readily understood that a child can comprehend them, is found in this direction. This unscriptural view first originated in unbelief, was seized by philosophy (see Locke, Mansel on *Free Thinking*), and urged as an objection to Christianity, without distinguishing between essentials to Salvation and Knowledge in general. Hence two objections are to be met : (1) That there is mystery ; (2) that there is none. Extremes are to be avoided ; thus, e.g., the adage used by some, " that that only is truth which we can fully understand " (for this limits our knowledge), and the other " omnia exeunt in mysterium " (which would make all knowledge end in mystery).

*Obs. 6.* It is a strange fact, that unbelievers of the past and present, who reject the mysteries of the Bible, call upon us to accept of the incomprehensible, the mysterious, the hypothetical in their several theories. Thus e.g. their readers are invited to believe in some unexplained " living principle," or " substance," or " forces," or " chance," or " laws ;" they are urged to receive as the highest wisdom a mysterious " self-creative world matter," " origin of things by self-development," " self-developing man," " hypotheses of science," etc. Mystery, the inexplicable, the unexplained, the impenetrable, gives them no trouble, and is not opposed to reason or facts, but when found in the Bible, is to be rejected as incompatible with reason and fact.

It is to be remarked, that such men as Spencer, Tyndall, etc., recognize an "insoluble mystery," "the Unknowable," "the inscrutable," something beyond the power of man fully to grasp—something which is, "in all probability," the Great Cause of all the manifestations seen and experienced. This acknowledgment even of "a mystery" by such talented men, does not suit a wing of the Rationalistic Progress party. The latter party takes the former to task (as, e.g., in Abbott's *Index*) for thus erecting "a quasi-God," a something that must be received "on faith," alleging that Science virtually "cuts her own throat" by the confession or concession that "the manifestation of anything under heaven is 'inscrutable' to her." They contend, over against Tyndall, etc., that "mystery" is to be abolished, that "the knowable" is to be the grand solvent of progress, and that such concessions, pronounced to be "empty gibberish" and "meaningless jargon," are to be utterly discarded. Surely the wise man, in such an exposition of arrogance, has food for reflection over the vanity and pride of the creature.

As an example how men will flatly contradict themselves on this point, when not directly arguing against the Bible or Christianity, the reader is referred to Strauss (*The Old Faith and the New*, p. 306), who, when speaking of the forms of government, advocating adhesion to the monarchy, remarks: "There is something enigmatic—nay, seemingly absurd—in a monarchy. But just in this consists the mystery of its superiority. Every mystery appears absurd; and yet nothing profound, either in life, in the arts, or in the State, is devoid of mystery." A Reviewer, in the *Edinburgh Review*, justly says, that Strauss never thought of this in his *Life of Jesus*—for then, it seems, the reverse of this was truth with him. Figuiier, in his *World before the Deluge*, is not opposed to "mystery," for he closes the same by "suggesting, without hoping to solve, this formidable problem," viz.: whether after the four preceding Kingdoms (as in the Primary epoch the vegetable, in the Secondary and Tertiary epochs the vegetable and animal, and in the Quaternary epoch the human kingdom) another and "new kingdom" is to appear. He pronounces this "an impenetrable mystery," and adds: "It is a great mystery, which, according to the fine expression of Pliny, 'lies hid in the majesty of nature'; or, to speak more in the spirit of Christian Philosophy, it is known only to the Almighty Creator of the Universe." Alas! that men are unwilling to receive "the mystery" as revealed by this Creator.

*Obs. 7.* Some writers (as e.g. Reuss, *His. Ch. Theol. of Apost. Age*, p. 149) connect the mystery with a change of the nature of the Kingdom, so that a new meaning is to be attached to it; it includes, at least, such new characteristics added, such modifications or alterations, that it is completely transformed. Admitting additions and changes to it as predicted, yet it remains *unproven* that there is a change in its nature or meaning. This already appears, but will be more conclusively shown by the preaching of Jesus and His disciples, etc. The Church-Kingdom theory suggested such an opinion *by way of apology* for its lacking the characteristics of the Kingdom as given in the grammatical sense of the prophets. The mysteries, however, were those respecting the gathering out of the elect who should inherit the Kingdom, the death of the King, the postponement of the Kingdom, the continued desolation of the Davidic house until the Times of the Gentiles were fulfilled, the ultimate re-establishment of the Kingdom after the rise, progress, and conflict with the Antichrist, etc., and they do not refer to a change of the nature of the Kingdom. It is, and ever remains *the unchangeable Theocratic Kingdom*, manifested in a covenanted line and through a covenanted nation. If such a change was intended or made in the most important of matters, there certainly would be something *direct* on the subject, and it would not be left to *mere inference* to deduce it.

PROPOSITION 13. *Some things pertaining to the kingdom, intentionally revealed somewhat obscurely.*

Admitting the Scriptures to be the Word of God, and that, as many writers have noticed, some indistinctness, a degree of obscurity, relating to time, explanations, etc., is manifested in the things of the kingdom, these facts are indicative of design in the same.

*Obs. 1.* In answer to the question, frequently asked, why the revelations respecting the Messiah's Kingdom were at first so obscure, were so gradually unfolded, and that some things, to be fully understood, require additional light, it has been said, that God makes long and secret preparations for important events; that He adapts His revelations to the necessities and circumstances of particular times, etc. Reflection will teach us an additional reason, viz.: that the depravity of man, exhibited in the pursuit of selfishness, would, hitherto, have rejected a plainer revelation, or else would have made it the basis of a continuous cruel persecution. If everything relating to the Kingdom would have been clearly revealed, in a systematic order, we are confident that such would have been *the hatred of earthly kingdoms* toward it, that no believer in it would have been safe, and, in consequence, the work of gathering out the elect would have been seriously impeded. The existence of Gentile domination, especially the hostile and jealous Roman power, prevented (as we shall show in the proper place) a plainer statement of various particulars, lest it should *unnecessarily* excite unremitting persecution. This Kingdom will be better understood as the Primitive view is revived; its nature and the things pertaining to it will be better comprehended as the Scriptures are compared; and *the result* will be, as prophecy teaches us (e.g. Rev. 19, etc.), that *the kings and mighty of the earth* will be arrayed against its re-establishment. God, foreseeing this antagonism as directed by "the god of this world," does not unnecessarily excite it by a *premature* disclosure of all things, but gives us the truth in detached portions, some of it veiled under prophecy, others under symbolical language, etc., so that His preparations, patiently conducted, may go on to a successful completion, and the Kingdom be suddenly—unexpectedly to many—manifested. The history of the world in its rejection of the truth, is evidence to justify such a conclusion.

*Obs. 2.* Again, another reason for the same may be found in human freedom. Omnipotence inspired by mercy has given continued moral freedom, and it will do nothing, even by way of revelation, to exert an undue force upon the will. Preiswerk (quoted by Auberlen *Danl. and Rev.*, p. 84) says: "The Lord has always represented the events He announced by the prophets in such a manner, that they were *sufficiently clear* for him who approached with reverence and careful thought, and yet *sufficiently*



*dark and veiled* not to limit the freedom of human action. For if the unchangeable decrees of the Eternal were presented to our eyes in unveiled features, *what* would become of the responsibility of man, of the free movements of human life, *what* of courage, and hope, and joy? Hence it is, e.g. that prophecies which particularly describe the time of the re-establishment of the Kingdom are given somewhat obscurely, as in Daniel and the Apocalypse. This, and other reasons, will become more apparent, when considering certain things pertaining to the Kingdom, especially the postponement, the ordering of the future Kingdom, the restoration of the Jews, the Antichrist, etc.

*Obs. 3.* The blending of the two Advents, the rejection of Jesus by the Jews, the call of the Gentiles, etc., these indicate the feature alluded to so far as the past is concerned. As to the future, among a variety, time may be selected, the time of the Kingdom's manifestation, as an illustration. The *exact* period when it will be set up, is not known to us, although approximately revealed. It is only fully known to God, and an *indefiniteness* is purposely thrown around it to keep us in the posture of constant expectation and watching. Chronology has purposely its chasms, the general signs of the Advent of the King are those nearly always prevalent, although at the time of fulfilment more intensive, and prophecy, in its guarded language and in its accomplishment, is so conducted that almost at any time may be witnessed the ushering in of the glorious Kingdom.

*Obs. 4.* The restoration of the Jews being intimately connected with the Kingdom; an essential accessory to its re-establishment, a degree of obscurity is thrown around the subject (as e.g. to the exact manner of occurrence, the time, etc.), in order that it may prove "*a snare*" and "*a net*" for the nations, who, at the consummation, shall be arrayed against it and the saints and God, saying, "*Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance*" (Ps. 83 : 4).

*Obs. 5.* Care, however, must be taken to avoid the extreme of concluding some things to be obscure which the Spirit intended to be plainly understood. This is illustrated by the predictions referring to the humiliation, sufferings, and death of Jesus, which, although *plainly* given, were not comprehended by even the disciples until fulfilled. When the grammatical sense is observed to teach a thing clearly and unequivocally, that meaning *must be retained*, as the history of the past proclaims. Brookes (*El. of Proph. Inter.*, p. 113) presents some admirable cautions on this point, which are the more needed, since multitudes make that obscure, mystical, or spiritual, that is to be comprehended in its literal import, as the analogy of Scripture and Faith proves.

The student will add the reason assigned under the previous Proposition, viz. : that a revelation, as a matter of self-confirmation, must contain some mystery. We must quote the admirable language of Row (*Bampton Lectures*, 1877, "Christian Evidences," Lec. 1, p. 5) : "Can we wonder that the Christian revelation should contain truths, of which the fulness, like the great works of creation and providence, can only be fully recognized after the lapse of time, and as the result of careful investigation? That great reasoner, Bh. Butler, clearly perceived that it is only in conformity with the analogy of

nature, that a book which has been so long in the possession of mankind as the Bible, if it contains a Revelation from God, should contain truths as yet undiscovered ; and that events, as they come to pass, should open and ascertain the meaning of Scripture ; and that such discoveries should be made in the same way as all other knowledge is ascertained, by particular persons attending to, comparing, and pursuing intimations, scattered up and down in it, which are overlooked and disregarded by the generality of the world.'''

PROPOSITION 14. *Some things pertaining to the kingdom not so easily comprehended as many suppose.*

This is already seen by the greatness of the subject (Props. 1 and 2), by the differences of opinion (Prop. 3) entertained, the connection it sustains to the supernatural (Props. 6 and 7) and to mysteries (Props. 11, 12, and 13).

*Obs. 1.* Taking the word "mystery" to denote, as theologians state, something revealed that was before unknown, Revelation itself must be carefully scanned and compared to appreciate these. At the same time, whilst a fact is disclosed, or an ordering is divulged, yet the reason *why* it will, or *the manner* in which it may, be accomplished is either not explained or merely hinted at, thus leaving large room for attentive study and reflection. Besides this, many things—the great burden—relating to the Kingdom are still in the shape of unfulfilled prophecy and promise, requiring *discrimination* to distinguish what belongs to different dispensations, to the two Advents, to the past, present, and future, so that we may form a correct estimate of the preparatory stages and of the Kingdom itself. The Apocalypse, with its varied and discordant interpretations, alone proves our proposition.

Van Oosterzee (*Ch. Dog.*, vol. 1, p. 105) correctly observes: "Now, indeed, we see from the nature of the case, that even a revealed mystery may have its dark sides; the sun come forth from behind the clouds nevertheless still dazzles our eyes. But Holy Scripture nowhere teaches that mystery as such lies, and must necessarily lie, entirely beyond the reach of all human ken; the contrary is evident from 1 Cor. 13 : 2; Eph. 3 : 4. Mystery, too, though never wholly penetrated, may still be known, but only by means of Revelation." This corroborates our position, viz. : that the things of the Kingdom can only be found within the limits of Scripture, and can only be understood to the extent that God has been pleased to reveal and explain them.

*Obs. 2.* Some persons confidently tell us that "*the Gospel of the Kingdom*" is readily understood by all men, forgetting how *variously* it is interpreted and preached. This assertion is contradicted by the remark of Jesus, that the revelations concerning the Kingdom were *only given* to believers and not to those without (Mark 4 : 11, etc.), and by the declaration (John 3 : 13), that the things relating to it must be received exclusively on the testimony of Him who declared them. All men are not believers, and even multitudes, who profess to believe, do not receive this testimony, (as e.g. witness the rejection of much of His Word, and of His last revelation as given in the Apocalypse). Even among believers, the apostle distinguishes between the weak and the strong (Heb. 5 : 12), between the unlearned and the understanding (2 Pet. 3 : 16), and many exhortations are based on a growth of knowledge and the avoidance of ignorance. We are exhorted that there "are some things hard to be understood" (2 Pet. 3 : 16), some things exceeding the measure of the wisest, some things be-

yond our experience, some things so grand in conception and associated with the Infinite, that they can only be apprehended by faith. No one, therefore, excepting a believer, who receives the word *as spoken*, the testimony *as delivered*, can duly appreciate the whole Gospel—good news—pertaining to it. Those who make the above assertion, are led to it by mistaking repentance, faith, obedience, etc., the adjuncts or preparatives of the Kingdom, *for* the Kingdom itself. We must discriminate *between the means* employed by which the Kingdom can be obtained—which is also Gospel or glad tidings—and *the Kingdom itself*—which proclaimed is the Gospel in its fullest sense.

*Obs. 3.* There is no systematic statement of the doctrine of the Kingdom in the Bible. It is given in brief covenants, in separate prophecies, in detached portions, in fragments, in hints, in promises, in concise outlines, and to bring all these together in their regular order much labor is requisite. Without *diligent comparison*, no progress can be made. A devout recognition of much that is now regarded trivial, or of little practical value, is demanded. Unless there is a deep conviction that the Bible is a Divine Record, and that, in consequence, everything that it contains should be duly weighed and placed in its connection with the Divine Purpose, it is impossible to harmonize the Word: some discordant elements will inevitably appear to prevent unity.

This is illustrated by supposing that we had lived just previous to, and during, the First Advent. Had we then taken up the Old Test. to search after the Messiah, and passed by the lesser, even minute, particulars, and the detached, isolated hints, referring to the birth, life, betrayal, scourging, crucifixion, etc., and confined ourselves to the moral enlarged Messianic descriptions (as, e.g., those representing His glory), we, too, like the Jews, would have failed to comprehend the matter as it was to be realized. So now, unless there is a *careful collation* of all passages that legitimately refer to the Kingdom, error may, more or less, be advanced. If, as claimed, the Scriptures are the Word of God, then every word—conceding that the truth is given through the language and style most familiar to the writer—is of importance. Being engaged in examining witnesses for the truth, in weighing testimony, *to do justice* both to the writers and ourselves—yea, to God Himself—this cannot be omitted with safety. This caution becomes the more imperative, since it is pointedly predicted, that many shall, by a neglect of the truth, reject the things pertaining to the Kingdom, and have no faith even in the coming of the King.

*Obs. 4.* Avoiding, on the one hand, the opinion of the Romish Church that the Scriptures are so unintelligible, so obscure that they need the interpretation of the Church, of Councils, of the Fathers, or of the Pope; and, on the other hand, the view of some Protestant divines, and others, that all things are clear and intelligible to him who is in the Spirit—it is best to preserve the due medium, that whilst many things are plainly stated, yet others, for the reasons given, can only be ascertained by laborious research, or, as some old writers have quaintly observed, by “digging for hid treasures.” The Kingdom, forming the subject-matter of a large portion of the Bible, cannot be correctly apprehended in its totality without the student passing over all that the different sacred writers have to say concerning it.

*Obs. 5.* “The Gospel of the Kingdom,” as intimated, includes “the mystery of God,” i.e. the final, closing act as presented Rev. 10:7, embracing the ultimate realization of the previously ordained provisionary in-

stitutions. This is seen in the language employed, for the word in our version "declared" is used to denote the declaration of good tidings, glad news, so that some (as e.g. Editor of *Proph. Times*, vol. 10, p. 190) render the phrase: "The mystery of God is (to be) fulfilled, even as he preached glad tidings to his servants the prophets." However translated, the Gospel undoubtedly comprehends the grand consummation, the perfected Redemption realized only in the Kingdom.

PROPOSITION 15. *The doctrine of the kingdom can become better understood and appreciated.*

This follows from the previous Propositions. For, while it is a doctrine exclusively found in Scripture, and which cannot be modified or changed to suit the theories of men without doing violence to the Word, yet, as has been shown, it is not so clearly apprehended in all its details, in all its depth and vastness, but that additional light may be thrown upon it—a light, too, borrowed from the same Word.

*Obs. 1.* Some think that religious truth is stationary, and this is a favorite charge of the enemies of Christianity, upon which is founded the expressions “antiquated,” “stale,” “worn out,” etc. Admitting that any doctrinal matter contained in Holy Writ is final in authority, and that the things of the Spirit are only to be found in their purity in the Revelation given by that Spirit, yet these same truths may become more and more clear and distinctive by careful study, comparison, analogy, induction, deduction, by considering their relationship to history, the constant development of God’s purposes, the continued fulfilment of prophecy, the experience of mankind, and the gathering of the elect. It is the universal testimony of believers that a searching of the Scriptures has always *added* to our religious knowledge, and every Christian student must gratefully acknowledge his indebtedness to this feature. The Bible is a *wonderful book* in this respect.

The most reliable writers on the side of Religion declare (e.g., Bh. Butler, *Analogy*, 2, c. 3) that “truths yet undiscerned” are contained in the Scriptures; that (Rogers’ *Essays*, vol. 2, p. 335) “fragments of new truth, or more exact adjustments of old truths may be perpetually expected;” that (Eaton, *Perm. of Ch.*, p. 219) “the scheme of Revelation admits of endless advance and indefinite augmentation.” Comp. Dorner’s *His. Prof. Theol.*, vol. 2, p. 4, Bh. Law’s *Theory of Relig.*, p. 145, Dean Stanley’s *Sermons on the Bible*, p. 112, Dann’s *Study of the Bible*, and the writings of Birks, Bickersteth, Bh. Newton, Schaff, etc. Works specially designed for the Christian ministry, such as Bridge’s *On the Ch. Ministry*, Herbert’s *Parson*, Mather’s *Student and Parson*, etc., and the *Memoirs and Lives* of eminent Christians unmistakably indicate how advance in knowledge is increased by renewed and unremitting study of God’s Word; which many truthfully compare to a precious mine revealing its treasures by “digging” for them, or to a constant flowing stream whose placid depths and extent can only be appreciated by passing over its course and sounding its clear waters.

*Obs. 2.* If it is true, in the general, that knowledge can be increased, it certainly must apply to the doctrine of the Kingdom, so largely the subject of prediction and promise; so extensive in its aims, preparations, and end; so complicated in its numerous details, hints, and obscure allusions; so described under literal, figurative, and symbolical language; and so varied in its relationship to God and man, to the Divine Will and human

imperfection. A doctrine which embraces the King, the inheritors, and the subjects, the provisional dispensations and the final consummation, the loftiest topics and the most precious promises that can enter the mind or encourage the hope of man, is, *in the nature of the case*, susceptible of being better apprehended in proportion as attention and meditation is given to it. Here, if anywhere, there is plenty of room for the deepest study, the most guarded discrimination, the keenest perception, the most patient comparison, and the most childlike faith. Then an increase of knowledge—as the rich experience of many testifies—will also come.

It is a matter of regret, that good men, who insist in their writings upon our deriving doctrine from the study of the Bible, who lament that others give a greater prominence to man's writings and systems than to the Word, while theoretically right, in practice largely ignore this very feature. A doctrine that does not suit the religious system already adopted, no matter how strongly presented, is at once ignored or rejected. This, too, is evidence of human infirmity—a weakness predicted in God's Word.

*Obs. 3.* Divine Truth, surely, cannot be circumscribed, when even, as Chalmers (*Bridg. Treatise*, p. 1) has said in relation to natural science: "Each science, though definite in its commencement, has its outgoings in the Infinite and the Eternal." We will allow, although subject to perversion, the claims of scientists in reference to the extension of truth in all departments of science, but they must also grant to us that theological truth, having a higher, nobler origin and design, is not to be restrained in its advancement. Nature, and not mere speculation or fancy, is the abundant source from whence true and increased knowledge is drawn for the natural sciences, so also the Bible forms "the inexhaustible storehouse" from whence biblical theology derives its solid foundation and growing superstructure—the latter strengthened by the results manifested in historical connection, etc.

*Obs. 4.* In the Proposition it is purposely said, "can become better understood," for several reasons: (1) There is no subject like this so covered with human additions, speculations, and prejudice. Hence it is so difficult to approach, divested of all bias and preconceived opinions. The greatest care is necessary, owing to the extent and influence of prevailing views, and no step should be taken without substantial scriptural proof to sustain it. (2) Conclusions respecting the Kingdom should only be drawn after having traced the subject from the earliest point of its introduction down, through the prophets, to the final testimony of Jesus given by John the Revelator. Multitudes, including most eminent men (as will be shown hereafter), take an isolated passage and, without caring for its connection, build an exclusive theory upon it. (3) Covenants, in view of their special importance and fundamental bearing, should have the preference in determining the nature of the Kingdom. This, however, is too much overlooked. (4) Some things are underrated, owing to their simplicity (i.e. "too Jewish"); others are rejected because utterly opposed to human expectations (i.e. "How can these things be?"); and others again are declined as utterly unreasonable, not realizing that faith should apprehend them simply because they are recorded in the truthful Word of God (i.e. with all the laudation of faith, there is very little Abrahamical faith in the world). (5) The difficulties already enumerated in previous Propositions are not sufficiently considered; difficulties, not relating to the na-

ture of the Kingdom, but to the provisions made for it, the time of its manifestation, the events connected with its exhibition, the symbolical portraiture of its realization, the manner of its divine administration (the divine and human being united), and the remarkable and astounding interpositions of the Supernatural introducing and carrying it forward into the eternal ages—all of which ought to be duly considered in order that increased light may be thrown upon the subject. With such a spirit, and such a posture of recognition and appreciation of the matter before us, there is a prospect before the student of a better understanding of the doctrine.



PROPOSITION 16. *This kingdom cannot be properly comprehended without acknowledging an intimate and internal connection existing between the Old and New Testaments.*

The doctrine of the kingdom is first taught by covenant, theocratic ordering, and prophecy in the Old Testament, and it is *taken for granted* in the New Testament as a subject derived from the Old Testament and *well understood*; for the kingdom is preached without any appended explanation.

*Obs.* 1. This Proposition is the more needed, since some recent works (as e.g. Fairbairn *On Proph.*, p. 164, etc.) have made efforts to depreciate the value of the Old Test. as an instructor, telling us that it is *far inferior* to the New Test., that its light is dim and its utterances indistinct in comparison with the New, etc. This, in view of our so largely relying upon the Old Test., is done with such evident satisfaction that a canon of interpretation is adopted which reads: "Everything which affects the constitution and destiny of the New Test. Church has its clearest determination in the New Test. Scriptures." While we cheerfully admit that on many points (as e.g. the birth, life, sufferings, death, etc., of Jesus, the present ordering during the Times of the Gentiles, etc.) the New Test. gives additional and clearer light, yet such a canon is exceedingly *unjust* to the Old Test., which so largely deals, e.g. in *the consummation* of the Church's glory.

It is gratifying to find that in many recent works, especially in the department of Bib. Theology, the Old Test. is restored to its proper position, thus corroborating the declarations found in various Commentaries, Introductions to the Bible, etc., respecting the *fundamental* station of the Old Test. in Scripture. Such writers as Hengstenberg, Havernick, Tholuck, Auferlen, Hofmann, Kurtz, Delitzsch, Stanley, Bonar, Baumgarten, etc., have done much in this direction, and even Fairbairn, in other places, enforces this relationship. The old Marcionitic notion (comp. Lardner's *Works*, vol. 9, p. 256-288, giving also the alterations of the New Test. by Marcion) of separating the Old Test. from the New, while not carried to the absurd extent (as, under the plea that the God of the Old Test. was different from that of the New) of ancient times, yet is still felt and expressed in modern times in various ways, especially in a species of exalting the New to a wrongful disparagement of the Old. Thus the Spiritualists, Free Religionists, etc., boldly proclaim (as, e.g., Oliver Porter, in *Religio-Philosoph. Journal* for 1874) that the Old and New Tests. should be separated, and not even bound together in the same book, because of their being hostile, antagonistic to each other; adding, that to join them "is like putting new cloth into old garments, to be rent asunder. A divorce, doubtless, will some time be made." A writer in the *Edinb. Review*, Oct., 1873, reviewing Strauss' work, recommends that "Gentile Christianity" should not make itself responsible for the Old Test., saying: "We are not Jews," etc., and that "the Jewish Scriptures do not belong to us, and that we are in no way responsible for them." Comp. Prof. Norton, *Genuineness of the Gospels*, vol. 2, p. 402, Carpenter *On Mind and Will in Nature*, Contemp. Review, 1872. It is not difficult to see that all such fail to view the Redemptive Purpose as a grand whole, the portrayal of which alike demands the Old and New Tests.

*Obs. 2.* Our entire argument, as we proceed, is a refutation of this lowering of the Old Test. A few reasons now stated, will indicate the oneness of those who resist the claims of the Old Test. to the same rank and dignity of the New. (1) The Old foretells the New, and the New confirms the Old—both are indispensably necessary. (2) The Covenants out of which, and in which, the New stands, are only contained in the Old. (3) The prophecies and promises descriptive of the New, are found in the Old. (4) Both are the Word of God, and should, therefore, be received on equal footing, and possess equal value. (5) The New, taking a familiar acquaintance of the Old for granted, and proceeding on this supposition, does not supersede the Old. (6) The continued quotation from the Old in the New, the constant references to the covenanted promises of the Old, the general appeal to the predictions of the Old, the example of Jesus and of the apostles in estimating the value of the Old—all this proves its vital importance. (7) The express injunction to search and study the Old Test. Scriptures. (8) The declaration of Jesus that He came to fulfil and not to destroy it, and that every jot and tittle of it was precious. (9) A large portion of the Old, embracing entire chapters and continuous prophecies, has not yet been fulfilled, owing to the postponement of the Kingdom and the designs of mercy, and hence—as will be shown hereafter—the period of the Christian Church is an intercalary one, extending through the Times of the Gentiles, and if we desire to know its destiny, its ultimate condition in the consummation, the Old must be compared with the New. (10) Many things contained in the Old yet to be fulfilled, are only slightly hinted at or taken for granted in the New; others of magnitude and vast importance, are not even mentioned, it being supposed that every believer, *as enjoined*, would find them in the Old and incorporate them. (11) The New only professes to be a continuation of the Divine Plan of Salvation; it is a necessary supplement to the Old, but not a superseding of the Old, excepting only in the ordaining of certain provisional and typical measures. (12) The destiny of all the elect, both under the Old and New, is the same, showing that the same truth leading to the same end, is virtually contained in both Tests., however one may add to the other. (13) The unity of Divine Purpose can only be ascertained by their combination; without the Old many of the allusions in the New could not be understood, and without the New much that is in the Old could not be properly appreciated. (14) The New, as evidenced by our remarks, is built on the Old as on a foundation, and if separated from the latter, its strength and stability is diminished, if not destroyed. By this removal, as seen in too many works, its light is dimmed and its testimony to the truth is fearfully weakened. Hence no rule or interpretation should be endured which arbitrarily distinguishes between, virtually severs, *the same Word of God*, but we must regard the Scriptures *as one whole, all significant, important, and weighty*, giving only when in combination, in firm union, the steady, brilliant light that we need.

Comp. Dörner's *His. Prot. Theol.*, vol. 2, p. 435, etc., and Oosterzee's, Schmid's, and Reuss' *Bib. Theol. of the New Test.* Dörner has also remarked (p. 404, vol. 2), that a *Bib. Theol. of the Old Test.* is still lacking, and until this want is skilfully supplied, many will fail to see the vast stores of treasures contained within it, essential to a correct apprehension of many doctrinal points and of the Plan of Salvation. In this respect a lesson can be learned from the early church (Hagenbach's *His. of Doc.*, vol. 1, p. 87): "They frequently appeal to the connection existing between the Old and New Tests. (e.g., Irenæus, *Adv. Hæc.*, 4, 9, etc.), consequently implying that the two parts of Scripture

belong together." They do more than this, they so employ the Old Test. as to indicate in its covenants and prophecies that it contains stronger proof and clearer light in reference to some things that are yet to be fulfilled than the New Test. While this is so, the extreme (Hagenbach's *His. of Doc.*, vol. 2, sec. 292, note) must be avoided of preferring the Old to the New as illustrated, so stated by Hagenbach, in the writings of Herder, De Wette, and Umbreit. The truth is, that each gives a strong light that must be combined; that the one illustrates, enforces, and confirms the other.

*Obs. 3.* The criticism, then, of Ernesti and others, that the Old Test. might indeed have been of some use to the Jews, but certainly was not intended for all mankind, is *sadly defective and demoralizing*, seeing that on the fulfilment of the Old Test. promises depends our completed Salvation, our hope of perfected Redemption, the expectation of the final restitution of all things. The Old Test. is full of anticipated, covenanted, prophesied Salvation; the New is full of the inestimable provision made for the same; *both unite* in showing how and when it will be fully accomplished.

The writer has been pained to find excellent writers express themselves incautiously, when, e.g., referring to the Old Test. as preparative to the New (which is also true), they inform (as Pressense, *The Redeemer*, p. 38) us "that the Old Test. speaks to us of the preparation for Salvation, whilst the New Test. speaks of its realization." This is only a half truth; in point of fact both speak *the same language*; and the Old Test., as comparison abundantly shows, has *more to say* of the final realization than the New. Row (*Bampton Lectures*, 1877, p. 22) presents an injurious limitation, as follows: "So likewise I accept Paley's general positions, that the Christian advocate is only concerned with the Old Test. so far as portions of it have received the direct sanction of our Lord." The other portions he thinks important only in the "elaboration of a true Christian theology." But this is too restrictive, and at once trammels the study of the Christ, the Kingdom, etc. Some recent writers might learn a lesson from even De Wette (quoted by Bähr and requested by Fairbairn *Typology*, p. 34), who, with all his liberalism, could say: "Christianity sprang out of Judaism. Long before Christ appeared, the world was prepared for His appearance; the entire Old Test. is a great prophecy, a great type of Him who was to come and has come. Who can deny that the holy seers of the Old Test. saw in spirit the Advent of Christ long before He came, and, in prophetic anticipations, sometimes more, sometimes less clear, decried the new doctrine? The typological comparison, also, of the Old Test. with the New, was by no means a mere play of fancy, nor can it be regarded as altogether the result of accident, that the evangelical history, in the most important particulars, runs parallel with the Mosaic. Christianity lay in Judaism as leaves and fruits do in the seed, though certainly it needed the divine sun to bring them forth."

*Obs. 4.* Unbelievers, wise in perceiving the intimate and abiding connection existing between the Old and New Testaments, attack the Old with the correct opinion, that just in proportion as they can show that the Old is "antiquated, unreliable, uncertain" in its utterances, etc., to the same extent will they lessen the authority and force of the New. Knowing full well, as the majority of writers on Inspiration hold, that both are equally inspired and of equal authority, and that both are to be interpreted as *the continuous* Word of God, they believe that if one falls the other must also suffer. This teaches us, therefore, how guarded we should be in lowering the standard of the Old, lest by so doing, in so far the efforts of destructive tendencies are countenanced.

Here, as our argument will develop more fully hereafter, is the fatal defect in the system of the Socinians (Hagenbach's *His. of Doc.*, vol. 2, sec. 242), who receive only the New Test. as canonical; the Old Test. having only a historical value, useful but not necessary to be read, etc. Its importance and exceeding value as a doctrinal basis, is by them, and others, too much ignored; and the inevitable result is, the utter impossibility of recognizing the Theocratic Personage in Jesus as covenanted. It is well to notice,

that at the very time God is raising up eminent men to defend the necessary intimate relationship of the Old and New Test., and that both must be conjoined to give us a true conception of the Divine Purpose in Redemption—both being indispensable—prominent persons also arise (even in the pale of, and enjoying the emoluments of the church), who persistently attack the authenticity, credibility, and inspiration of the Old Test., especially of the Pentateuch. The recent efforts of Colenso in this direction are fresh in the reader's mind. The attack, if successful, would invalidate the truth of Christianity itself; for such is the connection existing between Moses and Christ that both stand or fall together. An eminent Jewish Rabbi in the *Jewish Chronicle*, quoted in *The Israelite Indeed* for Oct., 1863, argues, justly, that if the Pentateuch is not in the main the product of Moses, or at least worthy of reception as divine, then it must be an "impudent forgery," and the prophets, Jesus, and the Evangelists, who all received it "in its present shape" as genuine, etc., are all equally guilty of gross deception. The Rabbi presses this, quoting Luke 16 : 31, etc., and shows the inconsistency of Colenso's position (still retaining the New Test. as inspired) by stating that if Jesus was not inspired when He assumed the truth of the Pentateuch and applied it in teaching, "neither can He be regarded as infallible with respect to His application of passages from the prophets of Judah and the Psalms." There is no logical escape from this dilemma; any lowering of the Old Test. inevitably recoils upon the New. Conway, in correspondence with *Un. Com.*, May 31, 1879, says: "The learned Prof. Sepp, of Munich University, is writing a remarkable series of articles in the *Allgemeine Zeitung*, in which he advocates the discarding of the Old Test. altogether as the basis of Christianity." "Dr. David Asher, a learned Jew, answers: 'If he (Sepp) should carry his point, he would, indeed, widen the breach between Judaism and Christianity. But the question is, Who would be the greater loser by the process?'" Draper (*His. Conflict*, p. 225) very coolly advises the Christian Church not to burden itself with the Pentateuch, but to relegate it back to the Jews; and if this gratuitous counsel (so sagely proffered) were adopted, he would be the first to show how destructive, in its logical sequence, it would be to Christianity. Others, observing the disintegrating efforts of professed believers which destroy the unity, sarcastically (as Mill) refer to those who believe the Bible to be *one book*; some sneeringly assert that the only union to be found existing is that in the line of "Jewish ideas and prejudices." Rogers (*Superh. Orig. of the Bible*, Ap. p. 441) refers to Alexander's *Connection and Harmony of the Old and New Test.*, Lord Hatherley's *Continuity of the Bible*, and to a work entitled *Divine Footprints in the Bible*, as enforcing this intimate connection, and then adds: "Many in our day, as well as some in former times, would endeavor to extricate Christianity from certain difficulties by cutting the ligaments between it and Judaism. They would displace it from what they regard its precarious foundations in the Old Test. I am profoundly convinced that this cannot be done without leaving both in ruins." He then quotes Herder (*Pref. to Spirit of Heb. Poetry*), who, notwithstanding his free spirit of criticism, writes: "Der Grund der Theologie ist die Bibel, und der Grund des N. T. ist das alte. Unmöglich verstehen wir jenes recht, wenn wir dieses nicht verstehen; denn Christenthum ist aus dem Judenthum hervorgegangen, der Genius der Sprache ist in beiderlei Büchern derselbe," etc.

*Obs. 5.* Martensen, a most estimable writer, gives the keynote to a prevailing treatment of the Old Test. He, whilst recognizing the importance and value of the Old, makes it too subsidiary to the New, opening a wide gap for varied interpretation, in declaring, that "the contents (of the Old) cannot be received by the Christian mind as present truths without being regenerated by the new Spirit of Christianity, and in various respects reconstructed." Alas! to this specious "regeneration" and to this subtle "spirit of reconstruction," which is only another mode of expressing a spiritualizing and accommodating interpretation, we are indebted for an ignoring of the plain oath-bound covenants of God the covenanted and predicted Messianic Kingdom.

This position, so unjust to the Old Test., is based on the idea that the Old Test. is superseded by the New, and that the interpretation of the Old, as once held by the Jews, is antagonistic to the New, and that, consequently, the literal, grammatical sense must give place to another, additional one grafted upon the Old. This whole theory is a violation of the laws of language, of the Revelation of God's Purposes as given to ancient

believers and trusted in by them, and it places the Israelites, before the Advent, in the posture of an ignorant, self-deceived people who trusted in a grammatical sense which is a lie—in plainly expressed covenants and promises which, as understood by them, they never comprehended. In brief, it makes God teaching what they *could not* understand, prophesying what they *could not* apprehend, and developing a faith and hope that *can never* be realized. Besides this, the reader will observe that Martensen's notion takes it for granted that the New Test. is well understood. This idea forms one of the rules that Waldegrave presents in his *Lectures on New Test. Millenarianism*; but unfortunately for its successful application, those who employ it—owing to the various engrafted senses—are not agreed among themselves respecting large portions of the New Test., because of their adopted system of interpretation. Briefly, no student can afford to occupy such an exclusive position; the true scholarly method, commended by common sense and due respect for God's whole Word, is to interpret both by *the same laws of language*, and to observe, on any given subject, which part, the Old or the New, advances the most revelation or information, receiving the same as of *equal* authority.

*Obs. 6.* The Kingdom being a leading subject of many portions of the Old Test., a subject specially mentioned in covenant and prophecy, it is utterly impossible to understand it properly without passing over the same. This is realized the more, if it is considered that the doctrine *originates* in the Old Test.; that the New Test. in its opening takes a knowledge of the Old *for granted*; that in view of such a previous obtained information important details given in the Old are either slightly presented or omitted in the New; and that, aside from the Apocalypse, the most glowing and extended descriptions pertaining to the Kingdom, as God's predictions relating to it receive an ample verification, are still found in the Old. It is not uncharitable to suspect, that one reason why so many meanings and contradictory definitions are given to the Kingdom, arises from the neglect—conscious or unconscious, designed or undesigned—of the Old Test. Scriptures, or, from an artful, misleading, but well-intended exaltation of the New over the Old, as if some great and vital difference existed between them instead of their being *inseparably one*.

Many have the mistaken notion that the instruction of the Old Test. is *solely* elementary, being supplemented by that of the New Test. This is taught in many of our Systematic Theologies (e.g., Knapp, etc.); but this is evidently *an error*, seeing that much of the Old Test. remains yet to be fulfilled; that Peter (2 Pet. 1:19) tells believers to take heed of the sure word of prophecy as *to a light* until the day of Christ appears; that Paul (2 Tim. 3:14-17) exhorts a minister to apply himself to the Old Test. Scriptures, not to obtain elementary knowledge but to perfect himself; that Christians are directed by the apostles to find the hope of Salvation, the promises of completed Redemption in the Scriptures previously given; and that constant reference is made to the Old Test. as the storehouse of promised deliverance given in covenant and prophecy. It is true that some things in the Old Test. are elementary, such as typical and provisionary institutions, but to make all fall into the same category is doing *the grossest violence* to its contents and the example of the first believers. It appears that the main passage of Scripture, which led to such an unjust inference and discrimination, is the one in Matt. 11:11. How this verse is to be understood will appear hereafter, as we shall examine it in detail, on account of the varied use to which it is put. It is to be regretted that able advocates of Christianity fall into this notion. Thus, e.g., Van Oosterzee (*Ch. Dog.*, vol. 1, p. 17) says, that "the writings of the New Test. must be placed before those of the Old," and approvingly quotes J. Müller: "It is to the writings of the New Test. that the dogmatic proof must return to found its dogmas securely on Christ Himself." This is simply, as already shown, a one-sided discrimination. Now whilst the New Test. is exceedingly precious, cannot be neglected without vital defect, gives us the desired proof in and through Jesus Christ how the Old Test. and New Test. promises can be fulfilled, and teaches us in the plainest manner how to attain Salvation through Jesus, etc., yet much, very much doctrinally expressed in the New finds its *true basis* back in the Old. This the apostles, the Evangelists, yea, Jesus, teach us when appealing to the Old as ful-

filled, e.g., in the Person, character, life, sufferings, etc., of Jesus. The Messiahship of the promised David's Son is delineated in the Old Test., and in deciding the doctrinal question of the Messiahship of Jesus, the question must be answered, whether the Christ of the New Test. *corresponds in all respects with the Christ covenanted and promised in the Old*. This simple illustration shows that we are not at liberty to exalt the one portion above the other, but that *both* are indispensable and mutually confirm each other. Admitting fully that the New contains in a large measure *the sufficient provisionary* for Salvation, yet the grand theme of *both* is Salvation, and the Old, in view of its unfulfilled portions, etc., is far more than a "preliminary training." If the rule given by Oosterzee (*Ch. Dog.*, vol. 1, p. 169) be admitted, it will, if logically applied, give the preference to the Old instead of the New. The rule is: "A part of Scripture has so much the higher value in proportion as it is of greater importance for our *knowledge of the Kingdom of God*." For, as will be shown, the covenants and prophecies (which the New Test. takes so largely for granted as well known) relating to the Kingdom, and *fundamental* to its comprehension, are in the Old Test.—yes, our chief knowledge is derived therefrom, and, therefore, the Old cannot be inferior to the New. Oosterzee and Müller forget *where* the dogmatical ground was in the quite early church, *before* the New Test. was written, or formed into a canon.

PROPOSITION 17. *Without study of the prophecies, no adequate idea can be obtained of the kingdom.*

The doctrine of the kingdom is a revelation from God, and "*God spake by the Prophets,*" for "*the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*" (Luke 1 : 70, 2 Pet. 1 : 21, 2 Tim. 3 : 16, etc.). The descriptions of it come to us mainly through prediction, embracing a Divine Purpose pertaining to the future beyond the power of human sagacity and knowledge to discern and portray.

Fairbairn (*On Proph.*) has the correct idea, when, as the Amer. editor remarks, "We find as the result that prophecy is a sublime portraiture of the Kingdom of God." How faithfully he followed the prophetic portraiture is another question.

*Obs. 1.* Hence arises the necessity, if accurate knowledge of the Kingdom is desired, of receiving what God, through the prophets, has revealed concerning it. Jesus was the subject of prophecy, and we know that He truly came because in Him the prophecies pertaining to His First Advent were strictly fulfilled. Jesus and the apostles constantly appeal to this : that the Scriptures testified concerning Him, and that their testimony was true, being verified. Precisely so with this Kingdom ; for it is *the great theme* of the prophets, and we can only know that it has really come *when* the predictions relating to it are realized.

Prophecy has been compared (Wilson's *Three Sermons*, p. 6, quoted by Stanley) "to a golden thread" stretching to the end of the web. But in our estimation it is more than this : it is the warp, the golden chain into which time fills and weaves its threads, the latter interlinked and supported by the former. It contains the substance of Revelation and History. Strike out of the Scriptures Prophecy, fulfilled and unfulfilled, and *the very essence* of them—the most precious portion—is also removed. The early Fathers, when they designated the Prophets "Theologians," were evidently impressed by the profound relationship that their utterances sustained to our knowledge of divine things. The church, if it desires *an increase* of knowledge, must return to this Scriptural attitude. Some writers in their haste and eagerness to oppose the study of Prophecy (because we lay much stress on it), tell us that its doctrinal aspect is of little account, and dare to assert, that "the folly of basing a tenet upon unfulfilled prophecy has grown to be an axiom in theology." Such an axiom was unknown to ancient worthies before and immediately after the First Advent, and is discarded by a sound theology since the establishment of the Christian Church, seeing that quite a number of doctrines are dependent upon unfulfilled prophecy, as, e.g., the Second Advent, the Antichrist, the restoration of the Jews, the Millennial age, the consummation, the judgment day, the resurrection, the realization of eternal life in the final restitution, the New Heavens and New Earth, the New Jerusalem, etc. The promises of the New Test. relating to the future are based on unfulfilled predictions of the Old, are repetitions of the same, and thus renewed predictions. Surely if angelic beings take a deep interest in the divine predictions—if the redeemed are represented as rejoicing in their bestowal and realization, we, who need their light, ought to receive the bright assurances with gratitude and joy.

*Obs. 2.* Prophecy takes higher ground than that of merely being a prediction of the future, or a witness to the truth, or a message of hope.

Whilst all this, it is above all a *Revelation of God's Will and Purpose*; and, therefore, while the preceding flow from it, a still grander result is attained when combining and linking together the predictions of God. Then we find, from first to last, that they publish a predetermined counsel of God, a *great Redemptive Process*, all centering in the predestined King and Kingdom.

Negative criticism endeavors here and there to break this connected chain; unavailingly, however, seeing that "all the prophets witness," and their united testimony, separated by centuries and ages, form an unbroken unity. God has given us numerous prophecies, some in detached portions, others in brief fragments, which require special attention to systematize, but when once brought together and compared evince a most blessed design, a most glorious Plan, such as man and creation needs to secure permanent, everlasting happiness. Together they form "a sure word," something "whereunto ye do well that ye take heed," being eminently worthy of the most careful investigation. Together they give "a light" (comp. Barnes' admirable remarks on 2 Pet. 1:19), which is the only safe guide until the greater illumination of the coming day. It is a matter of amazement that so many professed Theologies either ignore or slightly touch this God-given "light." Within the limits and design of this work it is impossible to give the rules for interpreting Prophecy; and, indeed, they are not needed, seeing that we have various works on the subject. The principle of Interpretation adopted (Prop. 4) by us sufficiently explains our position, showing that the ordinary rules for interpreting literal, figurative, symbolic, and typical language are to be observed. The reader will find these presented in Bickersteth's *Guide*, Brooke's *El. of Proph. Inter.*, Lord's *Lit. and Theol. Journal*, and *Intro. to the Apoc.*, Horne's *Intro.*, Winthrop's *Premium Essay on Proph. Symbols*, Stuart's *El. of Interp.*, etc. Davison's *Dis. on Proph.* fixes a "Criterion of Prophecy," and ably shows its application to Jesus at the First Advent, to the Church, Jewish Nation, etc.

In reference to the definitions, a few words are in place. Horne (*Intro.*, vol. 1, p. 119) says: "Prophecy is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God." M'Clintock and Strong's *Cyclop.* defines it: "God's communication to the Church, to be her light and comfort in time of trouble and perplexity," and adds the following, from Vitringa: "A prediction of some contingent circumstance or event in the future, received by immediate or direct revelation"; Dr. Fye Smith: "A declaration made by a creature under the inspiration and commission of the omniscient God relating to an event or series of events which have not taken place at the time the prophecy is uttered, and which could not have been certainly foreknown by any science or wisdom of man"; other writers: "Prophecy is nothing but the history of events before they come to pass." It refers also to Dean Magee as dissenting "from this popular but erroneous view," and making the prophet to be "the religious teacher of his age, whose aim is the religious education of those whom he addresses." This is a fair specimen of numerous similar definitions, and there is an element of truth in all of them. But, after all, they only give a partial view, for while neither ignoring the predictive character, nor its evidential nature, nor the moral element (the religious instruction of the age in which delivered and of successive ages), it is self-evident that prophecy is largely intended to *reveal the Divine Purpose relating to the Plan of Redemption*. To illustrate our meaning by a single prophecy: take Deut. 32, and we have not merely a prediction of a series of events and valuable religious instruction, but we have a divine explanation of the manner in which ultimately—after a terrible trial, etc.—covenanted promises are to be realized. Hence prophecy is an *essential part* of the system of revelation, revealing, incorporating, and systematizing truths, which could in no other way be obtained. Therefore in Theology proper, in order to comprehend God's purpose in Redemption and present a systematic statement of the Plan of Salvation, it should be brought forth *prominently*, and subjected to careful study. The lack of this presents us with serious defects in the various systems of Theology, especially in the part pertaining to Eschatology.

Williamson (*Letters to a Millenarian*, p. 177) informs us that the restoration of the Kingdom and Christ's future reign (i.e., its proper conception) is not dependent on "the meaning of certain predictions of the prophets, for I am no student of the prophets, but on the question, Who are the lawful heirs of the bequests made to the seed of Abraham?"



This seems to be a question totally distinct from the question, What are the contents of the will? and should surely be definitely settled *before* we look at the contents of the will; for before I know whether I am an heir, the contents of the will are of little consequence to me." This author, an amiable writer, and free from the usual reproaches against us, in striving to wrest from us our vantage ground on prophecy, makes a confession that vitiates his own labor. If no student of the prophets, *how* can he even undertake the expounding of his prior question, seeing that the prophets enter largely in *both* questions, respecting the will (to use his figure) and the heirship—they being the expounders of the Divine Purpose concerning both. This lack is seen throughout his "*Letters*," reversing a logical consideration of the whole subject. He overlooks two essential points: (1) That before we are heirs, we are invited by prophets and apostles to consider and study this "Will," in order that we may be induced to become heirs through the acceptance of the Christ, and (2) that the contents of the will are of primary importance, because unless we *first* "look at the contents" it is impossible to determine the heirship. It certainly needs no discussion, that the contents of the will precede the heirship, and that, therefore, the first question to be decided is that referring to the will itself. When it is found that a will is really made, and that we are noticed in it, being assured of an heirship under certain conditions imposed by the testator, a deepened interest arises to make ourselves acquainted with all the details, and worthy of its provisions, and this will correspondingly—invariably—make us students of prophecy. (In ref. to his view of the heirship, see Prop. 64.)

*Obs. 3.* Conceding that Prophecy has thus a higher province than that of merely foretelling future events, yet every believer in the Word ought to insist, that such a foretelling is a most important, *essential feature and proof* of the Prophet's mission. That spirit of compromising with Rationalism, by which, under the shallow pretence that the Prophets had nobler duties to perform than that of predicting, the predictions themselves are lowered or set aside, is to be avoided as derogatory to the prophetic office.

As we shall largely use their predictive authority in our argument, placing it in the front rank where the Bible and the early Fathers set it, some additional remarks may be needed. Infidels, next to miracles, have most violently assailed prophecy (also a miracle). Seeing how largely the Word of God is dependent upon it, how believers have appealed to it as evidence of its credibility and inspiration, how the very life of Christianity is bound up with it, they directed their attack with the cry that it was either disparaging to God, or a tender to fatalism, or incredible to reason, or mere foolishness, or the natural suggestions, shrewd foresight and guesses of man; some predictions were given after the events, others were never fulfilled, some were so obscure that they are utterly unreliable, others were interpolations of a succeeding age to subserve political or religious purposes, etc. With such men it is, of course, vain to reason, for the case is *prejudged*; and any move to get rid of, or weaken, its testimony, is deemed honorable. To appeal to prophecies fulfilled, such as related to Babylon, Tyre, Nineveh, Jerusalem, etc. (showing also that the writers lived long before the events transpired), is to exhibit our ignorance; to show that prophecies are now fulfilling in the dispersion of the Jews, in the continued down-treading of Jerusalem under Gentile feet, in Mohammedanism and the Turkish Empire, in Gentile domination, in the Papacy, in the condition of the church and the world, etc., is to manifest our credulity; to indicate the relationship that individual prophecy sustains to the whole, and to point to the future as the period when those, claimed by them as unfulfilled, shall be realized, is to display an unreasonable faith. So be it then, if men desire to elevate themselves to the judgment seat, deeming themselves perfectly adequate to decide what is proper and what improper for the Almighty to perform; what is worthy and what unworthy of credence in His Word. The opposite reasons, influencing them in their rejection, are aptly delineated by Isaiah (ch. 29: 11, 12): "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." It is impossible to conciliate such a class, for the objections come more from the heart than from the mind, rather from indisposition, lack of moral sympathy than from careful study, and every effort in the way of concession to their demands, is only hailed as an evidence of weakness.

There has been a tendency, especially in German Theology, arising from the contest between Rationalism and Orthodoxy, to settle down in the conviction that Christianity cannot be demonstrated by historical proofs, as many authors and apologists have attempted; and that as Twisten (quoted by Dörner, *His. Prot.*, vol. 2, p. 428) remarks: "It is not possible to prove, independent of Christian faith, that there is a Divine Revelation, and that this is deposited in Holy Scripture, nor can such proof be the foundation of faith," etc. While freely admitting the higher and more satisfactory testimony of Evangelical faith, which produces a personal, practical knowledge of the truth and thus impresses its divine origin, yet such a statement is far too sweeping, removing the responsibility laid upon all men to receive God's Revelation, rejecting the evidence afforded by the experience of men that many have been led by the reading and study of the Word to acknowledge, without and before such faith, that God's Word is truth; and discarding the labors of Apologists and others whose works, as the conversion of many testifies, have not been in vain. Indeed, the very men who insist upon such a theory constantly violate their own rule by appealing to historical proofs, or by bringing an array of evidence obtained through the fulfilment of prophecy to substantiate revelation against unbelief. In their writings there is a constant appeal to reason in behalf of the positions taken by them. It is one thing to lay down a one-sided rule, but it is quite another to apply it. The Bible speaks of two kinds of evidence; one, the most gratifying, comes from faith, but this, in many aspects, must be sustained by the other; the other is derived from historical evidence, including the fulfilment of prophecy, the dealings of God, the works performed, etc. God Himself appeals to the latter evidence as desirable, as introductory to the other, and also as condemnatory if not received. The first preaching of the apostles is based on it; Stephen's address is full of it; Christ refers the Jews to it; the Jews themselves received the Old Test. in view of it; the New Test. is a record of its value; believers have been first led to faith by it; even the devils themselves are under its influence, and unbelief has often, in the dying hour, confessed its claims. We cannot do without such an attestation to existing Revelation, for even the way of Evangelical faith (which simply appropriates to self what the other brings) is prepared by due reference to historical facts, as, e.g., the fall, the sinfulness of man, the foretelling and coming of the Messiah, etc., so that every Christian writer, whatever his theory in the study, will practically, more or less, endeavor to secure the approval of reason by the use of such testimony, a process favored by our mental and moral constitution.

It is, therefore, with deep regret that we see eminent and devoted men, for the sake of gaining the good-will of unbelievers, forsake a principle of prophetic interpretation and application, that God Himself has laid down, viz.: the strict grammatical interpretation of prophecy and a literal fulfilment of the same. Thus, e.g., Dr. Dörner (*His. Prot. Theol.*, p. 445) in view of Rationalism in some quarters declaring "that a transference of Old Test. occurrences, images, and Messianic features to the person of Jesus of Nazareth, is the source of the Gospel," asserts: "the more literal the fulfilment of Old Test. sayings found in the New, the more difficult will it be to dispel the suspicion that the former is the source of the latter."\* To rid ourselves of so unjust a "suspicion," it is requisite to accommodate ourselves to unbelief, and yield up everything that may be too "Jewish." This theory is opposed (1) to the facts in the case; for (a) if this literal fulfilment were missing, the unbelievers would be the first to take advantage of it; (b) it can be proven that the prophecies preceded, and hence the fulfilment the more obvious; (c) it can be shown, as an essential element in the Divine Plan, that both the prediction and the literal fulfilment are a necessity to constitute Jesus the Messiah; (d) it can be pointed out, that the fulfilment, in most cases, is one adverse to the anticipations of Jewish opinion based on Jewish Scriptures, and yet necessary in the Divine Purpose; (e) it can be boldly assumed, that without such a correspondence we can have no assurance that the Christ came; (f) it can be affirmed, that such concessions do no good to the class for whom they are intended, but that they rather confirm them in unbelief. Then, again, the theory is opposed (2) to the criterion established by God; for (a) the plainest and most triumphant exhibition of veracity and union with the Divine is a literal fulfilment of prediction, and hence the failure of such is the test of a false prophet;

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\* This is quoted from the Eng. Transl., which may do Dr. Dörner injustice; for my friend Dr. Sprecher, ex-Pres. of Wit. College, informs me that in comparing it with the original, he found it in various places imperfect, and in several instances stating the reverse of the original.

(b) a literal fulfilment is adapted to all classes of minds, for which the Bible is designed ; (c) the literal fulfilment manifests the Divine Will, and is a part of the Divine Purpose, and as such is appealed to in order to indicate it ; (d) Jesus and the apostles represent it as a decided proof and reality of the Divine, thus flatly controverting the far-fetched "suspicions" of early and later opposers of Christianity ; (e) if it were desirable to avoid such an objection, the Bible, the product of Divine wisdom, knowing how to reach men's minds and hearts, would not lay stress upon it ; (f) it is not a literal fulfilment that leads to such "suspicions," but the heart desires them to silence the sense of responsibility ; (g) it forms, then, a substantial reason—for if missing the chain would be broken—in behalf of Christianity ; adapted to all minds ; preserving the unity of the Record ; attesting to the Divine Plan ; giving a proper insight into Redemption ; revealing the future history of the race and the ultimate triumph of truth and holiness over error and evil ; and practically illustrating the power of an all-pervading Providence in the most forcible manner. Let it be repeated : it is *impossible* to satisfy the demands of opposing parties. Objection is made that there is *too literal* a fulfilment, which is adduced as evidence of collusion, etc. Frazer (*Key to the Prophecies*) informs us of some infidels, who object to Revelation because there is *no accurate*, literal fulfilment of its own predictions. So Renan also objects, and claims that Jesus was disappointed in His fond anticipations. The Jews also objected to Christ that all the prophecies pertaining to the Messiah were not literally fulfilled at the First Advent. Here, then, are two objections, the exact opposite of each other : the one rejecting Scripture because of a too literal fulfilment, the other doing the same on the ground that a sufficiently literal aspect is wanting. This should teach us to accept of God's wisdom in the matter, receiving His testimony as superior to man's, and not weaken its force in the *vain attempt* of conciliating unbelievers.

It is comparatively easy to endure the reproaches of unbelievers, but not so readily those of excellent men, believers, who, by their sweeping statements, are justly chargeable with moulding the minds of multitudes to a rejection of a true, consistent interpretation of Scripture, preparing the masses of the church to have *no faith* when the Saviour comes. Unable to reconcile with their views of Scripture and of the future, a literal fulfilment of prophecy, such Prophecy must submit its grammatical sense to another that is more accommodating. But this is not all : the most ultra positions are taken to sustain such a departure. Thus, e.g., Pressensé (*The Redeemer*, p. 100) asserts : "Literal interpretation of prophecy is, therefore, nonsense," etc., declaring that all prophecy is in its "form essentially symbolical," and adduces the Psalms relating to Christ as first applicable to David (?), then to Solomon (?), and finally to Christ. Yet he is inconsistent with himself, for in other places and works he repeatedly presents this same "nonsense," i.e., literal fulfilment of prophecy, as evidence of the Messiahship of Jesus. Adopt his rule, and it plunges us at once into the most varied and contradictory interpretation, and makes it impossible to meet the arguments of infidels against prophecy without a pitiful retreat into mystical subtleties and the plainest violation of the laws of language. Alas ! otherwise able works abound in this species of damaging statement, and set themselves in direct antagonism to Jesus (John 14 : 29) : "*And now I have told you before it come too pass, that when it come to pass, ye might believe.*"

*Obs. 4.* The prophecies referring to the Kingdom of God, as now interpreted by the large majority of Christians, afford the strongest leverage employed by unbelievers against Christianity. Unfortunately, unbelief is often logically correct. Thus e.g. it eagerly points to the predictions pertaining to David's Son, showing that, if language has any *legitimate* meaning, and words are *adequate* to express an idea, they *unmistakably* predict the restoration of David's throne and kingdom, etc., and then triumphantly declare that it was not realized (so Strauss, Renan, Baur, Parker, etc.). They mock the expectation of the Jews, of Simeon, the preaching of John, Jesus, and the disciples, the anticipations of the early Church, and hastily conclude, sustained by the *present faith* of the Church (excepting only a few), that *they will never be fulfilled* ; and that, therefore, the prophecies, the foundation upon which the superstructure rests, are false, and of human concoction. The manner of meeting such objections is *humiliating* to the Word and Reason ; for it discards the *plain grammati-*

*cal sense* as unreliable, and, to save the credit of the Word, insists upon interpreting all such prophecies by adding to them, under the claim of spiritual, a sense which *is not contained in the language*, but suits the religious system adopted. Unbelief is not slow in seizing *the advantage* thus given, gleefully pointing out how this introduced change makes the ancient faith an ignorant one, the early Church occupying a false position, and the Bible a book to which man adds any sense, under the plea of spiritual, that may be deemed necessary for its defence.

Some unbelievers even go to the length of denouncing the Saviour and the apostles as being "deceivers," "Indian jugglers," etc., who endeavored, without success, to appropriate the predictions to themselves. Others inform us that the prophecies inflamed the imagination of Jesus, and that under their influence His ministry started, but that He discarded much as unable to be realized in the condition of things then existing. This is a favorite topic of Renan's, the result of his own unreliable imaginings. Parker and his followers, of course, tell us that there are "prophecies which have not been, and never will be fulfilled," referring especially to those relating to the Kingdom promised to David's Son. The Liberalist, M. Grotz, and others, advise us to keep prophecy in the background as a very minor question, and not worthy of serious consideration—i. e. it is only worthy the contempt of the enlightened. Even Schleiermacher (*Sys. of Doctrines*) objects to nearly all the prophecies, especially the more prominent, as proceeding from a material spirit of the people, and hence places the Old Test. containing them far below the New. As we proceed, there will be found abundant and painful evidence of this spirit and lack of faith in the Word of God, extending from the most virulent of unbelievers down to semi-unbelievers and even believers. It is a lamentable fact that prophecies, *en masse*, which have no relation to the church as organized at present, are appropriated and applied to the church as now existing, *that cannot and do not thus apply*, and that this has necessarily caused unbelief in many who detect, easily, the utter discrepancy. We only now say, that there must be a *sad defect* somewhere in human systems, which causes prophecies to promise, plainly too, one thing and yet mean quite another; this, we affirm, is an imperfection existing, *not* in the language of the prophets, but *only* in the interpretation of them, and in the limiting of their fulfilment to the past and present, as if God was unable to carry out His purposes in the future. A renewed study, a thorough examination of them, and a return to *the grammatical sense*, will alone enable us to close the wide gap left open for opposers to enter.

The student will observe also that the evidence in behalf of the predictive nature of prophecy is not dependent—as in alleged human—upon single or isolated predictions, but brings to its support a *grand series* of predictions, one hinging upon the other. In this work we shall frequently avail ourselves of this connected succession. The destructive theories respecting prophecy (e. g. in Davidson's *Introduction*, with which comp. the "Reply" in *The Princeton Review*, Jan., 1864), which bring it down to something like human sagacity, are fully met by the simple fact of this divine order, and their forming integral parts of a divine system, imparting to us a knowledge of the Divine Purpose. The fulfilment of prediction is evidence of the truth (Archb. Sumner's *Essay on Proph.*, etc.), and in the preparatory measures relating to the Kingdom, confirms the office of prophecy (Kurtz's *Sac. His.*, p. 32).

*Obs. 5.* Multitudes are found, who deliberately and persistently refuse to study the Prophecies. To such, at least in part, applies the language of Bengel (*Gnomon*, Apoc. c. 1 : 1), who, after directing attention to the fact that Revelation is given "to shew unto his servants," etc., says: "He who does not permit the things which must come to pass to be shewn to him, is wanting *in the duty* of a servant." There is propriety and force in the remark, which those who object to our making these things a *special* subject of study, would do well to ponder. A servant cannot, without injury to himself, neglect a large portion of Scripture, which God, with a merciful object in view, kindly presents to him. He will rather imitate the Prophets themselves, who "*inquired and searched diligently*"—not a mere cursory examination, but a profound and extended

inquiry—into the revelations made to them (1 Pet. 1 : 10, 11). God's *wisdom and power* (Isa. 43 : 9, 13) is found in prophecy ; to many, however, it is foolishness. *Blessedness* is attached to it (Apoc. 1 : 3, comp. Bengel, Barnes, etc.), but to many it is evil and drudgery.

Instead of a careful investigation, some refuse to receive it ; others quote isolated passages to support some doctrine or opinion, without the least idea of the context or real prophetic meaning. Popes, e.g., have applied prophetic announcements pertaining to the Messiah to themselves ; Papists and Protestants have appropriated what exclusively belongs to the Jewish nation ; sects and individuals have presumptuously claimed as belonging to themselves what really is predicted of "the age to come." Prophecy has been made a plastic mortar to daub over the crudest and most mystical conceptions. Rejection or misconception has triumphed, and thus it will continue down to the harvest itself. Pious and able men, such as Bb. Newton, Meade, Bengel, etc., are ridiculed for having studied and written on the subject. Voltaire's sneer at Sir I. Newton, that he wrote on the Apocalypse to console mankind for his superiority in other matters, has been reproduced in another form by Renan (*Life of Jesus*, p. 138) : "Newton thought his crazy exposition of the Apoc. as certain as his system of the world." (Which clearly shows that Renan never read Newton's book, which claims no such certainty, but represents itself as a humble attempt to approximately elucidate, if possible, a difficult subject, containing both modesty and valuable suggestions. The remark reveals the animus of Renan.) Valuable information and suggestions imparted by such a class of writers is studiously ignored, and mistakes, to which the best of men are liable, are joyfully paraded as evidence of the sad results of prophetic study. How true it is that to the mass of mankind and to many believers, it is a matter of the *utmost indifference* whether Jesus opened the seals of the book or not, whether He gave a farewell testimony or not, whether He enjoined special attention to it or not, whether John was deeply affected, even to tears, or not. John wept because the things fastened by the seals could not be revealed, and he rejoiced when Christ opened them ; but now, although those things are plainly recorded, it is deemed foolishness to be in sympathy with John, or to search into them with an interest becoming the subject. Let a man enter this field of investigation with sobriety, honesty, and humility, and epithets the most derogatory are heaped upon him indicative of "folly," "weak-mindedness," "visionary," "fanatical," etc., so that it requires some degree of courage to face the obloquy, to endure the loss of sympathy, to suffer the reproaches of withdrawn confidence, and to receive the imputations of mental and moral weakness. Rashness, however, consists not only in attempting to interpret in a trifling way, without due comparison, reflection, moderation, etc., but is *equally* to be found in neglecting or despising prophetic truth ; indeed, the latter exceeds the former in one respect since it lacks even the *respect* shown to prophecy by the most injudicious of interpreters. Alas ! how comparatively few have, at present, the spirit of Daniel (2 : 19-23), who manifested his reverence and gratitude for and interest in the prophecies given. Indeed, such as ancient believers received with faith and praise, are now regarded either with unbelief, or indifference, or scorn and reproach, and "the testimony of Jesus (which) is the spirit of prophecy" (Rev. 19 : 10) is not only rejected, pronounced unworthy of special study, but rebukes are heaped upon those who devote time and labor to its elucidation and enforcement. It is true of prophecy, as of all God's works : "The works of the Lord are great (vast in magnitude), sought out (investigated) of all them that have pleasure therein" (Ps. 111 : 2).

*Obs. 6.* It is the united testimony of all who have devoted much time to the study of prophecy, that it is *exceedingly profitable* in many respects ; and they exhort others, in view of personal benefit derived therefrom, to devote special attention to the same. This testimony is the more worthy of consideration, since it comes from the most talented, scholarly, devoted men that the Church has produced, and fully accords with the promises of the Word. Fully acknowledging the correctness of Stanley (*His. of Jewish Church*), Payne Smith (*Mess. Inter. of Isa.*, Introd.), Fairbairn (*On Proph.*), and others, that the teaching of the Future or simple prediction was only one part of the Prophetic office or duty, we firmly hold that, viewed correctly, this is far from being "subordinate." Reflection shows

that its distinguishing peculiarity consists in this: under the form of Prophecy, the Divine Purpose, not merely in particular cases, but as a *grand whole*, is developed. Therefore it is, that he who studies and compares Prophecy (teaching respecting the future), keeping in view that it is far more than mere prediction (in the sense of foretelling to convince men of the truth, etc.), that it is designed to teach a *system of truth* (one part adjusting itself to another in the thus revealed Plan), will obtain a *deeper and more satisfactory* insight into Redemption, as carried on and finally realized. We cannot call that "subordinate" which materially aids—is essential—to such knowledge.

It may be well, in the briefest terms, to enumerate the reasons why the study of Prophecy is important. (1) It evinces due respect for "all" Scripture. (2) It shows that we believe that "the testimony of Jesus is the spirit of prophecy." (3) That it is "a sure word." (4) It affords the satisfaction of performing a duty. (5) It is fruitful in bringing forth treasure. (6) It increases faith, hope, and love. (7) It exalts our conceptions of the attributes of God, His knowledge and power. (8) It reveals the results of depravity. (9) It teaches forbearance and patience under the trials to which the church and believer are subject. (10) It gives the Second Advent its due prominence. (11) It enforces the motives, hopes, etc., grounded on the Second Advent. (11) It enlightens us respecting the mission of the First Advent, and shows how it is preparatory. (12) It imparts accurate information concerning the Kingdom of God, its nature and re-establishment. (13) It explains the intercalary period, the Times of the Gentiles. (14) It teaches us more clearly upon what the engrafting of the Gentiles depends. (15) It presents us with the career of the church and anti-Christian powers. (16) It gives us distinctive knowledge of God's Redemptive Purpose. (17) It secures the blessedness of obedience to the truth, if received, hereafter. (18) It increases the range of prayer, and stimulates to its employment. (19) It is a preservative from sin. (20) It leads to separation from the world, but to labor for its warning and welfare. (21) It preserves us from the rebuke given to the non-discerning Pharisees. (22) It alone will prepare believers for the terrible trials of the still future great tribulation. (23) Being received by faith and appropriated, we may, according to Promise, escape from the sad scenes to be ushered in (this will be explained under the Translation). (24) Its tendency is to produce love toward the brethren, sinking the present into the future. (25) Its revelations may, when presented to others, warn, instruct, and guide to the knowledge, service, and obedience of God. (26) It prominently holds forth the Theocratic relationship of Jesus. (27) It specifically instructs us concerning the Jewish nation, the true people of God, and the enemies of Christ. (28) The design of the present dispensation, its introductory character, etc., are delineated by it. (29) It enforces and confirms the covenants. (30) It tells us when we are to be rewarded, when we shall inherit. (31) It makes the promises of God consistent and more precious. (32) It materially aids to explain Scripture. (33) It shows us how Redemption is complete—a recovery from all the effects of the fall. (34) It gives us a clearer idea of the resurrection, translation, judgment day, etc. (35) It enables us to understand and appreciate the reign of the saints. (36) It indicates the ending of Gentile domination and the supremacy of the Theocratic ordering. (37) It presents us with a more enlarged view of the future agency and power of the Holy Spirit. (38) It vindicates the glory of God in the Salvation portrayed in its sublime language. (39) It makes the Bible a harmonious whole. (40) It prevents us from predicting falsely. (41) It helps us to meet the objections urged by infidels, Jews, etc. (42) It serves to explain, more satisfactorily, the world's history. (43) It honors, exalts the mighty King, giving us the most enlarged views of His majesty and power. Considering the value of such study, it is inexcusable to neglect it. The remarks of Dr. Schmucker (*Proph. His. of the Ch. Relig.*, p. 44, on Apoc. 1 : 3) are but too applicable: "Oh! the guilty backwardness of many in our days, to read and study this invaluable treasure of the Christian, for fear of incurring the ridicule of infidels, or the piteous smile of the wise men of the world. Some in our days neglect this kind of study even from hypocrisy. They assume a superior air of sanctity, as if their minds were employed in matters of far greater moment than this, and therefore pray to be excused. Should a mortal presume to know better, what he ought to read than God? However the study of the prophecies should not be our first care; for what will all this knowledge avail, if we die in our sins at last. Our first duty is to seek the Kingdom of God and His right-

eousness, peace and joy in the Holy Ghost. We must be experimentally acquainted with the ways of God in Christ Jesus, to derive real benefit from knowledge of this kind. He whose eternal interest is truly settled will study the prophecies to the advantage of his soul's concerns, when the unconverted speculation only satisfies vain curiosity." This rebuke and caution is well deserved; for neglect, on the one hand is criminal, whilst, on the other, without an appropriating of Christ, the sum of all prophecy, by the elementary principles of repentance and faith, its study only increases our condemnation. (Comp. Commentators, generally, on Apoc. 1 : 3.) In view of the general neglect of prophecy, even by ministers eminent for ability, it is to be feared that Daniel's prayer is applicable (Dan. 9 : 6) : "Neither have we hearkened unto Thy servants, the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land." For if Daniel could include this in a confession of sin and unworthiness, how much more pertinent is it, when regarding the *additions* made to prophecy since Daniel's time, some even given under the direct auspices of Jesus Himself and called His "testimony"? Jesus (Matt. 24 : 15) refers to Daniel's prophecy, saying, "Whoso readeth, let him understand," and both He and the apostles allude to unfulfilled prophecy, calling attention to it, and assuming that it was imparted to secure knowledge of God's ways. Indeed, we have intimations that in the private and unrecorded instructions of God's messengers was laid on the study of prophecy (e.g. as to Jesus, Luke 24 : 25-27; as to the apostles, 2 Thess. 2 : 5). Comp. "On the Importance of Prophecy," Brookes's *Maranatha*, Seiss's *Last Times*, and kindred works.

*Obs. 7.* The nature, characteristics, etc., of the Kingdom, should not be determined by one, two, or even more, predictions, unless very specific, but by a comparison of all, or at least a large number of, the predictions relating to it. One or more, taken separately, may give us but slight evidence, whilst the whole, or a large proportion, will present such abundant proof that the correctness of view will be fortified against assault. The neglect of this caution has been fruitful in mistake; a passage or two is selected and a plausible theory is erected upon it, which, however, cannot bear the test of accumulated light. Inferential or one-sided testimony must give place to the direct and abounding.

Bh. Horsley (*Sermons*, vol. 2, p. 13), showing that the prophecies were parts of a system which pointed to the establishment of the Messiah's Kingdom, takes 2 Pet. 1 : 20 to express : "Not any prophecy of Scripture is of self-interpretation" (i.e. isolated from others), but must be interpreted in its unity with others or the whole (so also Faber, etc.). However the passage is rendered, the rule of comparison is essential to preserve from error. Horne (*Introd.*) adopts this as the first rule for ascertaining the sense of prophetic writers. (Many authors indorse Horsley's rendering, whilst others make it to denote "that what they communicated was not of their own disclosure;" "that the prophecy cannot be understood until compared with the event," etc. (Barnes' Com. loci.). Fairbairn (*On Proph.* Ap. G. p. 496) interprets it to mean : "No Scripture comes of one's own solution;" and he refers it not, as others, "how the meaning of prophecy is made out, or interpreted, but how prophecy itself came into existence, whence it drew its origin," etc. The Roman Cath. application of the passage is refuted by Barnes and others. Bh. Van Mildert says : "That the sense of no prophecy is to be determined by an abstract consideration of the passage itself; but by taking it in conjunction with other portions of Scripture relating to the subject." Comp. Bloomfield, loci, who quotes Van Mildert, but agrees with Horsley, who, in addition, includes more than mere comparison, viz. : that in virtue of its divine origin, it sustains a necessary relation to a system of truth and must find its true interpretation in that relationship, and in the history (fulfilment of the world).\* In reference to the double fulfilment of prophecy,

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\* The *Crit. Eng. Test.* renders "private interpretation" by "merely human interpretation." The editor of the *Luth. Observer* (Dec. 8th, 1876) translates : "Knowing this first, that no prophecy of the Scripture is of its own origin (starting, revelation, disclosure). For," etc. The *Latin Vulgate* in the Dublin translation is made to say : "Understanding this first, that no prophecy of Scripture is made by private interpretation."

while we would not entirely reject it, yet great caution is required in its application, being convinced that in many instances it is faulty and erroneously applied. Our argument makes it unnecessary to be employed by us, and therefore we refer the reader to works that adopt it, as Bh. Newton's *Diss. on Proph.*, vol. 1, p. 70; and vol. 2, p. 92; Horne's *Introd.*, vol. 1, p. 390; Bacon's *Adv. of Learning*, B. 2; Bickersteth's *Guide*; Brookes's *El Proph. Inter.*, etc.

It may be added that the very cautions given respecting the study of prophecy, indicate that no man can make himself conversant with the same without considerable labor and time. The Bible implies this in the manner in which it is given, and clearly teaches us that God exercises the talent and wisdom of His people in the searching of His Word; and that in condescending to such revelations He leaves us to investigate in order that the wise only may understand. The labor necessarily bestowed causes the laborer to appreciate the treasures dug out, and, at the same time, prevents those who are the special subjects of prophetic judgments—owing to sin—to see and understand the impending doom. The range of prophecy, dealing with the deepest and most vital theological questions, with the highest and noblest things pertaining to man and his destiny, demands, to insure successful prosecution, a cultivated mind as well as a heart of faith. In its relationship to history it calls for an acquaintance with ancient and modern, sacred and profane history. For, as Bh. Newton remarks: "Prophecy is history anticipated and contracted; history is prophecy accomplished and dilated." Von Dörlinger (*Essay on Proph. Spirit*) calls the historian "a prophet looking behind." In addition to this, its relationship to, as an essential part of, a great redemptive system, calls for a comprehensive view of the numerous details, fitting them into their several designed places, and bringing forth the unity of design exhibited. While all men can derive benefit from its study, yet few men are really qualified to perform the amount of labor required to bring together prophecy connectedly and systematically. And among the few, nearly all, possessing the requisite talent and ability, are so occupied with other labors that they cannot bestow the time that the subject demands.

*Obs.* 8. In almost every work written against the doctrine of the Kingdom as held by us, great stress is laid on the obscurity of prophetic announcements arising from their figurative or symbolic language. Some even go so far as to say, that prophecy can only be understood after its fulfilment. Admitting a degree of obscurity in some details, in the order of some events, in the manner in which some things are to be fulfilled, etc., it is sufficient to reply, that the objection only has force when applied to our method of interpretation, but is forgotten and overridden when the substitution of a spiritualistic interpretation is attempted.

This requires some additional remarks. It has already been shown under several Propositions that there is mystery attached to some things, that a degree of obscurity is intentionally given, that laborious study and diligent comparison is required, etc., but have also stated (which will hereafter clearly appear) that this mystery and obscurity does not refer to the nature of the Kingdom, but to events connected therewith, the exact order to be observed, the time of accomplishment, the brevity of expression, the figurative language used, etc. Bh. Newton, who gave much thought and attention to the subject, justly says (*On Proph.*, vol. 2, p. 91): "Though some parts are obscure enough to exercise the church, yet others are sufficiently clear to illuminate it; and the obscure parts, the more they are fulfilled, the better they can be understood. In this respect, as the world groweth older, it groweth wiser." The present and past fulfilment

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Fuller (*Calv. and Socin. Sys. Comp.*, Let. 12) explains: "It is not to be considered as the private opinion of a fallible man, as the case is with other productions." Some few make "private interpretation" to mean "that we cannot interpret prophecy, unless we are enlightened by the Holy Spirit," and hence plead in behalf of themselves a special illumination which fits them for expositors. Fausset (*Com. loci*) has, "private (the mere individual writer's uninspired) interpretation," i.e. they were not the words of themselves to be interpreted by themselves, but the words of the Holy Spirit. Alford (*Com.*) explains: "springs not out of human interpretations," i.e. is not the result of "a man knowing what he means when he utters it," etc.



of prophecy gives us a clue to its language and the expressions peculiar to itself, and thus constantly enlarges the facilities for comprehending the same. Without diligent study of the more obscure allusions, it would be impossible to predicate a fulfilment of them when accomplished, unless proper comparison were instituted. It was, probably, in view of this, that Sir I. Newton, *Obs. Apoc.*, ch. 1, p. 253) said: "Amongst the interpreters of the last age there is scarce one of note who has not made some discovery worth knowing."

The objection grounded on alleged obscurity is urged to evince that we can know but little concerning it, and that, therefore, our explanations are worthless. For the present, it is only necessary to reply: (1) How comes it, then, that if they are necessarily so obscure that nothing certain can be gained respecting the Kingdom and its manifestation, they themselves *so confidently* appeal to and interpret them concerning the same? Thus e.g. every one of them brings forward a favorite theory of the Kingdom and Millennium, and to sustain his position largely quotes the figurative and even the symbolical prophecies, and these, when thus applied by themselves, are *no longer* obscure; nay, more, are become so decidedly clear that they are used in preaching, prayer, and singing. Singular change! In sermons, prayers, and hymns, when confidently used by themselves, prophecy is easily apprehended, but *when* Millenarians refer to it and endeavor to show its relationship to the future, *then*, all at once, it is considered too dark and incomprehensible! Alas! men of ability resort to so pitiful a subterfuge, and actually influence the ignorant by it. (2) They themselves, being the judges, decide after all that if desirous to become acquainted with what God has revealed concerning the Kingdom and its glory, we must turn to the prophecies abounding in figure. Hence censure in this direction is scarcely compatible with their own course, they themselves affirming that "vagueness" gives place, by comparison and study, to certainty. (3) That when not directly writing against us, they overlook this obscurity, making all the concessions that are needed. (Comp. e.g. Barnes, *Com.* on 2 Pet. 1:20, 21; Rev. 1:1; *The Presbyterian Quarterly Review* for 1853, quoted by Lord in *Theol. and Lit. Journal* for 1853, p. 258; Stuart's *Com.* on Apoc. ch. 1:1-5; in brief, compare their expositions of such passages and all others urging us to the study of prophecy.) (4) That really there exists but little difference—if any—between us so far as *the grammatical and rhetorical meaning* is concerned; and the same is true even in many cases of the symbols employed; we both are agreed how the tropical language is to be interpreted, viz.: by the ordinary rules governing all language. The difference between us lies in the fact that *after* the plain, unobscure sense is presented, then, in opposition to us who hold to the sense thus conveyed, another ungrammatical and unrheterical operation must be performed, viz.: this sense thus obtained must have engrafted upon it (as e.g. David's throne and kingdom) a different and very spiritual or mystical meaning; must be tortured by the Origenistic process until it evolves something that suits the taste or option of the interpreter; must, in brief, be explained by a mode that has *never* been applied to any other written document in existence, and which is utterly *unknown* to the laws of language. Here is where the obscurity obtains—certainly not on the side which limits itself by regular, well-known law, but on that which passes beyond those ascertained rules, and allows in addition a sense which is unconfined and unlimited in variety at the discretion of spiritualistic assumption, making the plainest of passages inflated, involved, and transcendental. The writer does not exaggerate on so important a point, for the proof of its being unconfined and unlimited consists in this: that no work, addicted to spiritualizing, is in existence (within the knowledge of the author) that gives the *lucus* regulating the obtaining and applying of such an *added sense*, thus leaving it unconfined at the pleasure of the expositor; the unlimited variety can be readily seen in e.g. the meanings attached to the Kingdom, in various commentaries, in Swedenborg's works, in the writings of the mystics, etc., numerous examples of which will be quoted as we proceed.

In reference to the old and oft-refuted objection, making a total obscurity—"that prophecy is so arranged that it is not to be understood until its fulfilment"—this too is already answered by the course of our opponents, who against this alleged axiom profess *themselves* able to express a confident opinion as to fulfilment. Some professed Christians almost seem to have adopted, with reference to unfulfilled prophecy, the inscription ("nil scire tutissima fides") over the gateway of the famous mansion of Claas van Olden Barneveld, expressive of the faith that to know nothing is the safest belief. Let those who urge such objections answer questions like the following: What propriety and force is there in Amos 4:7, 8, Hos. 14:9, Dan. 12:4, Apoc. 1:3, and kindred passages? Where is the Scripture that contains such a rule for our guidance? Why are we so expressly exhorted to read and study it, and why is the non-discerning and neglect of

it so rebuked, if we can know nothing about it until fulfilled? How can prophecy be a light, if it is dark? What encouragement, profit, hope, etc., is to be derived from it previous to fulfilment? Why do some of these very men rashly attempt to elucidate prophecy, as in commentaries, sermons, books on prophecy, etc.? Why confidently declare that we are certainly wrong, if they know nothing about it; for might we not even happily guess at the true meaning? Why, in contending with unbelievers, quote prophecy against them, if it has no more weight than this? Why refer to it in encouraging the faith and hope of the church? The reader must not censure because so much space is occupied with such objections, for the writer has been often pained to find good and learned men urge them against us, and then turn around and, in the same book, plead the usefulness and benefit of prophecy in throwing light upon the, what would be otherwise a dark, future. Some are like Sir Thom. Browne (*Christian Morals*, s. 13), who said: "Study prophecies when they are become histories, and past hovering in their causes;" but they do not assign as a reason one given by him: "The greatest part of time being already wrapt up in things behind us, it's now somewhat late to bait after things before us; for futurity still shortens, and time present sucks in time to come." . . . "If the expected Elias should appear, he might say much of what is past, not much of what's to come." On the other hand, Moody (*How to Study the Bible*) remarks: "If God did not wish us to understand the Revelation, He would not have given it us at all. A good many say that it is so dark and mysterious common readers cannot understand it. Let us only keep digging away at it, and it will unfold itself by and by. Some one says it is the only book in the whole Bible that tells about the devil being chained; and as the devil knows that, he goes up and down Christendom, and says: 'It is no use, you reading the Revelation; you cannot understand the book; it's too hard for you.' The fact is, he doesn't want you to understand about his own defeat."

Another and favorite mode of discrediting prophecy as employed by Millenarians must, in justice to ourselves, be briefly noticed. It is charged that its study has led to foolish interpretations and rash expositions. This, alas, is true, and one of the results of human infirmity. But the abuse, the perversion does not discredit a proper use of the truth, for otherwise no truth—for what has escaped—would be left to us. After many years of careful study and reading, embracing the writings of all classes, it is correct to assert as a well-weighted opinion, that if we were to measure the extravagance of Anti- and Post-Millenarians—our opponents—with that of Millenarian writers, the former would greatly exceed in the scale of folly and rashness. Thus e.g. Pres. Edwards (*His. of Redemp.*) employing prophecy to make this earth (to which prophecy offers redemption) the future, eternal hell; Prof. Stuart's Neroic theory; Dr. Berg making the Fifth Kingdom of Daniel the United States; Swedenborg's appropriation of the New Jerusalem prophecies; "the Apoc. Unveiled," making the angel of Rev. 10 the symbol of "the present age of steam-power and the magnetic telegraph," etc., etc.

*Obs. 9.* Millenarians, in order to secure the belief of others, constantly appeal to a literal fulfilment of prophecy. They indorse the language of Tertullian (*Apol.* ch. 20): "The daily fulfilment of prophecy is, surely, a full proof of revelation. Hence, then, we have a well-founded belief in many things which are yet to come, namely, the confidence arising from our knowledge of the past, because some events, still future, were foretold at the same time with others which are past. The voice of prophecy speaks alike of each; the Scriptures record them equally; the same Spirit taught the prophets both. In the predictions there is no distinction of time; if there be any such distinction, it is made by men; while the gradual course of time makes that present which was future, and that past which was present. How can we, then, be blamed for believing also what is predicted respecting the future, when our confidence is founded upon the fulfilment of prophecies relating to the present and the past" (quoted by Cumming's *Lect. on Dan.*, p. 425, from Chevallier's Trans.). We lay much stress on this feature in the present work.

In view of this fact, something more may be said to impress its value. No one can fail to see that prophecy in the past and present has been minutely fulfilled—i. e. fulfilled

according to the plain grammatical sense contained in it. Analogy, logically applied, demands, as Tertullian asserts, a confident belief that that portion relating to the future will be fulfilled in the same manner. The same God gave both, and the same power will be exerted in fulfilment. The value of prophecy in this direction arises from the fulfilment according with the grammatical sense—the one that the language obviously conveys, for *then only* can it be legitimately employed as an argument against unbelief. Thus e.g. in the prophecies pertaining to Tyre, Babylon, Nineveh, Jerusalem, the Jewish nation, the church, Rome, etc., all writers lay great stress upon history accurately corresponding with the predictions in *their grammatical sense*. No one doubts the propriety and force of this so far as it relates to the past and present, but just so soon as we undertake to insist upon *the same* grammatical sense pertaining to prophecies describing the future, than a multitude arises and derides our system of interpretation as crude, unreasonable, Jewish, etc. The experience of the past and present is set aside, the appeal of Scripture to such a fulfilment is ignored, in order that a favorite system of Eschatology, inconsistent with a continued application of this sound principle, may be saved. Our adherence to such a literal interpretation is pronounced extravagant, enthusiastic, and even fanatical, because, forsooth, in every case we may be unable to explain just *how* the things predicted are to be accomplished. Our faith in God taking care that His Word *shall be fulfilled* when the time arrives is decided as childish and unworthy of intelligent piety. Soberness, intelligence, and piety, they inform us, call for a figurative, spiritual, or mystical interpretation of these prophecies. Alas! what exhibition of *faith* in God's Word! Learning, ability, piety, are joined in resisting one of *the plainest and safest* rules of interpretation given in Scripture and corroborated by history, and no sarcasm or ridicule is spared to make our position odious. Let it be so; nothing that we can say or do will *alter* the Word or *retard* its fulfilment. Wisdom will be justified by her children. But may we appeal to such by making a supposition: Suppose that we and our opponents lived just before the First Advent of Jesus, with our respective systems of interpretation. Suppose these systems be applied by us to the prophecies pertaining to the coming Messiah, *what* would be the inevitable result? Our literal system would, of course, bring out the birth, life, sufferings, death, burial, etc., of Jesus as they took place. The other system, spiritualizing on account of supposed difficulties, would necessarily make figurative or symbolic the facts as predicted. The supposition shows how contradictory the one system would be to fulfilment. But to neutralize this supposed case, it will, perhaps, be said, that we are under another dispensation, and that the history of the church indicates that much is also to be spiritually understood to make it harmonize with the Scriptures. As this matter will hereafter be fully answered in our line of argument, it is sufficient now to say that the change of dispensation does not affect *the interpretation* of the Word, no change of the latter being anywhere intimated; and that the reason why so much is spiritualized respecting the church, etc., is simply owing to the sad fact that predictions solely relating to the future, to another dispensation, to the Jewish nation, to the period after the Sec. Advent, men apply to the present time, to this dispensation, to the Gentiles, and to the church, and the result unavoidably is, that an immense amount of spiritualizing and accommodation must take place to cause these things to fit into their system of belief. A system of interpreting prophecy that cannot be *equally* available in any period of history, in any dispensation, is open, at once, to the gravest suspicion of unsoundness. We, at least, with the early church, reject it as *entirely untrustworthy*, and in the following pages assign our reasons for the same.

PROPOSITION 18. *The prophecies relating to the establishment of the Kingdom of God are both conditioned and unconditioned.*

By this paradox is simply meant that they are conditioned in their fulfilment by the antecedent gathering of the elect, and hence susceptible of postponement (as will be shown, *e.g.*, Props. 58-68); and that they are unconditioned so far as their *ultimate* fulfilment is concerned, which the conduct or action of man cannot turn aside (as is seen, *e.g.*, at the very time of the kingdom's manifestation, the nations, Rev. 19, will be arrayed against it). The kingdom itself pertains to the Divine Purpose, is the subject of sacred covenants, is confirmed by solemn oath, is to be the result or end designed in the redemptive process, and *therefore cannot, will not, fail*. The inheritors of the kingdom, however, are conditioned—a certain number known only to God—and the kingdom itself, although predetermined (Prop. 2), is dependent (for this also is God's purpose) as to its manifestation upon their being obtained (the time when this will be accomplished being also known to God).

*Obs.* 1. Some writers (*e.g.* Hengstenberg, Art. *Prophecy*, Kitto's *Ency.*, referred to by Fairbairn, *On Proph.*, p. 72) hold that all prophecy is unconditional; others (*e.g.* Olshausen, *Com. Matt.* 24, vol. 2, p. 255) make it conditional; others again (*e.g.* Fairbairn, *On Proph.*, p. 72) argue that some are conditional and some are unconditional. There is truth in all these positions, and by combining them the whole truth will appear.

Let the reader notice: (1) To make all prophecy unconditional is to contradict the case of Jonah and Nineveh, Hezekiah, the offer of the Kingdom to the Jews, the temple service of Ezekiel, etc. Take *e.g.* that of Nineveh: the language was absolute, "yet forty days and Nineveh shall be overthrown." Jonah understood it as absolute. But Jonah did not understand what Jeremiah (ch. 18: 7-9) afterward declared, that underneath predictions which related to the moral condition of man there is involved a moral principle of government which God, in justice to His own character and attributes, and also in behalf of the good of man, necessarily cherishes, *viz.*: that the good or evil predicted of any person or people is dependent upon their moral action. The language of Jeremiah, as Fairbairn justly observes, cannot be otherwise explained: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it," etc. (2) It does not follow from this that all prediction is limited by such a restriction, and hence in its fulfilment is conditioned by the action of man. This would be to narrow it down to mere contingency. If dependent on the repentance and faith of man, then there could be no certainty of its truthfulness, for it may fail, or it may not, according to the use made of moral freedom. Whilst this conditionality is evidently true so far as man is personally or individually concerned, to apply this to those predictions referring to the *Divine Plan of Redemption* is at once to limit the foreknowledge of God, making it impossible to prove that He foreknew the end from the beginning. Such a process would lower prophecy to a very indecisive proof of God's Omniscience and Power. But if God, on the other hand, evinces His foreknowledge by showing in His predictions (as many do) what this freedom of man's will accomplish (without interfering with, or curtailing it), and that He can, and often does, overrule it so

that it shall not interfere with a set purpose (as e.g. Rev. 17 : 17), then there is a most decisive proof of God's Omiscience and Power, of a fixed design which *will ultimately* be realized ; and then, too, His appeals to predictions possess a validity and force which, if altogether conditioned, they otherwise could not possess. (3) While both facts are found to be true, conditioned as to personal freedom and unconditioned as to God's ultimate purpose, some take advantage of this feature, and under its shelter make more of the prophecies conditional (e.g. in reference to Jewish nation, kingdom, etc.) than is allowable by the positive declarations concerning *the Divine Purpose* in the Redemption of man and the world. The student, then, must be guarded in the application of the principles which underlie the prophecies.

*Obs. 2.* The passages (Numb. 23 : 19, 1 Sam. 15 : 29, etc.) which speak of predictions as unconditional, and those (Jer. 18 : 7-10, etc.) which intimate their conditionality, are easily reconcilable from the simple fact, that the purposes of God run in connection with moral freedom, and that whilst the former is not set aside by the action of the latter, yet in the cases of individuals and even nations sufficient latitude is given so that there shall be no violation of that freedom. It may be proper to give some marks by which we may distinguish predictions that will finally be fulfilled from those that are merely conditional. They are the following : 1. Predictions that are bound up with the Divine Plan of Redemption, as e.g. those referring to Christ's birth, life, death, etc. 2. Those which are confirmed by solemn affirmations or by an oath, as e.g. Numb. 14 : 20, 28, Heb. 6 : 17, etc. 3. Those that are incorporated in the Covenants, as e.g. the Abrahamic and Davidic covenants. 4. Predictions which expressly declare that they will take place irrespective of what man will do, as e.g. Dan. chs. 2 and 7, the Apocalypse, Ps. 89 : 33, 34, etc. 5. Predictions that form the basis of succeeding ones and of promises, as e.g. Nathan to David, 2 Sam. 7 : 5-17 (this at first sight might seem an exception, but in another place its due fulfilment will be proven). 6. Those that are illustrated by a parable, as e.g. parable of the tares, net, nobleman, etc. (the parable enforces, or takes the fulfilment for granted). 7. Predictions relating to the destiny of the good, whoever they may be. 8. Those referring to the destiny of the wicked, whoever they are. 9. Prophecies given to the Jews respecting other nations, and not to those nations themselves for purposes of repentance, as e.g., Babylon, Tyre, etc. 10. Those that relate to the establishment of the Kingdom of God, being a revelation of God's will and pleasure respecting redemptive ordering. 11. Those that describe the final restoration of the Jewish nation, this being (as will be fully shown hereafter) essential to secure the manifestation of the Kingdom and the Salvation of the Gentiles.

Stillingfleet gives (*Orig. Sac.*, quoted by Fairbairn, *On Proph.*, App. D.) four marks for prophecies of an absolute character, viz : 1. A prediction accompanied by a miracle, by which authenticated as God's fixed purpose, 1 Kings 13 : 3. 2. A prediction, when the things foretold exceed all the probabilities of second causes, as deliverance from Egypt, Babylon, etc. 3. A prediction confirmed by an oath, Numb. 14 : 28 ; Ps. 89 : 31-36 ; Heb. 6 : 17. 4. Predictions concerning blessings merely spiritual, because such blessings flow from grace and not merit.

A number of writers, in opposition to us, make prophecy conditional. This arises from (1) applying nearly all predictions (pertaining to the future) to the present dispensation, and not seeing them verified as given, claim that they are conditional. (2) From not noticing that God has a fixed Purpose, and that the unbelief of individuals and of nations cannot defeat that Purpose. (3) In not distinguishing between what relates to the individual and what to the Divine Purpose, as e.g. God purposes to make a certain number of Kings and Priests, which number will be made up notwithstanding the unbelief of many. (4) In not observing that the postponement of fulfilment, occasioned by

the unbelief of man, does not warrant the belief that there will be no fulfilment. (5) In not perceiving that if God's promises relating to the future are conditional, then His Word becomes unreliable to such an extent that fulfilment cannot be predicated of it, and hence history fails to become the witness that God claims. (6) In not noticing that they lower the foreknowledge of God; for if He promises in explicit form a certain event that is to take place and it does not, owing to man's action, then if prophecy is to be a confirmatory witness as intended, the failure, or the reason for the same, ought also to be stated. (7) In not seeing that they reverse the test given by God Himself (Deut. 18 : 21, 22), in answer to the question, "If thou say in thy heart, *How shall we know the word which the Lord hath not spoken?* When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." (8) In not considering how they themselves constantly violate such a rule when referring to Christ, their view of the Kingdom, etc., claiming that the things believed by them were predicted and thus realized. A writer in the *Princeton Review*, Jan., 1861, on "The Fulfilment of Prophecy," opposes the notion of conditionality on the ground that (1) it is opposed to the inspired criterion, Deut. 18 : 22; (2) Jeremiah 18 : 7-10 did not nullify this test, as appears Jer. 28 : 9; (3) the specific nature of prophecy demands it; (4) Nineveh no objection, for, as Hengstenberg observes, we have only the general statement of the preaching, and not the preaching itself. Comp. p. 12, Lange's Com. on Hosea.

*Obs. 3.* In view of the important bearing that this point has upon several subjects connected with the Kingdom, it may prove desirable to answer, briefly, a few of the more generally used objections urged against our position. Fairbairn (avoiding the extremes of many writers, and more or less favoring a due medium) says (p. 60, *On Proph.*): "The announcements, consisting of direct promises of good things to come, can only be expected to meet with fulfilment in so far as the church is true to her calling." This is only a half-truth; the promises of future good will be fulfilled, notwithstanding the church's failings, for this God expressly declares (Lev. 26 : 44, 45, Lev. 5 : 42, Isa. 62, Ezek. 14 : 22, 23, and in numerous passages), not indeed in the unfaithful, but only (and here is the condition) in the faithful. The objection stops short at this half truth, forgetting to add (which makes it unconditional, i.e. not dependent on man) that God will secure the faithful in whom the promise, *to its fullest extent*, will be realized.

To indicate the correctness of our position, reference is made to Fairbairn's concession (*On Proph.*, p. 62), when he tells us that the rule applied to good things does not hold good when evil is threatened, for the latter is unconditional. But this is a distinction without any difference; for if the blessing can be forfeited by evil doing, then also the punishment can be averted by repentance and well doing. The truth appears to be this: they are conditional as to individuals, who, according to their action, will be blessed or punished; and they are at the same time unconditional so far as *the purpose* of God is concerned, which is to fulfil His promises to the good and His threats to the evil, i.e. the promises and threats both will inevitably be verified in actual realization. This also covers the leading objection urged by Olshausen (*Com. Matt. 24*): "Everything future, as far as it concerns man, can only be regarded as conditional upon the use of this freedom." This is most certainly true, but only to a certain extent, so far as the individual personally is concerned, and does not affect the prediction or promise itself which is based on two things: (1) God's purpose, and (2) those will be raised up in whom it will be carried out. So far as we are personally concerned it is conditional, for we can choose, etc., but in reference to man even it is unconditional on the ground that it is based on the foreknown fact that *some men* would experience it. This really is, after all, both Olshausen's and Fairbairn's view, although advantage is taken by others to press their language beyond their intention. Thus, to illustrate, an inheritance is predicted and promised to the saints. The saints are conditioned (i.e. they must possess the required characteristics conditioned), but not the predicted inheritance, which will most assuredly be given to those (others, if necessary) for whom it is intended. The future things, therefore, in themselves are not conditioned, *only* our personal relationship to the same.

The promise and the threat both remain on the same footing, seeing that both will be experienced by some. Even when the individual is specifically mentioned or hinted at (as e.g. Paul, Judas, Peter, John the Baptist), the foreknowledge of God embraces the fact that the person designated will, with use of freedom, perform or experience what is predicted. Matt. 19: 28 is no exception, seeing that Judas (who proved unfaithful) is carefully excluded by the expression: "Ye which have followed me."

*Obs. 4.* The Kingdom itself is not dependent on the acceptance or rejection of its doctrine by man. Man's entrance into and enjoyment of it is conditioned on his character, but the Kingdom itself will most certainly, at the appointed time, appear. It belongs to Jesus the Christ; it is His inheritance, the result and product of Eternal Wisdom in behalf of man and the world. Jews may reject it (some Jews also, Knapp's *Theol.*, p. 324, reject Jesus as the Christ, and account for the non-appearance of the Messiah and Kingdom on the ground of the conditionality of the promises—sinfulness preventing their realization), Gentiles may pass it by as unworthy of credence, men may even ridicule it as fantastical, etc., but its establishment is so certain, that if absolute necessity required it, God would, rather than failure should intervene, raise up children for it by an immediate (Matt. 3: 9), supernatural creation. We hold that (Rom. 11: 29) "the gifts and calling of God are without repentance," i.e. God changes not; man may change, but God's purposes to bestow gifts upon man through Jesus Christ and His Kingdom shall never fail, for (Numb. 23: 19) "God is not a man that He should lie; neither the Son of man that He should repent; hath He not said, and shall He not do it? or hath He spoken and shall He not make it good?" (Comp. Zech. 1: 5, 6; Isa. 14: 24, 27; Ezek. 24: 14; 1 Sam. 15: 29; Isa. 46: 9, 10; Ps. 89: 35, 36; Isa. 48: 3-6; Tit. 1: 2; Heb. 6: 18; Jam. 1: 17, etc.) Hence two extremes are to be avoided: one is to press the conditional side so far as to involve no settled purpose in God concerning Redemption; the other, to urge the unconditional aspect until it gives hope where none exists.

Let the reader carefully observe this fact, that the Kingdom of God itself is not conditioned, because the promises pertain, in inheriting it, to the seed of Abraham; for if the natural seed at any time makes itself unworthy of it, a seed, engrafted, will be raised up unto Abraham. The promises of God fail not because of the unworthiness of any to whom they are tendered. He will provide, as will be abundantly shown hereafter, the requisite regal body by which the Kingdom shall be powerfully and triumphantly manifested. The inheriting, and not the Kingdom, is conditioned. In this connection, to avoid mistake, another feature must be constantly kept in view, viz.: that the Kingdom is intimately and essentially connected with the *Jewish Commonwealth*, that it is the Theocratic Davidic throne and Kingdom restored under the mighty Theocratic Personage Jesus Christ, and that hence (1) all inheritors *must be engrafted*, and (2) the Jewish nation itself *must inevitably be restored* to its land. This at once indicates the logical and scriptural position of the early church, which insisted that the prophecies pertaining to the Jewish nation, whilst conditional as to individuals, and to the nation for a certain determined period, would finally be realized as given. Therefore, one of the essential elements of prophetic interpretation is this: to observe that the prophecies relating to the future glory of the Jewish nation—indeed postponed on account of sinfulness—are *not* conditional, but present us an ultimate purpose, which shall be verified in its actual history.

Attention is thus early in the argument called to this feature, that the student may keep it before him as we proceed in the development of scriptural facts and statements. The importance of this is not overestimated, seeing that neglect of these cautions has embarrassed and vitiated the interpretation of much Scripture. Two illustrations may suffice: Dr. Alexander, *Com. on Isa.*, following others in elucidating the predictions pertaining to the Jewish nation, is very careful to show how the curses were fulfilled in the history of that nation, but with equal care bestows the blessings promised to the iden-

tical nation—to the church. The Christian church is *substituted* for the Jewish nation, and prophecy is lavishly *accommodated* to the substitution. Thus e.g. one of the strongest efforts in this direction is found in the comments of Isa. 63, but he overlooks the entire connection—who is pleading, whose cities are wasted, who is to be restored to the land, the reference to the Sec. Advent, the day of vengeance and year of Jubilee, in which deliverance to a down-trodden people is given. As this passage will be considered at length hereafter, it is passed by with the remark that all such interpretations assume as their foundation that the promises to the Jewish nation are conditional, and the nation failing in meeting the conditions, it will never be restored, and it will never realize the fulfilment. But strange, it is still supposed that the promises themselves remain *intact when* appropriated to the church, provided some incongruities are let alone, such as the promises of the return of material prosperity to a down-trodden land, etc., which is to be spiritualized. Waggoner (*Ref. of the Age to Come*, p. 74) plainly says under the heading, “The conditional nature of the promises made to the Jews:” “It may be remarked that all of God’s promises to man are conditional. To deny this is to advocate Universalism, and even to deny Free Agency,” etc., quoting in proof of such conditionality Ex. 19: 5-8, and then argues that the Jews being disobedient, not complying with imposed conditions, the promises of God will ever remain unfulfilled. This is taking a one-sided view of the case; it is true to a certain extent and within a given time, but *utterly untrue* in so far as it implicates the non-fulfilment of the promises *ultimately* to the nation. For the promises of God, given with the foreknown knowledge of the defection of the nation and its resultant rejection during “the Times of the Gentiles,” are based on and confirmed *by the oath of God* (Ps. 89, etc.). As already shown, the Divine Purposes are not limited by what man does. Thus e.g. in reference to the Kingdom, with which the Jewish nation is allied, and in which the nation is promised a pre-eminent commanding position, *the promise is most specific*; and hence, no matter how many reject the conditions, or how the nation must suffer a prolonged punishment for sin, a sufficient number will be gathered out of the obedient who will form its ruling force, and the nation itself will, *as also promised*, be brought to repentance and faith, resulting in its glory *as predicted*. We must leave the discussion of the restoration to Props. 122, 123, and 124. It may, however, be added: if the Kingdom and the promises pertaining thereto depend merely upon the reception or rejection of the truth by the Jewish nation, *how* are God’s promises to be verified to the believing portion of the nation and to that engrafted line? If the fulfilment is conditioned by the disobedience of the unfaithful portion, are the pious Jews to miss the promises of the Kingdom on account of the wickedness of others? Are the promises given to David made null and void? This opens an abyss for our opponents. At present, it may only be said that such a course would neither be *just* to man nor honorable to the *oath-bound* promises of God. Therefore, the Bible teaches us that God, foreseeing this defection of the large portion of the nation, *postpones* this Kingdom, *both* as a punishment to the nation and as a merciful provision, that He may gather out from among the Jews and Gentiles the people necessary for its re-establishment upon a glorious and triumphant basis. The truth is, that this whole matter rests on the question whether the covenants which declare this Kingdom to pertain to the Jewish nation are *temporary or not*. This will be discussed in its proper place, and then the reader will be prepared to decide whether the Jewish nation is entitled to any special privileges in virtue of its covenant relationship. Some writers cannot, and do not, distinguish between the Mosaic covenant and the Abrahamic and Davidic, placing all in the same category. Hence a confusion, and worse, a corresponding restricted interpretation, which quotes prophecy just as it can accommodate it to the church.



PROPOSITION 19. *The New Testament begins the announcement of the kingdom in terms expressive of its being previously well known.*

This is an important feature. Any theory at variance with this fact is, to say the least, open to the suspicion of being defective. The statement in the Proposition is one that has been noticed and duly acknowledged by numerous writers of almost every shade of opinion. The preaching of the kingdom, its simple announcement, without the least attempt to *explain* its meaning or nature, the very language in which it was conveyed to the Jews—all presupposed that it was a subject *familiar* to them. John the Baptist, Jesus, and the Seventy, all proclaimed the kingdom in a way, without definition or explanation, that indicated that their hearers *were acquainted* with its meaning.

*Obs. 1.* On the face of the opening pages of the New Test. it is taken for granted that the Kingdom was something *well known, already the object of faith and hope*. Theologians generally, either unable to reconcile this with their church theories, or deeming it unimportant while acknowledging the fact, pass it by in silence, or give us some apologetics to account for it, which are derogatory to the age, to the believers then living, and to the Word. The destructive critics, seeing here a point of leverage, insist upon it that this was evidence of the prevalence of "Jewish forms," and scoff at it as a decided indication of weakness and failure. By us—for we make no apology, needing none—it is regarded as *prerequisite and essential* to the truthfulness and unity of our doctrine.

*Obs. 2.* The feature in the Prop. is *an indispensable accessory*. Without it, there would be a flaw, a missing link in the chain; with it there is completeness;—for if the Kingdom is to be understood in *its literal covenanted aspects* as predicted by the prophets, then it is easy to see that the New Test. *consistently* announces the same. If the Kingdom, however, is what the multitude now believe and teach, *then* the announcement is singular, strained, and even inconsistent with the circumstances of the age, the true meaning of the Kingdom, the preaching presented, and the alleged substitution. Nothing, if the latter is correct, in the shape of apologetics can save it from the condemnation and jeers of unbelievers, for, at the most, it would be a mere humiliating accommodation to Jewish prejudice and ignorance. There is no escape from this dilemma.

We are willing to accept of the strictures passed on this feature of the New Test. (viz: its accommodation to the grammatical sense of the Old Test.) by Strauss, Baur, Renan, etc., and instead of seeking out *some way of escape* which in itself lowers the truth and the character of God in giving such a sense, find in them (avoiding their unjust

conclusions) *renewed strength and power*. As the objections of unbelief will hereafter be met in detail, it is sufficient, for the present, to say that Von Ammon (*Bib. Theol.*), and after him many others, throw doubt on the credibility of the Scriptures on the ground that the New Test. in the very outset indicates that John the Baptist, Jesus, and the disciples were susceptible to the errors and prejudices of their Jewish forerunners and hearers, and that consequently, instead of there being one great design relating to the future as attributed to them, we have, in view of the *subsequent change* in the meaning of the Kingdom (i. e. in the discarding of the *strictly grammatical sense* and the substitution of a *spiritual sense*), only detached, isolated positions, lacking cohesion and unity. Sherer (*Mis. of Relig. Crit.*) takes the same view, objecting to the authority of the New Test., because it thus evinces the influence of Jewish traditions, Rabbinical arguments, Messianic hopes and expectations not in accordance with external facts. Numerous testimonies of a similar nature might be adduced from recent writers; these, avoiding their deductions, we will accept, and show, step by step, in a logical, scriptural manner, (1) how they take the unreal nature of the expected and preached Messianic Kingdom *for granted*, and (2) how every writer unjustly overlooks the *expressly predicted postponement* of the realization of those Messianic hopes, and from such a deliberate ignoring of a scriptural fact draws inferences to suit his own fancy and theory.

*Obs. 3.* To impress this point, let us place ourselves in the position occupied by the first hearers of "the Gospel of the Kingdom." Consider that the Old Test. is alone in our hands, and that *the plain grammatical sense* is the one in which we receive the predictions of the Kingdom. Suppose, under such circumstances, we would have heard John, Jesus, and the disciples preach the Kingdom of God in the manner indicated, what would have been the impressions made upon our minds? Certainly, among other things, that we *already knew* what the Kingdom was, viz.: the Theocracy as it existed previously, permanently united with the Davidic throne and kingdom. The preaching, let us not forget, *directly appeals to a well-known kingdom*, and surely we, too, would have, under its influence, imbibed *the very views* of the Kingdom, which the mass of the church now regards as a Jewish weakness, a lack of discernment, in the early history of this subject. But the question, which but few ever consider, is, whether, after all, this *was an error*. The answer will follow, in detail, with proof attached.

*Obs. 4.* If the Kingdom, as multitudes maintain, was not thus known; if it is correct to assert that the Jews and the disciples at first utterly misapprehended its meaning; if the announcement denoted one thing to the hearers and yet contained in itself a spiritual idea which the future was to develop—*how* comes it, then, that Christ *could send out disciples to preach the Kingdom without previous instruction* as to its real meaning; and even invite strangers (Luke 9 : 56, 57, 60) to "*Go and preach the Kingdom of God.*" Why does not John and the disciples first receive preliminary counsel, so that, themselves freed from *alleged* error, they may properly teach others respecting the Kingdom? It can be safely asserted (the proof following, as the argument is continued) that it is a well-grounded belief that the Kingdom was something that they were acquainted with, and concerning which, as to its nature or meaning, they *needed not*, owing to its plain portrayal in the Old Test., any special instruction. No other explanation will cover the facts in the case, or sustain the character and position of the first preachers of "*the Gospel of the Kingdom.*"

PROPOSITION 20. *To comprehend the subject of the kingdom, it is necessary to notice the belief and the expectations of the more pious portion of the Jews.*

This is a rule, covering doctrine, laid down by the ablest of writers ; it is found in works introductory to the Bible or in defence of the Scriptures (*e.g.*, Horne's *Introduction*, vol. i., p. 393, Birk's *Bible and Modern Thought*, ch. 12, Dunn's *How to Study the Bible*, etc.), as a leading one in the doctrinal interpretation of the Word ; its importance and value are urged by various considerations as the only possible way to attain to a *consistent sense* of a doctrine. If the rule applies to doctrine in general, especially ought it to be observed in that of the kingdom.

Modern systems of theology are erected in such an elaborate and systematic mode, a scientific and philosophical manner, that they are widely different from the simple and unscientific—yet purposely designed—treatment of doctrine in the Bible. The effect sometimes is, that the student, attracted by the elegance and magnitude of the superstructure of such systems, underrates the more rugged but firmer stones of the foundation in the Scriptures. Impressed by modern modes of thinking and the results of modern thought, he forgets to transport himself back to the ancient manner of thinking and expression. He lives in a world very different from that which existed when prophets predicted and disciples preached. This naturally leads to misconception and misinterpretation of the Scriptures. Hence it is, that the rule (which Horne, in *Introd.*, justly remarks, is constantly violated by commentators and others) appropriately commends itself : “ We must endeavor to carry ourselves back to the very times and places in which they (the Scriptures) were written, and realize the ideas and modes of thinking of the sacred writers.”

*Obs. 1.* It is universally admitted by writers of prominence (*e.g.* Neander, Hagenbach, Schaff, Kurtz, etc.), whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a *personal* coming of the Messiah, *the literal* restoration of the Davidic throne and kingdom, the personal reign of Messiah *on David's throne*, the *resultant* exaltation of Jerusalem and the Jewish nation, and *the fulfilment* of the Millennial descriptions in that reign. It is also acknowledged that the utterances of Luke 1 : 71 ; Acts 1 : 6 ; Luke 2 : 26, 30, etc., include *the above belief*, and that down, at least to the day of Pentecost, the Jews, the disciples, and even the apostles *held to such a view*. It is not denied, by able Protestant or Romanist, Christian or Unbeliever, that they regarded the prophecies and covenanted promises as *literal* (*i.e.* in their naked grammatical sense) ; and, believing in their fulfilment, looked *for such a restoration* of the Davidic Kingdom under the Messiah, with an increased power and glory befitting the majesty of the predicted King ; and also that the pious of former ages would be *raised up from the dead* to enjoy the same.

*Obs. 2.* It is noticeable, that in all the rebukes given to the Jews by John the Baptist, by Jesus and the apostles, not one refers to their belief and expectations concerning the Kingdom. The rebukes pertain to their superstition, traditions, bigotry, hypocrisy, pride, ostentation, violation of duty, etc., but nothing is alleged that they *misapprehended* the Kingdom of the prophets in its fundamental aspects. This is indeed abundantly taken *for granted* by theologians, but without the *least proof* to sustain it. The student will see, as the argument proceeds, that such supposed ignorance would *reflect severely* upon the covenants, prophecies, and preaching of the first preachers of "the Gospel of the Kingdom."

*Obs. 3.* A few brief testimonies are annexed: Van Oosterzee (*Theol. New Test.*, p. 53-55), alluding to the belief of the Jews, informs us that they held to Messiah's coming in a time of tribulation (which the New Test. confirms at the Sec. Advent), when Antichrist was reigning, and which would result in a great battle (so also Rev. 19, etc.) with hostile world powers. The Christ will be a descendant of David's, will be anointed with the Holy Spirit, will set up his Kingdom in Israel, will remove evil and suffering, will introduce peace and blessedness, perform great miracles, awake first the pious dead Israelites, triumph over the heathen, and allow also non-Israelite nations to enjoy salvation. He then adds: "*Of this Salvation, Jerusalem will be the centre; the purified earth, the theatre; and the restoration of all things, the crown.*" Reuss (*His. Ch. Theol.*, p. 115), under the title "Messianic hopes," says: "The object of Christ's coming may be stated in general terms to be the *foundation of the Kingdom of God.*" "There was needed, first, a *political, moral, and religious restoration of Israel*, such as the ancient prophets had foretold," including "the *recall of the dispersed Jews,*" and "*the re-establishment of the throne of David.*" Schmid (*Bib. Theol. N. Test.*) declares that the Jewish faith embraced the idea of "*a Kingdom of kings and priests; indeed of a Theocracy under a monarchical form,*"—"an ideally real Theocratic Kingdom of the Messiah."

Knapp (*Ch. Theol.*, p. 323) has a singular statement. First, he acknowledges that "the ancient opinion" of the Jews was that "He (Christ) would be a temporal deliverer and a king of the Jews, and indeed a universal monarch, who would reign over all nations. Thus they interpreted Ps. 2 : 2, 6, 8; Jer. 23 : 5, 6; Zech. 9 : 4, seq." Secondly, he confesses: "*The apostles themselves held this opinion until after the resurrection of Christ, Matt. 20 : 20, 21; Luke 24 : 21; Acts 1 : 6.*" Thirdly, he endeavors, as a support to his own theory of the Kingdom, to make out that a small number, instancing Simeon and the malefactor on the cross, did not so much expect an *earthly kingdom as spiritual blessings*. Fourthly, he makes out that *many* united the idea of an earthly kingdom and spiritual blessings. His concessions are all that we need; the effort to introduce the modern spiritualistic view in the case of Simeon and the malefactor fails—(1) because all Jews believed in the *plain grammatical sense* of covenant and prophecy; and (2) because otherwise he makes these two to take a higher rank in the true knowledge of the Kingdom than the apostles (comp. above his concession), who were *specially instructed in and preached the Kingdom*.

*Obs. 4.* Some writers (as e.g. Thompson, *Theol. of Christ*, p. 33) take the unwarranted liberty of *assuming*, that at the First Advent the Jews (Nicodemus is instanced) believed themselves to be "*already in the Kingdom of God by virtue of their birth in the lineage of Abraham,*" and therefore only "looked to the coming of the Messiah for a higher assertion of that Kingdom." *This is misleading.* Where is the *slightest proof* for

so sweeping an assertion? All testimony is opposed to it. Instead of the Jews believing themselves *to be in* the Kingdom, they were looking *for it* to come. In the very nature of the case, it could not be otherwise, since all the prophets foretold its *downfall*, and its *re-establishment* under the Messiah. While holding that their relationship to Abraham would give them admittance therein when it arrived, there is no reason to think that *a single Jew* believed himself to be "*already in*" the Kingdom. On the other hand, we have the most abundant testimony to the contrary in Jewish faith, Jewish tradition, and the intimations of their belief in the New Test. Nicodemus, thus singled out and a foreign faith thrust upon him, was a Pharisee, and the Pharisees (Luke 17 : 20), instead of holding that the Kingdom was already here and that they were *in* it, demanded of Christ "*when the Kingdom of God should come.*"

As intimated under Obs. 3, some writers endeavor to smooth over this Jewish faith as much as possible. Knapp has been instanced. Another specimen in the same direction is to be found under Sec. 99, 1 (4), in his *Ch. Theol.*, where he tells us that some of the Jews gave to the Kingdom "a moral and spiritual sense, denoting and comprehending all the divine appointments for the spiritual welfare of men, for their happiness in this and the future life," etc. The truth is, that this is taking a modern spiritualistic conception of the Kingdom and fastening it upon the Jews, who *never* thus entertained it. Knapp gives no *proof* for his assertions, and they are not susceptible of any. All Jews held to the Messiah's Kingdom in the same way, viz. : as the re-establishment of the Theocracy, allied with the Davidic throne and kingdom, and whilst some laid more stress on the temporal advantages and blessings resulting therefrom, others united with those the highest spiritual and moral happiness. The student, at the vestibule of our argument, cannot be too cautious in receiving such statements unguardedly made by good men. Attention is thus called to them, since they have an important bearing in shaping the interpretation of Scripture. Farrar (*Life of Christ*, vol. 1, p. 105), admitting that the phrases "Kingdom of heaven" and "coming time" "were frequent at this time on pious lips," adds : "It seems clear that Ewald, Hilgenfeld, Keim (as against Volkmar, etc.), are right in believing that there was at this time (at the First Advent) a fully developed Messianic tradition." Aside from the direct arguments adduced in favor of such a view, the manner in which the New Test. begins (Prop. 19) is amply sufficient to prove it. Hence we deprecate such misleading statements as the following : Walker (*Philos. of the Plan of Salv.*, p. 128), after referring to the views of the Jews at the time of Christ's appearance (viz. : that they believed that the Messiah "would deliver them from subjection to Gentile nations and place the Jewish power in the ascendant among the nations of the earth," etc.), says : "Although some of the common people may have had some understanding of the true nature of the Messiah's Kingdom, yet the prominent men of the nation, and the great body of the people of all classes, were not expecting that the Kingdom of Christ would be *purely spiritual*, but that it would be mainly temporal." Now where is a *particle of evidence* that any Jew—much less "some"—had the slightest idea of a "purely spiritual" Kingdom. If it existed, the favorers of such a spiritual ideal would only be *too happy* to produce it as favoring their own view. They, by such efforts to link their modern conceptions of the Kingdom with some *unknown* Jews, only increase the difficulties of their view, for they make these unknown persons *far superior* to the *twelve*, who, although enjoying *special* teaching and revelation, and *actual* preachers of the Kingdom, entertained (e.g. Acts 1 : 6) the Jewish view down to the ascension of Jesus.

*Obs. 5.* If, in support of our Prop., Jews were selected, who are not approvingly mentioned in the New Test., it might be alleged that they misconceived the truth. It is proper, therefore, to confine ourselves to such as are evidently spoken of with divine approbation ; who were under the divine guidance, and whose statements remain uncontradicted. Being pious, accredited believers, their testimony, whatever it may be, should have considerable weight, and be received as reliable. In confirmation of our position, we appeal to the expressed views of Elizabeth and Zacharias, of Mary and Joseph.

Let this be amplified. Take Elizabeth and Zacharias, who were "righteous" and "blameless," and the phraseology of both fully accords with the idea of the literal Kingdom believed in by the Jews. When e.g. appealing to the prophets as predicting a horn of salvation in the house of David to save the nation from its enemies, to perform the covenant made with Abraham, etc., what was their understanding of this matter? Certainly an implicit trust through the Spirit, that all that the prophets predicted would be verified—not something else, but the real predicted subject matter conveyed by their expressions, received in strict usage with the common laws of language. That is, they understood the prophecies in their *plain grammatical sense*, and thus trusted in a literal, earthly kingdom to be erected. The proof that they did so is very evident in the history of their son John the Baptist. The son could not receive, being instructed by them, any other idea of the Kingdom than they themselves possessed. Now it happens that the very writers who so significantly laud and magnify "the enlightened piety" of Elizabeth and Zacharias, and endeavor to engraft upon their language *modernized* notions respecting the Kingdom, all, without exception, estimate John's knowledge of the Kingdom as very "limited and Jewish." Well may we ask, *How comes it*, if the parents were so enlightened that the son, *specially consecrated*, etc., failed in obtaining the same views? The simple fact is, that the knowledge of the Kingdom in both parents and son did not materially differ from that entertained by Nathanael, Nicodemus, or the Jews generally. Next, take Mary and Joseph, and from the announcement of the angel down to the very last—just like the apostles Acts 1 : 6—they believed literally (what has since become so unfashionable, and is stigmatized even by pious men as a mere "Jewish form" or "husk") that "*the Lord God will give unto Him the throne of His father David, and He shall reign over the house of Jacob forever*," etc. Why they thus believed, and whether they were correct in it, will be apparent when we come to consider the covenants and promises. The comments of men that these Jews were miserably mistaken and self-deceived are far-fetched and derogatory to the Word; and if they only came from unbelievers it might be safely passed by; but coming also, as they do, from able advocates and defenders of Christianity, it is depressing to the truth. It gives a deplorable cast to the age and to the Scriptures, which, on their face, encouraged such faith and expectations. It ignores the express declarations that some of these Jews (as e.g. John the Baptist) were filled with the Holy Ghost when they held to this faith, and boastfully asserts the *modern supremacy* over these "ignorant" Jews. We, on the other hand, deeply feel that respect for the Messiah-announcing angel, due regard for the utterances of the Spirit, a proper estimation of the character of those ancients, require us to insist that these Jews *well knew* what their own language indicated, and that they were *not deceived* in its application. Consequently we object to the statements made by the writer of the Art. "*Kingdom of God*" (McClintock and Strong's *Cyclop.*): "In these (prophetic) passages the reign of the Messiah is *figuratively* described as a golden age, when the true religion, and with it *the Jewish Theocracy*, should be re-established in more than pristine purity, and universal peace and happiness prevail. All this was doubtless to be understood in a *spiritual sense*; and so the devout Jews of our Saviour's time appear to have understood it, as Zacharias, Simeon, Anna, and Joseph." Afterward he confesses that "this Jewish temporal sense appears to have been also held by the *apostles* before the day of Pentecost." Observe: (1) The confusing of "figurative" with "spiritual;" (2) that the apostles not holding to this spiritual conception before the day of Pentecost were not "devout Jews;" (3) that it is admitted that the language predicts a Jewish Theocracy, true religion, peace, and happiness, but this, grammatically taught, is to be spiritualized; (4) that the four persons named thus spiritualized it (!), having higher spiritual attainments than the Twelve—at least, being more "devout."

*Obs. 6.* A large class, to make the ancient Jewish faith unreliable and inapplicable, fully admit the same, but then gravely misjudge the belief by pointing to the result, i.e. *the non-realization* of their faith, as evidence that the Jews were *mistaken* and wholly *ignorant* of the true idea of the Kingdom. No such Kingdom as they anticipated was raised up under the Messiah, and, *therefore*, this evidences either the human origin of their faith, or else that the language must in some way be susceptible of a meaning different from that contained in its legitimate grammatical sense, which they, in their ignorance, could not understand. But the question is, *were they mistaken?* This is too much taken *for granted*, and upon its

*assumption* a huge superstructure arises. Briefly and anticipatively: the non-fulfilment thus far is *no evidence* against the faith, for there are *valid and satisfactory* reasons given in the New Test. *why* it should not down to the present time be realized. This is far from saying that it *never will be* attained. "*The Word of the Lord abideth forever,*" and every "*jot and tittle*" will be fulfilled in God's own time and way. This is simply pre-judging the case from unreliable data—a jumping to conclusions from false premises. The reader may, prematurely in our argument, endeavor to decide *how* it comes then that this Jewish faith, if so erroneous and shown to be void by what actually occurred under the Messiah, still continued generally, almost universally, in the Primitive Church for three centuries.

*Obs. 7.* Another large class, agreeing with the former in the result, inform us that the non-fulfilment of the Jewish Messianic Kingdom expectations, indicates a Jewish misapprehension of Scripture language; and that hence, however the grammatical construction may demand it, the language, covenant and prophetic, expressive of such a faith must be interpreted to correspond with the result thus far attained. The non-fulfilment becomes both the rejecter of the ancient faith and the apologist for applying a *spiritualistic* interpretation. It is *assumed* that the prophecies relied on by the Jews to sustain their faith must mean something very different from its natural meaning—in brief, words, phrases, and sentences that had a *definite* meaning for centuries are, under the impulse of this misconception of the actual facts in the case, *transmuted into something else* to suit existing circumstances. This, too, is represented as faith in the Word—a reception of its divine teachings with implicit confidence. Need we be surprised at infidelity exulting in the gross confusion thus occasioned, and the more gross by implicating as utterly unreliable representative men, men of faith in the ancient church.

The question returns, Were the Jews really mistaken and is any one authorized to engraft another and diverse meaning upon the prophecies which excited their faith, in order that the language may be reconciled with a certain supposed result? The simple, sad fact is this: in this whole matter the Word of God is *unfairly handled* by the multitude. According to their notion of the church as the covenanted Messianic Kingdom, both the primitive and Jewish faith *must be* discarded, and the predictions of the Word *must be* made to accommodate themselves to this Church-Kingdom theory. The true and honorable method is the following: If the events did not take place, and have not yet occurred as predicted and believed in by these ancient worthies (i. e., as far as relates to the Kingdom), it ought to suggest the inquiry, *Why* have they not been realized? and *then* receiving the plain reasons *presented in the Word* why they have been withholden, deeply ponder them, and allow them the *weight* that divine teaching possesses. It is premature to *assume*, without mature examination, the foregone conclusion that they will never be verified in the believed-in grammatical sense, and thus bring reproach on the Scriptures containing and leading to such a sense; thus heap discredit on the belief of those ancient saints, making them misguided and ignorant Jews; thus hold up to scorn the faith of the Primitive Church, regarding it as mistaken in the leading doctrine of the Kingdom; and then, as a resort against infidelity, search for some *accommodation theory* to shelter those believers and the Scriptures. How can it be shown, with the reasons before us of the *postponement of the Kingdom to the Sec. Advent*, that God will not, as predicted, ultimately perform this glorious work? Instead of spiritualizing the language of the Word away into vagueness; instead of decrying the hopes of the pious of former ages (with well-intentioned motives and feelings), would it not be better to look at the most solemnly given assurances, coming from the Christ Himself, that these things are *purposely* postponed? Some preliminaries must first be logically passed over before we are fully prepared to discuss this postponement; if the student will patiently follow our

steps he will be enabled to appreciate the *irresistible* force of the reasons assigned—reasons which for several centuries influenced and pervaded the Christian Church.

*Obs. 8.* The Apologetics of the Church makes too many concessions to unbelievers respecting the Jewish and Primitive faith, and, alas, too many sneers—according well with the ridicule of infidelity—are cast at their “low,” “grovelling,” “carnal” views of the Kingdom. Gentiles, in their self-approbation of position and favor, forget the caution given by Paul in Rom. 11 : 20.

Would it not be well to reflect over that which Peter tells us (1 Pet. 1 : 10-12), and not hastily accuse those to whom things were revealed, and to whom the proclamation of the Kingdom was intrusted, as knowing nothing of the *true nature* of the Kingdom and its resultant salvation. We, having the advantage of additional revelations and fulfilment, know indeed more respecting the method of God’s procedure, the duration of the postponement, the manner in which the Kingdom is to be manifested, the events which are to precede and accompany it; but they, as well as we now can, knew the main, leading predictions concerning the Kingdom, correctly apprehended the great outlines, perfectly comprehended its nature and relationship to Christ—for all these were *plainly* given in the Scriptures, connected with covenanted promises and confirmed by oath. The difficulties of distinguishing between the First and Sec. Advents (which many eminent men now experience in appropriating prophecies to the First that only pertain to the Second), a smitten and triumphant Saviour, a crucified and exalted King, etc., did not, by any means, efface a scriptural view of the Kingdom itself. This is already shown by the preceding Proposition; for, if otherwise, then no satisfactory reason can be assigned for the extraordinary manner in which the New Test. opens, taking, as it does, a previous knowledge of the Kingdom for granted. If they did make a mistake in their absorbing contemplation of the glorious Kingdom of the Messiah so as to overlook the antecedent humiliation, suffering, and death of the King, let not the man accuse them of ignorance concerning the Kingdom, which led to such a restraint of prediction, when he to-day reverses their conduct by confining himself so much to the sacrifice that he overlooks the Kingdom.

*Obs. 9.* The force of Prop. 16, begins to appear. The knowledge that we have of this Kingdom is invariably attributed to the Old Test. Jewish and Primitive belief—over against the modern notion which would *only* find it in the New Test. and then *by inference*—based itself upon what *the Old Test. declared* concerning it. This fact meets us at the very beginning of the Gospels, and comes to us directly in the early preaching of “the Gospel of the Kingdom.” *What Kingdom* is taken for granted as known? Evidently the one predicted in the older Scriptures, and hence, *without an investigation* of the Old Test., from whence the Jews and the first Christians obtained their views and expectations, it is simply impossible to obtain a *correct idea* of the Kingdom. The New Test. begins with the conviction that the source of all true knowledge concerning it is to be found in the Word of God previously given.<sup>1</sup> And this information imparted is not merely elementary in the sense that it is to be superseded by something else, for, as we shall show, it is so encompassed by covenant and prophecy, so imbedded in the Divine Purpose as unfolded and attested to *by oath*, that it becomes and ever remains *unchangeably essential and fundamental* in its nature. God *will not, cannot* produce a faith by the unvarnished grammatical sense of His Word, existing for many centuries, and *then* supersede it by another through men engrafting a different meaning upon the *identical* Scriptures which led to the former. Multitudes, indeed, dream that this actually takes place, but it is a vain, idle vision, productive of *vast injury* to the truth.



One of the greatest marks of declension in Church Theology was the neglect that the Old Test. received in certain ages, and one of the most recent signs of improvement is the great attention which it now receives from many able writers in Europe and this country. This was brought about, in a great measure, by the severe attack of Rationalists, etc., upon that portion of Holy Writ. Whatever may have originated the valuable contributions, especially by German theologians, in this direction, it is now fully conceded that without the Old it is impossible to properly comprehend the New, and that both are indispensable to preserve a unity in the Divine Purpose. It is suitable to add, that this is specially and pre-eminently true of the leading doctrine of the Kingdom.

*Obs. 10.* The belief in this Kingdom had a preservative influence upon the Jewish nation. For, inspired by the hopes set forth in prophecy, it preserved even under the most adverse circumstances a tenacious trust which largely contributed in keeping them from the enervating influences and the idolatry of Asiatic nations. It kept them also, as Mill observes (*Rep. Gov.*, p. 41), from "being stationary like other Asiatics." The hope of the future, as prophetically allied with the nation, served as a bond of union, imparted patience under trial, and kept them separate and distinct among other nations.

PROPOSITION 21. *The Prophecies of the Kingdom, interpreted literally, sustain the expectations and hopes of the pious Jews.*

This is *universally admitted*, even by those who contend that the same prophecies are susceptible of a different interpretation. The plain literal sense *expressly* teaches what the Jews anticipated ; and no author has yet arisen who has dared to assert that the grammatical construction of the Old Testament language, received according to the usual laws, does not convey the meaning found therein of *a literal restoration* of the Theocratic-Davidic throne and kingdom as expected by the believing Israelites. Even after the attempted undue advantage taken of this circumstance by unbelieving writers, and after Apologists have informed us that this naked sense is only "the husk" to be discarded, no one has attempted to call the fact of such an existing sense into question.

Believers, infidels, and semi-infidels teach this fact ; every author and commentator consulted, every Life of Christ, every Introd. to the Bible, etc., fully admits it. With infidels it is a standing joke that the prophets predicted such a Kingdom. Thus e.g. Renan (*Life of Jesus*, p. 86) calls it "a gigantic dream for centuries," and "they dreamed of the restoration of the house of David, the reconciliation of the two fragments of the people, and the triumph of the Theocracy," etc. "They dreamed of the Messiah as judge and avenger of the nations," of "a renewal of all things." In view of this, he informs us (p. 266) that "the first Christian generation lived entirely upon expectations and dreams," and that it required "more than a century" for the church to disengage itself from such "dreams," which, however (p. 251), were more or less held, although but "a fantastic Kingdom of God," etc. All that our argument at present requires is simply to direct attention to the concession, however scornfully put, or however attempted to be weakened by accommodation, that the Jewish and Primitive faith is based on an *acknowledged* grammatical sense. We are not concerned at the protest, that if the covenant and prophecies are thus understood, then there is presented "an ideal Jewish King," "languid dreams," "impracticable pedantries," "carnality," etc. The concession is all that is required at this stage of the argument, forming a necessary and important link, for it evinces a correspondence existing between the Word and the early belief.

*Obs.* 1. Here, then, is something that all, both Jew and Gentile, frankly admit, however some may afterward attempt to break its force and continued application. Let the reader keep this point in view : here is a sense (let it be despised and rejected) that all acknowledge *does exist* ; and this sense, thus contained in the Word and for many centuries received by the pious, is *the one* that we receive, until it is proven that there is a *command or revelation* from God to set it aside, or until it is shown that it is in direct conflict with Revelation itself. We have by its adoption (Prop. 4) a *sure foundation* for interpretation, based on a sense which all are forced, willingly or unwillingly, to concede *is found* in the Scriptures ; and one, too, which, with a proper theory of the divine and inspired, cannot be easily discarded without *doing violence* to the Word and to the wisdom of

God in bestowing it. This sense *obviously contained* in the Scriptures formed the scripturally derived basis of the Jewish hopes.

Having this allowed sense—i.e. the grammatical—one that the words naturally contain, the student is placed on ground, acknowledged to pertain to Scripture, by which he can test other alleged senses, varied in form, that others engraft upon it. If the careful reader finds that this literal sense produces a *harmonious whole, an unbroken unity* in the Divine Purpose (the great test after all), he surely is authorized, in confirmation of faith, to receive and treasure it as a most precious guide.

*Obs. 2.* Two classes array themselves against this obvious, admitted sense entertained for centuries. The one party, enemies of the revealed truth, honestly accept of it as existing, but discard it on the ground of its conveying human, not divine, notions and expectations. The other class, friends of the truth, also find and admit this sense, but believing it to be “gross and carnal,” endeavor to adapt its language to their own ideas of the fitness of things, and hence attach to it *another, distinct, separate sense* (some even adding two or more), which, rejecting the grammatical, we are to receive as the true intended one.

May it be allowed, without reflecting upon any writer, to say, that such an Origenistic appliance of language which casts us loose from a sense *actually contained* in the inspired Record, is taking *dangerous and undue* liberty with the Word of God. Look at its sad results in the overwhelming mass of mystical interpretation which a taxed ingenuity and an apparently profound learning have heaped upon the Scriptures, rejecting the visible, outward Kingdom taught by the prophecies and substituting for it the vaguest of explanations, and making it appear that God said *one* thing but meant quite *another*; the Jews, John the Baptist, the disciples, being deceived by what was said, not being able to comprehend the spiritual and mystical interpretation that afterward such men as Origen, Jerome, Augustine, and others bestowed upon the grammatical sense. If we reject this one fully acknowledged sense, who can prove to us that *any other* of the conflicting senses, added by men afterward, *is inspired, is truly the Word of God*? What guide have we then—man's added sense, or the one given by God? Thus e.g. if David's throne and kingdom is *not* David's throne and kingdom as the words indicate, and as fondly believed in for centuries, but is, as men in their wisdom afterward developed, the Father's throne in heaven and the Father's Kingdom on earth and in heaven, *how then* can we reconcile it with God's own assurances of veracity, desire to instruct, undeviating truthfulness, etc., that He would clothe His own gracious and merciful words in a dress *calculated to deceive*, and which *did beguile* the Jews and Primitive Christians, His children, into a false faith and hope. No! *never, never* can we receive any theory, however plausibly and learnedly presented, which thus *reflects on God's goodness*, makes Him virtually a party to gross deception, and which degrades the intelligence and piety of former saints. Who can censure us for believing in a sense so generally admitted *as given by God Himself*, placing ourselves where prophets, pious Jews, and the early Christians stood? Having thus in the outset a vantage ground, needing not to prove what multitudes already concede, let us lay aside our “worldly wisdom,” and in a childlike disposition for instruction, follow this grammatical interpretation, carefully gathering up the detached portions, and see where it will lead us. It will reveal a strangeness most surprising, a sublimity most inspiring, and a beauty most delightful, in God's work.

*Obs. 3.* In view of the faith of the Jews, and from whence derived, it may well be asked: Is it reasonable to suppose that God would give utterances by His prophets respecting a Kingdom, which, taken in their usual literal sense (making due allowance for the usage of figures common to all languages), *positively denote the re-establishment*, in a most glorious form under a Son of David's, of *David's cast-down throne and kingdom*, etc., and yet that all these assurances must be taken in a different sense? Men, eminent for ability and piety, tell us that such a transformation is demanded. They may, under the specious garb of “a higher sense”

honestly think to elevate our notions of the predictions, but in reality it is a lowering of the sense actually contained in the Word ; for attributing to it (through human authority) another sense, it virtually assumes the position that Holy Writ contains language and ideas that *cannot* be maintained ; that God, foreknowing the result, *intentionally* conveyed one meaning whilst (like the Delphic oracle) another was intended.

Let the careful student, at the threshold of our subject, reflect whether such a discrepancy is not sufficient of itself to cause a thorough reinvestigation of this matter. If the Kingdom is not such as these Jews held it to be, who is *justly chargeable* with their error, if it be not the great Author of those prophecies? Every reflection cast upon the Jewish faith in this direction in fact recoils back upon the Giver of the predictions, seeing that on *their surface* is the meaning which led to the universal belief. Now in all honesty, every believer, desirous to vindicate both the Scriptures and the Author of them, must turn away from theories which necessarily reflect upon the Bible, its Author, and the hopes excited by its plain grammatical sense. In the following pages it will be shown at length, every step supported by Scripture, that God gave the prophecies *as truth*, couched in *truthful language* in their grammatical sense ; that all, *as written*, will yet be fulfilled ; and that the hopes of His people, excited and fostered by the *express language*, will not, as multitudes hold, be disappointed. We may hesitate to adopt, under all circumstances, the bold expression of Pascal : " God owes it to mankind not to lead them into error ;" for God, in the provisions made and in the truth given, does not encroach upon an element of liberty, freedom of choice, in human destiny from which may arise error and even crime (by perversion, etc.), as the painful history of Christianity and the world attests. While this may be viewed as permissive and in accord with moral freedom, yet Pascal is correct if the language is applied to a *revelation given by God*. His language, or the ideas conveyed by the same, involve the God directly, personally, and, therefore we cannot, dare not, believe that He will give a revelation that will, if the grammatical sense is received, lead into error.

*Obs. 4.* As intimated under previous Props. and above (*Obs. 2*), this grammatical sense thus received and introduced into the New Test. without any declaration of a change, is seized by unbelief as evidence of the non-inspiration of the Scriptures. Thus e.g. Morgan (*Moral Philosopher*) finds, what Baur and others have developed, decided indications that portions of the New Test. contain a deposit of *Jewish-Messianic ideas*, obtained through adhesion to the plain sense of the Old Test. The Swiss Rationalists (*Hurst's His. Rational.*, p. 436) declare on this ground that Jesus Christ is not the Messiah foretold by the Prophets and preached by the Apostles, simply because He did not establish the Kingdom as plainly predicted, etc. They, and others, insist that a fatal discrepancy exists which is not removed by the Christ and the spiritual Kingdom created by theologians. We acknowledge, *as essential*, this " Jewish-Messianic" deposit ; we admit that under a misapprehension of the actual postponement of the Kingdom and the still future realization of those " Jewish-Messianic" predictions, theologians have too readily spiritualized the prophecies to make them applicable to Christ, and to the Church at present (and thus make the Messiah and Kingdom assume characteristics *very different* to those assigned in prophecy) ; but we beg all such to consider, what they on both sides *carefully ignore*, the express promises that all such Messianic expectations *are only to be realized at the Sec. Advent*. The verification of them, owing to sinfulness, *was postponed*, and the object of following Propositions is to bring forth this truth prominently as given by Jesus Himself.

*Obs. 5.* Men, in their eagerness to rid themselves of the grammatical sense of the Old Test. prophecies and the consequent Jewish belief, resort to the

most desperate arguments and reasoning. Some of these have already been given ; others will be presented hereafter ; one may be appropriately mentioned in this connection. It is said (and even Martensen, *Ch. Dog.*, p. 235, falls in with the notion) that " the prophecies themselves are typical." This conveniently enables the student to reject the literal sense, and engraft upon it whatever he may consider a suitable fulfilment of the type. It is a *dangerous procedure*, opening a wide door to arbitrary interpretation, and it is pointedly condemned by the rules (comp. *Introd.* to the Bible) specifying and controlling types.

This assumption is a modern philosophical conceit that admirably answers to cover up deficiencies in making out the Church-Kingdom theory—i.e. it attempts to reconcile prophecy with an alleged fulfilment in the church. But it is *unscriptural and destructive* to prophecy ; it removes the veracity of God's Word in its grammatical sense by leaving the fulfilment at the option of the interpreter ; it weakens an appeal to prophecy, undermining its strength as proof. While there are a few prophetic types (e.g. Isa. 22 : 2 ; Jer. 13 : 1-7 ; Jer. 16 : 2, etc.), these are but rare, exceptional cases ; the immense mass of prophecy, in no shape or sense, is typical, but real descriptions or representations in language of things to come. Prophecy is a delineation of the future, and not an adumbration of a thing typified, not something that in itself represents an antitype, excepting only in so far as language ordinarily may by use of figure or symbol represent the future. Strictly speaking, however, Prophecy when employing symbols or figures of speech is not typical (Comp. Sec. 3, Part 2, Book 2, Horne's *Introd.*), and to make it such gives place to endless mystical exegesis. Martensen himself affords an illustration of the latter, when, in support of the typical nature of Prophecy, he quotes 1 Cor. 13 : 9, prophecy being also " in part," overlooking its plain meaning that our present limited knowledge is only compared by the apostle with what it will be hereafter, there being no allusion to the characteristics of Prophecy. Having previously shown the nature and intent of Prophecy (Prop. 17, etc.) as the grand guide into the Divine Purpose, it is unnecessary to repeat.

*Obs. 6.* It is only when we retain *the expressed sense* of prophecy as held by the Jews and Primitive Church, and as admitted to be contained in it, that one of the offices of Prophecy is fully maintained. Thus e.g. Kurtz (*Sac. His.*, p. 32) justly observes that " it is the pre-eminent design of prophecy both to furnish the age to which it is given with a knowledge of itself, that is, of its position and obligations, and also to render the same service to every succeeding age, in so far as its condition, wants, and obligations are similar to those of the former." He explains this by adding that " Prophecy designs, by means of its divine knowledge, to inform the generation of men to whom it is given, respecting both their present acquisitions and also their actual wants, for the purpose of guiding alike in the right employment of the former, and in an earnest search after all that must yet be acquired, before their wants are supplied." Take, now, for granted the supposition of the multitude that for many centuries the Jews miserably misunderstood the prophecies, that they had no correct ideas of the Messiah or of His Kingdom, etc., and *what becomes of the instruction* of prophecy to the generations of men who held to the grammatical sense ? And if the office of prophecy really was to *impart* information, to give *certain* knowledge, to *clearly* indicate the present and future state, how could such an office be compatible with *the unjust inference* now made by theologians, viz.: that this information and knowledge was concealed in an *inner, hidden sense*, which would require the raising up of *such* men as Origen, Jerome, etc., to bring it forth out of its " husk," and that for ages men, eminent for piety, must be content with " the outward shell."

Never can we receive any theory which *thus degrades* "the light" that God has given; and, briefly, it would be well for us to be guarded, lest by rejecting what all are agreed the prophecies *really contain*, we place ourselves in the posture of, and ultimately receive the rebuke given to, the disciples: "*fools and slow of heart to believe what the prophets had spoken*" (Luke 24 : 25).

PROPOSITION 22. *John the Baptist, Jesus, and the disciples, employed the phrases "Kingdom of heaven," "Kingdom of God," etc., in accordance with the usage of the Jews.*

It is admitted by all authorities that this phraseology was current among the Jews, and was adopted by the first preachers of the Kingdom.

Compare e.g. Knapp's *Ch. Theol.*, p. 323 and 353; Pres. Edwards's *His. Redemp.*, p. 395; Neander's *Life of Christ*, also, *His. Chr. Ch., His. of Dogmas*, etc. Commentaries, Apologetical works, Dogmatics, etc., distinctly announce this fact. Parkhurst's *Gr. Lex.* refers, as all do, the phrases to a derivation from Dan. 2 : 44 and 7 : 13, 14. Meyer (*Com. Matt.* 3 : 2) says that the Rabbins often used it (referring to Targ. Mich. 4 : 8, Wetstein, p. 256, with which comp. the Mishna) to designate the Kingdom of David's Son. But we allow an opponent (already criticised, Prop. 20, Obs. 5, note) to testify. Art. "Kingd. of God" (M'Clintock and Strong's Cyclop.), which spiritualizes these phrases, makes this frank confession : "There is reason to believe not only that the expression 'Kingdom of heaven,' as used in the N. T., was employed as synonymous with 'Kingdom of God,' as referred to in the Old Test., but that the former expression had become common among the Jews of our Lord's time for denoting the state of things expected to be brought in by the Messiah. The mere use of the expression as it first occurs in Matthew, uttered apparently by John the Baptist and our Lord Himself, *without a note of explanation, as if all perfectly understood what was meant by it, seems alone conclusive evidence of this.*"

*Obs. 1.* The Prop. needs no proof, for the fact is self-evident. First is to be found the well-known expectations of the Jews based on a literal interpretation of the prophecies; next, these are summed up in the expressive phrases "Kingdom of heaven," etc., taken, as numerous writers inform us, from Dan. 7 : 13, 14; finally, John, Jesus, and others take the *very phraseology* adopted by the Jews to designate a *certain definite Kingdom*, and use it without the slightest intimation or explanation of a *change* in its meaning; and this employment of the phrases, with a correspondent Jewish meaning attached, continued (as admitted by our opponents, e.g. Prop. 20, Obs. 3, n. 1) at least down (Acts 1 : 6) to the ascension of Christ.

Some, indeed, tell us that Christ had a different conception of it; but they give us *no direct proof*, but only the most remote inferences of their own. The Scripture relied upon for such a view will be examined hereafter in detail. At present it is sufficient to say, that even those addicted to the theory that Jesus gradually engrafted a new meaning, i.e. spiritual, upon the notion of the Kingdom, still frankly admit that Jesus employed the *Jewish* mode of expression (Neander calls them "Jewish forms," as e.g. in "Ser. on the Mt.>"). Additional proof and illustrations will be given, to save repetition, under the Props. relating to the first preaching of the Kingdom. Our argument and doctrinal position demands that the language of the Jews by which their anticipations were expressed and the language of John and Jesus should happily correspond. Explain it as we may, this *certainly* is the case, and thus far decidedly in our favor.

*Obs. 2.* Here, at the very fountain head, in the presence and under the sanction of the Master Himself, there must be *no discrepancy*. The fond

hopes and the ardent anticipations, aroused by the speech of the prophets, are too dear to be trifled with, or to be confirmed by a mere spirit of accommodation. It would, if the Jews were in error on so *fundamental* a point, be simply cruel to adopt their expressive language and *thus confirm* them in an alleged blunder, a vital mistake.

With due respect and love toward the eminent men who differ from us, it can be unhesitatingly said, that an error here, and continued for several centuries in the churches established by the apostles, cannot but *vitiare* the entire succession. A rule in law, often quoted, holds good in this place: "Quod initio vitiosum est, tractu temporis convalescere non potest," or the old adage is applicable: "As the fountain, so the stream." Men tell us that the phraseology used, "the Jewish forms," employed, was only "the husk;" *let it be so*, we claim it to be a *God-given* "husk," amply sufficient to satisfy the longings of humanity. No! if these noble preachers of the Kingdom are to inspire unshaken confidence, we must not, with infidels, acknowledge that they believed in, and proclaimed, "Jewish error." For, if this is done, the fountain head itself is corrupted, and all the sophistical glosses, philosophical conceits, additional senses developed, heaped upon it by way of explanation, extenuation, or apology, cannot hide from captious critics the ugly feature—one, too, so glaring and wide-reaching that no person, addicted to reflection, can pass it by without serious misgivings.

*Obs. 3.* When significantly pointing to the fact, that the idea of a Kingdom of God was familiar to every pious Jew, for which he longed, and prayed, and waited, and that the first preachers adopted the very language in familiar use by the Jew to signify his hope, Apologists inform us (*Ecce Deus*, p. 329) that "Christ came to give that conception a profounder interpretation, and a more intensely spiritual bearing," that "the Jew had a carnal idea of a spiritual fact." But where is *the proof* of this carnality and substitution? Neander, and others, in reply, tell us, that it is found in the higher spiritual conception being wrought out *afterward* in "the consciousness of the church." When, where, and by what instrumentalities, was this accomplished? Was it done by Origen, or Jerome, or the Popes, or the Councils, or shall we allow the claims of Swedenborg and a host of fallible men in this direction? Admit this, and we plunge ourselves into *an abyss* of pretensions and demands, exalting uninspired men above those who were under the special guidance of the Spirit.

It is impossible, *with consistency and safety*, to leave the original Record, and seek for a doctrinal position is so important a matter, derived from men who lived *after* the apostolic period. If the notion of a Kingdom, such as was *afterward* developed by the Alexandrian school, is not to be found in the Gospels, in the opening of the New Test., as recent valuable works on the Life of Christ frankly confess, then surely it is not taking unwarranted liberty to reject it as unreliable, contradictory, and the mere added opinion of fallible men.

*Obs. 4.* In view of this alleged change in the meaning of the Kingdom, the Liberalists, etc. (as e.g. Johnson's *Orient. Relig.*, p. 794), assert, that Christ proclaimed a Kingdom to come, but "of the institutional meaning of the approaching change, and of the special ways in which his own name would be exalted therein, his record gives no sign that he had the least presentiment." This indicates unfamiliarity with the covenants and the prophecies, the Jewish faith and that of the New Test., for (1) it was not necessary to enter into any explanation concerning *the nature* of the Kingdom, it being something that was well understood, as seen by the adoption of Jewish language, etc.; (2) it is utterly unfair to pass by the Scripture given by Jesus illustrative of the reasons *why* the Kingdom was



not *then* realized as anticipated by the Jews and disciples; and (3) it is uncanid to ignore *the express declarations* (which will be presented in their place hereafter) of a postponement of the Kingdom believed in until the allotted times of the Gentiles had expired, because of Christ's rejection by the nation.

The usual method of dealing with Johnson's objection is to urge that the time for developing the true idea of the Kingdom had not yet arrived, and, therefore, but little is said respecting it, because the Jews and even the apostles themselves were (Acts 1 : 6) unprepared for it. Thus e.g. Schlegel (*Phil. of His.*, Lec. 10) fully admits the views of the Jews concerning the Kingdom and apologizes for their opinions by saying: that the portrait of the Deliverer was drawn by the prophets "in *such vivid colors* in those ancient prophecies, that the description might, in many passages at least, be easily mistaken for one of an earthly monarch;" and adds, that the Jews were the more excusable since "all the followers of our Saviour and His most trusty disciples, were at first under the same delusion," etc., and finally explains these discrepancies by taking refuge in some generalities, especially that of "a higher spiritual signification" being ultimately attained. But what force has such reasoning with the unbeliever, which places the Divine Teacher, His forerunner, the disciples, and believing Jews in a *most unenviable position*—one opposed to all our notions of propriety and honor? Let the reader keep in view, as additional reasons are presented in the progress of our argument, the utter inability of the prevailing view to reconcile this early belief and usage of language with its modern transformations and substitutions.

*Obs. 5.* The student is directed to a proof that this subject affords in behalf of the early origin of the Gospels. In looking at the opening of the New Test., the subject-matter of the Kingdom, how it was introduced and retained its "Jewish forms," it shows how unfounded is the view of Edelman, etc., that the New Test. was written in the time of Constantine, or that of more recent writers who make the Gospels proceed from the Alexandrian school, or to be an offshoot of the latter part of the second, or the production of the third century. The Alexandrian school could not possibly, with their ideas of the Kingdom, have originated the Gospels, and this is true of all the later periods assigned.

Thus e.g. the later origin of the Gospels is sufficiently disproven by the exclusive preaching of the Gospel of the Kingdom to the Jewish nation (Comp. Prop. 54). Such an idea of exclusiveness could not, in the nature of the case, have originated at so late a period as that assigned by Strauss, Baur, etc., it being opposed to the actual condition of things then existing. Sentences confining the preaching of the Kingdom only to the Jewish nation, ascribing salvation to the Jews, etc., could not have been concocted at the times assigned; it is opposed to the habits and mode of thinking already introduced. Unbelievers themselves acknowledge this, as e.g. the Duke of Somerset (*Ch. Theol. and Mod. Scrp.*, ch. 4), who refers to "a Jewish kingdom under a national Sovereign," as clearly taught, and then gives us some reasoning, based on this fact, in favor of the early production of the Gospels. (1) He tells us that the first generations of Christians had in many respects "the distinctive features of Judaism," especially in their notion of the Kingdom. (2) That in "a subsequent generation" "the whole character of Christianity was already changed." (3) Hence, "this chronological testimony appears to refute the theories which ascribe the Gospels to a later period."

PROPOSITION 23. *There must be some substantial reason why the phrases "Kingdom of God," etc., were thus adopted.*

Amid the diverse and antagonistic theories, the only one that rescues the Word from unjust suspicions, that preserves the integrity of the New Testament from entangling concessions and alliances, that honors the faith and intelligent piety of ancient believers, is that which affirms that the truth itself was contained in the derivation of this phraseology, in the hopes excited by it, and in the subsequent adoption of it.

One party (e.g. Apostolic Fathers, with whom we agree) holds, that the adoption of the Jewish phraseology precisely covered the truth, and that, although not realized at the time *for certain good reasons*, it will yet be verified. Another party (e.g. Rationalists, Freethinkers, etc.) asserts that no reasonable excuse can be given for the use of such language, and that all the parties employing it were under a delusion. Some (e.g. Semler, etc.) explain it by the accommodation theory: that John, Jesus, and the apostles accommodated themselves to the prejudices and ignorance of the Jews. Others again (e.g. Neander, etc.) find reason for its use in the development theory, that an outward envelopment of "husk" was well adapted for future growth, the requisite preliminary. Some (e.g. Thompson, etc.) suppose that a very spiritual conception was really taught while the old form was only held in phrase. Others (e.g. Barnes, etc.) admit the difficulty, but without attempting an explanation or removal of it, confine themselves to the new enlightenment given at the day of Pentecost, which they declare transmuted the meaning. Still others (e.g. Renan, etc.) declare that the language was used at first in good faith as the Jews themselves understood it, but that Jesus, finding His own hopes and expectations unrealized by the unbelief of the Jews, changed His plan and a new meaning was introduced. To indicate the extremity to which men are often pushed in the attempt to assign a reason, an extreme and far-fetched one—proven mistaken by the facts—is that of Fleck (*De Regno Div.*, noticed by Lange, *Com. Matt. 3 : 1-12*), who says that Matthew chose this phrase "in order to distinguish the Christian Kingdom of God more fully from the Jewish theocracy." Acts 1 : 6 is a sufficient answer.

*Obs. 1.* The attacks of Rationalistic criticism has induced the advocacy, by many, of the accommodation theory. This, however, is a virtual concession to the force of destructive criticism, and, as such, is hailed as a decided indication of weakness. It is reluctantly wrung from the advocates of Christianity, because, with their theories of the Kingdom of God, with their rejection of the Primitive view, they could not invent a better refuge from their assailants. It is but a *sorry refuge* in the end, seeing that it teaches, when stripped of its circumlocutory and apologetic dress, that the Jews held one notion of the Kingdom and Christ entertained another; and that for fear of the Jews, who were unprepared through prejudice to appreciate the Kingdom, Jesus adopted their language, saying *one thing*, but all the time meaning *something else*. Or, in other words, He taught, under a borrowed garb, what the language *did not and could not* indicate to the Jew, as evidenced in the history of His own disciples, Acts 1 : 6. But is such a hypothesis, for a moment, *tenable*? Can we entertain the idea that teachers of the character and profession like John,

Jesus, and the disciples, would directly or indirectly connive at that which is false? The moral and divine position of the persons makes the supposition inadmissible. If it were allowable to do so in reference to *so vital a subject* as the Kingdom, *how* can we be sure that other declarations are not also an accommodation? What criteria could be given to distinguish between the false and the true? No: such a theory, however well intentioned, is a virtual lowering of the divine teaching of Jesus, a rendering of the utterances of the first preachers an uncertainty, and a yielding of Revelation to the sneers of unbelief at its lack of coherence.

It is the fashion of a large class of modern critics and historians (in otherwise estimable writings), unable to reconcile the preaching of John, etc., with their own notions of what the Kingdom should be, to inform us that the first preachers of the Gospel of the Kingdom accommodated themselves in the doctrinal exposition of the Kingdom to the prevailing opinions and prejudices of the Jews, waiting for time and cautiously given lessons to enlighten them by degrees, etc. Many who censure Semler for pressing his theory beyond the bounds of propriety, and have even written against his more gross departures and denials of truth, do not mend the matter when they themselves, on the leading subject of the Kingdom, *fully admit* such an accommodation, on the ground that the Jews were not prepared for the real truth. For, receive this, and then it logically follows: (1) John, Jesus, and the disciples must have *taught error*, so far, at least, as the outward form and the Jews were concerned; how else, unless in their *usual acceptance*, could the Jews understand their words? (2) If the Jews misunderstood them, *how* could they be held accountable for it, when thus tempted to a misapprehension by the ambiguous use of current language? (3) The pure character of Jesus is presented to us in an invidious and disreputable light. So long as the theory is advanced, so long a dark flaw appears, and all the apologies annexed to it *cannot* sustain His spotless reputation. The only accommodation in Jesus, and from whence this theory is inferred, consisted in His concealing, or not avowing, certain truths pertaining to His Person and the Kingdom until His disciples were better prepared for them, but *never* did He speak without uttering *the truth itself*, both as to His Person and the Kingdom, sometimes plainly, sometimes in figure; *never* did He use language which was specially adapted to lead into and confirm error on account of the prejudices of others. It cannot be proven that He in *any way* sought refuge in words, that were outwardly compliant with "Jewish error." If this were so, then Revelation itself would become involved in uncertainty, no one being able to discriminate between mere accommodation and its opposite. (Comp. Knapp, Horne, Schmucker, Storr, Titman, Heringa, and others, who expose this fallacy.)

*Obs. 2.* In immediate connection with the accommodation theory, not pressed however to the same extreme, is that of the development theory. While noticed under Prop. 4, yet its important bearing to our subject and its extended use, will allow additional remarks. To avoid misapprehension, let it be premised that we also believe in development, in the progress of Christianity, in the continuous gathering of the elect, of "them that believe." We also hold to doctrinal progress in a certain sense, distinguishing between the primary and inferred truths; the former being solely contained in the Scriptures and obtained by comparison of them; the latter being the result of reasoning induced by such comparison, by observing the statements, history, analogy, etc., of doctrine. The former belongs more to the vision of faith, the latter to that of reason; for the one contains things beyond human knowledge, and the other is the outgrowth of the activity of man's mind, arising from induction, deduction, inference, etc. Having already defined our position under Props. 9, 10, 15, it is sufficient to add, that we cordially accept of the truthful utterance of Dr. Schaff (quoted Hurst's *His. Rational.*): "Christianity itself, the saving truth of God, is *always the same and needs no change*, yet this can by no means be affirmed of *the apprehension* of this truth by the human

mind in the different ages of the church." Two cautions are only to be observed: (1) never to elevate this apprehension of the truth by the human mind and expressed in books, writings, etc., to the same standard of excellency as that of the Scriptures themselves; and (2) never to allow such an apprehension to be rated as a legitimate progression of divine inspiration. On these two points, the development theory pushed to an extreme, offends. This will be presented, to save space, in the following note.

It may be well, first of all, to notice that this notion of doctrinal growth, under the development theory, from the imperfect conception of the apostles to the full revealed truth in "church consciousness" (whatever this glittering generality may mean), is sought to be based on two passages of Scripture, viz.: Mark 4: 26-29; Matt. 13: 31-33. The Parables will be examined in detail hereafter; it is sufficient to remark on the first one, which is regarded (Neander, *Introd. to Ch. His.*) as the keystone of the arch, that the seed sown, the blade, the ear, the full corn in the ear, have no reference whatever to doctrinal progress or development, for if it had, then, logically, the harvest at the end would be a harvest of doctrines fully grown, an evident absurdity. What is here meant is clearly seen by the parallel passage in Matt. 13: 24-30, when the tares and wheat are separated, etc. Truth, doctrinal truth, the same that Jesus and apostles taught, is the seed deposited in the heart, and its moral influence is delineated. The parable clearly, in its connection and design, shows that the seed has its effect on the man, its germ being holiness, producing piety in the individual, which enlarges and develops. The seed of truth is always *the same*—it changes not—being the same to-day that John, Jesus, and the apostles sowed; otherwise, taking the development for granted we would sow, not seed, but the blade or the ear, or even the full corn, which is an absurdity. The analogy that they seek to draw out of it, does not hold good; the growth is represented as continuous, but such a doctrinal growth is not to be found in the church, for as the history of the church attests, faith in some very important points was frequently shifted and became antagonistic.

The development theory, virtually taking a low estimate of the contents of Scripture, and yet anxious in some way to honor them, has recourse to a divine outgrowth from them in man in order to obtain decisive truth; and this alleged result of outgrowth it elevates to an equality with, and even, in many instances, above the Scriptures. Take the most guarded and able expositor of this theory, as Dr. Neander, and the student becomes painfully conscious that something sadly defective must exist in a system which causes so good a man to teach that the mental and moral condition of the Jews, the disciples, and the apostles was such that Jesus had to give them the truth in a *very diluted* form—so fine indeed that it was only "the germ," and this surrounded by "a materialistic husk." Gravely, honestly, naively we are told, that this "husk" was the only thing that was perceived and appreciated until a process of growth removed it. Conceding that some things were not revealed until a later period, that other things were purposely given with obscurity (comp. Props. 11-15), it is an unfounded and damaging opinion that a leading doctrine, the prominent subject of preaching, the opening doctrine of the New Test., was thus confined in "a husk," and finally correctly apprehended. The tendency of such a theory is to disparage the early ministry to the Jews and to lower the apostolic times, showing that by growth the church has undergone *material modifications* in doctrine, and then defending *such radical* changes on the ground of progress, and appealing for proof, to sustain all this load, to the authority of "church consciousness." While admitting the idea of progress and growth, but in a different way, it does not follow that such modifications, because they took place in the church, are indicative of *true progress*. Indeed in the Word itself we are warned against doctrinal and other changes as productive in error, fruitful of unbelief, and prolific of evil. Under the plastic hand of this theory, some venture even to take the relapses, divisions, weakness, etc., of the church, and turn them into signs of life and vigor, telling us that these things were necessary for the age as educators, forerunners, etc., in order that greater good might result therefrom. In a specious philosophical manner attempts are made, in violation of all order, to weave into the web of Christianity, as essential to progress, conflicting theologies, rival sects, the corruptions of man, etc., until finally, as Eaton (*Perm. of Chris.*, p. 45) says: "It is like a tree drawing its growth from its own dead leaves." Men of ability will, in this direction, sagely declare that what was once truth in one age must, in the march of progress, give place to other truth *better adapted* to the knowledge and wants of man—the successive shells give place to new-

fledged outcomers. This *nonsense*—for it is nothing less—passes for wisdom with many who profess intelligence, not seeing that it strikes a *vital blow at all established truth*, and leaves us no firm scriptural foundation for our feet. Let us not credit such palpable absurdities, which, intended by amiable men as a defence of Christianity, strike deadly blows at the very heart of all scriptural truth, and ultimately find their resting place in a disguised formula that evil in growth is a necessary adjunct to produce the good, obtain the proper symmetry, etc.

The last expressed thought is abundantly justified by the use to which this theory has been applied. Under the friendly manipulations of men like Dr. Neander, under the amiable, kindly handling of Dr. Nevin, under the pious touch of Rev. Miller, it might not result in great injury, however it prevented a reception of apostolic truth because of its supposed incipient state. But this fascinating favorite of so many of the Orthodox happens to be a *double-edged sword*, that cuts both ways. The Hegelian view that every development of life starts from its lowest, poorest form to rise to a higher and richer one by slow degrees, and which was deemed so appropriate to cover up supposed (not existing) deficiencies in doctrine, has been seized by the Tübingen Baur and others, and has been applied with tremendous force to the apostolic times, so that the multitude, misled by the caricature given of its beginning (the lowest form), and trammelled by its apparent contradictions, violently oppose the Bible itself. Christianity, too, is put down as a development in the history of universal religion, which in this onward growth, constant advancement, irresistible progress, must give place to "the full ear in the corn." Lecky (*His. Rational.*) informs us that in the progress of the race, Christianity was indeed a necessary but still imperfect development, and that the highest will be found in reason accepting from all the past forms of belief that which best corresponds with the freedom of progressive reason. This is a favorite theory with Freethinkers (e.g. *Essays and Reviews*) of every class (as e.g. Büchner, etc.), and under its ample folds they find congenial shelter and warmth for their various systems. With united voice, aided and strengthened by honest and unsuspecting believers, they tell us that the early church did not clearly apprehend the truths of Christianity, especially *not* that pertaining to the Kingdom; that it was enveloped in Jewish forms and Jewish thought; and that it required centuries of natural progress from the lower to the higher before the truth could be fully presented; and which truth, finally in the shape of well grown "wheat," is harvested by themselves. How large a number of books are issued to-day full of this plausible theory, in which unbelief characterizes doctrinal Christianity as "a stage of progression in the human mind," and portrays "all religious truth as necessarily progressive," so that we, by development, can improve upon the "germs" given by God and His Son. It acts out this spirit by changing, adding, striking away, and substituting, until it glories in producing a *new* religion, the much boasted one of humanity. Its humanity can be safely admitted.

Let no firm believer of the Supremacy of the Word, even if in a Christianized form addicted to this theorizing, censure us for writing so plainly our convictions. It is a subject upon which we deeply feel, knowing full well that it is the great obstacle in the way of intelligent men to a return to the Primitive doctrine of the Kingdom, and that it is the grand source from whence issue the shafts poured against the teaching of the apostolic church. Its ramifications are found everywhere and its adherents form the immense majority. Lecky (*His. Rational.*, p. 183) thus eulogizes its extent: "This idea of continued and uninterrupted development is one that seems absolutely to override the age. It is scarcely possible to open any really able book on any subject without encountering it in some form. It is stirring all science to its depths; it is revolutionizing all historical literature. Its prominence in theology is so great that there is scarcely any school that is altogether exempt from its influence. We have seen in our own day the Church of Rome itself defended in 'An Essay on Development,' and by a strange application of the laws of progress." Every student knows the tremendous influence that this theory is now exerting in its modified or extreme, Christianized or rationalistic, forms. Rioting in its *assumed* intelligence, it starts out with the principle, often glossed over and refined with velvety language, that the writers of the New Test. were not infallible, for in some things (e.g. the preaching of the Kingdom) they were in error, encompassed by "Jewish forms;" then it advances the self-satisfying notion that in and through the church there is a progressive revelation of the truth, so that as the Gröningsen school (re-endorsed by the Parker school, etc.) boldly proclaims, Augustine stands higher and knew more of the truth than John or Paul, Luther had far more than Augustine, more recent divines of eminence have more than Luther, and, to keep up the intended comparison, these Gröningsens (Parkerites, etc.) have more truth than all the rest that preceded. Here, at least, is modesty in a modified, developed form! How

prevalent to-day, under its influence, in organized bodies, sects, conventions, etc., is the spirit of the Leyden school (Hurst's *His. Rat.*) that, owing to these "husks" found in the early mistaken preaching, we must distinguish between the Scriptures and the Word of God; that the former are human compositions, containing some truth, it is true, but that the latter, which God reveals in the human spirit and in the progress of man, is to be vastly preferred; thus opening the cry from ten thousand thousand throats, "We have the revealed Word of God in its advanced and latest form." From whence mainly come those questionings of the Primitive view of the Kingdom of God; those assertions that the Jews, disciples, and early Christians grossly misapprehended the Kingdom; those affirmations that the Reformation showed its weakness and inconsistency by substituting the authority of the letter for that of the Spirit; those claims of the exclusive possession of the truth to the disparagement of "holy men of old;" those epithets of scorn and derision so liberally applied to the grammatical sense of the Scriptures? They spring chiefly from this development theory, forming "the Modern Theology," "the Liberal Theology," "the Free Religion," "the New Church," etc. The theory itself is abundantly developing fruit in the hands of infidelity, making men wiser than the Scriptures, far better preachers of the Kingdom of God than John the Baptist, disciples and apostles; and this is either elegantly or offensively maintained according to the culture of the adherent, thus calling upon us to put our trust in men as they successively arise. We desire, however, a more solid foundation than the shifting utterances of men, one superseding another in endless succession, and this we find *only* in the plain teaching of Revelation, embraced even in the first preaching of the first great teachers commissioned by heaven. For us, the development theory, as currently expounded and incorporated in theologies, is *too latitudinarian* either for doctrine, well-grounded conscientious belief, logical connection of Scripture and history, and honorable, consistent defence of the truth. Pushed to its *extreme*, it constantly shifts its position, claims new and antagonistic doctrine (or none at all), casts aside faith and exalts reason, glories not in prophets and apostles, but in modern scientists, buries itself in hypotheses, mere speculations, and calls such divine revelations. In all its varied forms, one distinguishing feature appears, viz.: that it is destructive to the *authority* of the Scriptures by raising above it the utterances of fallible men. This is clearly seen in the history of the leading doctrine of the Kingdom.

The development theory is also becoming patronized by Roman Catholic theologians (e.g. Dr. Newman), for it becomes the best medium through which to apologize for doctrines unknown to the first teachers of Christianity, and for the non-reception of doctrines (e.g. Millenarianism) once generally held in the church. It is admirably adapted to excuse and gloss over the recent authoritative doctrines of the Immaculate Conception and Papal Infallibility. J. H. Newman (*Essays*, etc.) tells us that Christianity required time for its comprehension and perfection, and hence, to understand it, a growth is necessary, so that we in this age, availing ourselves of the teachings (growth) of the church, understand divine truth better than apostolic fathers, etc., because time enables it to free itself from all foreign elements, etc. This then is applied to the doctrinal statements of the Bible—e.g. the early preaching of this Kingdom—and we are justified in receiving "*the traditions of men*" in their place. "Liberal Christianity" desires no better basis than this to rest itself upon; and numerous recent works abundantly avail themselves of it. Even if the mildest form of its advocacy by Neander and others is carefully examined, it leads us precisely to this Roman exaltation of church authority. It, too, begins with a lower form and rises during the centuries to a higher; it also tells us that the noticeable deficiency of true knowledge of the Kingdom in John, the disciples, and apostles—this presentation of "the husk" containing the still unappreciated "germ"—is to be fully made up in *the aftergrowth* of the church, i.e. in its teaching and consciousness. If we ask, whose teaching or consciousness is to be followed as a guide, the Romanist's response comes back to us: that of the church in the decisions of Popes or General Councils; the Protestant, wedded to this conceit, answers: that of the church as contained in Councils, Synods, Creeds, etc.; and both in the reception of a doctrine (e.g. of the Kingdom) afterward fastened upon the church, elevate this to an inspired position, making it of equal weight with the Scriptures, and if it happens to be opposed to Holy Writ, even placing it above the Word. Practically there is no difference between the two; both profess that their church decisions emanate from the Holy Spirit; both claim that the truth developed by growth is superior to the germinal doctrine of the Kingdom; both decide that the utterances of the prophets (i.e. the interpretation), the expectations of the Jews, the first preaching of the Kingdom, the faith of the disciples, must be tested, as to the amount of truthfulness, by what *the church said and decreed* long after; both attempt to correct the grammatical sense by an added one

to make it a little more accordant to present views ; and both, by such a judgment of doctrine under the plea of growth, degrade God's own revelation to a secondary place. This may answer to prop up a tottering system, but we earnestly protest against this leavening process being introduced into—with the purest of motives—Protestantism—a process by which, under the plea of progress and development, the authority of Bible truth is certainly undermined. Let us be sure of this : that any *professed increase* of knowledge which *conflicts* with the plain meaning of the Bible is not in the direction of true development.

Even men who are strongly inclined to our views, and in many places admirably sustain them, fall into this development theory. Thus e.g., to indicate how it influences even the minds of earnest thinkers, let the reader calmly consider Lange (*Com.*, vol. 1, p. 236-7) where the parables, under this notion, are treated as representing a historical succession of periods or stages in the church. This can only be done by an arbitrary use of the parables, forcing them from their legitimate design, and making them inconsistent one with the other. They indeed represent or illustrate things pertaining to the church, individual and world, in relation to the Kingdom, but no such succession can be possibly obtained from them without violence. Many examples, where this theory is pressed into the aid of interpretation or application of Scripture, will suggest themselves to the reader. We may conclude, then, by saying, that a theory which can take a once universally entertained faith of the church (as in this doctrine of the Kingdom) and substitute another for it without the express warrant of God's own Word, is *certainly unreliable and defective*. And any theory which, under the specious plea of progression and perfection, promises constantly increasing and advancing knowledge until the development brings forth the blaze of the noonday Sun, runs directly against the *plainest teachings* of the Holy Scriptures that inform us of the contrary. If there is a truth clearly taught it is this : instead of looking for such pleasing growth, we are exhorted to look for continued apostasy, rejection of the truth, etc., until it culminates in the oppression of the church, the martyrdom of saints, and such fearful woe that the Lord Christ Himself shall come in vengeance as the Deliverer. Alas ! why will men allow some favorite theory to obscure the clearest announcements of heaven ?

*Obs. 3.* Others arise who totally ignore any reason whatever for such phraseology. Advocates of progress, they do not even seek to employ the phrases as expressive of a higher or deeper meaning, gradually evolved in the advancement toward perfection of knowledge. Like the Parker school, they tell us that God is constantly issuing New Testaments, inspired by the same common, universal inspiration, and the later supersede the earlier. The Kingdom once preached is an idle dream, fit for ignorant Jews and disciples ; for inspiration in others (as e.g. Renan) has announced it to be "a chimera." Many, too, that would recoil, justly, from being classed with such men, adopt theories respecting the Kingdom and the early belief, which *logically and consistently* places them on a leading doctrine of the Bible in the same category. Allusion has been made to such under Prop. 5, and it is found that they all claim, under special enlightenment, the liberty of rejecting the meaning attached to the Kingdom before, and at, the First Advent, and for several centuries following. They assume the additional liberty of substituting a meaning, which to them seems correspondent with their ideas of things now existing.

It is a sad fact, that it has become fashionable to place the fulfilling of the law and the prophets in a purely moral light, and the *more spiritual* it can be made to appear, the *more satisfactory* the explanation. The literal aspect of the subject is overlooked, passed by in silence, or obtains a subordinate toleration, both as it refers to the First and the Sec. Advent. The great boast of the age, coming from the most adverse directions, is the *wonderful increase* of spiritual knowledge—a spiritual illumination that smiles at and ridicules the simplicity and credulity that can believe what the plain grammatical language of the opening New Test. teaches. Men arise, and, under the seductive influences of mystical conceptions, gravely claim that they, like—yea, some even more than—the apostles, are led into all truth by the Spirit. For all such there is an unerring test : if

any teaching is directly opposed to that which is recorded in Holy Writ, it is to be rejected at once, because the Spirit will not be in conflict with truth previously given. Truth is harmonious and not discordant; the Spirit is not antagonistic to itself. Admitting progressive knowledge in some things, it is derogatory to true knowledge to say, as do others (*Ecce Deus.*, p. 39), that the men of to-day know everything concerning the Kingdom better than the original disciples and apostles; which, echoed from many a platform, is levelled at the foundation of scriptural authority in order to secure its overthrow. For, if we are better witnesses, more competent to state the truth than those *specially selected for this purpose by Jesus*, what force can their words possess? To avoid this destructive rock of unbelief, it is necessary to hold that *true* progressive knowledge must be in strict accordance and sympathy with the *first preachers* of the Kingdom of God. Cast down the position that the Holy Scriptures contain the doctrinal truth, and the wide door is opened either to boasting unbelief, or to the traditionalism of Roman Catholicism, or to the vagaries of mysticism, Swedenborgianism, Fox, Ann Lee, Joseph Smith, and a thousand others (including the latest, J. T. Curry of Georgia, the so-called "prophet and apostle of a new dispensation"), together with the speculations of Spiritualists, Liberals, Freethinkers, Friends of Light, etc. If we once cast loose from the anchor *provided by heaven*, there is no end to the claims made upon our belief—every one, too, assuring us that he has the truth. The simple fact is this: it requires an immense amount of assurance and pride (without questioning the honesty and motives of the parties) to think that we know far more than Peter, John, Paul, etc., when all our knowledge of divine things is based on that given by them, and when we really have but a small portion of that which they possessed under the *special guidance* of the Spirit. Hence, we repeat, that increase, growth in our knowledge must, *so long* as we receive the Scriptures as divine and authoritative, be *in unison* with them. Every enlargement of doctrinal apprehension, every conception of doctrinal truth, must find its affinity, its foundation in the Word of God. In the development of view, that which occurs outside and as a consequence of the Divine Word, the expression of human opinion, must be carefully distinguished from a doctrinal growth legitimately (i.e. by comparison, analogy, etc.) derived from Holy Writ (comp. Prop. 9, Obs. 3, on Doctrine). Any growth unnatural to the Word itself (i.e. not plainly contained in it) may be set down as a foreign growth, produced by grafting on the stock a branch taken from an outside source. Men in search of truth must return to the *old-fashioned notion* that God's words are "*pure words*," and that *His doctrine* does not require the devices of human wisdom either to be remodelled, or changed, or burnished. They speak for themselves.

*Obs. 4.* Others, again, under the plea of *non-essential*, pass by this early use of phraseology and its resultant effect on the church. In the reaction against formalism, infidelity, etc., they go to the extreme of asserting that a few elementary truths, sufficient to reach the masses, such as repentance and faith, are all that are requisite. Their theological sphere is the most narrow and contracted, and the great fundamental theological questions relating to the Divine Purpose in Redemption are totally ignored. This class finds no difficulty whatever in the early preaching; for whatever does not directly teach their view of the Kingdom is easily made to do so by spiritualizing the grammatical sense.

*Obs. 5.* One of the most skilful, but abortive, efforts to reconcile the utterances and expectations of the disciples and apostles with the notion of a present spiritual Kingdom, is given by Reuss (*His. Ch. Theol. of Apos. Age*). He frankly acknowledges, what he calls their Judaistic views, etc., but in the attempt to explain the matter, most amazingly sacrifices the character of the apostles. Their reputation and scriptural standing as *inspired* teachers, suffers in many a sentence, and a devout believer of the Word arises from the perusal of the work with a deep feeling, that if Christianity needs a defense *so depressingly apologetic, and so shockingly degrading* to the first teachers of it, then something is *radically wrong* in its fundamental source. It will not answer to find, with a Hegelian micro-



scopic vision, a germ here and a germ there enveloped in a rude "husk." Truth, when thus handled, must, and does, suffer in the house of its friends.

Many writers of eminence fully admit what they call "Christianity circumscribed at first within the narrow limits of a people's hopes," but assert as Reuss, "The more conversion and faith were recognized as the essential elements of the Gospel, the more did mere hope become subsidiary." Right here is one of the difficulties: hope, which is also one of the essentials ("we are saved by hope," etc.) of the Gospel, is placed in the background because deemed "circumscribed," and individual religious experience, mystical conceptions, etc., take its place. Illustrations drawn from various authors will follow in succeeding Props.

*Obs. 6.* We are indebted to Jerome, and others like him, for the peculiar style—now so familiar—in which the old views respecting the Kingdom of heaven are sought to be eradicated, as based on no solid reason, by using the epithet "Judaizers." Thus e.g. in his note on Isa. 11 : 10–16, he lays down the broad, erroneous canon (which Fairbairn, *On Proph.*, p. 254, seems approvingly to quote): "Let the wise and Christian reader take this rule for prophetic promises, that those things which the Jews and ours, not ours (but) Judaizers, hold *to be going to take place carnally*, we should teach *to have already taken place spiritually*, lest by occasion of fables and inexplicable questions of that sort (as the apostle calls them), we should be compelled *to Judaize.*" What an admirable guide! Under the plea of carnality, which is ma. . .) to cover the *grammatical sense and literal fulfilment*, the prophecies are to be spiritualized, *no matter how*, only so that they teach nothing which may be accounted "Jewish." Need we wonder that the truth was overpowered by such tactics of interpretation.

*Obs. 7.* All these methods assume as fundamental, that the Jews and early believers were certainly mistaken and deluded. Not one attempts to give a valid reason for the belief entertained. Now the impression made to cover up a supposed deficiency in the Jews and first preachers, and also produced by the rejection of the doctrine of the Kingdom (held for several centuries), on the specious but treacherous ground of superior knowledge—no matter how obtained, by growth, spirit, reason, spiritualizing, etc.—is this: that if the Word of God is really founded on what it professes, viz.: the inspiration of holy men, *it must not* contain so glaring an inconsistency. We shall now proceed step by step, continually fortified by Scripture, to show that the inconsistency *only exists* in the imagination of men; that the grammatical and historical sense is *fully sustained* by a continuous Divine Purpose; that the first preachers of the Kingdom, although not acquainted with all the designs of God in relation to the Kingdom, were not in error on *the nature of the Kingdom itself*; and that neither they, nor Jesus, by the use of the literal sense, *accommodated* themselves to the prejudices, etc., of the Jews, depending on a future development or revelation for a purer doctrine. To do this, constant appeal shall be made "*to the law and the testimony; if they speak not according to this word, it is because there is no light in them*" (Isa. 8 : 20); but while thus employed, it is hoped that the reader will not fail to imitate the noble Bereans (Acts 17 : 11), who, instead of looking outside of the Scriptures for growth, etc., "*received the Word with all readiness of mind, and*

*searched the Scriptures daily to see whether these things were so.*" Such a position is the more necessary, since many professing to make this appeal darken *the simple testimony* of Holy Writ to sustain an honestly entertained theory—a failing to which, through infirmity, we are all liable. Hence the greater need of caution, and of a personal reference to the Word.

PROPOSITION 24. *The Kingdom is offered to an elect nation, viz. : the Jewish nation.*

This election is so plainly stated in Scripture, and it is so currently admitted in our theological works, that it needs no proof. Such passages as Deut. 7 : 6 and 14 : 2, Rom. 11 : 28 and 9 : 11, etc., are decisive, that the sovereignty of God chose in the descendants of Abraham, the Jews, a people *through whom* should be manifested his Divine purpose in the salvation of man. Kurtz (*Sac. His.*, p. 71) has aptly said, in view of children being raised up to Abraham against the course of nature : "He, therefore, chose in Abraham a people which was called into existence *only* by his almighty creative power." This election is not to be regarded, as some tell us, an act of favoritism, but as founded in *that wisdom* which adopted it (as the end will manifest) as the best means, under the circumstances in which fallen humanity was placed, to reach, consistently with moral freedom, the largest portion of mankind, having in view the ultimate establishment and triumph—in opposition to depravity—of God's Kingdom.

The Kingdom was offered to this chosen, elected nation, as is evinced, e.g., in Ex. 19 : 5, 6, where it is declared that if faithful and obedient, it should be God's "*peculiar treasure above all people,*" and it should become "*a kingdom of priests and a holy nation.*"

The reason for such election is given, e.g. Deut. 7 : 7-11, and the assurance of its perpetuation is also presented in God's love and oath. The reader ought not to overlook this, as it has an important bearing on the subject of the Kingdom, as developed more fully hereafter. Some infidels ridicule the smallness of the Jewish nation in this connection, as if it was unworthy of Deity to stoop so low and exhibit such interest to a few people ; but the Spirit expressly asserts that the nation was not chosen "because ye were *more in number* than any people ; for ye were the *fewest* of all the people." God thus forestalls the wretched attempt at witticism so current in recent books. In reference to the passage Rom. 9 : 11, Schmucker (*Pop. Theol.*, p. 117) justly argues that it does not relate to personal salvation, but has a national aspect. But he, with many others, emasculates the force of the election when he only makes this nation God's "external, visible people, whom He determined to separate from the rest of mankind and make the depositories of His religion." This, as the reader will see, is only a small portion appertaining to their election.

*Obs. 1.* The Kingdom itself thus offered to them is a *divine-political* (church and state united) dominion, over which *God Himself, as an earthly Ruler*, presides or rules as the Supreme. Moses and the Prophets clearly show this by constantly uniting the divine and the political in their instructions ; by making God's commands, both civil and religious, the sovereign law ; by stating that the object of the nation's call, and the bestowment

of peculiar privileges and power, was the overruling and superseding of all earthly governments, thus exalting their God and King *over all*; and by teaching that through the Kingdom thus established, *all nations* should ultimately be brought under the subjection and allegiance of the great King.

As we proceed, the Scriptures teaching this will be abundantly adduced; for the present it is sufficient to direct attention to the beginning and end of God's plan. Who doubts that this was the purpose (i.e. to make it a universal dominion over the earth) when God determined this kingdom from the foundation of the world? Theologians justly tell us that anything less would have been derogatory to the honor, the sovereignty of God. Why, then, gloss over Dan. 2 : 44 and 7 : 14, 18, 27, etc., and deny that God ever contemplated for this Kingdom such a union of church and state, a *political dominion wholly under divine control*? It is a refreshing omen to see men hostile to our views, still admit, as Neander, etc., that God's purposes in relation to this Kingdom must *inevitably*—if Scripture is fulfilled—exhibit itself in a great, *outward political world dominion*, under divine rule and guidance. Hundreds of quotations (some will be given hereafter) from eminent men attest that *such* is the scriptural idea. Men, too, like Dr. Arnold, feel that the biblical idea of such a dominion has been kept in the background, and they strive to revive it, but mistake *the time* and *manner* of its manifestation, attributing to this dispensation and to present means *what* Holy Writ ascribes to the following dispensation and to Jesus the Christ. Such deep thinkers as Bothe are nearer the truth, and coincide with prophecy, when they make the church, as now existing, but a temporary institution, making it to be united with the state in one great theocratic ordering, and the realization of such a permanent union depending on the future personal manifestation of the Saviour Jesus. Look at the end contemplated, as predicted by the prophets (e.g. Zech. 14 : 9, etc.), and given in the last testimony of Jesus (Apoc. 11 : 15, etc.), and this is the *grand position* that the Kingdom of God is to attain: absolute control over all the kingdoms of the earth—such a world-wide dominion that all nations shall bend in joyful, blessed obedience to its behests. This was the Kingdom offered to the Jewish nation.

*Obs. 2.* The attention is now directed to the fact that the Jewish nation is an elect nation to whom a Kingdom is offered—which election, although occupying *an important place* in the consideration of the Kingdom, is passed over or ignored in many theologies, even in recent Bib. Theologies, just as if it was *not reconfirmed* by the apostles. Explain it as we may, this election is *a fundamental fact*, which (as will be proven hereafter) has a deep and permanent significancy in relation to the Kingdom.

The infidel, of course, rejects the claim, and makes it the subject of ridicule. The *extreme* Calvinist finds here a very tender place, in which (as e.g. Pres. Edwards, etc.) he manifests a glaring inconsistency. With his views of election in reference to the individual, viz.: that it is fixed and eternal, he cannot possibly explain this election of the Jewish nation, *so long* as he claims that it was transient, failed, etc., and takes the blessings promised to this elect nation and heaps them upon Gentiles. Hence it is that for the sake of theory he wisely (?) passes it by as a discordant element. The low Arminian, who makes all election to consist in foreknown belief, etc., finds in this subject some stubborn facts, indicating that God's ultimate purposes are not invariably thus conditioned, and he, too, turns from it as unwelcome. The student willing to receive—whether Calvinist or Arminian, irrespective of previously formed opinions—the teachings of Scripture, will not turn away from this point.

*Obs. 3.* Briefly, let some of the reasons underlying the Prop. be presented. (1) The Jewish nation, as a nation, was thus chosen; for the Kingdom having in view, as intimated, a divine political world dominion, it is *pre-eminently suitable* that a *nation*—alone susceptible of kingly government, etc.—should be selected for its acceptance and final realization. God in His Sovereignty and mercy raised up this nation. It is customary

with some writers to designate this election "a historical claim," which, indeed, may be allowed, but has no particular signification. (2) Admitting cheerfully the historical connection as indispensable, we see in it a deeper design, out of which history itself arises. The election embraces a *nationality*, viz. : the natural descendants of Abraham in their associated capacity. It includes them all, so far as descent in a *certain line* is concerned (as well as those who may be *adopted* by the nation), which is clearly seen by what some term "exclusiveness" (but actually necessary, indispensably so, to preserve a *unity* in the intended dominion), or by "the middle wall of partition" which divided them from other nations, or by the declaration of Paul (Rom. 9 : 4 and 11 : 28), that even to the unbelieving Jews pertained "*the adoption*," i.e. this election in view of national connection, and that, although "enemies" yet, "*as touching the election* (i.e. this choice of the nation), they are beloved for the father's sake." In other words, none but a member of this nation, being a Jew, had this Kingdom offered to him until the election—unmistakably enlarged—embraced others by way of adoption as *the seed of Abraham*. (3) This election of the Jewish nation was an absolute, unconditional (i.e. relating to the Purpose of God) election so far as its national descent from Abraham is affected, i.e. the kingdom is *solely promised to the descendants of Abraham* in their national aspect (which is verified, as we shall see hereafter, by the covenants, *confirmed by oath*) ; and hence arises the necessity of Gentiles (as we shall show), who shall participate in this Kingdom, *being grafted in*, becoming members of, the commonwealth of Israel. (4) The unbelief and sinfulness of the nation may, indeed, for a while remove the mercy and favor of God, but it does *not remove the election* ; for when the children of Abraham, composing this nation, are gathered out, *both* natural and engrafted, the election, never set aside, conditions *the restoration of the nation in order that the promises to the nation*, as such, and to the faithful Jews, as members of the nation, *may be fulfilled*. Hence the restoration of the nation is *invariably linked* with the setting up of the Kingdom.<sup>1</sup> (5) The Scripture indicative of this continued election will be brought forth as our argument advances. It is amply sufficient at this stage to direct the earnest attention of the reader to the last, solemn, most intensely impressive words of Moses, *Deut. 32 : 1-43*, in which the elect condition of the nation is delineated, then a deep and long-continued apostasy is represented as pertaining to this favored nation, followed by prolonged punishment ; but this does not vitiate the nation's election, for God's Purpose in reference to it still stands good, and the promise of the Eternal, Unchangeable is recorded, that *the same elect nation*, chastened and scourged, scattered and dispersed, shall be recalled and exalted in glory. (6) While the nation, comprising the natural descendants of Abraham, is thus chosen, it does not follow that every individual in it is thus personally elected. The election is *twofold*—in its reach after the nationality, and in its application to the individual member of the nation. It, in the latter case, only pertains to the believing, obedient portion of the nation. This Paul, in Rom. 9 and 11, distinctly teaches. The nation in its corporate capacity may reject the truth, but God, when for a time punishing the nation, instead of raising up children to Abraham out of stones (Matt. 3 : 9) to keep up a seed unto Abraham, gathers them out from among the Gentiles, grafting them in, adopting them with preceding believers as the nation, restores the Jewish nationality as pre-

dicted, and *gives to them* the Kingdom—His Divine Purpose is carried out; His election fails not. But with the individual it is far otherwise: God chooses him conditioned to faith and obedience, and if these fail, if the conditions are unfulfilled, then God has no other purpose; the individual fails to become of the elect, the chosen, the predetermined number, to whom the Kingdom is given. In the case of the nation the ultimate Divine Purpose is *unalterable*; even if the nation for a time prove unfaithful, that Purpose is assumed by the Saviour (e.g. Matt. 19 : 28) as *unchangeable*; but this is *not so* with the individual, for in this particular the assumption is, that he may not receive the Kingdom—some other one (Rev. 3 : 11) may obtain the crown.<sup>1</sup> (?) The election is made *in view of this kingdom*, so that it can be established and manifested. Through the elect Jewish nation, in its restored Davidic throne and Kingdom, under the personal rule of David's Son in glorified humanity, and through the elect (natural and engrafted) Jews, who are "chosen in Him (Christ) from the foundation of the world" (i.e. they being predetermined associated rulers with Christ), shall this *divinely constituted world dominion* be exhibited. These particulars, thus epitomized, will be fully confirmed by the Propositions following, the Scripture proof being given and the various objections answered.

<sup>1</sup> Baldwin (*Armageddon*, p. 88) totally misapprehends the elect condition of the nation in the Divine Purpose, and hence gives place to such ideas as the following: "The sole and simple secret of their (Jews) existence, as a distinct people, is *their infidelity*. And God has no further interfered in this preservation than may be implied in His making their sin their curse." According to this new theory—advanced by various writers and held by some sects—unbelief is a most excellent national preservative! Those who deny the future restoration of the nation are met in their denial by this election and its design.

<sup>2</sup> Reference is made to the doctrine of election to distinguish between that pertaining to the nation and personal election or choice. How the latter is produced, etc., does not fall within our discussion. The temperate view of Horne (*Introd.*, vol. 1, p. 23, footnote) is ours; to which we may add, that persons discussing the subject of personal election too much overlook the foundation of this term as seen in *the predetermined number of inheritors of this very Kingdom*. In this connection it may also be said, that some of the Jews recognizing the election of the nation, so distinctively taught, made it cover the personal election of the individual—thus relieving him of responsibility, and making birth a sufficient test and merit. Thus e.g. Turretin (quoted by Horne, *Introd.*, vol. 1, p. 394) gives a passage from the Codex Sanhedrin, which affirms: "that every Jew had a portion in the future world," and another from the Talmud, which says: "that Abraham is sitting near the gates of hell, and does not permit any Israelite, however wicked he may be, to descend into hell." The mere sign of circumcision, although a sign pertaining to the elect people, did not in its outward application make one of the elect unless accompanied by a corresponding moral and religious spirit. So Jesus teaches, John 7 : 34-44. But still the elect were circumcised as a sign of covenant relationship. The same is now true of baptism; the outward, unless accompanied by the inward, avails nothing, although every believer receives it as indicative of covenant relationship.

*Obs. 4.* Recent writers (e.g. Fairbairn, *On Proph.*, p. 60) speak very disparagingly of reckoning *the natural descent* from Abraham as part of the election, stating that the election had sole reference to a higher, viz.: a spiritual distinction and significance. But this is *antagonistic* to the Word and the facts as given. How comes it, then, that the covenants are given to the Jewish race? That this election is *confined to the Jewish race and those adopted into that race*? That the election is traced directly *through the descendants* of Abraham and those incorporated as *Abraham's seed*? That all the prophets, all the inspired teachers, Jesus and the

apostles, *are Jews?* That the election of the nation is recognized *by Jesus and the apostles, and that the Gentiles were only afterward admitted by special revelation, and then only as the acknowledged children of Abraham?* These and similar questions must first be answered before we can possibly accept of such a theory. The misapprehension arises from not discriminating that the true seed are faithful Jews, or become such by faith, being *the actual* descendants of Abraham, or *accounted such—part of the race* to whom the covenants are given. It does not follow, because God designs to exalt and bless the nation, that a disobedient Jew will obtain the blessings of election; for while the race, as a race, is chosen, it is not said that every individual of the race is also ultimately chosen. The fact is, that very few, comparatively, may avail themselves of the opportunity afforded; but that does not vitiate the election of the portion of the race that is faithful, and it does not alter God's final purpose in reference to the nation itself. If we reject this, then we surround the calling and separation of *the Jewish race* with insurmountable difficulties. The effort to spiritualize it away is not sustained by *a single fact*. Let the reader but consider: if the election only embraced the pious, *irrespective of Jewish descent, why was the election hedged around by the restriction of descent?* why was the calling of the Gentiles *postponed* to a definite time? *why forbid* the first preachers of the Gospel of the Kingdom to go to the Gentiles, etc.?

Theologians speak most depreciatingly of this election, and of the Jewish view based on it. It is true that some Jews perverted it to the extent, that personal salvation, no matter what the life, was deduced from it. But the perversion does not affect the doctrine. Dr. Knapp (*Ch. Theology*, p. 319), misapprehending the election in its reference to the Jewish nation, thus endeavors to rebuke Jewish belief: "The national pride of the Jews led them into the mistake that God had *a special regard for them*; that they were more agreeable to him than other nations; that they exclusively were his children; and that the Messiah was only designed for them," etc. That God had "a special regard for them," that He esteemed them *beyond other nations*, that they were *especially* under His fatherly care, that the Messiah was from them and for them, etc., is *specifically asserted*, and the Jewish covenant relationship *conclusively proves it*. Even Knapp himself, if ever saved with perfected Redemption, will be saved as an *adopted son of Abraham's*. Knapp's references to sustain his rebuke have no force argumentatively, for the one based on the rejection of the Kingdom by the Jews, and the other on the foreknown rejection of the nation and call of the Gentiles, overlook the predictions and promises that such a rejection is *only temporary*—the nation is punished for its unbelief and sinfulness. Gentiles, alas, forget the relationship that they sustain, as believers, to this *very nation*; and such rebukes fall, unjustly, upon the foundations of our hope. On the other hand, it is a matter of surprise that Jews are so unappreciative of their most honorable extraction, that some foolishly endeavor to conceal their Jewish origin, even to the changing of their names, as e.g. from Abraham to Braham, etc. The day will come (comp. Prop. 114) when such conduct will be reprobated.

*Obs. 5.* The saying of Augustine, quoted with such evident approbation by Fairbairn, "The faith of Abraham is the seed of Abraham," has been received by multitudes as containing the whole sum of truth, when, in point of fact, it simply grazes the truth. If Augustine is correct, why confine the election to a certain period *exclusively* to the Jewish race, and why, when afterward the election embraced the Gentiles, have the believing Gentiles held as *grafted in and adopted as one* with that same Jewish race? This at once removes volumes of sophistical reasoning on this subject. The Jew, if faithful, was of the election; the Jew, if unfaithful, was reckoned as a heathen; but it was *still the Jew, the actual descendant of Abraham*, that was saved. *Why the Jew?* Because God made a cove-

nant with their ancestor, and gave certain promises through that covenant *pertaining to that ancestor's seed*. If any one says (as, alas, many do), perverting the language of Paul applicable to another feature, that the having the blood of Abraham in their veins amounted to nothing (which is true, when accompanied by unbelief, as Jesus taught), he simply fails to recognize the plain fact *that Jews* were called, and *not* Gentiles; a covenant was made *with Jews*, and *not* with Gentiles; the promises were given *to Jews*, and *not* to Gentiles; that salvation *is of the Jews*, and *not* of the Gentiles; that this salvation is yet to be openly manifested *through the Jews*, and *not* through the Gentiles; and that Gentiles receive and inherit *with* the natural descendants of Abraham *only as they are incorporated*. If some, or many, of the Jews made themselves *unworthy* to receive the promises, that does *not alter the unchangeable fact*, that the worthy descendants, and engrafted ones, of Abraham do obtain them. Hence we dare not say: "Their condition did not essentially differ from that of the heathen," because *facts* are against it.

*Obs. 6.* Therefore it is inconsistent to make (as e.g. Fairbairn, Whately and others) this elect people *a type* of others—the type of a future people—thus misapplying the word "Israel." The reason is apparent: a type prefigures or foreshadows something that is to be accomplished or realized in the future, but the election made out an accomplished, constantly realized fact; for *they themselves* were chosen, and not typically chosen to represent some future choosing; and hence, as we shall show, the elect in the future, i.e. in this dispensation, are held up to us as a *continuation* of the elect nation—of the same divine purpose in selecting a people who, ancient and modern, are to be constituted members of the same covenanted people, and thus, by virtue of their relationship, the inheritors of God's Kingdom. If they are such members and heirs, it is folly, destructive to a proper apprehension of much Scripture, to make them types.

The typical arrangements ("the shadow of things to come"), which were designed to sustain the faith of these elect, are unnecessarily *confounded with the elect* themselves, and this introduces confusion, breaking the unity of the Word. If a Moses, or Aaron, or Joshua, in their official capacity sustained the relation of types, it does not follow that *their election* is also typical, for if it were, then the natural result of types would appear, viz.: that when the antetype is revealed the type itself must vanish, thus destroying the hopes, etc., of these ancient worthies. It is therefore misleading to say, as Martensen (*Ch. Dog.*, p. 233), that the Jewish nation is "the typical people." The nation is *no type*, for it composes *the real Kingdom of God* when the Theocracy is manifested within it; and, hence in view of this relationship, the necessity of incorporation with it. If it were merely typical of another people (viz.: Christian believers in the church), why must such a people *also become* Abraham's seed? The only Scriptures adduced by Martensen in support of his opinion, say nothing of the typical character of the nation, but refer to certain acts (1 Cor. 10 : 11) that were typical, and (Heb. 10) that even in the Theocratic ordering some incorporated religious rites were only a foreshadowing of "good things to come." Nowhere is *the nation itself* made a type, for this, if done, would be *fundamentally opposed to covenant and promise*. This misapprehension of an important fact by so careful a writer as Martensen, and which necessarily colors the interpretation of much Scripture, only reminds us how careful man ought to be when dealing with the things of God. Even Macknight (*Com. Rom.* 9 : 8) declares: "The natural seed (is) the type of the spiritual, and the temporal blessings the emblems of the eternal." Our argument, as we proceed, will conclusively show that the Theocratic ordering alone, *inseparably* joined to the nation, proves the nation no type.

*Obs. 7.* Pressense (*The Redeemer*, p. 61) says: "The election of a family and of a people has not for its object to create *a privileged race*." This



against Deut. 7 : 6 ; Rom. 9 : 3-5 and ch. 11, and a host of passages, besides the important part this people is *yet to play* (Prop. 114) in the world's history. He endeavors to show that the election is a ministry by which others are to be blessed. While most cheerfully and reverently acknowledging that the present and ultimate purpose of this election is to bless all the families of the earth, yet to effect this very design one object is to raise up *a privileged class, through whom* this shall be effectually and permanently accomplished. This will be seen under the Propositions relating to the Covenants, the Kingship and Priesthood of the saints, etc. Even Pressense contradicts himself when afterward he speaks of the Jews' isolation, receiving revelations, promises, etc., *above all* other nations, which certainly indicates them to have been a highly privileged people. Failing to perceive that the election itself is bound up in and part—outwardly expressed—of the Divine Purpose, he boldly adds the following : “A transient (?) fact (viz. : election) having a special object is converted into a permanent fact. They (certain interpreters) make the church a satellite of Judaism, called to shine in the future only (?) with the brightness which it borrows from that system. That there are blessings reserved (why?) for this people, we cordially concede, but that their destiny shall forever be as if it were the axis of universal religious history, we deny, even in the name of Abraham's election.” Alas ! when the stock upon which we are grafted is thus slightly treated ! How largely it affects the interpretation of God's Word and Purpose ! Our reply to this—as well as to the expression : “Humanity exists only for the Jews, and not the Jews for humanity”—will be found under the Abrahamic and Davidic covenants and the calling of the Gentiles, for our reliance is upon Scriptural evidence.

It is proper to refer to this matter in this connection, that the reader may clearly see the fundamental questions that must, preparatively, be discussed. Theology, departing from the Primitive Church view, has too often grossly misconceived and perverted the election of the Jews, because *all* the purposes contemplated by that election have *not yet* been made manifest. And some deny that it any longer exists, being, as Pressense asserts, “*a transient*” matter. Our faith in this national election must be like Paul's (Rom. 11), that, cut off from its realization for a period, it is still sure, and will be openly shown by their being re-engrafted, because *God's purposes are unchangeable*, and cannot be defeated by man. If the election is “*transient*” and not continued in engrafting Gentiles, who are to inherit the promises given to the elect Jews ; how do Pressense and others indulge the hope of inheriting the promises with the Patriarchs ? It is still true to-day, if we properly apprehend *the foundations* of our hope, what God puts in the mouth of man, as a suitable, comprehensive petition in Ps. 104 : 4, 5. It is vain to interpose our own systems, as if they were God's arrangements.

*Obs. 8.* “The middle wall of partition” proves both the election and the elevation to a privileged class. But many writers (e.g. Hodge, *Sys. Div.*, vol. 3, p. 810) boldly and self-confidently assert, without the least Scripture to sustain it (being sheer inference), that this “middle wall” was broken down *between the Jewish nation and other nations*. This is a *grave mistake*, as every one can readily see by a comparison of passages relating to it. The Scriptures simply declare, that the “wall” is broken down between natural Jewish and Gentile *believers*, so that all of every nationality, *when exercising faith* in Jesus, become *one* in Christ. Instead of being broken down *between nations*, the fact is asserted *only respecting believers* ; and this is proven by the additional fact, that *no other nation* sustains the same relationship to God that the Jewish does, i.e. is a covenanted nation, etc. We

are informed, however, by our opponents, that the expression means that *all* the restrictions between Jew and Gentile were removed. The Word teaches *the exact reverse*, that some still remain. Thus e.g. to *the natural* descendants of Abraham is *exclusively* given a covenant with certain promises; only those who are *identified* with the nation—this distinctive race—*have any right* to the covenanted blessings. The nation is chosen not merely as a depository of the truth, but as the vehicle or medium through which the Saviour is to come, and finally completed Redemption in a *manifested Kingdom* under the reign of that Redeemer; for, somehow, all the prophets link the glory of the Messianic Kingdom *with* the Jewish race. The individual Jew, on the principle of faith, can only justly claim the promises given by covenant to his people. But now an emergency arises to test the validity and perpetuity of covenant relationship. The nation proves unfaithful, and now God, to fulfil *this same covenant and the identical promises* given to this people to be realized through them, extends this principle of faith to the Gentiles, *not* by demolishing the covenant and promises and election, *not* by taking the same away from the race (for then the election, *confirmed by oath*, would prove a nullity, and God had undertaken what He could not accomplish), but, as Paul expressly informs us, by *grafting* the Gentile into the Jewish stock, by *adopting* him (in law) as a veritable child, legally constituted descendant of Abraham, and entitled by virtue of such adoption to the privileges and blessings promised, through Abraham, to his seed, the Jewish race. If there is *no* restriction, *why is it necessary to become a child of Abraham's*, and thus inherit the promises with the faithful Jews? *This very incorporation*, so much insisted on and regarded *as essential*, proves that "the wall" is only broken down *between believers*; and to facilitate this incorporation or engrafting, the rampart itself, i.e. the Mosaic ritual, was removed, giving Gentiles better access wherever they are. The Mosaic economy—likened also to a wall or fortification—introduced to preserve intact the elect nation, owing to its separating and exclusive injunctions, is not the election; it is only a temporary outgrowth from it, and hence may be abolished without in the least affecting *the foundations*, which lie beyond it in the Abrahamic covenant. This will be seen as we proceed with the argument.

This most effectually answers the objections urged by Hengstenberg in *The Jews and the Christian Church*, when he makes "the type of Jewish nationality stamped on *all* nations that entered into the Church of Christ," so that, at the Christian era, "their true nationality terminated." The Church of Christ is not composed of nations, but of individuals *out of* the nations, and those very individual believers are incorporated into the commonwealth of Israel, i.e. they are by faith engrafted, and this, now accepted by faith as in God's purpose, will be *openly manifested* at the restoration of the Davidic throne and kingdom. And *then* it will be seen, that instead of "their original nationality having become the common property of all Christians" in the sense of "Christian nations," it belongs exclusively to believers. The objections urged against our view, and the resultant restoration of the Jewish nation, which *inevitably* must follow, are inferential, and are chiefly drawn from the present state of the nation, overlooking that this period is "the times of the Gentiles," which are to end so that God's purposes concerning the Jewish nation may be manifested. The simple fact is, that in this respect Hengstenberg, and others, look at the Record in the light of a *preconceived* idea of the Christian Church being the properly covenanted Kingdom of God, and this influences the interpretation of election, covenant, and prophecy.

*Obs. 9.* In this connection, most briefly we say, that the election of the Jewish nation, and the tender of the Kingdom to it, positively requires, if

the purposes of that election are ever carried out, *the perpetuation* of the Jewish nation, even if it be in a very reduced form, comprising a mere remnant. The *natural seed* itself *must be* preserved, in order that God's faithfulness in promise may be exhibited in and through the nation. Hence, this is most strikingly represented in Isa. 6 : 9-13, where, *after* predicting the unbelief of the nation and the consequent devastation and removal *for a time* from the land, this giving up "to destruction (is) like the terebinth and like the oak, of which when they are cut down, *only a root stump remains* : such a root-stump is a holy seed." That is, it is regarded sacred, and will ultimately become holy. Following Propositions will, at length, indicate *why and how* this is done. God will never *utterly* forsake them, but will remember what He has so often declared, as e.g. 2 Sam. 7 : 24. The punishment, the scattering and desolation, of the Jewish nation is itself proof of their election as, e.g. Amos (ch. 3 : 2), declares : "You only have I known of all the families of the earth : *therefore* I will punish you for all your iniquities." This casting off is only *temporary*, as evidence e.g. Zech. 10 : 6, etc.

PROPOSITION 25. *The Theocracy was an earnest, introductory, or initiatory form of this Kingdom.*

The Theocracy, which had typical and ceremonial observances, as Paul teaches, that were to be removed in Christ, had a form of government which, prophecy instructs us, is to be fully exhibited in all its beauty and excellency under the Messiah, the great Jewish king, David's son. A host of able writers, as, e.g., Martensen (*Ch. Dog.*, p. 230), call "*the Theocracy the Kingdom of God.*"

Provisionary in some of its aspects, the Theocracy still possessed the essential elements of God's Kingdom, and gave an earnest only of what God intends. It was a form of government under the sole, accessible Headship of God Himself (Deut. 5, etc.). He was the Supreme Lawgiver in civil and religious affairs (Deut. 4 : 12 and 12 : 32), and when difficult cases required it (Deut. 17 : 8-13), the Divine Arbitrator or Judge. In brief, the legislative, executive, and judicial power was vested in Him, and partially delegated to others, to be exercised under a restricted form (Deut. 16 : 18, etc.). All the people (Deut. 29 : 10-13), in their civil, religious, social, and family relations, were to acknowledge, and be obedient to His expressed will. He communicated His will according to an ordained manner, and when not declared, or where there was doubt, the princes or leaders could come for inquiry and receive specific directions. As an indication and reminder of this Supremacy, all the people were required at certain times in the year (Deut. 16 : 16, etc.) to visit the place of special manifestation, and renew their vows of allegiance. The prophets (e.g. Isa. 1 : 21-24) spoke for God to the highest and lowest, and their rebukes were in the name of the Supreme Head. M'Clintock and Strong's *Cyclop.*, Art. "Monarchy, Israelitish," says : "According to the sense of the Mosaic constitution, the Hebrews were erected into a kind of republic under the immediate dominion of Jehovah, forming a strict theocracy." Fairbairn (*Typology*, vol. 2, p. 391) gives as the true idea, and distinctive nature of a Theocracy, "*the formal exhibition of God as King, or Supreme Head of the Commonwealth*; so that all authority and law emanated from Him, and, by necessary consequence, there were not two societies in the ordinary sense, civil and religious, but a fusion of the two into one body" (comp. his able article on "The Jewish Theocracy" and Locke's definition in "Treat. on Toleration").

Obs. 1. Kurtz (*Sac. His.*, p. 113) has aptly defined : the "Theocracy is a government of the State by the immediate direction of God ; Jehovah condescended to reign over Israel in the same direct manner in which an earthly king reigns over his people." Gleig (*His. Bible*, vol. 1, p. 218) says : "With wisdom worthy of Himself, He assumed not merely a religious, but a political, superiority, over the descendants of Abraham ; He constituted Himself, in the strictest sense of the phrase, King of Israel, and the government of Israel became, in consequence, strictly and literally, a Theocracy."

Comp. Horne's *Introd.*, vol. 2, p. 41, Art. "Theocracy" in Smith's *Dic.*; Kitto's, Calmet's, etc., *Cyclops*. Indeed, many, unaware how fundamental an accurate knowledge of the Theocracy is for a proper understanding of the Kingdom of God, and how largely it enters into the composition of the Millenarian argument, make all the concessions possible, viz. : that it is the Kingdom of God, a kingdom on earth, over which God rules in a special, direct manner as an earthly king, etc. References in abundance might be adduced, for good definitions are to be found in many able works. Josephus

(C. Ap. 2 : 17) appropriately called this government of God's over their nation, so different from a simple monarchy, oligarchy, democracy, or any other form, "a Theocracy," which expresses the leading fact, that of *God Himself being the recognized King*. Some definitions are defective, and lead to error on an important point. Thus e.g. Dixon (quoted by Stanley, *His Jewish Ch.*) pronounces it to be "a government by priests, conducted in the name of God." Stanley (Lec. 7) forcibly shows that this is opposed by the facts, and then correctly says: "The Theocracy of Moses was not a government by priests as opposed to kings; it was a government by *God Himself*, as opposed to the government by priests or kings. It was, indeed, in its highest sense, as appeared afterward in the time of David, *compatible* both with regal and sacerdotal rule." Originally and primarily all civil and religious law proceeded from God, and others in the government were *subordinates* to carry into execution the *supreme will* of the King, i.e. God. The Theocracy is something than *very different* from the Divine Sovereignty, and must not be confounded with the same, as e.g. is done by the able lecturer Cook who (as quoted in *Cin. Gazette*, March 27th, 1877) says: "We must assert, that the fact of the Divine Immanence in matter and mind makes the world and nations a Theocracy." The word is abundantly perverted; Romanists apply it to their church; Protestants, to the Christian Church; Unbelievers, to priestly rule; writers, to Christian states, and even (as Milligen) to the Turkish state, etc., thus violating the *fundamental and essential* idea involved in its meaning. Baring-Gould (*Orig. and Devel. of Relig. Belief*, p. 134) correctly gives the meaning, when he says that "Jehovah, the Most High, was the Sovereign of the race, reigning *directly* by Himself, and *indirectly* through Prophet, Levites, Judges, Kings, and the Law;" but he fails in two points: (1) when he makes the Theocratic form to have already existed in the days of the Patriarchs, and (2) when he remarks: "the apostolic and sub-apostolic age was one of pure divine theocracy. To this succeeded the sacerdotal theocracy of the Middle Ages, gradually tending toward the regal theocracy, exhibiting itself in the consecration of kings and resignation to their hands of the appointment of prelates and the regulation of ecclesiastical discipline." The simple fact is, that since the overthrow of the Hebrew Theocracy, God has not acted in the capacity of *earthly Ruler*, with a set form of government, for any nation or people on earth; and the application of the word to any nation or people, or organization since then, is a *perversion and prostitution of its plain meaning*. Rogers (*Superh. Orig. of the Bible*, p. 77) justly observes: "The Jewish system of government was a *genuine Theocracy*. God was presumed to have constituted Himself *Monarch of the State*, and hence its *contrast* with every other form of government in the ancient world. It was an anomaly. *Politics* were identified with *religion*, the *sacred* and *civil* codes were *essentially one*, and the priestly functions assumed a paramount importance. God was the *invisible but real Sovereign*. Moses himself was merely His servant and administrator; he did not affect to be, like the Grand Lama, or even the Pope, the visible representative and vicegerent of God." As this Theocratic idea will form an *important element* in our argument as it advances, a few more references may be in place. *The Ancient His. of the East*, p. 99, says: "The fundamental principle of this legislation is the supreme authority of God over the people of Israel (1 Sam. 8 : 7 ; 12 : 12). *He was in the literal sense of the word their Sovereign*; and all other authority, both in *political and civil* affairs, was subordinate to the continual acknowledgment of His own." Wines (*Com. Heb. Laws*, p. 48-9) says that Jehovah was "the *Civil Head of the State*"; "God was, by the compact which we have been considering, constituted *King of the Hebrews*, a defection from Him was a defection from their rightful sovereign." And (p. 268) "God was the *temporal Sovereign of the Israelites*;" (p. 456), "Jehovah was the *Civil Head of the Hebrew state*," "the law-making power and the sovereignty of the state were vested in Him"; (p. 481), "God condescended to assume the title and relation to the Hebrew people of *chief Civil Ruler*. He established a *Civil Sovereignty* over them;" (p. 538), "The supreme authority of the Hebrew state was in Jehovah—God Himself was properly *King of Israel*." But Wines makes it "a restricted Theocracy" and no "pure Theocracy," because it had other "civil rulers, men who exercised authority over other men, and were acknowledged and obeyed as lawful magistrates." But the institution of such subordinate rulers is an *integral part of a pure Theocracy* (as evidenced in the re-establishment), leaving the *Supremacy* untouched and fully acknowledged. The purest Theocracy, adapted to the government of nations, that reason can suggest, must *necessarily*, as a means of honoring the Supreme Ruler and advancing His authority, etc., have its subordinate rulers.

*Obs. 2.* The Theocracy, as once established, is only the earnest, or initiatory or introductory form, giving the grand outlines or *fundamental*

*principles*, because it still lacked some features to perfect it, that God intended (as will be shown hereafter) to develop afterward. Typical observances were to give place to the antitype; religious ceremonials were to be superseded by others. The King, too, was invisible; His majesty could not be revealed because a perfect Mediator was lacking—a satisfactory atonement of sin was wanting. But when the Redeemer appointed has come, when the atonement is made, when the Mediator is God manifested in humanity, *then provision* is made to insure, when the time arrives, *the visibility* of the Theocratic King Himself. Briefly, turn to the Theocracy as it existed, and then read what the Prophets declare of *this same Theocracy as it shall be manifested under the reign of the Messiah*, and it will be seen that, while the *fundamentals* which constitute it a Theocracy remain intact, yet *glorious additions* productive of happiness and blessing are incorporated with it at its future re-establishment.

*Obs. 3.* Here is where eminent writers fall into a mistake, that greatly influences subsequent interpretation of Scripture. Thus, e.g. Lange (*Com. Matt. 3 : 2*) calls the Theocracy the Kingdom of God in its *typical form*. (So Fairbairn, *Typology*, vol. 2, ch. 4; Neander *Pl. Ch. Church*, vol. 1, p. 499.) What, perhaps, leads to such an error, is the fact that typical rites and temporary observances were connected with the Theocracy. But while this is so, the Theocratic ordering or government, which for the time adopted these rites and observances, is *never represented as a type*. This is utterly opposed *by covenant, and prophecy, and fact*. The Theocracy did not adumbrate something else, but *was itself the Kingdom of God* in its initiatory form—a commencement of that rule of God's *as earthly King*, which, if the Jews had rendered the obedience required, would have extended and widened itself until all nations had been brought under its influence and subjection. This is seen in various promises to the Jews. The *real existence* of the Kingdom as something that existed and shall, although now set aside for a time on account of the sinfulness of nations, exist hereafter, is seen, e.g. (1) in the *actual exercise* of Sovereignty by God, which is no type, but a *reality*; (2) in its acceptance by the nation in its associated capacity (Deut. 5, etc.), which was *no type*; (3) in the *realization* of such rule, and in God calling them (Deut. 26 : 18) "*His peculiar people*," etc., which was *no type*; (4) for when this Theocracy was overthrown, *all the prophets*, with one mind and voice, proclaim that *the same identical Theocracy shall be restored again* with increased splendor and glory; (5) it is covenanted to the Christ as David's Son, and is, therefore, *His real inheritance*.

Reuss (*His. Ch. Theol.*, p. 29) forcibly says: "The fundamental and formative idea of the prophetic teaching was *that of the Theocracy*." The restoration of the Theocracy is the *key note* of prophecy. Well may it be asked, *why change all this by spiritualizing* the prophecies to make them applicable to a *Church-Kingdom* theory, which, against the *plainest* predictions taken in their grammatical sense, is supposed to fill out the measure of the Theocracy under the Messiah. The reader is exhorted to notice that, as the nature of the case absolutely demands, every prophet unites *the restoration of the Theocracy with the Jewish nation*. It is assuming quite a *responsibility* to deny this, and thus pave the way for confusion and misconception of the Kingdom of God. But we let Reuss tell us: "The prophets set forth as the end or the law of that national life, a state of society in which all the citizens should be brought into a direct relation with Jehovah, accepting His will as the sole rule of their actions, whether collective or individual, and receiving in return for this unbounded obedience, the promise of peculiar divine protection. Israel, according to this ideal conception of it, was to be a people of saints and

priests." Precisely so; and this divine portraiture of the future will, *most certainly*, be realized in all its fulness and preciousness, *for God's words are faithful and true*. It is indicative of great weakness that many professed treatises of Theology have much to say about the Universal Divine Sovereignty, the Attributes of God, but absolutely nothing respecting *the only form of government* in which He condescends to manifest Himself, unless it be in the way of typical application. In this connection the critical student is reminded that our position is fortified by the very account given by Moses; for the Theocratic ordering and its laws are contained in, and enveloped by, a regular historical narration, or as a writer (*Bib. Repos.*, Jan., 1848) phrases it: "It is a code of laws in a frame of history."

*Obs.* 4. The Theocracy has been a matter of ridicule to unbelievers, who, unable to see in it a far-reaching and most merciful Divine Purpose, reject it as utterly unworthy of the Almighty. It is *impossible*, in the very nature of the case, for any man to appreciate a Theocratic ordering, whose *heart rebels* against the demands of obedience *necessitated* by such a form of government. This is the source of the attempted witticisms in this direction; so dishonorable to the persons indulging in them, to the dearest feelings of believers, to the dignity of mere history, and to God. It is the beginning of just such an *infallible rule* as humanity needs; and in its permanent distinctive features is indicative of wisdom transcendentally superior to that exhibited in all other forms of government. This has been noticed by various writers, and will be referred to hereafter.

Thus e.g. Millman (*His. Jews*, Ap. vol. 3, p. 44) observes that "a great step in civil improvement was made in the Hebrew polity;" and adduces it as an evidence of the overruling goodness of God, that—in opposition to the Oriental despotism, the abuse of patriarchal rule, and the tyranny of aristocratical castes—the welfare of the whole community was assumed as *the great end* in view. This is true, for the lowest as well as the highest, the poorest as well as the richest, was protected in his rights, and oppression, tyranny, etc. was impossible (Deut. 16: 18–20, etc.) under its constitution. But it was far more than a mere "step" in the right direction—it was the form of government, given with broad outlines, which God—who knows best—regards as *most desirable* for man, indicated (1) by its first establishment, and (2) by its final re-establishment. *To have God directly for a Ruler, is both an unspeakable honor and inestimable blessing.*

The "Oracular Response" is especially the subject of unbelieving ridicule, pretending it to be on a level with pagan oracles. For a discussion of the same see e.g. Wines' *Com.* and the ch. entitled "*The Hebrew Oracle*," and other works devoted to the Hebrew Commonwealth; *Bib. Dicts.*, Arts. "Urim and Thummim," etc. For the student two remarks suggest themselves. 1. The "Urim and Thummim," and the mode of oracular response is unknown, as also the manner of response in the Holy of Holies, by which the Theocratic orders and will were communicated. This lack of knowledge is *providential and designed*. These things foreshadowed the Theocratic ordering in the Person of the God-man—whose union is undescribed—and this *total silence* of description, as well as overruling any description to be given by participants, is *purposely* intended in order to prevent its being claimed, perverted, and abused, as it *inevitably* would have been in the history of the past. It is something so high, and personally related to God, that a judicious silence preserves it from blasphemous use and being made the engine of ecclesiastical tyranny. 2. The replies usually given to infidels by Apologists to defend these Oracular Responses from being classed with the Delphic Oracles, etc., are sufficiently ample to cover the ground, although the main, essential reason for distinguishing between the two is either ignored or indirectly touched. The King being, from the nature of the case, invisible, and yet, as the occasions of the state required, accessible, some mode of communication between the King and nation was demanded. The Divine Oracle is, therefore, a *necessary part* of a Theocratic government; its absence would at once, and justly too, lead the infidel to *reject* its Theocratic nature. Now the manner in which this oracle was presented in the magnificent and typical Holy of Holies and the breastplate of the High-Priest (accessible at all times as the exigencies required, and that without making it—as heathen oracles—a source of revenue to the priests), *accords fully* with the Theocratic idea, and without it a Theocracy could not possibly exist. It is customary for some writers to say that this form of communication was adapted to

the infancy or childhood of the nation and race, calling it a "condescending method" of instruction and discipline, but the student will find that immensely higher considerations—which do not lower the intelligence and understanding of the ancients, in order to flatter our superiority—influenced its adoption, viz.: the Theocratic ordering.

*Obs. 5.* The blessings annexed to the Theocracy are numerous, and precisely such (e.g. Levit. ch. 26, Deut. chs. 28, 30, etc.) as a people here on the earth earnestly desire to attain. They culminate in the expression (Levit. 26 : 12) : "I will walk among you, and will be your God, and ye shall be my people," which is again reiterated (Rev. 21 : 3) at the restoration of the Theocracy.

It has been maintained that all the blessings were of a purely earthly nature, promises of abundance, peace, etc., but this is *not* correct, since *spiritual blessings*, such as the forgiveness of sin, the consciousness of faith, hope, love, adoption, etc., were pre-eminently enjoyed, as the experience of Moses and the ancient worthies testifies. Exception is taken by some because nothing is directly (as in the New Test.) said concerning the resurrection or the future life ; and from this unbelief, unable to discern the consistent policy of God in such reticence, has charged the record with inconsistency. But an exact and beautiful *consistency* is strictly observed. The reason why these things, alluded to, could not be directly revealed is this : the Kingdom is established in its initiatory form, and under the blessings received through it, God wishes His people to attain unto Abraham's faith (in the case of Isaac), and trust that the blessings of the future—for the resurrection and future life are *included* in them—*shall, in God's way and time, be realized.* Faith in the King is to be developed. The test applied to Abraham is continued, viz. : to secure an unbounded confidence in God that *His covenant promises to Abraham* would be fulfilled, even if they required (as is the case) a resurrection from the dead. The resurrection and the future life (as will be shown under the covenant) is most strongly implied, and, indeed, without them it is *impossible* to see *how* the promises can be realized. But as this Kingdom was tendered to those then living, it would have been incongruous to have told them at that period, before the unbelief of the nation and the downfall of the kingdom made it necessary to particularize God's purposes and to explain more in detail the manner of accomplishment, that they could only inherit the Kingdom at the period of the resurrection. It would have been inconsistent (for they, the future not known, could not have understood it), as they already enjoyed the earnest form of the Kingdom. This, however, did not prevent Moses from giving intimations in his last addresses, that the faithful of all ages—without entering into particulars how God will accomplish it, after great evils had befallen the nation, after the calling of others, after a period of terrible vengeance—would enjoy God's special favor with the nation itself restored. After the Kingdom was overthrown, then circumstances, to encourage the believing, called for a more extended statement of the resurrection, which received its fullest need of being plainly taught when the Messiah came, tendered the Kingdom and was rejected. But these subjects were not ignored in the first place, as will be shown when we come to them in regular order. The objection that all the blessings, in some way, related to *this earth*, has no force, because the Kingdom of God *is not here on the earth*, and in its final re-establishment is *still on the earth*, but an *earthly* Kingdom redeemed from the curse.

*Obs. 6.* Briefly, attention is directed to the fact that while this Theocracy was a Kingdom *on* or *in* the earth, it cannot be strictly called an *earthly* kingdom. Many writers (e.g. Barrow's *Works*, vol. 2, p. 705) pronounce it an "earthly kingdom," which is a mistake, made and indulged to exalt the church by way of comparison. The Theocracy is *from God* ; it was not of earthly or human origin, for it was *divine*, directly instituted *by God*, and having *God for its Ruler*. The Bible, through the prophets, insists upon this point, which a believer in the Word, seeing its *foundation and superstructure*, must concede. Hence Jesus, who is the promised King of this re-established Theocracy, well says that His Kingdom is not of this world, etc.



It may be suitable to remark that some writers (e.g. Castelar, *The Republican Movement in Europe*, p. 98, Harper's *Mag.*, Dec. 1874) endeavor to make the Theocracy a Republic, but the Theocracy, in the nature of the case, is *not* a Republic. While it is not a monarchy in the sense adverted to by Samuel, viz.: of purely human origin, yet it is a monarchy in the highest sense. It is not a Republic, for the legislative, executive, and judicial power is *not potentially* lodged in the people, but in *God the King*; and yet it embraces in itself the elements both of a Monarchy and of a Republic;—a Monarchy in that *the absolute Sovereignty* is lodged in the person of *the One great King*, to which all the rest are subordinated, but Republican in this, that it embraces a Republican element in preserving *the rights of every individual*, from the lowest to the highest, and in bringing the people, in their individuality, *to participate in the government* by the nation, as such, originally choosing the form of government, showing themselves to be "a willing people," and aiding in electing the subordinate rulers. In other words, by a happy combination, Monarchy under divine direction, hence infallible, brings in the blessings that would result from a well-directed ideally Republican form of government, but which the latter can never fully, of itself, realize, owing to the depravity and diversity of man. Baldwin (*Armageddon*, p. 47), to make out his parallel between the Hebrew Theocracy and American Republicanism, declares: "Church and State were *disunited* by the Hebrew Constitution, and placed in the relation of associates." This is *totally incorrect*, as any work on the Theocracy shows by reference to the laws and their practical workings. Such a notion is directly opposed to the meaning of a Theocracy.

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PROPOSITION 26. *The Theocracy thus instituted would have been permanently established, if the people, in their national capacity, had been faithful in obedience.*

By this is meant, not that the typical and provisional adjuncts would have remained unchanged, but that the direct, personal rulership of God (i.e., the distinctive features which constituted it a theocracy) would never have been, for a time, set aside, and that the blessings promised under a Theocratic rule would have been amply realized. No humble believer of the Word, reading the covenant made at Horeb and pondering the blessings and curses announced by Moses, can doubt this supposition. It is true God foreknew the nation's defection, which is already freely predicted by Moses in his last addresses, but this does not prevent him from offering this Kingdom for their continued acceptance and retention in accordance with moral freedom.

What God would have done, in case the nation had ever proven faithful, in providing for the Salvation of man (i.e. by way of atonement), we are not concerned, for, while feeling that His wisdom would have been equal to the development of a plan to correspond with such faithfulness, we do know (and this confirms our faith) that this Theocracy itself is formed in an initiatory manner in view of the *foreknown* apostasy, and that out of it, in the royal line, might come the Saviour—thus vindicating the knowledge of God. We also are assured, that this same Theocracy—rejected by some—contains a divine plan for the accomplishment of great ends, reaching from and through the Jewish nation over the earth; and that the unfaithfulness of man, however it may delay the final result, cannot alter or reverse it. Objections based upon what might have been, or how, in certain contingencies, God would have ordered things, are always unsafe; seeing that we must take affairs as they have transpired and trace God's overruling Providence in them. Taking this scriptural view, it is impossible to break the force, e.g. of Isa. ch. 58 or of Jer. 17 : 25, which sustain our Proposition. The expressive language e.g. of Ps. 81 : 13-16 is sufficient: "O that my people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

*Obs. 1.* The erection of the Theocracy, and the exceeding great promises annexed to it just before entering Canaan, where the matter was to be tested—promises, too, which, if experienced, would exalt the nation *above all other nations* in power, wealth, plenty, etc.—has been pronounced by unbelievers as exceedingly extravagant, full of Oriental hyperbole. Some late writers take the liberty of sneering at God's "little Kingdom" as contrasted with the mighty empires of "the poor heathen," and sarcastically compare the power and resources of the Jewish judges and kings to that of present Arab sheiks. This attempt at wit fails, because it does *not allow* the Record to speak. The comparison, unjust in several particulars,

does not notice that the reason why such promises were not experienced and became history, lies in the non-performance of certain imposed conditions—in the recorded unfaithfulness of the Jews.

When obedient, sufficient assurances are given in the history of the Jews to indicate that, if they had continued so, God also would *have been faithful* to His promises in elevating the nation. And in justice to God Himself, it must be kept in mind, that the measure of their success was proportioned to His foreknown knowledge of the coming hardness of their hearts. It would have been unwise to exalt the Jews to a degree for which *nationally* they were unprepared; and, therefore, in all His dealings with them, He keeps in view the final purpose, viz.: to bestow without stint all blessings when the *time had fully come* that this same Theocracy, under the Rulership of an immortal King and subordinate rulers, would be established on a basis of stability and perpetuity, in which it would be impossible ever to pervert them. He, who sees the end from the beginning could not, owing to the depravity of man, and the moral constitution of man under government, shower His rich blessings profusely until He had first a reliable, tried, redeemed, God-fearing and serving race gathered out of the Jews and other nations, who, by their station, power, influence, etc., *would insure* a complete and perfect fulfilment of *God's own idea* of government associated with Redemption. When we come to the final restoration of the Theocracy, this fact (as we shall show) exhibits itself prominently, and vindicates the wisdom, mercy, and justice of God in the past.

*Obs. 2.* The institution of the Theocracy with the claims annexed to it, and the laudation put upon it by God Himself, marks not only its *desirableness*, but that it is the *settled purpose* of God ultimately to establish its supremacy.<sup>1</sup> Its development, final attainment, is conditioned only by the gathering of a people, who will "*be willing in the day of His power.*" God, too, cannot and will not violate His own character, His moral government, and man's free agency, by forcing this Kingdom with its blessings upon an unwilling people. He may employ persuasion and correction to a certain limit, but beyond that He never proceeds. However we may explain this—for some things in this connection are probably beyond human comprehension, and honest differences of opinion may arise—the fact itself is historical.<sup>2</sup>

<sup>1</sup> For God never fails in any of His undertakings. If we are to believe men who reject this Theocracy, *then* He failed to establish a Theocracy *commensurate* with the promises, being insignificant in civil and political power when contrasted with earthly empires. We are, however, content to await *God's own time* for its re-establishment (Comp. Proposition 201).

<sup>2</sup> The Theocratic promises could not be realized, because *the supreme love* for the Ruler was lacking in the nation. However excited in individuals, the nation by its sinfulness showed itself unworthy of it. Hence *God's plan* for developing it in the future, which plan we propose to follow to its consummation. The Theocracy was not simply preparatory but initial, in the sense of its being a *real Kingdom* of God, which was established in order to show forth to the nations of the earth the distinguished blessings flowing from it. Had the Jewish nation been faithful to its engagements to the Supreme King, had the subordinate rulers obeyed the Supreme Will, *then* the nation would—as promised—have multiplied its blessings, enlarged its advantages and power, secured a supremacy over all other people, and become the benefactors of the race in disseminating the knowledge and truth of God. The place of its manifestation geographically considered (centrally located), the form of government, the special promises given to it, the King at its head, etc., evidence this, but, alas! depraved human nature forbade its realization.

The student will observe the language employed by us in the previous Prop. and in this one respecting the Theocracy, viz.: that it was *initiator*, by which we mean that in some of its laws and provisions it was susceptible of changes (but not in its fundamentals). Jesus Himself intimates only the relative goodness of some of the laws, Matt. 19 : 8 ; Mark 10 : 5 ; comp. Ezek. 20 : 25, which Wines and others claim as teaching that some of the laws were "not absolutely the best, though they were relatively so." Mon-

tesquien (quoted by Wines, *Com.*, p. 119) sagaciously observes that this passage "is the sponge that wipes out all the difficulties which are found in the law of Moses." The entire spirit of the Bible clearly indicates that while the Theocratic idea and its main supports are retained, *special* statutes and provisions were given because deemed the best adapted for the age and people. For some of the laws were changed and others annulled (see Wines, Michaelis, and others specially devoted to the Laws), as the advanced and altered condition of the nation made requisite. (The phrase "forever" appended to repealed laws—e.g. comp. Lev. 17 : 7 and Deut. 12 : 20, 21—simply indicates that laws remain only in force until repealed or annulled by the Lawgiver. Hence if the Jews had remained faithful, other changes, adapted to altered circumstances, might reasonably have been anticipated, just as changes will be introduced at the restoration, without affecting the Theocratic form.)

*Obs. 3.* The reader will *carefully* observe (as use will be made of it hereafter) that this Theocracy is very different from God's universal, general sovereignty exercised by virtue of His being the Creator. Kurtz (*His. Old Cov.*, vol. 3, p. 104) says: "As the Creator and Governor of the world, He was the Lord and King of every nation, but He did not base His kingly relation to Israel upon this foundation; He founded it rather upon what He had done especially for Israel: it was not as Elohim, but as Jehovah, that He desired to reign over Israel," etc.; He also distinguishes between a rule, the result of "unconditional necessity," and one the "consequence of the free concurrence of the people"—one arising from Creation, the other from Redemption. Kurtz is right in thus discriminating; but to make it more accurate, it is proper to add, that God also founds this Theocratic rule upon His having produced this nation, as in Isaac's birth, out of due course of nature, and He appeals to His Creatorship (e.g. Deut. 32 : 8, 15, and 30 : 20), as a reason why this Theocratic rule should be accepted; but the main consideration urged is, that through the Theocracy, God's rule thus specially manifested through one nation, and finally embracing all nations, *the Redemptive Purpose shall be accomplished and God's Sovereignty in all its fulness be recognized by every creature.* Attention is directed to this now to show: (1) that a *special*, significant Kingdom was instituted; (2) this Kingdom was pre-eminently *the Kingdom of God*, to distinguish it from mere earthly kingdoms; (3) such a Kingdom, differing from all others in that it had *God Himself acting as earthly Ruler*, was given to the Jewish nation as a *special* favor and blessing, with the idea of extending it, eventually, over the earth; (4) that if rejected or withdrawn from the nation, for a time, on account of unworthiness, the nation is still under God's general sovereignty; (5) that anything less than such a Theocratic rule, in which God is personally accessible and rules over the nation, is a lowering of condition, the non-bestowment of a most distinguishing privilege. The propriety and force of this, will be seen as we proceed in the argument.

Suppose e.g. that the Jewish nation is again restored to God's favor and their land without a restoration of the Theocracy, then no matter what church privileges are bestowed, the nation, as such, forfeits its highest, dearest, noblest privilege and blessing. And yet such is the position accorded to it by various writers, over against—as will be shown—the most express promises to the contrary.

*Obs. 4.* The mournful comments and sad rebukes of the Prophets over the unfaithfulness of the nation, its lack of appreciating Theocratic privileges, and the resultant withdrawal of the Ruler, are sorrowful evidences of the truth of our Proposition. Nearly every one, in this connection,

points out two things : (1) that a return to God with full allegiance to Him in the Theocratic order, would secure a return of God's blessing (thus showing God's purpose to be a continuous one), and (2) that upon such a return at some period, indefinitely stated, in the future, this Theocratic rule—a special, distinguishing privilege—is *invariably connected* with the nation, where God chose to place it. (Thus e.g. comp. Mal., chs. 3 and 4 ; Levit. 26, noticing v. 42 ; Deut. chs. 30, 31, 32, and 33.)

The Jews themselves, in e.g. "The Liturgy of the Jews" (Art. on, *Littell's Liv. Age*, Oct. 7th, 1876), acknowledge their sinfulness : "We acknowledge that we have sinned ; that we have acted wickedly. O Lord, according to all Thy righteousness, we beseech Thee, let Thy anger and Thy wrath be turned away from Jerusalem, Thy City and Thy Holy Mountain ; for it is on account of our sins and the iniquities of our ancestors that Jerusalem and Thy people are become objects of reproach to all around us," etc.

PROPOSITION 27. *The demand of the nation for an earthly king was a virtual abandonment of this Theocratic Kingdom by the nation.*

This is explicitly stated ; for when (1 Sam. 8 : 4-9) the elders of Israel desired a king, God told Samuel, "*they have rejected Me, that I should not reign over them,*" and entered against it a "*solemn protest.*" On the day of presentation (1 Sam. 10 : 17-19), Samuel protested : "*Ye have this day rejected your God,*" in this matter of asking for a king. To show the nation "the great wickedness" it was guilty of "in the sight of the Lord in asking you a king," to Samuel's word was added (1 Sam. 12 : 16-19), by way of attestation, a severe thunder-storm in harvest time. The sinfulness consisted (ch. 12 : 12) in saying that "*a king shall reign over us, when the Lord your God was your King.*"

This desire for a King, like other earthly kings, was expressed before, but regarded as sinful. Gideon (Judg. 8 : 22, 23) was offered the Kingship a hereditary monarchy, but he, appreciating the honor of the instituted Theocratic ordering, refused it, saying : "*the Lord shall rule over you.*" Kitto's *Bible His.*, M'Clintock and Strong's *Cyclop.*, make Abimelech the first King of Israel. The question was proposed to the *Ch. Union*, and it correctly replied (Aug. 22, 1877) that Abimelech exercised authority during the anarchic days described by Judges, but that in no proper sense could he be called King of Israel, being a mere chieftain, a Judge, and that Saul was the first of the Kings who exercised royal authority.

*Obs. 1.* No deeper insult could scarcely be offered to God than such a request indicated. This is seen by considering the Being who condescended to be their Ruler, the blessings that He promised, and the design He had in view in thus becoming, in a direct manner, King over the nation. The only extenuation for such "wickedness," as Samuel intimates, is found in their distressed circumstances, also brought upon them by unbelief.

Schlegel (*Philos. of His.*, Lec. 6), speaking of the Jewish Theocracy, says : "This constitution has been called a Theocracy, and so it was in the right and old signification of that word, by which was meant a government under the special and immediate Providence of God." This, excellent as it is, is only a half-truth, for the Providence of God is thus exerted in behalf of the nation because it is a government of which *He Himself* is the acknowledged Ruler. This is proven by our Propositions. This, too, seems to be Schlegel's idea in the phrase quoted, for he correctly rejects the interpretation (now even used by many respectable writers) which gives such a latitude to the word as to make it a priestly dominion, or which confines it too much, or even exclusively, to the priesthood (saying that Moses was no priest, etc.). Then, justly, he regards the desire of the Hebrews to have a king like other nations, "a wish which, in the higher views of Holy Writ, was regarded as the culpable illusion of a carnal sense." The student, therefore, will keep in view the fact that a Theocracy is far more than the exercise of a special and immediate providence ; it is an earthly relationship of Kingship over a nation in which the honor and glory of the King is deeply concerned.

*Obs. 2.* Some writers when adverting to this point are not sufficiently precise in their language. Burt (*Redemp. Dawn*, p. 242) says: "The idea of an earthly monarchy does not seem to have entered the Mosaic constitution," and "the idea of a monarchy did not enter the Mosaic system, and cannot be regarded as a natural development of that system." Jahm and others declare that an "earthly monarchy was out of harmony with the Mosaic economy." Such views are the result of stopping short at Samuel's protest and not carefully noticing *what followed*. On the other hand, Hengstenberg and others maintain that the monarchy was a necessary development of that constitution or system. Such plainly ignore *the protest of God*, which, if it means anything, certainly denotes that God did not deem it *necessary*. Hence neither party are correct, although both have a portion of the truth. Notice: 1. The Theocracy was a monarchy, but God was the monarch. This is so clearly evidenced by the facts that it is now acknowledged by talented writers, as e.g. Wines (*Com. on the Laws of the Anc. Heb.*), who says that God was accepted by the nation as their "Civil Ruler, Monarch, and Political Head;" "the Sovereignty of the nation was vested in Him." 2. It was a monarchy over a nation here on earth—the kingdom was here and not elsewhere, as the rule, decisions, etc., were administered here, so that while divinely constituted it also sustained an earthly relationship. 3. While the idea of a monarchy was bound up with the Theocracy ("the Lord your God was your King"), it was not requisite, nor was it a natural development of the Theocratic idea, that this style of monarchy should be yielded up for another merely human, or for one acting in conjunction with the other; this the express language and rebukes of Samuel forbid. 4. But while the yielding of God to the desire of the Jews does not evince a natural or legitimate outgrowth (His protest being sufficient to indicate this), yet we shall show, step by step, how, by not conceding His authority to another, etc., He could, in mercy and forgiveness, *engraft* even such a kingship into the Theocracy itself. 5. God, foreseeing this very sin of the nation, made provision for it already through Moses (thus evidencing *both* His foreknowledge and a Divine Purpose to be accomplished). To avert the evil, and overrule it for good, He gave express directions (Deut. 17 : 14–20) that the choosing of such a King should be under *His exclusive control*, and that such a King *must acknowledge* the Theocracy as existing—i.e. God's supremacy in the Kingdom—making his rule *subordinate* in all respects to that of the Chief Ruler. 6. God could do this the more consistently and engraft this Kingship into the Theocracy, because the Theocracy contemplated its latest and most glorious manifestations *to be a Rulership of God in the man Jesus*. Thus, at some future time, in the line of the kingly race selected, the Theocratic idea would be openly exhibited, and the two elements be perfectly blended in *one*, enhancing *the glory and majesty* of the King. The contemplation of such a Plan ought to produce the most profoundly reverent and grateful feelings.

Newman, in his *His. of the Hebrew Monarchy*, passes by the Theocracy, and begins, as the starting-point of connected history, at the election of Saul. He entirely overlooks *the essential part* of a Theocracy, viz.: God ruling over the nation as an earthly king, and that, as we shall show, this Theocratic idea was enforced over the kings. Hence his work is vitiated by a fundamental error, nullifying his destructive criticism. The same is true of numerous works, otherwise able, that have a moulding influence over many.

PROPOSITION 28. *God makes the Jewish King subordinate to His own Theocracy.*

According to Samuel's statement, God pardons the nation on the conditions that it still, with the king included, acknowledges him as *the continuous Supreme Monarch*, and that the king chosen shall enforce the laws given by his superior in authority. In this entire transaction God's theocratic rule *is preserved intact*. The earthly king was under certain imposed restrictions, and was threatened, in case of disobedience, with the displeasure of, and punishment from, *the still recognized Civil Head* of the nation. This was felt and freely confessed by Saul (1 Sam. 13 : 12, and 28 : 15), David (1 Sam. 6 : 20, and 7 : 23-26, etc.), Solomon (1 Kings 3 : 8, 9, and 6 : 12-14, also ch. 8, etc.), and others.

This submission is indicated, e.g. by building "a house unto the Lord," in and through which the Will of the great Ruler might be obtained and confirmed. When the kings forgot their position and trust, or directly rebelled against their Head or Chief, the result was that the prosperity of the king and nation was checked, the original blessings were withdrawn, intended good was withheld, and the curses given through Moses were experienced. Solomon (2 Chron. 9 : 8) acknowledges this subordinate position, when he accepted of the Queen of Sheba's expression (the knowledge of which had evidently been previously imparted), that he was, "*set to be king for the Lord his God.*" The reader will not fail to observe that the nation receiving Saul as king, then concurring in his rejection, and then accepting of David, clearly indicates that it realized its Theocratic position as a nation. The prompt acquiescence in Samuel's appointments shows that it believed him to act under the divine direction of the Chief Ruler, and this was evidenced to them by the miraculous thunder-storm (a storm ridiculed by unbelief, but highly proper and *Theocratic* in the grave crisis). In addition to the references given under the previous Props., we add the following. M'Clintock and Strong's *Cyclop.*, Art. "Monarchy," speaking of the change introduced, says : "The King, however, was only empowered to *administer the Theocratic government as a Viceroy of Jehovah*, the heavenly Sovereign, and was bound to this law as *the highest authority*, so as to exclude the idea of an *independent and absolute monarch*." Wines (*Com. on the Law*, p. 548, etc.) remarks on the foreseen provision of Deut. 17 : 14-20, that "Monarchy was permitted to the Israelites ;" that the choice of a king was limited, so that the nation "was not to appoint any one as king who was not chosen of God ;" and that "*the law*, and not the king's own will and pleasure, was to be *the rule* of his administration." The student will find in Deut. 17 : 14-20 express provision made by fundamental law, defining and limiting the power of future kings, obligating them to keep the law of God, thus, in the same vindicating both the supremacy of the Head of the nation as Chief Ruler, and His foreknowledge of the result when the nation was "come unto the land" which their Ruler gave it.

*Obs. 1.* It follows, therefore, that Josephus (Ant. 6 : 3 §§ 2, 3), and those who receive his view, are mistaken when they end the Theocracy with the Judges. The *concession*, made by the nation and earthly king, was such that God could, in equity, pardon the people and continue His august, special rule.



Fulton, in *Government: Human and Divine*, p. 20, makes this mistake, saying: "The very Kingdom of Israel was a *professed* Theocracy, with God as King and the man who filled the throne on earth only vice-king or deputy; we say *professed* Theocracy, because the *real* Theocracy of the Jews *ceased* when they chose a human king." Now the reverse of this is the truth, as abundantly seen in God's own words. This will be more clearly seen as we proceed. For the present, over against Fulton we quote Oosterzee (*Ch. Dog.*, vol. 1, p. 467), who well observes that the rise of royalty (i.e. the reign of the earthly kings) was not "the end of the Theocracy," but "rather its modification, and at the same time its development;" and "that the King over this people must not be an autocrat, but rather a *theocrat, par excellence*, a viceroy and minister of God." We may add, as a hint, that this very Theocratic feeling and submission, so characteristic of David, is what pre-eminently constituted him a man *after God's heart*, notwithstanding his lapses.

*Obs. 2.* In addition to the priesthood, the given law, and the access to God on particular occasions, a safeguard was thrown around this subordinate kingship to prevent it, either in its hereditary character (in case of wicked successors), or in its State and Religious officials (in designing, ambitious men), from interfering with the rights, laws, truths, etc., of the Supreme Ruler. This was done by what Augustine (*City of God*, 17 : 1) and Stanley (*His. Jew. Ch.*, 1 Ser. S. 18) have called a "prophetical dispensation, which ran parallel with the monarchy from the first to the last King." King and priest were to yield to the authority of the Prophet, simply because the latter directly revealed the will of the Supreme King.

This has been noticed by numerous writers, as e.g. Kurtz (in *Sac. His. and His. of Old Gov.*), Delitzsch, Auberlen, Hengstenberg, etc. Hence, too, Stanley (Lec. 18, *His. Jew. Ch.*) calls it a "vulgar error" to represent "the conflict of Samuel with Saul as a conflict between the regal and sacerdotal power," for, as he observes, Samuel was no priest, and it was doubtful whether he was of Levitical descent. It was as a prophet that Samuel spoke, as one directly commissioned by God. The priesthood, indeed, served as a check and as directors, but as they, too, were liable to forget their allegiance and duty, the prophet was the purest revealer of the King's will and pleasure. J. Stuart Mill (*Rep. Government*, p. 41) curiously observes the practical effect of this safeguard in these words: "Under the protection, generally though not always effectual, of their sacred character, the Prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress."

Dean Graves (*On the Pentateuch*, Pt. 1, Lec. 1) has framed a strong argument (reproduced by Wines in *Com.*, p. 180, etc.) on the ancient existence of the Pentateuch, derived from the fact that the regal form was subsequently introduced, and that it placed such restraints upon the kings, abridging prerogatives, curbing their power, so that the improbability of any king (as e.g. Josiah, etc.) forging it, or accepting it from others, with its imposed conditions, is self-evident. We may add that a form of government, such as delineated in the Pentateuch, with its peculiar code of laws, punishments, etc., is so patent a matter for a whole nation to consider, that a fabrication of the same, and its imposition upon a nation as something that had previously existed, when it is false, is simply an utter impossibility. Men are never willing to place themselves under such restraints (or to trace their disasters to a violation of them) unless they are authoritative, and they know the source and legitimacy of the same—thus confirming the testimony of Jewish quotations, commemorative rites, festivals, etc.

PROPOSITION 29. *This Theocracy or Kingdom is exclusively given to the natural descendants of Abraham, in their corporate capacity.*

This follows from the preceding Propositions, and cannot be denied by any one without doing violence to the Scriptures. For the entire tenor of the Word shows that the nation was selected and favored *in this respect* beyond all other nations. No others could enjoy the privileges and blessings which it conferred, and contemplated to confer, without being adopted into the nation, and provision for such a contingency was early (Ex. 12 : 48, Numb. 9 : 14) made.

*Obs. 1.* The Proposition simply repeats, in another form, an idea to which it is desirable to give some prominence, since it has an important bearing in tracing the proper conception of the Kingdom. It teaches that the Kingdom is solely given to *the seed of Abraham*, which embraced the Jews. For God condescended only to act *as earthly Ruler* in behalf of that *one* nation, the *election* being thus practically demonstrated in their nationality. If this Kingdom is to be given to any other than a believing Jew, we certainly, in view of the plain language confining it to such (Comp. Prop. 24), ought to have the matter stated in the most express manner. If Gentiles, *as Gentiles, without adoption or engrafting*, so that they shall be *legally* regarded as Abraham's seed, can receive this kingdom, then, in view of the numerous counter statements to the contrary, the most precise and determinate instructions should be presented, affirming the same. Now the lack of these—our opponents relying on pure inference—is evidence of the correctness of our position, that the Kingdom belongs to the faithful Jews and to those who are received as such because of faith in the Messiah. Abraham's seed, however produced, *natural or engrafted*, receive the Kingdom.

*Obs. 2.* So sure is this Kingdom to the seed of Abraham, by virtue of *covenant and oath*, that when the Lord was displeased with the nation at the establishment of the Theocracy and threatened its extermination, yet, to insure the fulfilment of His *pledged* word, He proposed that of Moses He would raise up such a nation. The same is intimated by John the Baptist (Matt. 3 : 9) when, the Jews refusing to repent, he told them that God could, if it was requisite, raise up children to Abraham by supernatural power. Such instances teach that, *rather than fail*, God can work to any extent demanded, *but always in the Jewish line*—i.e. all who are ever to enjoy His special Theocratic favor must, in some way, be regarded as the descendants, the children of Abraham.

*Obs. 3.* This gives us one of the reasons why intermarriages with heathen were forbidden, why Ezra and Nehemiah manifested such zeal in purging the Jewish nation, why the amalgamation of the Jewish with other nations was prohibited. The introduction of others into the nation could only be lawfully preferred in accord with a proper confession of faith, and then could they participate in the Theocratic privileges and blessings.

*Obs. 4.* No reader of the Old Test. can fail to see that the Theocratic idea is *the nation's foundation principle*, permeating all that pertains to it.

Why is it that in the Scriptures God passes by (excepting in a few hostile predictions) the mighty monarchies and kingdoms of the earth, which are *the boast and pride* of profane history, and centres His interest alone in the small Jewish nation? Unbelievers consider this a great defect, and ridicule its occurrence. But the answer is a consistent and logical one: God, in virtue of *covenant and relationship*, could not consistently take any other position in honor to Himself, and the nation which forms the basis of His Theocratic rule and manifestation.

*Obs. 5.* This feature, the Theocracy alone pertaining to the Jews, was their proud boast, as seen e.g. Deut. 4 : 32-40, Ps. 147 : 20.

*Obs. 6.* This is the Key to the significant superscription of the cross: "*This is the King of the Jews.*" But *whilst* we must not forestall coming phases in our argument, leaving them to arrive in their regular historical and logical order, yet it may be in place to urge the reader to consider why Jesus should be *specifically* designated on the cross *only* as "*the King of the Jews,*" and not of Jews and Gentiles or of nations generally. There must be some valid reason *why*, as the King of the Jews, He becomes the King over all nations.

PROPOSITION 30. *The Prophets, however, without specifying the manner of introduction, predict that the Gentiles shall participate in the blessings of this Theocracy or Kingdom.*

This needs no special proof, for the fact is satisfactorily evidenced that, although the prophets announced it and Jesus declared it, the apostles even did not understand *how* it could consistently (in view of our preceding Propositions) be done, until the principle and order under which it could be accomplished were revealed to Peter (Acts 10 and 11), and acknowledged in a council (Acts 15). Hence it is called a mystery revealed (Eph. 3).

*Obs. 1.* If these predictions were not given, a *strong proof* of God's foreknowledge and determination to carry on His Divine Purpose would be lacking. Even already by Moses (Deut. 32 : 21, 43) it is foretold, and as the anticipated unbelief and perversion of the nation arises and its rejection for a time is insured, the announcement becomes more bold and frequent.

*Obs. 2.* If such prophecies were wanting, then the objection would arise that God had not revealed a *definite Plan*, or made *provision* in that Plan for the *temporary* failure of the Jewish nation. Therefore, aside from their relationship to us believing Gentiles, they are exceeding precious predictions, indicating *completeness* in the Divine Purpose.

*Obs. 3.* The very manner in which the predictions are given manifest the wisdom of God. One feature is carefully kept in the background until the time has arrived for fulfilment, viz. : *how* the Gentiles are to have part in the blessings of Abraham, seeing that the promises pertain to Abraham's seed. While the kingdom belongs to the Jews, and the nation renders itself unworthy of it, and God's Purpose is to turn to the Gentiles, yet *the mode* of incorporating these Gentiles is left for future revelation. The call of the Gentiles is given in a way that implies that certain events connected with it must *first* be fulfilled and *additional revelation* be given before it can be properly comprehended. In the very nature of the case, it could not be otherwise, for if every event, link after link in the chain of Providence, had been revealed systematically and minutely, it would have interfered with the moral freedom of man, or it would have placed him in a position from which to consider himself the victim of unalterable predestinated circumstances. Thus e.g. had the Word predicted all the events respecting the First Advent and its result, the conduct of the Jews, Romans, etc., in such a form, as necessary preliminaries to the call, it would have been terribly depressing, and it would materially (2 Cor. 2 : 8) have interfered with the fulfilment of

events. There is, consequently, a *deep wisdom*, such as man could not evince, in those isolated, broken predictions. A blessed *sufficiency* is given to vindicate God's knowledge, to impress His mercy, and to invite trust in His Power, that the Messiah will be (as the Jews also held, Mac. 2 : 7, 14) "the King of the world."

*Obs. 4.* The reader will notice, too, that this calling of the Gentiles, while in a few places spoken of as a result of Jewish unbelief and punishment (as e.g. Deut. 32 : 21), is more generally, almost universally, predicted by the prophets to occur *in connection with* the Jewish nationality. It is a matter either taken for granted or directly mentioned *in immediate combination with* the Jewish nation. The reason for this is, that while the Gentiles enjoy special favor during the period of the nation's dispersion, yet, as Paul (Rom. 11 : 12, 15) asserts, they shall realize immeasurably *greater blessings* when God's kindness and faithfulness shall restore the nation to its former Theocratic position. The privileges and rich results of the Theocracy restored are to be enjoyed by the Gentiles (thus e.g. Isa. 11 : 10-16, cha. 60, 55, 62, etc.).

*Obs. 5.* The Kingdom being given to the nation, and this being based on covenants and promises *confirmed by oath*, (1) no other nation can obtain it without a *recall* of the covenant relationship; (2) such a recall is *nowhere* asserted, but the *perpetuity* of the same is most explicitly and repeatedly affirmed; (3) the nation, for a time suffering the withdrawal of God's special Theocratic ordering, does not *vitate* the covenant relationship; (4) hence, the participation of the Gentiles in the covenanted relationship (and through this, to an inheriting of the blessings of the Kingdom), must depend (as has been stated) upon their being, in some way, *adopted* as the seed of Abraham. Precisely here was the mystery, which baffled even the apostles until *specialy* enlightened.

*Obs. 6.* The original bestowment of the Theocracy being in a most solemn, public manner, if ever the Jewish nation is to forfeit its relationship to that Theocracy, this must be done in as public manner, or, at least, the most explicit statement must come from God to this effect. This *has not, cannot* be done—although multitudes, misled by the *temporary* punishment of the nation, infer it—without violating God's *pledged* word. Hence, the importance of closely tracing the call of the Gentiles, and noticing its connection with the Jewish nation.

*Obs. 7.* Infidelity has never yet attempted to explain by what mental process the prophets could predict this call of the Gentiles when so directly opposed to Jewish election and covenanted relationship. Unbelief cares not to study the delicate and most admirable traits of Divine Wisdom in the predictions, given in general terms, and leaving, for the best of reasons, the filling up of the web of events to the time of fulfilment. Unbelief cares not to contemplate prophecies given thousands of years ago, and most wonderfully fulfilling, without interfering with moral freedom, for this would lead to the supernatural.

PROPOSITION 31. *This Theocracy or Kingdom was identified with the Davidic Kingdom.*

Passing by the Davidic covenant (to be adduced hereafter), which distinctly exhibits this, it is sufficient, for the present, to remark that *after* the Theocratic Ruler deposed Saul, owing to disobedience, he chose David, and having made for wise reasons (e.g., in view of the prospective seed of David, Jesus, "the Christ") the Kingdom hereditary in David's family, he received that throne and Kingdom and adopted the same as *His own throne and Kingdom*. The Theocracy and Davidic kingdom, in virtue of a *special and peculiar covenant relationship* between the two, were regarded as *one*, and in the future *so identical* in destiny that they are *inseparably linked together*.

Comp. Props. 27 and 28. This union, and the subordination of the kings, as well as the divine right running only in the line of God's own choosing, shows how we are to estimate the unfounded assertions of those who make this Kingship a despotic or unlimited monarchy, with the notion of thereby enforcing "the divine right of kings" and "the passive obedience of subjects." What terrible outrages on humanity have been committed, under the false claim that they were sanctioned by the governmental institutions of God! How tyrants have ruled and crushed their subjects, under the pretence of being a legitimate outgrowth of Theocratic ordering; and how crimes of the deepest dye have been condoned under the plea that "the anointing oil" of priestcraft made them *per se* "the Anointed of the Lord!" (Comp. Props. 164 and 163.)

*Obs.* 1. This is also evidenced by three things—(1) The Davidic throne and Kingdom is called the Lord's. Thus, e.g. in 1 Chron. 28 : 5, it is "the throne of the Kingdom of the Lord over Israel"; in 2 Chron. 13 : 8, "the Kingdom of the Lord"; and in 2 Chron. 9 : 8, the King is placed by God "on His throne to be King for the Lord thy God." (2) The King was expressly designated "the Lord's Anointed" (1 Sam. 24 : 6, 2 Sam. 19 : 21, etc.). (3) The Prophets, after the establishment of the Davidic throne and kingdom, invariably *identify* the glorious Kingdom of God, the blessed Theocratic rule, as manifested through the same, as e.g. Jer., chs. 33 and 36, Amos 9, etc. The reason for this lies in the firm and perpetual union.

Wines (*Com. on the Laws*, p. 506-7), to carry out his theory of an election by the people, in order to make out a parallel with American Republicanism, makes David to have been "elected by the voice of the people to that high dignity" (2 Sam., chs. 3, 4, 5, and 12), and that the anointing of Samuel was a sort of "prophetic anointing," which did not inaugurate him as king, or confer any authority upon him. "It was rather a prophecy in action, foreshadowing his future elevation to the throne." We contend from the historical account given, and the particular narrative of the *choosing* of David, that it was more than this: the anointing gave him a *right*, from the Chief Ruler, to the Kingdom and over the Kingdom, although the realization of the same was delayed for a time. God had thus *designated His choice*, and it was, in the nature of the case, *infallible*. The consent of the tribes, one after the other, was not merely a matter of prudence and

policy to bind them cordially to David, but resulted, as the history shows, in view of God having given him this right, evidenced by his anointing. The anointing *constituted* him the King, however delayed, and this kingship, in the divine line, continued the recognized one, although afterward the majority of the tribes revolted from the Davidic house. The *majority* did not change God's plan, etc.

*Obs. 2.* The King was under God's special care, and treason against the King was treason against God; it was only when engaged in sin that God's care was removed and the people were exhorted to resist wickedness even in the chief. The diminishing of the Kingdom (as in the days of Jeroboam, which was not to be forever, seeing that no promises of perpetuity were given as to David), and the final overthrow of the Kingdom—indeed all the great, leading, vital affairs pertaining to it, are always represented as occurring under the direction and control of the mighty Theocratic Ruler,—He being fully and legitimately *identified* with its successes and reverses, exaltation and debasement, union and divisions, etc.

One reason why greater favor was shown to the tribes adhering to the kingly line chosen by God than to those tribes that revolted and sought out their own line, springs from the fact that the one party, with all their faults, kept closer to the Theocratic ordering than the other. Some works (as Baldwin's *Armageddon*), in their opposition to all monarchy, and desire to make out the Theocracy a Republic (which it is not, excepting in a few details), speak of the Davidic monarchy as if it were "sinful," and God hated it, etc. This is simply to *ignore* the historical statements, the covenant, the thousand promises, connected with it. God was only displeased with it, and punished it, when ever it forgot its Theocratical position and subordination. Any other view is a perversion of fact.

*Obs. 3.* This Theocratic union is shown also in the fact that not only all the Theocratic laws and arrangements, previously made, *remained* in full force, and the King obligated himself to see them enforced, but in important matters pertaining to the nation the King was to consult with, and obey the imparted instructions of, the Chief Ruler. The numbering of the people (2 Sam. 24 and 1 Chron. 21) by David *without* divine permission, being an infringement of Theocratic order, an act of insubordination to his Superior, was correspondingly severely punished.

Celsus, Voltaire, and a host of unbelievers, with assumed righteous indignation, insist that David having alone sinned in numbering the people, it was unjust that the innocent people should have suffered the punishment due to him. So also it is said, that taking Uriah's wife, the innocent husband perished, and David enjoyed his spoil. But let it be noticed: 1. The end is *not yet*: the future destiny of those innocent ones will, in the coming Kingdom, make ample amends for their misfortune. 2. How largely the future station, rank, kingship, and priesthood of David may be affected by it, we know not—a just balance will be struck. 3. David's sins are specifically denounced, and he heartily repented of them. 4. He suffered severely in person because of them. 5. One of the sins—the former—was an insult to his Sovereign Ruler, and the punishment was designed to exhibit its magnitude. 6. David was preserved, notwithstanding his sins, because of his relation as Theocratic King and the destined forerunner of a future glorious Theocratic King in his line. 7. That the reasons for Theocratic clemency and severity are not given in detail, and that it ill becomes us to sit in judgment upon them. 8. The non-concealment of David's guilt (so different from human biography) and its result, stamps the record with truthfulness, and gives hope and comfort to repenting sinners.

*Obs. 4.* The identity of the Theocratic Kingdom with the Davidic is taken for granted in the New Test. as an indisputable fact. This will appear, as our argument progresses; for some preliminaries must first be

considered in their historical connection. The announcing angel states the fact (Luke 1 : 32, 33), and Zacharias intimates it (v. 68-74).

The reader will observe two features connected with this subject. The Theocracy did not remain in Saul's line, and it was not in the line of the kings over the revolted tribes, for the special union and the promises connected with it are found *only* in the Davidic line. This is a sufficient reply to Newman (*His. of Heb. Monarchy*, p. 50), who accuses Samuel of treason in deposing Saul and choosing David, *totally overlooking* the Theocratic form of government, and that Samuel was acting under the *special orders* of the Supreme Ruler of the nation. The question is sometimes asked, *why* was Saul thus chosen, when God foreknew his speedy fall and the selection of David in his place? The question is not answered by saying that "Saul's self-will caused him to forget his Theocratic position" when he presumed to sacrifice himself and disobey divine commands, the significance of which (*The Anc. His. of the East*, vol. 1, p. 132) was that "it aimed at establishing the monarchy of Israel on the same basis as heathen kingdoms," making the Theocratic ordering subservient to the caprice of the subordinate ruler. All this is true, but God foreknew all this, and still selected Saul. Kurtz (*Sac. His.*, p. 177) says : "Since they demand a king *without* a divine intimation, God gives them a king, even as they wish, *not after* His own heart (1 Sam. 13 : 14), *but after* the heart of the people, not one that belonged to the tribe of Judah, but one who was higher than any of the people from his shoulders and upward (10 : 23)." But God did directly choose him, and not the people, and the proof is found in 1 Sam. 9 : 15-27 and 10 : 1-26 ; for Samuel expressly says : "See ye him whom the Lord hath chosen." Newman (*His. Heb. Monarchy*) says : "It is highly doubtful whether Saul was chosen either by God or by Samuel," for he thinks the Israelites chose him for his stature and beauty, and then Samuel reconciled himself to a necessity, and declared—a pious fraud—that God also chose him ; thus perverting the history, and that Saul was not seen by the people until after the lot. Historical statements, however, must always bend before destructive criticism, which has the happy talent of *knowing precisely* how things ought to have been done. The reason, as given by various writers (e.g. Fairbairn's *Typology*, p. 96), seems to be this : the Kingship was of a derived and vicegerent nature to be perpetuated, "and to render the Divine Purpose in this respect manifest to all who had eyes to see and ears to hear, the Lord allowed the choice first to fall on one who—as the representative of the people's earthly wisdom and prowess—was little disposed to rule in humble subordination to the will and authority of heaven, and was therefore supplanted by another, who should act as God's representative, and bear distinctively the name of 'His servant.'" In other words, God designed to show in this first king, and impress it by a signal experience that He alone was the Supreme King, and the government, under the kings, should continue a Theocracy. The lesson was *purposely* chosen before the Davidic line was introduced, but practically it was too soon forgotten. It was illustrated, too, in the case of one whom men admired (owing to stature and beauty).



PROPOSITION 32. *This Theocratic Kingdom, thus incorporated with the Davidic, is removed when the Davidic Kingdom is overthrown.*

The spirit of prophecy, which expresses *the opinion of God* in this matter, is emphatic and clear. Thus e.g. take Ps. 89, and the Davidic throne, which it is asserted the Messiah, "the Holy One of Israel," shall occupy, is represented as completely removed, the throne and crown cast down, God himself having withdrawn in his wrath at the nation's sinfulness. Numerous predictions, to avoid repetition, will be given hereafter.

*Obs. 1.* The Proposition is evidenced, (1) by the continued overthrow of what God called His throne and Kingdom (Ezek. 21 : 25-27, Hos. 3 : 4, 5, etc.); (2) by the Prophets not recognizing any other Theocratic Kingdom than the one thus connected; (3) by the restoration from Babylon, building of the temple, etc., being never likened to this Kingdom, for although blessings were vouchsafed to the nation from God through His general divine Sovereignty, yet God did *not act* as their King, which is seen, e.g. in the Jews being still "servants" and others had "dominion over them" (Neh. 9 : 36, 37), being placed under tribute, (Ezra 4 : 13 and 7 : 24); (4) by the simple fact that neither in the temple rebuilt nor in any subsequent political position of the Jews, was God directly accessible as Ruler, to be consulted, etc.; (5) by the Jews themselves, in their future political and religious status, never supposing, after the overthrow of the Davidic Kingdom, that it or the Theocracy connected with it was restored, but constantly and ardently looked for its re-establishment; (6) by the withdrawal of God, more and more decided, so that even for centuries the voice of prophecy was silent. In brief, all the circumstances indicated, that the distinctive features which manifested a Theocracy, were withdrawn, and the religious, the ceremonial, indispensably necessary for the moral preparation and culture of man, was alone continued. The nation was undergoing divine punishment for its *non-appreciation of Theocratic privileges.*

Some writers, evidently through inadvertency, misuse the word "Theocracy," when they speak of the "re-establishment of the Theocracy" at the return of Ezra to Jerusalem a. c. 457, distinguishing it from "a free and independent Theocracy" by designating it "a dependent" one. This is to make a partial restoration of the nation and religious rites a Theocracy, when Ezra and the nation were subjects to the sway of Babylon, etc. The least reflection shows the misuse of the term, and especially to make it "dependent," without restoration (as we shall show) of David's throne, etc.

*Obs. 2.* The highest position, politically, occupied by the nation afterward under the brilliant reign of the Maccabean Princes, was never

regarded as a return to the Davidic or Theocratic rule. The Asmoneans were not in the Davidic line, and God was not the Theocratic King as once before.

The Theocracy, the Kingdom of God, being withdrawn is the reason why (comp. Obs. 4 below) Daniel's prophecies, which give an epitome of the world's history down to the re-establishment of this Theocracy under the Messiah, make no mention (as they consistently could not) of a Kingdom of God on earth running contemporaneously (as many would have us to believe against fact) with the Gentile empires delineated by the Prophet. God's Spirit does not contradict itself.

*Obs. 3.* The highest religious position afterward arrived at, when the Temple was restored with magnificence, did not meet the Theocratic features. The second Temple, among other deficiencies, possessed not the manifestation of the Divine Presence of the great King in the Holy of Holies, and gave not forth, as the first Temple, the responses of an earthly Ruler. With all the veneration attached to it by the Jews, they never regarded its erection and their worship there, as the enjoyment of a *restored* Theocratic government. They still lamented *the loss* of the once enjoyed precious boon.

Warburton (*Div. Leg.*, B. 5, S. 5) labors to show that the Theocracy existed down to the Coming of the Christ. A more recent writer (Wines, *Com. on the Laws*, p. 495, etc.) indorses this *unhistorical* view, and says: "It (Theocracy) was democratical till the time of Saul, monarchical from his accession to the throne till the captivity, and aristocratically after the restoration of the Jews to their own country; but through all these revolutions it retained the Theocratic feature." This is a *serious* mistake, utterly opposed to his own definitions (which we have freely given, Props. 25, 26. etc.) of a Theocracy, which he leaves for a lower one of his own framing. It utterly ignores the Scripture testimony; it vitiates the predictions of a restoration; it makes it impossible to understand the covenant and prophecies; and it presents us a Theocracy with its life taken out, its essential meaning removed, its throne and Kingdom overthrown. Alas! that men of ability are so misleading.

*Obs. 4.* The reader, although perhaps premature in our line of argument, will notice that this feature has its decided influence in shaping the peculiar and striking manner in which the Bible is written and placed together. Unbelief has made itself merry at the early historical narrative of the Jewish nation when contrasted with the mighty empires of the world, at the sudden breaking off of the same, its non-resumption (in the Bible) to present the splendid achievements of the Maccabees, etc. But under all this lies a profound reason. The mighty empires of the world are as nothing to God when compared to His initiatory Theocratic ordering. Small as the latter is when contrasted with Kingdoms that embraced immense territories and a multitude of nations; weak as the subordinate Theocratic kings were when compared with an Alexander or Cyrus or Cæsar, yet in the estimation of Deity, there was in this nucleus, the earnest of government, something that *outweighed* the grandeur of all earthly Kingdoms. *This was the Theocracy.* God shows *due respect* to His own ordering, and hence confines Himself *almost* exclusively to the history of the Jewish nation. Other Kingdoms are, indeed, mentioned, but only to show their relationship to the Jewish nation and to pronounce their doom, or the final result when the Theocracy shall be triumphantly re-established. This gives the Bible its remarkable cast of expression and its historical connection. Thus e.g. there is a regular tracing of the rise of the nation, the establishment of the Theocracy, and then comes the regular

history of the Theocracy to its downfall or rather withdrawal. Everything which led to it, that was connected with it, that led to its abandonment, is given as a matter of interest. Briefly, but boldly, the outlines, the essentials, for a correct apprehension, are presented down to the last King. Then follows the account of the Captivity ; of a partial restoration ; of the return not meeting the requirements of a restored Theocracy ; of God's fulfilling His Word in punishing ; of prophets who predict *the re-establishment* of the Theocracy ; of a long silence of centuries, a sufficiency of prediction having been given and the history of the nation being unworthy of record ; of what occurred at the coming of the Messiah, and the mention of continued punishment, of a few predictions confirmatory of the Old Test., but no attempt to verify them, for in the unbroken silence, the dignity of prophecy is exalted by the fulfilment being taken for granted as something needing no proof, being ever present in history.

PROPOSITION 33. *The Prophets, some even before the Captivity, foreseeing the overthrow of the Kingdom, both foretell its downfall and its final restoration.*

Thus, e.g., Isaiah, Hosea, Joel, Amos, and Micah deliberately predict the withdrawal of God's protection as Ruler on account of the rebellious spirit of the nation, the abolishment of the Kingdom, and the destruction of the very place of the Ruler's special manifestation. But they also announce, just as distinctly, that at some period in the future there shall be *a complete restoration of the same Kingdom* under David's son, and a restoration, too, pre-eminently glorious.

*Obs. 1.* This, from what preceded and will follow, needs no special proof. Such passages as Amos 9 : 11, Luke 1 : 32, 33, Ezek. 37 : 21, 22, Jer. 33 : 14, etc., it is admitted by all men, do *in their plain grammatical sense* distinctively teach such downfall and restoration. This is denied by no one ; but we are informed by eminent and pious men, that this is not the sense (excepting only as it pertains to downfall) intended by God. Aside from the inconsistency of charging God with employing a sense—the one, too, in common usage between men—that *fairly* expresses this idea and fosters corresponding hopes, we hold with the Primitive Church, and shall prove as we proceed, that it is *the only sense which consistently* maintains God's covenant, oath, promises, and election of the nation.

*Obs. 2.* Let the reader but pause and consider : God *has had* a veritable Kingdom here on earth ; He was the earthly Ruler of the nation exhibited in and through this Kingdom ; now is it conceivable that He, owing to unbelief and sin of the nation, will give up this Kingdom *forever*—that He will permit Himself *to be defeated* in the establishment of such an open, outward, manifested Theocracy ? Men, the multitude, say such is the fact, but we do not read the Bible as asserting the same, for this would be dishonoring to God, making Him to undertake a work that He is unable to accomplish, and this would make the Prophets predict falsely, making them plainly to prophecy what shall never come to pass. (Comp. Prop. 201.)

*Obs. 3.* It has been generally acknowledged (no matter how afterward explained or spiritualized) that the basis of prophetic teaching is this Kingdom constantly and uniformly connected with the National and Religio-Political constitution of the people of Israel. Why, then, dare to *reverse* this, without the most explicit and direct command from God ? The change that is made by the many in these prophetic utterances, as will be shown, is based purely on inference. Solemnly, sadly is the

protest given : Should we not, in *so weighty* a matter, have far more than merely inferential proof? If *the grammatical meaning* of the Word is to be changed, should not God Himself *plainly tell* us of the change, and not leave it to uninspired men, centuries after the canon is completed, to inform us of it?

*Obs. 4.* When the elements of disunion, disruption, etc., appeared in the Davidic Kingdom, then also a change took place in the Prophetic voice. This has been noticed by Kurtz (*Sac. His.*, p. 228, etc.) and others; it is only necessary to add, that in view of the now foreseen and determined withdrawal of the Kingdom, much more is said, by way of encouragement under coming trial, respecting the period, when, under the promised Messiah, the Kingdom should be restored never more to end. This was a token of mercy to stimulate the faith and hope of the repentant, pious portion of the nation; for while God withdrew the Kingdom and attendant blessings, He did not, as He promised even by Moses, *utterly forsake* the nation.

PROPOSITION 34. *The Prophets describe this restored Kingdom, its extension, glory, etc., without distinguishing between the First and Second Advents.*

This peculiar feature has often been noticed by writers ; and attention is called to it in this connection, because it is of *great moment* to understand this distinctive, significant method of prophecy.

*Obs. 1.* Learned men, feeling the force of this uniformity, have supposed, correctly, that some good reason produced it, and to assign one, tell us how prophetic vision glances from the lower to the higher hills, passing over the intermediate valleys, etc., thus presenting a beautiful and glowing picture of ecstatic vision. While there is truth in this description, it utterly fails to assign *any reason* for it, only presenting *the manner* in which it is done. The leading motive for such a non-discrimination of First and Second Advent will be found in *the offer* of this same Kingdom to the Jewish nation at the First Advent (comp. Props. 55-57, etc.), and, upon its rejection by the nation, in its postponement to the Sec. Advent. The proof for this will be abundantly forthcoming ; at the present it is desirable that this characteristic of the prophets be constantly kept in mind, because it evinces a *predetermined* offer of the Kingdom, in view of *the election* of the nation, at the First Advent ; and *the issue* also being fore-known (amazing knowledge ! a postponing to the Sec. Advent), it *conditioned* the necessity of only speaking of *the Advent*, without directly specifying a First or a Second. This intermingling and blending of Advents, or rather, this non-discrimination of Advents, is purposely done, (1) to allow full latitude to the freedom of the nation ; (2) to evince the foreknowledge, truthfulness, and faithfulness of God ; (3) to test the faith of His people ; (4) to throw the responsibility of Christ's rejection upon the nation ; (5) to prepare the way for the engrafting of the Gentiles ; (6) to avoid the despondency, etc., that must arise, if the long intervening period of time were presented.

It was extremely difficult for a Jew to reconcile the glorious predictions relating to the Messianic Kingdom with those pertaining to a suffering Messiah. This was so greatly felt that we read of the idea of two Messiahs being broached—a suffering one, followed by a triumphant one ; others united both in the same person, but without attempting a reconciliation. The question might well be asked of unbelief, whether it is credible that the Prophets, so devoted to their alleged “Jewish prejudices” and “Jewish forms,” could by their own wisdom have concocted such a humiliated, suffering Redeemer of the nation to bring it to glory by restoring its Theocratic relationship, when it seemed, to all human appearances, *antagonistic and fatal* to all such expectations ?

*Obs. 2.* This peculiarity of the prophecies impresses the injunction given by numerous writers, viz. : to be careful in discriminating the

Scriptures that belong to different dispensations, e.g. that which pertains to the First Advent and the time following, and that which relates to the Sec. Advent and the age following it.

*Obs. 3.* Living at this period, so long after the First Advent, we are the better prepared, owing to fulfilments, to discriminate between the Scriptures, and make a correct application of them. God's sincerity in tendering the Kingdom to the Jewish nation is evidenced by the very manner in which the nation's rejection of the Messiah at the First Advent is delineated; it is rather implied than directly taught, and in such a way, that while now we see the guilt of the nation unmistakably presented, yet before the fulfilment it was—to avoid interfering with freedom of choice—more or less a mystery. To us, it is a mystery fully revealed.

It will be observed that, owing to the terrible period of punishment for the rejection of "the Christ," etc., no distinction of First and Second Advent is made, and a little reflection will show the great wisdom and mercy of God in not making it. Had it been made, its revelation would have had crushing force, and would have interfered with moral freedom. We regard this very feature, so delicately handled, as a decisive proof of divine inspiration.

*Obs. 4.* The manner in which the prophecies were fulfilled at the First Advent teaches us *how* we may expect the prophecies pertaining to the Second to be realized, viz. : in *the strict* grammatical sense contained in them.

*Obs. 5.* Another reason why the Prophets simply announce the Advent without discriminating is, that both Advents are *really necessary* for perfected Redemption—the one, we can now see, is preparatory for the other. Hence Bh. Horsley (*Works*, vol. 1, p. 83) and others have pointed out the fact that we can not properly interpret the ancient prophecies without referring to the two Advents; they stand related to each other, and in several places are spoken of without any intimation of the long centuries that shall intervene between them. Fairbairn (*On Proph.*, p. 133) justly observes: "It is only by the facts and revelations of the New Test., that ancient prophecy has been found conclusively to require for its complete verification two disparate manifestations of the Godhead; the one in humiliation, the other in glory." But we must never forget that the Prophets unite the two *as essential* to the Salvation of man, and the experience of that Salvation, in the Kingdom of God restored in splendor. The two Advents are the two main instrumentalities for accomplishing Redemption; each one has *its appropriate sphere of action*, and "the glory" of the Second is the reward subsequent to obedience and suffering at the First.

*Obs. 6.* The Kingdom being rejected by the Jews at the First Advent, an *intercalary period* intervenes, and "the times of the Gentiles" are continued on to the Sec. Advent. This is the reason why in some of the prophecies, when direct reference is made to the First Advent, the intervening period to the Second is passed by, and attention is directed to the Second with its results, as e.g. Ps. 69, Isa. 53 connected with ch. 54, etc. The Divine Plan thus *unites* the two as incorporated with it, and teaches *how*, in the light of God's Word, this intercalary period ought to be

regarded, so far as God's Purpose is concerned—i.e. while exceeding precious to us who believe and who are adopted as the seed of Abraham, yet it is still a time of "*waiting*," and that it is, by no means, to be exalted into that disproportioned and exaggerated position that it holds in so many systems of Theology.

*Obs. 7.* The Kingdom is *nowhere* (although it is currently believed) directly asserted to be a resultant of the First Advent, but in the declarations of Christ and the apostles it is distinctly linked *with the Sec. Advent*, as e.g. Matt. 25 : 34, 2 Tim. 4 : 1, etc.

*Obs. 8.* This characteristic of not distinguishing between the two Advents, excepting as the events connected with one or the other now (in view of fulfilment) enables us to discriminate between them, has been often ridiculed by Unbelief as an evidence of weakness. We, on the other hand, find in it a *profound meaning* and an indication of *the highest wisdom and the greatest strength*. Indeed, when properly comprehended in its true relationship to the Jewish nation and the Theocracy, it forms a *strong proof* of inspiration, being a *phase, beyond human conception and continuance*. Foreknowing the facts, it carefully avoids contradiction in the least particular ; aware of the result, it gives due latitude to moral freedom ; and conscious of a postponement resulting from the conduct of the Jewish nation, it still proclaims that God's Plan shall be ultimately accomplished. Divine Wisdom alone could devise such a wonderful way of predicting the future.

*Obs. 9.* Unbelief has not yet been able to explain the anomaly presented in these two Advents. The last (Second), which is spoken of in the most eulogistic terms, it may ascribe to human desire and consequent Oriental imagination, but it is completely at fault with the First Advent. For it cannot show how it is possible for Jews, with Jewish expectations and hopes (based on covenant promise), to describe a *Messiah* coming in humiliation, rejection, suffering, and death.



PROPOSITION 35. *The Prophets describe but one Kingdom.*

The language and whole tenor of the Word is so explicit that both Jews and Gentiles thus understand it. Whatever views may be entertained respecting the interpretation of the prophecies themselves, there is no writer, within our knowledge, who has ventured to suggest that *two* Kingdoms are denoted.

*Obs. 1.* There is *one* Kingdom under the Messiah, David's Son and Lord, in some way linked with the election of the Jewish nationality, which is *the great burden* of prophecy.

*Obs. 2.* This Kingdom, too, according to the grammatical sense, is one here *on the earth*, not somewhere else, as e.g. in the third heaven or the Universe. Take the most vivid descriptions, such as are contained in Isa. 60, or Dan. 7, etc., and they refer this Kingdom *exclusively to this earth*, which, of course, follows naturally *from the relation* that this Kingdom sustains to the Jewish nation and Davidic throne. Any other portraiture of it would be incongruous, and hostile to covenant and fact.

*Obs. 3.* If it is one Kingdom, and thus related, it must, of necessity, embrace the following features: (1) Notwithstanding the removal of the Kingdom and the severe tribulation of the nation, *the preservation* of the race must be announced, for otherwise the election would fail and the Kingdom, as predicted, could not be restored. This is done in the most positive manner, as e.g. Jer. 31 : 35-37, and 33 : 19-26, Isa. 54 : 9-10, etc. (comp. Prop. 122). (2) The *restoration* of the Jews, notwithstanding their sinfulness and punishment, ought to be distinctively presented, because David's Kingdom is based on it. This also is predicted, as e.g. Ezek. 36 : 22, 24, and ch. 37, Jer., chs. 31, 32, and 33, etc. (comp. Props. 111, 112, 113, and 114). (3) And as David's throne was in Jerusalem, and was adopted as God's throne, when His Son shall reign, *the city* ought to be specially honored in such a revelation of the Kingdom, seeing that it stands intimately related to it. The Prophets thus distinguish it in the future, as e.g. Jer. 3 : 17, Isa. 24 : 23, Joel 3 : 17, etc. (comp. Prop. 168, etc.). Indeed, all the particulars needed for a *full identification* of the *identical* Kingdom, *once* established but *now* overthrown, are thus given in *the most simple language*. Why, following the Origenistic method, change this language, and make David's throne and kingdom, Jewish restoration, Jerusalem, etc., mean something else than the words *plainly* convey, without a direct revelation from God that such a change is intended?

*Obs. 4.* The Prophets describing one Kingdom, here on the earth, at some time in the future under the Messiah, and associated with the Jewish

nation and the Davidic throne, it is a *gross violation* of all propriety to take these prophetic descriptions and arbitrarily apply them, as many do, by dividing them—one part to the earth, another to the third heaven; one portion to the present time, and another to the distant future. This separation and disintegration of things that *belong together*, and relate to the *same period of time* and to the *same locality*, being even exhibited in the same sentence, as e.g. Isa. 25 : 8, where the abolishing of death is put in the future, and the rest is applied, without warrant, to the church as now constituted.

The only ingenious defence that we have found for this impropriety is in Dr. Alexander's *Com on Isaiah* (p. 38, Pref. to vol. 2), which hides this defect, of dividing and locating in diverse places and times the Millennial descriptions, under a generalizing rule, by which such prophecies are to be applied to the condition of the church, and which condition is "considered not in its elements, but as a whole; not in the way of chronological succession, but at one view; not so much in itself as in contrast with the temporary system that preceded it." In some respects true, it is unsound to apply this indiscriminately and obtain a correct interpretation; for (1) particulars and elements are also predicted, and are to be considered in order to form a proper estimate of the whole—they cannot be safely omitted. (2) The predictions, with few exceptions, do refer to a chronological period and succession, and it is only in so far as we can locate these that the prophecies themselves can be properly appreciated. Thus e.g. to discriminate what belongs to the period preceding the First Advent, what to that Advent, what to the Sec. Advent, what to intervening time, etc., these are all important chronological data, and without some (at least approximative) knowledge of the position in time occupied by the prophecy in fulfilment, we are at once involved in confusion. There is no prophecy given, but it stands chronologically related. So that while in Prophecy there is only a general, indefinite appeal to chronology (excepting Daniel and the Apoc.), as e.g. "in that day," "in that time," etc., yet this phraseology has a decided reference to time, a set time, to which we must give heed if desirous to understand. (3) The last clause of Alexander's canon overlooks some permanent things in the preceding system, held in abeyance until the time of restoration; and if true, lessens the force of the predictions themselves by directing attention to "the contrast" and not to the reality of the things portrayed. Some writers (as e.g. Alexander *On Isaiah*) have denounced as an "erroneous hypothesis" the rule laid down by Vitringa, "that every prophecy must be *specific*, and must have its fulfilment in a *certain period of history*." Now without adopting some of Vitringa's interpretations based on this rule, and without asserting that *all* prophecies are delivered in chronological order (which cannot be sustained), we still hold that such a canon has the strongest possible reasons for its support. The denial of the rule materially aids the spiritualizing of prophecy. But if we allow that the prophecies are to be generalized, and that they have no particular reference to certain eras in the history of the church and the world (as e.g. those pertaining to the First or Sec. Advent, etc.), then we are at once sent adrift in an ocean of vague, unsatisfactory interpretation. From the decided and *specific fulfilment* of prophecy in the past, it is proper to hold that the remainder *will also thus* be verified, and this in itself, aside from other and weighty reasons (such as making the Divine Plan indefinite, weakening the proof of God's foreknowledge, frittering away the precise language of the prophets, etc.), is amply sufficient to cause us to reject so arbitrary a conclusion as the above.

*Obs. 5.* In the doctrine of the Kingdom we make much of the proper comparison and union of Prophecy, and especially lay stress on the sameness of language, ideas, etc., existing between Isaiah and the Apocalypse (as e.g. comp. Isa. 60 with Rev., chs. 21 and 22.). Our opponents, feeling the force of this, endeavor to rid themselves of the identity of these predictions based upon their similarity—which strongly prove the one Kingdom to which we hold—by asserting that they are prophecies referring to dissimilar things and times. Let it be candidly said, that any system of interpretation which will drive good men to ignore one of the plainest and most valuable guides in the interpretation of prophecy, is most certainly defective.

Some commentators (e.g. Alexander *On Isa.*, vol. 1, Pref., p. 56), object to the efforts of others in attempting to illustrate and interpret some of the predictions of the Prophets by the aid of the Apocalypse, and ground their objection on the alleged fact of the latter being "an independent prophecy." But how it becomes "independent" they fail to tell us. The truth is, that it is not such, for it is given by the *same* Spirit of Truth that gave the rest, and it has reference to the *same* Redemption, *same* ultimate end and glory, described in numerous other prophecies. It is a *continuation and amplification* of some of the predictions of Isaiah and others, and hence it is eminently proper for an expositor to avail himself of later Revelations, if, on any points, they may throw light on preceding ones. Prophecy is designed to reveal the Divine Purpose, to indicate and vindicate its *unity of design*, and therefore, instead of being "independent," one of another, all the predictions of God's Word relating to the Redemptive process, and the history of His people, are *mutually dependent* upon each other. If an Interpreter neglects this connection, confining himself to one prophet or book without considering what others have to say, he at once makes himself unreliable and an unsafe guide. The excellence of Dr. Alexander consists in his having *often* violated his own theory.

*Obs. 6.* Even in David's and Solomon's time this Kingdom was, in view of the foreseen rebellion of the nation, predicted as a *future restored* one under one of David's descendants; and this was based on the peculiar covenanted relationship of the nation and then existing Davidic dynasty, as e.g. Ps. 89 : 20-52, Ps. 132 : 11-18, etc. This, as previously intimated, was done intentionally, and, among other reasons, to show us convincingly that God *foreknew* the defection of the nation, and in His Plan *provided* for it. If these predictions had all been given after the overthrow of the Kingdom, we would not have *as strong* a proof of their inspiration as we now possess. Thus, e.g. would it be *in accordance* with human nature for David, when receiving a Theocratic favored Kingdom, to predict, during his lifetime, such an one as was destined to an overthrow, to a lengthy forsaking of God, etc.? No! men are disposed to laud and magnify their possessions, and predict perpetuity in their behalf. The predictions are in opposition to the prejudices and desires of human nature.

PROPOSITION 36. *The Prophets, with one voice, describe this one Kingdom, thus restored, in terms expressive of the most glorious additions.*

They predict, from the Psalmist down to Malachi, a restoration of *the identical overthrown Kingdom*, linked with the most astounding events, which shall produce a blessedness and glory *unexampled* in the history of the world. Thus, e.g., the resurrection is united with this restoration, as in Dan. 12 : 2, Isa. 25 : 8 (the latter located by Paul, 1 Cor. 15 : "then shall be fulfilled the saying written," etc.), and the new creation is allied with it, as in Isa. 65 : 17, and 66 : 22.

*Obs. 1.* It is, therefore, reasonable to suppose that such remarkable events (as, e.g., the resurrection of the saints, the restitution or re-creation) *must accompany and be identified* with the re-establishment of this Kingdom. The Prophets *unite* them, and we are not at liberty to separate them; any theory that does this, is certainly unworthy of credence.

Some feel the force of this sufficiently to try and evade it. Thus e.g. Pres. Edwards (*His. of Redemp.*) endeavors to make out a kind of "new heavens and new earth" *now* created, but fails in locating it properly, because the descriptions of the prophets are not *now* realized in the church or earth. The same is true of Swedenborgianism and others, which make the same kind of application to the present. So also with making out a present spiritual resurrection, etc. The only way in which such applications can possibly be made is to forsake the grammatical sense and impose a spiritual or mystical to suit the line of interpretation.

*Obs. 2.* Since the overthrow of the Theocratic-Davidic Kingdom, these predicted events have *not* taken place as delineated, and, therefore, the predicted, covenanted Kingdom has *not yet* appeared (although the multitude, by forsaking the grammatical, and cleaving to the mystical sense, hold to the contrary).

*Obs. 3.* It is *the same* Kingdom overthrown that receives those additions, and *not another* Kingdom that obtains them; hence, no *professed* Kingdom, however loudly proclaimed and learnedly presented, should, lacking these, be accepted by us.

*Obs. 4.* Those additions are so great in their nature, so striking in their characteristics, so manifesting the interference of the Supernatural, that no one can possibly mistake *when* this Kingdom is restored.

*Obs. 5.* After the downfall of the Davidic Kingdom, the Prophets predict this Kingdom as future. They employ general terms with an

allusion to some definite, fixed time, as "*in that day*," etc. The only direct allusions to its nearness are contained in the statements that certain events must intervene, and that certain periods of time, then enshrouded in mystery, must elapse previous to its restoration. The prophetic periods themselves were at first necessarily obscure, because many of the events from which they were to be dated were also in the future. But while thus careful in reference to time to conceal it for wise reasons, the same motives did not exist in reference to events, so that the latter are given in lengthy and detailed accounts.

Some may think that the definitive seventy weeks of Daniel form an exception. But this prophecy says nothing (except by implication) of the setting up of the Kingdom; it therefore falls in with the rest, seeing that it only refers to the First Advent, the destruction of the city, and to the desolation which is to follow, even down to the consummation. From other prophecies, however, like Zech. 14, etc., we learn that at the fearful consummation of the end, the Sec. Advent and Kingdom will come. A mystery is thrown around the exact period of desolation, even if (like Baxter, etc.) we divide the last week from the remainder and insert the Times of the Gentiles as intervening, we must, to ascertain explicit knowledge of the Kingdom, refer to other predictions and attach them.

*Obs. 6.* The Prophets, too, describe this Kingdom as erected, and these additions as made, *not* by a Saviour coming in humiliation and suffering, *but* by a Redeemer coming in glory with all His saints, as e.g. Zech. 14 : 5, Rev. 19 : 11-16, etc.

*Obs. 7.* This causes then the singular prophetic procedure, viz. : only a few of the Prophets refer to the First Advent and its mournful particulars, as if conscious (which is strongly intimated) of the rejection of the Messiah and the long-continued downfall of the Kingdom; and, hence, enlarged and vivid descriptions of this restored Kingdom are confined to another and distinctive Advent (which from the New Test. account is designated the Second), which portraiture of the Kingdom has, to this time, *not yet* been realized. The Sec. Advent, with its glorious additions, its happiness and blessedness, was a more eminently desirable theme of the Spirit than the First, with its mournful consequences. Exceedingly precious as the First is, the Second exceeds it in glory, and, therefore, the latter is pre-eminently "*the blessed hope.*"

*Obs. 8.* The results of the First Advent, the accurate fulfilment down to the present day, the personal appropriation of the truths relating to it, impress us with a deep and abiding sense of *the reality* of that foreknowledge of the future which promises so much connected with a Second coming of *the same* Jesus.

PROPOSITION 37. *The Kingdom, thus predicted and promised, was not in existence when the Forerunner of Jesus appeared.*

Many books positively assert that the covenanted Kingdom of God *continuously* existed, subject only to some changes. Eminent men (whom we shall largely quote) declare the same, and make the church (after the overthrow of the Theocratic-Davidic Kingdom) its continuation. They, however, have not adduced *a single direct passage* of Scripture in support of their theory; and *the facts*, as already stated, all clearly prove the contrary. They have mistaken the original Divine Sovereignty lodged in the Creator for the Kingdom of promise, i.e., for the special reign of God over a nation, which *alone* is the covenanted Kingdom; or else, led by a preconceived development theory, they are forced to seek out and engraft such a Kingdom, and elevate the church into the same.

*Obs. 1.* The Theocratic-Davidic Kingdom *is the Kingdom of God*; this has been proven. Now this Kingdom *was fallen*, and it *continued* thus down to John the Baptist.

*Obs. 2.* The church, which was continued after the fall of the Davidic Kingdom, is nowhere directly designated the Kingdom of God. While under the care of the Divine Sovereignty, *it is not*, and, according to covenant, *it cannot be*, this Kingdom.

*Obs. 3.* The Prophets, *in* this church, instead of pointing out an *existing* Kingdom, invariably represent it as *fallen*, and its *restoration as future*.

*Obs. 4.* This same Kingdom was promised in its *restored form* to a certain descendant of David. He was to be its *Restorer*. Now it is folly to hold, that the Kingdom existed just *before* His appearance. His Advent and the Kingdom are inseparably linked together, so that the offspring of David, the long promised Son, must *first appear*, and *then* the Kingdom. This is the order laid down by all the Prophets. The Kingdom is promised to the Son of Man, and He must first come as man.

*Obs. 5.* The greatest looseness and latitude of opinion exist among able writers. In Prop. 20, *Obs. 4*, notice was taken how Thompson assumes the existence of a Kingdom, and that the Jews (against all historical fact) believed themselves to be in it. The Jews had no knowledge of *a then existing* Kingdom, for they looked, longed and prayed for the Davidic restored under the Messiah. Many writers imitate Thompson, and even exceed him, for they have a continuous Kingdom of God from Paradise down to the present

day, making no distinction whatever. Others are a little more moderate, as e.g. Prof. Hengstenberg (*The Jews and the Ch. Church*), who locate "the very beginning of the Kingdom of God" in the times of Abraham, i.e. *long before* the Theocracy was established. Of course, such a writer continues it on regardless of the Kingdom's distinctive features and the utterances of prophecy.

The writer has often been pained at the recklessness of statement on this subject. Many excellent authors, not distinguishing what really constitutes a Theocracy (viz. : God's condescending to act in the capacity of an earthly Ruler, etc.), make the Theocracy or Kingdom existing down to the fall of Jerusalem, and then coolly transfer it over to the Christian Church. No solid advancement can be made in Theology until such *utterly unfounded* positions are relinquished.

*Obs. 6.* Auberlen (*The Proph. of Daniel*) has presented no profounder thought for the proper conception of the prophecies of Daniel, than that which carefully discriminates in this matter, saying : "According to what the book (Dan.) says of itself, it intends to represent something infinitely deeper and more sublime, namely, the relation of the *two fundamental* powers of universal history, the Kingdom of God and the kingdom of the world, from the time when the Kingdom of God *ceases to exist* as a separate state, till the time when it shall be *re-established as such* in glory." Daniel gives us an epitome of the time, chronologically, during which the Kingdom *does not exist* down to the period of its *re-establishment*, thus supplying important links in the prophetic delineation of the Divine Purpose. It is scarcely necessary to add that it includes, at least, the period down to John the Baptist.

Even if we were to take the usual interpretation given, by our opponents, to Daniel (e.g. chs. 2 and 7) respecting the setting up of Messiah's Kingdom, viz. : at the First Advent, it would sustain the position of our Proposition. The prediction of establishing the Kingdom at a particular, specified era is sufficient evidence that for some time, at least, previously it must not have been in existence. The prophecies indicate the Divine Sovereignty controlling all things, even while the Kingdom of God did not exist on earth as promised.

*Obs. 7.* Let the reader consider, what is too much overlooked, that this Kingdom is one of promise and here on the earth, and hence does not refer to the divine nature of the Father or of Christ considered in itself, separate and apart from *the expressed covenanted relationship* (comp. Props. 80 and 81). For, as Dr. Storrs (*Diss. on Kingdom*) has well remarked, that government solely arising from, or inherent in, the Divine Nature "could not be the subject of promise or expectation." God's Sovereignty, necessarily and eternally inherent in Him and pervading all things, is never promised, only as connected and abiding with David's seed in this Kingdom. This is confirmed by what is said in Hebrews respecting the human nature of Christ (comp. Props. 82-84).

*Obs. 8.* The only Kingdom of God, *distinctively announced as such*, is that one in which, as we have shown, God Himself condescends to act in the capacity of an earthly King, exhibiting directly the functions of such a King in legislative, executive, and judicial action. After the overthrow of the Theocratic-Davidic Kingdom, *none such* existed on earth, but a sad, mournful vacancy transpired.

*Obs. 9.* This Kingdom was not preached to the people immediately before John the Baptist came. Luke (16 : 16) says that Jesus declared : " The law and the prophets were until John ; *since that time* the Kingdom of God is preached." In whatever way this is explained (see Judge Jones's *Notes*, p. 110, etc., and *Com. on Matt.* 11 : 12, 13), it certainly implies a period of time preceding when the Kingdom was *not directly offered* for acceptance. The legitimate inference follows, that it was *not* in existence. It was, indeed, predicted, promised, believed in, and expected, but it was *not* authoritatively offered for present acceptance and realization, as was done by John and those following him.

*Obs. 10.* That the Kingdom did not thus exist, is very apparent from the language of John himself (*Matt.* 3 : 2) : " Repent ye, for the Kingdom of heaven is *at hand*," implying, forcibly, that for some time it had *not* been near, seeing that it *now* drew nigh.

*Obs. 11.* This teaches us in what light to consider the notion entertained by numerous eminent writers (as e.g. Hengstenberg in *The Jews and the Ch. Church*), viz. : that the Christian Church, as the Kingdom of God, is simply a *continuance* of an existing Kingdom of God in the Jewish nation. It is *fundamentally* erroneous, and *most seriously* affects the interpretation of Scripture. (*Comp. Props. on the Church.*)

*Obs. 12.* Many able theologians folly indorse our Proposition as a self-evident fact. Thus e.g. Van Oosterzee (*Theol. N. Test.*) makes the Kingdom of God something "*new*," not a mere uninterrupted continuation, " for it has first come nigh in the fulness of time (*Matt.* 4 : 17) ; it did not before exist on earth." While guarding against one extreme (i.e. to make out the Ch. Church a continuation of the Kingdom), he falls, however, into *another* when he asserts that " it did not *before* exist on earth," which is pointedly contradicted by *the previous* establishment of the Theocracy, that was, *par excellence*, the Kingdom of God, by its *withdrawal and promised restoration*.

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PROPOSITION 38. *John the Baptist preached that this Kingdom, predicted by the Prophets, was "nigh at hand."*

This Kingdom was to be offered to the Jewish nation, and John's mission was to prepare the nation for its acceptance. However men may explain the Kingdom itself, the fact stated is not disputed.

*Obs.* 1. But right here, at the very beginning of the New Test. narrative, pious and good men, under a mistaken view of the Kingdom to which John's preaching does not correspond, endeavor to *lessen* the knowledge and the importance of John. This is done by misapplying a passage of Scripture, so that the idea is boldly advanced that John's teaching, in comparison with what is now taught, is of *comparative little value*. One commentator even informs us that the lowest teacher in the church—a Sunday-school teacher is mentioned—stands higher than John. So long as men can degrade a *heaven-appointed* preacher of the Kingdom to so low a scale in knowledge and standing, it is *vain* to expect them to give us a consistent and scriptural view of the Kingdom of God.

Before proceeding, it is necessary to vindicate the standing of the first N. Test. preacher from the disparaging views announced by Barnes (the comment or alluded to), Scott, Clarke, Nast, and others, and found in almost every *Life of Christ*. It is a gross mistake to make (as Farrar, *Life of Christ*, vol. 1, p. 294) "the humblest child of the New Covenant more richly endowed than the greatest prophet of the Old." Lange, Matt. 11 : 7-15, gives several interpretations, all more or less defective. Dr. Schaff, foot-note to Lange's *Com.*, Matt. 3 : 1, unable to follow the wild interpretations usually presented, justly makes the comparison one of "standpoint and official station," but hampered by the idea of its being still in some way related to the present church weakens its force. Jones, *Notes on Scripture* (p. 65), gives the best comment and interpretation that we have seen consistent with fact and the analogy of Scripture. Hengstenberg (*Christol.*, B. 3, S. 460) defends the higher character, etc., of John. The passage referred to, supposed to teach the low standard of John in comparison with believers of this dispensation, is found in Matt. 11 : 11 and Luke 7 : 28 : "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist ; notwithstanding he that is least in the Kingdom of heaven is greater than he." Our Saviour, undoubtedly, refers to the Kingdom of heaven as it will be established at His *Second Advent*, as our Propositions tend to show, for the church is *only preparative* to that still future, coming Kingdom, in which the least that inherits is greater in official standing, more highly honored, than John was in his official position. Leaving what follows to indicate the truthfulness of this application of a perverted passage, it may be only added : it certainly requires great assurance for any one, teacher or not, to assert, from the language of Jesus, that he is, or that his fellows are, *superior* to John, in view of John's character, inspiration, and mission. Admitting fully the blessings, privileges, and increased knowledge of some things that we now enjoy, yet a little reflection over the constant attendance of the Holy Spirit, the sublimity of that authoritative preaching by which he commanded all to repent, the consciousness of His being a Forerunner of the Messiah, the spotless character maintained, the faithfulness unto death, should cause persons to suspect, at once, that reference is made to those who *actually inherit* the Kingdom ; who have *actually become*, and realize their honor and glory as kings and priests ; who will *then* be greater than John in every respect, while John, also, in that

Kingdom will occupy a *still higher position* than the one sustained at the First Advent. (Comp. following Propositions.) Fairbairn (*Typology*, p. 48) accords with the present general view that "the most eminent in spiritual light and privilege before were still decidedly inferior even to the less distinguished members of the Messiah's Kingdom" (i.e. according to his view of the Kingdom, the present Church). But feeling a certain incongruity in such an application (which so *unjustly* contrasts, an inspired man with uninspired), he gives us the following note which speaks for itself: "Matt. 11 : 11, where it is said respecting John the Baptist 'notwithstanding he that is least in the Kingdom of heaven, is greater than he.' The older English versions retain the comparative, and rendered 'he that is *less* in the Kingdom of heaven' (Wycliffe, Tyndale, Cranmer, the Geneva); and so also Winer, *Greek Gr.*, § 36, 3, 'he who occupies some lower place in the Kingdom of heaven.' Lightfoot, Hengstenberg, and many others approve of this *milder* sense, as it may be called; but Alford in his recent Com. adheres still to the stronger 'the least'; and so does Steir in his 'Reden Jesu,' who in illustrating the thought, goes so far as to say, 'a mere child that knows the catechism, and can say the Lord's prayer, both knows and possesses more than the Old Test. can give, and so far stands higher and nearer to God than John the Baptist.' One cannot but feel that this is putting something like a strain on our Lord's declaration." Fairbairn indeed relaxes "the strain" somewhat, but continues it.

*Obs. 2.* Others, again, in the way of eulogizing John as a preacher of the coming Kingdom, exalt him beyond what the language and facts will bear. Thus e.g. Judge Jones (*Notes*) correctly rejecting the interpretation of Barnes, etc., adds: "None greater than he will ever appear till all things shall be restored, and the Kingdom of God shall come." The language of Jesus, however, only says that none greater had arisen to that time, and we have no authority to continue the comparison down to the Sec. Advent. The apostles were also preachers of this Kingdom, also specially called, specially inspired, etc., and are specially honored as the founders of the Ch. Church. So also Oosterzee (*Theol. N. Test.*, p. 37) informs us that in John "prophetism attains its point of culmination." But this is opposed to fact: others prophesied after John, as e.g. Paul in *Thess.*, Jesus in lengthy and remarkable predictions, and John the Revelator giving us the words of Jesus in the Apocalypse. John predicted but little in comparison with those who followed him.

*Obs. 3.* John preached "*the gospel of the Kingdom*," just as Jesus, the twelve, and the seventy afterward preached it. Attention is simply directed to this, because some assert that there is no preaching of the Gospel unless a crucified Redeemer is proclaimed. But we have here and previous to the death of Jesus the gospel of the Kingdom proclaimed to the nation.

*Obs. 4.* Some able writers (as e.g. Bernard, *Bampton Lectures*, "The Progress of Doctrine," Lec. 2) take the position that "The Gospel, considered as fact, was begun at the Incarnation and completed at the Resurrection; but the Gospel, considered as Doctrine, began from the first preaching of Jesus, and was completed in the dispensation of the Spirit." This is, however, too circumscriptive; for the Gospel was announced previously to the preaching of Jesus by John, and was contained in the Old Test. The facts pertaining to the Gospel extend beyond the resurrection, even to Christ's present exaltation, through this intermediate period down to the Second Advent. To make the Gospel perfect, faith must accept as facts (owing to certainty and assurance of fulfilment) things that are future. The Gospel could be no Gospel to the Gentiles until their calling

and adoption was divinely assumed and demonstrated, i.e. in an official manner. The Gospel, when employed as a general term to embrace all that relates to Salvation, cannot be thus circumscribed ; in particulars (as e.g. relating to call of Gentiles, to the Person or Life of Jesus, etc.) it may be limited.

PROPOSITION 39. *John the Baptist was not ignorant of the Kingdom that he preached.*

The prevailing view, indorsed by a multitude of eminent theologians, is that John was *ignorant of*, i.e., did not understand the nature of, the Kingdom he proclaimed. Numerous works proceed to tell us how "*low*" and "*carnal*" John's ideas were, without perceiving *the fatal flaw* introduced; without realizing that they are actually sapping the very foundations of inspiration, and giving to infidelity its strongest weapons against the divine origin of Christianity.

The ablest writers, under the preconceived view that a subsequent change was substituted in the idea of the Kingdom, do gross injustice to John the Baptist. Thus e.g. Ebrard (*Gospel History*, p. 283) makes John totally ignorant of the Kingdom and of "the formation of a compact 'Kingdom of Christ' "—and "he received no revelation from God on this matter, but *was left* to his own conclusions,"—also making John less "in insight" than any member of the present church. A multitude of quotations, expressing the same idea, could readily be gathered.

*Obs. 1.* Any theory of the Kingdom which makes the first great preacher of the Kingdom—a preacher *especially* prepared, sent, and inspired—ignorant of the leading subject that he was delegated, specifically commissioned to announce, is not only open to the gravest suspicion, but *ought to be rejected* as unworthy of God.

*Obs. 2.* What was John's conception of the Messiah's Kingdom? Let those who consider John to be mistaken inform us, and let the reader judge for himself whether it is not *the very idea* of the Kingdom embraced in *the grammatical sense* of the prophets (Prop. 21), and in a restored Theocratic-Davidic Kingdom. Thus e.g. Neander (*Life of Christ*, ch. 2, s. 40) truthfully admits that "he expects this Kingdom to be visible," "existing in communion with the divine life, *with the Messiah as its visible King*; so that, what had not been the case before, *the idea of the Theocracy and its manifestation should precisely correspond to each other*," and "his expectations of a *visible realization of the Theocracy shows him as yet upon Old Test. ground*." That is, John expected the *restoration of the Theocracy* in an exalted manner under the Messiah, *just as the prophets plainly predicted*. Was he mistaken in this conception? Many say that he was, simply because such a conception was not realized at the First Advent, and down to the present day no such Kingdom has existed, and, therefore, take it *for granted*, that he misapprehended the nature of the Kingdom; that the church must be the Kingdom intended; that the prophecies pertaining to the restored Theocracy must be spiritualized to suit the present church, etc., thus *overlooking* the fact, clearly given, that *for certain reasons* (which will hereafter be given in detail) *the very*

*Kingdom* preached and anticipated by John *was postponed*. Instead of allowing God's Word to speak, and having faith in it that it will yet be fulfilled *as written*, this *lack of faith*, based on a supposed never to be realized fulfilment, is made the measure of John's preaching and of God's Divine Purpose. *Is it wise or prudent?*

So weak and insignificant is John's preaching, so Jewish in its nature and intent, in the estimation of many, that it is passed by without comment, or even notice, in books where we naturally, from the subject discussed, seek to find it, as illustrated, e.g. in Pres. Edwards's *His. of Redemption*. Books giving a history of Christ, and including that of John the Baptist, are very careful not to touch the preaching of the Kingdom, or to inform us what Kingdom he proclaimed, but waive the whole matter by telling us, in general phrases, that John endeavored to prepare the people for the coming Messiah, as exemplified, e.g. in Fleetwood's *Life of Christ*. Commentators, with lack of fairness and candor, pass by the real facts (as they will be shown in following Propositions) of John's preaching of the Kingdom, and present such a modernized version of the language, as if that accurately represented John's belief, that they impose upon the ignorant and unwary reader, as shown, e.g. in Barnes's *Notes* on Matt. 3 : 2. Thus the Baptist suffers from neglect, from the slights of believers, and from the inserting a meaning into his language that he never for a moment entertained.

*Obs. 3.* If John is *especially called* to preach this Kingdom, and yet labors under delusion, gross error respecting its nature, we ask, Whom, then, can we trust? Let the reader ponder these facts: that this John was consecrated to the ministerial office from the womb (Luke 1 : 15); that for this purpose he was brought forth beyond the ordinary course of nature (Luke 1 : 18); that he was under such Divine guidance as (Luke 1 : 15, etc.) to be "*filled with the Holy Ghost*"; constituted "*the prophet of the Highest*"; "*to give knowledge of salvation*"; and (John. 1 : 7) to be "*a witness of the light*";—and *then is it credible*, even supposable, that such a Prophet and Witness, thus filled with the Spirit, should *grossly blunder* in declaring the *leading subject* of his preaching, the Kingdom of heaven? Yet such is the opinion of multitudes, learned and unlearned, while infidels laugh and sneer at this practically acknowledged *lowering of a divinely commissioned* preacher of the Kingdom. Surely, if this is so, viz., that he misapprehended the Kingdom, *then upon what* does his credibility as a prophet depend? If mistaken in the *most vital* part of his mission, why was he not in error concerning the rest? Now, against all such dishonoring theories, we take the ground, sustained both by Scripture and the Primitive Church view, that he was *not mistaken* in his preaching; that he *knew full well* what Kingdom he was to tender to the Jewish nation, far better than the multitude which denies its correctness; and that if such a Kingdom, as he believed in and proclaimed, was not realized, we must *allow the Scriptures themselves* to assign the reasons for such a delay. This, indeed, requires *faith*, but it is a faith abundantly sustained by facts.

*Obs. 4.* There is something inconsistent in Neander and others opposing the idea of the Kingdom embraced in the preaching of John and the disciples, as being *an imperfect conception* of its nature, etc., and yet in their development theory, when the world is renewed, they have, to all intents and purposes, virtually *the same* notion expressed. Thus e.g. Neander: "In fine, the end of this development appears to be (though not, indeed, simply as its natural result) a complete realization of the Divine Kingdom which Christ established in its outward manifestation, fully

answering to its idea; a perfect *world dominion* of Christ and of His organs, a world purified and transformed, to become *the seat of His universal Empire.*" Why, then, so strenuously reject and oppose John's idea of the Kingdom, an outward visible Kingdom, resulting in a world dominion, etc., if their own attached notion, in place of it, is ultimately at its consummation to bring this to pass?

*Obs. 5.* The reader will find, in looking over authors, interpreters, etc., that many of them, whilst having much to say about John's preaching repentance, omit, as a tender subject beset with difficulties, *all allusions* to his preaching the Kingdom, although repentance is only described as a means for attaining to the Kingdom. The greater is sacrificed to the lesser, or else, with their church-kingdom theory prejudging the case, and not knowing how to reconcile John's preaching with his special call, etc., they simply let it alone. But other expositors and writers approach the subject frankly, and candidly tell us what were the views of John, confirming Neander's opinion (*Obs. 2*). Thus e.g. Meyer (*Com. Matt. 3 : 2*) acknowledges that he did, in his idea of the Messianic Kingdom, embrace "*the political element.*" The author of *Ecce Homo* admits that he "*meant that the Theocracy was to be restored.*" Reuss (*His. Ch. Theol.*, p. 124) says, "After all, John the Baptist was still a Jew; he looked for the brilliant and august inauguration of the Kingdom which he had proclaimed with so much fervor and devotedness," etc., i.e. a Jewish Kingdom, such as the grammatical sense of the prophecies conveyed. Such testimonies could be multiplied, but these are sufficient. Others refer to this matter in a half-apologetic tone, a lamely explanatory manner, that only makes the defect the more glaring. Thus e.g. Olshausen (*Com. Matt. 2 : 3*) says: "If now we ask in what sense John the Baptist may have understood the Kingdom, it is most probable that in his relation to the law, he conceived of it with the generality and indeterminateness of the Old Test., but without incorporating with the idea anything false. We may concede a *certain affinity* between John's notions of the Messiah's Kingdom and those that prevailed among the people." This extract speaks for itself and needs no comment, seeing that the "indeterminateness" is with Olshausen and not with John or the Old Test. Van Oosterzee, (*Theol. N. Test.*, s. 7), while apparently avoiding the main point (i.e. the Kingdom preached by John), refers to his *preaching* in this way: "Nevertheless, compared with the teaching of the Lord and His apostles, is the testimony of John the Baptist *relatively poor*, and not *essentially raised above* the standpoint of the Old Test." We gratefully and heartily accept of the standpoint assigned to John, and *will prove* from Scripture (not assertion or assumption) that John's testimony and conception was *the truth*, confirmed by *covenant* and *the oath* of the Almighty, and therefore *relatively and inexpressibly rich.*

*Obs. 6.* Those, of course, who assume that the weakest believer who now attempts to preach the Kingdom of God is far greater than John (*Prop. 38, Obs. 1*) have no hesitancy in rejecting John's views of the Kingdom. John, being less than the least in this dispensation (e.g. Fairbairn, *On Proph.*, p. 163), it follows that every believer can tell us *far better* what the Kingdom is than John was able, although specially called to preach it. If this is so, how comes it that the great and learned theologians of this

dispensation present us so many definitions and meanings, several kinds of kingdoms, etc., and that there is such a lack of *uniformity* of belief among them? If all are *greater* preachers than John, if they have *more* knowledge and *clearer* conceptions, why, then, do we not find them expressed? (comp. Prop. 3). Fairness to John requires that we should accept of his preaching until it is *proven* to be erroneous; simple assertion, however repeated by the learned, does not condemn him.

As an illustration how recent Roman Catholic writers treat the subject, ignoring its difficulties pertaining to their Church-Kingdom view, we present the two following: Dr. Alzog (*Univ. Ch. His.*, vol. 1, p. 147), speaking of John, says: "He, unlike them (i.e. other prophets), did not put off to an indefinite future the amelioration which he promised, but proclaimed that the Kingdom of God was *already* among men, and that the least in the Kingdom of heaven (i.e. the Church) was greater than he." Dr. Rutter (*Life of Jesus*, p. 99), after telling us that John said, "Do penance, for the Kingdom of heaven is at hand," pronounces the Kingdom to be "that inward and spiritual reign which begins here on earth by faith showing its charity and good works, and which will attain its utmost completion in heaven by the perfection of charity; a reign which consists in this, that Almighty God, having, through Jesus Christ, destroyed the empire of the devil over the hearts of men, sovereignly reigns there in this life by knowledge and love, and in the next life by the sights and enjoyment of the divine essence, which constitutes our external happiness." Comp. Props. 19, 20, 21, 22, 37, 41, etc., and also 90 to 109. The same view is held by a multitude of Protestants, although such a Kingdom has no resemblance whatever to *the covenanted and oath-bound* one.

**PROPOSITION 40.** *The hearers of John believed that he preached to them the Kingdom predicted by the Prophets, and in the sense held by themselves.*

This follows from the preceding Propositions, and is also admitted by many eminent writers.

*Obs. 1.* The Jewish belief in a *restored* Theocratic-Davidic Kingdom has been noticed (Prop. 20), as supported by the grammatical sense of the prophecies (Prop. 21), and the election of the nation (Prop. 24), etc. The preaching of John, giving *no* explanation of the Kingdom, indicative that the Kingdom is something well known (Prop. 19), and the employment of current phraseology without change of meaning (Props. 22 and 23), etc.—all proves *the correctness* of our position.

*Obs. 2.* The grammatical sense was the *only one* then used in relation to the Kingdom, producing unity of belief in a *restored* Davidic Kingdom.

Even the Rabbins, who had already largely perverted Scripture by allegorical and mystical interpretations, still clung with unswerving faith to the plain grammatical sense when it related to the Kingdom. The testimony on this point is overwhelming: as much of it is presented under various Propositions, it need not be repeated.

*Obs. 3.* The unity of belief in the same restored Kingdom is evidenced by John's preaching of the Kingdom raising up *no disputation* concerning it. Had he preached the modern view, it would inevitably have excited disputes and appeals to the prophets.

*Obs. 4.* The exclusiveness (Prop. 29) of the Jewish nation, the prophecies describing but one Kingdom (Prop. 35), etc., forbid the idea that there was an *antagonism* of belief between the preacher and the hearer. There might be a difference of opinion respecting the imposed condition of repentance, but there could be none concerning the Kingdom so far as related to its essential nature.

*Obs. 5.* This fact of a *unison of view* respecting the Kingdom alone satisfactorily accounts for the exceeding brevity with which it is mentioned. It is taken for granted that no difference of opinion existed.

*Obs. 6.* The unity of agreement also accounts for so little descriptive of the Kingdom being given in detail in the New Test. It was fully known and described in the prophets; now to have entered into a detailed statement and particularized *the restored Davidic Kingdom*, would *unnecessarily* have excited the open hostility of the jealous and persecuting Roman Empire.



Cimarus and others have made this feature an objection to John the Baptist and Jesus, viz. : that devoted to the Jewish ideal of a Kingdom, the restored Davidic, they virtually became conspirators against the authority of the Cæsars. This is nothing new, for it was this accusation that influenced Pilate to give up Jesus to crucifixion, and led to the just superscription of the cross. The whole matter rests upon the priority of claims, the justness of conquest, the authority of God, the manner of introducing the Kingdom, etc. Foreseeing, as we shall show, the result, *the greatest prudence* was exercised in this matter to avoid unnecessary persecution, and when it was finally known that the Kingdom was postponed to the Second Advent, to be introduced by the power of Jesus Christ, *then*, in view of the prophecies which foretold their continued existence down to the Advent, believers were taught that the existing governments were ordained or appointed of God—not that they were sacred (as claimed), but allowed as a necessary requirement, etc.

*Obs. 7.* This unity of agreement is also seen in John doing his preaching in the wilderness—that is, east from Jerusalem in the open country, away from the large cities. He and his hearers, both believing in a *restored Davidic Kingdom*, and he endeavoring by repentance to prepare the nation for its coming, those large gatherings of Jews and the preaching of such a Kingdom would necessarily have excited inquiry and the pressure of Roman power. Hence (especially in view of the foreseen rejection) *the utmost caution*, consistent with John's mission, is observed.

If the modern prevailing view of the Kingdom is the correct one, no reason can be assigned for John's avoidance of the centres of influence, as e.g. Jerusalem.

*Obs. 8.* The agreement of opinion is seen in the disciples of John, who, as far as known, held to the coming of the restored Davidic Kingdom under the Messiah.

*Obs. 9.* John and his hearers certainly had no other views than those entertained by following preachers of the Kingdom, as e.g. the apostles ; see Acts 1 : 6.

*Obs. 10.* The agreement of opinion is frankly admitted by many of our opponents, whom we have quoted, and whom we shall hereafter quote, as e.g. Knapp (*Ch. Theol.*), Neander (*Life of Christ*, etc.), and others.

*Obs. 11.* It is in view of such agreement of opinion that *Ecce Homo* declares (p. 13, etc.) that John tried to renew the old Covenant by promising "the restoration of the ancient Theocracy," adding, "he had renewed the old Theocratic Covenant with the nation. But not all the nation was fit to remain in such a covenant," etc.

PROPOSITION 41. *The Kingdom was not established under John's ministry.*

It could not be, because *no restored Theocracy*, such as the prophets predicted, the covenant demanded, and he preached, followed. This is seen by *the failure* of John's mission, which was designed to prepare, if possible, consistently with moral freedom, the nation for the Kingdom.

*Obs.* 1. John was not conscious of a Kingdom being established, as is noticeable in the message that he sent, shortly before his death, from prison to Jesus.

Consider the position of John in prison, and imagine the thoughts that must have arisen in his mind while confined for several months in the fortress. He had preached the coming of the Kingdom conditioned on repentance; he had seen and announced the Messiah, through whom, as he fondly anticipated, the Kingdom was to be established. Just before his imprisonment he had expressed the hope that the Messiah would be received, and hence looked for a speedy visible Messianic Kingdom. Now it is supposed (e.g. Neander's *Life of Christ*, S. 135) that doubts arose in John's mind respecting the Messiah on account of the delay. But this could not *possibly* be, owing to John's specific mission, his testimony to Jesus, his having seen the attesting divine manifestation, and his having heard the confirming voice from heaven. John had *no doubts* concerning the Messiahship of Jesus. How, then, interpret the action of sending his disciples to Jesus? The explanation follows naturally from the hopes entertained by him, and the condition in which he was placed. Being imprisoned, the hope of a speedy establishment of the Kingdom (for had he not seen the Messiah?) implanted the hope of a speedy release from his prison; for *then*, under the reign of the Messiah as predicted by the prophets, he would necessarily experience deliverance from his enemies (as Zacharias believed, Luke 1 : 74). Such thoughts must, from the very nature of his belief, hope, and situation, have passed through his mind. To satisfy his mind respecting release, whether the Kingdom would be soon established, he sends two of his disciples (Matt. 11 : 2, 3), with, in his estimation, a *test* question: "art Thou He that should come, or do we look for another?" Now if we but reflect that (As Olshausen, *Com. loci* has well remarked, comp. Whitby *loci*) "the Coming One" or "He that Cometh," has a fixed doctrinal signification, viz.: the Messiah" (denoting the One who should restore the Davidic Kingdom)—this was a most delicate way of asking *why* the Kingdom was not established, *why* there was a delay in its restoration. John proclaimed Him as "the Coming One," and thus reminds Jesus of the fact by the question; but, in view of the non-appearance of the Kingdom and of his confinement in consequence, also in the latter clause indirectly urges Jesus to make no delay, invites Him to hasten and manifest His Messianic mission. There is no necessity to draw from the narrative the idea of John's wavering in his Messianic faith (as unbelief has it), or of his being momentarily grievously tempted (as Olshausen), or that he misapprehended the nature of the Kingdom (as Ebrard, note to Olshausen), (comp. Whitby and Scott *loci*) etc., but rather as Kendrick (note to Olshausen, *loci*) "that John stumbled rather at our Saviour's *slowness* in assuming to Himself that temporal dominion which doubtless formed a part of his view of the function of the Messiah," or as Lange (*Com. loci*), that he desired "himself to witness the manifestation of that Kingdom of heaven which he had announced," and which, as a resultant, would bring deliverance. John thus expresses his hope in the Kingdom, virtually saying: If, as I believe, Thou art the Messiah, *why not* establish the Kingdom and impart freedom; it was an appeal. Now notice Christ's admirable reply: Well knowing that the King-

dom would be postponed on account of the nation's unworthiness, He does not reject John's Messianic hopes, but simply confirms His Messianic character by an appeal to His works—thus confirming John's faith in Himself as the Messiah without intimating when the Messianic expectations would be realized. Renan (*Life of Christ*, p. 189) says, that when John's disciples returned to him from Jesus, "we are led to believe that, in spite of his consideration for Jesus, John did not consider that he was to realize the divine promises." This is an utterly unfair and unjust influence. We have seen why Jesus could not be more specific in answering John—the postponement of the Kingdom is the reason—but this did not forbid Him from confirming John's faith in Himself as the Messiah, and, by consequence, that John should himself realize (at some time) the Messianic promises. The language indicates it.

*Obs. 2.* That no Kingdom was established is evident from the continued style of preaching the Kingdom after John's imprisonment and death, for Jesus, the disciples, and the seventy announced it, not as *actually present*, but as still future.

*Obs. 3.* The imprisonment and death of John itself is indicative of our position, for it shows that, instead of a Kingdom, suffering is allotted; the Forerunner is rejected, and the Kingdom cannot be obtained without blood shed in its behalf. A *martyred* Forerunner is an appropriate foreground to a *crucified* King, and reminds us how dearly this very Kingdom is purchased.

Leathes (*The Religion of Christ, Bampton Lectures for 1874*), while misapprehending and spiritualizing the Kingdom that John preached, yet fully admits: "He certainly died without seeing the Advent of that Kingdom which he had proclaimed as near." We cannot see how any one who holds the Ch. Church that was established on the day of Pentecost to be this Kingdom, can logically hold any other view. Hence many writers occupy Leathes' position, and concede our Proposition. Our opponents involve themselves in the most glaring inconsistencies and contradictions by not adhering in strictness to their own Church-Kingdom theory. Thus e.g. Barnes and others (even including such as Nast, etc.) make the Ch. Church to be the Kingdom established on the day of Pentecost after the death of Jesus, but then again and again they tell us that the Gospel with its resultant spiritual reign is this Kingdom, and that this Gospel was preached and result gained in John's time (thus making this Kingdom not to exist and then again to exist); and then, without seeing the absurdity of the proceeding, when commenting on Matt. 11 : 11, they make out that John is *not* in the Kingdom of heaven, but that the least one in it (i.e. the Church) is superior to John, owing to privilege, etc., after having declared in other places that John *was* in it and caused his hearers to press into it. Alas! what confusion arises, when men forsake the plain sense of covenant and prophecy.

*Obs. 4.* This satisfactorily answers the question, *why* John continued his ministry after the public appearance of Christ. The solution is found in John baptizing not only in view of a Messiah to come, but of a Kingdom to come. The Kingdom, and meetness for it, was the burden of his preaching, and the foundation motive for urging repentance. Now if the Kingdom had appeared, as some writers contend, as soon as Jesus was baptized by John or even earlier, then John's mission would have ended; but as the Kingdom was not manifested, John could continue his own ministry without change. Jesus only commenced (Matt. 4 : 17) His preaching when John was imprisoned.

The testimony of Killen (*The Ancient Church*, p. 11), that the Jews "anxiously awaited the appearance of a Messiah," is that of every historian. But with this and as a result, inseparably united, was the idea of the Messianic Kingdom. Hence the preaching was continued as preparatory to the Kingdom. This, also, throws light on the baptism of Jesus, a difficult subject, because Jesus needed not repentance. Some (Farrar) make

it to "prefigure the laver of regeneration;" others (Shenkel), a vicarious or representative act; others (Bernard), an act of humility, or (Barnes) an example sanctioning divine institutions, or (Lange) to remove ceremonial uncleanness, etc. This baptism was designed to indicate that the person receiving it was prepared or qualified for the Kingdom, yielding himself to the supreme will of God, hence David's Son could properly receive it.

*Obs. 5.* The non-establishment of the Kingdom is shown in the fact that the disciples of John, instructed by himself, and their adherents after John's death, even after the death of Jesus, formed a sect who still waited for the coming of the Messiah (Gieseler, *Ch. His.* 1: 69, Lange's *Com.*, p. 69, etc.). This can only be accounted for on the ground that, not seeing the Kingdom established as preached by John, and unacquainted with or failing to appreciate its postponement to the Sec. Advent of the crucified Jesus, they still looked for the manifestation of the Kingdom, and, of course, then for the Messiah to restore it.

*Obs. 6.* The brevity of John's ministry is readily accounted for; brief as it was, it was *sufficiently long* to indicate *the unfitness* of the nation for the Kingdom (comp. Lange, *Com.*, Matt. 3: 1-12, p. 68, 2d col.). Different writers inform us that it was very successful and give us glowing accounts how the multitude "pressed into" the Kingdom; but we have the *decided testimony* of the Lord Himself that, whatever degree of success attended John's efforts in the beginning, his mission to the nation was acceptable only to *the few*; the representative men of the nation were not gained, they did not repent (Matt. 11: 18).

As this is an important point, and misconception here will lead to misinterpretation, a few words may be added. The passage adduced to prove the success of John's ministry is Matt. 11: 12, and Luke 16: 16. We refer, by way of illustration, to Barnes' *Com. loci*, to show how comments are made. On this verse, he tells us of the multitudes who "rush" and "press" for the Kingdom, and this state of things "has continued," etc., and yet, when commenting on verse 18 of the same chapter, forgetting what he had just penned, he then informs us that "this generation" "were not pleased with him," etc. The reader is referred to the admirable comment of Judge Jones (*Notes on the Scriptures, loci*) on this passage, in which he consistently proves (take Luke 16: 16 in connection as interpreter) that it teaches that men *pressed against, resisted* the Kingdom, treated it with violent opposition, although urged upon them. His criticism of the text corresponds with the context, and makes it to harmonize with the facts as they truly existed (so also Lightfoot, Schneckenburger, and others). Those, however, who retain a different rendering, to make it consistent with fact, interpret it (as H. Dana Ward, *Proph. Times*, Ap. 1874, p. 36), "every (wise) man presseth toward it," or (as J. G. W., *Proph. Times*, vol. 11, No. 5, p. 72), "From the days of John the Baptizer until now, the Kingdom of heaven suffereth violence" (permits a violation of ritualism), "and the violent" (the earnest penitents) "take it by force" (striving to enter into the strait gate, etc.). These, and others (comp. Lange's *Com. loci*, Scott, etc.) are more or less forced, while Jones's interpretation is natural and *accordant with fact*. That no national or wide extended repentance was produced is evident from the deputation (John 1: 19-27) and subsequent events. The extravagant eulogies of "a holy violence," and the making by some (Lange, etc.), John and Jesus to be "the violent," are simply glosses; the violent—by conspiring to put the Messiah to death—took, as we shall show in detail, the Kingdom *away from* the nation.

*Obs. 7.* Some writers, in their eagerness to make out a preparation for the First Advent (which existed, and is temperately (e.g. Schaff, *His. Apost. Church*) described by others), tell us much of the preparation of the Jewish nation for the same. But this is shown to be *utterly unworthy of credence*, in view of *the failure* of John's mission, *the rejection and death* of the

Messiah, and *the resultant judgments* of God. (Comp. character of Jews as given by Jesus, Josephus, Harwood, Mosheim, Horne, etc.).

Often have we been pained and surprised to find careful and able writers fall into extravagances in this direction. Thus e.g. Dr. Luthardt (*Bremen Lectures*, Lec. 8, p. 128) says: "John the Baptist's mission was to be bridesman. He led the bride to the bridegroom, to be united with Him in marriage, to be made one with Him. This is the end of the history of Israel," etc. All that we have to say of this perversion of the marriage figure, as used in Scripture, is this: John found a very unwilling bride, and in his efforts came to his death, and Jesus also died; instead of a marriage there was *gloom and death*; the marriage was postponed. Men may—this is their apology—think to honor Christ by showing a successful mission in John, but they do it *at the expense of truth*; and Jesus needs no fictitious praise. Many illustrations of this could be given, but this will suffice. However, in this connection it may be well to mention another mistake that is prevalent. Farrar (*Life of Christ*, vol. 1, p. 115) speaks of John's baptism "as an initiation into the Kingdom." This is nowhere asserted; and it is opposed by all *the facts* that we have already presented, and by others that will follow. It was a baptism of repentance to *qualify for* the Kingdom, and not to admit, or initiate *into* the Kingdom, as is seen e.g. by the force of Acts 1:6, (the apostles even not being cognizant of such a Kingdom).

PROPOSITION 42. *Jesus Christ, in His early ministry, preached that the Kingdom of God was nigh at hand.*

When John's ministry ended by his imprisonment, it is said (Matt. 4 : 17) : "*From that time Jesus began to preach, and to say, Repent, for the Kingdom of heaven is at hand.*" (Comp. Mark 1 : 14, 15, Luke 4 : 23, and 8 : 1.)

The design of this Proposition is simply to direct the attention of the reader to the fact that Jesus preached the Kingdom of God in the same manner that John the Baptist did, for there would be an inconsistency in the Forerunner preaching *one* Kingdom and the Principal quite *another*. Therefore, the meaning and intent of the nighness—also proclaimed by John, Jesus, the twelve, and the seventy—will be left for full consideration under Propositions 55 to 68 inclusive, when we shall be better prepared, by the preliminaries passed over, to appreciate its deep and intensely interesting signification.

*Obs. 1.* Jesus adopts the same style that John did, urges the same condition of repentance, uses the phraseology common with the Jews, and introduces the subject of the Kingdom, without any explanation, as one well known and understood. The efforts made by well-intentioned men to give this preaching of Jesus a "*modern*" aspect and coloring is not only a failure, being opposed by stubborn facts and the immediate results in His hearers, but it actually places the Messiah in a position *irreconcilable* with that of a perfect Divine Teacher. We therefore hold, with the Primitive Church, until decided scriptural proof is offered to the contrary, that Jesus offered to the Jews *the Theocratic-Davidic Kingdom* in its Civil and Religious combination, *just as predicted* by the prophets.

*Obs. 2.* How Jesus was understood by His hearers, we leave one of our opponents—to whose interest it would be to conceal or cover it—to describe. Thus Knapp (*Ch. Theol.*, p. 323) : "At the time of Christ, and previously, the current opinion of the people in Palestine, and indeed of most of the Pharisees and lawyers, was, that He (the Messiah) would be a *temporal Deliverer and a King of the Jews*, and, indeed, a *Universal Monarch*, who would reign over all nations. Thus they interpreted the passages, Pa. 2 : 2, 6, 8, Jer. 23 : 5, 6, Zech. 9 : 4, seq. Hence those who, during the life-time of Jesus, acknowledged Him to be the Messiah, wished to proclaim Him King, John 6 : 15, coll. ; Matt. 21 : 8, 9. *The apostles themselves held this opinion* until after the resurrection of Christ, Matt. 20 : 20, 21, Luke 24 : 21, Acts 1 : 6. And Jesus Himself, during His life upon earth, proceeded very guardedly, in order to lead them gradually from this deep-rooted prejudice, and not to *take it away at once*." Who can justly be regarded as the author of this "deep-rooted prejudice"? Certainly He who placed it in *the plain grammatical sense* of the Old Test., who left the Jewish nation with it for many long centuries as their faith and their hope, and who, while having twelve men in training to be preachers of this

Kingdom for over three years, did not remove it, as Knapp confesses. The question is, Was it a "*prejudice*" or the truth?

Knapp himself falls into the accommodation theory, which (Sec. 90, 2) he justly condemns, and thus violates the very principle of interpretation (literal) adopted by Christ and the apostles in quoting from the Old Test., and which (S. 90, 3) he approves; illustrating, that it is much more easy to lay down canons for interpretation than to follow them. We have merely the *assertion* of Knapp and others, that the hope of a Theocratic restoration—which they frankly acknowledge (not seeing how *necessarily* fatal it is to their own theory) was *not* removed by the public preaching and private instructions of Jesus—is a "deep-rooted prejudice." It seems passing strange that without positive proof, eminent theologians, following the lead of the Alexandrian and monkish opinion afterward developed, should *hastily, rashly* rush to such a conclusion—a conclusion that *violates* covenant, oath, plain promises, the purity of John's and Christ's teaching. True, such lack of faith is predicted, but still it is strange that it should be found even in men who, in many other respects, are able defenders of God's Word. Alas! that there should be an unwillingness to candidly examine whether, after all, such a "prejudice" is not clearly taught in the Old Test., and as distinctively perpetuated under the preaching of the Messiah Himself, and whether there may not be *valid reasons*, found in the conduct of the nation itself, why this "prejudice" remained unrealized. When Fuller (*Strictures on Robinson's Sentiments*, Let. 2) says of the disciples, "Their foolish minds were so dazzled with the false ideas of a temporal Kingdom that they were blinded to the true end of Christ's coming and to all that the prophets declared concerning it," we, on the other hand, think that it is Fuller's mind that is "so dazzled with the false ideas of a" spiritual "kingdom" that it is "blinded," etc.

*Obs. 3.* Pressense has (in *The Redeemer*) a chapter entitled "The Plan of Jesus Christ," which contains an *inconsistent and misleading Plan*, telling us, e.g. that it was part of the plan of Jesus to *abolish the Theocracy* (just as if it then existed, comp. Props. 32, 33), because a Theocracy is useless (!?), etc., and the proof alleged for such fundamentally sweeping assertions is the phrase "my Kingdom is not of this world" (just as if the Theocracy was not a Divine but a world appointment, comp. Prop. 25, *Obs. 6*). As we shall examine this proof (comp. Props. 109 and 110) in another connection, it is sufficient to ask now, *Why* were the preachers of the Kingdom down to the ascension (Acts 1 : 6) entirely unacquainted with Pressense's plan? *Why* does Jesus then express regret at leaving "the house (Davidic) desolate," and point to His future coming, when the desolation should be removed? *Why* does the entire tenor of His preaching evince that He never, for a moment, hesitated in identifying His Kingdom that He proclaimed with that of the Prophets, understood by the Jews in the Theocratic sense, as e.g. Matt. 16 : 27 and 25 : 34, comp with Dan. 7 : 18, 27; Luke 13 : 28, 29, Matt. 8 : 11, comp. with Mic. 7 : 20; Luke 22 : 29, 30, Matt. 19 : 28, comp. with Mic. 4 : 6-8, Ezek. 37 : 21, 22, etc.? When such talented writers misapprehend the precious nature of the Theocratic-Davidic Kingdom, and *disparage* its Divine appointment, what idea can the multitude form of the same?

*Obs. 4.* Dr. Auberlen (*Div. Rev.*) has boldly and truthfully declared that Jesus, the Prophets, and the apostles were *express Chiliasts*. They all, receiving the grammatical sense and expressing themselves in it, taught and looked for a *restoration of the fallen down Davidic Kingdom* under the Messiah. (The proof on this point is cumulative and irresistible, as will be shown in the course of our argument—the design at present being merely to introduce some preparatory matter before considering the covenants upon which *all rests*.) Hence Renan (*Life of Christ*) frequently refers (so

Strauss, Baur, etc.) to this Chiliastic feature, saying, e.g. (p. 140) that "Millenarianism gave the impulsion."

Renan, too, like many of the orthodox, overlooking the postponement of the Kingdom so plainly taught, ignoring the existence of the Scriptures that refer to it, and consequently not realizing the close relationship existing between the rejection of Jesus by the representative men of the Jewish nation and His corresponding change in addressing the Jews, makes sad work with the Kingdom preached. He makes it just as varied as the belief does which he is attacking, telling us that Jesus understood it "in different senses." At one time it is "simply the reign of the poor and disinterested;" at another it is "the literal accomplishment of the apocalyptic visions of Daniel and Enoch;" sometimes it is "the Kingdom of souls," etc. After saying, "the fundamental idea of Jesus was, from the first day, the establishment of the Kingdom of God," we have from Renan's pen about as many definitions of "the Kingdom of God" as, on the other side, Barnes gives (Prop. 3) in his *Notes*. This is derogatory to Christ, and will be found, by a candid comparison of Scripture, to be utterly unfounded.

*Obs. 5.* Because the Kingdom (Theocratic) has not yet appeared as preached, we are not authorized to conclude (as Renan, etc.) that Christ *changed* His plan; because the Jews rejected Him, we are not at liberty to infer that their Davidic house will remain *forever* desolate. In this matter we must confine ourselves (Prop. 9) to the Record, and see *why* the Kingdom did not come, *what* influence this rejection had upon the Kingdom, and *what* Jesus Himself declared concerning it, and *then, only then*, frame our conclusions accordingly. The simple, unvarnished narrative, as firmly held by the Primitive churches, tells us that the Kingdom preached as nigh was *postponed* to the Sec. Advent.

But this excites the scorn of Unbelievers, who, in virtue of this allusion to his Sec. Advent, charge Jesus with preaching "dreams." Those extravagant upholders of Christ as a preacher of "the Religion of Humanity" still make (as Renan) Him proclaim (*Life of Jesus*, p. 248) "the expectation of an empty apocalypse," "a false, cold, impossible idea of a pompous advent," etc. The case is prejudged; the impossible steps in, and nothing is left to faith. This is precisely in the line of Bible prediction, that such "scoffers" shall be educated to such a standard of unbelief and irreverence for Christ's preaching and Christ's claims to the one Kingdom linked with, and postponed to, his Sec. Appearing (2 *Tm.* 4 : 1, etc.), and that they shall, by the spread of their unbelieving sentiments, influence the multitude, so that at the Second Advent, kings, nobles, great and mighty men, a vast concourse of people shall be arrayed against Him (Apoc. 19, Zech. 14, Joel 3, etc.). But it is not merely the infidel who speaks disparagingly of Christ's preaching; many a believer, who loves Christ and would shrink from being classed with unbelievers, so far coincides with infidelity in the fundamental part of preaching the Kingdom, that he *lamely apologizes* in behalf of Christ (when He needs none), and endeavors to conceal the alleged defects under a weak accommodation theory, saying that Christ accommodated Himself to the ignorance and prejudices of the Jews. A system that must resort to such an *abject line* of reasoning, making Jesus to say one thing while really meaning another, keeping others (as e.g. apostles down to the ascension, Acts 1 : 6) in "error and prejudice," while all the time intending the reverse, is certainly—no matter who advocates it—*sorely defective and entirely untrustworthy*. It lacks the *truth*, or it would not place the blessed Messiah in such an unenviable attitude. How much more logical and consistent the Primitive Church.

*Obs. 6.* Neander and others misapprehend the intent of the Sermon on the Mount, when they make it designed to contradict the Messianic expectations of the Jews in a *restored* Davidic throne and Kingdom. For (1) it contains not a word or thought *against* such a hope; (2) it *confirms* the Jews in such expectations by using their phraseology without intimating the least change of meaning; (3) those very persons admit that it did *not* change the opinions of the disciples and apostles; (4) they mistake the



preparatives of the Kingdom for the Kingdom itself; (5) the exact *reverse* is the truth, as seen in the allusions concerning the promise of inheriting the earth, of securing the Kingdom, of fulfilling the prophets, of Jerusalem being "the city of the great King," of praying for the Kingdom to come, etc., all of which had the decided tendency—as shown by the result—of *confirming the hearers in Jewish expectations*. The foundation thought of the Kingdom is the keynote to its interpretation, and if this is misconceived the entire discourse suffers.

*Obs. 7.* Jesus preached "*the gospel of the Kingdom*" (Matt. 4 : 23 and 9 : 35, etc.), and for this, He tells us, He was sent (Luke 4 : 43). Therefore we cannot receive as well grounded a principle enunciated by Hagenbach (*His. of Doc.*, vol. 1, p. 45), that "The office of the Saviour was not to propound doctrines, or to set forth doctrinal formulas, but to manifest Himself, and to reveal His unity with the Father. His person was a fact, and not an idea," etc. Cheerfully admitting that Jesus was thus to manifest Himself as an essential part of His mission, He at the same time was commissioned to *propound doctrine*, and, above all, *the doctrine of the Kingdom*. Without such doctrine it would have been impossible to exhibit Himself as *the Messiah*, for doctrine and the Messiahship are inseparably connected.

It is painful to notice how many works, which ought to contain it, omit this distinctive preaching, as e.g. Luther's *Smaller Catechism* (Pub. for Gen. Synod, 1840) asks (p. 54) the question, "What were the chief subjects of Christ's preaching to the people?" and answers by giving six things, but fails to mention the *principal* subject of all, the preaching of the Kingdom. The reader can readily find hundreds of similar illustrations.

*Obs. 8.* Even some who fully admit the re-establishment of the Theocratic-Davidic throne and Kingdom in the future under the Messiah, have Christ to preach, for the time being, another, viz. : a spiritual Kingdom. Thus e.g. J. L. Lord (*Israel's Judicial Blindness*) informs us, "That Christ *first* offered to the Jewish nation, not the Davidic and temporal Kingdom which they had expected, but His spiritual Kingdom only, upon conditions which were as repugnant to their ceremonial self-righteousness as it was to their infatuated worldly hopes and expectations." Strange that men cannot, at once, see the *illogical and inconsistent* position in which this places Jesus. As our argument will meet this view in detail under various following Propositions, it will only be necessary to say, *Why* does Jesus then employ the Jewish phraseology, and *confirm* the Jews and even His own disciples in their Jewish expectations? *Why* are the Jews condemned for not seeing and acknowledging a Kingdom, which is not, *in any shape or form*, contained in the Davidic Covenant? *Why*, if such a spiritual Kingdom was "first offered," did not John the Baptist, the disciples, and the seventy, *tender* it to the people? *Why*, if this spiritual Kingdom is the superior and more exalted idea, make *the consummation* bring forth the realization of Jewish hopes in the final glorious restoration of the Davidic throne and Kingdom? *Why*, if the spiritual Kingdom is "the professing church," preach that it was something to come, when the church has always existed? These, and similar questions that must be answered, indicate the untenableness of such a position.

Leather's (*The Relig. of the Christ, Bampton Lec.* for 1874) spiritualizes the title Christ (comp. Prop. 205), and, therefore, also the Kingdom (thus vitiating much that is most admirable

in his work), and (p. 192) says: "John had not ventured to define what he meant by the Kingdom of heaven" (simply because it needed no definition, Props. 19-22); "but no sooner does Jesus open His mouth than He says, 'Blessed are the poor in spirit, for theirs is the Kingdom of heaven.'" And this, he claims, is a defining of the Kingdom different from what was previously understood, i.e. it spiritualizes and renders invisible what before was deemed temporal and visible here on the earth. But ponder the language of Jesus, and you will find no definition of the Kingdom in it, but simply a declaration and encouragement of worthiness—how attained—for the Kingdom. It only tells us who are fit for it, and who will ultimately receive it. The disciples, who were of these "poor in spirit," had not the faintest idea (Acts 1 : 6) that such a definition was intended; and we certainly deem them, in view of special instruction and privileges, better qualified to know this than moderns are who interpret all Scripture by a Church-Kingdom theory.

*Obs.* 9. The indulgence of the reader is desired while, in this connection, a few points are forestalled. Three things must evidently have weighed upon the mind of Jesus, and thus shaped His style of preaching the Kingdom.

1. The fact of the existence of the Roman Government over the Jewish nation, and its jealousy of power. His mission was to the Jews, and He was commissioned to tender the Kingdom to the nation (e.g. Props. 55, 57, etc.), and the Kingdom, according to the Davidic covenant required a Son of David to restore the throne and Kingdom of David. This was taught by the Prophets, and believed by the Jews. It was the general, universal belief that when the Messiah came to establish the Kingdom, He would overthrow Gentile domination (as He will do at the Sec. Advent, Props. 163 and 164), and thus deliver the Jewish nation from its enemies. In addressing the Jews, it was unnecessary to proclaim this Kingdom boldly and freely in the emphatic words of the Prophets, because (1) the Kingdom denoted was already well known, as the subject-matter of covenant and promise, to every Jew; and (2) because, foreseeing His rejection by the Jews, advantage would inevitably be taken (comp. Prop. 40, *Obs.* 6, note 1) of it to accuse Him as a conspirator against the Roman Power. With all the wisdom and prudence exercised by Him, this, nevertheless, was done, and He was crucified under the charge of being "the King of the Jews," thus implying opposition to Cæsar.<sup>1</sup>

2. Knowing, as Jesus did, that the offer of the Kingdom must be made (Prop. 55, etc.), that the tender would be rejected (Prop. 57, etc.), and that the Kingdom itself would be postponed (Props. 58-68), it would, in view of these foreknown circumstances, have been unwise and impolitic to have presented the subject of the Kingdom in any other way than that in which it was done. Sufficiently clear to test the repentance and faith of the nation, sufficiently distinct for those who receive the Word of God without human additions, and sufficiently precise to encourage the hope of His people in His Messiahship—more would have been inexpedient. What was needed in addition He gave to us through John (in Apoc.), and this also in a form that it might not unnecessarily excite opposition. Christ's preaching is influenced by foreknown results.

3. Foreknowing how the Kingdom would eventually, at His Sec. Advent (Props. 66, 74, 83, 87, etc.), be established, He could accordingly shape and adapt His language, introducing other matter that necessarily preceded the same. While a restoration of the Davidic throne and Kingdom (and as a result the restoration of the Jewish nation to eminence and power) is contemplated, yet, because of the defection of the nation and its

long continued punishment, *purposes of mercy* toward the Gentiles were entertained and mentioned, promises to be realized ultimately in the Kingdom were given, encouragements and cautions were presented, etc. This introduced new details, which can only be properly apprehended when taken *in their connection with the whole*.

<sup>1</sup> This is a sufficient reply to those who ask why the New Test. is not more specific in mentioning the Davidic throne and Kingdom (although in several places pointedly referred to), for all knew the Kingdom intended. This, too, may be a reason why Jesus wrote nothing, lest His writings should be employed, as His reported words were, against Him. The peculiar surroundings required, in the nature of the case, *great caution* in proclaiming the Kingdom; and hence language was adopted toward the Jewish nation *sufficiently precise and determinate* for it, having the prophets to understand. And this prudence was continued by the apostles afterward (as e.g. in linking the Kingdom with the Second Advent, with Supernatural power, etc.), to prevent the Romans from taking unnecessary alarm and persecuting believers. For history informs us how readily the Roman emperors could thus be aroused. Eusebius (*Ecd. His.*, B. 3, ch. 19, 20; comp. Gibbon's *Rome*, ch. 16, vol. 2, p. 21) states that the descendants of David were ordered to be slain, and the alleged relatives of the Lord were apprehended and brought before Domitian, who was alarmed or suspicious, but as they professed not to believe in a present temporal kingdom, but in a divine one to come at "the end of the world," i.e. at the Sec. Advent, they were dismissed. (In this account, several things are noticeable, making allowance for additions: (1) Why should Domitian desire the death of the relatives of Jesus or fear Christ (as we are told), if it was not for the Primitive belief that Christ would come and re-establish the Davidic throne and kingdom? (2) that the only Kingdom these relatives were conscious of was not the church as one, but the Kingdom at the end of the age, raised up by the coming Son of David; (3) that, truthfully they made it Divine, not such a temporal kingdom as the Roman, but one established by Supernatural power and under its control. Eusebius may have colored it a little, but as it does not favor his Church-Kingdom theory, and has much of the Primitive cast in it, we may in the main receive it.) The Primitive Church writers (as we shall show hereafter) constantly appealed to the prophecies of a restored Davidic throne and Kingdom, and expressed their faith in the same, but as they carefully showed that this was to be affected by Jesus, who had been crucified and buried, it seemed to be *foolishness* in the sight of worldly rulers—something that should cause them no uneasiness, especially as all believers disclaimed the least idea of raising up such a Kingdom, but *waited* for Christ's appearing. How advantage was taken of this very belief in a few cases, history also records. Another feature, too, which is not generally noticed, crops out in this direction, viz.: that this very belief is a cause of the brevity of ancient remarks on the subject. The Jews were not desirous to give it great prominence and publicity, because it would naturally excite the suspicions of the emperors. The believers, for the same reason, are guarded. The Gentiles, opponents to both, were not inclined to publish and dilate upon it, because, by so doing, they might be called on by the government to substantiate the charge, and in view of its being based as it was, expose themselves to harm. Intimations, indeed, exist, which show that sneers and ridicule were cast upon the idea of a *crucified* Son of David coming back to establish a Kingdom. Boyle, Whately, Rogers, and others have noticed the peculiarity of the Bible in presenting an unsystematic distribution of its contents, thus calling for comparison, study, etc. In the reasons assigned for this, they altogether overlook the fact that if a strictly logical arrangement had been made, so distinctively would this idea of the Kingdom have become that the Roman Power and other nations would have been extremely hostile to it.

Another feature may be briefly adverted to: the meanest part taken by the representative men of the Jewish nation in the condemnation of Jesus was the taking advantage of Jesus having proclaimed Himself the Messiah, i.e. the Jewish King, and basing upon it the charge of conspiring against Cæsar. The meanness consists in this: that their own views of the prophecies, if they were fulfilled *as written*, demanded of the Messiah to oppose the then existing Gentile power in order to restore the Kingdom, so that to compass the death of Jesus they override their own deliberate convictions of the Messianic display of power, and stamp their conduct as outrageously hypocritical. On the other hand, our faith and hope is confirmed in the Kingdom preached by Jesus, in the assumption of Messianic Royalty, which, not discarding, was the ground of His execution. Faith and hope rejoices over the inscription: "*Jesus, the King of the Jews.*" If there was nothing substantial in this Royalty, the very Royalty to which He was entitled

as David's Son and Lord, *why* retain it down to the very last, and leave it still speaking, silently but impressively, over His dead body on the cross ?

*Obs. 10.* This preaching of the Kingdom by Jesus was, then, an appeal to *faith* ; it is *the same* to-day. It then called for an *acquaintance* with the covenants and prophets ; it demands *the same* at present. But in the preaching of Jesus and of His apostles some things pertaining to the Kingdom are brought out more distinctively and with stronger appeals to faith. The necessity of moral purity is impressed ; the superiority of the coming Kingdom over all earthly Kingdoms is declared ; its restoration, not by human but divine power, is carefully asserted ; its postponement to the Sec. Advent is taught ; its exaltation and extension, its power and blessings are portrayed ; the wonderful things related to it, such as the resurrection of the saints, Kingship and priesthood, glorification, renewal of the earth and Theocratic glory, are presented—and all this, a reiteration and extension of Old Test. predictions, calls for *continued faith*. The whole matter is purposely so arranged and ordered that *faith alone*—sustained by the fulfilments and a comparison of the Record—can discern the surpassingly strange but pre-eminently wise Purpose of God.

Another reason why Jesus Himself did not write (as the founders of other religious systems) is found in the preaching of this Kingdom. The subject-matter of His preaching is found in the Old Test., its foundation is in the covenant, and His mission is not to found a new Kingdom, but to offer that which is *already proposed*, and of which He is *the rightful Heir*. He is not come to write, but to fulfil that which is *written* ; hence a systematic arrangement of Divinity, a Theological system or summary of Doctrine, would have been out of place. While He necessarily taught doctrine as pertaining to Himself and the Kingdom, His specific mission has its *dignity* enhanced by the position that He occupied. It is true that, after the postponement was fully decided by His death, etc., then special provision had to be made for this period, but this we find in the instructions afterward imparted through the apostles in the establishment of the Christian Church. Christ honors the prophetic record, honors the oath-confirmed covenant, and, by the fulfilment of His own birth, life, death, resurrection, ascension, words respecting the Jewish nation, Gentiles, Church etc., reconfirms in the most powerful manner—infinately superior to mere writing—the testimony concerning Himself and the Kingdom.

*Obs. 11.* The *fundamental* idea, forming a bond of union between Jesus and the preceding Revealers of the Purpose of God, is the Kingdom of heaven. This He preached *first* ; this He revealed *last* through John the Revelator ; this was the *special subject* (Acts 1 : 3) between Him and the apostles after His resurrection ; and hence by it He places Himself in contact with the Prophets, in unison with John the Baptist, in sympathy with His disciples, and stamps Himself as *the great Preacher of the Kingdom*. This suggests that *perfect unity* of Teaching must exist between all these ; that no accommodation theory can interpose between His teaching and that of John's or the Prophets ; and that the subject of the Kingdom, being so prominently set forth, must be (Props. 1 and 2) a most interesting topic to every intelligent believer and student.

*Obs. 12.* What Kingdom Jesus preached can readily be ascertained by noticing what Kingdom His disciples preached. For, as an honest Teacher, *He would not, He could not, send out men to preach a Kingdom different from the one proclaimed by Himself*.

*Obs. 13.* Men profess to be amazed that the Jews and disciples should be so ignorant as to expect in the Messiah "*a temporal deliverer,*" and

regard those who retain this Jewish idea as "fanatical," "unspiritual," etc. But *how*, if we receive God's *express promises*, the plain grammatical sense, can we believe otherwise? Temporal deliverance, in addition to great spiritual blessings, are linked together (e.g. Zech. 14) in numerous prophecies, and it would indicate *lack of faith* in God's honor and faithfulness to reject or ignore the same. We know that by the spiritualizing process Zechariah's declarations (Luke 1 : 71, 74), "saved from our enemies, and from the hand of all that hate us," "delivered out of the hand of our enemies," are made to denote exclusively spiritual enemies.\* But this is not sustained by the predictions of the Word, seeing (as will be consecutively shown hereafter, e.g. Props. 111-115) that temporal deliverance is assigned to the restoration of the Jewish nation, and is to be in a special manner the work of the Messiah at His Second Coming. The prophets all uniformly predict the temporal depressed condition of the nation, and in *the same connection* a glorious temporal deliverance. Leaving the proof to come in its proper place, it is sufficient now to say that if the Theocracy is to be restored at all as covenanted and predicted, such a restoration must *necessarily* include temporal deliverance (how else can the throne and Kingdom be re-established), and hence the Messiah, in addition to other perfections, is also a temporal Deliverer. The sinfulness of the nation, the postponement of the Kingdom, etc., only throws the time of its manifestation to the period of the Second Advent.

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\* Able writers, however, preserve this temporal aspect, as e.g. Van Oosterzee (Lange's *Com. on Luke*, p. 28) declares that the songs of Elizabeth, Mary, and Zechariah make the Messiah "the source of temporal as well as spiritual prosperity to Israel," their sentiments being "purely theocratic."

PROPOSITION 43. *The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom.*

To say that they were ignorant of that which they were *especially* to preach is an evident absurdity; and if true (which it is not) would severely reflect upon the Divine Teacher and Commissioner. Their mission necessarily implying a *correct knowledge* of the Kingdom, is confirmatory of Christ's own preaching, for the preaching, of the Master and of those who are sent to preach *must correspond*.

*Obs.* 1. What Kingdom they all preached is so evident (e.g. from *Acts* 1 : 6, etc.), that our opponents save us the trouble of stating it by frankly admitting it (e.g. Prop. 42, *Obs.* 2). Jesus *instructed* them, Jesus *sent* them, Jesus *never contradicted* their views of the Kingdom,<sup>1</sup> Jesus *approved* of their preaching and rejoiced over it. This is amply sufficient, seeing that the Kingdom accurately corresponded with the one contained in the *grammatical sense* of the covenant and prophecies.

<sup>1</sup> It is only necessary to say that our opponents themselves produce *Matt.* 20 : 20, 21, *Luke* 24 : 21, and *Acts* 1 : 6 as evidence of the Jewish views of the apostles. Take these three illustrations, and, over against the unwarranted deductions of numerous writers, Jesus says not a word *against* their conception of the Kingdom; in fact, He fully admits the correctness of the same by alleging nothing against it. The request of the sons of Zebedee, based on the Jewish conception (Art. "Kingdom of God," *Ency. Relig. Knowl.*) of the Kingdom (*Matt.* 20 : 20, 21), is refused, not on the ground of their misconceiving the nature of the Kingdom or even that such stations are to be allotted in it, but because such positions as they asked for are to be given to *those* by the Father, who have evidenced *their fitness* by humility and service. So simple is this that a child cannot mistake it. Hence, how gratuitous and unjust are the *disparaging* remarks heaped by some commentators and writers upon these disciples. Some (*Olshausen loci*) express surprise that Jesus did not correct their view of the Kingdom, but actually employs the very language to *confirm* them in it. Precisely so; He could not do so, because they entertained a *more Scriptural idea* of the Kingdom than those who exhibit such amazement. *Luke* 24 : 21 teaches how these preachers understood their own message; so also *Acts* 1 : 6; and Jesus, instead of telling them that they were mistaken, merely, leaving the notion of the Kingdom untouched, points to the future, the times of fulfilment being in the Father's hands.

*Obs.* 2. If Jesus did not tell the Jews and His disciples that they were *in error* respecting the Kingdom, and this already is presumptive evidence that they were correct in anticipating the Kingdom to be a restoration of the Davidic Kingdom, *much more* is this true, when He sends men, whom *He knows* to hold such a view, to *preach* it. The ablest writers (we have given some, others will be quoted as the argument advances), of all shades of opinion, fully admit that the disciples preached the Jewish Kingdom, and candidly inform us that such was their belief down to the

period of the Ascension, Acts 1 : 6. (Those few, therefore, who try to ignore it, and pretend that a spiritual conception of the Kingdom, something like their own modernized notions of it, are *dishonest* to the Record, and the general testimony on the subject). We therefore contend that, after Jesus Himself preached this Kingdom, taught His disciples *publicly and privately*, considered them *qualified* to proclaim the Kingdom, and sent them forth also to preach it—after all this, it is *sheer presumption* to question their knowledge of it. It is folly to suppose that we know the nature of that Kingdom *better than they did, who were expressly commissioned to hold it forth as an inducement to repentance*. If they were in error on so important and fundamental a point, it is unreasonable to suppose that Jesus would leave them in error, send them forth to *disseminate error*, and thus allow them, commissioned by Himself, to *deceive* the people. It is *incredible*, and yet if we are to believe eminent and good men, Jesus actually sent forth His disciples to preach *erroneous doctrine!* No gloss, however artful, no apology however skilful, can cover up this ugly feature in this supposed case; there it stands, boldly and defiantly presented by infidels, and prominently held forth even by many believers. Any theory, however plausible, esteemed, fortified by great names, which makes the first preachers of the Kingdom proclaim what they did not understand, preach what was an untruth—such a theory is *radically wrong*, and virtually, with all its profuse apologies, *makes Jesus Himself the sender forth of false preachers*. If the Kingdom is *not* that which they taught, what must we think of the instruction of Him who *commissioned* them? Thank God, the Word itself is *consistent*, and it *repels a charge* which human wisdom has foisted upon it in its blindness, in order to make out of the church the predicted Kingdom of God. Here is the difficulty: men judge these preachers under a *misconceived theory, and consequently with prejudice*.

Some keenly feel this difficulty in their Church-Kingdom theory, and thus—over against overwhelming proof—try to remove it. Gregory (*Four Gospels*, p. 120) declares that Jesus “corrected their (the twelve) false Jewish views of His priestly character, and of His Kingdom,” and appeals for evidence to Matt. 16 : 13-20, and 20 : 28! The passages being largely incorporated by us, need no comment. Ebrard (*Gospel His.*) constantly takes it for granted that the covenanted and predicted Kingdom is spiritual, and that the disciples comprehended it. Thus e.g. p. 267, referring to the Ser. on the Mount (comp. Prop. 42, Obs. 6 and 8, note), he says: “Jesus availed Himself of this opportunity, after the selection of His disciples, to explain, *fully and distinctly, to them and to the people, what was the nature of the Kingdom.*” He calls it “the inaugural discourse of the new Kingdom” (p. 273), in which Jesus says: “Such and such is the nature of my Kingdom; such its form; such the proper state of mind; and such are my demands,” in order “to afford the means of certainty” to the hearers. This is solely Ebrard’s imagining, for he *utterly fails* to show where the nature of the Kingdom is defined, and mistakes *the means and accessories for obtaining the Kingdom for the Kingdom itself*. It is painful and saddening when such men so seriously miss “the means of certainty.” The preconceived Church-Kingdom theory explains it all. Some writers even make the appointment of the twelve to be equivalent to the founding of a new Kingdom, although they preached it as future. On the other hand, that the disciples knew the nature of the Kingdom and located its future, is well stated by Dr. Imbrie in “The Regeneration” (*Pre-Mill. Essays*, p. 153, etc.).

Obs. 3. It is freely admitted that there were many things that these disciples, when preaching the Kingdom, did not then know, but it was *not requisite* to know them for the simple reason that, *before the decided postponement of the Kingdom*, it was no part of their mission to preach

them. Thus e.g. they did not know that the Jewish nation would refuse to repent, that the representative men would conspire to put Jesus to death, that the Messiah would be crucified, that the Kingdom would be postponed to the Sec. Advent, that the Gentiles would be called, etc., and, more, all these things had *nothing to do with their commission*. They were not to preach the death of Jesus, or things then unknown to them; they were commissioned to preach *the Kingdom* conditioned by repentance—to offer it to the Jewish nation—and *thus far* they were instructed and had knowledge of *the truth*. This preaching of the Kingdom was (Props. 54 and 55) *necessary* at that time, while a knowledge of the other things was not only unnecessary, but would have, if imparted, *actually disqualified them* for their important mission. This exquisite arrangement of truth in the mission of the first preachers is, to our mind, *most forcible evidence of inspiration*.

*Obs. 4.* Miracles (Matt. 10 : 1, 8, Luke 10 : 17, etc.) attend their preaching of the Kingdom, which is *a most convincing attestation* of both the truthfulness of their proclamation, freed from error, and the intimate relationship that the Kingdom sustained to the Supernatural. Would Christ give the power of working miracles to persons who *confirmed* themselves and others in erroneous doctrine? Even Judas, at that time, however much he fell afterward, must have, in virtue of the mission bestowed upon him, known and proclaimed the truth concerning the Kingdom. Designed as the miracles (wrought by some, perhaps all) were to foreshadow (Prop. 7) the power to be experienced in the Kingdom itself, they were also, at the same time, a witness to *the veracity* of the preachers themselves. Such an attestation, Origen, Jerome, and all others, who desire us to believe that they were in error, have never yet been able to give us.

*Obs. 5.* What little satisfaction many commentaries give us when commenting on the preaching of John and the disciples. Work after work will not make the slightest mention of difficulty in the matter, and artfully speak of it as a *gradual developing* from darkness into light, just as if the style of their preaching was but a little removed from that of “the moderns.” A host literally jump at the conclusion—proven to be false by *the continued belief* of these preachers to the ascension of Jesus—that they preached (without knowing it) the establishment of the church-kingdom. The large majority, without perceiving how fatally they sap the very foundations of confidence in the Truth, and invite unbelief to hold itself in merriment over the defect, pass the whole thing by with the comment—as if it amounted to nothing, or was scarcely worth noticing, or the most reasonable thing to expect—that these men were yet filled with “Jewish prejudices” and “Jewish forms,” and the time had not yet arrived for the notion of a pure, spiritual Kingdom. Indeed, if this is so, as learned men tell us, *then* the first preachers of the Kingdom were very *unreliable* guides, being “*the blind leading the blind*,” and, what is worse, *divinely commissioned* to do this! Infidelity exults in such teaching, which effectually cripples the first preaching of the Kingdom and introduces a discordance and antagonism *fatal to the unity and integrity of the Word*.

*Obs. 6.* How unfairly this subject is treated may be found illustrated in various *Lives of Christ*. Some of these (e.g. Fleetwood’s) make the



preaching of the twelve and the seventy exactly correspondent with their own *modern* ideas of the Kingdom. The same unfairness is true of *Histories of the Bible*. Thus e.g. Gleig (*His. of the Bible*, vol. 2, p. 223), after stating the views of the Jews in a restored Davidic Kingdom under the personal reign of the Messiah, tells us that it should not surprise us that the disciples continued in such a belief because "prejudices are usually deeply seated in proportion to the absence of culture," thus actually *degrading* the disciples to ignorance and uncouthness to make out a case, forgetting that by so doing he *degrades the mission and instruction imparted by Jesus*. If they were lacking "culture," if they were under "deeply seated prejudices," if they were under a "delusion" (as Gleig well-meaningly says), how was it possible for Jesus, *honestly and consistently*, to send them forth to proclaim *their want* of "culture," their "prejudices," and their "delusion" to others, and confirm the same by miraculous signs! The same lack of candor is found in *Theologies*. Thus e.g. Knapp (*Ch. Theol.*, s. 89, 99, 154, etc.) frankly tells us the Jewish view, and that the disciples entertained it, but then endeavors to break its force by insinuating, without adducing the *slightest historical or scriptural proof*, that the Kingdom was *also* understood in a spiritual sense, and that a purer and higher meaning was *gradually* placed upon the phraseology pertaining to the Kingdom. But this does not clear the preachers of the Kingdom; it does not vindicate their official position, for, according to his statement, others—who were not specially appointed as preachers of the Kingdom—had better, purer ideas, which, we are to infer, came down to us. This mode of reasoning only makes the matter worse, for in one place all the concessions needed are made; and in another, they are virtually recalled under the *unproved statement* that in connection with this idea of the restoration of the Davidic Kingdom they also must have held (*implied*) the notion of a moral or spiritual Kingdom. Such an important point as this, must have *more* than mere inference and unsupported supposition; and Knapp forgets, that the very men who, above all others, should have this pure, spiritual conception of the Kingdom (if it is the one intended) are the disciples, the preachers, whom *he confesses* to be in ignorance of it down to the ascension. These illustrations will suffice; the reader can readily find a multitude.

Neander (*Ch. His.*, vol. 1, p. 37) makes Zechariah's faith to express itself in a "worldly sense, or worldly turn, or shape," because he expected deliverance from enemies, etc. But let the reader notice that Zechariah was under the *direct influence* of the Spirit, and it follows that his utterances are to be received in preference to Neander's, especially seeing that they correspond with that of the prophets (who link with the Messianic Kingdom a deliverance of the Jewish nation from its enemies, as shown Props. 111-114). He delineates the disciples' ignorance, etc., very much as Knapp, and seeks refuge in his germ or development theory.

*Obs. 7.* Misled by some favorite theory, the plain facts of the disciples' preaching are unintentionally misstated, and, of course, others are improperly influenced. Thus e.g. Neander (*Life of Christ*, sec. 174) has taken the *unwarranted liberty* of saying, when referring to the mission of the disciples into Galilee, that they were to spread "the announcement that the Kingdom *had appeared*," that "they were only to proclaim everywhere that the Kingdom of God, the object of all men's desire, *had come*." Now if we turn to the Record, *it is impossible to find any such commission* given to the disciples; for instead of preaching that the Kingdom "*had ap-*

peared, and "had come," they were expressly charged to say (Matt. 10 : 7) : "the Kingdom of heaven is at hand," and (Luke 10 : 9) : "the Kingdom of God is come nigh to you." If language has any force, this phraseology cannot, by any means, be made to be the equivalent of Dr. Neander's. So Olshausen even (*Com. Matt. 3 : 2*), hampered by his Church-Kingdom theory, makes the announcement "is at hand" to be an equivalent of "is already present." Others, influenced in the same way, interpret the language in like manner. The difference to some may appear trivial, but as we proceed will be found *exceedingly weighty and essential* (Props. 55-61). How, in the nature of the case, could the first preachers of the Kingdom proclaim that a Kingdom "had come," was "already present," when they themselves (as both Neander and Olshausen admit in other places) were *not conscious of it* down to the ascension (Acts 1 : 6) ? Forsaking the primitive view, the ablest men involve themselves in difficulties, and excite antagonism where none exists.

*Obs. 8.* It is a fact to be lamented, that while infidelity has made itself merry over the preaching of the disciples, calling it "mistaken," "deceived," "delusion," etc., the Apologists, unable themselves to receive this preaching, or to satisfactorily account for it, have done nothing to remove this stumbling-block out of the way. Some unbelievers in a kind of ironical manner (Dean Mansell *On Free-thinking*) suggest, as the result, that as the whole proof of Christianity rests on the Prophecies, it is necessary in order to make out such a proof to avoid the literal and proper meaning, and introduce a mystical or allegorical interpretation ; for the past has proven that the apostles themselves misinterpreted the prophecies too literally or in a Jewish manner. This, of course, opens the flood gates to every conceivable fancy, and strikes a deep blow at the vital part of Christianity. Hence it is, that an oily class, smooth-tongued and eloquent over the virtues of Jesus and His devoted band, profess, all the time stabbing the reputation and character of these teachers, that they only desire to remove that blundering literal interpretation and plant religion more securely on a spiritual one, which will not recognize "the fables" of the early preaching. The grossest attacks and the most artful, centring on the early preaching, come from all sides, and a careful reader will sadly notice that in the replies of the defenders of Christianity, with but rare exceptions, there is found a willingness to receive these suggestions of unbelief, viz. : to discard the literal, grammatical sense of the prophecies, which it is *wrongfully supposed* led these disciples into their errors, and, therefore, to receive as an offset a spiritual one, which can transmute David's throne into the Father's throne, and change every other phrase to suit the situation. Alas ! the influence of such a method upon the minds of men without sufficient independence to think for themselves !

*Obs. 9.* Those, too, who so candidly concede "the Jewish cast" of the disciples' preaching are undecided as to the time when an entire change in their views of the Kingdom (as alleged) was wrought. While some place it even later (others asserting no change, but leaving it to development in the church) than the day of Pentecost, the majority of our opponents seem inclined to date it from the outpouring of the Spirit. For the credit of the Church-Kingdom theory, an effort must be made, in some way, to trace it back to *inspired men*. Now at this stage of the argument we only

say this : if the change in the doctrine of the Kingdom took place, as multitudes hold, and as e.g. Bernard (*Bampton Lectures*, "The Progress of Doctrine") infers, how comes it then that the early "consciousness" of the church does *not portray this change in the writings of that period?* Why does the church, founded by these disciples, assume the position that Jesus, the crucified one, is the Messiah (with a full understanding of the Jewish meaning of the name), so declared by His resurrection and exaltation, who remains in heaven during this intermediate period until the elect are gathered out and the time arrives, *at the Sec. Advent*, for the re-establishment of the Theocratic-Davidic Kingdom? Why is it that *none* of the Primitive churches *indicate* such a change of doctrine, and directly trace it to the apostles? Surely if the current notion on the subject is the correct one, this feature ought to be observed. Bernard and others do not meet *the real objections* against their view, for fully admitting that a change was introduced, this change was not one *in the belief* of the Kingdom, but only *in the manner and time* of its introduction, in the reception of *preliminary measures*, made now necessary by the postponement of the Kingdom and the organization of the Christian Church. This change does not *affect covenant promise, confirmed by oath*, while Bernard's violates covenant and explicit promise.

The student is reminded that persons cannot be too cautious in such wholesale deductions, made because of the introduction of certain changes which do not affect the nature of the Kingdom. Thus e.g. many stumble at the resurrection of Jesus, and cannot see how this is to be reconciled with the expectations of the restoration of the Theocratic-Davidic Kingdom; but they overlook the predicted fact (God foreseeing all, and thus ordering) that this is implied in *an immortal Son of David* thus restoring and reigning, and that this resurrection was expressly foretold as a *requisite* to fulfil the promises pertaining to the Kingdom. This disregard to the Kingdom preached, etc., leads to many strange and unscriptural statements. Thus e.g. Bernard (in the excellent Lectures referred to) says : "Peter presents the Gospel as the fulfilment of prophecy, and completion of the covenant made with the fathers." The truth is, that Peter only presents the Gospel to show *how prophecy will be fulfilled* (saving in the call of the Gentiles), and *how the covenant was confirmed in Christ and shall yet be amply realized in the future*. Again : "The Gospel has fought itself free, and severed itself from Judaism, not merely in its form *but in its essence*, proclaiming Salvation by the grace of the Lord Jesus Christ, and not by the works of the law." Admitting freely the grace brought through Jesus, through whom alone we expect to inherit, the sentence as it stands is misleading. The Gospel did not cut itself free, etc., until the influence of the Alexandrian school prevailed, as seen in the first and second centuries. True Judaism looked forward, having the covenants and promises, even to the sacrificial death of the Messiah, and the death of Jesus is no separation from but a *confirmation* of the Judaic essence, for the Salvation promised through this Messiah is *identical* with that proclaimed by Judaism. This will be shown hereafter.

PROPOSITION 44. *The preaching of the Kingdom, being in accordance with that of the predicted Kingdom, raised no controversy between the Jews and Jesus, or between the Jews and His disciples and apostles.*

We find no hint, not the slightest, that there was *the least disagreement* between the preachers of the kingdom and their hearers on the subject of the kingdom itself. We know what the views of the Jews were, and if there had been *any essential* difference in the presentation of a subject so dear and vital to Jewish faith—*fundamental to Messianic faith*—most certainly there would be *proof* to show it. The absence of it, in the nature of the case, substantiates our position.

*Obs. 1.* Let the reader place himself in that period of early preaching. The converts were nearly all Jews, embracing hundreds, and finally thousands, including even a large number of priests, Acts 6 : 7. Consider how *tenaciously* all these held to the predicted *restoration* of the Davidic Kingdom, and that during the entire period of preaching, from John down to apostolic days, no question, no difficulty arose concerning *the great subject* of the Kingdom, i.e. concerning its nature, its lack of identity with the anticipated one. *Why this?* Simply because *both parties* understood the Kingdom as covenanted and prophesied; because the Kingdom preached corresponded with the views entertained by these Jews; otherwise it would have awakened discussion, led to explanations and opposition. There being agreement, discussion and controversy could not follow, and hence we do not find them.

*Obs. 2.* A mutual understanding existed between the parties, and this was not interrupted so long as these preachers lived, for after the ascension of Jesus, instead of a *retractation* of previous preaching and opinions, instead of telling the Jews that they had misapprehended the nature of the Kingdom, and that only a *spiritual* one was the one intended by the Messiah (which, if our opponents are correct, honesty ought to have done), there continued a *perfect agreement* between preachers and converts, the basis of which was, *looking for this same Kingdom to be revealed at the Sec. Advent of the Messiah* (comp. Props. 70-76).

*Obs. 3.* Therefore, it is an unjust reflection upon these Jews and Jewish preachers to accuse them of ignorance, carnality, etc. To assert as Storrs' (*Diss. on the Kingd. of Heaven*), that these Jews "were shamefully ignorant" of the Messiah's reign, *recoils upon the preachers* who made and left them thus "ignorant." Yet this is the belief of many eminent men, forgetting that perhaps the "ignorance" may be in the gradually sub-

stituted change introduced after the death of these preachers. Even as late as Tertullian, when the proposed change had not as yet overwhelmed the Apostolic Theology, he pointedly says in his *Apology* (Sec. 21), in reference to this point: "Even now His Advent is expected by them (the Jews generally); nor is there any other contention between them and us, than that they believe the Advent has not yet occurred." The Kingdom was not disputed, but *the manner and time of occurrence under Jesus as the Messiah.*

*Obs. 4.* The Jews did not find fault with the Kingdom, but in *the King* as believed in by believing Jews and Gentiles. In their blindness, they refused to acknowledge the purity and holiness essential to entrance into the Kingdom; they rejected the repentance requisite for its establishment; they were angered at the well-merited rebukes aimed at their hypocrisy and sinfulness; they were fearful of losing their own authority and power, and therefore *they rejected the King*, and urged his crucifixion. After His death, it was too humbling to their pride to confess a *crucified Jesus as their Messiah*; it was too mortifying and condemnatory to their past action to acknowledge a *once dead and buried Jesus to be their King*; the difficulty was *not* in the Kingdom, *but* in the King, and in the confession and obedience that was required. This influenced the nation, the great mass of the people, but nevertheless many Jews, seeing the Scriptures fulfilled in this Messiah, and the Messianic evidences in His birth, life, miracles, words, death, etc., still clung to Him as the promised Messiah, the Restorer of the Davidic Kingdom as predicted; and this was done under the assurance (as we shall show in its place) that He would come *the Second Time* for this very purpose. Such is the plain teaching of the Record, and its testimony on this point is *decided and overwhelming*, as the reader will see for himself as we proceed.

It will not answer to cover this over under the plea of accommodation; for it only amounts to making numbers of persons preaching, in the most serious manner, to induce others to repentance and faith, a Kingdom of God in accordance with their own prejudices and that of their hearers, because Jesus saw that they were not prepared for the truth. And this *farce* (for it can be called nothing less) was designed and fostered by the pure Son of God! The statement needs no refutation; it contradicts itself. Therefore to plead that such an accommodation prevented a controversy arising, is simply to say that Christ *sacrificed truth and kept men in error* for the sake of a slight temporary gain, or that He *sacrificed His own honor and dignity* for the sake of conciliating erring men. No wonder that the Baur school and others are jubilant over *the fatal concessions* contained in the works of pious men, hailing and parading them as the self-evident indications of a shaky foundation. But, viewing the matter in its totality, the relation of this preaching to covenant, prophecy, the Jewish nation, God's Purpose of Salvation, etc., we *cordially accept* of this preaching and agreement—these alleged evidences of *weakness—as necessary and indispensable features* in the structure. The reasons will appear more fully.

*Obs. 5.* It may be well to say here, that as long as this happy correspondence continued numerous Jews were converted to Christianity (as history attests), but *just so soon* as this disagreement arose respecting the Kingdom, and the Jewish faith in their Kingdom was derided and scorned, conversions became less and less until they almost ceased.\*

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\* And as a return was made to the Primitive Church doctrine, conversions increased until they form now again a very fair number.

*Obs. 6.* This agreement indicates, what has already been intimated, that no necessity existed to hold up the hope of a restored Davidic throne and Kingdom more prominently, because, as it all depended upon the coming again of Jesus the Christ, it was sufficient to direct attention to that Advent, linking the fulfilment of the prophecies with them, thus avoiding the jealousy, etc., of the Roman Power.

*Obs. 7.* This agreement has been noticed by numerous writers, and has called forth corresponding remarks, nearly always in disparaging expressions, so intended, but more or less connected with the truth. This will be seen by taking at random two writers. Thus e.g. Reuss (*His. Ch. Theol.*, p. 246) tells us that the early churches formed under this preaching "might be regarded as, and virtually were, a Jewish party." Morgan (in *Moral Philosophy*) charges early Christianity with a leaning toward Judaism, that the disciples corrupted the New Test. to effect this, that we have a Jewish Gospel, and the first Christians were "nothing else but a political faction among the Jews, some of them receiving Jesus as the Messiah or the Restorer of the Kingdom, and others rejecting him under that character." Now, aside from the effort made to use this connection with Jewish views against Christianity, to make out a case of corruption, ignorance, etc., it is true that, while the ceremonial law of Judaism was rejected by many as non-essential, etc., there was a strong point of contact and continued agreement between Judaism and Christians in *Messianic expectations respecting the Kingdom*—the difference being that the former located the fulfilment of their hopes at the *First Advent* of the Messiah (thus rejecting Jesus as the Messiah), and the latter, theirs at the *Second Advent* of this Jesus who had been crucified. To deny this, or to conceal it, is simply exhibiting gross ignorance of facts, or dishonesty in suppressing truth (comp. Prop. 69).

PROPOSITION 45. *The phrases "Kingdom of heaven," "Kingdom of God," "Kingdom of Christ," etc., denote the same Kingdom.*

It has already been shown (Props. 20-23, etc.) how the Jews understood and employed these phrases, and how the first preachers adopted them.

*Obs. 1.* Now attention is called to the fact that they are used as synonymous in the New Test. What Matt. pronounces "the Kingdom of heaven," is said by Mark, Luke, and John to be "the Kingdom of God," as e.g. comp. Matt. 5 : 3, with Luke 6 : 20, and Matt. 13 : 11 with Mark 4 : 11. So also "the Kingdom of God" is designated Christ's Kingdom, as e.g. comp. Matt. 16 : 28 with Luke 9 : 27, Mark 9 : 1, etc.

So also "the Father's Kingdom" and Christ's are represented as identical. Comp. e.g. Matt. 13 : 41-43 with Eph. 5 : 5, and Matt. 26 : 29 with 2 Pet. 1 : 11, etc., and Prop. 83. In reference to the usage of those phrases, comp. Props. 22 and 23, and the note by Dr. Craven in Lange's *Com. Rev.*, p. 93.

*Obs. 2.* These phrases thus interchangeably employed to denote the one Kingdom (Prop. 35) were understood to mean the Davidic Kingdom restored, as e.g. Acts 1 : 6, Matt. 20 : 21, Acts 15 : 16, Luke 1 : 32, etc. (comp. Props. 19-23).

This has been so frankly admitted by our opponents (as e.g. Dr. Campbell, Knapp, Neander, etc.) that more need not be added, leaving our argument to bring in the additional proof. On every side do we find this testimony, given, too, without any thought of its bearing on the subject. Thus e.g. Farrar (*Life of Christ*, vol. 1, p. 22) informs us that "waiting for the Consolation of Israel" is equivalent to Mark 15 : 43, "waiting for the Kingdom of God," and that among the Jews a prayer for the coming of the Messiah was, "may I see the Consolation of Israel." The Messiah and the Kingdom were united. We merely suggest that in addition to the meanings and derivation usually given to the phrase used by Matthew, "the Kingdom of heaven" (viz. : that the God of heaven gives it to the Christ, that through it the Father's will is manifested, that heavenly principles, etc., are exhibited, etc.), may there not, in the employment of the plural form, "heavenlies," be an allusion to the peculiar form of government (Theocratical) under chosen heavenly rulers (comp. Prop. 154). Dr. Meyer (*Com. on Matt. 3 : 2*) says : "It is called the Messianic Kingdom, not because the words 'of the heavens' express God, but because this Kingdom is conceived as descending from heaven and entering the world, Gal. 4 : 26." This idea may (comp. Rev. 19 : 11-16 and 21 : 2, etc.) indeed be included, but it does not exclude the old Jewish notion derived from Daniel, or the one just stated. It may include them all, making it the more expressive.

*Obs. 3.* In addition to the abundant testimony already adduced, that they were regarded as denoting the same Kingdom, and that the restored Theocracy, as existing under David, we add a few more. Nast (*Com. on Matt. 11 : 1-6*), allowing the Church-Kingdom theory as correct, frankly says : "Though John the Baptist, Zecharias, and those other Israelites who waited for 'the Consolation of Israel,' expected the Messiah to

establish a spiritual Kingdom, a reign of righteousness, they connected, *nevertheless*, with it, the idea of a visible, terrestrial Kingdom, that he would literally sit on David's throne, and extend His reign from the river to the ends of the earth." Doddridge (*Com. Matt.* 3 : 2), cordially adopting the Church-Kingdom idea as intended by the phrase, says : "It is plain that the Jews understood it of a temporal monarchy, which God would erect ; the seat of which, they supposed, would be Jerusalem, which would become, instead of Rome, the capital of the world. And the expected Sovereign of this Kingdom they learned from Daniel to call 'the Son of Man'" (Were the Jews mistaken? *Comp. Props.* 19-23 and 31-35). Fairbairn (*Herm. Manual*, p. 41-43) tells us that the phrase, "points back to those prophecies of the Old Test., in which promise was made of a King and Kingdom, that should unite heaven and earth in another way than could be done by a merely human administration," etc., which we cordially receive as true, remarking, however, that the plain Theocratical meaning contained in the grammatical sense (which he carefully avoids), as held by the Jews, by the disciples and apostles, introduces just such a union of heaven and earth (as e.g. God in Jesus condescending to reign as earthly Ruler, etc.) as he advocates. Our entire argument thus far conclusively proves that all these phrases do not denote separate things (as e.g. intimated by Lange, *Com. Matt.*, p. 73), or are given (so Fleck, quoted by Lange) "in order to distinguish the Christian Kingdom of God more fully from the Jewish Theocracy," but the restored Theocracy, as covenanted and predicted under the Messiah. They were applied to a definite, well-known Kingdom, viz. : the Theocratic-Davidic.

But able writers, wedded to the spiritual Church-Kingdom theory, can see nothing in the phrase but another and differing Kingdom, viz. : the Church regarded as militant and triumphant. Thus, to illustrate how confidently they appeal to its simplicity in their teaching, we refer to Gregory (*Four Gospels*, p. 146), who, speaking of "the Kingdom of heaven," and that Matthew by its use intended to correct false Jewish views (when Acts 1 : 6, he still held them), confidently asserts : "The phrase clearly expresses the idea that it is a Kingdom distinct from all these kingdoms of this world after which the Jew had fashioned his idea of the Messiah's dominion. Its origin is in the heavens, where God dwells ; its throne, the seat of the King, is there ; its highest present and prospective glories are there. This simple phrase taught that the Kingdom of the Messiah was to be a spiritual and heavenly Kingdom, unlike the old Theocracy with its temple and throne in Jerusalem ; unlike the magnificent empire patterned after Rome, which the worldly Jew was dreaming of ; wholly unlike the temporal empire of the Papacy long after established." Here is a tissue of assumptions : (1) It ignores the fact that it was a Jewish phrase, adopted without explanation by Matthew, and that it could not possibly convey the idea assumed, being definitely used to designate the restored Davidic Kingdom and its extent, etc., as given by Daniel ; (2) it engrafts upon it a modern notion, which the Jews never entertained, being bound by the plain covenant and prophetic language which locates the Kingdom, not in heaven but on the earth ; (3) he assumes that the phrase is so clearly full of his doctrine that it ought to have taught the Jew such a view, when the facts are just the reverse, viz. : that its usage fortified them and the disciples (including Matthew) in believing that it unmistakably taught the restoration of the downfallen Theocracy, which was—as we have shown—a Kingdom of God and of heaven ; (4) its simplicity of teaching established and confirmed the almost universal Pre-Millenarianism of the early Church and its connected doctrine of the Kingdom—a position just directly opposite to that which Gregory finds in the "simple phrase," and which Shedd (*His. of Doc.*, p. 291) calls a peculiarity of the Jewish-Christian."



**PROPOSITION 46.** *The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic Covenants.*

This might be shown by numerous references, but it will be sufficiently conspicuous by adverting to the declarations found in only one chapter of the New Testament. Thus, e.g., Luke 1 : 32, 33, 55, 72, 73, where we have undoubted allusions to previously obtained covenants, in "the mercy *promised* to the fathers," in "*the holy covenant*" confirmed by oath "to our father Abraham," and in "the throne of his father David."

*Obs. 1.* In turning back to the fountain head from whence this doctrine, this faith in a Messianic Kingdom proceeds, we only reiterate what others have most aptly stated when we invite for the covenants an absorbing interest in view of their living, fundamental connection with final Salvation in Christ's Kingdom. Kurtz (*His. Old Cov.*, p. 175) has well expressed this "a foundation on which the great Salvation is ultimately to appear." Thorp (*The Dest. of the Brit. Empire*, Pref., p. 8) justly observes: "The Abrahamic Covenant is the foundation of all the dispensations of heaven, both to Jews and Gentiles."

This has been noticed by Brooks (*El. of Proph. Inter.*, ch. 2), Bickersteth (*Guide to Proph.*), Judge Jones (*Notes to the Scriptures*), besides a host of others, as Auberlen, Delitzsch, Lord, the Bonara, etc. Indeed, it is universally admitted, however explained afterward, that the covenants are the proper basis of future Revelation, and that they contain in an epitomized form the substance of God's Purpose in reference to man's Salvation, the Messiah's Kingdom and glory, and the perfected Redemption from the curse. Hence, men of all shades of opinion agreeing in this matter, it is essential for any one who desires to become a real student of God's Word to make himself familiar with these covenants, seeing, that, in the nature of the case, all things following must correspond fully with these previously given pledges and guides. While the covenants are necessarily primary in a proper conception of the Divine Plan relating to Redemption, presenting a central idea, the reader will observe that they are scripturally based and grammatically founded on direct oath-bound promises, and hence are to be distinguished from that vague, scholastic, mystical effort to make the covenants a central idea as given e.g. by John Cocceius (*Hagenbach's His. Doc.*, vol. 2, sec. 222 and 223), Pres. Edwards's (*His. Redempt.*), and others. This grasping after the covenants as a foundation thought relating to the Kingdom of Christ is characteristic of the German Reformed Theology (see *Hagenbach's His. of Doc.*, sec. 223, Amer. Ed. added, and Heppe on *Ger. Reform. Church in Mercersburg Review* for 1853), and is found in theologians of ability in various denominations. Unfortunately, however, many have much to say about a covenant made between the Father and Son in eternity—of which we have no record, and which opens a door for conjecture and unproven inferences—while they ignore, more or less, those on record.

*Obs. 2.* Let it be observed that in approaching the covenants we are not at liberty to receive one and reject another, nor are we authorized to take just as much as may suit our Theological views out of one and refuse

to believe in the rest. Here is where many Theological writings make the *fatal mistake*: they are willing to receive the Abrahamic covenant as a perpetual one, but not the Davidic, when *the same perpetuity is asserted of both*; they are agreed to receive *part* of the Abrahamic, or *part* of the Davidic covenant, but *not all that is written*. No wonder that a *diversity* is thus produced, and an *antagonism* to the Old Test. The Jews and the Primitive Church were far more logical and scriptural when they cordially received those covenants and believed in God's statements concerning them. The trouble at present is, that the church, with all her professions, has *too little faith*.

*Obs. 3.* Approaching the covenants and seeing how they form great central points around which successive revelations cluster—yea, the foundation stones upon which the Christological structure is erected—we are not surprised at the efforts made to undermine their force, either by separating the Old from the New Test. as antiquated, or by elevating the New far above the Old as only worthy of reception, or by a rejection of the Old as not authentic, etc. De Wette and others may apply their mythical interpretation to Abraham, etc.; Ammon and others may reject the Old Test. as having no special divine worth; Colenso and others may endeavor to set aside reliance upon the writings of Moses; Schleiermacher and others may place the Old in a position far inferior to the New in dignity, value, etc.—all this, and more, may be done, and *yet* in the simple covenant words, in their gradually unfolded purpose, in their continuous progress in and toward fulfilment, in their fundamental relationship to Messianic hopes, etc., we have *the most triumphant vindication* (comp. Prop. 16 and 198) of the equality and truthfulness of all Divine Revelation, and of the significance and fundamental importance of the covenants, and also a rebuke given to the foolishness of a *learned display* of unbelief.

If the reader follows the development of the covenant, he will be enabled to appreciate the value of the author's allegation in the *History of the Hebrew Monarchy*, that Moses forged God's covenant with Abraham for political purposes. The wish is father to the thought, for the very tenor of the covenants forbid such an idea, seeing that for fulfilment it implies a resurrection from the dead, etc.; in brief, such an intervention of the Supernatural, as is evidenced already by the past, that no man could incorporate for such a purpose. Hengstenberg, Marsh, Kurtz, Fritzsche, Hävernick, Jahn, and others, in vindicating the credibility of the Old Test. Scriptures, etc., have performed an excellent preparatory work.

*Obs. 4.* The Abrahamic and Davidic covenants were very prominently held by the early church, as can be readily seen by the general use made of them, illustrated, e.g. in the *Epistle of Barnabas*, the writings of Irenæus, Justin, Tertullian, etc. So that Renan (*Apostles*, p. 116) remarks in reference to the practice of the Primitive Church: "The perusal of the Old Test., above all of the Psalms and the Prophets, was a constant habit of the sect"—a testimony *most honorable* to the church.

At the present day they are largely ignored, just as if we had no personal interest in them, and so imperfect is the comprehension of Scripture, that we have plenty of works which present us, as the two great covenants, "the Law and the Gospel."

**PROPOSITION 47.** *The Jews had the strongest possible assurance given to them that the Kingdom based on these covenants would be realized.*

Attention has already been directed (Prop. 18) to the fact that the prophecies pertaining to this Kingdom shall not, in their ultimate fulfilment, fail, i. e., they are unconditional. The reason for this is that they are evolved from covenants *confirmed by oath*; and hence, in view of their *absolute certainty* (no matter how postponed), God has given expression to language which *affirms beyond all doubt* that this Kingdom, sustaining a covenanted relationship, would at some time in the future be established; and this, too, *as covenanted* in connection with the national salvation of the Jewish nation. Thus, e. g., read Jer. 31 : 35-37, and 33 : 19-26; Isa. 54 : 9, 10, etc.

It has been remarked by various writers, that the covenant name of Jehovah or Jahveh, by which the unchangeableness of God is expressed, indicates the absolute certainty of ultimate fulfilment.

*Obs. 1.* Hence it follows : that the Jews were not so grossly ignorant as many Gentiles now think; that they were correct in their apprehensions concerning the Messiah's Kingdom being identified with the restored Davidic. *Language could not possibly make it any plainer or stronger.* The sun may refuse to shine, the moon and the stars may depart, the sea may no longer war with its waves, day and night may not alternate in their season, the ordinances of heaven and earth may be repealed (comp. e. g. Jer. 33 : 17-26, Isa. 54 : 9, Jer. 31 : 35, 36, Ps. 89 : 36, 37, etc.), but *the promises of God shall not fail in restoring the overthrown Davidic Kingdom; God will perform the promises made to Abraham, Isaac, Jacob, David, and the Prophets, respecting the Jewish nation.* Men may foolishly ridicule and sneer at these things because still unrealized, calling them "Jewish notions, fables, and prejudices," but God's word *stands pledged*, as solemnly and sacredly as word can be substantiated, for their fulfilment. It is idle, it is folly—yea more, it is sinful to censure the Jews for a belief *so clearly founded and so unmistakably encouraged.*

*Obs. 2.* Let the reader place himself in the period before the First Advent, with the Old Test. in his hands. Now *what* would be his belief in the Kingdom, with those covenants and prophecies, *confirmed* by oath and most expressive assurances? Surely it would be *identical* with that of the Jews themselves; it could not be otherwise, if there was *faith* in God's Word and God's oath. Can we believe that the First Advent of the Messiah obliterated this belief, destroyed the nature of the Kingdom, erased the grammatical sense of covenant and prophecy, and cancelled the oath of

the Unchangeable? Multitudes do this, but we *cannot, dare not follow* the multitude in this matter. God's assurances are too weighty, His Word is too pure, to allow of such a *destructive process*.

*Obs. 3.* The attitude of a portion of the modern Jews is to be regretted. Leavened with infidelity, they have lost all faith in the most precise and determinate utterances that can indicate the determination of God to verify His promises to the nation, and yet they profess to believe in this same God, in His veracity, etc. This is utterly inconsistent, and simply faithless, when their own scattered condition and continued preservation among the nations (as predicted) confirms the assurances of this God. If the covenants, and the prophecies based upon them, are *not worthy of credence* to a Jew, what is there then in the Old Test. *worthy of belief?* Their unbelief may reject the proffered blessings, but it cannot change the Purpose of God, for (Ps. 33 : 11) "*the counsel of the Lord standeth forever.*" Although the Jews are dispersed, under punishment for unbelief, yet there is something so distinguishing in their national relationship to the Divine Purpose that God, foreseeing all that has occurred in the past, still most graciously declares (Lev. 26 : 44), "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to *break my covenant with them: for I am the Lord their God.*" Whether they believe it or not, mercy follows them for *the sake* of the covenant, and mercy will *yet verify* that covenant in the history of the nation, for "*their God*" has sworn it.

*Obs. 4.* A class of writers has arisen, who, professing to be very critical, tell us that Abraham's life, and indeed the whole Bible, must be subjected to "Historical Criticism." To this there could be no objection, if honestly conducted; but in the hands of this class, this phrase, stripped of its applied generalities and pretentious adjuncts, simply means to receive *just as much* as any one pleases to accept. By this process, Clarke (*Ten Religions*, p. 403) informs us that "not a little will be gained for the Jewish Scriptures by this position. If they lose the authority which attaches to the Word of God, they will gain the interest which belongs to the utterance of Man." These men, while professing admiration for Moses, the Prophets, etc., *virtually* convict them of false pretences, deception, etc. *Judas-like*, they kiss while in the act of betraying; *Joab-like*, they pretend friendship while stabbing.<sup>1</sup> To this class, the solemnly covenanted promises of God and the assurances respecting the Kingdom are all idle dreams; men who believe and trust in them are self-deceived and fanatical; history that corroborates prophetic announcements is merely a coincidence; the faith of ages, sustained by personal experience and Providence, is nothing but a mistaken belief.

<sup>1</sup> Let not the reader think that our expressions are too strong. We acknowledge to a degree of respect for Voltaire, Bolingbroke, Hume, Volney, etc., who, making Moses' claims pretentious and the Jewish religion a natural development, carried out their principles at least honestly in not professing a regard that they did not feel. But we have not much for that class of authors who, *under the garb* of friendship, esteem, and reverence, *stab, with deadly intent*, in the most courteous manner the truthfulness of the divine writers. What care we for the eulogies, e.g. of a Renan and others, when the *sum total of all is to destroy the divine teaching of the prophets, Jesus, and the apostles*, and bring everything down to a mere human level, and natural inspiration? And this is called "*historical criticism*"—a criticism which at the very outset stands prejudged against the

Supernatural, and will not allow that which is part of history itself to testify in its own favor by reference to a continuous Divine Purpose, a Unity of Design, a general Analogy, etc. The fact is, as will be shown hereafter, its position is most uncritical, in that it permits not the higher testimony of the Word to speak in its own behalf, but stands, sneeringly, picking flaws here and there, and from such presents the most sweeping deductions. Upright criticism, real honesty of heart and design, calls for a far different attitude. (Comp. Prop. 198.) Against such men might be placed, Bacon, Newton, Max Müller, etc. (who declare that the faith of Abraham, etc., was given by special revelation); but the truth is, that the Word of God does not need the testimony of learned and scientific men, for its best evidence it carries within itself corroborated by personal experience and history. This allusion to a prevailing sceptical tendency is made, to indicate how the promises of God are shorn of their strength by constituting them mere human assurances. Alas! if it were only confined to unbelievers: Many believers of the Word, savingly united to Christ by faith, who would shudder to adopt such a hopeless platform of unbelief, who actually receive these promises as divine, still by a fatal process so fritter them away or deny their intention or validity that they, too, with infidels, disbelieve in their ultimate fulfilment *as written*.

PROPOSITION 48. *The Kingdom being based on the covenants, the covenants must be carefully examined, and (Prop. 4) the literal language of the same must be maintained.*

The appointment, arrangement, disposition, or institution of a covenant relation, in whatever (as voluntary, a contract, etc.) light it may be regarded, presupposes two parties; the one who promises or imparts, and the other who will receive or attains. In all earthly transactions, when a promise, agreement, or contract is entered into by which one party gives a promise of value to another, it is *universally* the custom to explain such a relationship and its promises *by the well-known laws of language* contained in our grammars or in common usage. It would be regarded absurd and trifling to view them in any other light. (Comp. Prop. 4.)

*Obs. 1.* Why, then, should this universal rule be laid aside when coming to the covenants of the Bible? If it is important in any mere earthly relationship for the parties to *understand* each other, and such a comprehension is based on *the plain grammatical sense* of the language used, is it not equally, yea more, essential in *so weighty a case as this*; and to insure comprehension of the same is it not most reasonable to expect the same literal language? Indeed, when the covenants embrace *the vital interests* of a nation and *the destiny* of the race and the world, is it not *requisite* that they should be presented in such a form that the parties to whom they are given can *readily perceive their meaning*, without searching around for another and very different one to be engrafted upon them, or, without waiting for an Origen or Swedenborg to arise and spiritualize them into a proper conception?

It is saddening (it would be crushing to the few believing ones, if this lack of faith—its universality—had not been also predicted) to see how extensively the latter is done by good and great men, thereby darkening knowledge and obscuring the revealed purposes of God. On the other hand, let us firmly hold that the very nature of a covenant demands, that it should be so worded, so plainly expressed, that it conveys *a decisive meaning*, and not a hidden or mystical one that requires many centuries to revolve in order to develop. Otherwise it becomes deceptive and misleading, fostering a faith that can never be attained, and leading to hopes that can never be realized—which, if unworthy in an earthly transaction between man and man, is more discreditable when the Divine Being becomes a party. No! God never gave the covenants to deceive in their plain, grammatical sense! Men, indeed, say so; learned men declare it so; but this does not make it so—leaving the Word to speak for itself.

*Obs. 2.* This, however, does not imply, especially if the covenant is a voluntary one on the part of God and contains His merciful purposes of Salvation, that it may not be briefly expressed or concisely stated, and be afterward enlarged by way of additions, by explaining how it will be

performed, etc. All this may, indeed, be attached to it for prudential and wise reasons, and yet, *as far as given*, we are not at liberty to reject the plain meaning presented. And the less so if the additions afterward appended accurately coincide with the express language of the covenants.

*Obs. 3.* Our Proposition is confirmed by the indisputable fact that God has stamped the grammatical sense as the correct one by *literally fulfilling* a portion of the covenants. Take e.g. the promised "seed." He has come from Abraham, through the line of David, in a manner recognizable (implied by the terms) and indicative of His power to redeem and bless. *A sufficiency* is found in the history of the past to show that these covenants contain a *real, substantial, verified grammatical meaning*. Hence we are not allowed to change it for something else.

If all the rest contained in these covenants has not yet been thus literally confirmed by fulfilment, we should not hastily limit the Almighty in His dispensational proceedings by rejecting the remainder, or by attaching another meaning to it to suit present circumstances. No! *with Abrahamic faith* clinging to His revealed intention, at some time, to fulfil them as He has done a part, let us calmly ask, *Why* has it not all been thus fulfilled? When this question is *scripturally* answered, and the reasons assigned, which God Himself gives, then, *then* we shall not only be satisfied to let its plain meaning stand, but *rejoice* in its precious significance.

*Obs. 4.* The promises in the covenants are *not typical*, as many argue (impelled to it by not seeing a present fulfilment, and by a disbelief in a future fulfilment), for a typical character is *opposed* to the very nature of a covenant. It would in a great measure make the real truth unrecognizable until the appearance of the antitype, and the result would be to enshroud the covenants themselves in conjecture and mystery, which is opposed to the simple fact that God appeals to the covenants as to promises *well comprehended*. The *partial fulfilment* of them clearly shows that they are not to be regarded as typical.

As this is a point of great importance, having a marked influence upon the interpretation of much Scripture, a few remarks ought to be appended. Many excellent writers, as Fairbairn and others, make e.g. the inheritance promised to the Patriarchs a typical one, and the proof texts assigned for this are the passages which speak of the saints inheriting the earth, of Abraham being "heir of the world," etc. But this is a begging of the question, for these passages in no shape or form intimate a *typical* nature of the inheritance but, on the contrary, *the reality* of the promise; for, as we shall show hereafter (Props. 142, 131, 137, 141, etc.) this Scripture teaches an *exact fulfilment* of covenant promise, unless they themselves are also made typical (as e.g. inheriting the earth to mean inheriting third heaven, etc.). That no type is intended may be briefly stated thus: Jesus Christ, according to the Prophets, as David's Son and Theocratic King inherits not only David's throne and kingdom but also the territory, but in connection with this, in virtue of His Divine-Human character and the original design contemplated, His dominion, based on His rightful inheritance, is to extend over the whole earth. To show the contrary, Fairbairn (*On Proph.*, p. 266) introduces a very inapt and unfortunate inferential proof. For he tells us that the inheritance can only be explained "with what it typically represented, in the same way that Christ is called Abraham's seed," viz.: as "the ultimate child of promise." Here comes in the fatal mistake that he and others make in supposing that covenant promises are typical, impelling them, as an illustration of the same, to infer the *typical nature* of "the seed." We may well ask, in reply, Was not Christ Abraham's *natural* seed, and if so, did "seed" stand for a type? Certainly not, for there is a *literal fulfilment* of promise. *Precisely so*, with the inheritance; it is better to wait and see what God yet intends to do, before we explain away His own words by a typical process. For if we adopt this modernized principle, so prevailing, where is then a promise in the covenants to which can be ascribed *certainty* of meaning? Rejecting the plain one that the letter contains, or more conveniently converting it into a type, the

promise may then represent what the ingenuity of man ascribes to it, and conjecture follows. Men may derisively call our view, an adhering to the "husk," "shell," or "rind" and congratulate themselves in having "the developed germ" or "matured fruit," but amid the unproven varieties of "fruit," from Origen to Swedenborg, we are content to abide by the former, as certainly God-given. The truth is, that these writers all come to the Word with an unproven hypothesis, viz : that the church, as now constituted, is the covenanted Messianic Kingdom, and hence all Scripture, including the precise and determinate language of the covenants, *must be* interpreted to correspond with a prejudged case. Learning and ability must champion a fundamental misconception.



PROPOSITION 49. *The covenants being in Revelation, the foundation of the Kingdom, must first be received and appreciated.*

Let us then briefly pass them under review, and notice their contents ; this will clearly indicate their fundamental nature.

God promised salvation to Adam and Eve. The Bible gives us the sad history, that, while some through faith sought for deliverance, gradually unbelief and sin enveloped and enshrouded the race. One man and his family were selected by the Almighty to escape the general destruction, that through him the race might be propagated, the promise might be extended and ultimately fulfilled. Again, corruption prevailed (Joshua 24 : 2, 14 etc.) to such an extent that a new development was necessary to prepare and perpetuate the way of salvation. A descendant of Shem and Noah, possessing peculiar characteristics, was selected as the preeminently chosen one to whom in a more special and particular manner was committed the assurances of a preparatory development and final attainment of Salvation. In him the Divine Purpose becomes more specific, detailed, contracted, definite, and certain. *Specific*, in distinguishing and separating him from others of the race ; *detailed*, in indicating more of the particulars connected with the purpose of salvation ; *contracted*, in making the Messiah to come directly in his line, to be his " seed ;" *definite*, in entering into covenant relationship with him, as his God ; and *certain*, in confirming this covenant relationship by an oath. This, then, is the period, beyond all others, which, descending from the general to the particular, lays, as Kurtz (*His. Old Cov.*, p. 175, comp. Prop. 46, Obs. 1) aptly remarks : " a foundation on which the great Salvation is ultimately to appear ;" or, as Oosterzee (*Ch. Dog.*, vol. 2, p. 471) observes : " We have learned to recognize the covenant of God with Abraham as *the foundation* of the entire revelation of Salvation." Abraham is this chosen instrument, and through his promised seed complete redemption is to be obtained. Certainly then the Abrahamic history becomes one of *absorbing interest*, in view of its fundamental and living connection with final Salvation. It deserves and demands our most earnest and closest attention, for to it all other things, in the development, must sustain a close and abiding relation. We cannot overestimate the importance of this, as Isa. 51 : 1, 2 teaches. Even the incarnation, life, etc., of Christ grow out of the deep significance, and in behalf of the fulfilment, of the covenant made with Abraham.

## I. THE ABRAHAMIC COVENANT.

*Obs.* 1. The covenant (see good remarks on the meaning of the word " covenant" by Barnes, Notes on Heb. 8 : 8, and 9 : 16) made with Abraham is found in Gen. 12 : 1-3, 7 ; 13 : 14-17 ; 15 : 4-21 ; 17 : 4-16 ; 22 : 15-18. The things promised by God are the following : 1. That Abraham's name shall be great. 2. That a great nation should come from him. 3. He should be a blessing so great that in him shall all families of the earth be blessed. 4. To him personally (" to thee") and to his seed should be given Palestine forever to inherit. 5. The multitude of his seed should be as the dust of the earth. 6. That whoever blessed him should be blessed, and whosoever cursed him should be cursed. 7. He should be the father of many nations. 8. Kings should proceed from him. 9. The covenant shall be perpetual, " an everlasting covenant." 10. The land of Canaan shall be " an everlasting possession." 11. God will be a God to

him and to his seed. 12. His seed shall possess the gate of his enemies. 13. In his seed shall all the nations of the earth be blessed.

God added, in order to bring about these promises, predictions, dispensational and providential arrangements, and while in the course of time there has been a partial, inchoate fulfilment, sufficient to authenticate their divine origin and ultimate realization, yet a mere cursory glance at them, and then at history, shows that they have not, to this time, been verified as given. This partial and limited fulfilment has afforded a fund of amusement to unbelief, and it sneeringly points to it as evidence of failure, of Oriental exaggeration, etc. In view, however, of the dispositions already made, the continued progress of the Divine Purpose toward its realization, the constant preservation of Abraham's descendants, to whom nationally the covenants were given, the raising up of a seed unto Abraham, etc., it would be foolishness to say that they, as recorded, *never will* be accomplished. To answer unbelief, by endeavoring to make out a fulfilment by spiritualizing the promises, by substituting *something else* in their place, is only another form of unbelief in the precise words of the covenants.

*Obs. 2.* Out of the blessings enumerated, several are selected, as illustrative, which have not yet been experienced. Thus e.g. Abraham, Isaac, and Jacob<sup>1</sup> have Palestine "from the river of Egypt to the great river Euphrates" promised to them *personally*, and *also* to their seed. The repetition of the precise language admits of no other construction. "To thee and to thy seed will I give this land;" "To thee will I give it;" "to give thee this land to inherit;" "I will give it unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;" "unto thee and to thy seed will I give all these countries;" "the land whereon thou liest, to thee will I give it and to thy seed;" "the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." How the Patriarchs understood this is evident by referring to what Isaac said to Jacob when he sent him away to Laban (Gen. 28 : 1-4): "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land, wherein thou art a stranger, which God gave unto Abraham." Can language be more definite? Does God so carefully reiterate the *personal inheriting* (and as carefully discriminate from such inheriting a present temporary sojourn in the land), of the land by the Patriarchs, and yet mean something very different from what the words properly denote? Many, alas, tell us yes! but we respond, No! Never!<sup>2</sup>

<sup>1</sup> The reason why the covenant was repeated to Isaac and Jacob was owing to the fact that they formed the chosen posterity to the exclusion of others in the Abrahamic line, and with Jacob that exclusion ceased, for as Dr. Kurtz (*His. Old Cov.*, vol. 2, p. 33) aptly expresses it: "Now at length the way of grace entirely coincided with that of nature." In other words, all the seed of Jacob were called, and the blessing offered to each one of them.

<sup>2</sup> Those who deny that the Patriarchs shall *personally* inherit the land, base their objection on two points; viz.: (1) that it was fulfilled either in themselves sojourning there, or else in their posterity inhabiting the land; and (2) that such an inheriting, as we contend for, demands a resurrection of them. Let us now carefully consider these, in the light of Scripture.

(1) Whatever may be said respecting the *temporary* possession of Canaan (either as preparatory or initiatory or inchoate,) or whatever may be asserted respecting the descendants being meant "as yet in his loins," etc., one thing is most positively stated in the Bible, viz.: that this promise was *not* fulfilled in the Patriarchs, in any of the forms alleged by unbelief. The Spirit, foreseeing this very objection, provided against it, lest our faith should stumble. Thus Stephen, full of the Holy Ghost, tells us (Acts 7 : 5)

that "He (God) gave him (Abraham) *none inheritance* in it, no, *not so much* as to set his foot on, yet He promised that He would give it to him for a possession and to his seed after him." This (also because accordant with the well-known Jewish views) should be decisive, especially when confirmed by Paul (Heb. 9 : 8, 9, and 11 : 13-40), who expressly informs us that the Patriarchs sojourned in "the land of promise," which they were to receive as "an inheritance," "*pilgrims and strangers*," and that "they died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were *pilgrims and strangers* on the earth." How, with such evidence before us, can we attribute to only their posterity what is directly asserted of themselves personally? Those modernized views were not known to Stephen and Paul (and others, as e.g. Luke 1 : 68-73 ; Mic. 7 : 20, etc.). Hence it follows that in God's own time this will be abundantly brought to pass, so that it only becomes us to observe *how and when*, as revealed in the Word. God will perform this for them, as the Jews held, as the Primitive Church believed, and as taught by every Millenarian writer down to the present day.\* The deep reasons which underlie this promise and its relationship to the Kingdom will appear in succeeding pages.

Evidently that which misleads the multitude in this matter is the statement of the apostle (Heb. 11 : 16), that "they desire a better country, that is, a heavenly." Commentators, as Barnes, Bloomfield, etc., overlooking entirely the *Theocratic* relationship that this country (i.e. Palestine) is to occupy in the Kingdom of God, at once conclude that this "heavenly" country is the third heaven. They forget that this phraseology would not mislead a Hebrew, who was accustomed to designate the restored Davidic Kingdom a heavenly Kingdom, and the country enjoying its restoration and Theocratic blessings, a heavenly country. The expression does not mean "the third heaven" (Prop. 103), but something that pertains to, or partakes of, the heavenly, as heavenly vision, body, calling, etc. (To avoid repetition, comp. Props. 142-154.)

If no other means avail to destroy the express language of the Covenant, recourse is had to the typical theory (Prop. 48, Obs. 4). Thus, Pressense (*The Redeemer*, p. 74) says, respecting Gen. 17 : 8, "Without doubt it was designed to have an earthly fulfilment ; in fact this it received" (against the testimony of Stephen and Paul), "but the earthly fulfilment was secondary." That is, it was only "a symbol," symbolizing heavenly things ; and then he asks : "What interest attaches, speaking in a religious sense, to the fact that one family or one people should have in prospect a fair earthly heritage?" Alas ! when good men can speak so disparagingly of covenant promise. Has it not a deep religious signification in the light of man's being deprived by sin of "a fair earthly heritage?" The answer to Pressense is found in such Propositions as 120, 140, 142, 145, etc. Irving (*Life of Ed. Irving*, by Mrs. Oliphant, p. 338), in a letter to Dr. Chalmers, more comprehensively remarks : "I trust the Lord will give you time and leisure to consider the great hope of the church first given to Abraham ; that she shall be 'heir of the world.' Certainly, it is the *very substance* of Theology."

(2) Next we are informed that such a procedure must necessitate the resurrection of the Patriarchs. *Precisely so* ; and we feel assured from the faith manifested by Abraham

\* When Abraham asked (Gen. 15 : 8) : "Lord God, whereby shall I know that I shall inherit it?" God condescended to a covenant sacrifice ; and his faith is tested (as in the case of Isaac, whom he was to offer, although the child of promise), by selecting and bringing the material for the sacrifice, by the length of time elapsing before the sacrifice is accepted, by the horror and darkness coming upon him, and by the notification of his own death *before* he should realize it. But his faith is sustained by the acceptance of the sacrifice, by the statement made respecting his descendants, and by the assurance thus given that God sustained a covenant relationship to him. There is something remarkable in all this, and now, in view of the past, we can readily see why the matter is so briefly related. This explains what Luther (*Table Talk*, s. 152) refers to : "No man, since the apostles' time, has rightly understood the legend of Abraham. The apostles themselves did not sufficiently extol or explain Abraham's faith, according to its worth and greatness. I much marvel that Moses so slightly remembers him." The fact is, that Moses says much, but we appreciate it too little. The writer has no doubt but that much could be added to our knowledge by receiving the suggestions of the record. Even names are, perhaps, suggestive. Without asserting its application, e.g. "Machpelah" has the meaning "double" (Stanley, *His. Jew. Church*, 1 Ser. Ap. 2), and may have, for aught we know, an allusion to the fact that Abraham had a double interest in the tract, first by gift from God and secondly by purchase.

in Isaac's resurrection from the dead (Heb. 11 : 17-19), had he sacrificed him, and in his looking forward to the day of Christ (John 8 : 56 ; Heb. 11 : 10, 11), for the fulfilment of these promises, that his hope was based on a resurrection from the dead. A resurrection is implied ; it is taken for granted, for the Patriarchs die, the promise is unrealized, and yet God is faithful in His promises. Now to indicate this, and the power of the resurrection, God gives us His "Memorial,"\* which was to be "unto all generations" (Ex. 3 : 15), "Thus shalt thou say unto the children of Israel : *The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me unto you ; this is my name forever, and this is my memorial unto all generations.*" What meaning was couched in this most sublime Memorial ? This : I am the God who will remember and be faithful to my covenant with Abraham, Isaac, and Jacob, and to fulfil it I will raise them from the dead. Now let the reader notice that this is not my interpretation of it, but that which is given by the greatest Teacher, Jesus Christ. For, when the Sadducees came to Him denying the resurrection, Jesus, well knowing how the Jews held that the Patriarchs would be raised from the dead to inherit the land, told them that Moses taught a resurrection when "he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob." This Memorial was then given as proof (Luke 20 : 37) "that the dead are raised," and not, as many would teach us, of the immortality of the Patriarchs and their condition in the intermediate state. Neither immortality, nor the intermediate state, was the subject of dispute ; the resurrection of the dead was denied, and the resurrection of the dead was defended.† Whatever might be induced inferentially, the direct subject-matter between Christ and the Sadducees was that of the resurrection, and the memorial itself is adduced as proof, decisive, that such a resurrection will occur. Why thus adduced ? Simply because the covenant necessitates a resurrection ; without it the covenant cannot be fulfilled ; and God, in thus calling Himself their God and that He ever shall remain their God, pledges Himself to a strict performance of His promise, that they themselves, personally, shall inherit the land. And in His glorious Majesty, to whom all time is present, in His omnipotence and wisdom, to indicate the fixity and certainty of His divine purpose, He speaks of them—foreseeing their position and regarding it settled as a fact—not as dead men but living. In other words, He speaks only as a God can speak, making things that are not yet fulfilled, owing to their certainty, present and real. God looks at the time when Abraham's body will arise from the "marble covered with carpets embroidered in gold" (Stanley, *His Jew. Church*, Ap. 2, 1 Ser.), when Isaac's dust shall sprout to life, when Jacob's embalmed body, throwing aside its wrappings, shall be reanimated, and His faithful promise shall be realized, and with this before Him, as Omniscience alone can comprehend, He speaks. Let us reverently hear, and understand.

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\* A writer in an interesting art. (*Proph. Times*, vol. 2, p. 17) renders the word translated "memorial" into that of "manchild," as having a reference to the Messiah, the incarnation of Deity, and the retention of humanity forever. However ingenious, we prefer the rendering given in our versions, as our argument does not require its special consideration.

† It is painful to notice the lack of candor in many writers, and in some commentaries. Seeing that if they admit our position, it will tend to overthrow their spiritualistic views of covenant promise, they insist that immortality is alone taught. This they do (1) against the express Jewish usage of the words as indicative of a resurrection (comp. Mede's *Works*, Lightfoot's *Works*, Harmer's *Mis. Works*, etc.) ; (2) Jesus employing the memorial according to such usage ; (3) the Evangelists expressly asserting that it referred, not to immortality, but to the resurrection, as Matt. 22 : 31 "as touching the resurrection of the dead," Mark 12 : 26 "as touching the dead, that they rise," Luke 20 : 37, "that the dead are raised ;" (4) the fact that the Sadducees were silenced by the argument. It is strange, when the matter is so plainly stated, that prejudice can influence men to reject such testimony. One of the best Expositions of this interview is to be found in Judge Jones's *Notes on Scripture*, with which comp. Olshausen, Lange, Nast, etc. Dr. Schaff, in Lange's *Com. Matt.* 22 : 23-33, most aptly remarks : "The argument of Christ avails only for those who stand in personal covenant relations with the God of Abraham," etc. We acknowledge the force of this, and hence infer from it, as is elsewhere taught (comp. Prop. 119, etc.), that the resurrection of the righteous is something distinctive, pre-eminent, etc. Smith's *Bib. Dic.*, and many others, admit that Ex. 3 : 6 fully implies and teaches a resurrection, but neglect to place it properly on the covenanted basis. More satisfactory is Aubarlen (*Div. Rev.*, p. 141), and others like Seis, Bickersteth, Bonar, etc.

*Obs. 3.* The reader, having carefully perused the preceding evidence, will understand the significance of Paul, before Agrippa (Acts 26 : 6-8), uniting "the promise to the Fathers" with the resurrection of the dead. The promise and the memorial were thus understood, as we explain, by the Jews, and it would be simply an outrage for Paul and others to use language—if another meaning was intended—which would confirm the Jews in their belief. A brief glance at Jewish belief may, in this connection, be serviceable. Mede (*Works*, B. 4, Ep. 43), Brooks (*El. Proph. Intersp.*, p. 33), and other tell us how Rabbi Gamaliel, the Preceptor of Paul, silenced the Sadducees by bringing against them Deut. 11 : 21, "which land the Lord sware that He would give to your fathers," arguing "that as Abraham, Isaac, and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it." Wetstein (on Matt. 22 : 32) cites a Rabbinical writer, who thus argues the resurrection from the memorial. So Mede adduces Rabbi Simai (some later), urging the same from Ex. 6 : 4, that "the law asserts in this place the resurrection from the dead—to wit, when it said, And also I have established my covenant with them, to give them Canaan," etc., because the fathers were mentioned by name and the Jews then existing were not specified. The same is quoted by Fairbairn (*Typology of Scripture*), as contained in the Talmud in Gemara, who also gives Manasseh Ben Israel (referred to by Warburton, B. 6, S. 3) as arguing the resurrection from the covenant promise.<sup>1</sup> Thus the Jewish view, entertained and continued, indicates to us unmistakably how the New Test. writers are to be understood, unless we condescend to adopt the miserable and degrading accommodation theory.

<sup>1</sup> For the views of the Jews at the time of Christ see e.g. Knapp, *Ch. Theol.*, sec. 151, 2 (2) p. 530, or Jones, *Notes on the Scriptures*, p. 284, note. While there was some difference of opinion as to who should be raised (some holding only to the righteous of the nation, others to all of the race, and others including some Gentiles with these), there was none respecting the Patriarchs. The hope was indulged of enjoying resurrection life with them in their covenanted inheritance. This is so clear, and admitted by a host of writers, Millenarian, Anti-Millenarian, etc., that it admits of no doubt. Allusions to this resurrection are made in *The Twelve Patriarchs* and Abraham, Isaac, and Jacob are specially mentioned; also in some of the other Apocryphal books. Comp. an "Excursus" in Prof. Stuart's *Com. on Apoc.* The Samaritans only receive the Pentateuch, and yet they firmly hold to a resurrection, even quoting Deut. 32 : 39 "I kill, and I make alive," as affirming the same. The fact that Jesus passes by the later utterances of the Old Test., and selects one from the Pentateuch, shows that if the resurrection is not clearly enforced by it, He could not reprove the Sadducees on account of their ignorance, thus evidencing not only its force (as we affirm), but that the same was recognized fully by the Jews. If this were not so, His reasoning would be inconclusive and irrelevant, but being so, it is conclusive and irresistible. The student will observe that, in view of the fundamental need of the resurrection of Jesus in order to fulfil the covenant promises, it is taken for granted that it is necessarily implied by Moses, hence e.g. the puzzling (to many commentators) reference of Paul to Moses (Acts 26 : 22, 23) as teaching the resurrection of Jesus—Paul making such a direct resultant to bring about the fulfilment.

*Obs. 4.* To say that all this was fulfilled in the occupation of Palestine by the preparatory or initiatory possession of it by the descendants of Abraham, is not only *contradicted* by Scripture, but is a virtual *limiting* of the promise. Kurtz (*His. of Old Cov.*, vol. 1, p. 131) observes, what history attests, that the descendants *never* possessed the land promised to Abraham from the Nile to the Euphrates (comp. geographical boundary given by Hengstenberg, from Gen. 15 : 18, Ex. 23 : 31, and Deut. 11 : 22—

24). It is only by a *perversion of facts* that a fulfilment can be made out, although it is attempted under the reigns of David and Solomon. In view of this non-fulfilment, and the land being assigned "for an everlasting or eternal possession," some writers (e.g. Kurtz, *His. Old Cov.*, vol. 1, p. 214) base an argument upon it in favor of a future restoration of the Jews, but the same reasoning precisely, with the addition of a promise to the Patriarchs personally, demands the fulfilment of the promise by a restoration of the Patriarchs to the land thus geographically bounded.

Warner (*In the Levant*, p. 82) says: "The country the Hebrews occupied was small; they never conquered or occupied the whole of the Promised Land, which extended from the Mediterranean Sea to the Arabian plain, from Hamath to Sinai. Their territory in actual possession reached only from Dan to Beersheba. The coast they never subdued," etc. He refers to the brief period in the reigns of David and Solomon, when Damascus and the cities of the Philistines paid tribute, "but the Kingdom of Tyre, still in the possession of Hiram, marked the limit of Jewish sway in that direction." A large number of similar testimonies might be quoted (comp. e.g. Wines' *Com. on Laws*, B. 1, ch. 9, etc.), but the student does not require them in such a matter of fact. The past non-fulfilment insures the future fulfilment, as God is faithful in all His promises. God, foreseeing how the Jewish nation would relapse in idolatry, superstition, and extreme bigotry, permitted other nations, as the Phœnicians, etc., within the bounds of the promised land to survive and retain possession. In the recent Art. on "Palestine" in M'Clintock and Strong's *Cyclop.*, the decided ground is taken that the land as promised to Abraham was never occupied, extending as it does from the Nile to the Euphrates, and this non-occupation is accounted for in view of the unfaithfulness of the nation. This is true as to the past, but the student must not be misled by this to a denial that it ever will be realized, because the promise to the Patriarchs is unconditional, and confirmed by oath and abundant reiterated promises; and the fulfilment is explained to take place under the promised "seed," who is David's Son, and will come again to bring in its realization. The unfaithfulness of some does not rob the faithful of their promised inheritance.

*Obs. 5.* In view of the Scriptural statements, eminent men, who are inclined to the prevailing modern doctrines, find themselves forced to make admissions corroborative of the correctness of our position. We append a few illustrations. Thus Thompson (*Theol. of Christ*, p. 186-7) justly takes the ground that (Matt. 22 : 30, etc.) the Sadducees denied a literal resurrection, that Jesus in His reply holds fast to the Jewish view of a literal resurrection, and that every utterance given is to confirm such a faith, but then leaves a loophole for escape in this sentence: "He went on to assert the Resurrection as set forth by Moses, in the fact that Abraham, Isaac, and Jacob would ever have a recognized identity in the Kingdom of God." Fairbairn (*Typol. of Scripture*) says much that is highly interesting and valuable—entire pages might be transcribed—but he vitiates the whole by making the promise of Canaan, etc., typical of something else. Barnes, Hody, Campbell, etc., that can only see the doctrine of a separate existence of the soul in the memorial, still assert that somehow it infers the resurrection, i.e. because the spirits are alive, the bodies will also be hereafter. Acknowledging the admission forced from them, we fail to see how the existence of spirit in any proves the resurrection of the body; and they have failed to show the connection.

Even McKnight, in that spiritualizing Essay (No. 5, p. 256, "On the Epistles"), which endeavors to make almost everything typical of something else, fully admits that "accordingly our Lord in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead." This reference to an implied resurrection he sustains by other Scripture, and by quoting the opinions of Jews, as e.g. 2 Mac.

7 : 9, 36. But the concessions are weakened by making Canaan a type of another world, thus vitiating the promises (making them to denote something not contained in the language), rejecting Christ's own inheritance, the faith of the Jews, etc. The points in the essay are fully met under various Propositions. It is now sufficient to say, that the *express* language, as e.g. "*the land whereon thou liest, to thee will I give it and to thy seed,*" precludes the typical theory. This itself answers Pressense (*The Redeemer*, p. 74), and others. We must refer again to the remarkable performance of Fairbairn (*Typology*, vol. 1, p. 293, etc.), who justly discriminates between the promise to the Patriarchs personally and the promise to their seed; shows by an appeal to the language, to Stephen, etc., that they had a personal interest in the land, which would be verified, although they died, by a resurrection; quotes Jewish authorities to indicate how they associated a resurrection with its fulfilment; goes even so far as to advance the coming of the seed, as fulfilled in "the most exact and literal sense," thus indicating that the promise "thou shalt inherit the land" will likewise be thus realized; in brief, he is forced to the same conclusions precisely that we arrived at, viz.: that Abraham, Isaac, and Jacob will be raised from the dead and inherit the renewed earth (which "renovated earth being the ultimate inheritance of the heirs of promise," he, at length and forcibly, defends). But he vitiates it (in order to avoid our Pre-Millenarian position, and to save his spiritualizing of other particulars) by making Canaan a type of this renewed earth. But it is the *literal Canaan* which they saw, walked and reclined on, that is promised; renewed indeed, but the same Canaan; delivered from the curse, and beautified and adorned. The Theocratic Kingdom, that is to be restored under the Messiah, as numerous predictions (as we shall show) declare, has its central location in Palestine; and the restoration of the Jewish nation, identified with it, is inseparably associated with "the land," "the city," etc., although at that time (Isa. 65 and 66) enjoying "new heavens and new earth." The land promised specially to the Patriarchs has set geographical bounds, and we keep to these as announced; for, as Fairbairn himself asserts (which is all-sufficient to sustain our position), this inheritance is to be "recovered, not made," being "the possession of this very earth, which we now inhabit, after it shall have been redeemed and glorified."

*Obs. 6.* We turn with a sense of relief from the class of writers who constantly change the promises of God into something that the language does not convey (i.e. make it typical, symbolical, spiritual, mystical), to another class who, with faith, accept of them *as they are written*, in their plain grammatical sense, just as the Jews and Primitive believers. As many of these will be mentioned in connection with other topics, we select but a single illustration. Dr. Candlish (*Lectures on Genesis*, Lec. 13) takes the position "that the hope of an inheritance for himself, individually, did actually form a part of the faith of Abraham;" that "nowhere does Abraham receive any promise whatever of future good, or of a future inheritance, *for himself*, if it be not in the announcement, '*I will give thee this land;*'" that Paul in Hebrews makes no reference to Abraham's posterity, but to himself as an *individual*, so far as inheriting the promise is concerned; that Abraham "sojourned in the land of promise," and although a stranger and pilgrim in it, yet "*it was the land of promise still;*" that "the place to which he was called to go out, was the very place which *he should afterward receive for an inheritance;*" that the fulfilment of the promise is *postponed until after his resurrection*; that God is his God in respect to both soul and body as when living, and as the covenant relation entered into was when Abraham was living, it must always be regarded in the light of Abraham *again living in the body*; that the inheritance is not typical but *real*, evidenced by the renewed earth, the inheriting of the earth, etc.; that this renovating earth with its blessings brings heaven down with its holy influences. This epitome sufficiently indicates the line of reasoning, identical with that of the Primitive Church (as Irenæus, Justin, etc.).

*Obs. 7.* Multitudes allow themselves to be influenced in spiritualizing these promises because "a city" is promised to Abraham, which is taken for granted to be the third heaven, etc. But the churches established by the apostles had no such idea, for they clearly apprehended that this promise of the city, of God being their God, and of not being ashamed to be such, etc., had reference to the glorious Theocratic ordering in the future. For they saw that this city of the great King, in which Abraham shall rejoice, is plainly promised to be here on the earth and not in the third heaven, etc. As this will come up hereafter in detail (e.g. Props. 142, 146, 152, etc.), it may be passed by with the remark that it certainly is strange, if the modernized notions of eminent men respecting this city are correct, that we do not find them existing in the earliest writings of the Chr. Church.

If the reader who (like Barnes, etc.) applies this "city" to heaven, insists, at this stage of our argument, upon a reply, it is amply sufficient to point out the simple fact that the future city of God is represented (Rev. 21 : 2, 10) as coming out of heaven upon this earth and remaining here. This, of course, fully harmonizes with our view, and with Abraham's promised inheritance. But we leave this for the present, asking the reader to compare Props. 169, 168, 148, 151, etc., for full particulars.

*Obs. 8.* God gave an oath for the faithful (Micah 7 : 20) performance of Covenant promises (Gen. 22 : 16, and 26 : 3), thus condescending to present the strongest possible assurance. Now God would not swear to an equivocal covenant, to a covenant which in its plain grammatical sense conveys the promises we have referred to, and yet means something very different. No one can deny this grammatical meaning, seeing that for many centuries it was the only one maintained, and that for several centuries in the Christian Church it was the one presented by the Fathers (Props. 76-78).

Even the very name of God assures the fulfilment of the covenant. The reader will find an interesting "Excursus" on this name in Bengel's *Gnomon*, Apoc. 1 : 8, in which it is contrasted with the names given in the Apoc. The name "He who is" was familiar to the Patriarchs, and this name, in view of the covenanted relationship, was changed into "I will be what I will be," upon which Bengel remarks : "That is, 'I will be' to the Israelites the character which, by the very fact, 'I will be' in regard to their fathers, both what I said to them I would be, and what it behooves Me to be to them ; namely, by now at length fulfilling the promise which I formerly gave." There seems, too, aside from the reference to the coming one (comp. Prop. 127), an ascending scale in the name of God in reference to the Covenant, which writers have variously explained, but all have noticed. Thus, e.g. He is known as "the strong One," inspiring confidence ; then as "God Almighty," confirming faith ; then as "Jehovah," indicating that being Eternal, all things were dependent upon Him and He could fulfil all promises ; then Jehovah-Sabaoth, the Eternal leader of the armies of heaven and earth, dependent upon His will and self-existence. "Jehovah" is the personal, self-revealing name (McCaul, *Essay 5*, p. 226, *Aids to Faith*) ; it is the name indicative of His relationship to Israel, of revealing Himself in history, and as He acts in it (Kurtz, *Sac. His.*, p. 28). Comp. Dr. Etheredge's *Targums*, Stuart's *Apoc.*, Kurtz's *Old Cov.*

*Obs. 9.* Some few writers, as Silliman in *The World's Jubilee*, "declare that the Abrahamic covenant and the institution at Mt. Sinai made provision, had the Hebrews rendered to them a perfect obedience, for their exemption from death." On the other hand, we find only provision made for a future resurrection ; and in this we are confirmed by the announcement of Abraham's death at the covenant sacrifice, by the general analogy of the Word, and by the fact that the covenant itself contemplated that it



would only be through the seed Christ, at some future unannounced period, that it would be realized—that saints would be honored by a translation. The covenants, in their tenor, look to the future and not the present for realization; the latter being dependent upon *the coming of the promised seed and a Theocratic ordering.*

Let it be observed, that not only Abraham, Isaac, and Jacob acknowledged themselves "pilgrims and strangers" while in Canaan, but the same is true of their descendants in the land, even while under the Theocratic arrangement. This feature is misleading to some, who draw conclusions of a spiritual and third heaven nature not warranted by the fact. Let it be noticed, that if we take Heb. 11, 13, Ps. 39 : 12, and 119 : 19, 1 Chron. 29 : 15, it will be found that, owing to *the intervention* of death, the temporary sojourn in the land is *not* recognized as the one that the covenant contemplates, for the latter presents it as "an everlasting possession." Hence, as we have already shown (e.g. Prop. 25), the Theocracy even was only an earnest of the Theocracy reestablished in power and glory, with its promised perpetuity, etc.

*Obs. 10.* Infidelity has triumphantly asserted that in the Mosaic Record there is no reference to the resurrection and a future life, and this has been corroborated by the premature statements of some believers. But this is a grave mistake, and one *unmistakably refuted* by the Record itself. The central point in it—the foundation upon which the Mosaic superstructure rests—*necessitates a belief in the resurrection and a future life.* This we have shown, and this will more fully appear from what follows.

Simple candor requires that we allow Scripture to interpret itself, and if this is done there can be no question in this matter. Clarke (*Ten Religions*, p. 250) only repeats what hundreds before him had asserted: "But it is perhaps more strange not to find any trace of the doctrine of a future life in Mosaism when this was so prominent among the Egyptians," and adds, "That in Moses there is 'nothing of the future life and judgment to come.'" Kant and others hence infer a lack of divinity. This can only be said by ignoring the covenants and the special promises based on them, which, in the nature of the case, positively demand a future life, seeing that death itself is announced to *precede* the fulfillment of these promises. It is simply folly to say that God promises certain things to the Patriarchs personally, and then tells them that they must experience death before they are realized, and leave the matter in this condition. God expects reason to assert itself, and faith in Himself as God to vindicate His truthfulness. Hence we are sorry to read such utterances as these: Stanley (*His. Jew. Ch.*, 1 ser. Lec. 7) says: "The future life was not denied or contradicted, but it was *overlooked, set aside, overshadowed* by the consciousness of the living, actual presence of God Himself." The truth is, that the consciousness of this presence of God inspired faith in the future life (John 8 : 56, Heb. 11 : 8-16). This is seen in the promises given being of such a nature, that, if ever fulfilled, a resurrection from the dead is indispensable; they are purposely given in such a manner as to *test faith* (i.e. by not explaining *how* they are to be accomplished, leaving that to the Promiser to perform); and now the presence of God, His covenant relationship, the attributes claimed by Him, His oath, are calculated to inspire, bring forth implicit confidence in their fulfillment, notwithstanding the intervention of death (as illustrated in the case of Isaac). The careful student will see that the Mosaic attitude vindicates, and presents to us, in a most striking manner, the Majesty of a God (requiring simple confidence in Himself), and the reason and faith of the Patriarchs. It is a matter of surprise that believers in making concessions to unbelievers overlook three facts: (1) That many things illustrative of personal faith and doctrine are omitted in the rapid outline given in the Old Test., and that, in view of this omission, to conclude ignorance in them, is to judge both harshly and unjustly; (2) that no passage is to be found which either directly teaches, or from which it can be legitimately inferred, e.g. that these ancient worthies had no hope of a future resurrection and life, i.e. the cry of despair, as found in books of unbelief, is not recognized in the Pentateuch; (3) that such omissions occur, is amply sustained by the statements of Jesus and the apostles concerning the personal faith and hope of ancient worthies; and the union of the Old and New Test., given by *the same Spirit*, ought to prevent our degrading the knowledge of those who sustained an intimate relationship to God. Even incidental narrative ap-

pears to imply this hope, as e.g. the anxiety of Jacob and Joseph to have their bones carried to Canaan. While this may be explained by the desire, common to human nature, to be buried with our relatives, yet in view of the great distance between Egypt and Canaan, and especially of the covenanted relationship of these persons to Canaan, it is not unreasonable to suppose that they were deeply impressed with the idea—derived from covenant promise—that they personally had an interest in that land, and that, some day, they would be raised from the dead to enjoy its possession; and that by such a removal they expressed both their interest in the land and faith and hope in an ultimate acquisition of it according to promise. It was virtually a *silent but thrilling* appeal to God, when dead, for Him to remember and verify His promise. A number of intelligent writers take the same view of this matter, and they certainly have strong reasons for thus concluding. Thus, e.g. over against the *A. Union* (Sep. 26th, 1877), which asserts that the doctrine of a future life is not in the Pentateuch, and that this “is absolutely indisputable” (against the direct testimony of Jesus, John, and Paul to the contrary), we refer the reader to Fairbairn’s *Typology* (vol. 1, Ap. C, pp. 369-390 on “The Doctrine of a Future State”), who gives the proof that such knowledge existed. The reader, of course, must allow that by the Advent of Jesus, His teaching and sacrifice, a clear light was thrown on subjects of this kind, because He, in whom their realization depends, was revealed. But this does not imply that a total ignorance existed before His coming; for when the *Union* says, “It is Christ, not Moses, or David, or Isaiah, who brought life and immortality to light; and if He brought it to light, it was in darkness before,” this is one-sided: (1) ignoring the Old Test. statements and expressed faith (far more than alleged “dreams”); and (2) that the light brought by Jesus refers to the undoubted assurance that we have in Him of its fulfilment through His power, etc.

*Obs.* 11. But let us return to another promise. It is said that “the Seed” shall inherit the land; and we are told by many that this was fulfilled in the history of the Jews under Joshua, the Judges, and the Kings (comp. *Obs.* 4). What, however, are *the facts as given by the Holy Spirit?* Certainly, in the interpretation of covenant promise, Holy Writ should be allowed to be *its own interpreter*, that we may ascertain the meaning intended by God. Let God, then, and not man, explain: “Now (Gal. 3 : 16) to Abraham and his seed were the promises made. He saith not, ‘*And to seeds*’ as of many, but as of one, ‘*And to thy seed,*’ which is Christ.” If language has any definite meaning, then, without doubt we have here the simple declaration that when God promised “*Unto thy seed will I give this land,*” He meant that the land of Canaan should be inherited by a single Person—pre-eminently the Seed—descended from Abraham, even Jesus the Christ. How this will be verified in David’s Son, inheriting the throne and Kingdom of David will appear as we proceed.

This explanation of Paul’s is discarded by multitudes, on the ground that it has not been fulfilled, and infidels, and even some professed believers, make themselves merry over the foolishness and blind faith that can accept of the same. We know full well that it has *not yet* been verified, but we know, too, that it took a long, long time before “the seed” came, and we know, from Scripture, *why* it did not take place at His First Advent, and we also know, from exceedingly precious promises given, that *it will occur* when He comes the *Second* time unto Salvation. God’s ways are not our ways; and, therefore, instead of denying His faithfulness in performing, or His explanations of given promises, let us trust—Abraham-like—in a *covenant-keeping God*, who will yet completely fulfil them. In this connection: As the Seed, which is Christ, is to inherit the land, we only now point to the significance with which this land is mentioned, and the relationship that it sustains to Christ. Thus e.g. proprietorship in the land of Canaan is expressly reserved to God Himself (Lev. 25 : 23): “The land shall not be sold forever; *for the land is mine; ye are strangers and sojourners with Me*”—i.e. mere occupants, not real owners. Hence when Jesus, the Son of God, “came” (John 1 : 11—and is not His Divinity implied, in view of Lev. 25 : 23?) “*to His own*” (land, so Barnes, etc., *loci*, or country, so Bloomfield, etc., or Judea, so Alford, Campbell, etc., or inheritance, so Lange and others), “and His own (people or nation) received Him not.” This land is called

“*His Land*” (Joel 2 : 18), “*My land*” (Ezek. 38 : 16), “*Immanuel’s land*” (Isa. 8 : 8); and being a *covenanted* inheritance of Abraham’s and David’s Seed, it is called “*Thine inheritance*.” Christ is designated “*an inheritor of my mountains*,” and represented as *desiring* it for a habitation, a rest, to dwell in (Ps. 132 : 13, 14 ; Ps. 68 : 16, etc.). Surely, in the light of these, and numerous other references, we ought to be guarded lest, in our eagerness to vindicate God’s purposes, we interpose our own views and opinions *in place of God’s*. How often is the heart pained at the exceeding rashness of many, who either reject the language as “*grossly carnal*,” or make it typical of something else, or spiritualize it into another meaning to suit a theory.

We add : In connection with the individual seed, reference is also made to the posterity of the Patriarchs, as in Gen. 17 : 7, 8 ; “*in their generations*,” in the multiplication of the seed, Gen. 15 : 5, etc. But Christ is by way of pre-eminence “*the Seed*” through whom the remaining Seed obtain the promises, for “*all the promises of God are in Him, yea, and in Him, Amen*.” Why this is so will appear as we proceed. The promise specifically is to the one Seed, and through Him to others (comp. e.g. Fausset’s *Com.* on Gal. 3 : 16).

Fairbairn (*Typol. of Scripture*) justly discards the views of Ainsworth and Bush (who make the promise read “*to thee even to thy seed*”) as making Abraham and his offspring one, when they are separated (mentioned even as “*after thee*”) into two parties. So also he rejects Gill’s opinion (who made Abraham receive the title and his posterity the possession ; Abraham to sojourn in it and his posterity to dwell in it) as making the title no personal boon and his sojourning no inheritance. Again, he refutes Warburton’s theory (who makes “*Abraham and his posterity, put collectively, to signify the race of Abraham*”) as swallowing up the specific promises to the Patriarchs, by a generality, in the race, as a violation of the language which distinguishes the Seed from the Patriarchs, as opposed to Stephen’s reference to Abraham, etc. He correctly argues for a “*promise personally given to the Patriarchs*,” and for distinguishing the Seed from them. Whatever views may be engrafted by him afterward upon these admissions, or however any one may seek to explain them, these are plain facts that must, in consistency, underlie a scriptural statement, and we feel under obligations to him for presenting them so clearly and forcibly. He (p. 357, vol. 1), referring to Hengstenberg and others, makes the singular “*seed*” expressive of a distinct line of offspring, and His view is embraced by numerous Millenarian writers, who, making Jesus by way of pre-eminence “*the Seed*,” include in it all believers, being *one* with Him and inheriting *with* Him.

*Obs. 12.* The reader has seen where the line of argument is leading us, viz. : *to our inheriting the land with Abraham and the Christ, being co-heirs, co-inheritors of the same promises*. Indeed, let a concordance be taken, and let the passages be sought out which promise to the saints an inheriting of the land and the earth, and the student will be surprised at their number, unity and richness of expression, forming a *necessary sequence* to this very covenant relationship (comp. Props. 142, 146–152).

*Obs. 13.* The stumbling-block in the way of multitudes against receiving such promises is, that Christ came and there was no fulfilment, and *hence* only spiritual blessings are to be anticipated, etc. Our argument will fully meet this objection as we advance ; at present, attention is called to a singular prediction, deserving marked notice on account of the connection in which it stands. In Ps. 69, we have (1) the humiliation and affliction of Christ (for the Messianic character of the Ps. is indisputably settled by the New Test. writers) ; (2) direct reference to His betrayal and crucifixion ; (3) His deliverance and that of the prisoners (an allusion to those held by death or the grave, Prop. 126) ; and then *after this* (for the prophetic spirit does not see failure in Christ’s death, but a *means* for accomplishment through the power of the resurrection) the result, not yet attained but covenanted and predicted, for which we should praise God, viz. : “*For God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of His*

*servants shall inherit it; and they that love His name shall dwell therein*" (comp. Ps. 22, Ps. 72, and the Mess. Psalms in general). Well may it be asked, Has *this* followed the Messiah's death? If not, since God is *faithful* to His promises, and the affliction, reproach, gall, vinegar, etc., mentioned was *all literally fulfilled*, we may confidently rest assured that *in God's own time the rest will likewise be accomplished*. What little faith, after great professions of the same, men exercise in God's Word! Let not man, with his limited ideas of fitness, judge God's proceedings; we see how he failed at the First Advent, deeming it incredible that God should thus humble Himself and *literally* fulfil His Word, for already multitudes are pre-judging, as *unworthy of credence*, that which is to take place at the *Sec. Advent*.

Obs. 14. Our faith in this matter is the faith of the Primitive Church, so that we reverently and cordially say with Justin Martyr (*Dial. Trypho.*, ch. 119), "*along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being the children of Abraham through the like faith.*"\* Indeed, with Irenæus (*Ag. Her.*, ch. 32), we may add: "*It is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God covenanted to the Fathers, and should reign in it;*" then following the argument respecting the covenant promises made to Abraham and arguing, as we have done, that Abraham received them not, he continues: "Thus, therefore, as God promised to *him* the inheritance of the earth, and he received it *not* during the whole time he lived in it, *it is necessary that he should receive it, together with his seed, that is, with such of them as fear God and believe in Him—in the resurrection of the just*"—and then showing that Christ and the Church are of the true seed and partakers of the same promises, he concludes: "Thus, therefore, those *who are of faith are blessed with faithful Abraham*; and the same are the children of Abraham. For God repeatedly promised *the inheritance of the land to Abraham and his seed*; and as neither Abraham nor his seed, that is, those who are justified by faith, have enjoyed any inheritance in it, they *will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God*; wherefore also He said: '*Blessed are the meek, for they shall inherit the earth.*'" Thus the early Church spoke in *strict accordance with unbounded faith in covenant promise*. The prevailing modern notions, which make the covenants mean something else, were then unknown; for all the churches established East and West, North and South, both Jewish and Gentile, *held to this inheritance* as we now receive it.

Contrast the belief of the modern Church with the *expressed faith* of the early Church, and what a *sad departure* from covenanted promises is witnessed. Direct attention to this difference, and you meet with the most strenuous and bitter opposition. Advocate a return to the "*old paths*," the primitive belief, so plainly pointed out in the grammatical sense, and multitudes are ready to deem you guilty of gross heresy. Present the scriptural reasons for the early faith, and many, many will absolutely refuse even to

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\* And in ch. 139 he says: "There shall be a future possession of the saints in *this same land*. And hence all men everywhere, whether bond or free, who believe in Christ, and recognize *the truth* in His own words and those of his prophets, know that they shall be *with Him in that land*, and inherit incorruptible and everlasting good." He makes a number of such references to the fulfilment of the Abrahamic covenant, making Jesus the promised Seed, with whom believers are co-heirs in the covenanted inheritance.

consider them. Nothing but the terrible persecution of the future following the translation of the first-fruits, awakening the Church from its *false* exegesis and application and dreams of prosperity, will cause a revulsion and a return to the scriptural ground, because the modern idea is too extensively advocated by eloquent, talented, pious men to be rooted out by other means.

*Obs. 15.* Having given an illustration of the Primitive faith, it may be interesting to the reader to contrast with it a specimen of the mode of interpretation by which these covenanted promises lost their literal aspect and had another sense engrafted upon them. We select one of the earliest. Origen, who opened the floodgates for fanciful interpretation, in his work *against Celsus* (B. 7, chs. 28, 29, 30), contends that the land promised to the righteous does not refer to Judea or any portion of the earth, *because the earth is cursed*, quoting Gen. 3 : 17, and, therefore, *not fit* for an inheritance. He argues as if *the redemption of the land did not embrace the removal of the curse* (Props. 142-148). He forgets the admissions found in other portions of his writings respecting the taking away of the curse ; and he admits that Ps. 76 : 2, Ps. 48 : 12, and Ps. 37 : 9, 11, 22, 29, 34, refer to the saints' inheritance, and this admission (in view of the statement and connection of these passages) is all that is *necessary* to overwhelm his entire theory. But the beauty and propriety of his hypothesis prominently appears, when he draws a concurrent and sympathetic argument from his infidel opponent Celsus. For the latter (B. 7, ch. 28), quoting from Plato, describing the land of the blessed, says of it : " That land which is pure lies in the pure region of heaven." Origen, not to be outdone, heartily indorses Celsus. Reader, reflect ; *what a contrast this later and heathen derived interpretation, now, alas, so popular, sustains to the earlier and apostolic.*

Origen may be called the father of the typical application, now such a general favorite with Protestant and Romish writers. Some, however, have applied it to this earth, and even to Palestine, but confined it to a possession by the present existing Church. We append an illustration of the latter. Thus (Mosheim's *Eccles. His.*, vol. 2, p. 144, note 19, Murdock's Transl.), when the Cathari and Waldenses opposed the Crusades, undertaken to deliver Palestine from the Saracens, a Dominican, Fr. Moneta, employed this argument to refute them : " We read, Gen. 12 : 7, that God said to Abraham : *To thy seed will I give this land.* But we (the Christians of Europe) are the seed of Abraham ; as says the apostle to the Galat. 3 : 29 : *To us, therefore, has that land been given for a possession.* Hence, it is the duty of the civil power to make efforts to put us in possession of that land ; and it is the duty of the Church to exhort civil rulers to fulfil their duty."

*Obs. 16.* Fairbairn (*On Proph.*, p. 197), however he fails himself in logically carrying out the principle in several particulars (viz. : by converting them into types), is certainly correct in opposing Sherlock and Davison, who, both, *divide* the covenanted promises and prophecies based on them into two classes, one referring to temporal matters which do not concern us, and the other to spiritual things in which alone we are interested. Fairbairn justly remarks : " We take this to be a superficial view of the matter. The outward and the temporal did not exist by itself, but for the higher spiritual things connected with it, and as the necessary means for securing their attainment. *To separate* such things which God has bound *so closely together*, and draw a broad line of demarcation between them, is *false in principle*, and sure to lead to erroneous results." Well may it be asked, why separate them finally in " the age to come," where covenant and Theocratic ordering place them ? Why not continue

to leave them together as the Spirit has bound them, and not, under a mistaken apprehension of exalting them, typify and spiritualize them away? This is the rock upon which many a well-meaning system of interpretation has beaten itself into *worthlessness*.

*Obs. 17.* Some writers attempt to get rid of the phrase "everlasting possession," as if it denoted temporary possession. Thus e.g. Augustine (*City of God*, B. 16, s. 26) endeavors to cast a shade of suspicion on the word "everlasting," which may denote "either no end, or to the very end of the world." Suppose we even take the latter meaning (or that it denotes "possession in, or for, the ages"), it does not help the matter, for history shows that it has not been fulfilled either in the Patriarchs or in their descendants. Instead of such a possession, the Patriarchs and Jews had but a brief sojourn in it, the nation has long ago been driven away and the land has been in the possession (as predicted) of strangers for many centuries. It is the lament of the prophet (Isa. 63 : 18) that the nation "*possessed it but a little while.*" It is folly to circumscribe the promise to the past; for then it compresses it into the feeblest of proportions, or makes it an Oriental exaggeration. If it be alleged that the promise was conditional, we grant it (comp. Prop. 18), so far as the individuals composing the nation, and even for a time the nation itself, is concerned, but *not so far as the Purpose of God is concerned, which positively, and without any condition annexed, promises this land to the Patriarchs personally (although death shall intervene), and to a Seed by way of pre-eminence, and then to a seed identified with Abraham by descent or adoption (as explained and enlarged in succeeding revelations), and then to the nation itself (when fully prepared by its course of discipline and the additions made through the resurrecting Messiah)—all of which is yet to be accomplished as the Bible plainly asserts.* Otherwise, what will we do with Abraham himself and a multitude of his descendants, who were obedient, who performed the conditions annexed to individuality, and *never* thus possessed it? What shall we do with the prophetic announcements, that they shall yet obtain it? *Has God failed in His foreknowledge, wisdom, and power?* To evade this, by making the land typical of heaven, is *sheer faithlessness*, seeing that *the very land "laid waste" and "made desolate"* (which the third heaven never was), is the land spoken of—*the same land* whereon Jacob reclined and which Abraham was requested to survey.

Compare Kurtz's remarks on "the everlasting Covenant" in the *His. of the Old Cov.*, p. 128. In reference to the unconditionality of the covenant promise—its positive future fulfilment—the epitome of Moses in Deut. 32 is amply sufficient evidence in its favor, even so far as the nation is concerned.

*Obs. 18.* This lack of faith in the exact fulfilment of God's covenanted promises may well be left to infidels. Voltaire and others (recently reiterated) raise an objection to the inspiration of God's Word, because the promise of inheriting the land, given to Abraham *personally*, was not realized. They fail, just like many believers, to see that the fact of his not inheriting is plainly stated in the Scriptures, and that we are directed *to the future*, to the resurrection period, for its fulfilment. This feature is *unjustly* left out of the question, and the discussion carried on without reference to *the time designated, the ability and faithfulness of God to perform His promises.* It is ever thus with the Divine purposes; they

must be received *by faith*, otherwise God's designs will be enshrouded in darkness, and the crafty will be taken in a net. It is true to-day, that (Ps. 25 : 14) "*the secret of the Lord is with them that fear Him, and He will show them His covenant*"—now to faith—then in happy realization.

Recent writers, like Clarke, etc., treat the faith and hopes of Abraham most unjustly, being utterly unable to look at the Bible *as a whole*, and observe the connection that one part sustains to the whole. Abraham's history is regarded isolated and torn from its relations, and upon this detachment, assumptions are readily founded to mislead others. One of the most unfair chapters of the Duke of Somerset's work (*Ch. Theol. and Mod. Sceptic.*, ch. 20) is the one entitled "Stephen," in which Stephen's speech is characterized (a rehash from Paulus, Baur, etc.) as "rambling over the migration of Abraham," as "lamentably feeble," as an ignoring of the proof relied on to vindicate Christianity; and yet this was an "able disputant," who had not received the aid promised to be given before tribunals, etc. The speech of Stephen certainly "is full of incomprehensible anomalies" to a person possessing the Duke's love of ridiculing sacred things. Stephen's speech was *pre-eminently logical*, and the very thing demanded (showing that he was aided) under the circumstances. His hearers believed in the covenants, as the *foundation* of their religious and national hopes, and hence Stephen begins with the covenant, traces it, and endeavors to show its connection with Jesus as the Messiah. We have only the opening, for when he came to Jesus he was interrupted, and the address remained *unfinished*. The Jews, posted as they were in the Old Test., powerfully felt its force; if the Duke does not, it is simply because he fails to notice the self-evident connection running through the whole, and that Stephen's aim was to show that this covenant in which the Jews trusted could *only be fulfilled* through this Jesus, whom they had crucified. The Duke might well have spared his sneers and attempted sarcasm, at the expense of a martyr!

*Obs.* 19. Unbelievers have expended their wit over the explanation of Paul (Gal. 3 : 16) respecting the use of the word "seed" in the singular number, pronouncing it a mere "quibble," or "Rabbinical interpretation." Those, too, who believe in the Word, but fail to recognize the distinctiveness of the promises, join, more or less, in the same. Jerome (Chandler, quoted by Barnes, *loci*) affirmed "that the apostle made use of a false argument, which, although it might appear well enough to the stupid Galatians, would not be approved by wise and learned men." Le Clerc supposes it to be a trick of argumentation. Berger (Bloomfield, *loci*) pronounces it an accommodation to Jewish Rabbis. Doddridge even calls it "bad Greek." Rosenmüller and others, against Paul's express language, think that the body of the believers, and not the Messiah, is meant. Paul needs *no apology* from men, for the soundness of his interpretation is apparent from the general tenor of the Word, which indicates that the Divine Purpose contemplates *one distinguished Personage*, in the specified Abrahamic line, through whom the promises should be realized, and that the apostle properly directs attention to the fact that *the very language* of the covenant, using the singular number (let it be customary or not), is *in accordance with, and significant of, God's predetermined design*. Hence, ridicule falls harmless, and apologetic explanations are of no force, coming from persons who would undertake to decide *how* God ought even to word His covenant language. We are ready to receive the language as given, finding it precise, significant of an important fact, and in full accord with the analogy of Scripture.

Luther (whom many follow), *Com. on Gal. 3 : 16*, remarks: "Now, the promises are made unto Him, not in all the Jews, or in many seeds, but in one seed, which is Christ. The Jews will not receive this interpretation of Paul; for they say that the singular number is here put for the plural, one for many. But we gladly receive this meaning and interpretation of Paul, who oftentimes repeateth this word 'seed,' and expoundeth

this seed to be Christ ; and this he doth with an apostolic spirit. Let the Jews deny it as much as they will ; we, notwithstanding, have arguments strong enough, which Paul hath before rehearsed, which also confirm this thing, and they cannot deny them." (The student will observe that Luther's reference to the Jews denotes those who endeavor to break the reasoning which would apply it to Jesus, as the Messiah ; various commentators and writers oppose Paul's statement because, as they allege, "the interpretation is found in Rabbinical writers, and the mode of interpretation here adopted is quite Jewish.") Fausset (*Com. loci*) makes this seed to be "the Christ," "and that which is inseparable from Him, the literal Israel, and the spiritual, His body, the Church," because the covenant promises can only be fulfilled to both through Him. This is correct, as a little reflection and comparison will show, for e.g. it is only through the power of the resurrection obtained through this Seed that His co-heirs obtain the inheritance with Him ; and it is only at His Sec. Advent, and through His powerful interference in behalf of the Jewish nation, that it enters upon its glorious national existence. Hence, in view of *the Divine Purpose through this Seed*, there is eminent fitness and deep significancy in thus singling Him out and expressing it in the form given by Paul.

*Obs. 20.* The reader is reminded to keep in view how such promises, thus given and thus explained by the apostles, would strike the Jewish mind. The aim of the apostles was to show that "the Seed" was Jesus the Christ, and that *through this Jesus* the covenant promises given to Abraham *would, in due time, be realized*. There was no difference of opinion concerning the covenants, as to their actual meaning, but only in reference to Jesus being the Messiah, to the postponement of fulfilment to the Sec. Advent, etc. Hence, so long as the early Church received the covenants as the Jews themselves believed and taught (*Obs. 3*), they could the more easily find access to Jewish minds and hearts, but just so soon as the Church departed from this view of the covenants (making the land heaven, etc.), then the Jew was the more difficult to reach, seeing that the Old Test. language and promise, upon which he relied as plain and indisputable, was changed and transformed into something else. This substitution made it more troublesome to prove the Messiahship of Jesus, for he naturally and inevitably became more distrustful of a Messiah who was not to fulfil the covenant promises *as they were written*. The Origenistic interpretation, forced upon the covenants, made the Jew and his fathers virtually believers in "carnality and error," "gross misconceptions," which charges are *applaudingly repeated* by eminent men down to the present day. And then, these lament the unbelief and incredulity of the Jew, without seeing that, saving in the acknowledgment of Jesus as Messiah, *they are more in darkness* than the Jew whom they pity or despise.

*Obs. 21.* It must not be overlooked that inexpressibly precious spiritual blessings are inseparably connected with those pertaining to this inheritance of the land, the earth. This will fully appear when we come to these same promises enlarged and explained by additional revelation. Already they are contained in the expressions indicative of God in a special manner (Theocratic) becoming *their God*, becoming an "exceeding great reward," and becoming a source of enjoyment, honor, and glory. (Comp. e.g. Props. 197, 154-157, etc.)

*Obs. 22.* The remaining promises of the Abrahamic covenant, and the deep meaning conveyed in the few but precise words, will come up, more appropriately, under following Propositions. Briefly, let it be said, that



the witticisms offered at our faith are premature, for the time allotted for fulfilment *has, as Scripture itself testifies, not yet arrived*. When so much that is preliminary and provisional has, as predicted, taken place and is now transpiring, it would *be foolishness* in us to yield up our faith. Let men review these promises and ridicule them; we *patiently wait for their fulfilment*. Thus e.g. when it is said that Abraham's name shall be great, men of intelligence and learning may exercise their wit in comparing him with an Arab sheik and extol in contrast the name of a Cæsar and Plato; we, acknowledging the greatness of Abraham's name already to the faithful, wait for the time when he shall arise from the tomb and inherit the promise—*then, indeed, will it be great* in honor, dignity, and power. When men ridicule the promise that a great nation shall proceed from him by contrasting the feebleness of the Jewish nation in the past with the powerful Gentile nations that have existed, we, with faith and hope, point to the time, still declared to be in the future, when this nation *shall truly be great* (comp. Props. 111–114). When the promise is that kings should proceed from him, unbelief laughs at the Kings of Judah and Israel compared with the conquerors of the earth; we wait patiently and hopefully for the Kings, the manifestation yet to come (comp. e.g. Prop. 154). Thus, with other promises that men deride,<sup>1</sup> just as if the past was intended for their fulfilment; just as if the Word itself declared not that their realization was still in the future; just as if the Scriptures did not firmly unite their accomplishment with the Sec. Advent of the covenanted Seed; just as if God were not now performing a preparatory work to insure its ultimate, triumphant fulfilment.

<sup>1</sup> Thus e.g., "And thy seed shall possess the gate of his enemies" is declared a mere boast. For if referred to the Jewish nation, instead of being able to drive out their enemies from Canaan, they themselves were ultimately overcome and finally banished; if applied to Christ as the seed intended, it is said that the mighty existing confederations, counting their adherents by the million, and still forming a vast numerical majority, disprove the assertion. But we wait for its ultimate realization, both for the nation and the Christ, at the Sec. Advent, where inspired Scripture locates it. So "the multitude of seed," "In thee shall all families of the earth be blessed," and others are compared with the history of the past and the present, and conclusions drawn indicative of "Oriental exaggeration," "strong figure," etc. But, leaving the testimony of the Word to specify the time and order of fulfilment, we wait in unflinching expectation for its complete accomplishment, which we show under various Propositions. Why do men tear these precious promises from their connection with a determined, and fully revealed, Divine Plan of procedure, and, considering them thus isolated and fragmentary, refuse the statements of Scripture concerning the manner and time of performance? Why not permit the very Book that contains them to present its own explanation of them?

*Obs. 23.* If the question be asked whether Abraham had a knowledge of the manner through which he would inherit the land, the answer is decisively—leaving the entire Record to testify—in the affirmative. A believer must feel convinced from what Jesus declared, John. 8 : 56 (comp. Heb. 11 : 8–16), that Abraham had far greater knowledge of the future than the Bible records. Without receiving the view (so Tholuck, etc.) that Abraham saw Jesus in His heavenly existence; without indorsing the notion (Olshausen, etc.) that Jesus was specially manifested to Abraham by a vision unrecorded; without confining ourselves to the idea (Barnes, etc.) of simple faith anticipating and thus beholding the day of Christ, we might perhaps adopt the view (of Bloomfield, etc.) of part faith and part

added revelation giving him this knowledge. For certainly it is most reasonable to think and believe that Abraham, the faithful, would not be less favored by special inspiration to behold the future day of Christ than Balaam (Numb. 24 : 17), especially when Paul teaches us in Hebrews that Abraham had views of the future which are not stated in his history. Being the one to whom the covenant is first given, there is propriety in imparting such added instruction, that he may foresee its final result and be thus confirmed in its meaning.

That Abraham believed that God, who gave life, could after death restore life, is evident in the case of Isaac (Heb. 11 : 19) ; that the Patriarchs held the promises respecting the land to relate to the future after death is seen in their regarding themselves merely as "sojourners and strangers," and not as inheritors and possessors ; that even their posterity entertained similar views is abundantly evident from the manner in which they regarded the promises, and themselves as still "sojourners and strangers" (e.g. 1 Chron. 29 : 15 ; Ps. 39 : 12 etc.), i.e., expectants and heirs of something permanent and enduring in the future. Moses clearly foresaw the future, as we show in a number of places, and men, having a third heaven inheritance in mind, greatly prejudice many expressions which, in their estimation, have *too earthly* a cast, forgetting that this very feature (so objectionable and regarded as temporary in nature) is an *essential* element in the scheme of Redemption, which includes the sin-cursed earth. It is true, that while these promises relating to the future are sufficiently precise and clear to reason and to faith in God, yet they are purposely kept somewhat in the background, owing to the Theocratic ordering (for being already in the land and having God for their earthly Ruler, they could well trust to Him the manner of fulfilment, which the mode of revelation was calculated to develop), until the Theocracy was overthrown. Then the utterances, already given by Moses, David, etc., became more and more distinct under Daniel and the Prophets.

*Obs. 24.* Men under the influence of the Origenistic interpretation, or of the Platonic or heathen notion of the future, and thus rejecting the plainly covenanted promises of an earthly inheritance, unnecessarily make an enigma where none exists, and find fault with Moses when the fault really is in themselves. Thus e.g. Clarke (*Ten Religions*, p. 417) says : "Concerning the future life, upon which the Egyptians had so much to say, Moses taught nothing. His rewards and punishments were inflicted in this world. Retribution, individual and national, took place here. As this could not have been from ignorance or accident, it must have had a purpose, it must have been intentional." Certainly it was "*intentional*," because in the direct line of the truth and of God's purpose in Salvation. Of course, with a third heaven, an outside world, theory prejudging Moses, it is impossible to find a reference to the future life, for the simple reason that Moses *connects the future life with an inheriting of the land and earth*, thus making his writings to correspond fully and accurately with the entire tenor of Scripture on the subject (as seen e.g. Props. 142, 131, 137, 141, 148-152, etc.). The fact is, that a dispassionate comparison of Moses with the *general analogy* of Scripture, and noticing that Moses *carefully rejects* the Egyptian theories and confines himself to a *specific Plan*, afterward carefully and consistently developed, is strong corroborative evidence of an inspiration, which, over against existing and prevailing notions entertained, could lay down a foundation in relation to this earth that (if accomplished) is *adapted to secure the blessedness of man and creation in deliverance from an imposed curse*.

Hence we see why Warburton failed in his "Legation of Moses." He undertook a labor which it was utterly impossible for him to accomplish, and he sank under it, because he misconceived the plain covenant promises. No man, unless he apprehends the

inheritance that Moses says God promised to the Patriarchs and the relation that believers sustain to it through coming resurrection power, can do justice to Moses or properly vindicate his unity with the after statements of prophets and apostles. Accept of the inheriting of the earth as believing Jew and Primitive Christian held, and then Moses stands forth a distinctive teacher in the same contemplated and carried on Divine Purpose of Redemption. We only add : The fulfilment of the covenants as given, at once sets aside a vast mass of mystical, spiritualistic, antagonistic theories of the inheritance, etc., as presented in thousands of works, and the result of fancy, vain imaginings, and adherence to wrong principles of interpretation. For, let it be noticed, the Theocracy pertains to this earth—it is God's Kingdom here on the earth, He ruling in it as the earthly Ruler—and hence the objection that Warburton and others urge (viz. : that Moses—and during the Theocratic period down to the captivity—presented only motives, rewards, etc., relating to a life on earth), has no force, because, in the very nature of the case, if the Kingdom inaugurated is indeed a Theocracy, it must *necessarily* present this very feature ; for with the Theocracy the interests the rewards, of every believer are identified, and it pertains to the earth. The rewards and punishments relate to its government as established even in its initiatory or earnest form ; and the future enjoyment of or banishment from the same, in its higher restored form under the Messiah, is sustained (1) by present obedience or disobedience ; (2) by promising and threatening things which God alone can perform ; (3) by basing the future on covenants that necessitate a resurrection for their fulfilment ; (4) by asserting that if obedient the Kingdom will be perpetuated, but if disobedient it shall, as a punishment, be withdrawn, and when ultimately restored it shall be for the righteous ; (5) by making the hopes of the individual and of the nation to centre in the Theocracy, which in its ultimate outcome embraces the future ; (6) by exhibiting trust in their Ruler, in His attributes and ability to verify promise which embraced “an everlasting possession” personally here on earth. As we proceed in our argument, step by step, it will be clearly seen that the very idea of a real, actual Theocracy, with which the interests of the individual and the nation are identified, now and hereafter, requires just such language and limitations as Moses and others give ; for the reign, rewards, etc., eternal in their nature (which are now under spiritualistic manipulations, applied to the third heaven), pertain to this very Theocratic-Davidic Kingdom re-established by “the Seed” here on the earth. When our opponents, however, assert in connection that a future life was unknown, they—as we have shown—go beyond the Divine Record. (Comp. Wines' *Com. on Heb. Laus.*) As we proceed in the argument, these will be brought out under various Propositions.

## II. THE SINAITIC COVENANT, MADE WITH ISRAEL AT MOUNT SINAI.

*Obs.* 1. The Sinaitic Covenant is an *outgrowth* of the Abrahamic covenant, and embraces an offer to the Jews nationally of a complete verification of the blessings tendered under the original promises. This procedure of erecting a Theocracy indicates that it was contemplated in the covenant with Abraham, as preparatory to the future realization of the promises. Its provisional and initiatory character has already (Prop. 25) been noticed, while its conditional nature (Prop. 26) is evident from the blessings and curses pronounced by Moses in Lev. and Deut., and also by the language of Paul in Hebrews, who, among other things illustrative of this, refers to God as saying : “Because they continued not in my covenant and I regarded them not, saith the Lord.” This covenant, as the result shows, was designed both to test the nation and to separate a seed to whom, at some future time, the Kingdom could be safely intrusted. It was the inauguration of means by which a *suitable preparation* could be made for the *ultimate fulfilment* of the Abrahamic covenant. While it was the bond under which the Kingdom of God, as an earnest, was bestowed, it embraced many things which were only temporary and provisional, looking forward to a period when the contained and contemplated blessings in the former covenant could be realized in the spirit and manner indicated.

So that, in the very nature of the case, the Mosaic covenant being also a legitimate, but yet inferior, resultant of the previous covenant, it must itself, when the *original* covenant is to be fully fulfilled, *give place to its superior*. How it does this will appear, e.g. in our next Proposition.

To indicate how able writers enforce the outgrowth of this covenant from the Abrahamic, we select as illustrations the following. Fairbairn (*Typology*, vol. 2, p. 146) correctly asserts: "Its (i.e. Sinaitic) object was not to disannul the covenant of promise, or to found a new title to gifts and blessings conferred. It was given rather as a handmaid to the covenant, to minister in an inferior but still necessary place, to the higher ends and purposes which the covenant itself has in view." So Sack (quoted by him, p. 145) says: "The matter of the law is altogether grounded upon the covenant of promise made with Abraham. . . . The law neither could nor would withdraw the exercise of faith from the covenant of promise, or render that superfluous, but merely formed an intermediate provision, until the fulfilment came."

*Obs. 2.* It is a gratification to find that Theologians, urged to it by Rationalistic attacks, are falling back on the old ground that the Mosaic covenant is a result of the *previous* Abrahamic one, thus preserving the *unity* of the Divine Purpose. The view, adopted by some, that it is a separate and distinct covenant, simply provisional without a *direct and vital union* existing between it and others, is justly held by many able writers to be erroneous and misleading—a violation of Scripture statements. A recent author, Kurtz (*His. Old. Cov.*, vol. 3, p. 109), has some pertinent remarks on this point, saying that "the covenant at Sinai was precisely the same as that which had formerly been concluded at Mamre," that "the one was merely the renewal of the other," etc. Admiring the spirit which so accurately keeps in view the *connection* existing between the two covenants, we would more correctly say, that they are not the same (the proof is, that the promises contained in the Abrahamic covenant were *not* realized under the Mosaic covenant, thus e.g. Abraham did not inherit the land, etc.), but the Mosaic is a *legitimate outgrowth* from the former and designed to be *preparatory* to a realization of the Abrahamic. An important caution is necessary to be observed by the careful student; that is, constantly to keep in mind that God's Purpose to establish a Theocratic Kingdom *will not fail* because of its being conditionally set up at Mt. Sinai; that if the Jews rebel against their King and He gives them up to punishment, yet His promise to Abraham—which we see here already takes the form of an outward, external, *real Theocratic Kingdom*—will *ultimately* be carried into successful accomplishment. How this will be done, is the subject matter of several of the following Propositions.

Henderson, art. "*Dispensation*" in *Ency. Relig. Knowl.*, is quoted as saying that the students of prophecy, who hold to a future Messianic Kingdom, make "the Mosaic covenant" "the root of many of the mistaken views of the future state of the Kingdom of Christ," and argues that its provisional sacrifices, etc., show that it was to be superseded by the Christian Church, or the present dispensation, which is "spiritual, universal, perpetual." As our argument fully meets, in detail, his reasoning, we only now say: (1) That the Abrahamic and Davidic covenants are "*the roots*;" (2) that we hold, that much was *provisionary* under the Mosaic economy; (3) that the form of government itself, Theocratic, was only an earnest of that which should arise under David's Son and related rulers; (4) that the Church does not in any particular meet covenant promises, and is itself preparative, etc. The student can already see that Waldegrave and others are mistaken, that our doctrine originates in and is founded on (some say, "one passage") the Apocalypse, or that (as Prof. Sanborn) "the key-stone of the whole system" is in the Pre-Mill. Advent. It requires but a *little* knowledge of our views to see how deeply and solidly they are founded on the covenants and prophecies.

## III. THE DAVIDIC COVENANT.

*Obs. 1.* Having already shown and proven (Props. 28, 31, 32) how the Theocratic element was incorporated with the *Davidic line*, which God (as the chief Ruler and so acknowledged) chose, attention is now called to the distinguishing covenant with David by which this union is made *forever inseparable*; and by which this union is to be *specially manifested* in the sight of, and for the blessings of, the world *through a descendant of David's*. The covenant is found in 2 Sam. 7 : 10-16 (1 Chron. 17 : 11-14), "*The Lord telleth thee that He will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build a house for my name, and I will establish the throne of His Kingdom forever. I will be His Father and He shall be my Son. If he commit iniquity I will chasten Him with the rod of men and with the stripes of the children of men.*"<sup>1</sup> *But my mercy shall not depart away from Him, as I took it from Saul whom I put away before thee. And thine house and thy Kingdom shall be established forever before thee; thy throne shall be established forever.*"<sup>2</sup>

<sup>1</sup> Dr. Clarke (*Com. loci*), who cannot be accused of special sympathy with our views, renders this sentence: "In suffering for iniquity I will chasten Him (the Messiah) with the rod of men, and with the stripes due to the children of men." A multitude of our opponents make it to refer, in some way, to the Messiah, and sometimes give fanciful interpretations to this effect. Thus e.g. Augustine (see below, next *Obs.*) explains "the iniquity of Him" and the sin of the children Ps. 89 : 30-33, as referring to Christ's body, the Church, and quotes as proof Acts 9 : 4, that when Saul persecuted His believing people, Christ said, "Saul, why persecutest thou Me?" (It may be said that Ps. 89 : 30, 31 is not exactly parallel, because it refers not to the special seed but to the descendants of David in general (owing to the fact that the Kingdom is offered continuously (Prop. 26) to his descendants), and this is evidenced by the "nevertheless," etc., where God returns to the idea of the special seed, previously mentioned, through whom His promise would be verified). Those who refer it to Christ directly (as Tertullian, Lactantius, Beza, Calov, Pfeiffer, Buddens, Patrick, etc.) or indirectly (as Hengstenberg and others), or in part to Him and in part to Solomon (as Breuz, Sack, etc.), or literally to Solomon and mystically to Christ (as Glass, etc.)—all find that in Jesus we must find the pre-eminent fulfilment.

<sup>2</sup> When we come to this Davidic covenant, this perpetuation of the Theocratic relationship with the house of David, how much we regret the lost books of Samuel, Gad, and Nathan on the life of David.

*Obs. 2.* Learned and able men, forsaking the Primitive view and overlooking the *perpetuity* of this covenant, gravely tell us that Solomon and other descendants were here denoted; but we vastly prefer to let God explain His own language and the meaning intended. Thus, e.g. Acts 2 : 30, "*David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;*" and Paul, directly quoting this covenant (Heb. 1 : 5), applies it to Christ Jesus, asking, "*Unto which of the angels said He at any time.*" . . . "*I will be to Him a Father and He shall be to me a Son.*" The announcing angel (Luke 1 : 30-33) gives the same testimony that the covenant truly refers to Christ.

The concessions of our opponents are all that can be desired. We select, out of the mass, those of an ancient and a modern writer. Augustine ("City of God," B. 17, s. 8), unable to rid himself of the Primitive interpretation, applies the covenant of 2 Sam. 7 : 8-16 to Jesus, the Christ. It is interesting to notice that the man to whom the mod-

erns are so largely indebted for spiritualizing views, argues that this covenant is fulfilled in Christ, saying: "He who thinks that this grand promise was fulfilled in Solomon greatly errs," and adduces as proof that Solomon's house was not "faithful," being "full of strange women worshipping false gods, and the King himself, aforetime wise, seduced by them and cast down into the same idolatry; and let him (the reader) not dare to think that God either promised this falsely, or was unable to foreknow that Solomon and his house would become what they did." He then adds, that the Jews do not understand this to be fulfilled in Solomon, but look for another; that Solomon began to reign while David still lived, before he slept with his fathers, and hence is not the one designated in the promise: "When thy days be fulfilled, and thou shalt sleep with thy fathers," etc. Augustine is undoubtedly correct in making Jesus the covenanted Son promised, but incorrect when he attempts to make out a present fulfilment of the promise. Again, Barnes (*Com. Acts 2:30*) makes 2 Sam. 7:11-16 the basis of such promise, and however inclined to drag in Solomon, is forced to say: "It is clear that the New Test. writers understood them as referring to the Messiah." He then says that the Jews thus believed, and that such was the belief of David, giving Ps. 2, 22, 69, 17 as proof, and that such a reference *must be received as scriptural*. So in his Notes on Heb. 1:5, he makes the reference taken from the covenant Messianic, that they were so applied in the time of Paul, and that Paul employs them according to prevailing usage. Indeed, if we admit that the apostles are inspired, no other possible interpretation can be given.

*Obs. 3.* How did David himself understand this covenant? This is best stated in his own language. Read e.g. Ps. 72, which describes a Son *infinitely superior* to Solomon; reflect over Ps. 132, and after noticing that "*the Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne*" (which Peter, Acts 2:30, 31, *expressly refers* to Jesus); consider the numerous Messianic allusions in this and other Psalms (89th, 110th, 72d, 48th, 45th, 21st, 2d, etc.), so regarded and *explicitly quoted* in the New Test. by inspired men; ponder the fact that David calls Him "*my Lord,*" "*higher than the kings of the earth,*" and gives Him a position, power, dominion, immortality, and perpetuity, that *no mortal King* can possibly attain to, and most certainly we are not wrong in believing that David himself, according to the tenor of the covenant "*thy Kingdom shall be established forever before thee,*" expected to be in this Kingdom of his Son and Lord both to witness and experience its blessedness (so Storrs, *Diss. on Kingdom*, and many others).

There is something wonderful in all this: while seeing and acknowledging that his throne and Kingdom are fully and distinctively incorporated as part of the Kingdom of God, that it shall belong to a Son of his own both by divine right and inheritance, he also perceives and describes that his throne and Kingdom thus occupied, is only, *in virtue of its Theocratic relationship*, the groundwork of a universality of dominion, it undergoing some peculiar changes to make it harmonize with the evident rulership of immortals. He notices also the connection that this promised Seed of his has with the older promises. For, we have first simply the seed of the woman; next that He shall be Abraham's seed; next that He shall inherit the land and bless all nations; next, that He shall be a mighty King; and next that He shall be David's Son and Lord, sitting on David's throne and from thence exerting a world-wide dominion. Many a reference is made to this *connecting series*, and it would be highly interesting to trace them, but we have only space for one, which immediately follows the giving of the covenant. David (2 Sam. 7:19, comp. 1 Chron. 17:17) goes to God and expresses his amazement, gratitude, and praise; and, among other things, declares: "And is this the manner (margin, read, law) of the Man, O God," which Dr. Kennicott renders: "And this is (or must be) the law of the Man or of the Adam." Bh. Horley translates it: "And this is the arrangement about the Man, O Lord Jehovah," thus making an exact parallel with 1 Chron. 17:17, which he renders: "And thou hast regarded me in the arrangement about the Man, that is to be from above, O Lord Jehovah." (Comp. Jones's *Notes on Scripture*, p. 95, Lange's *Com. 2 Sam. loci*, Poole's *Synopsis*, etc.). In comparing the different renderings, keeping in view what preceded and followed in the Divine Purpose

(and noticing Paul in 1 Cor. 15 : 45-47), there can be no reasonable doubt but that David regarded this *Man*, this promised Son, as the covenanted Seed of the woman, the Seed of Abraham, the Man above all others, in whom, as the Second Adam, the Redemptive process would exhibit a complete restitution. This is confirmed by his Psalms, and the use made of them by the apostles. David anticipated, by inspiration, His own Salvation, and the perpetuity of His throne and Kingdom, in the Divine arrangement concerning *the Man*.

The reader's attention is called to a feature, which gives us one of these indirect but most forcible (because undesigned) proofs of divine inspiration. Here is David receiving a covenant from the Almighty which explicitly affirms the perpetuity, etc., of his throne and Kingdom, and yet David himself now proceeds to predict *the long continued overthrow and desolation* (e.g. Ps. 89) of his throne and kingdom, and that *this very covenant*, confirmed by oath, should for a long, indefinite time be held in abeyance. Now it is not in the nature of man to do this himself, for professing this covenant relationship, the most unlikely thing would be the prediction of such an overthrow. In fact it is unnatural, because the natural man would inevitably enulogize the future prosperity of his throne and Kingdom under the auspices of the Almighty. How then do we account for this mental phenomenon, and that David described *the exact* condition of his throne and kingdom as it has existed during many centuries? The only reasonable way to explain it is to receive the Biblical account, viz. : that David was inspired by God's Spirit to foresee and describe the future—accurately—against what the natural man, influenced by desire and such expressed covenanted relationship, would have done.

*Obs. 4.* The Prophets following, had a similar understanding of this divine-human disposition or ordering, by which David's Son would personally, through David's Kingdom, bestow the blessings of perfected Redemption. Thus e.g. Isa. 9 : 7, Jer. 23 : 5, 6, and 30 : 9, and 33 : 15-26, etc. (comp. Props. 21, 31, 33, 68, 122, etc.).

*Obs. 5.* Before censuring the Jews, as many do, for believing that Jesus would literally restore the Davidic throne and Kingdom, we must consider, in fairness, that they were justified in so doing by the very language (Props. 4, 21, and 48) of the covenant. It is incredible that God should in the most important matters, affecting the interests and the happiness of man and nearly touching His own veracity, clothe them in words, which, if not true in their obvious and common sense, would deceive the pious and God-fearing of many ages. We cannot, dare not (however upheld by many eminent names) entertain an opinion so dishonoring both to God and His ancient believing children. The Jews are abundantly defended in their faith by the covenant itself; the correctness and justness of their fondly entertained hopes appear from the particulars incorporated with it.

(1) The words and sentences in their plain grammatical acceptation, do expressly teach their belief. This is denied by no one, not even by those who then proceed to spiritualize the language. Therefore already the Jews are excusable in believing what God so definitely declares (comp. Prop. 48).

(2) The covenant is distinctively associated with the Jewish nation and none other. Passing by the numerous proof texts which will be presented hereafter, let us confine ourselves to the understanding of this relationship by David at the giving of the covenant. In 2 Sam. 7 : 23, 24 (1 Chron. 17 : 21, 22) he expresses before God his consciousness of the magnitude of the blessing; that this covenant, in virtue of his throne and Kingdom being thus distinguished, embraces "one nation" (comp. Props. 24, 59, 60, etc.), and this the same nation that was brought out of Egypt (i.e. Abraham's descendants), who should be established in "thy (God's) land."

And then ascending to the promise previously given that *this nation* is specially chosen, i.e. the elect nation, and that this very covenant made with himself is a marvellous confirmation of this truth, he adds : “ *Thou hast confirmed to Thyself thy people Israel*” (the same nation brought out of Egypt, as the connection shows) “ *to be a people unto Thee forever ; and Thou, Lord, art become their God.*” With such testimony before them, *how could the faithful Jews hesitate in believing as they did respecting their nation, its elect position, its supremacy owing to this Theocratic exaltation in and through the Messiah.*

(3) It is called a *perpetual covenant*, i.e. one that shall endure forever. It may, indeed, require time before its fulfilment ; it may even for a time be held, so far as the nation is concerned, in the background, but *it must be ultimately realized.* David himself, in his last words (2 Sam. 23 : 5), emphatically says : “ *He hath made with me an everlasting covenant, ordered in all things and sure ; for this is all my salvation and all my desire.*”<sup>1</sup> The prophet Isaiah reiterates (55 : 3), pronouncing it “ *an everlasting covenant, even the sure mercies of David.*” Surely no one can fail to see that this denotes, as Barnes (Com. loci), “ *an unchanging and unvarying covenant,—a covenant which was not to be revoked,*”—“ *one which was not to be abrogated, but which was to be perpetual,*”—and that “ *God would ratify this covenant.*” Assuredly so ;—*why then accuse the Jews of folly in trusting in it ?*<sup>2</sup>

(4) It was *confirmed by oath* (Ps. 132 : 11, and 89 : 3, 4, 33), thus giving the strongest possible assurance of its ample fulfilment. Could the Jews do less than *trust* in language thus confirmed ? (comp. Props. 47 and 48).

(5) To leave no doubt whatever, and to render unbelief utterly inexcusable, God concisely and most forcibly presents His determination (Psl. 89 : 34) : “ *My covenant will I not break, nor alter the thing that is gone out of my lips.*” It would have been sheer presumption and blindness in the Jews to have *altered* (under the plea—modern—of spirituality) the covenant, and to have refused to accept of the *obvious sense* conveyed by the words ; and there is a *heavy responsibility* resting upon those, who, even under the most pious intentions, *deliberately alter* the covenant words and attach to them a *foreign meaning.*<sup>3</sup>

<sup>1</sup> In the context he clearly intimates that his house will not continuously advance in prosperity that of itself it will fall, but that it will rise again under the Messiah to the highest attainable prosperity. Now after so much of fulfilment we can appreciate the sudden transitions from predicted triumph and glory to sad reverses and downfall of throne and kingdom, followed by expressed hopes of a glorious restitution. The reason for such abruptness and a certain degree of obscurity in the allusions to the overthrow, etc., of the Kingdom, will be found in the predetermined offer of this Kingdom to the Jewish nation at the First Advent (Props. 64-66). While foreseeing and foretelling (in order to vindicate His knowledge) this downfall, yet God, in consistency with the moral freedom of the people, offers to perpetuate this throne and kingdom, that not a son shall fail to David to sit on his throne if obedient, etc. He could not do less, and therefore, in testing the nation—which Moses even foretold would fail to endure the test and would meet with a long, prolonged punishment—these things are carefully, prudently revealed so as not to interfere with God’s tender of the Kingdom.

<sup>2</sup> Barnes and a host besides do, however, change this identical covenant ; seeing its perpetuity so clearly asserted, they receive it as perpetual, but *only after changing its meaning.* The plain grammatical sense—the one the Jews and Primitive Church received—is rejected as “ *carnal,*” and another substituted by which David’s throne and kingdom is transmuted into God’s throne in the third heaven and God’s Kingdom in heaven or in the church. Alas ! when pious and excellent men can thus *tamper* with the foundations of our hope. (Comp. Prop. 122.)

<sup>3</sup> Such altering is only building with “ *wood, hay, and stubble.*” The motives may,



like Paul's in Stephen's case, result from a zeal for the truth's sake, but, in the light of the *unchangeable covenant*, it is evidently misdirected zeal. Learning, philosophy, piety, cannot, ought not to *assume the liberty of altering* what God has so solemnly spoken; but, alas, it is so prevalingly done that the Church, with here and there some exceptions, has lost sight of this covenant. Theologies that profess to give a systematic statement of the truth either ignore it, or very briefly mention it as something in which we are not interested. Those who cling to this oath-bound, perpetual covenant are regarded as very "carnal" and "Jewish," etc. The simple reason for all this is, that because there has been no fulfilment of this covenant promise it is taken for granted that either there will be none, or else the language must be spiritualized to suit existing circumstances. From what has taken place in the past, we rest assured that God means *just what* the words in their plain grammatical sense convey, and that as such they will, in God's own time, be realized. God has hitherto rejected substitutions of His Word. Abraham tried it, when, after waiting for some years, he contemplated adopting a son, thinking that God probably meant an adopted son, and then after another waiting he went in to Hagar supposing that the seed would be his and not Sarah's, but God fulfilled His Word *just as written*. Others attempted this with the same result; no substitution, however learnedly or eloquently presented, is to be received over against *the express words* of God. We, indeed, may not be able to tell *how* they can be fulfilled, but if unable, the matter may safely be trusted to God without putting forward our weak, accommodating interpretations. We, therefore, must earnestly protest against the manifest injustice that is done to this covenant. Books specially devoted to the subject of the Covenants have much to say respecting an eternal covenant entered into between Father and Son, at some period in eternity, of which nothing is said, but all is inferred, and a covenant plainly given, confirmed by oath, declared to be perpetual, is coolly set aside. Theologies, Bib. Dictionaries, etc., totally ignore it. Indeed, it has become fashionable to ridicule the Jewish and Primitive belief based on this covenant, as e.g. Gregory (*Four Gospels*), who declares, with intended sarcasm, that their "Messiah was to be the Jewish *Cæsar* of the world," because they "had cast away that grander idea of a spiritual, universal, and everlasting Kingdom (i.e. the Church) which fills the books of the prophets." It is no matter of surprise to find such writers to have no manner of use for the Davidic covenants, either in "the preparation for the Messiah" or in "the mission of the Jews," or in the present and future. Instead of being fundamental, it only, in their estimation, is indicative of the Messiah being of David's line, and can be employed, if at all, in a mystical or spiritual sense. We hold, against all such, that, no matter who was on the throne (David, Solomon, Hezekiah, etc.), and no matter how flourishing the Kingdom, the pious and believing held that the covenant looked for that special "Anointed One," David's Son, who should exalt the identical Theocratic throne and Kingdom to a grandeur immeasurably great.

*Obs. 6.* The language of the apostles is eminently calculated to confirm the Jewish belief in *the literal fulfilment of the Davidic covenant*. Thus e.g. let any unprejudiced reader take the first sermons that were delivered after the day of Pentecost, addressed to Jews, and he cannot fail to see this feature. Peter (Acts 2 : 14-36), referring to the covenant promise that *Jesus Christ would sit on David's throne*, correctly argues that the performance of this requires the resurrection of Jesus, which David also foretold as a prerequisite. He then informs the Jews that He did thus arise, that He ascended to heaven where He is exalted as Lord and Christ, waiting for the time when His foes shall be made His footstool, "whom (Acts 3 : 12-26) the heaven must receive *until the times of restitution of all things*" (keeping in mind the Jewish idea of restitution as always associated with the restored Davidic Kingdom) shall come, and then "He (God) shall send Jesus Christ" through whom this is effected. He exhorts them on the ground that they "*are children of the covenant which God made with our fathers*" to repent that they may become worthy participants in "*the times of refreshing*" (Jewish expression), which "*shall come from the presence of the Lord.*" Let any one read the covenant and prophecies directly bearing on it, and then place himself in the position (Prop. 20) of a Jewish

hearer of Peter, with Jewish faith, expectations, and covenant relationship, and the decided impression will be made that the covenant is not altered but remains unchanged, that the death of Jesus combined with resurrection and exaltation only qualifies Him the better to meet the conditions of the covenant, and that through this resurrected Jesus, when *the time appointed* by the Father arrives, *this covenant will be verified.*

*Obs. 7.* This is confirmed by the fully admitted early church view on the subject. Let the reader pause and reflect, *how it comes*, if the prevalent modern notion of the covenant is correct, that the early Christians (who had the advantages of apostolic, inspired teaching, or were close to it) *held to the grammatical sense of the covenant* and fully believed with the Jews that *the Messiah would come* (again, as to Jesus) *to restore the Davidic throne and Kingdom?* Upon what supposition can it be satisfactorily explained, excepting the one that they were *correct?*

Acknowledging Neander's manly concessions to the prevalence of Chiliasm in the early church, and his favorable estimate of Millenarians, he, to make room for his own modern theory, does these ancient worthies injustice, when (*His. Church*, vol. 1, p. 78) he informs us that it was "a distinguishing character" of Christianity "to lower itself down to the comprehension" of these men. His standard of comparison, derived from an anti-Chiliasmic bias, is not a true one; and this appears evident from the covenant itself. These men, believers in whom the truth is perpetuated, embraced a pure, fundamental truth, a high and noble faith, indorsed and supported by Divine authority, and needed not the Origenistic, or the elevating Hegelian, Philosophy to discern it. We leave this able, but in this respect mistaken, writer give the following testimony to the early church doctrine. "Christianity (*His. Plant. Chr. Church*, vol. 1, p. 500) allied itself to the expectation of a restoration and glorification of the Theocracy, which was preceded by an increasing sense of its fallen state among the Jews. Those who clung to a national and external Theocracy looked forward to this glorification as something external, sensuous (?), and national. The Messiah, they imagined, would exalt by a divine miraculous power the depressed Theocracy of the Jews to a visible glory such as it had never before possessed, and establish a new, and exalted, unchangeable order of things, in place of the transitory earthly institutions which had hitherto existed. Thus the Kingdom of the Messiah would appear as the perfected form of the Theocracy, as the final stage in the terrestrial development of mankind, exceeding in glory everything that a rude fancy could depict under sensible images, a Kingdom in which the Messiah would reign sensibly present as God's Vicegerent and order all circumstances according to His will. From this point of view, therefore, the reign of the Messiah would appear as belonging entirely to the future; the present condition of the world, with all its evils and defects, would be set in opposition to that future golden age, from which all wickedness and evil would be banished." He then proceeds to tell us how a change of belief was gradually brought about in the Church doctrine, and the substance, compressed, is, that man unauthorized made this change under the plea that a deeper insight, greater knowledge, indicated the early belief to be erroneous. Such a change may commend itself to human wisdom, but it is not reasonable according to the covenants and the assurances surrounding them, or to the prophecies and the teaching of the first three centuries. No! let us, in all lowliness of mind, seek no change, but content ourselves, even if it gives rise to invidious comparisons, with the faith held by the early confessors and martyrs. (Comp. Props. 75-78.)

It is exceedingly gratifying to find this Jewish faith, thus founded on the covenants, recognized and continued in the early history of the Chr. Church; for, if true, *this very feature*—now regarded by many as a stain or blot—ought, in the very nature of the case, to characterize the churches established by the apostles and their immediate successors. There is a disposition on the part of some writers to treat this matter unfairly (as in Corrodi's *His. of Chiliasm*, Shedd's *His. of Ch. Doctrine*, etc.), and to ignore, as much as possible, the early Jewish belief as something of no value to us (as in various *Quarterlies*, *Reviews*, *Theologies*, etc.).

*Obs. 8.* Having called attention to the covenant and its literal fulfilment, it may be suitable to present *the order* of fulfilment as given by

David himself. Necessarily brief and abrupt, so as not to conflict with the free agency of man, it is a sublime vindication of David's *inspiration*, the *perpetuity* of the covenant, and its *ultimate literal realization*.

Consider Ps. 89, and observe these particulars as stated: (1) David acknowledges the bestowal of the covenant by God, and its confirmation by oath, "I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations" (v. 1-4). (2) He expresses praise that God's wonders and faithfulness will be shown "in the congregation (gathering) of the saints," and that He has the authority, power, and mercy to perform His promises (v. 5 to 18). (3) He again refers to the covenant, shows that One shall be specially exalted, and that God says: "I will make Him My First-born, higher than the kings of the earth. My mercy will I keep for Him forevermore, and My covenant shall stand fast in Him. His (David's) seed also will I make to endure forever, and His throne as the days of heaven" (v. 19-29). (4) Then as this Kingdom is offered to the regular descendants of David, and it is foreseen that they will become unworthy of it, God foretells the same, with the additional assurance to David that, *notwithstanding* such rebellion and His withdrawal for a time, the covenant will still be fulfilled, in these pregnant words: "If his (David's) children forsake My law and walk not in My judgments, if they break My statutes and keep not My commandments, then will I visit their transgression with the rod, and their iniquity with stripes. *Nevertheless*, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of My lips. Once have I sworn by My Holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven" (v. 30-37). Here it is positively asserted that the relapse of the nation and a resultant infliction of punishment (just as centuries have witnessed) shall not change God's promise to David respecting that seed of his that shall reign on his throne. (5) Now comes a remarkable transition, which should shame the unbelief of doubting ones, seeing that it is descriptive of the precise condition of things as they exist to-day. David having foretold the *conditional* overthrow of his kingdom, and yet that God will be faithful in its final restoration, now plainly predicts *the downfall itself*: "But Thou hast cast off and abhorred; Thou hast been wroth with Thine anointed" (i.e. the Theocratic kings that followed David). "Thou hast made void the covenant of Thy servant; Thou hast profaned his crown by casting it to the ground," etc. "Thou hast made his glory to cease, and cast his throne down to the ground," etc. The covenant is unrealized; the Theocratic Kingdom is fallen; the very throne and Kingdom, the subject of such special promise, is now overthrown. Then, however, resting upon the assurances given, he asks: "*How long, Lord? Wilt Thou hide Thyself forever? Shall Thy wrath burn as fire?*" "Lord, where are Thy former lovingkindnesses, which Thou swarest unto David in Thy truth?" David's faith in God that He would remember His covenant and restore his cast-down crown and throne, is briefly but finely expressed: "Remember, Lord, the reproach of Thy servants." "Blessed be the Lord forevermore. Amen and Amen." Who, that is an humble believer in the Word as written, can, in the face of such predictions, deride the early church faith evolved by them? Who, when observing how carefully every objection is answered lest faith should stumble and fall, can resist the conviction that there is a force in these words, which are yet—when realized—destined to form one of the grandest displays of God's faithfulness and mercy in the Redemptive scheme?

PROPOSITION 50. *The Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we now live.*

Leaving the first part of the proposition to be brought out by our general argument and the considerations under various propositions hereafter, we confine ourselves to the other fact stated, viz. : that the Abrahamic covenant is *renewed or re-confirmed* in this dispensation, under which re-confirmation we now live.

*Obs. 1.* This, indeed, might already be inferred by the reflection, that the Theocratic-Davidic Kingdom being overthrown, and the Mosaic institutions abrogated, and the covenant made with David being held in abeyance (or, as David expressed its "made void," i.e. not fulfilled) *the original Abrahamic covenant*, from which the others spring, in consequence *alone remains* in complete force. The covenant of this dispensation, called the New Testament, or the New Covenant, is none other than the Abrahamic *renewed or confirmed* by Jesus the Christ. We are not left to conjecture or inference on so important a point ; it is one *plainly taught* in Holy Writ.

The reader will carefully regard this matter, as it is essential to a correct understanding of much Scripture. It is a sad fact, that more ignorance and misunderstanding exist in relation to the covenants than perhaps of any other portion of the Bible. This originates from the manner in which the subject has been handled by theologians of talent and eminence. Instead of confining themselves to the covenants in which man is directly interested and which have been directly given to him by God, they have much to say concerning "a covenant of Redemption" entered into by the Father and Son from eternity (and undertake to give the particulars of what is not on record), and "a Covenant of Grace" (which embraces the particulars of salvation, etc.), but the distinctive Abrahamic covenant and the manner in which it is confirmed is left without due consideration. This introduces a series of wild and fanciful interpretations, such as that all nations are now in the position once occupied by the Jewish nation ; that God does not regard the Jewish nation with more favor than other nations ; that the promises to the Jewish nation are typical, temporary, conditional, etc. Believing that we are under an entire New Covenant (which they cannot point out in the Scriptures, but which they affirm is this or that, viz. : this dispensation, or the sacrifice of Christ, or the tender of salvation to all believers, etc.), they, of course, ignore the *necessity* of our becoming "the seed of Abraham, of our being engrafted, etc. The relationship that believers sustain to the Jewish nation is utterly misapprehended, and inevitable confusion and antagonism arise. (Comp. e.g. Pres. Edwards's *His. Redemp.*, Russell, Witsius, Boston, Strong, etc., on the Covenants, and our various systems of Theology). It is painful to notice the discrepancies, amid a show of profound learning and speculation.

*Obs. 2.* Turn to Galatians (the more significant, because addressed to Gentile believers), ch. 3, and the apostle argues that Gentiles come in *under the Abrahamic covenant*, which, consequently, must be the one under which believers live and inherit. Notice : (1) v. 16, "*To Abraham and his seed were the promises made,*"—the promises of salvation pertain

then to this covenant. (2) By this seed) v. 16) is denoted "Christ"—so that Christ Himself as Abraham's seed has the promises pertaining to Himself in the same covenant. (3) Hence (v. 17) this "*covenant was confirmed before of God in Christ*"—i.e. the Divine Purpose embraced this as a fact to be accomplished, and therefore the Messiah came. (4) In view of the relationship of this Abrahamic covenant to Jesus Christ, it is added (v. 17) that the law or Mosaic institution, which was afterward given, "*cannot disannul*" this previously given one. (5) For, if it did disannul it, then it would "*make the promise of none effect*," i.e. it could not be realized, but because the covenant continues unimpaired, the promise also is sure. (6) The inheritance of the saints is originally given (v. 18) by God "*to Abraham by promise*," and hence is not affected by the abrogation of the law. (7) For the law "*was (v. 19) added because of transgressions, till the seed should come to whom the promise was made*." (8) By the death of the Seed provision is made so "*that (v. 13, 14) the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith*,"—i.e. the promise contained in the Abrahamic covenant. (9) Now "*if ye be Christ's, then are ye Abraham's seed and heirs according to the promise*;"—we become inheritors with Abraham and Christ of promises contained in the Abrahamic covenant. (10) Hence we "*receive (ch. 4 : 5, 7) the adoption of sons*," "*and if a son, then an heir of God through Christ*;" i.e. we inherit in God's Theocratic Kingdom. (11) "*Then (ch. 5 : 5) we through the Spirit wait for the hope of righteousness by faith*" contained in the covenant promise, and (v. 21) can "*inherit the Kingdom of God*" (Rom. 4 : 11, 18). Thus then according to the apostle we are living under the precious Abrahamic covenant, which is *renewed or confirmed in Christ*; and if we desire to inherit with Abraham and Christ, we must, by faith, *become the seed of Abraham*, and thus come into proper *covenant relationship*. Well may we say, in view of this, with Paul (Gal. 3 : 15), "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

*Obs. 3.* This is corroborated and strengthened by what the apostle says in other places respecting *the Abrahamic covenant containing the promises, which we hope to inherit through and with Christ*. The entire analogy of the Word sustains our position.

Having given Paul's views addressed to Gentiles, let us turn to the same as given to Jews, who were well acquainted with the covenant. Notice the train of thought as given in Hebrews. (1) Paul informs us (ch. 1 : 16), as a preliminary, that Jesus "took on Him the seed of Abraham;" covenant relationship demanded it. (2) Then after referring to the rest that remaineth for the people of God (and mind, speaking of it as something well understood by his hearers, comp. Prop. 143), exhorting to steadfastness, upholding the faithfulness of God in fulfilling His promises, he approaches the subject of the covenant by informing us (ch. 7 : 18) of the "disannulling" of the Mosaic law, and (v. 22) that "Jesus was made surety of a better covenant;" that (ch. 8 : 6) "He is the Mediator of a better covenant, which was established upon better promises. For if the first covenant" (Mosaic, as all admit, being the first in actual course of realization) "had been faultless, then should no place have been found for the second;" i.e. the Mosaic had many things attached which were merely provisional. Let the reader pause and consider what is "*the better covenant*" here designated. According to Gal 3 it is the one established on better promises; the one which gives the promises of blessing and inheritance to Abraham and his Seed, the Christ—in brief, *the Abrahamic*, and which, therefore, not being annulled or set aside, remains in force, for otherwise "the

promise would be of none effect." Jesus becomes, by virtue of His being the Seed of Abraham and because of His death (which provides the way of ultimate fulfilment through resurrection power, etc.), "the surety" of its final realization. But we will leave the apostle to state this in his own language. (3) Then he adds (v. 8 : 13), "For finding fault with them" (viz. : Mosaic), "He saith, Behold the days come, saith the Lord, when I will make a new" (comp. Obs. 4, following) "covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them out of Egypt," etc. "In that He saith a new covenant, He hath made the first old." While the Sinaitic covenant is an outgrowth of the Abrahamitic, and yet, owing to the foreseen defection of the nation and to the necessity of securing a satisfactory remission of sin, it was in many of its provisions merely preparatory, and hence, when removed, must give place to that which introduced it. Here the Mosaic is called the first because under it the Theocratic government was first established, and the Abrahamitic is designated the second or new because under it, when fulfilled, that government will be re-established and existing. Paul, it must be remembered, wrote to Jews, and used this quotation as they employed it. Now that the Abrahamitic covenant is alluded to in this quotation from Jer. 31 : 31, etc., is evident : (a) from the context in which the passage stands in Jeremiah—preceded, followed, and connected with a literal restoration of the Jewish nation, and identified with (for the prophet does not contradict himself) the Davidic covenant (which is an amplification of the Abrahamitic, showing how it will be fulfilled) in its renewal. (b) The prophet calls this "a new" covenant, not because it is entirely new, but, as is said by the apostle, because the other is superseded by it, i.e. it is renewed, as e.g. in the coming of the seed, etc. (c) It is given to "the house of Israel and the house of Judah," which, as all commentators admit (however they may afterward spiritualize), in its literal aspect denotes the Jewish people. It is the same people, too, that were "scattered," "plucked up," "destroyed," and "afflicted," who shall be restored to their "land" and "cities." Although not yet verified, the apostle aptly quotes it to prove that God predicts such a superseding of the Mosaic. Addressing Jews and admitting their hopes of a restoration under the Messiah, they would feel the force of such an argument, which indicated the setting aside of the law. (d) Unity of prediction requires this, for we have decided references to this renewed Abrahamitic covenant, conjoined with the Davidic, being a distinguishing characteristic of, and fundamental to, the Messianic period, as e.g. Mic. 7 : 9, Ezek. 16 : 60-63, Isa. 55 : 3, etc. Indeed, many are the prophecies which assume that under the Messiah both the Abrahamitic and the explanatory Davidic, shall be realized. As we shall have occasion hereafter to quote these largely, it is sufficient here to say that they not only specifically refer to it, but denominate it (hence it cannot be superseded) "an everlasting covenant" (which it must be, since its promises bring Salvation). This does not interfere, as the predictions themselves intimate, in allowing other and new arrangements under the reign of the Messiah, as e.g. a new dispensation, the rulership of immortals, the renewal of the earth, etc. But the Bible still insists that these covenants are fundamental to all those things; that the dispensation, honor, privileges, glory, etc., enjoyed, are all the resultants of an existing and then realized Abrahamitic-Davidic covenant—the Abrahamitic being the foundation of the others.

But to return to Paul : (e) In the next chapter he shows how the Mosaic introduced rites, sacrifices, etc., which were typical, and that to obtain the promise of the inheritance (for we have already shown, Prop. 49, how it necessitates, e.g. a resurrection) the death of Jesus is requisite. Hence (ch. 9 : 15), "For this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." This promise, let the reader notice, of inheriting the land forever, is found in the Abrahamitic covenant. Now the Mosaic economy made no provision for the Patriarch's or Christ's inheriting (and through them of the righteous dead), because it provided for no resurrecting power through which it could be accomplished, but pointed onward, by its types and sacrifices, to Him who should have power to perform it. In this Plan, the death of Jesus is an important factor. Therefore, he adds (v. 16, 17), "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." While the original word, constantly and carefully selected, does not mean either a will or testament,\* but an arrangement, disposition, disposal of matters,

\* That we are not forcing a meaning, is apparent from what our opponents themselves say, as e.g. the excellent remarks of Barnes, *Com. loci*, and Stuart, *Com. loci*. We are

or ordering of things, yet Paul illustrates the fact that the Abrahamic covenant required, before its realization, the death of Christ, by what occurs with the disposition men usually make of their affairs, which disposition is effective after their death *as far as inheriting is concerned*. (This is also additional proof of the correctness of our position that the promises of the covenant are not yet fulfilled.) Without keeping in view this manifest allusion to the promise of inheriting, the illustration would be unnatural and out of place. Or, if it be preferred, as some do, that the illustration be drawn from the ratification of a covenant or arrangement over dead sacrifices, the same truth is still presented, that without the death of Christ the promise of inheritance cannot be obtained. (7) The matter is summed up (v. 28), and attention directed to the time of inheriting: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." To a Jew, with his belief in the covenanted mercies of Abraham and David, the only possible conclusion, from the language of the apostle, was, that at the second coming, thus specified, *the covenant would be realized*. This Jewish opinion would be strengthened by the direct quotations from the covenants; by speaking of "the world to come" (a favorite Jewish phrase, employed to designate the period when these covenants would be fulfilled); by declaring that "this man" "sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool;" by foretelling "the day approaching," "the day of Jesus Christ," in which salvation (as covenanted) was to be experienced; by saying: "For yet a little while, and He that shall come will come, and will not tarry;" by pointing to Abraham and all the ancient worthies that they had not received the promise in fulfilment, but would with us at the appearing of this Jesus; and by adopting, in conclusion, the prophetic and Jewish denomination of "everlasting covenant" in the phrase "the blood of the everlasting covenant," thus showing that the Abrahamic, known as "the everlasting," was ratified by the blood or death of Jesus. Thus a perfect unity of doctrine is preserved between the Old and the New Testaments, both uniting in the same declaration, that the Kingdom of the Messiah, the glory and blessedness of the reign of David's Son, is a resultant of an existing, confirmed covenant relationship, a divine arrangement, which finds its basis, so far as humanity is related, in Abraham, Isaac, and Jacob, in the Jewish nation, and, above all, in the man Christ Jesus.

*Obs. 4.* Persons are apt to be misled by the use of the word "new," thinking that it necessarily means something entirely new, different from what preceded. They forget that in Bible usage it frequently means *renewed, restored again, newly confirmed*, etc., as in new heart, new moon, new creature, new heavens and new earth, new commandment, drink new (Matt. 26 : 29), etc. It is important then to discriminate whenever the word is employed, especially in so weighty a matter as this, seeing *the high interests* that are involved. As the phrase "new covenant" only appears once in the Old Test. and but a few times in the New, the general analogy of Scripture must be allowed to determine the sense in which it is used.

*Obs. 5.* The corroborating proof, drawn from the fact that Gentiles to inherit the promises must become *the seed of Abraham*, has already been

not specially concerned, so far as our argument is related, to advocate any of the views entertained respecting these two verses (16th and 17th), for whatever opinion is entertained, all admit that, in some way, the death of Christ is made *necessary* to ratify or secure the fulfilment of the covenant, and this is *all* that is required in our line of argument. We only suggest that these verses, which give so much trouble to Expositors, are easily reconciled. For although the word does not denote strictly a will or testament, yet the apostle can, and does, correctly compare it with such, on account of the *resemblance* that exists between the Abrahamic covenant and an earthly will or testament. Both, in order to be realized, call for the death of the testator (and here indirectly we have the Divinity of Jesus asserted, inasmuch as God in Christ gave this covenant, etc.); both are only valid in their appropriations or fulfilment of contained promises of interest through the death of the parties bestowing them. Keeping this resemblance in view, all difficulty vanishes. (Comp. Horne's *Introd.*, vol. 1, p. 39 and note, Fairbairn's *Herm. Manual*, P. 2, Sec. 7, Judge Jones's *Notes, Nast, Com. Matt. 26 : 28*, etc.)

briefly given in Props. 24, 29, 30 (united), but will be presented in detail under Props. 59, 60, 61, 62, 63, etc. To avoid repeating, let it only be said that *the very engrafting or adoption* of Gentile believers into the covenanted, elect nation, is itself evidence that *we live under the reconfirmed Abrahamic covenant.*

As a correct knowledge of covenant relationship is essential to a *proper understanding* of the truth in Redemption, and to inspire within us *correct hopes* of the future, it seems reasonable to suppose that those believers who lived the nearest to apostolic times and enjoyed the advantages of apostolic explanations upon so interesting and fundamental a subject, ought to know *under what* covenant we are living, what covenant Jesus confirmed by His death, and under what covenant saints inherit. Now down to Origen not a single Father has the least idea of *an entire new covenant* instituted by Jesus, but every one, either directly or indirectly as far as we can gather, *confirms our view* of it. If moderns are correct with their notions respecting a new covenant as taught in Hebrews, is it not remarkable that they cannot point to a single church, Jewish or Gentile, that received and taught their views in the first and second centuries. If the modern notion is so plain and distinct, as is claimed, why not then proclaimed by some, at least, of the earliest Fathers?

This is seen by their Chiliastic attitude and looking for the fulfilment of the Abrahamic-Davidic covenant at the speedy Advent of Jesus. They all held that Christ is become the surety or pledge of the Abrahamic covenant; that He will fulfil it in connection with the Davidic, with which it is incorporated; and that they would, through Christ, inherit the promises under that covenant. A large array of quotations might be presented to indicate the general sentiment on this point, but having already given (Prop. 49, etc.) some testimony, and having occasion hereafter in connection with other points to quote others, it is unnecessary (the more so, in view of the admissions already quoted from Neander and others respecting the prevailing belief) to do more than simply refer to the *Epistle of Barnabas*, who (Sec. 14 and 15) positively argues that God has *not yet* fulfilled the Abrahamic covenant, *excepting* in sending the Seed, Christ, who is the covenanted *pledge* that the remainder will be realized at the Sec. Advent, at "*the day of restitution*," at "*the renewal of all things*." The decided and impressive testimony of these early Fathers, given amidst weakness and imperfection, and the strong and unwavering faith they manifested, held amidst derision and persecution,—that they were living under this *renewed* Abrahamic covenant as the seed of Abraham, which the death and exaltation of Jesus ensured to them of finally realizing in the inheriting of the land with Abraham,—this *cannot* be set aside as a departure from the truth, or as "*carnal*," without undermining the *foundations* of Christianity itself. If these men, who appealed to the apostles and elders, are not to be trusted in giving an exhibit of the covenanted foundation of their Christian faith,—if they were in error and deceived,—then who in the Church can be trusted in presenting one? Shall we select Origen, or Augustine, or Jerome, or some later one? We prefer to take that which harmonizes with Scriptural authorities and keeps the closest to covenant promise *as written*, and, therefore, in making our selection, we find Barnabas, Papias, Justin Martyr, Irenæus, and their fellows in like faith, consistent both with covenant language and explanation as given in Holy Writ. In their simplicity, and with all their imperfection, they have *far more* of the truth, fundamental, than multitudes, learned and eminent, who deride them. (Comp. Props. 73-78.)

*Obs. 6.* This view of the covenant was overshadowed and crushed by the Alexandrian, monkish, and Popish theories introduced (comp. Props. 77 and 78). It was entertained in some of its leading aspects by a few (as e.g. Waldenses, Albigenses) down to the Reformation, when it was partially (not in its primitive purity) revived by the Reformers. The influence of the late Fathers (as Augustine, etc.) and of the schoolmen, prevented that clear, consistent, and simple statement that once pervaded the Primitive



Church. But notwithstanding this, every Reformer saw and recognized the *fundamental* character of the Abrahamic covenant, that we lived under its promises, that Christ made provision for their fulfilment, and thus confirmed the covenant. Thus e.g. Luther repeatedly asserts the present existing force of the Abrahamic covenant in his Com. on Galatians; Calvin in his Institutes (B. 2, ch. 10) rightly makes the promises of this covenant to extend over into the future.

It is interesting to notice Luther's views. Thus e.g. in *Com. on Gal.* ch. 3, taking "the testament" in the sense of a will (instead of disposition, etc.), he expressly says (v. 15): "Now, if a man's will be kept with so great fidelity, that nothing is added to it or taken from it after his death, how much more ought the last will of God to be faithfully kept, which He promised and gave unto Abraham and his seed after him? For when Christ died, *then was it confirmed in Him*, and after His death, the writing of His last testament was opened; that is to say: 'the promised blessing of Abraham was preached among all nations dispersed throughout the world.' This was the last will and testament of God, the great Testator, confirmed by the death of Christ; therefore no man ought to change it, or add anything to it, as they that teach the law and man's traditions do." He tells under v. 16, that "the promises of God made unto Abraham" being called "a testament" makes them "a donation or free gift," and that the "heirs look not for laws, exactions, or any burdens to be laid upon them by a testament, but they look for the inheritance confirmed thereby." In commenting on v. 17, he advocates the *perpetuity* of the Abrahamic covenant (hence is not superseded, — God forbid!), and beautifully illustrates the relation that the Sinaitic covenant sustained to it: "the promise was not abolished either by the law, or by the ceremonies of the law; but rather by the same, as by certain seals, it was for a time confirmed, until the letters themselves, or the writing of the testament (to wit, the promise), might be opened and by the preaching of the Gospel be spread abroad among all nations." He frequently expresses his faith in this promise, that he rests in it, that he hopes to obtain the inheritance (in which, mingling the means for obtaining the inheritance with the inheritance itself, and thus introducing confusion of ideas, he includes, v. 18, "remission of sins, righteous, salvation, and everlasting life; that we should be sons and heirs of God and fellow-heirs with Christ") through it, and that to receive the promise we must, v. 29, become "the children of Abraham by adoption," and "the heirs of Abraham after the promise." Thus Luther makes much of an existing Abrahamic covenant, confirmed to us by the death of Jesus, under which we already enjoy an earnest or prelude to the final inheritance.

*Obs. 7.* Many writers might be presented who acknowledged the essentials, viz.: that the Abrahamic covenant is an existing one, made sure by the death of Christ, under which we have the hope of inheritance, and which shall finally be realized. But under a strange misapprehension, they either deny, or else omit to state, that *all* the promises of the covenant will be fulfilled; some they make literal, others are typical or spiritual, and others are ignored. Whatever view may be entertained, they are forced by the tenor of Scripture representation to confess its *continued fundamental* relationship to Christianity.

We append a few illustrations: Schmucker (*Pop. Theol.*, p. 247-8) says that the covenant made with Abraham "was not a temporary one, soon to be abolished, but that it was to remain in its essential features through all future generations, for an everlasting covenant." Hodge (*Sys. Div.*) asserts the identity of the Abrahamic covenant in succeeding dispensations and speaks of it as "the common doctrine of the church." When Hodge says of Christ, "He guarantees the fulfilment of all the promises and conditions of the covenant; His blood was the blood of the covenant" it may well be asked, were not those promises contained in the Abrahamic, and is not, therefore, the Abrahamic covenant the one sealed by His blood? Any amount of such testimony, which flatly contradicts other statements of the same writers, might be adduced, but these are sufficient to show how fundamental the covenant is regarded even by those who are largely addicted to spiritualizing. When drawing up the first draft of this Proposition, the writer (March 27th, 1873), being in company with his former theological instructor, Rev. Dr.

Sprecher, directly asked him the question : Under what covenant do we now live ? The Dr. quickly and unhesitatingly replied : that the church now lived under the Abrahamic covenant and that it would ultimately reap the promises of that covenant ; and that the new covenant was the Abrahamic renewed or confirmed by the death of Christ, so that we had the strongest possible assurance in its realization. It was a gratification to find my honored friend thus cordially receive the Primitive doctrine, which is the only Scriptural and logical view.

*Obs. 8.* There are writers who clearly apprehend the truth and fairly state it. These, of course, are Millenarians ; for it is a *distinguishing feature* of their system, from the Primitive Church down, that it is *directly founded on the Abrahamic and Davidic covenants*. Holding to those covenants *as written*, clinging to those promises *without changing* them, believing that they will *all, as recorded*, be finally realized through Jesus Christ,—*leads necessarily to Chiliasm*. The history of the Church conclusively shows, that just as Chiliasm in its purity prevailed, in that proportion were *the covenants upheld and exalted* as signal landmarks ; and just as the Origenistic, Popish, and Mystical interpretation extended so were these covenants ignored as non-essential, or else spiritualized so as to make them scarcely recognizable.

Outside of the Scriptures, we are alone indebted to Chiliasts for a distinct statement of the relationship that the covenants sustain to the Plan of Salvation or to the Kingdom of God. But even some Millenarians, influenced by the neglect that the covenants have sustained, or, not realizing sufficiently their *vital and fundamental* relationship to the Kingdom, either omit an extended reference to them when such an one would be in place, or intimate the same with the briefest mention. It is, indeed, a very simple doctrine when contrasted with many of the elaborate antagonistic systems of divinity originated by the assumptions of Popish doctors, the Schoolmen, Philosophers, etc., but its simplicity, to a scholar posted in the history of doctrine, and to a believer who knows that "*the just live by faith*," only recommends it the more to our notice. Nearly every Millenarian work refers to the covenant as we have done, more or less, extended. Admirable things are found in the writings of M'Neile, Noel, Bonars, Shimeall, Bickersteth, Jones, etc., etc. An illustration is given : Brooks (*El. Proph. Inter.*, p. 19) says : "The covenant made with Abraham is what is called the 'New Covenant' and the 'Covenant of Promise' ; for unless he (the reader) be clear in this matter, he will be unable to understand '*the hope of his calling*' in Christ Jesus, as set forth in the word of prophecy. It is the more needful to premise thus much, seeing that many, even pious Christians, have but a vague notion of the nature of the covenant of grace." Brethren, who may differ from the author, must not become offended at the plainness of speech, seeing that faith is involved. Luther once said : "Charity beareth all things, faith nothing." Charity will be gentle, embracing those from whom we are compelled to differ ; faith makes no compromise in doctrine and states its position plainly, and frankly, and boldly.

*Obs. 9.* Those who advocate that *an entire new* covenant was given and confirmed by the death of Jesus *differ very much* as to the nature and meaning of this alleged covenant. A variety of explanations are tendered, but all these, so far as noticed, with but few exceptions, attempt *no Scriptural proof*. We are simply to receive assertion, without having the *new covenant itself* pointed out and *its language quoted*. If Jesus gave such a covenant, as alleged, it ought, in the very nature of the case (like preceding ones) to be plainly stated ; for a covenant is of so special a character that it cannot be taken *for granted*, or be *simply inferred*. Now not a single writer of this class has attempted to produce the covenant itself.

To indicate this variety and the loose method of procedure, several illustrations are annexed. Augustine (City of God, B. 17, S. 3), makes Heb. 8 : 8-10, the new covenant, to refer to King Solomon building the temple (against the context of Jeremiah), and thus

to the earthly Jerusalem historically, and then spiritualized: "without doubt this is prophesied to the Jerusalem above," i.e. as elsewhere explained "the true Jerusalem eternal in the heavens." And such nonsense—if not worse—is to be received as worthy of reception. Reuss (*His. Ch. Theol.*, p. 301) calls it "a new dispensation, a new economy, that which Jesus had called a new covenant." Barnes (*Com. Matt.* 26 : 28) terms it, "the Gospel economy," a new compact with men, etc. The *Encycl. Relig. Knowl.*, Art. "Covenant," makes the new covenant "a new dispensation," or "the Christian Economy." Knapp (*Ch. Theol.*, p. 499) says: "On the day of Christ's death the ancient Mosaic dispensation ceased, and the new covenant or the new dispensation, instituted by God through Christ for the Salvation of men, commenced." "It is therefore the uniform doctrine of the apostles that the new dispensation of God began with the death of Christ, and was thereby solemnly consecrated." The texts cited to prove such an important deduction are all of a nature, first, to show that the Mosaic economy is abolished (which we do not deny), and secondly, to indicate the efficacy, etc., of Christ's death (which we as cordially accept), but in none is the slightest hint given that this dispensation is the New Covenant, which is inferred from *Matt.* 26 : 28. Certainly this process of reasoning, which makes a dispensation equivalent to the bestowal of a covenant, is utterly wrong and derogatory to the Word itself, whose explanation of the covenant is passed by for an unlawful inference. Those who favor the dispensational theory involve themselves at once in a gross absurdity and contradiction. Thus e.g. Hodge, a writer in *Encycl. Relig. Knowl.*, Schmucker, etc., call this covenant "an everlasting," "an eternal" one, and yet they make it identical with a dispensation or economy which they tell us is not eternal, but will come to an end. The trouble with this class of dispensational theorists is, that making this the final dispensation, everything, whether it fits or not, must be crowded into it to fulfil the Scriptures. Lange (*Com. Genl. Introd.*, p. 20), makes "the New Testament the covenant itself," which is totally irrelevant. Something of the kind must have influenced the mind of Origen, for we are indebted to him (*Horne's Introd.*, vol. 1, p. 38) for first applying the phrase "New Testament" to the writings of the Apostles. (This is a title, which, while merely of human origin and incorrect, if understood as pertaining to the New Covenant, may be retained.) Some, therefore, are misled in making the Scriptures as contained in the Gospels, Acts, Epistles, and Apocalypse, the New Covenant. This embraces too much, and defeats itself. Lange, however, only applies this in a general way, for on the same page he particularizes: "the Lord designates the Eucharist the New Covenant in His blood, in the strict sense of the term." But Lange is again mistaken, for Christ did not call the Eucharist or Supper the covenant, because "the cup" is significant of the Eucharist, and hence "the cup of the New Testament" shows that the Supper or that expressed by it is separate from the covenant. It simply denotes what we have already shown, that by the death represented in this cup the covenant itself is renewed or confirmed. Otherwise if the covenant is the Eucharist, the propriety even of language is violated, for we have "the Eucharist (the cup) of the Eucharist." Pressense (*The Redeemer*, p. 95) has the old covenant spiritualized to form the New, for he informs us: "He (Christ) cannot develop it (the old covenant) except by rendering it spiritual; and the ancient covenant when made spiritual becomes the New Covenant." This is simply a repetition of Augustine (*City of God*, B. 16, S. 26), who says: "The New Covenant is shadowed forth in the old. For what does the old covenant imply, but the concealing of the New? And what does the term New Covenant imply, but the revealing of the Old?" All this proceeds on the assumption that the old covenant was not also of a spiritual nature, which is refuted by the spiritual blessings that it also promises. And if temporal blessings, blessings relating to this earth, are connected with it, how can these in an everlasting covenant be changed, modified, altered, spiritualized without invalidating God's truthfulness? And, if it is so exclusively spiritual, how comes it that Jesus came literally in the flesh as the promised Seed? And if spiritual, who, of all those who spiritualize it, have spiritualized it correctly? For Jesus, the Christ, certainly never, never spiritualized away His own inheritance (comp. Prop. 122). Schmid (*Bib. Theol.*, p. 213) defines the New Covenant to be "a covenant of more complete alliance and forgiveness, concluded and consecrated by the death of Christ," etc. Cheerfully admitting the necessity and efficacy of Christ's death, yet the Abrahamic covenant itself requires in those who shall inherit its promises the remission of sins, and as the shedding of blood is required according to the Scriptures, provision is made for fulfilment in and through the death of Jesus, so that the resurrection power implied (Prop. 49) in the covenant may be exerted. Hence, it will not answer to exalt the provision made by Christ for the fulfilment of covenant promise, however indispensable and precious, into the position of the covenant itself. Where is the express covenant, consecrated by the death of Jesus, found, if not in the

Abrahamic? If any other exists, as Schmid and others state, *why* is it not formally expressed somewhere in the Scriptures. Others, however, refer us to Isa. 49 : 8 and 42 : 6, where it is predicted of Christ, "I will give Thee for a covenant of the people," and assert that this means that Christ Himself is the New Covenant, or that He will make such an one. As to the first, that Christ is the covenant, commentators admit (even Barnes, *loci*) that the phrase does not mean that Christ himself is the covenant but the One through whom it is to be effected or established, appealing to Mic. 5 : 5, "and this man shall be the peace," i.e. the establisher of peace, etc. Aside from some Germans (Hitzig, Ewald, etc.), rendering the word "covenant" "a mediatorial people" or "covenant people," which Alexander (*Com. loci*) says "yields a good sense," we accept of Alexander's explanation : "this use of 'covenant' although unusual is in itself not more unnatural or forced than that of 'light' in the next phrase. As light of the nations must mean a source or dispenser of light to them, so 'covenant of the people' in the very same sentence may naturally mean the dispenser or mediator of a covenant with them." Christ, because He confirms the Abrahamic covenant and eventually fulfils it, bears this significant title. As to the second idea, that Christ makes an entire new covenant, it is pure inference and remains unproven. The reader has only to read the context of these phrases in Isaiah, and he will find our position fully sustained by its intimate relationship to the restoration of the covenanted Jewish nation, and hence these references to Christ denote that He causes the covenant to be realized. These examples are amply sufficient to illustrate the opposite views and to indicate their variety and strength. Hence, we cannot receive the current phraseology on the subject, as e.g. Pressense (*The Early Days of Christianity*, p. 240), who says of Paul's teaching : "The new covenant is to him essentially a new fact, the proclamation of pardon, the sovereign manifestation of grace—in one word, the Gospel"—for this is simply to mistake the means intended to secure covenant blessings for the covenant itself. Much that is said of a "covenant of grace" (as distinguished from a "covenant of works"), while correct in principle and showing the contrast between the dispensations, may be retained, but just so soon as it is made to occupy the position of "the everlasting covenant" which contains the promises and under which we inherit by grace extended, then we reject it as unscriptural and misleading.

*Obs. 10.* It follows, then, that it is a grave misapprehension of Scripture teaching to say, as some do, that all the older covenants ended in Christ. Able writers take the position (Kurtz, *His. of Old Cov.*, Vol. 1, p. 1) that the old covenant ended in the Incarnation of Christ (Knapp, *Ch. Theol.*, p. 499, prefers to end it at the death of Jesus), giving place to an entire new one. Kurtz tells us that "the ultimate aim and the highest point of the Divine covenant activity in all its manifestations is the incarnation of God in Christ," and (p. 221) that Christ is "the highest and last representative of the Abrahamic covenant." *No! never!* for the covenant comprehends immensely more than the incarnation of the Messiah; it embraces His inheritance and future glory; it is world-embracing, for, as will be shown hereafter, in its brief but pregnant sentences, it includes the resurrection, restoration, and inheriting of the Patriarchs and of their believing descendants and of the adopted seed,—the Kingdom under the reign of that pre-eminent Seed, the ultimate salvation of the race as a race, the final removal of the curse, and the perfected Redemption of man and the creation. The Incarnation, *inexpressibly precious and indispensably necessary*, is an important—the first in magnitude—means for the accomplishment of covenant promises, but it too is only preparatory. Hence it is wrong to narrow down the covenant to the First Advent, just as if the Seed was not in His glorified humanity (comp. e.g. Props. 82, 83, 199–203) yet to exhibit a glorious part in the fulfilment of covenanted promises at His Second Advent.

Seeing the weighty consequences resulting to interpretation from this source, we leave Dr. Kurtz (p. 207) present his view as follows : After justly speaking of the fulness of the name of "the God of Abraham, Isaac, and Jacob," calling it "the inscription on the por-

tal of the historical development of the covenant," and "the seal of that covenant," he then adds, that it continued such until the appearance of Jesus Christ, "until the time arrived in which Abraham *ceased* to be the rock whence the people of the covenant were hewn and Sarah the hole of the pit whence they were digged (Isa. 51 : 1, 2), and the new Israel found in Christ the author and finisher of faith, and in the Spirit of God the fountain of life." This is a *serious misstatement* of "the hope of our calling," and if true, then our promised inheritance is withheld from us and God's promises covenanted to Abraham will not be faithfully performed. Let us briefly point out the fallacy of such language (selecting Kurtz as the ablest advocate of this view), because of its bearing upon the highest interests of man. (1) The reference to Abraham and Sarah (Isa. 51 : 1, 2) is an utter reversal of what the inspired prophet declares. Kurtz informs us that in the Messianic times we shall not look to Abraham, because the people of the covenant are not derived from him; the Prophet says exactly the reverse, viz. : that we shall look to him, and the reason is assigned because of his election ("for I called him alone"). *It stands connected with a glorious Millennial portrayal.* In some way (as we shall explain, Props. 61-65) Abraham is still our Father, i. e. of the elect, them that believe, and because of his being chosen and his seed in him "the Lord shall comfort Zion, He will comfort all her waste places," etc. (2) When the Jews were rejected nationally during the allotted "times of the Gentiles" still a seed must be raised up unto Abraham, to be recognized as *his children.* Why? Because to him and to his seed was given the covenant, and hence we must be related to him. (3) Believers inherit with Abraham, and this because they come into covenant relationship with him. (4) All who are received as *the seed of Abraham* are received on the same principle of faith that Abraham was, i. e. by faith, and in view of the same are adopted as *his "children,"*—thus are connected with him. (5) Hence Abraham is expressly called *the Father of all the faithful,* because of a sustained relationship. (6) The chosen are never called the children of Christ, but *His brethren, co-heirs,* etc., because they inherit with Him covenanted promises *given to Abraham.* (7) Being the author and finisher of our faith does *not* by any means place Christ in the position of Abraham, it only shows *how* through Christ we can attain and retain Abrahamic faith. (8) Christ Himself is the subject of covenanted promise *not yet fulfilled,* and therefore the covenant is not superseded in Christ, for that would destroy promises pertaining to Him. (9) The "Spirit of God" was just as much "the fountain of life" to Abraham and believing Jews as to us now, for the Bible abundantly testifies (comp. Prop. 171) how that Spirit attended, enlightened, confirmed, and strengthened them. In the light of the Abrahamic covenant, we dare not depart from the plain statements of the Word and reverse one of the most impressive utterances of Isaiah, and destroy *our own* covenanted hopes of a blessed inheritance. Men may honestly and sincerely think that they are exalting Christ by this method, but the real truth is, that they are lowering Christ as *a faithful Fulfiller* of the promises made to the Fathers.

*Obs. 11.* We read and hear, at present, what are *supposed* to be axiomatic truths respecting the New Covenant, which are eminently calculated to *mislead* the inquirer. An immense array of *alleged* self-evident truth will not stand the test of Scriptural examination; and yet men, blinded and biased by the authority of great names who promulgate them, persist in retaining them because of their plausible appearance. It is singular how a rut made by the ornamental carriage of an Augustine or of a Cyprian, or even by the ruder cart of some monk, has been followed for centuries, unquestioned, as if it alone, and none other, was the proper road to an intended goal. The time has arrived when those well worn ruts are carefully, through their entire length, examined both by the enemies and friends of the truth; and we may rest assured, from the nature of truth itself, that if honestly made the Divine Directory will never suffer.

If men have erred, if even the multitude have gone astray, it is only what the Bible has predicted, has threatened, has warned us against, and has pointed out as the natural result of human wisdom, weakness, and depravity. Hence, as in the present case, when but few really entertain the truth on a given subject, instead of feeling that this is antagonistic to the truth, we ought rather to say that it precisely corresponds with what God Himself asserts respecting it. A lack of great faith is predicted, and as Gentiles we are warned not to be "*high-minded*" in our privileges. Indeed, we ought only the more

narrowly examine even the things that may be deemed well established. Surely in such a procedure is there safety and well-grounded hope. For, as practical Christianity is fostered and strengthened by a constant renewal and self-examination, so theoretical or doctrinal Christianity is confirmed and improved by reflection, study, and testing. When a student has advanced so far that he is unwilling to have his most cherished views subject to a candid but searching criticism, *then* advancement in knowledge, and improvement in understanding, also ceases;—he no longer occupies a student's attitude. By the axiomatic truths alluded to in the Obs., we mean the exalting of *means* to accomplish the covenant into the covenant itself; the elevation of this dispensation, which is *only* preparatory, into the covenant; the making the Gospel, which gives the glad tidings how the covenant is to be realized and that we are invited to participate in its realization, the covenant, etc. The student can readily find them in ten thousand works.

*Obs. 12.* Some readers may desire to have the mistakes, into which a misconception of the covenant necessarily leads, pointed out. In the annexed note several of the more prominent are given, in addition to those already specified.

(1) Making an entire New Covenant and the Old Covenants abrogated, necessarily disconnects this dispensation from the preceding, and erects an independency which is destructive to *the unity* of Divine Purpose as exhibited in the Abrahamic covenant. The reverse of this follows our argument.

(2) Professing to live under an entire New Covenant, and that the Old is no longer existing, leads to a denial of the Jewish elect and covenanted position, and that the Jewish nation has certain indisputable privileges pertaining to it which it is plainly predicted to realize in the future. The reverse of this follows the reception of the Abrahamic and Davidic covenants.

(3) The annulling of the Abrahamic covenant in Christ and the bestowal of another covenant, while unjust to the faith of centuries in that covenant, while hostile to the grammatical sense of the covenant, evinces the grossest injustice in that it denies that Gentiles, to participate in the blessings of the covenant, must also, in some way, be *identified* with the believing portion of the Jewish nation that received the covenant.

(4) The fulfilment of the Abrahamic covenant in Christ, and a consequent New one entered into, flatly denies the inheritance of the land promised to Abraham's Seed, the resurrection and subsequent inheriting of the land by the Patriarchs, etc., and thus entirely misapprehends the *nature* of Christ's inheritance and that of the Patriarchs.

(5) Having such a New Covenant and ignoring the Old, causes its advocates to insist upon a present fulfilment of promises which are located at the Sec. Advent. To make such an application, the grammatical meaning must give place to engrafted spiritual ones. Preparatory measures, means of grace, the earnestness of faith and hope, are elevated into an ample fulfilment.

(6) Those who admit the fulfilment of the Abrahamic covenant in the distant future, but deny that we live under it now (making a new covenant existing), thus ignore its not having been annulled, that our adoption as children of Abraham hinges on it, that Christ's death confirms its validity to us, and that all our blessings flow from it. The dislocation offered by them is unnatural and destroys the unity.

(7) Those who make the covenants exclusively pertaining to the Jews, the natural descendants of Abraham, and hence something not pertaining to the Gentiles, the latter being under another and new covenant—forget that it is the blessing of Abraham that is to be extended to the Gentile believers, but only on the ground of their becoming the seed of Abraham through faith, so that they may inherit the promises *with* Abraham. The Bible makes no distinction between the believing natural descendants or the believing adopted. It is, however, not as Gentiles that we can inherit, but Gentiles who, on account of faith, are adopted, engrafted.

(8) Those who make a New Covenant existing, because the Old was conditional, overlook the fact that its unconditionality is expressly asserted in that all believers inherit under it. It is an everlasting covenant unto all generations, and cannot, will not fail to be realized in the Patriarchs and their seed—those natural and adopted who are of faith.

(9) To create a New Covenant on the ground that the Abrahamic will not be realized because the Jewish nation has rejected Christ, is to raise up a false issue and make it the basis of an important doctrine. For if there is a truth distinctly taught in the Bible, it is, that the Jewish nation will some time in the future recognize Him whom

they have pierced as the Messiah, the one who is to fulfil the Abrahamic covenant. This will be shown at length as our argument proceeds.

(10) Advocating a New Covenant and ignoring the renewed Abrahamic, leads to an entire change of Biblical terms. Thus e.g. Israel and Judah are made to mean simply believers in Christ without the slightest reference to their adoption as the children of Abraham by which they become entitled to the name. The true Israel are a covenanted people, which they obtain by their relationship to Abraham as the covenanted head. Gentiles only can become such by adoption.

Such are some of the mistakes made on this subject; and let not the reader consider them unimportant, for they largely affect the interpretation of the Word, a correct faith and hope in the things of God. By adopting them, no proper discrimination can be maintained in the fulfilment of promises, no existing and vital connection between the dispensations under covenant is observed, no satisfactory and unvarying fundamental covenant forms the theological basis of doctrine, no undeviating usage of the sense contained in language is constantly preserved, in brief, no correct and consistent Plan of Salvation, *preserving the promises to Abraham, to David, and to Christ*, can be successfully advocated. In this again, the Primitive Church shows its wisdom and logical consistency.

*Obs. 13.* The very coming of the Seed covenanted to Abraham, *insures* the fulfilment of the covenant *as written*. It is in view of this that He Himself is designated "*the covenant*," for He is the Fulfiller of it, and without Him it could not possibly be realized. Justin Martyr (*Dial. with Trypho*, ch. 51) and others of the Fathers, who viewed the covenant in the light that we do, called Christ "*the New Testament*," meaning that in Him the covenant was confirmed and fully assured of ultimate fulfilment. The Advent of Abraham's Seed, then, is evidence *already* that the purposes of God expressed in that covenant are sure. Literally He came, vindicating the truthfulness of the covenant given many centuries before, and teaching us, if we will but receive it, that *every promise* will be literally verified.

Hence Paul in 1 Cor. 11 : 26, having directed attention to this covenant renewed in the blood of Jesus, immediately in connection points to the Sec. Advent as certain, and the means of fulfilment, thus : "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

*Obs. 14.* In the promises of the covenant are involved blessings, such as a resurrection from the dead, a perpetual inheritance, a constant presence and blessing of God, a Theocratic ordering intimated, etc., which to be secured in all their fullness, as the Divine Plan in its unfolding shows, demands a Mediator, a Sacrifice for sin, in order that those who believe unto obedience may be thus blessed. The death of Jesus becomes a *pre-requisite* to the fulfilment of the covenant, for through this death, as Paul says in Heb. 9 : 15, all (in the past, present, and future) "*which are called might receive the promise of eternal inheritance*." By that death not only the power and majesty of moral law is vindicated, not only a never-failing proof of God's love and mercy is manifested, etc., but it constitutes Him *a worthy Messiah, a worthy Theocratic King*, tested and tried, acknowledged and accepted by the Father, able to save unto the uttermost, able to save from sin and death, able to verify the promises, able to secure the inheritors of the Kingdom, able to carry out the Divine Will in Redemption in ransoming from the grave and restoring, once forfeited but now covenanted, the blessings of an Edenic state. By His birth, death, and resurrection He is become the promised *immortal David's Son*; by the same He has given assurance to all men that He is "*the surety*" of the Abrahamic covenant, so that its words cannot fail; by the same He has

confirmed and ratified it, showing in the most impressive manner how it can be realized (embracing as it does an endless life and unchangeable happiness) in the justification, purification, and immortality that He graciously provides.

*Obs. 15.* How can we refuse to believe in the promises of a covenant, sealed by the blood of Jesus, established by His resurrection, and confirmed by His present exaltation? Yea, in all the promises; not merely in the Seed, it being said "to thy Seed," but in what is promised to this Seed. What faith does it require to receive *part* of the sentence and explain away the remainder, just as if God never intended that the remainder "to thy Seed will I give this land to inherit" should likewise be fulfilled? What faith is this, to accept of a portion literally and deny the remainder when joined together by God Himself. Because not yet realized, is that a reason that it never will be accomplished? Do men forget how long (humanly speaking) it takes for covenanted blessings to be realized, owing to the necessary preliminary measures? Let the Scriptures testify on these points, and with reverent, believing hearts let us receive the same, especially when a crucified and resurrected Abraham's Seed is given to us as a pledge of its ultimate and most happy realization. That Seed, as we shall show, is yet to exhibit a most triumphant Redemptive work in connection with His earthly inheritance.

*Obs. 16.* This enables us better to comprehend the passage in 2 Cor. 3 : 6 (already referred to at length, under Prop. 4, Obs. 3): "Who has made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life." Let the reader notice how the word "giveth life," "quickeneth," is directly applied to the resurrection in 1 Pet. 3 : 18 (comp. Barnes' admirable comment, *Com. loci*), and in other places; then let him remember how the covenant for its fulfilment necessitates a resurrection, and how Jesus has amply provided for the resurrection of His believers, and in the light of this renewed covenant the passage is easily understood.

Paul says that they are made sufficient, competent ministers or expounders of a renewed covenant (which remained after the Mosaic came to an end), not of the letter as Abraham received it and trusted in it, but of the Spirit, as it has been unfolded and ratified by the appearance of the Seed, His death and resurrection, etc.; for the mere letter, without this attestation and provision, killeth, i.e. it cannot give life because although Abraham and all the ancient worthies believed in it yet they all died without receiving the promise. Something more than the letter is required, and this is furnished in Christ whom Paul in the context calls "the Spirit." The Spirit giveth life, i.e. it insures the fulfilment of this covenant by the power of the resurrection (ch. 4 : 14), seeing that the dead can and will now be quickened. That this is the meaning of the apostle is evident from the use of the word "quickeneth," and by a comparison of chs. 1 : 9, 14, 20, 22, and 2 : 17 and 4 : 14 and 5 : 5, in the same epistle. It is wrong to decri, under the cloak of this passage, as worthless the literal meaning of the Word, and we can see how through a false interpretation of it (comp. Prop. 4, Obs. 3, etc.), the floodgates of professed spiritual interpretation have been opened, and the valuable treasures of God's promises so covered over with man's additions that they are unrecognizable. No! the apostle means that we now, in a covenant renewed by the blood of Jesus and by His resurrection from among the dead, have immensely more than the mere letter originally given and which in itself cannot save from death; for now we have the Spirit, which in the same chapter is said to be Christ, who "giveth life," i.e. fully ensuring to all who receive the promises that they by being also "quickeneth" shall inherit the covenanted promises. Christ is the root of the whole matter; without Him and His solemn ratifying



acts, the Abrahamic covenant would forever remain a *dead letter*. It is in Him, through Him, by Him, and for Him, that it is given, and proceeds to its final accomplishment.

*Obs. 17.* The blood of the covenant, i.e. the blood or sacrifice pertaining to or sealing the covenant, brings us, if received by faith, *into covenant relationship*. This is clearly announced in Eph. 2 : 13, "*But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.*" Notice the train of the apostle's reasoning : (1) The Jews were nigh (v. 17), being already in covenanted relationship ; (2) the Gentiles who "were far off," i.e. not in such a covenanted position, are now, *when believing* (otherwise not), brought also "nigh," i.e. they too obtain an interest in the covenanted blessings ; (3) this covenanted attitude brings them into union and fellowship with the covenanted people of God, "the commonwealth of Israel ;" (4) and this, enjoying now the same privileges and hopes of the covenanted people, makes them co-heirs with the inheritors of covenanted promises ; (5) but to become this believing covenanted people, faith (leading to obedience) must be exercised in the sacrifice of Christ, through which provision is made for fulfilment of promises.

*Obs. 18.* The covenant being thus confirmed in Christ, we are not at liberty (as multitudes do) to select portions of it for belief, and reject others as unworthy of credence ; or, to accept of one part as literally fulfilled, and refuse such a literalness to the remaining ; or to receive the Seed and then disdainfully refuse, as "carnal, sensual, lowering," etc., the inheriting of the land. It is not to be *set aside* in any of its features ; it is not to be *limited* in any of its promises ; but it is to be received *in all* its statements, *as written*, without substitution, change, or addition. *It is God that promises, not man.*

*Obs. 19.* We Gentiles should be careful lest we fall into an error the reverse of the Jewish. The Jews at the First Advent believed in the covenant, but refusing to credit the fact that the covenant must be sealed with the blood of the Messiah, *they rejected* the Seed through whom alone the covenant can be realized. The error of many Gentiles now is, that while receiving the crucified One, *they reject* the covenant promises and do not look for their fulfilment, as recorded, on the ground that it would be "too Jewish" (comp. Prop. 68). The latter error, while not so fatal as the former, obscures the truth, and destroys the wonderful unity of the Bible.

*Obs. 20.* As we proceed in our argument, this covenant will pour a flood of light on many precious promises linked with it. Language, otherwise dark, becomes easy of comprehension ; dispensational procedures, otherwise dim and unaccountable, become precise and significant in their meaning ; the preaching of John, Jesus, disciples, and apostles, instead of being contradictory or accommodating to error, is found consistent. It explains much that enables us the more clearly to perceive and appreciate a *regular Divine Plan* in preparing for and ultimately establishing the Theocratic Kingdom under the Messiah. It tells us, as nothing else can, why the Gentiles must be grafted in, why "blindness in part is happened to Israel until the fulness of the Gentiles is come in. And so all Israel

shall be saved, as it is written : *There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant with them.*" It, and it alone, as the outgrowths from it are developed, gives us a strict historical, providential, doctrinal, and Divine *Unity of Purpose* in the Word (comp. e.g. Props. 182, 184, 186, 187, 194, and 196).

*Obs. 21.* Persons under the influence of an entire New Covenant theory make the Gospel to begin with the Incarnation, or the death of Jesus, or the call of the Gentiles. But this is a mistake ; for "the Gospel" is already contained in the Abrahamic covenant, so that (Gal. 3 : 8) God "*preached the Gospel before unto Abraham,*" and (Heb. 4 : 2) "*unto us was the Gospel preached, as well as unto them,*" i.e. the Fathers, only that with a covenant reconfirmed, "the Gospel" is clearer in sound, and far more faith-inspiring. Now, instead of having the eye of faith solely directed to the future for the Seed as it once was, it is directed to the Seed as He came at the First Advent, and, hopeful at what it sees thus far, it looks onward to the Seed, glorified, as He shall come again.

*Obs. 22.* It seems almost unnecessary to add, and yet its importance will justify it, that this Abrahamic covenant *was always received by faith,* simple faith. Thus the Patriarchs, the ancient worthies, the Apostolic Fathers, and many others, have received it. It demands to-day *the same* simple, confiding faith exercised by Abraham, Isaac, and Jacob, only that, in view of what God has done to verify it through Christ, we are *less excusable* if we do not entertain such faith.

Alas ! how little of *such* faith is prevalent. Reason and Philosophy linked with unbelief, cannot possibly comprehend the covenant, for it is united with the miraculous, the Supernatural. Hence its promises are idle dreams. But even professed believers are unwilling to believe and coolly ask, *how* this and that is to be accomplished, just as if no Omnipotent God had given the promises. Unbelief even, not seeing the connection of these promises with the Second Advent (therefore called "the blessed hope"), deliberately proposes to reject the doctrine of the Second Advent itself as an addition made by enthusiastic followers. Now the clamor is, to have everything demonstrated and leave nothing to faith. But this is fundamentally opposed to a Scriptural attitude and a Christian character. Science and unbelief joined may in fancied triumph and scorn ask, *how* this and that can be accomplished, and we may, like the Patriarchs, be utterly unable to explain, yet this should not prevent us from clinging to a covenant rendered the more credible and estimable, the more worthy of faith and hope, by the death and resurrection of Jesus, and the earnest of blessing that we receive. Brethren, fellow-Gentiles, it is as true to-day as it ever was, that "*salvation is of the Jews ;*" and if, owing to their fall, we have been brought in by faith, let us exercise such faith in humble acknowledgment of our dependence on a covenanted people, lest we be "high-minded" (as Paul warns us Rom. 11 : 20), and also be cut off on account of our unbelief and being "*wise in our own conceits.*" It is saddening to think how many ministers and churches there are, professedly believing and even pious and devoted to much truth, of whom it can be truthfully said, that they have no faith in "*the everlasting covenant,*" saving perhaps that in some spiritual way all the blessings are to be heaped on the Gentiles, or that all has been perfected at the First Advent so that it concerns us little.

*Obs. 23.* The doctrine of the Kingdom *presupposes* the covenants. Hence the New Test. Scriptures begin with taking the Abrahamic and Davidic covenants *for granted, as something well known and correctly apprehended.* These fundamentals of knowledge were so deeply rooted in the national faith, were so constantly the subjects suggestive of hopeful anticipations of future glory, that *no necessity* existed for their recapitula-

tion. Allusions to them, confirmatory teaching, a consistent harmony with their promises, is all that is required, and this is abundantly found in every writer.

*Obs. 24.* Let a peculiarity, attached to the fulfilment of this covenant, be deeply pondered, viz. : that in the history of a partial fulfilment in the past, it has *never yet* been so realized as to meet the natural wisdom of man, or to answer to the general anticipations of the period when thus fulfilled. Observe this procedure in the very beginning, when Abraham, contrary to all human expectations, raised up Seed in the covenanted line against the course of nature. And down to the miraculous birth of Abraham's pre-eminent Seed, all things were so ordered that they did not meet the expectations of the mass of the nation. The Advent itself, a strictly literal fulfilment, did not meet the hopes entertained by the Jews. The calling of the Gentiles, to raise up a seed unto Abraham, was a thing unanticipated. Judging from the writings of the Church, its expectations have been repeatedly disappointed, so much so that now men deliberately and unhesitatingly deny some of the most precious promises of the covenants, both relating to the Christ and His co-heirs, as e.g. the restoration of the Davidic throne and Kingdom and the inheriting of the land. Analogy teaches us what prophecy distinctly announces, that at the period when this covenant is to be most amply fulfilled by the Christ who confirmed it, the multitude including the kings and nations of the earth, will be arrayed against it, will have no faith in its realization. This, alone, should make us *thoughtful and careful*.

Now, as illustrative of our position in general, we may give the views of two writers. Take e.g. Dr. Brown (*Com. Rom. 11 : 29*, to which special attention is invited because of his being Post-Millenarian and a writer against us), and he allows the connection of the covenant with the future conversion and restoration of the Jewish nation. He refers to the irrevocable nature of the Abrahamic covenant in view of the unchangeableness of God, as it applies to "the final destiny of the Israelitish nation," saying : "It is clear that the *perpetuity through all time of the Abrahamic covenant*, is the thing here affirmed. And lest any should say that though Israel, *as a nation* has 'no destiny at all under the Gospel, but as a people disappeared from the stage when the middle wall of partition was broken down, yet the Abrahamic covenant still endures in the spiritual seed of Abraham, made up of Jews and Gentiles in one undistinguished mass of redeemed men under the Gospel, the apostle, as if to preclude that supposition, expressly states that the very Israel who, as concerning the Gospel, are regarded as 'enemies for the Gentiles' sakes,' are '*beloved for the fathers' sake* ;' and it is in proof of this that he adds, '*For the gifts and calling of God are without repentance.*' But in what sense are the now unbelieving and excluded children of Israel 'beloved for the fathers' sakes?' Not merely from ancestral recollections, as one looks with fond interest on the child of a dear friend for that friend's sake (Dr. Arnold)—a beautiful thought, and not foreign to Scripture in this very matter (see 2 Chron. 20 : 7 ; Isa. 41 : 8)—but it is from ancestral *connections and obligations*, or their lineal descent from, and oneness in, *covenant* with the fathers with whom God originally established it. In other words, the natural Israel—not 'the remnant of them according to the election of grace,' but *the nation*, sprung from Abraham according to the flesh—are still an *elect people*, and as such '*beloved.*' The very same love which chose the fathers and rested on the fathers as a parent stem of the nation, still rests on their descendants at large, and *will yet* recover them from unbelief, and reinstate them in the family of God." In a note (6), he adds : "God's covenant with Abraham and his natural seed, is a *perpetual covenant*, in equal force under the Gospel as before it. Therefore it is that the Jews as a nation still survive, in spite of all the laws which, in similar circumstances, have either extinguished or destroyed the identity of other nations. And therefore it is that the Jews as a nation will yet be restored to the family of God, through the subjection of their proud hearts to Him whom they have pierced." Then take a Pre-Millenarian : Fausset (*Com. Jer. 31 : 31*) says of this passage, which so many apply

to a present fulfilment: "The new covenant is made with *literal* Israel and Judah, not with the *spiritual* Israel, i.e. believers, except secondarily, and as grafted on the stock of Israel (Rom. 11 : 16-27). For the whole subject of chs. 30 and 31, is the *restoration* of the Hebrews (ch. 30 : 4, 7, 10, 18, and ch. 31 : 7, 10, 11, 23, 24, 27, 36). With 'the remnant according to the election of grace' in Israel, the new covenant has already taken effect. But with regard to the *whole nation*, its realization is reserved for the last days, to which Paul refers this prophecy in an abridged form (Rom. 11 : 27)." Comp. e.g. Ezek. 36 : 26, 27, and context.

PROPOSITION 51. *The relation that the Kingdom sustains to "the covenants of promise," enables us to appreciate the prophecies pertaining to the Kingdom.*

All predictions, all promises, all preparative measures, relating to the Kingdom, are *based on*, and *result from*, these covenants. The prophecies constantly keep in view what God has covenanted and confirmed by oath, and enlarge and expand the same by amplification, explanation, etc. Therefore, to appreciate the utterances of the prophets, notice must continually be taken of *the foundation* upon which they are erected. To isolate them is to defeat one intent of prophecy, viz. : to instruct us in the manner by which God will *ultimately fulfil* His covenants and establish His Theocratic rule over the nations.

*Obs. 1.* The one covenant singles out Abraham and his seed, and, in the words of another (Fairbairn, *On Proph.*, p. 189), "*linked indissolubly with it the better destinies of the world.*" The other covenant promises the same Seed, narrowed down in the Davidic line, *a specific throne and Kingdom* from which "the better destinies of the world" are secured. This connection is observed by the prophets, and is held up *so prominently* that many writers (however they explain it) have designated it as "*the Abrahamic type*," or "*the Davidic type.*" Whatever additions are made to these two (really one, as the latter is only an amplification of the other in one of its aspects, or rather, perhaps, an outgrowth preparatory to a realization of the other) covenants, they spring from them as *from a root*, and give ample evidence of *the vitality* of the covenants sending them forth, and consequently afford additional assurances of a continued development toward *completeness*.

Hence, in interpreting prophecy, it should be observed how it is founded on, and united with, the covenants ; and any interpretation, however plausible, which militates against them, which contradicts or changes their promises, *should at once be discarded* as of foreign origin. For it is unreasonable to suppose that God will invalidate the most solemnly given of all His revelations, or that the Spirit will deliberately contradict Himself in His utterances. Therefore, e.g., all applications of prophecy which do not incorporate as *fundamental* the restoration of the Jews, is radically defective, simply because it makes the fulfilment of the Davidic covenant an utter impossibility. To rid ourselves of the covenant, and the prophecies relating thereto, by spiritualizing, etc., is unworthy of faith in God's promises.

*Obs. 2.* God is *jealous* of His covenanted Word, and after having confirmed it by oath, by the sending of His Son, etc., He presents it in a form, through additional revelation, admirably adapted *to test the faith* of His people. Much of it, the most precious portion of it, the distinctive features of it, still belong to the future and are dependent upon the Sec.

Advent of Jesus, the Messiah. Hence the predictions of the Old and New Test., unless viewed in the light of the covenant, *cannot* be duly apprehended. They only form additional links to a previously forged chain, and the places in which they fit must be found and matched. God having supplied the material, and given the key for placing them in the covenant, is pleased with *the faith that honors His oath-bound Word.*

*Obs. 3.* We see *the fatal mistake* of those systems of Biblical and Systematic Theology, which *entirely ignore the Davidic covenant.* The Abrahamic covenant, probably, obtains the merest mention; the Davidic is not noticed, although *confirmed as strongly* as language can make it; and both are practically discarded for the most elaborate theories concerning covenants of grace (just as if there were not such)—covenants made some time in the ages of eternity, etc. The result follows, that these covenants, being more or less (especially the Davidic) deemed unessential to the development of doctrine, *a one-sided, defective system* arises, lacking unity; and, in addition, a large portion of Scripture relating to these covenants, particularly prophecy, is either passed by without incorporation, or else so spiritualized that it may somehow fit into the hypothesis.

To whom are we indebted for a departure so wide from the Scriptural standard? Need we wonder, when the Bible testimony is so much ignored, that men to-day are afraid to adopt its covenanted language; that the early Patristic Theology is cast aside as too "carnal;" and that the doctrine of the Kingdom is covered with a heap of rubbish, the accumulated work of Alexandrian philosophers, monks, Popish schoolmen, mystics, etc., who could not make these covenants blend with their systems. Is it not true, that if a man were to present the Davidic covenant and the Scriptures relating to it, and the hope to the world contained in it, to almost any congregation throughout the land, he would be regarded, such is the ignorance on the subject, as foolish in his belief and as weak in his intellect? What has caused this change, and who are responsible for it? Let us repeat: it is *a fundamental defect* in any professed system of Biblical truth, when it endeavors to give an exhibit of doctrines of God and of Christ without incorporating as *living roots* those blessed, precious "covenants of promise." Instead of erecting new foundations and building on them, we have them *already* laid and built upon in the Word.

*Obs. 4.* The Church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:20). This includes, of course, their teaching and the doctrines pertaining to Christ. Nothing is fundamental in the Christian system which cannot be found in their writings, and this embraces a knowledge of the Old Test. as well as of the New, and particularly the things relating to Jesus Christ.\* Now, the great theme of both the prophets and the apostles, and which appertains so largely to Jesus, is that of the *Messianic Kingdom*, and this is specially contained in the Davidic covenant and the prophecies resulting from the same found in the Old and New Testaments.

*Obs. 5.* The rejection of these covenants in their totality, and a resultant spiritualistic conception of the Kingdom, with a consequent

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\* To indicate that we do not force a meaning, we leave one of our opponents give us the intent or spirit of the passage. Thus Barnes, *Com. loci*, says: "That is, the doctrines of Divine revelation, whether communicated by prophets or apostles, were laid at the foundation of the Christian Church. It was not founded on philosophy, or tradition, or on human laws, or on a venerable antiquity, but on the great truths which God had revealed."

mystical treatment of the prophecies, lead some of our most eminent writers to present utterly unwarranted doctrinal constructions.

We append several additional (comp. e.g. Prop. 50, III., Obs. 10, 12, etc.) illustrations. Dr. Meyer (*Com. Matt. 3 : 2*) says : " With Christ and the apostles the idea of a Messianic Kingdom is not national but universal, i.e. so that the participation in it is not conceived as depending on a connection with Abraham, but on faith in Christ." Here is a mixture of things which, as joined together, are misleading. *Why* did Christ and the apostles at first confine themselves to the Jewish nation, if the Kingdom was not national? (Comp. Props. 54 to 69.) If there is no connection with Abraham, *why* accounted as his seed, inherit with him, etc.? (Comp. note to Obs. 10, under third division of Prop. 50.) The Kingdom, the Theocracy, is first national as covenanted, but this forms the basis, as the prophets predict, from which *it will be* extended into a universal dominion. The inheritance of David's Son forms the *groundwork* of the universal Theocratic reign. While it is true that Gentiles, all believers, inherit the Kingdom because of faith in Jesus Christ, yet it is also true that the promises *remain covenanted* to Abraham and his seed, and that it is by this very faith they become (are adopted as) his seed and thus inheritors. It is a *sad mistaking* of " the hope of our calling " to deny " a connection with Abraham." However done by various theologians, it is, in fact, allowing one important truth to overshadow and obliterate another of great value. Again : Neander (*Life of Christ*, p. 20), in order to *get rid* of the Davidic covenant, with the prophecies pertaining thereto, informs us that David being a *type* of Christ, is a reason why Christ is sprung from the line of David. It is no reason whatever ; the valid reason lies in the *covenanted Theocratic promise*, that a Son of David should, at some future time, receive David's throne and Kingdom, etc. But the same author proceeds (*His Plant. Ch. Church*, vol. 1, p. 506, footnote) to tell us : " Paul himself, to the common Jewish idea of a Messiah belonging, as a descendant of David, peculiarly to the Jewish nation, who would never break through the forms of their Theocracy, in Rom. 1 : 3, 4, describes Jesus as the Son of God, who by natural descent belonged to the posterity of David, but evinced Himself to be the Son of God in a powerful manner by His resurrection through the Holy Spirit ; that is, after His resurrection *He divested Himself* of all those peculiar, earthly national relations in which He appeared to stand as a native Jew of the family of David." One stands amazed at *such bold* interpretation (comp. e.g. Props. 81, 82, 84, 200, 203, 204, 122, etc.). What, then, becomes of the promises given to David, that his Son, " *according to the flesh*" (in His humanity, Acts 2 : 30, comp. with Rom. 1 : 3, etc.), should reign as David's Son on his throne? Besides, the Kingdom is never promised to the Son of God, but invariably to the Son of Man (Prop. 81), because it is not the Divinity but the Humanity that is brought into covenanted relationship with God. No ! the resurrection and the subsequent glorification *has not* stripped Him of His Humanity or of His earthly relations. They only qualify Him the better to carry out the promises relating to that Humanity. He is *to-day* David's Son, the covenanted Seed, who shall fulfil the promises. *To-day* He glories in the message that He sends us (Rev. 22 : 16), " *I am* (continues to be) *the root and offspring of David*." Paul makes no such erroneous deductions, as Neander supposes ; far from it, as he unmistakably shows in the same epistle in the fulfilment of covenanted blessings. Such illustrations could be multiplied, but these sufficiently serve to show that if men once cast aside the covenants, *then*, their views of the Kingdom being antagonistic to those covenants, all Scripture, and even the person of Jesus, must bend to their preconceived theories.

*Obs. 6.* By observing this relationship of the covenants and of prophecy to the Kingdom, those erroneous deductions are at once removed, which writers of ability have drawn from *alleged* differences in the teaching of the apostles. One party, it is asserted, derive their Christianity from a Jewish covenanted standpoint ; and another, theirs from a form distinctive from the Old Jewish covenanted relation. This has led to a false distinction or classification, called the Petrine, Pauline, and Johannine Theologies. The simple truth is, that they all unite in *this renewed* covenant as a *central point* ; all insist upon our becoming engrafted among the covenanted people (the children of Abraham) through faith in Christ, and that all express their faith in, and hope for, a *realization* of the

covenanted promises through Jesus *at the Sec. Advent*. While there is some diversity in their manner of expressing truth, resulting from temperament, style, etc., instead of being in conflict with "the sure mercies of David," they are *unanimous* in holding up the original "everlasting covenant" confirmed by the death of Jesus (comp. e.g. Props. 187-191).

*Obs. 7.* One reason why so many Messianic predictions in the Old Test., especially in the Psalms, are explained away as relating to David, Solomon, Hezekiah, etc., arises from the fact that the prophecies do not agree with the writers' preconceived notions of the covenants and of a spiritual Kingdom. The *covenanted foundation* of the predictions is overlooked or perverted, and, of course, the superstructure is correspondingly untenable. Thus valuable Scripture is given up to unbelief. Even pious and able writers, who recognize such passages as Messianic, under the influence of the idea formed of the covenants and Kingdom, will call the very words given (as they admit) by God "very one-sided" (as e.g. Kurtz, *His. Old Cov.*, vol. 3, p. 438, on Balaam's prophecy), because they seem to them too earthly or too Jewish, forgetting that the Theocracy proclaimed pertains both to this earth and to the Jewish nation.

*Obs. 8.* The covenants *outline* the Plan of the Divine Purpose; prophecy partially *fills up and deepens* the lines thus drawn. Agreeing with Hengstenberg, Fairbairn, and others, that the prophets are not mere soothsayers to predict future events, and that their predictions are based on something higher than mere foretelling, yet we dare not go so far as they do in saying that "a mere knowledge of the future is itself a matter of indifference." The knowledge of the future is an important and essential element to a correct apprehension of the Plan of Salvation.

The prediction being a foreshadowing of God's purposes, must necessarily relate to the future; and as we value truth, all such information imparted, even the slightest, possesses great weight. They add to our knowledge of the covenants and Kingdom, and God Himself regards all such testimony, derived from a foreknowledge of the future, as evidence of inspiration, credibility, etc. Besides this, as our hopes all lay in the future, and the covenants upon which these hopes are based give the merest outlines, we need these extended and enlarged in order the better to appreciate them. A neglect of prediction, therefore, is a weakening of tendered strength and a diminishing of offered hopes. The covenants themselves, in their most precious aspects, relate to the future, and now for any additional information respecting them, we are dependent on that class of men to whom God by His Spirit vouchsafed a knowledge of the future. Prophecy thus becomes more than "a prediction of some contingent circumstance or event in the future, received by immediate and direct revelation;" for it is a communication or message from God, a *pre historic record of the Divine Purpose*, and if properly linked together forms a *continuous chain of evidence*, evincing the unity of the Divine Plan in establishing the Kingdom. To perceive this unity, so confirmatory to faith, a knowledge of the future is indispensably necessary; hence it is graciously given, that we may, beholding the future as present, see the unfolding of covenanted grace, realize the evidences of a prevailing Sovereignty of the Most High, and have excited within us faith, childlike trust, hope, and love.

*Obs. 9.* History does not become, as some make it, a measure of prophecy concerning the Kingdom; and hence, to make history accord with a notion entertained respecting the Kingdom, prophecy must be so spiritualized and explained as to correspond with the standard adopted. No! History is only a *witness* to the fact that the history of the Church and world, as it progresses, is foreknown to God, and that He orders all



things in such a manner that what He purposes to perform shall be *ultimately* accomplished. History, instead of being a measurer of that which so largely pertains to the future, only gives us *the assurance*, from the testimony of the past and present, that *all* God's predictions will be verified in actual accomplishment.

Thus e.g. it is predicted that at the close of this dispensation the nations of the earth shall be arrayed against the truth, the church shall be persecuted, etc. ; now those who live during or at that period will see history (i. e. fulfilment) *bearing witness* to the truthfulness of God ; and more, they, if believing and receptive of the testimony, will know, in the faith of additional predictions, that this arrogant union of the enemy is doomed to a terrible overthrow, and that, however victorious for a time, it cannot retard the Divine Purpose concerning the Kingdom. History may reliantly testify to fulfilment, but it cannot measure prophecy by the fulfilment, simply *because* the prophecy includes the foreknowledge of God, a divinely inspired Plan, covenants as its foundation to which it stands related, and Christ in His Theocratic ordering as its goal. Besides this, prophecy contains, indeed, that which becomes historical reality, not because God predicts and then causes or allows the fulfilment, but because He foreknows what will arise through the free agency of man and permits it, and yet, in view of such knowledge, provides means and agencies to counteract the evil and carry out His own purposes. Thus e.g. He foretells the successive beasts in Daniel, the beasts in Revelation, etc., and as the time arrives they respectively appear, but affirmative as they are and ever will be to the truth of prophecy, their naked history by no means exhausts the meaning of the predictions, which stand *related* to a progressive and ever-maturing Divine Purpose.

PROPOSITION 52. *The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled.*

This already follows from Props. 4, 21, 22, 23, 31, 32, 33, 35, 39, 40, 42, 43, 44, 47, 48, 49, 50, and 51. A covenant must, in the nature of the case, be understood by the parties to whom it is given; the language employed is that ordinarily used, so that the ideas intended may be accurately expressed. This has been shown under Prop. 48. In connection with the same, it is sufficient to say that a partial *literal fulfilment* in the coming of the Seed, should influence us to believe that the remainder will likewise be *thus verified*.

*Obs. 1.* Among the promises that remain unfulfilled, but which we claim shall be fully realized in their *plain grammatical sense*, one is selected that is either generally denied or totally explained away. We refer to the express, most explicit promise in the Davidic covenant (comp. Prop. 49, III.), that David's Son (viz. : Jesus Christ, as the Scriptures testify) should *personally occupy and reign on David's throne and in David's Kingdom*, i.e. He should appear as *the Theocratic King over the restored Theocratic Kingdom*. This possession of the Davidic throne and Kingdom is corroborated by the equally *precise* phraseology of the prophets and the angel, as e.g. Isa. 9 : 6-7, Jer. 33 : 14-16, Luke 1 : 30-33. That David himself expected a *literal fulfilment* of the promise is evident from his language which follows the giving of the covenant; and in this literal anticipation of the promise he returns thanks to God and praises Him for thus selecting *his house* for honor and in thus establishing *it for the ages, even forever* (2 Sam. 7 : 8, etc., 1 Chron. 17 : 16, etc.). It is presumption to suppose that David returned thanks, and thus prayed under a *mistaken idea* of the nature of the covenant. The reasons for a literal fulfilment follow in the next observation.

Luther on the Second Psalm (quoted by Dr. Seiss, *Last Times*, p. 254) uses language indicative of faith in the grammatical sense of the covenant, in a literal personal reigning of Jesus Christ on the throne of David, that we reproduce it. "Christ was appointed King upon *the holy Mount Zion*. This is *particularly* to be remarked; for the Holy Ghost mentions *the corporeal Zion*, that we may be assured that this King is divinely appointed, and is a real Man. . . . The Person and the place are appointed and made known. The Person is the Son of God, and He is King in Zion; that is, the Son of David, and the *heir* of David; and He who was promised to David to be the King over *the circumcised people* over whom David reigned. We are, therefore, to expect this man to teach in Zion, and to reveal Himself in Zion, because He is appointed of God to be King in Zion. . . . The eternal Father Himself crowned Him to be King of Zion, on Mount Zion, in the City of Jerusalem. . . . He is the Son of God, yet born a man corporeally, that He might receive *the throne* of His Father David, and rule in Zion." Even extravagance and fanaticism has attempted to cloak its enormities by using the covenanted language, as e.g. John of Leyden (with the Anabaptists at Munster, Michelet's *Life of Luther*, p. 234) was ordained to reign over the whole earth, professing (according

to a prophet who, 1534 announced it) "to occupy the throne of David"—the absurdity of which appears that no throne of David was ever at Munster (hence he spiritualized it to make it applicable), and the enormity is aggravated by assuming that which only belongs to Jesus the Christ.

*Obs. 2.* If the Davidic throne and Kingdom is to be understood *literally*, then all other promises necessarily follow; and as the reception of this literal fulfilment forms *the main difficulty* in the minds of many, a brief statement of reasons why it must be received, is in place. 1. It is *solemnly covenanted, confirmed by oath*, and hence cannot be altered or broken. 2. The grammatical sense *alone is becoming* a covenant. 3. The impression made on David, if erroneous, is *disparaging* to his prophetic office. 4. The conviction of Solomon (2 Chron. 6 : 14–16) was that *it referred* to the literal throne and Kingdom. 5. Solomon claims that the covenant was fulfilled in himself, but *only in so far* that he too as David's son sat on David's throne. Some from this wrongfully infer that the entire promise is conditional over against *the most express declarations to the contrary* as to the distinguished One, the pre-eminent Seed. It was, indeed, conditional as to the ordinary seed of David (comp. Ps. 89 : 30–34, and see force of "nevertheless," etc.), and if his seed would have yielded obedience, David's throne would *never* have been vacated until the Seed, par excellence, came; but being disobedient, the throne was overthrown, and will remain thus "*a tabernacle fallen down,*" "*a house desolate,*" until rebuilt and restored by the Seed. The reader will not fail to observe that if fulfilled in Solomon, and not having respect unto the Seed, how incongruous and irrelevant would be the prophecies *given afterward*, as e.g. Jer. 33 : 17–26, etc. 6. The language is that *ordinarily used* to denote *the literal* throne and Kingdom of David, as illustrated in Jer. 17 : 25 and 22 : 4. 7. The prophets adopt *the same language*, and its *constant reiteration* under Divine guidance is evidence that the plain grammatical sense is the one intended. 8. The prevailing belief of centuries, a national faith, *engendered by the language*, under the teaching of inspired men, indicates *how* the language is to be understood. 9. This throne and Kingdom is one of promise and inheritance (Prop. 122), and hence refers not to the Divinity but *to the Humanity* of Jesus (comp. Props. 82–85). 10. The same is distinctively promised to David's Son "*according to the flesh*" to be actually realized, and, therefore, He must appear the Theocratic King as promised. 11. We have not the slightest hint given that it is to be interpreted in any other way than a literal one; any other is the result of *pure inference* (as will be shown). 12. Any other view than that of a literal interpretation involves the grossest *self-contradiction* (as seen in Obs. 3). 13. The denial of a literal reception of the covenant *robs the heir* of His covenanted inheritance (comp. e.g. Prop. 122). 14. No grammatical rule *can* be laid down which will make David's throne to be the Father's throne in the third heaven. 15. That if the latter is attempted under *the* notion of "symbolical" or "typical," then the credibility and meaning of the covenants are *left to the interpretations of men*, and David himself becomes "the symbol" or "type" (creature as he is) of the Creator. 16. That if David's throne is the Father's throne in heaven (the usual interpretation), *then* it must have existed forever. 17. If such covenanted promises are to be received figuratively, it is inconceivable that they should be given in their present form without some

*direct affirmation*, in some place, of their figurative nature, God foreseeing (if not literal) that for centuries they would be pre-eminently calculated to excite and foster false expectations, e.g. even from David to Christ. 18. God is faithful in His promises, and *deceives no one* in the language of His covenants. 19. No necessity existed why, if this throne promised to David's Son meant something else, the throne *should be so definitely promised* in the form given. 20. The *identical* throne and Kingdom overthrown are the ones restored. 21. But the *main, direct reasons* for receiving the literal covenanted language will be given under Props. 81, 122, 111, 112, 114, 117, 201, 203, 204, etc. These, in connection with the covenants themselves, make David's throne and Kingdom a requisite for the display of that *Theocratic* ordering which God has already instituted (but now holds in abeyance until the preparations are completed) for the restoration and exaltation of the Jewish nation (which is preserved for this purpose), for the salvation of the human race (which comes under the Theocratic blessing), and for the dominion of a renewed, curse-delivered world (the Theocratic arrangement making this possible and a realization). Such a throne and Kingdom *are necessary to preserve the Divine Unity of Purpose in the already proposed Theocratic line*. Thus early in our argument reference is made to this point, not so much to prove it as to direct the reader's attention to it, because it is *a goal* to which the path of Scripture *directly leads us*, as it led the Primitive Church.

*Obs. 3.* The reasons urged for a non-literal fulfilment must also be fairly presented, so that the reader may compare them with those given on the other side. Storr (*Diss. on the Meaning of the Kingdom of Heaven*) informs us that Christ's sitting on David's throne, etc., was verified by His descent from David, by His being born in David's land, by His claiming to be King of the Jews, and by His exhibiting, after His exaltation, the first fruits of His reign "within the ancient empire of David." But still feeling a deficiency—for none of these things meet the covenanted conditions—he goes on to say: "The throne of Christ cannot be called the throne of David *except figuratively*, inasmuch as that divine government over the Israelites which was transferred to David and his posterity as to the Sons of God, the King of the Israelites, was *a shadow and image* of the divine government over the universe, conferred upon that man who sprang from the stock of David, and who was much more truly the Son of God. Which being established, it follows that Christ sits *not* on the throne of David itself, but *on the antetype*." And this showing that He "sits not on the throne of David," he calls "*a real succession to David's place*." This is grounded on the assumption that some fulfilment of the covenanted promise is required, and this was the best that offered, viz. : to show that Jesus is *not* on David's throne, and that it is *not really* demanded, refuge being sought under another sense, i.e. a typical. But this is abundantly refuted, (a) by covenant promises containing, in the nature of the case, *no typical* promises (Prop. 48); (b) by the *personal antetypical* language of the covenant itself, promising a lineal descendant of David's to sit on *his* throne and establish *his* Kingdom forever (Prop. 49); (c) by the *direct connection* it sustains to the Jewish nation (Props. 47, 111-114, etc.); (d) by the *time*, as predicted, when it shall be realized (Props. 66, 68, 120, 121, etc.); (e) by overlooking the *postponement* of the covenanted Kingdom (Props. 54-76); (f) by *misapprehending the nature* of the

Davidic Kingdom as a real Theocratic Kingdom (Prop. 31); (g) by forgetting that it is "*the fallen down*" throne and Kingdom (which shows that it is no type) that is to be restored (Prop. 32); (h) by *mistaking the Divine Sovereignty* for the covenanted Kingdom (Props. 79, 80); (i) by *ignoring* Christ's inheritance (Prop. 122), and the distinctive features allied with its restoration, as e.g. place of manifested royalty (Prop. 168), a visibly manifested Theocracy (Prop. 117), pre-millennial Advent (Prop. 121), the visible reign of Jesus (Props. 131, 132, 133), etc. The fact is, that the language of the covenant does not fulfil the conditions of typical language, for the throne and Kingdom of David were already incorporated (Props. 28, 49) as *the real, undoubted Kingdom of God—a Theocracy*. There is *no* Scriptural authority for constituting it a type; it is *mere human inference*, because its language cannot otherwise be made to fit into a system or theory. It is *unreasonable* to make it a type, because it makes a throne *cast down* the type of an eternal one in heaven, and *David* a type of the Father, which is an unfit application, there being *no proper analogy* between them. Such a view entirely overlooks the important and essential fact, that this throne and Kingdom was covenanted, not to the Son of God (for it, in virtue of His Theocratic relationship, already belongs to Him as God, and no covenant is necessary), *but to the Son of Man* (comp. Props. 81, 82, 83). It is *sadly defective* in making the promises of such a nature, that pious Israelites, John the Baptist, and the disciples, were *deceived* by them, resting their faith and hope not in a *reality*, but in mis-conceived figures of speech, thus placing the Church before and at the First Advent in an *exceeding low state* of intelligence.

Horne's (*Introd.* vol. 1, p. 386) declaration concerning types is commended to the consideration of those who adopt this typical view: "But if we assert, that a person or thing was designed to prefigure another person or thing when *no such* prefiguration has been declared *by divine authority*, we make an assertion for which we neither have, nor can have, *the slightest foundation*." To this it is alleged that Christ is called David, and hence David must be a type (others claim that it is mystical to make David mean Christ); but this does not follow, it being a common figure of speech indicative of Christ's occupying the station, etc., of David, being his *legal royal descendant*, as is seen in the line of emperors, occupying the throne of Cæsar, calling themselves Cæsars. The name itself is evidence of *the restoration* of the Davidic throne and kingdom, being appropriately, significantly, and forcibly applied to the Messiah. (Killen, in *The Old Cath. Church*, quotes from Bin. Council, 3, P. 1, 184, how even the "most religious" emperor, Constantine Pogonatus, was complimented as "a new David" whom "God raised up," etc. What men employ by way of flattery, God uses to designate the certain restored Davidic royalty.)

In view of the importance of this promise, and the persistent attacks against its literal fulfilment, we present additional remarks urged by others in opposition to our belief. Thus e.g. the strictures contained in *The Kingdom of Grace* embrace the following: (1.) That Christ "was King of the Jews, and, of course, *the rightful heir* of David's throne, but never once did He set up any claim to the literal and material throne on which David sat." From this we are to infer that Jesus waived His right, and does yet. It is taken for *granted*, that since there has been no such a literal fulfilment, there *never will be one*, and that, therefore, the whole matter must be understood spiritually. That is, we are to do just as the unbelieving Jews did: because such a Kingdom has not appeared, we are to deny that He, "the rightful Heir," will ever establish it. Would it not be more prudent and wise to ponder over *the reasons* assigned for its postponement, Props. 66-68? (2.) That David's throne was "in dust," and to raise it up would be "absurd." The absurdity is not in the promise of restoring a fallen throne, but in *the supposition* that the throne of a Kingdom is necessarily confined to a certain chair or seat. (3.) Referring to Winthrop's Lectures, where it is stated (as all Millenarians hold), that risen, changed, glorified saints are rulers and princes in this Kingdom (comp. Prop. 154), and that it is of heavenly (being Theocratic) origin, established under heavenly power, it is replied,

mindedness." The entire tenor and analogy of prediction *unmistakably proves this*; and, therefore, without an express declaration to the contrary, we ought not, dare not, *change the sense* that is given. Let men ridicule and sneer at our infirmity; it is the *sense contained* in the language, and we can *wait* for God's own time of vindication and verification.

*Obs. 5.* The Divine nature of the Davidic Kingdom is admitted by Storr, Fairbairn, and others. So that our opponents confess, what has already been proven (Props. 28, 31, etc.), that David sat upon "*the throne of the Kingdom of Jehovah.*" It was truly a *Theocratic Kingdom*; and this *Theocratic basis* is the reason why God takes such an interest in its re-establishment. It is Christ's "*inheritance,*" because it is *Theocratic*; and it is this Divine aspect which makes it, as represented, *worthy* of the Son of Man.

*Obs. 6.* Adhering to the Primitive faith we can consistently explain, what Reuss (*His. Ch. Apos. Age*, p. 32) finds, from his standpoint, a difficult matter, viz.: "that the predictions and hopes of the prophets are *invariably associated* with the *earthly and political* existence of the nation, and that they *never*, in their most ideal representation of the future, break through the circle of conditions belonging to that existence." These are *honest, frank* words, and we firmly hold to them, asking, *Why seek to break through that circle of conditions now?* Do they not still exist in the *Theocratic* ordering? Does the calling of the Gentiles *alter or invalidate* them? We shall presently see, in the preaching of the Kingdom, etc., that the covenanted relationship of the Jewish nation *imperatively* demands it.

*Obs. 7.* This feature again reminds us that "*the keystone of the whole system*" (i.e. Millenarian) is not to be found, as Prof. Sanborn (*Essay on Mill.*), in the pre-Millennial Advent (however indispensable), but in the *covenants*. The promises are not in the Sec. Advent, but in the covenants and prophecies based on them; the Advent being only *the necessary means* toward their accomplishment.

*Obs. 8.* Many persons, aside from infidels who ridicule this Davidic throne and Kingdom, and the precious promises linked with them, through mistaken zeal, or a conscientious desire to vindicate the Word spiritualized, or mere passion engendered by controversy, employ *the most slighting* language respecting this throne and Kingdom. They insist that it "*must be*" spiritually comprehended, or else it is utterly unworthy of belief, being "*carnal,*" "*fleshly,*" etc. They gravely tell us—overlooking its Theocratic basis founded by God Himself—that it is *impossible* that *such* a Kingdom should be manifested, because of Christ's relationship to the Almighty.

If it "*must be,*" *why* does not the grammatical sense sustain them, and *why* are they left to *infer* it? *Why* do they practically ignore the Humanity of Jesus and lay all stress upon the Divinity, not noticing that this Kingdom is given to David's Son, the Son of Man by covenant, and that the Divine is superadded to the Human, thus rendering His reign more exalted, glorious, and necessarily Theocratic? *Why* do they not observe, what all the prophets declare, that the Davidic is used as the leverage or foundation of Christ's world-wide dominion? *Why* not see that this Kingdom is *one exclusively of prom-*

ise, and is given to the Man Jesus, and has no reference, *as covenanted*, whatever to the Divine Sovereignty lodged in the Godhead? *Why* not notice that this Kingdom is Divine as well as Civil—a *perfect, complete Theocracy*? If these, and kindred points, were observed, it seems to us “impossible” for a student of the Word, who reverently approaches it and earnestly desires its teachings, to speak and write *so disrespectfully* of the restoration of the Davidic throne and Kingdom, or to denounce as “impossible” the Theocratic arrangement that God has mercifully acknowledged. Even if influenced to dissent, the same ought to be expressed in guarded language, not denunciatory of that which Holy Writ contains in its grammatical sense. Prudence, to say nothing of higher motives, dictates this course.

*Obs. 9.* The extremely guarded language of Scripture on this point, so as not to conflict with the covenanted promise, should lead the student to reflection. Thus e.g. in Rev. 3 : 21 two thrones are mentioned, the Father's throne and Christ's throne, and these are distinguished the one from the other (Prop. 117). In Christ's typical triumphal entry into Jerusalem, when the people exclaimed (Mark 11 : 10), “*Blessed be the Kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest,*” Jesus, instead of rebuking *the identification* of His Kingdom with the restored Davidic, virtually allows it by defending the disciples against (Luke 19 : 39, Matt. 21 : 15, 16) the displeasure of the Pharisees. In John 18 : 33, Jesus, in virtue of His Theocratic position, does not deny the affirmative of Pilate's question, “*Art Thou King of the Jews?*” although the circumstances might involve *the charge of treason* against the Roman power. In Matt. 19 : 28 the time of setting up the Kingdom is specified, etc. And thus through all the Scriptures, as will be shown hereafter, there is a carefully drawn distinction between what belongs to Jesus Christ because of His relationship as God, and what pertains to Him by promise, by right, by inheritance, by the redemptive work that He is accomplishing because of His Messiahship *as David's Son*, the promised Theocratic King.

*Obs. 10.* Having all along the literal, plain grammatical sense in our favor—a sense that excited faith and hope in multitudes of Jewish and Christian hearts—the reader ought reasonably to expect that we should constantly lay stress upon this admitted fact. There is no difference of opinion as to what meaning the words in their common usage convey; *this is conceded*, but the question is sprung, whether this sense is to be received or another is to be entailed. Considering the matter settled against a literal sense from its non-fulfilment, *is unworthy of a believer*, for God's sayings (as even unbelieving Jews have asserted, e.g. in professing to receive the Old Test. on the ground of its being God's Word) are to be received simply on the ground of their having *been given* by the Almighty. This matter of interpretation must be decided from a higher position, viz. : by direct reference to the Word itself (Props. 4 and 9), and just so soon as God declares that the grammatical sense is the one *not* intended, then, and *only then*, other engrafted senses may be tolerated.

*Obs. 11.* Regarding the intensely warning predictions that at the very time this Kingdom is to be re-established at the Sec. Advent (Props. 66, 74, 121, etc.), the nations of the earth shall have *so little faith* (Props. 177–180, etc.) that they shall stand arrayed against the King—disbelieving the promises pertaining to Him—it is *prudent and wise* to avoid that

*prevalent spirit of unbelief taking this predicted direction in avoiding the literal and substituting another sense.* We feel disinclined to foster such an antagonistic spirit, lest we too should receive the censure (Luke 24 : 25), "*O fools and slow of heart to believe all that the prophets have spoken ;*" and lest we become of those who, by insidious interpretation, *pave the way* for an utter denial of Christ's claims as David's Son and Theocratic Heir. Let the motive of denial be prompted by the best intentions, its fruit, if in opposition to the Divine Will, will result in evil.

It is sad to see the frailty and perversity of human wisdom in the things of God. The Jews believed in this restored Davidic throne and Kingdom, but overlooked the foretold sufferings, death, etc. of the Messiah; the Gentiles acknowledge the sufferings and death, but ignore the Davidic throne and Kingdom, the promises literally understood. The Theocratic-Davidic inheritance of Jesus is but rarely mentioned; it is scarcely ever heard in preaching or praying; it is deemed of so little importance that Christian teaching hardly refers to it; and when reference to it is made, it sounds a note of discord in prevailing systems of theology. Let us ponder: *ought* promises so solemnly given, so constantly presented, so literally reiterated, so preciously confirmed, to be passed by in neglect, and even in silence? *Ought* they to become the objects of ridicule and reproach? No! to ignore them, or to mock them, is indicative of *serious* doctrinal defect.

*Obs. 12.* The assumption that David's throne and Kingdom must denote some other throne and Kingdom in the third heaven never meets the contradictions that it involves, viz.: that David's throne, etc. was never in heaven, never extended over another world, and is not fitted from its *alleged* "fleeting earthly" condition to designate an eternally existing throne, and that if logically carried out (from which, however, our opponents recoil), then David's throne being "the Father's throne," where Christ is, David himself (for the throne is expressly identified with him) must also represent the Father! Who would be so rash as to adopt such an interpretation? and yet simple consistency demands it.

If the throne and Kingdom is typical, why not David also, with whom the same is *constantly* *cojoined*? But more than this: if only an enthronement in heaven is meant, why not say so at once, without leading multitudes into self-deception? Can any reason be assigned why such a matter, if contemplated, should be disguised under language eminently calculated to mislead? Would such a procedure be consistent with the professions and honor of the God of mercy and love? Why, if only this enthronement is denoted, express it in words, which fairly includes the idea of a *perpetuation* of the throne and Kingdom of David *here on the earth*? That this idea is contained in it no one denies, and so prominently too that David and his descendants, the Jews down to the First Advent, the disciples of Christ, the apostles (as e.g. admitted by Knapp, Fairbairn, etc., "up to the very eve, Acts 1 : 6, of Christ's departure"), and the early church, *all* entertained it. This assumption passes over this general, universal belief as if it were of *no moment*, and carefully avoids, as a tender point, all allusion to it; but we insist that it must be honestly met and candidly explained. This, we apprehend, will be a difficult task, seeing that the true church, the pious of centuries, and even the inspired of God, and men sent out to preach, are included in *such a faith*; and if held to be in error, then He who sent those messages must, in a great measure (owing to the grammatical sense containing it), become responsible for the introduction and perpetuation (for where is the reproof or denial?) of such alleged error. There is no escape from this dilemma; and alas, this is seen and felt by the infidel schools now in existence, who, fortified by the prevailing authority of believers, reject everything "*Jewish*" as untenable, pointing with delight to the doctrinal attitude (now so antagonistic to the church's present position) of the Primitive Church on the subject of the Kingdom (trusting in the literal sense of the promises), as an indication of gross error. Thus professed believers of the Word from assumptions plunges into strange inconsistencies, charging the entire ancient church with erroneous doctrine in *fundamental* things, and furnish the weapons, manufactured to hand, for Straus, Baur, Renan, Parker, and others. The expectations and hopes of the ancient worthies are given up to derision and scorn, and the result is



that it recoils back upon the Bible itself, which in its language expresses and favors the same. The apologies tendered, which invariably reflect upon and lower the intelligence, etc., of the faithful, only make the inconsistency and antagonism more glaring. It is high time for reverent, intelligent piety to see this abuse of the Word, and aid in restoring its proper and faith-inspiring use.

*Obs.* 13. In the objections made to the Apocalypse by Schott and others, one is based on the fact that the royal dignity and honor is assigned to Christ as *the Son of David*. In addition to the arguments produced by Prof. Stuart (*Com.*) and others against the validity of such an objection, the strongest of all is found in this: that the covenant relationship of Jesus requires, as *confirmatory and essential*, just such references (Rev. 3 : 7, and 5 : 5, and 22 : 16), because as the predicted Seed of David He inherits David's throne and Kingdom, and hence his personality, as covenanted, must be distinctively observed. It is, therefore, both *reasonable and requisite* to find them in such a book.

The outgrowths of spiritualizing these promises run into the most painful evidences of complete ignorance of covenanted promises. The most extravagant and foolish vagary is found in Davis (*Seven Thunders*, p. 151 and 153), who makes Christ, at His Second appearing, "an American." This is equalled by several writers, who, also ignoring Christ's Davidic relationship and inheritance, make the Fifth Monarchy or Kingdom of Daniel the United States, (as e.g. Berg, etc). Such outrageous interpretation, violating the covenants and the general analogy of the Word, are not worthy of a serious rejoinder.

*Obs.* 14. The fulfilment of the covenant promises implies, in view of this restored Davidic throne and Kingdom, that the Messianic Kingdom is *a visible, external Kingdom*, not merely spiritual, although embracing spiritual and divine things. Its visibility, and a corresponding acknowledgment of the same, is a feature *inseparable* from the language of promise (comp. Props. 117, 112, 122, etc.).

*Obs.* 15. The covenanted Davidic throne and Kingdom, allied as it is with the Jewish nation (particularly with Judah and Benjamin), necessarily requires, in order to a future restoration, *a preservation* of the nation. This has been done; and to-day we see that nation wonderfully continued down to the present, although enemies, including the strongest nations and most powerful empires, have perished. This is not chance work; for, if our position is correct, this is demanded, seeing that without a restoration of the nation *it is impossible* to restore the Davidic Kingdom. The covenant language, the oath of God, the confirmation of promise by the blood of Jesus, the prophetic utterances—all, notwithstanding the nation's unbelief, requires *its perpetuation*, that through it finally God's promises and faithfulness may be vindicated. God so provides that *His Word* may be fulfilled. Every Jew, if we will but ponder the matter, that we meet on our streets is a living evidence that the Messiah will yet some day reign gloriously on David's throne and over his Kingdom, from which to extend a world-wide dominion.

PROPOSITION 53. *The genealogies of our Lord form an important link in the comprehension of this Kingdom.*

This is seen already from what preceded. A throne and a kingdom is to be given to a promised son of David, a regular descendant of Abraham's. It is his by right of inheritance. He is the royal Theocratic heir. Hence without such a genealogy something essential would be lacking in the chain of evidence.

*Obs. 1.* This link is purposely supplied, and with special reference to these covenants. This is observable in Matthew commencing his table by asserting that Jesus was "*the Son of David, the Son of Abraham,*" i.e. both covenants, the Abrahamic and Davidic, were thus realized in the person of Jesus Christ. Also in designating "*David the King,*" and omitting it in the descendants; the same expression is significant only when the royal covenant which made David's throne and Kingdom sure is taken into consideration (comp. Judge Jones's "Notes" on Matt., ch. 1. for some excellent suggestions). The Kingdom is covenanted to a legal descendant, and this legal descent is clearly traced, showing the legal, divine right of Jesus to the Theocratic throne and Kingdom.

Ebrard (*Gospel His.*, Div. 2, ch. 1) says of Matthew's genealogy: "In v. 16 it is described as that of Joseph. From this circumstance, as well as from the fact that it commences with Abraham; from the stress laid upon King David; from the frequent reference made to persons or events of theocratic importance; and lastly, from the division in three periods, the central one being that of *the theocratic line* of kings—we may clearly discern the intention of the author: not to give the natural pedigree of Jesus, but to prove that *He had a right to claim the theocratic crown*—an intention in perfect harmony with the general character of the Gospel. We have here also the true key to all the supposed difficulties." (It will repay the student to see how Ebrard applies this "key" in the solving of difficulties. He makes the genealogy of Luke to be that of Mary, giving the natural progenitors.) Lord Hervey (*The Genealogies of our Lord*) and Mill (*The Mythical Interp. of the Gospels*, ch. 2) hold that both genealogies are those of Joseph; the one (Matthew's) exhibiting the legal descent of the Christ from David; the other (Luke's), His natural descent through Nathan. Ernest von Bunsen (*The Angel Messiah*) takes the ground "that Jesus was not really a Jew by extraction. The descent of David from Caleb, the Kenazite, and thus from non-Hebrews, points to a connection with 'the strangers in Israel,' and this is confirmed by four female ancestors being non-Hebrews" (so also M. D. Conway in *Cin. Commercial*, May 31st, 1879). But suppose all this were admitted, it does not effect His descent whatever, provided there is a continuous intermingling of Jewish blood. Besides, these objections overlook the fact that such engrafted ones were by the Hebrew laws fully incorporated, and recognized as legal members of the nation.

*Obs. 2.* If the Saviour was merely to descend from David, to take human nature in that line for the purpose of redemptive work at the First Advent, and then that was to be the finale of the matter, why lay so much stress on descent from *the royal line*? Does the mere notion of identification meet the point why one table should be exclusively given to designate

His legal right to the throne? This certainly must have some *very significant* meaning, for God does not put His descent in such a form without some weighty reason underlying it. If we accept of the covenant just as it reads, without alteration or substitution of sense, then a *forcible reason* appears for being so minute. On the other hand, if David's throne is God's throne in heaven, no satisfactory reason can be assigned for so strange a peculiarity. What difference, on the latter supposition, was it then, whether Jesus was, or was not, *the legitimate Heir* to David's throne, if He was *never* to occupy it? Why should *special* stress be laid on that which, if we are to credit the multitude, God *never* intended to fulfil? We, therefore, hold that there is a solid, sublime reason why those tables, so uninteresting to many, are given, viz. : not merely to identify Jesus as the Saviour, but to identify Him as the One, *the Messiah*, who has *the lawful right* to David's Theocratic throne. The throne is not typical, not representative, not symbolical, but *actually and really covenanted* to this Heir, and hence the tables truthfully and actually show how by course of descent *He is the rightful Heir* (comp. Prop. 122).

Clelland (*Bib. Sacra*, Ap. 1861) denies that the promise to David concerning his seed (2 Sam. 7 : 12 ; Acts 2 : 30 and 13 : 23 ; Rom. 1 : 3) demands for our Lord a *natural descent* from David through His mother Mary. His reasoning, highly speculative, is satisfied with a simple humanity, supernaturally attained, and the relationship to David established through Joseph as a legal son. Thus, being the seed of David according to the flesh, means only, according to this writer and others, to be legally regarded as David's Son, but not virtually or naturally. This is an error *specifically* contradicted by the Scriptures, which expressly declare that this seed shall spring out of his loins, etc. Our position is sustained by the Word, which requires a *natural and legal descendant* according to the covenant and promises. Men may think, honestly, to exalt Jesus by such theories, but they virtually degrade Him as *the covenanted*, predicted Christ. We turn from such writers to others, who refresh us by maintaining a Scriptural attitude. Thus Kurtz (*Sac. His.*, p. 279) remarks : "The difference between the two genealogies is most easily explained by referring to the particular object which each evangelist had in view in commencing to write. It was the main object of Matthew, when he composed his Gospel, to demonstrate that Jesus was the Messiah promised in the Old Test. ; it was, accordingly, incumbent on him to furnish the evidence that Jesus was *the lawful heir and successor* to whom the royalty of David belonged, and that the fundamental prophecy in 2 Sam. 7 was thus fulfilled. In accordance with his leading design, he necessarily showed the legal connection (derived from the laws of inheritance) of Christ with the house of David in the line of Solomon. If this descent, although fixed by the laws, did not coincide with Christ's descent after the flesh, the latter was passed over, and the former was set forth as entitled to recognition. As Luke wrote for Christians who proceeded from the Gentile world, no necessity existed for giving prominence to that line of succession which was valid in law in a theoretical point of view ; it was, on the contrary, far more important, in accordance with his main object, to set forth Christ's true descent *according to the flesh*." We affirm, in the light of covenant and prophecy, that *both* tables are a necessity—hence given—in order that *both* the natural and the legal descent be presented, for *both* are claimed as pertaining to the Messiah. We reproduce another : "Greybeard" (Graff), in his "*Lay Sermons*," No. 94, says : "Matthew, writing of Christ as *the rightful heir* to Abraham's land and David's throne, very properly reproduced the lineage of Joseph, the lawful husband of Mary, while Luke, in portraying His history as the seed of the woman, traces the genealogy of His mother not merely to Abraham, but to the first human pair. Lest the captious take exception to this construction as involving a fraud on the part of Matthew in order to establish His Lord's rightful heirship as a descendant of David, it must be observed that the genealogies of both Joseph and Mary unite in David." In a footnote he adds, respecting Luke's : "In reading this passage it will be observed that the words 'the Son' (being in italics) are merely supplied, and do not appear in the original text. Joseph was the son-in-law of Heli, not 'the son.' In that sense he was of Heli. So (in the 38th verse) Adam was of God, but not 'the son' of God. No human being ever was *the son* of God until after Christ's resurrection, Luke 3 : 23-28." So Van Oosterzee (*Lange's Com. Luke*, p. 63)

says : " The often-contested descent of Mary from David is raised above all possibility of refutation by the genealogy of Luke. The Lord Jesus was therefore naturally, as well as legally, descended from David ; and this descent is with perfect justice made prominent by both Peter and Paul (Acts 2 : 30 ; 12 : 23 ; Rom. 1 : 3 ; 2 Tim. 2 : 8) ; while Jesus designates Himself the Son of David, Mark 12 : 35-37."

*Obs. 3.* Without entering into a discussion of the genealogies, which is ably performed by others,\* it is sufficient to confine ourselves to the fact, fully admitted, that Jesus, according to Matthew, is a legal successor to the throne of David. Lord Hervey and others show this ; for His descent is traced through a line of kings or their legal descendants, whilst Luke's table proceeds more on the principle of tracing His descent through progenitors who were the paternal stem of Him who was the heir. By this, and other considerations, the anomalies of the two pedigrees are fully explained. Now, seeing that the promise has been *so literally* fulfilled in Christ's descent, in His being the legal Heir to the throne and Kingdom, we hold that such a fulfilment gives us *the strongest* assurance that *the remainder* of the promise will likewise, in God's ordering and time, be realized.

This descent from David was not called into question during the life of Christ, and for some time after His death it passed unchallenged, although most conspicuously affirmed. It was long after that it was questioned by unbelievers ; it has been attacked by the English, French, and German infidels ; and more recently it has been repeated by Renan and others, that Jesus is not descended from David, but that He endeavored, in order to carry out His purposes, to make the impression that such was His descent. Renan (*Life of Jesus*, p. 217), as usual, sets himself up as infallible judge, and elevates mere conjectures into facts. To make out that the family of David was extinct because Asmonean princes ruled ; to attempt to prove the same because Herod and the Romans did not dream of such a representative of the ancient dynasty living ; to speak of " innocent frauds," of his birth at Nazareth, etc., is simply indicative of a preconceived prejudice and a desire to prejudice the case. But when he tells us that Jesus " never designated Himself with His own lips as the Son of David " (over against His quotations and accepting of the name, as e.g. Matt. 9 : 27 ; 12 : 23 ; 15 : 22 ; 20 : 30-31 ; Mark 10 : 47, 52, and 12 : 35-37 ; Luke 18 : 38), we instinctively feel a spirit of dislike and hatred to the truth underlying such statements. To all those objections it will suffice to say : (1) That a pedigree regularly presented at a time when genealogical tables were carefully kept, and passing by unchallenged and unprotested even by the bitter enemies of Jesus, must be taken as better evidence of truthfulness than the mere conjectures of later ages ; (2) That if there was a discrepancy or untruth, as alleged, the Jews would only have been too glad to avail themselves of the same ; (3) that the apparent disagreement between the two pedigrees has been reasonably and satisfactorily explained by those (note 1) who have given the subject special attention ; (4) the claim set up by Jesus is confirmed by His words, life, works, death, resurrection and exaltation ; (5) if the first link in the chain were missing, the rest could not be attached to it, but seeing a necessary connection, promise and prediction verified, the matter of descent assumes its due importance in a completed chain of evidence to the Messiahship. It may be well to observe here that Reuss (*His. Ch. Theol.*, p. 392), correctly noticing that the genealogy of Jesus was given " to prove the right of Christ to the title of Messiah " as the promised Son of David, and that great stress was laid upon His humanity, then adds

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\* See Lord Hervey's *Genealogies of our Lord*, the commentaries of Olshausen, Lange, Meyer, etc., Smith's *Bib. Dic.* and *N. Test. His.*, Kitto's *Journal of Sac. Lit.*, McClintock and Strong's *Cyclop., Evang. Review*, vol. 4, p. 168, *Bib. Sacra*, vol. 18, p. 410, *Meth. Quart. Review*, vol. 11, p. 593, and the writings of Beeston, Cochrane, Green, Home's *Introd.*, Grasswell's *Diss.* Morris, Sympson, Birks, Watson, etc. Numerous writers have more briefly but satisfactorily referred to the same, as Judge Jones (*Notes*), Dr. McCoah (*Christi. and Positiv.*), Farrar (*Life of Christ*), Kurtz (*Sac. His.*).

that it must have had little value in the estimation of those who made Him divine. This is not correct so far as the Primitive Church is concerned, for they clearly and distinctly announced their faith and hope in the promises made to the Son of Man, and hence in David's Son as the promised Theocratic King. (Comp. Props. 81-83, and 74-78). It was later, under Alexandrian and Popish influence, that the Humanity was ignored in a great measure for the Divine.

PROPOSITION 54. *The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation.*

This necessarily follows as a sequence from preceding Propositions (as e.g. Props. 19, 20, 21, 22, 23, 24, 29, 31, 33, 35, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 49). It is plainly stated in Matt. 10 : 5, 6 and 15 : 24, etc., "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go ye rather to the lost sheep of the house of Israel, as ye go preach, saying : the Kingdom of God is at hand.*" "*I am not sent but unto the lost sheep of the house of Israel.*" These, and other intimations, are sufficiently distinctive of the fact.

*Obs. 1.* The special covenant to Abraham and renewed in David, the election of the nation, the very nature of the Kingdom—Theocratic-Davidic—allied with the Davidic throne and Kingdom, and hence the confinement of the Kingdom in its re-establishment to the descendants of Abraham in their national capacity, demanded such a restriction of the distinctive offer of the Kingdom to the Jews. It could not possibly be otherwise, unless God violates His solemnly pledged Word. So carefully does the Sacred Record guard this restrictive feature—necessary in the very nature of the case—that the only time Jesus left the Jews for Samaria, John apologizes for the same by urging its necessity (John 4 : 4), informing us, "He must needs go through Samaria," i.e. His direct route lay through it.

*Obs. 2.* For some reason, a decided and exclusive preference is given to the Jewish nation. *Why is this ?* If, as persons now so confidently assert, there is nothing in being a Jew, a real descendant of Abraham's, how comes it at this crisis, that, when the Kingdom is preached, express charges and admonitions are given to avoid the Gentiles? Simply and solely because by the promise made to Abraham, by their previous Theocratic relationship, and by their national adoption in the Davidic covenant, the Kingdom that was preached, viz. : the restoration of the Theocratic-Davidic, belonged, as per covenant, exclusively to them. It would have been a violation of God's oath to have passed by these covenanted people and to have turned to Gentiles, with whom no special covenant was thus made. This procedure of John, Jesus, and the disciples, in accordance with sacred covenanted relationship (but the subject of ignorant and unbelieving ridicule), teaches a fixed, fundamental truth, which must by no means be overlooked, viz. : that the regular lineal believing descendants of Abraham—the nationality of David—with those adopted (Prop. 29) by them, were entitled, by covenant, to this Kingdom. Hence the Kingdom was preached to them—tendered to them individually and nationally, and

it was left to their choice to accept of it or to refuse it, because it was also in the Divine Purpose to bestow it upon "*a willing people*," to the descendants of Abraham and those adopted, who made themselves *worthy of a Theocratic Kingdom* by faith, obedience, and holiness. The offer of the Kingdom is not in violation of but in unison with free moral agency.

*Obs. 3.* Even after the call to the Gentiles was made out, the apostles still affirmed this covenanted position of the Jews, so that Paul and Barnabas (Acts 13 : 46) said to the unbelieving Hebrews : "*it was necessary that the Word of God should first have been spoken to you.*"

The explanation usually given does not cover this necessity, viz. : that the necessity arose because Jesus commanded His disciples to preach, "beginning at Jerusalem," and it was solely to fulfil the command that this was done. Now, aside from Paul (Acts 9 : 20, 21), not having fulfilled the command, let the reader consider *why* the command itself was given ; in that lay the necessity, the injunction of Jesus only manifesting it as existing. This can be none other than the one already assigned by us in Obs. 1 and 2. It is given by Peter (Acts 3 : 25, 26), and by Paul (Rom. 9 : 4), and because of it an express revelation in reference to the Gentiles was needed and bestowed.

*Obs. 4.* Even the instructions imparted in a more private way, and the mercy extended to Gentiles by Jesus, teach and enforce our Proposition. Keeping in view, as will be presently explained, the peculiar position of Christ, that *He foreknew* the rejection of this Kingdom by the Jews and the subsequent call of the Gentiles, it seemed *eminently suitable in Him to exhibit His foreknowledge of the fact*, and also His interest in and sympathy for the Gentiles. But He does not do this *by sacrificing* the covenanted relationship of the nation ; He only confirms it in a striking manner.

Let us take the examples recorded, and illustrate this feature. Take the Syrophenician woman (Matt. 15 : 21-28 ; Mark 7 : 25-30), and when she first addressed Him for mercy, "He answered her not a word," and when besought to send her away by the disciples, answered, "*I am not sent but unto the lost sheep of the house of Israel*;" and then added, when the woman in her faith worshipped Him, "it is not meet to take the children's bread and cast it to the dogs." Thus far He kept this covenanted relationship in view, and expressed it fully ; but also foreseeing that this, the children's bread, would be freely given to others in response to their faith, so *now* in the plenitude of His mercy and power He also, as *an earnest*, responds to the faith of the woman. If we refer to the centurion (Matt. 8 : 5-13), the mercy extended to him had direct reference in the mind of Jesus to the foreknown rejection of the Kingdom by the Jews and the introduction of others ; for keeping in view His exclusive mission, He remarks, as *explanatory* of His course, "*that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven, but the children of the Kingdom shall be cast out into outer darkness.*" Thus predicting the rejection of His offer, and the subsequent call of the Gentiles. So with other cases briefly mentioned, intimations of the same kind are given, and when they are lacking (as e.g. comp. Luke 7 : 1, etc., who does not state the language that Matthew does), we may rest assured, from the examples adduced, that brevity alone has excluded them. The peculiar case of Zaccheus shows that by his faith, charity, and joyful recognition of Jesus (Luke 19 : 1, etc.), he was *adopted* into the covenanted relationship, for the precise language is : "*this day is salvation come to this house, for so much as he also is a son of Abraham*," thus wonderfully foreshadowing, *after* He had foretold His own death, the *future adoption* of Gentile believers ; and to make this the more striking, indicative of Divine inspiration, appends the parable of the nobleman and Kingdom (comp. Props. 108-110). Even in the memorable interview with the Samaritan woman—closer related to the Jews than others—and which, as we proceed in the argument, will be found to be based on the then unrevealed but still predicted purpose of God respecting Gentile worship, etc., He forgets not His restricted mission. For while partly unfolding to the woman and Samaritans this important feat-

ure coming, dependent on the foreknown fall of the elect nation, He presents that remarkable declaration (which some critics denounce as so excessively "Jewish" that it becomes "the dead fly in the ointment," but which, as we see, is *pre-eminently* suitable to fall from Christ's lips)—" *Salvation is of the Jews.*"

*Obs. 5.* Origen (*De Princip.*, ch. 1, s. 22) first (and he has been largely copied) endeavors to break the force of our Proposition by saying that the Saviour came *not specially* to the "carnal" Israelites, "for they who are the children of the flesh are *not* the children of God." Thus by a deliberate *perversion* of Rom. 9 : 8 he endeavors to make out a sense which the passage cannot possibly bear. Isolated, torn from its connection, the Scripture may be employed in a dishonest way, while in its orderly relation it strongly affirms our position. What children of the flesh are alluded to? *All* the children of Abraham, or *some* of them, or *none* of them? The answer is, that *some* of the children of Abraham were not identified with the covenanted relationship, viz. : Esau and his descendants; these are the children of the flesh purely, but some of the children were thus under covenant, viz. : Jacob and his descendants, and *these of the flesh were not of the flesh only, but the children of promise.* But they could not be the latter unless they *were also* of the former, and it is *this union of the two* that makes them to differ from the mere children of the flesh to whom the promise was not given.

This important point needs some additional remarks. The apostle's argument does not proceed on the ground that because they are the natural descendants of Abraham they are rejected (for that would prove too much), but that *even out of those born to Abraham some are chosen and others not*; and that, in view of this distinction made by God Himself, He can in His sovereignty even yet, and does, reject those who reject Him. The apostle's reasoning sustains the doctrine of election in Abraham's line in a certain direction and within marked limits. Origen here laid the foundation upon which a multitude—ignoring the express declarations to the contrary—have *thoughtlessly* built, deeming it trustworthy, and being deceived by the mere sound of words. Origen, however, can be recommended for his candor and consistency, by which, from such a position, he *continues* to spiritualize until he finds spiritual counterparts for the Egyptians, Tyrians, Sidonians, etc., paving the way for Swedenborg and others.

*Obs. 6.* This exclusive mission to the Jewish nation, viz. : the direct offer of the Kingdom to them and to no other nation, removes at once *the arbitrary* constructions put upon this so-called "Jewish Partialism" by commentators and others.

Thus e.g. Dr. Alexander (*Com. Isa. Introd.*, vol. 2, p. 8) tells us that "their national pre-eminence was representative, not original;" "symbolical, not real;" "provisional, not perpetual." Such language is based, in view of their rejection for a time and the call of the Gentiles, on *an entire misapprehension* of the covenanted relation and election this nation sustained to God. This nation was singled out and chosen from all others (Prop. 24, etc.), and certain blessings were covenanted to it (Prop. 49), and in such a form that while individuals of the nation and even the nation itself might reject them, yet ultimately by a wise ordering and provision, in gathering out a selected people and in the manifested judgments of the Messiah, these blessings shall be manifested through the basis of that nationality *because of its relationship* to the contemplated restored Theocracy. Hence this national pre-eminence, thus even observed by Jesus and His disciples, was *original and real*, being founded on the covenants, and although now for a time (during "the times of the Gentiles") nationally rejected, yet the *perpetuity* of this covenant relationship is manifested by the oath of God, the assurances given of its fulfilment, the continued preservation of the nation, the predictions of its future restoration and pre-eminence, and the necessity of Gentiles being engrafted into "the commonwealth of Israel" and becoming the adopted "children of Abraham" in order to receive the promises under the covenants.



There seems to be in some writers a confounding of the provisional in the Levitical economy with the things established by the covenants; and, what is still more misleading, having in their own minds the Kingdom of the Messiah already existing without a restored Davidic throne and Kingdom, they, with this veil over their eyes, must, of course, discard the most solemnly covenanted arrangements of God, and place, with Gentile "high-mindedness," the Jewish nation, to which pertains the covenants, in an attitude of inferiority. Ignoring the express covenant language, and mistaking the Kingdom itself—two fatal doctrinal mistakes—this prohibition of Christ's not to go to other nations is to such writers either a very tender or a very difficult subject to explain, so that they pass it by or gloss it over in the fewest possible words, or else totally refuse to allude to it as something to them utterly inexplicable. Strauss and other unbelievers object to Jesus sending His disciples only to Palestine, and not to Phœnicia, Egypt, Greece, Italy, etc., but such an objection has no force when viewed from the covenanted standpoint. It has only propriety and pertinence when it is assumed that the modern notion of the Kingdom was the one preached. Therefore the usual replies given to Strauss do not meet the objection fairly, as e.g. Erhard (*Gosp. His.*, p. 333), which is insufficient, limiting this exclusive preaching of the Kingdom to a "ground of prudence," and then in order "to form in Judea a centre and starting point for the new Kingdom."

*Obs. 7.* If the Kingdom of God is really what the multitude affirm it to be, viz. : the Church, or the reign of God in the heart, etc., what consistent and valid reasons *can possibly* be assigned for its being thus restricted *nationally* to one people? It seems strange that intelligent theologians fail to see that none, on their hypothesis, can be given.

Even Millenarians, who adopt the prevailing Church-Kingdom theory (as preparatory to the final Messianic Kingdom), involve themselves in difficulties. Thus Olshausen informs us: "We cannot suppose that in this (restriction) Christ was accommodating Himself merely to the weakness of the disciples, but rather to the demands of the times, and the immediate destination of the twelve" (*Com. Matt.* 10 : 5). And this, in place of the "everlasting covenant," is offered as a reason to infidelity. No wonder that unbelievers revel in this accommodation theory to "the demands of the times." Olshausen adds another conjecture: "It was necessary, first of all, to prepare in the nation of Israel a hearth to receive the sacred fire, and to keep its heat in a state of concentration." These surmises show an evident seeking for, and manufacturing of, a reason, which by no means covers the question; for, even admitting these doubtful suppositions, why alone select the Jewish nation (that rejected Christ, etc.), and not others? Why should the times demand this exclusiveness, if a mere spiritual apprehension was concerned? The response, alone affording a solid reason, always follows: *the covenant and covenant relationship made it necessary.* Barnes (*Com. Matt.* 10 : 5, 6) has much to say about the Samaritans, but waives the plain (but to him, with his Church-Kingdom view, knotty) question, by saying: "The full time for preaching the Gospel to the Gentiles was not come. *It was proper* that it should be first preached to the Jews, the ancient covenant people of God, and the people among whom the Messiah was born. He afterward gave them a charge to go into all the world." "They (the Jews) had been the chosen people of God; they had long looked for the Messiah; and *it was proper* that the Gospel should be first offered to them." This is all that he has to say, basing the restriction upon *proprieties*, and *not*, where the Bible places it, upon the covenanted promises and their national identity with the Davidic people over whom and in whom the Kingdom was to be established.

*Obs. 8.* The difficulty that theologians, who endorse the prevailing Church-Kingdom theory, are under to reconcile this preaching of the Kingdom *exclusively* to the Jewish nation with their own system of belief, is indicative of a serious flaw, a *fundamental doctrinal defect*, in the same.

The difficulty is found in a multitude of writers. It may be both interesting and profitable to give additional illustrations. Reuss (*His. Ch. Theol.*, p. 154) thinks: "The difficulty can be solved by supposing, first, that Jesus was often obliged to use the language of His hearers in order to be more easily understood; next, by remembering

that the blame cast upon the heathen was well deserved, and that it does not imply praise of the Jews; and lastly, by admitting that in His wisdom Christ designedly drew a narrow circle for His disciples in their first mission of evangelization." The reader may well ponder such a circuitous and accommodating way of giving no reason why Jesus "in His wisdom" "drew a narrow circle for His disciples." Fairbairn and others try to evade this restrictive mission, this confinement of the preaching to one nation, by saying that Christ before His ascension said that they were to be His witnesses at Jerusalem, and then preach the Gospel in all the world (Obs. 3, note 1). This does not remove the obstacle to their view; it is in fact no answer to the question, because, as we shall show, the reasons for the removal of this restriction are also given and recorded. Christ gave His command to go to other nations *after* the postponement of the Kingdom and calling of the Gentiles was fully determined; and even when the command to preach to all the world was given, such was the decided influence of this restriction upon the minds of Jewish believers that it was only made manifest *after* the day of Pentecost and *after* special revelation and council held, *how* it could be removed. Such writers fail to answer why the exclusive mission was first given, and shielding themselves under what afterward, for well assigned reasons, took place, do not see that the final removal, instead of explaining, only makes the restriction *the more* conspicuous. Dr. Neander (*Life of Christ*), not satisfied with the common view entertained, tells us that Christ's ministry was confined to the Jews, and that before the truth could be offered to the heathen it must be "fully developed in the disciples," etc. It follows then that the truth partially developed (contained in "the husk") was good enough for the Jews, but not for the Gentiles. Besides this, Neander flatly contradicts himself; for what must we say to such an announced full development in the disciples, taken for granted to meet a contingency, and his repeated assertions in other places (some of which we have already quoted) that the disciples and apostles had only "the germ" which was afterward to be developed in the church—that they could *never entirely* divest themselves of "Jewish forms" and "Jewish prejudices." Explanations like these amount to nothing; they are simply conjectures worked out by a preconceived theory. Neander endeavors to guard his explanation by stating, what is emphatically contradicted by the Record, viz.: that the disciples could not infer from this restriction that the Samaritans and heathen were to be excluded from the Kingdom of God. It is surprising that such an assertion can be made in the light of the *most positive prohibitions* to go to the Gentiles. That such was their opinion or inference, derived from a specific covenant relationship and confirmed by the language of Jesus, is *evident* from the special vision vouchsafed to Peter to indicate the call of the Gentiles, and from the apostolic meeting when the question of the call was discussed. Thus able men pervert Scripture, in endeavoring to bend it, honestly meant, to a favorite theory.

Schmid (*Bib. Theol.*, p. 54) misses the historical connection, and entirely overlooks the covenants, when he affirms: "His only reason for limiting His own operations, and at first those of His disciples, to the Jewish nation, was to gain a firm foothold and starting point for His entire scheme." He assigns the cases of the centurion and of the Samaritan woman (Obs. 4, note 1) as proof. These exceptional cases only prove that the foreknowledge of Jesus *anticipated* the final result of His mission, and gave a foretaste of hope to the Gentiles. In addition to what has been said, see our next Proposition for a reply to Schmid. Renan (*Life of Jesus*, p. 213) thinks: "If, in other cases, He seems to forbid His disciples to go and preach to them (Gentiles), reserving His Gospel for the pure Israelites, this also is undoubtedly a precept dictated by circumstance, to which the apostles may have given too absolute a meaning." The Record as it stands is sufficiently satisfactory and consistent with both what precedes and follows; there is not anything "seeming" about it. For, "the absolute meaning" is a *necessarily* grounded in the preceding covenants: the circumstances dictating such "a one-sided" mission, are found in the election of the nation; the disciples, instructed by Jesus and conversant with the covenants, are better qualified to express the idea fairly than Renan, who cares very little for both. Indeed, if the mission of John, Jesus, and the disciples had been made indiscriminately to Gentiles and Jews, what would have become of God's covenants made with Abraham and David? What would God's solemn affirmation then be worth? Let the *analogy* of Scripture answer, why such a restriction was laid in the preaching of the Kingdom, and the reply comes clear and distinct, that it was *conditioned by covenant promises* which belonged *exclusively* to the seed of Abraham and the people of David. If this prohibition were lacking, this exclusive turning to the one elect nation were not exhibited and recorded, then an *important and essential* link in the golden chain of Divine Purpose were also missing.

*Obs. 9.* The reader will bear in mind that the message of the disciples—a peculiar and distinctive one—to say “the Kingdom of heaven is at hand” *was not addressed by them to any Gentile.* The same is true of John, and also of Jesus, who carefully avoided it in His address to Gentiles (*Obs. 4, note 1*). The reason is, as we have seen, that the Kingdom *belonged to the Jews*, and until the call of the Gentiles was entered into on account of Jewish unbelief, the message *pertained to the Jews* and those adopted as Jews.

*Obs. 10.* The Kingdom was ultimately to be extended from the Jews so that it would embrace the Gentiles also, as indicated plainly by the prophecies (*Prop. 30*). This opinion was held by the Jews, as the titles given to the Messiah showed (e.g. *Mac. 2 : 7, 14*, “the King of the World”). But this ordering did *not interfere* with the Davidic covenanted basis, or with the predicted (on this account) supremacy of the nation (*Prop. 114*).

*Obs. 11.* Some writers, anxious to find some basis for their idea of the Kingdom, and consequently that it also was preached to the Gentiles, *assume* that the mission of the twelve was exclusive, but that of the seventy was general, including the Gentiles. But this, as we see from the covenanted position of the nation, would *be contradictory and fatal* to the truth.

Advantage is taken of the omission in *Luke 10 : 1, etc.*, of the exclusive injunctions elsewhere recorded, and a hasty, desired deduction is made. Thus e.g. Dr. Killen (*Old Cath. Church*, p. 5) remarks that “the seventy symbolized His regard to the whole human race,” an opinion derived from some tradition that the inhabitants of the earth were divided into seventy nations, speaking seventy languages, etc. It is surprising that so careful a writer as Olshausen (*Com. Matt. 10 : 5* and *Gen. Introd. to Paul's Epistles*) makes the ministry of the seventy “also directed to the Gentile world,” and “these seventy appear as the representative of the whole Gentile world.” Now there is *positively nothing* in the Record to lead to such an inference; more than this, the statement of Luke, carefully considered, teaches the exact reverse. For these seventy were only to go to the places “*whither He Himself would come*,” and therefore *not outside* of Christ's own mission; the message was the same that the twelve delivered, and Jesus would *not contradict* Himself in the injunctions covering the same; the nighness of the Kingdom to the people preached to (as we shall show, *Props. 57-59, etc.*) indicates the Jews; the denunciations against Jewish places only and the lack of any mention of Gentiles visited, shows the restrictive character of the mission; the fact that the call of the Gentiles had to be made the subject of special revelation, that the seventy were Jews with Jewish ideas of covenanted relationship, looked for the restored Davidic throne and Kingdom, etc.—these things afford *ample evidence* of the restrictive nature of their mission corresponding with that of the twelve. If there was anything symbolical in the number chosen, then it would be better, as many do, to make the twelve representative of the twelve tribes and the seventy of the nation, either through the number of the Sanhedrim, the Elders of Moses, or the family of Jacob.

PROPOSITION 55. *It was necessary that Jesus and His disciples should at first preach the Kingdom as nigh to the Jewish nation.*

That the Kingdom *was nigh* to the nation is distinctly stated, Matt. 4 : 17, Mark 1 : 14, 15, Luke 11 : 20, Matt. 12 : 28. The covenanted Theocratic Kingdom was overthrown ; at the appearance of the promised Davidic son, who should inherit the Kingdom, it was *absolutely requisite*, in view of *the covenanted relationship* of the nation to this Kingdom, to offer it to the Jews for their acceptance. This *was done* by John, Jesus, and the disciples.

*Obs. 1.* Jesus Himself tells us (Luke 4 : 34) that He “ *must preach the gospel of the Kingdom, for therefore am I sent ;*” and He must preach it as nigh—*within reach*—to the elect nation, for to it the promises are given. The reason why Christ did this, is assigned by Paul in Rom. 15 : 8, viz. : because He was “ *a minister of the circumcision for the truth of God to confirm the promises made to the Fathers.*” Now the Kingdom is *specifically* promised to the nation, and to meet the conditions of the promise and to confirm them, it was necessary (Paul and Barnabas keep up the spirit of this feature even later, Acts 13 : 46) to tender the Kingdom to its acceptance.

*Obs. 2.* If Jesus came to fulfil the law and the prophets, if He came as the messenger of the covenant, the One through whom the covenants were to be realized, *then* it follows as a natural sequence that He could not otherwise but *offer* this Kingdom to the nation, for that nation was composed of the covenanted people, only conditioned—as found stated in the prophets, in the preaching of repentance, and in the future predicted repentance of the nation—by its *national repentance and acceptance* of the tender made.

*Obs. 3.* Hence the Kingdom was *offered as nigh, on the condition of repentance* annexed to the tender. The proclamation of nighness was involved in the fact (to be made plain hereafter) that, as a certain number of elect are contemplated as requisite to the establishment of the Theocratic Kingdom (former experience teaching that otherwise it could not be sustained), that number, in case of national repentance, would have been speedily obtained. But owing to the rejection of Christ, the number of inheritors must now be obtained in a different and more gradual way ; and consequently *the nighness of the Kingdom is conditioned* by the national action. Coming to such a people so peculiarly related by covenant promises ; coming in behalf of the covenant itself, any other style of preaching the Kingdom would have been out of place ; inconsistent with

His own Mission, with the relationship of the people, and with the pre-determined number of "*willing people*" to be obtained previous to its re-establishment. In the very nature of the case and of past experience, the covenant required the offer of the Davidic-Theocratic Kingdom, while a moral fitness for the same demanded a previous repentance.

Barbour (*Three Worlds*, p. 121), influenced by his invisible spiritual Kingdom theory, says that the Kingdom was offered to the Jews in a "*shadowy sense*." Never! the covenants, preaching, etc. all forbid it. It is strange that Schenkel's accommodation theory is so largely prevailing among believers, when so derogatory to fundamentals.

*Obs. 4.* It was left, we find, to the moral freedom of the representative men of the nation to receive or refuse it. The phrase "*nigh at hand*" is indicative of a tender, which, if necessary, can be withdrawn. The phrase is purposely chosen, pregnant with meaning, and, in view of the power of choosing, leaves a degree of indefiniteness about it, which is materially heightened by its dependence on the preceding "*repent*." For *what then if they do not repent?* In that case will they notwithstanding *receive* the Kingdom, or will it *still* be nigh to them? Leaving following Propositions to answer these questions, let it now be suggested (what so many entirely overlook) that the exact reversal of this formula would be, If you do not repent, the Kingdom will be *far from you*; now it is nigh, within reach; then it will be distant, removed, postponed. Alas! how fearfully true this became: *nationally nigh, then nationally distant*.

The *conditionality* of this matter is apparent from the call to repentance and the unfortunate result. God never violates moral freedom in His purposes relating to the nation. Jesus, with full purpose of fulfilling, and yet foreknowing the sad result, employs the only language adapted to their free agency. Such expressions as "Ye will not come unto me that ye might have life," "would not have this man to reign over us," "ye would not," "He came unto His own, and His own received Him not," and kindred ones unmistakably indicate the power of choice. If not, where is human responsibility? The Saviour, therefore, in offering this Kingdom as *nigh* to them, addresses this power of choice, this capacity (we are not concerned with the question of natural or acquired, but only with the fact of actual possession), of making a suitable selection; and in view of the possibility of making a proper choice, exhibited in repentance, preaches, "*Repent, for*" (if you do so) "*the Kingdom is nigh at hand*," i.e. the Kingdom already covenanted to you, and nigh to you in view of such a relation, will be given to you. But if you make no such a choice, if you refuse to repent, then, of course, this Kingdom is not nigh to you. Strange that so many theologians overlook the conditionality on which all hinges, and affirm (as Neander, etc.) that the Kingdom was established. The Primitive Church, taught by inspired men and their immediate successors, held to no such absurdity, but maintained in this matter a logical consistency.

In view of this conditionality, Jesus comes in a state of poverty, in order that the moral appeal to repentance may be fairly tested. Had He come rich, loaded with honor, etc., the Jews would have been influenced by selfish, improper motives. Hence the Theocratic King, to test the nation, comes in humble circumstances.

*Obs. 5.* It has already been shown (Props. 19, 20, 21, 22, 38, 39, 40, 43, etc.) *what* Kingdom was preached, *how* the Jews and disciples understood it, and *hence* that the people were aware of the Kingdom that was offered to them. If we are to credit the multitude, Jesus tendered a motive, held out an inducement, for repentance, *which the nation misapprehended and could not understand*. Those few, then, that did repent were influenced by mere "Jewish prejudice" and "Jewish partialism." Thus the prevailing Church-Kingdom theory *degrades* the early preaching of the Kingdom from every point of view (comp. Props. 42-44).

Let it again be noticed that Jesus employs *the very phraseology* in vogue among the Jews indicative of this restored Davidic throne and Kingdom. Thus, to point out a single example which Neander (see Prop. 42, Obs. 6) and others attempt to make contradictory to Jewish expectations, viz. : the Sermon on the Mount. Now, keeping in view the Jewish ideas of the Kingdom and the phrases in common usage expressive of the same, the promises pertaining to "the Kingdom of heaven," "the meek shall inherit the earth," "fulfilling the law and the prophets," "the least and great in the Kingdom of heaven," "Jerusalem the city of the great King," "thy Kingdom come," "the Kingdom of God"—these are all of a nature to impress the Jewish mind (as the result proves), that our Saviour alluded to the *Theocratic-Davidic Kingdom* as covenanted to the nation. It was, under the circumstances, simply impossible for the Jews to entertain any other view. The naked fact that they thus understood Him and were not corrected in their comprehension of the Kingdom, is evidence that our position is the only tenable one; for otherwise, knowing the *grammatical sense* of the covenants and *how* the same was held, Jesus would not be performing His mission worthily if it led to the *indorsement* of error, confirmed by His own language. Let the reader reflect: *How* could He ask them to repent, and on condition of such repentance offer them a Kingdom *contrary* to the universal expected covenanted one, *without* a suitable explanation? Common honesty required it. *How* could He urge repentance on the ground of something which they utterly misapprehended? Common charity forbids such a notion. Questions like these, involving the gravest of charges and reflecting upon the character of Teacher and hearer, must *first* be satisfactorily answered *before* we can give up the precious covenanted Kingdom.

Obs. 6. It is wrongly stated by Reuss (*His. Ch. Theol.*, p. 147) that the expression "Kingdom of heaven" in the formula "restricts the idea to a coming period or place, to a state of things *different* from that in which humanity at present exists," and objects to it therefore (through his modernized Church-Kingdom view) as "a less comprehensive form" than that of "Kingdom of God," and attributes it as belonging "originally to the Jewish Theology, which assigned the idea of the Kingdom of God absolutely to the sphere of final or future things." This is a *misapprehension* of the phrases; for we have shown (Prop. 45) that they are *convertible*, that all of them were used by the Jews to denote *the restored Davidic rule under the glorious Messiah, David's Son*, and that they were employed by the first preachers *without explanation according to common usage*. This makes the phraseology "*Repent, for the Kingdom of Heaven is at hand*," the more significant to a Jew, and the motive for a speedy repentance the stronger; for then, if penitent, the long-cherished hopes excited by covenant and prophecy might at last be realized.

The time selected for this preaching of *national repentance* was, humanly speaking, favorable, and the refusal to repent, under the circumstances, increases the guilt of the nation and evinces the power of depravity. While with Reuss (*His. Ch. Theol.*, p. 39) we object to the theory advanced by some, "that the Jews during the exile, through the influence of the Babylonian and Persian civilization, underwent a complete metamorphosis" in religious matters, yet it must be admitted that the captivity and partial restoration produced changes—changes, however, which, instead of destroying, *only developed* the distinctive and characteristic traits of Judaism. Among the latter, a more steady and persistent attachment to and expectation of a coming King in the restored Kingdom by which they should be nationally exalted, according to the prophets. This produced an intense (and in many a selfish) exclusiveness, as evidenced by history. The sorrows and trials of the nation, the long-continued submission to Gentile domination, had more and more directed faith and hope to the covenants, so that, as far as the national situation was concerned, the time was favorable for such preaching, but *the repentance urged, the moral preparation required, was too much for its representative, leading men.*

Obs. 7. The reader is reminded that this preaching of the nighness of the Kingdom, this offer of the Kingdom to the Jews at the First Advent on

condition of repentance, is the *key* to the commingling of the Advents of Christ (Prop. 34). It could not be otherwise. It being predetermined as eminently suitable to tender this Kingdom at the First Advent of Jesus, the Messiah, and it being also foreknown that it would be rejected, the matter is so guardedly presented as not to interfere with the free moral agency of the nation, and as not to be opposed to foreknown fact. Yet both the rejection of the Kingdom at the First Advent, and the subsequent obtaining of it at the, now understood, *Second Advent* of Christ, *are unmistakably predicted*. Hence, too, in view of this offer and rejection, the prophets pass on and describe more repeatedly and vividly the scenes connected with the Second Advent.

*Obs. 8.* The reader, from what has been said, cannot fail to observe that this Kingdom, thus brought nigh by the offer made by Jesus and His coadjutors, is *the same* Kingdom predicted by the prophets (Prop. 35). There is only *one* Kingdom covenanted, the prophets describe but *one*, the Jews believed only in *one*, the disciples knew and preached only *one*, viz.: *the covenanted Theocratic-Davidic*. Jesus, coming to fulfil what the prophets predicted, the covenant demanded, could not preach any other Kingdom than the one described. Hence in His teaching He appeals to the prophets and appropriates their predictions to Himself (but only in so far as not to make the false impression that under Him the Kingdom was *already* established), as e.g. in Mark 12 : 10 He refers to the stone of Ps. 117, and applies it to Himself. This would naturally suggest the Stone of Dan. 2 : 34, 45, and the inference follows that, *although rejected*, He is the Head of the coming Kingdom, and through Him the God of heaven will yet set it up. So also Matt. 22 : 24, Luke 4 : 18, 19, etc.; and He does this to make the rejection of Himself *the more inexcusable* in them.

*Obs. 9.* Writers in abundance censure Millenarians (as e.g. the Primitive Church) for believing in *the restoration* of the Theocratic-Davidic Kingdom under the Messiah, on the ground of its "earthly relations," "carnality," etc. They do not pause to reflect that, owing to its *Theocratic* nature, *it cannot be set up* without a suitable moral, spiritual preparation in the hearts of those who are to experience its blessings. The proof is found in this first preaching, in its being brought nigh on condition of repentance, in its being offered solely in view of a proposed change of character. Those who inherit it as kings and priests must be among the penitent (Prop. 91); the nation itself before it can enjoy its restoration must be converted (Prop. 113). Therefore, seeing *how* it was proposed at the First Advent to the nation, and *how* it is offered to us now conditionally on repentance and faith in Christ as a future inheritance, it becomes thoughtful, reverent men to be *extremely cautious how* they write concerning it.

PROPOSITION 56. *The Kingdom was not established during the ministry of Christ.*

This necessarily follows from the preceding ; for *no such* a covenanted Kingdom as promised, *no such* a restored Davidic throne and Kingdom as predicted *appeared*. He (Luke 19 : 11-27) had to leave before he would receive (Prop. 83) the Kingdom.

*Obs. 1.* The men who were *the preachers* of this very Kingdom, and who, above all others (especially modern theologians), ought to have known whether it was instituted or not, *had no knowledge* whatever of its being thus erected. These persons, *preachers*, and singled out to be *witnesses* to the truth, *are more reliable*, vastly more, in their belief and testimony, than theologians with their spiritualistic and philosophical conceits concerning the Kingdom and its "husk" envelope. Is it conceivable, can it be credited, that *such special chosen ones*, upon whose testimony the faith of others was to be founded, should, *after* their own preaching, *after* all their private and public instruction for several years, and *after* the particular "*forty days*" (Acts 1 : 3), "*speaking of the things pertaining to the Kingdom of God,*" be ignorant of the fact (if it be as alleged) that a promised Kingdom was (as eminent theologians now gravely inform us) *actually* in existence? No ! such a supposition is *damaging, fatally so*, to preachers and Teacher, and *cannot possibly* be entertained.

Theologians, to carry out their Church-Kingdom theory, assert that Jesus established the Kingdom during His life. Thus e.g. Ebrard (*Gosp. His.*, p. 135) says : "Jesus manifests Himself in Galilee as Rabbi, announces that the Kingdom of God *has come*, and seeks to make men disciples, or members of that Kingdom." The formal organization of the same he places in the selection of the twelve, the very persons (see next *Obs.*) *who knew positively nothing* of Ebrard's Kingdom. Jesus nowhere declared "that the Kingdom of God *has come*"—this is *added* to the record to sustain a preconceived notion. The utter inconsistency of Ebrard will appear more distinctively if we quote him (p. 243) respecting the use of the Parables : "He (Jesus) explained to them (the twelve) that the whole nation was not yet in a condition to understand the doctrine of the Kingdom of God, and that He selected the form of parables, that His preaching might be unintelligible to those who were not yet mature, and so act as a stimulus and provocative to future inquiry ; *while to the disciples, to whom he explained the parables, it was a revelation of saving truth.*" See next *Obs.* and continued argument ; we may well ask, How, then, if thus explained, could they *misapprehend* the Kingdom, especially when formally established, as he says, by their call ?

*Obs. 2.* The apostles, the best judges in the matter, *knew nothing* about a Kingdom set up ; and therefore, *consistently* with covenant and prophecy, with former preaching and instruction, with desire and hope ask, Acts 1 : 6, "*Lord, wilt Thou at this time restore again the Kingdom to Israel?*" The reply of Jesus *confirms* their view of existing facts ; for instead of telling them that they were *mistaken* in their idea of the Kingdom, that the Kingdom already existed, etc. (according to the Alexandrian



formulas), the answer, referring to the "*times and seasons*," implies on its very face that *they did not misapprehend* the nature of the Kingdom (comp. Prop. 43). They, like Joseph of Arimathea (Mark 15 : 43), "*also waited for the Kingdom of God.*"

Commentators frankly admit the views of the apostles. Thus e.g. Bloomfield *loci* says that the word rendered "restore" "signifies properly to restore anything, which has suffered change, to its former state; and it is not unfrequently used (as here and in Matt. 17 : 11 and Mark 9 : 12) of restoring a ruined kingdom or government to its ancient form, and there is usually implied some improvement upon that." He admits that the apostles "thought that Christ would then restore the Kingdom of Judea to its former consequence," etc. Thus Barnes *loci*, Olshausen, and other commentators. To make this, as Lightfoot (so Barnes, but footnote to Olshausen, p. 176, A. E.), a question asked in indignation against the Jews, as if it meant "Wilt Thou confer dominion on a nation which has just put Thee to death?" is so far-fetched and unworthy of serious consideration that our opponents—even Barnes, who quotes him—reject it, saying: "The answer of the Saviour shows that this was not the design of the question." Dr. Increase Mather (*The Mystery of Israel's Salvation*, p. 130) gives the general Millenarian interpretation: "Christ did not say to them that there should never be any such restoration of the Kingdom to Israel as their thoughts were running upon; only He telleth them that the times and seasons were not for them to know; thereby acknowledging that such a Kingdom *should indeed be*, as they did from the holy prophets expect. Herein was their error, not in expecting a glorious appearing of the Kingdom of God, but in that they made account that this would be immediately." So Lechler, Lange's *Com. Acts, loci*, remarks: "The Kingdom, which is the object of their hope, is a Kingdom of Israel, a theocratic Kingdom, deriving its existence and reality from the Messiah, and intended to give liberty, greatness, and dominion to the people of Israel, who were at the time oppressed by a heavy yoke. The apostles believe that they are almost authorized by the words now pronounced by the Lord, to hope for an early restoration of this Kingdom." After rejecting Lightfoot's interpretation as not needing a "special refutation," and stating that the answer of Jesus, so "frequently" and even "grossly misinterpreted," refers to the time, he adds: "As to the fact itself, *the coming of the Kingdom*, and as to Israel's privilege with respect to the latter, they entertained no doubt; and the Lord was so far from disapproving of such an expectation that He rather confirmed it by declaring that the Father had fixed the times. Now we know that neither a period nor an epoch can be affirmed concerning an event which is only imaginary. Those interpreters have altogether mistaken the sense, who maintain that Jesus here entirely rejects the conceptions entertained by His apostles respecting the Messianic Kingdom, for this is by no means the case. He did not deny that either their expectation of the appearance on earth of His glorious Kingdom in its reality, or their hope of the glorious future which that Kingdom opened to the people of Israel, was well founded; He simply subdued their eager curiosity respecting the time, and directed their attention to the practical duties which they were to perform at the present period. Numerous testimonies of a similar nature could be given. Comp. e.g. Judge Jones's *Notes*, Alford's *Com.*, Bengel's *Gnomon of N. Test.*, Olshausen *Com.* etc.

*Obs. 3.* Jesus, before His death, declared the Kingdom to be still future (comp. Props. 58, 66, 67, 68, 70, 71, 73, 74, etc.). Take e.g. one of His last utterances (Matt. 26 : 64) to Caiaphas, the High Priest: "*Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.*" This was taken from the prediction of Daniel, applied to Himself to occur "*hereafter*," and was well understood by all Jews to refer to the Messiah and the Kingdom of the Messiah. The charge of blasphemy corroborates this view. This is so clear that even Renan (*Life of Jesus*, p. 331) says: "The high priest adjured him to say whether He was the Messiah. Jesus confessed it, and *proclaimed before the assembly the speedy coming of His heavenly Kingdom.*" So also a little later before Pilate, He reiterates this direct reference to His Kingdom as future, when He says (John 18 : 36): "*But now*" (i.e. at present, during

this order of things) "my Kingdom is not from hence" (comp. Jones's admirable *Notes* on this verse, and see Prop. 109).

*Obs. 4.* The significant fact that our opponents cannot tell *when* this promised Kingdom was set up, although professing that it was established, is corroborative evidence in our favor. They cannot agree in the time, giving various periods (Prop. 3), although it is a Kingdom that prophets describe as so manifest, when re-established, that men shall see and rejoice in it. This Proposition is the more necessary, in order that these conflicting opinions may be presented to the reader—opinions, too, that never would have been entertained if *the grammatical sense* had not been yielded under the pressure of a spiritualistic Church-Kingdom theory. Some tell us that the Kingdom already appeared under John the Baptist, but this is disproven in Prop. 41, etc. Others locate the beginning of the Kingdom at the birth of Jesus; some place it at the commencement of His ministry; others, when He commissioned His disciples; some, at the confession of Peter; others, at His death; some, at His resurrection and ascension; others, at the day of Pentecost; and still others, at the destruction of Jerusalem. Here certainly is diversity, and this alone should, to a reflecting mind, suggest something *radically wrong* in a theory which is *utterly unable*, with any degree of unity, to show *when* so important a thing as a Kingdom is founded. Alas! how blind is man, when wilfully blind, or when allowing the blind to lead him.

*Obs. 5.* That no Kingdom, *as covenanted*, was set up, is corroborated by the entire tenor of the Gospels and Epistles, and forbids, if sheer inference is laid aside, the notion to be entertained. As evidence that those opinions have no weight, we point to the twofold work of Christ. The first work was to offer this Kingdom, on the condition of repentance, to the nation. This He faithfully performed, and in the act, at least, eliminated the elect, chosen ones from the mass. But as the result of this part of the mission was foreknown, there was, in consequence, connected with it (as a sequence) His second work to accomplish the Redemption (by the shedding of His blood), even of those who had been previously chosen, and of those who would be among the elect in the future, and this was performed through *the sacrifice of Himself*, thus making *provision* for the fulfilment of the covenants in "the age to come." This mission *positively forbids* the idea of the establishment of the Kingdom.

Provision was to be made in vindication of the majesty of moral law, by which not only sins could be remitted, but that those who obeyed the truth could be ultimately delivered from all the effects of the curse and become co-heirs with Jesus in the restoration of the forfeited dominion of Adam. This provision was accomplished by the life and death of Jesus, confirmed by His resurrection, established by His ascension and exaltation, thus sealing and making sure the Abrahamic and Davidic covenants, through the fulfilment of which such a dominion shall be exercised. During this period of His mission, having those definite objects in view, intending the performance of a great and precious *preparatory* work, designing to make us inheritors with Himself of a coming Kingdom through the efficacy and resultant power of His sacrifice—during such a period there is *no room* for the Kingdom. No! *instead* of a Kingdom His work required humiliation, suffering, and death; *instead* of exaltation to power and Kingship, it was a veiling of power and kingly authority, an emptying of Himself, of honor and glory in our behalf. The two states are in *antagonism* and *cannot coexist* in the First Advent of the blessed Redeemer. This Lord and Son of David came to "suffer many things" instead of reigning; "it behoved Christ to suffer," so that the Father, instead of giving Him the

Kingdom predicted by Daniel, described by the prophets and covenanted in the sure mercies of David, gave Him the exceedingly bitter, sorrowful "cup" to drink for us. *Instead of a Kingdom, He "was despised and rejected of men;" "He came to His own and His own received Him not," for "they all forsook Him and fled." Instead of reigning, He was betrayed, reproached, spit on, crowned with thorns, mocked as King, and crucified. Tell us not that David's Son reigned, as covenanted, during such trials. Any effort to unite the two is a violation of what the prophets have written and the Gospels have recorded, and opposed to express passages which teach us, among other reasons, why Christ endured all this, Phil. 2 : 6-11 ; Heb. 12 : 2 ; Rom. 14 : 9, etc.*

And (which is a remarkable and decided proof that Scripture embraces a Divine, not human, Plan) that this humiliation, suffering, etc., of David's Son is, according to David's own predictions concerning his Heir, a *necessary prelude* to reigning as an *immortal Son of Man* on David's throne, and a requisite preparation to qualify Him *pre-eminently* for the lofty position of a universal Theocratic King. We are, therefore, abundantly sustained in our position by converging evidence taken from different points, while a mass of confirmatory proof remains still to be presented as we advance in the argument.

*Obs. 6.* This nighness of the Kingdom to the nation was evidenced not merely by the offer of the Kingdom, but by the tender of it in the person of Jesus Christ. He was the predicted King, the Son of David who should reign, and in virtue of this the Kingdom, in a manner, has come nigh in His Person, He being a representative of the Kingdom, or, rather, in Him it is lodged as in Divine royal right. So that, as the King of Babylon is called the Kingdom in Dan. 2 : 38, 39, so also the Kingdom was vested in Christ, but with this material difference (which many overlook), that whilst in Him as of divine and legal right it was *not then manifested*, the right, for certain reasons and purposes, was not then entertained and pressed to an *actual realization*. The Kingship was held in abeyance because of the foreseen result.

The Kingdom thus connected with the person of Jesus may serve to illustrate and explain some peculiar phraseology, such as is contained in the Kingdom coming nigh, upon, or among them. But as these passages will deserve a separate notice, we pass them for the present with the simple caution, that such language must not be pressed (as many do) beyond its legitimate meaning and application. While it is true that Jesus never denied, even in the face of death, His royalty, His Kingship, His divine and legal right to reign as covenanted, *yet it is likewise true*, that, foreseeing His rejection by the nation, and appreciating the work before Him to be performed, instead of urging His claim He veiled it, giving us only an occasional glimpse of it, and that when solicited by some (not the representative men of the nation), He refused to be made King.

*Obs. 7.* The reader will observe that there is not a single declaration of Christ's which asserts that the Kingdom was *then* in actual existence. It is simply *inferred* by others *against* covenant promise and prediction. One of the strongest passages from which such an inference is drawn is that of Matt. 12 : 28, "*But if I cast out devils by the Spirit of God, then the Kingdom is come unto you.*" Leaving a full answer to follow in succeeding Propositions, we now only remark that in the establishment of this Kingdom (as predicted) the miraculous and supernatural (Props. 6 and 7) is required, and the miracles of Christ are a *foreshadowing and evidence* of the future fulfilment of the promises. To this evidence Jesus simply appeals, as *confirmatory* of the tender of the Kingdom made to them, of its sincerity and surety ; for His miraculous power exerted, evinced that the Kingdom *was nigh unto them*, both in the person of the King, although in humiliation, and in His possessing *the adequate power* to re-establish it, if they made the necessary choice.

Observe, also, that this language was addressed to unbelievers, to captious persons who rejected Jesus. Hence, the Kingdom is come unto or upon you, certainly does not allude in their case to an *actual* possession, but merely to its being *offered* to them. Again, as critics have often noticed, the phrase "is come" is frequently used to denote a drawing nigh, a divine purpose not then actually accomplished, etc., as e.g. Gen. 6 : 13 ; Isa. 60 : 1 ; Heb. 12 : 22, etc.

*Obs. 8.* Renan (*Life of Jesus*, p. 249), after telling us that Christ had an "apocalyptic theory" of the Kingdom (which, in another place, he defines to be a literal fulfilment of Daniel), adopts very much the prevailing view of the Messianic Kingdom by saying : "He often declared that the Kingdom of God has *already commenced* (?), that every man carries it in himself (?), and may, if he be worthy of it, enjoy it ; that each creates this Kingdom (?) quietly by the true conversion of the heart," and then interprets the Kingdom to mean "the good," "the reign of justice," or, "the liberty of the soul." He gives as proof, Matt. 6 : 10, 33, Mark 12 : 34, Luke 11 : 2 ; 12 : 31 ; 17 : 20, 21. Such a *total misapprehension* of the Kingdom (which ignores express covenant and prediction) is fortified by the usage of eminent theologians. For the present, we only reiterate our conviction, that the disciples on the ground *were far better able to judge* concerning the Kingdom and what Christ declared respecting it, than Renan is prepared to do at this late day.

*Obs. 9.* Olshausen, Neander, Lange, and many others are compelled, in order to preserve consistency in their theory of a spiritual Kingdom, to make this Kingdom commence *somehow* with the First Advent. Now, while it is true that the Kingdom in a certain sense (*Obs. 6*) was in Christ, and brought nigh by Him to the nation, yet it is wrong and misleading to infer from this that it *was* established. *The contrary*, as held by the early Church, *is the truth*. It is in view of this *unwarranted inference* that such writers take the great and unauthorized liberty of changing the phrase "nigh at hand" into "now established," "now founded," "now already present," etc. Overlooking the Kingdom that is covenanted even under oath, and spiritualizing the promises, it is an easy matter to draw from Christ's language erroneous inferences.<sup>1</sup> Forsaking the expressly covenanted Kingdom for something else, introduces widely antagonistic contrasts. The most divergent theories are a natural result. Some of these have already been mentioned ; others are presented in the following note.<sup>2</sup>

<sup>1</sup> We will allow some to speak for themselves, leaving the reader to ponder a certain undecisive tone. Storr (*Diss. On the Kingdom*) says, respecting this nearness, that the Kingdom was present and actually realized, because "Jesus being born (Matt. 3 : 2), the Kingdom in a certain sense (Luke 11 : 20, and 17 : 21 ; Matt. 12 : 28) was come," being promised to "the offspring of David ;" and it could not commence until He was born, and then "the Kingdom had so far come that the King by whom it was to be administered was certainly present." From this he takes it for granted that it was thus "administered," never attempting to prove the main fact, never considering that the presence of one entitled to reign and the reign itself are not necessarily cojoined, and never noticing that a part of the covenant promise (i.e. the descent) he takes literally and the rest (i.e. pertaining to the Kingdom) he discards. Is it possible to base so important a matter as the founding of a Messianic Kingdom, upon so slight and inferential a foundation ?

Schmid (*Bib. Theol.*, p. 244) remarks : "He describes the Kingdom of God as already begun at the then present time (Matt. 12 : 28 ; Luke 11 : 20, 21). The starting point of this Kingdom is the appearance of John the Baptist (Matt. 11 : 12 ; Luke 16 : 16) ; up to this time the Old Test. dispensation lasted. By Jesus in Matt. 11 : 11, contrasting the

Baptist with the members of the Kingdom of God, it may be perceived that the real commencement of this Kingdom is connected with His person." This needs no comment, its points having already been anticipated (as to the Baptist, see Props. 38-41); but may we not ask, Why this shifting of commencement from John to Christ, and then, as Lange (*Com.*) does, from the birth to the baptism, and from the baptism to the confession of Peter, or to the death, or to the resurrection of Jesus, or to the day of Pentecost, etc.? Is this not a sign of weakness? Von Gerlach (*Lange's Com. Matt.*, p. 309) begins it at the baptism of Jesus: "At His baptism Jesus had, as the Son of Man, entered that new Kingdom of God upon earth which He Himself had founded." Strange procedure: the Son of Man founds a Kingdom and then afterward enters into it Himself! This theory is only a following of Augustine, who (*City of God*, B. 17, S. 8) speaking of His "dominion from sea to sea, and from the river unto the ends of the earth," remarks: "He took the beginning of His reigning from the river where John baptized," etc. The absurdity is so apparent that it needs no reply.

Van Oosterzee (*Theol. N. Test.*, p. 70), so also Thompson (*The Theol. of Christ*), tells us that the Kingdom is "something essentially present. When He comes, it appears with Him; it is already in the midst of those who are asking when it shall appear, Luke 17: 20, 21." From this it is inferred, without noticing that if his argument is correct it will also hold true that when He leaves the Kingdom leaves with Him. A full reply to this favorite passage for inferential proof, taken from Luke, will appear under Prop. 110. It is only by confounding (Props. 79 and 80) the Divine Sovereignty with the specially covenanted Theocratic-Davidic Kingdom that such inferences are unjustly made. So Reuss (*His. Ch. Theol.*, p. 154) argues: "The Kingdom of God, which Jesus desired to make a reality, commences with his personal appearance on the theatre of the world. His Advent and the setting up of the Kingdom are one and the same thing, because He is the Head and the cause of the Kingdom, and the cause cannot exist without its effect." Then (p. 157) he asserts that for "a precise date for the commencement of the Kingdom," "that date is no other than the moment in which John the Baptist, the last and the greatest of the prophets, opened its doors, so to speak, by proclaiming to the world Him who was to realize its most cherished hopes," and appeals as confirmatory to Luke 16: 16 and Matt. 11: 11-14. Thus, when men forsake the covenants and the predictions which determine the nature of the Kingdom intended, do they blunder and pervert the simple truth—men, too, who are able instructors in many other things. Alas! it demands just such men to cause the church itself to drift into its predicted course of unbelief (Prop. 177); weak men, or persons of no ability and power, could not exert such an influence.

\* Thus e.g. Storr (*Diss. on the Kingdom*), not satisfied with his own declarations (Obs. 9, note 1), adds: "After the death of Jesus, from the period of His resurrection and ascension into heaven, that heavenly Kingdom which the ancient prophets had predicted was entered upon by the offspring of David." "It follows, then, that the commencement of the Messiah's Kingdom, although in a certain sense it may be traced from His birth, yet properly is to be reckoned from His ascension into heaven. Which proves that a far different appearance was then given to the Kingdom of David, which Jesus possessed after His death and return to a new life; and that the throne of David became a far more exalted seat of majesty, from the time that it was occupied by Jesus." Here is simply one assumption built upon another, and the leading one is that in some sense Jesus really was on David's throne. (Comp. Props. 52 and 122.) Now if the Davidic throne (taking their own theory) is the Father's throne in the third heaven, how could the Son of man, during His natural life and previous to His exaltation, reign in the promised Kingdom? Does that exaltation in the third heaven meet the conditions of a Theocratic Kingdom covenanted to be here on the earth, or the predictions of the prophets in describing the restoration of an overthrown Theocratic Kingdom in the land of Palestine?

Dr. Bascom (*Sermons*, series 1, ser. 4), brings us to a climax. He informs us that the Kingdom (as delineated in the 110 Ps., called "the Creed of David") here described was witnessed in the covenant of redemption in Paradise, is from eternity and extends to eternity, and hence is not, as some assume, "a mere parenthesis in the Divine administration." This sadly mixes the Divine Sovereignty with the Kingdom specially covenanted to David's Son; it utterly ignores the Humanity of Jesus, the Theocratic-Davidic ordering, and what is promised to the Son of Man. But instead of answering Bascom, we leave one of his own class of interpreters—but far more able—reply. Van Oosterzee (*Theol. N. Test.*, p. 69) observes: "The Kingdom is something new. Since it drew near only in the fulness of time, it was not before found on earth. It is consequently not merely the continuation of the former thread, but the commencement of an order of things not before seen, Luke 10: 23, 24, comp. Matt. 26: 28." Leaving others to reo-

onile, if they can, such opposite statements, it may be said that Oosterzee is right in saying that it is new," i.e. something to come, not existing just previously to the advent (Props. 37 and 38), but is certainly wrong in the assertion that it was "not before found on earth," as shown by Props. 25, 29, 31, etc. For it is *to be restored*; it is the restored Theocratic Kingdom; and it is "new," i.e. renewed (for the word "new" is often used, Prop. 50, in the sense of renewal), having also many "new" features added (as e.g. the rule of a God-man, of glorified and immortal rulers) that the Davidic Kingdom never possessed. But we will not anticipate coming Propositions.

*Obs. 10.* Here, at this preaching of the Kingdom as nigh at hand, so many stumble and fall into serious error (comp. Props. 38, 42, 55). Let us take Reuss (*His. Ch. Theol.*), illustrative of a large class, which rightly affirms that the idea of the Kingdom is fundamental, and then gives as a special means for comprehending the nature of the Kingdom the epitomized formulas, "the time is fulfilled; the Kingdom of God is at hand; repent ye and believe the Gospel." Thus far correct; but instead of looking at these formulas from the covenanted standpoint and from the Primitive view, he regards them entirely from a *modern* position. More than this: he overlooks the fact that the Jewish nation to whom this was preached *refused* to repent; the conditions then being altered and the preaching of Jesus also (which he never notices) being changed, he proceeds *on the assumption of repentance and the immediate* setting up of the Kingdom; and then to find this Kingdom nothing offered itself but the Church, or believers, as the Divine Sovereignty, which, of course, under such an *illegitimate process* of reasoning (leaving out the conditions, whether actually complied with, upon which the Kingdom was tendered) are elevated to the dignity of a Kingdom.

*Obs. 11.* The climax of unbelief in this direction is reached by Deprez (*John, or the Apoc. of the New Test.*), a *professed* believer. Admitting that the Kingdom was believed and preached as covenanted; confessing that it was not set up, as thus received, during the First Advent and since; informing us that the apostles and Primitive Church *universally* looked for the coming of this Kingdom, locating it at the Sec. Advent of Jesus, he then proceeds, in the coolest possible manner, to suggest that all such references to the Kingdom and Advent connected with it *are to be rejected as spurious*, as additions given under a gross misapprehension of the truth. This interpretation and remedy (indorsed by eminent men) is simply a *total perversion* of covenant and Scripture, a *fatal blow* at the integrity and authority of the Word itself. It follows, as a natural result, from three things, all of which are taken *for granted*: (1) that the Kingdom *now exists*, in a form so widely different from the expectations of the early Church and the descriptions of the Word, that it is impossible to reconcile them; (2) that the most solemnly given Scripture, viz.: the covenant (given under oath and the basis of the Kingdom), is to be *also ignored as incapable of fulfilment*; (3) and that Holy Writ, descriptive of the postponement of this Kingdom to the Sec. Advent, is not to have *any weight* in the consideration of this subject. In other words, Deprez, whether intentional or not, sets himself up as *the judge* of Scripture (what to receive and what to reject), *without allowing Scripture to testify in its own behalf*. If no such Kingdom exists now, certainly it is no more than simple justice demands to permit Scripture to assign *its reasons* for the same (comp. Props. 57-68).

*Obs. 12.* In the light of Scripture there is *no excuse* for the prevailing interpretations respecting the Kingdom, for, over against the meanings engrafted by man, there is *an abundance* to satisfy the reverent student that they are utterly untenable. Without attempting to forestall the proof that the following Propositions contain, it may be well to say that numerous passages directly affirm, or imply, our position. Take e.g. Matt. 26 : 29, Mark 14 : 25, and Jesus in the expressions "*until that day*" locates the Kingdom in the future, which is made more emphatic by Luke (22 : 18) saying : "*Until the Kingdom of God shall come.*" If the Kingdom already existed, such phraseology would be entirely out of place, but with our view it is *consistent and significant*. The general tenor of the Word indicates the same feature. Thus e.g. when Jesus speaks of entering into the Kingdom of heaven (Matt. 7 : 21, 22), its futurity is expressed by the phrase "*in that day*," i.e., it is something not present to be realized at once. So also in the prayer "*thy Kingdom come*," the futurity of which was believed in by the disciples, and which excited the petition (for the prayer was given in accordance with the well-known views of the disciples) just before the ascension, Acts 1 : 6. Thus in Matt. 19 : 28, Luke 22 : 29, by adopting the Jewish phraseology linked with the Messianic Kingdom, Jesus conclusively teaches that the Kingdom is future and not present.

*Obs. 13.* The distinctive preaching of Jesus, based as it is on the covenants, throws light on the vexed question pertaining to the relation that He sustained to the law. He observed the law Himself and enjoined it upon others, and yet intimated, in the destruction of the temple, etc., the abrogation of the Mosaic law. But we must carefully distinguish *when* the latter was done, viz. *after* the representative men of the nation had conspired against Him, and *after* He had revealed His rejection by the nation. We hear much about Jesus being no Jew in spirit, etc. Even believers largely indorse the language of Renan (*Life of Jesus*, p. 207), "Jesus, in other words, is no longer a Jew." "He proclaims the rights of man, not the rights of the Jew ; the religion of man, not the religion of the Jew ; the deliverance of man, and not the deliverance of the Jew" (comp. Prop. 69). Against all such inferential, cosmopolitan reasoning, we need only place one passage (Rom. 15 : 8) out of many : "*Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers.*" Hence His restricted mission, Prop. 54.

This deserves more attention. The preaching of Jesus indicates that He was a Jewish preacher to Jews. The covenants, the promises, the predictions all demand this, and hence His *exclusive* mission to the Jews. The cosmopolitan results are *invariably linked with*, first, a fall of the Jewish nation, and, secondly, with a recovery of the same nation. The Gentiles are reached and blessed through the Jews, for it is ever true that "*Salvation is of the Jews.*" Paul affirms, what simple consistency requires, that Jesus exercised His office of Messiah with special reference to the covenanted people, the Jews. He could not, with covenanted truth before Him, occupy any other position. Besides this, as the law was obligatory upon the Jewish nation, and had formed part of the Davidic institution or Theocratic rule, it was essential that the Heir, the promised Son of David, should, as Son of Man, render obedience to that law (until set aside) thus vindicating His fitness, sinlessness, reverence for God's appointments, and worthiness to be the Ruler on David's throne (comp. Props. 83, 84, etc.). What changes would have resulted had the Jews received Him, we cannot tell, seeing that God's Plan was determined *in view* of this foreseen rejection. The grace and mercy extended to Gentiles, as will be more clearly stated hereafter, through the unbelief of the Jews, does not alter Christ's Jewish

attitude or lessen His being "a minister of the circumcision." When the nation fell and the times of the Gentiles continued on, the Mosaic ritual was abrogated by the very force of circumstances. And it is a curious and striking exhibition of Christ's delicate feeling toward His own specific mission to the Jewish people, that, what Paul afterward so boldly proclaimed as no longer binding, Jesus only intimated in an indirect manner. He respected and honored His mission.



PROPOSITION 57. *This Kingdom was offered to the Jewish nation, but the nation rejected it.*

That it was offered in good faith we have seen—the mission of John, Jesus, and the disciples *being confined* to the nation. But the nation, instead of repenting and receiving the Messiah, conspired through *its representative men*, the chief priests, scribes, and elders, to put Him to death. The entire record of the Gospels shows how He was persecuted and finally crucified, as John 1 : 11, Luke 19 : 14, Matt. 16 : 21, Matt. 20 : 18, 19, etc. By this action they said : “ *We will not have this man to reign over us ;*” by this conduct they evinced how *utterly unprepared*, morally, they were for a *restored Theocratic-Davidic Kingdom under the Messiah*.

If it be asked, Why this imposed condition of repentance? the answer is plain. Such a Theocratic Kingdom under the Messiah, with the accompanying elevation of the Jewish nation—as *covenanted and predicted*—cannot possibly be established without a suitable moral preparation. An exaltation to such supremacy and honor, unless previously prepared for it, would only have excited the pride, the selfishness, the arrogance, and ambition of the Jewish nation. The purity of the Kingdom intended, its design for blessing, the character of its rulers, the Theocratic idea itself—all demanded hearty repentance and true reformation. This feature will appear more evident when we see how God is raising up a repentant people for this very purpose, viz. : to establish it upon a basis of moral preparation in the persons of those who are associated with Him in government. Thus e.g. the account of Luke 9 : 60, which some denounce as “ *cruelty*,” and which others (Barnes, etc.) explain that “ *sentimentality*” must give place to “ *decision*” and “ *eternal consolations*,” can be more readily explained in the light of this conditioned repentance. The man was a disciple of Jesus, as evidenced by his asking permission. Now, as the offer of the Kingdom, the greatest of all things, was thus conditioned, and the preaching of this repentance nationally being very limited and urgent (in order to make the nation inexcusable), it was of the *highest moment and importance* to bring this testimony before the nation ; all other objects, for the time being, must give place to this one, so essential, *which could not be postponed*. Hence, under the circumstances, the charge to preach the Kingdom—a style of preaching which speedily, as we shall show—changed, the crisis having been passed.

*Obs. 1.* Nationally, through the nation’s highest officials and council, the Kingdom was rejected on account of *the imposed condition*, repentance, although individual Jews repenting were received as believers. The Kingdom could not be erected, owing to its affiliation with the nation itself, requiring not merely *a few* who believed, but *a national moral regeneration*. The past history of the nation clearly taught the sad truth that, without such a moral reformation, *it was utterly unfitted* to bear a *Theocratic rule*. This it most painfully evidenced at the First Advent by crucifying its own promised Messiah. This was, when fully appreciated, a fearful crime. The great question with the Jew, after the Messiah was killed, was this : *How* could he under such aggravating guilt, slaying the covenanted David’s Son, be saved from his sin? This it was that caused, under Peter’s exhibition of this guilt, that anguish of heart, bursting forth

into the significant inquiry: "Men and brethren, what shall we do?" What they were to do—this key of knowledge given in mercy—was committed to Peter, as well as the other key pertaining to the Gentiles.

The modern Reformed Jews deny that the fall of the Jewish nation resulted from sinfulness. We leave them to assign the reason for their dispersion, etc., in the following resolution at a meeting held by Reformed Rabbins in Philadelphia, Pa. (quoted in *The Israelite Indeed*, Feb. No., 1871): "Resolved, That the fall of the Jewish state had not its cause in the sinfulness of Israel, but in the Divine purpose, manifested more and more in history, to send the members of the Hebrew race to all parts of the earth, for the fulfilment of their high mission, to lead all nations to the true conception and worship of God." Now, aside from the New Test. declarations (which they, of course, do not receive, and yet which are verified in the *literal fulfilment* of its predictions in their actual history), this is utterly opposed by Moses in his prophecies, by all the prophets, by the repeated confessions of the ancient Jews, and even by modern Orthodox. Many prayers of the Jews indicate the truthfulness of the same; and it is only a spirit of unbelief in the Divine Record, a virtual abandonment of God's own testimony and that of the nation itself in the past, that can lead to such unscriptural and unhistorical resolutions. Rev. Van Noorden (pastor Holland Pres. Ch., Chicago) has written some strictures on this untenable resolution, and among other things shows "that since the fall of Jerusalem the Jews as a nation never have influenced the nations to forsake idolatry, nor taken any active steps to lead the nations to the true conception and worship of God." History substantiates this, seeing that civilization, enlightenment, etc. came through the labors, etc. of Christians, and not through Jews, however individuals of the race may have aided in the same work. The entire resolution, therefore, is opposed both by Scripture and history, and its framers were unable to substantiate it by a single quotation from or reference to the Word of God.

*Obs. 2.* The leading reason assigned by the priests and Pharisees in council (John 11 : 47, 48) for putting Jesus to death (whom they hated for exposing their rottenness, and insisting upon repentance) was, that by acknowledging Him as their King, they should bring the Roman power upon themselves, which would destroy "both our place and nation." Here certainly was *lack of faith in a Theocratic King and Kingdom*. And on this very charge was He arraigned before Pilate (Luke 23 : 2, 3); thus hatred causing them to choose *Cæsar, instead of "Christ, a King."* Let the reader reflect: their guilt was aggravated by a knowledge of the covenanted Kingdom, of a covenanted Messiah in David's line able to protect against all earthly power, and hence their malignity was manifested in causing the death of One who gave all the predicted evidences of Messiahship, and *in taking advantage* of the very tender of this Kingdom to them in procuring His condemnation. Their knowledge of the covenants and prophets, their acquaintance with the works of Christ, made the rejection *the more deliberate and cruel*. Knowing the claims of the predicted Messiah, knowing that if He ever came He should be truly a King on David's restored throne—this makes the charge produced by them and their conduct in the matter *the more dastardly and inexcusable*. What was offered in mercy and love, they make *the basis* of accusation and death.

This condition of repentance, as essential to the bestowment of a Theocracy imposed, is *the key* to the private nature of Christ's miracles. Unbelievers ask why they were not more conspicuous, etc. The design was to give sufficient evidence to satisfy His claim to Messianic power and dignity; hence the miracles performed in connection with this preaching. If, however, on the other hand, He had publicly, like Moses, at Jerusalem performed miracle after miracle of an astounding nature, he would have precipitated the nation, without being *morally qualified*, into an effort (as even in His reserve was adverted to, John 6 : 15) to make Him King by force, thus bringing on a rebellion against the Roman Government. The exhibition of the miraculous was *graduated* by this condition of repentance. The delicacy of Jesus—foreknowing the result—in

avoiding, by withdrawal and retirement, to bring the nation into revolt against and conflict with the Roman Empire, is most admirable, and serves to explain a number of events in His life.

*Obs. 3.* Pressense (*The Redeemer*) has several chapters on "The Preparation for Christianity," and takes the position, as announced in his Preface: "In my view, that preparation consisted *solely in developing the desire of salvation.*" We apprehend that here is a *great mistake*, as plain fact proves. Thousands before the Advent desired salvation, but did not obtain it; few at the Advent entertained it so strongly that *they were willing* to acquiesce in God's mode of securing it, for the multitude rejected and crucified Christ, and by their very conduct showed that other motives, other desires, *were stronger* than those alleged by Pressense. The facts disprove the theory. If the nation had repented and received Jesus *as the Messiah*, then, and only then, would it be true, but as it did not, such a preparation is *imaginary*.

See e.g. what Mosheim, Neander, Killen, Kurtz, and others say of the actual condition of the Jews, sunken into degeneracy, divided into hostile parties, eager for Roman patronage, etc. The simple Bible truth is this: the Word predicts *the unsuccessful nature of Christ's tender of the Kingdom, the unbelief of the nation, that He shall be despised, rejected, etc.* The nation itself is suffering *continued punishment* for its unbelief. The desire for salvation was only such as wicked men now possess, viz.: a willingness to be saved in, and not from, their sins. A proper desire, excepting in a few, was not cultivated. Hence, many writers blunder when adverting to this subject, forgetting that both Advents, the First and the Second, are represented as finding the people arrayed against the Christ. For even at the time of the Sec. Advent, when Jesus comes again "unto salvation," we find that the world, instead of desiring salvation, will be in open hostility to the Messianic claims. Both Advents fall under *the same Divine procedure*, and we must look deeper than this for the real preparation. The secret of the matter lies in the Divine Purpose, foretold already by Moses, Deut. 33:21, who, instead of predicting a desire for salvation, prophesied *the unbelief and rebellion of God's chosen people and their punishment until a period of trial had passed, and that, notwithstanding the same, God would gather out a people who shall desire, and ultimately participate in, this salvation.* The Divine Purpose accommodated itself in the Plan of Redemption to these foreseen exhibitions of national depravity. The times of the Gentiles were introduced, not because of the desire of salvation previously fostered in the Jewish nation, but because (as Paul in Rom. 11) *of unbelief, the veil over their eyes, their fall.* The idea of there having been preparations going on and culminating at that period is indeed a correct one, as other writers have noticed (in language, facilities of intercourse, general peace, etc.), for prophecy indicates this; but it possesses a different aspect and must be placed on other grounds. The error of some writers consists in this: having no proper conception of another and coming dispensation here on the earth, in which salvation is to be realized, they make the faith, hope, and earnestness of salvation *the salvation itself*, and under the influence of this misapprehension indulge themselves in corresponding laudatory flights, opposed alike to fact and the Word.

*Obs. 4.* This Kingdom was offered to the nation in good faith, i.e. it would have been bestowed *provided* the nation had repented. The fore-known result made no difference in the tender of it, so far as the free agency of the nation is concerned; that result flowed from *a voluntary choice.* The national unbelief did not change God's faithfulness, Rom. 3:3. It would be derogatory to the mission of Christ to take any other view of it, and *the sincerity and desire of Jesus* that the nation might accept, is witnessed in His tears over Jerusalem, in His address to it, in His unceasing labors, in sending out the twelve and the seventy, and in His works of mercy and love. It follows, then, that the Jews had *the privilege* accorded to them of accepting the Kingdom, and if the condition

annexed to it had been complied with, *then* the Kingdom of David would have been most gloriously re-established under the Messiah.

The question, How, then, would the atonement have been made by the shedding of blood? has nothing whatever to do with the sincerity of this offer, for "the manifold wisdom of God" would have been equal to the emergency, either by antedating to some other period, or by providing for it previously; or in some other, to us unknown, way. As it was, God's purposes, His determinate counsel, are shaped by what was a *foreseen voluntary choice* of the nation. God's mercy was willing to bestow, but the nation's depravity prevented the gift. That the Kingdom would have been established had the nation believed, is evident from Deut., ch. 32, 2 Chron. 7 : 12-22, Isa. 48 : 18, Ps. 81 : 8-16, etc. Dealing with facts, we are not concerned with contingencies. Compare Oosterzee's *Ch. Dog.*, vol. 2, p. 523, and Augustine quoted by him, and Augustine and Gregory the Great as quoted by Hagenbach, *His. of Doc.*, vol. 1, p. 351.

In the programme of unbelief we find it asserted by the Duke of Somerset (*Ch. Theol. and Mod. Skep.*, p. 139) that "the disbelief of the Jews in Jesus was indispensable to the scheme of the atonement"—language even incautiously used by some believers. This is disproven by this tender of the Kingdom, by the prevailing tenor of the Word, and by the guilt of the nation not being compromised or lessened through such a fiction. It is unauthorized assumption. Paul's argument in Romans proceeds on the supposition that the nation had the power of choice, that it wilfully chose the evil, and that God in mercy overruled its fall for the salvation of the Gentiles. They stumbled and fell, not through necessity, and not because God's Purpose required it, but solely through their own unbelief; and God's Plan, as the Omniscient, embraced the same as a foreknown result, and made provision accordingly. This feature also meets a Jewish objection. Thus e.g. Levi (*Disserts.*, vol. 1, p. 120) says: "They (Christian Apologists) cannot produce one single, clear, unequivocal prophecy of the Old Test. which foretells a twofold coming of one and the same person as the Messiah," etc. This arises simply from the fact that, as this offer was to be made at the First Advent, the prophecies are guardedly (see Prop. 55, Obs. 7, and Prop. 34) given, and at the same time sufficiently distinctive to show that at the First Advent, as occurred, the Messiah would be despised and rejected (Isa. 55, Dan. 9 : 26).

*Obs. 5.* Able writers make incautious assertions relative to this period. Thus e.g. Oosterzee (*Theol. New Test.*, p. 32) on this point says: "The covenant act of the Theocracy thus founded was the lawgiving at Sinai; its seat the Sanctuary; its end, not the rising of the Kingdom, by which it was modified, but the destruction of the Israelitish state; its highest benefit, finally, was the appearing of Him who put an end to the wall of separation between Israel and the nations." According to the express promises annexed by Moses (Prop. 26) to Deut. 32, its end was *not such* as Oosterzee states, for it was designed for blessing and not for such a destruction. The end alleged by him was brought about, not by the tender of a Theocratic Kingdom (much less by a Kingdom not then in existence), not by the appearing of Christ in itself, but is invariably attributed to *the nation's unbelief*. If we do not accept of the solution given by revelation, and put the fall of the nation where God places it, viz.: not in His purposing or designing it, but in *their own unbelief*, we introduce an antagonism into the Divine Plan, inconsistent with the universal ideas of justice and love, and invite, unnecessarily, the sneers of infidelity. Besides this, the end contemplated has not yet come; let the times of the Gentiles end, and let this nation again be restored, and then will the Theocracy be restored, and refute such fallacies.

PROPOSITION 58. *Jesus, toward the close of His ministry, preached that the Kingdom was not nigh.*

If, indeed, the covenanted Davidic Kingdom is offered, and that tender is rejected through unwillingness to repent, *then it follows*, from the foreknowledge lodged in Jesus, that it is reasonable to expect some such procedure. The statement in the Proposition is abundantly confirmed. Just *so soon* as the representatives of the nation met in council and conspired to put Jesus to death, *then*, released from the first part of His mission, *His style of preaching also changed*. Instead of proclaiming that the Kingdom was nigh to the nation, He now directly intimates and declares that *it was not nigh*. Matt. 21 : 43, "*The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof*," is already conclusive (as will be shown hereafter), confirmed as it is by other passages.

*Obs.* 1. The importance of this point, so much overlooked by commentators and theologians, will justify additional proof. Thus e.g. take the parable of the marriage of the King's son, Matt. 22 : 1-14, given just *after* (Matt. 21 : 43), He declared that the Kingdom should be taken from them, and we have : (1) *The Jewish nation* bidden but refusing the invitation (showing the sincerity of the offer, etc.) ; (2) if the invitation had been accepted, *the marriage would have taken place* ; but the invited guests refusing, *it was postponed* until other guests were furnished ; (3) the marriage (i.e. the enthronement to the Kingdom, comp. Prop. 169), the wedding (i.e. the inauguration blessings and privileges, the Kingdom being likened to a feast, Prop. 169), were *no longer nigh* to these invited ones ; (4) the marriage, the time when the guests are scrutinized, is (as commentators inform us correctly) at the Sec. Advent of this King, *hence postponed until that period*. Again : the parable of the Great Supper, Luke 14 : 15-24, has also reference to this fact. It was suggested by the saying, "*Blessed is he that shall eat bread in the Kingdom of God*," i.e. in this Theocratic-Davidic Kingdom, for such was the meaning attached to the phrase. Jesus, in reply, expressively shows how this Kingdom was received. The persons (Jews) *especially invited* to this "great supper" (i.e. to the blessings of this Kingdom) *rejected* the invitation, for "they all with one consent began to make excuse," and other guests are to be invited, urged to come and enjoy it, whilst "none of those men which were bidden shall taste of my supper," i.e. *it was no longer nigh* to those invited. The calling of other guests now (still going on) takes the place of the first invitation—a new exigency and preparation being evolved—and the supper, until these guests are obtained (Prop. 65) *is postponed* to the Sec. Advent (Prop. 169).

The critical student may perhaps ask what Gospel do we follow in its chronological order. Our preference is Matthew (so Ebrard, *Gosp. His.*, as Calvin, Bengel, etc.), where Jesus declares His rejection shortly after the sending forth of the disciples to preach. But we can (with Wiessler and others) take Luke, or even any of the others (as we shall show in Prop. 187), with the same result. For this postponement of the Kingdom, so constantly ignored by Christian Apologists, is a *most powerful factor* in the criticism, both of the Gospel writings and the Gospel History. It conclusively proves that the great object of the writers, in all of them, was to show—(1) That Jesus was the Messiah; (2) why the Messianic Kingdom was delayed; when and through whom it shall be established. The idea of a postponement (even contained in the references to a future coming of Himself in glory, and which caused the question of the disciples in Matt. 24 : 3 respecting His future coming), must have singularly impressed the disciples, owing to their utter inability to reconcile it with His death. Without comment, they give us a complete history of the facts as they existed, and do not conceal the perplexity in which they were involved, owing to their having allied to the First Advent promises which are only to be realized at the Second.

*Obs. 2.* But we have more explicit announcements. Thus, Luke 19 : 41–44, in which is found : (1) Jesus weeping over the city ; (2) the things which belonged unto their peace, being rejected, were hid from them ; (3) the evil results of their unbelief, in being given over to their enemies and continuing under their power ; (4) this great evil brought upon them because they appreciated not the offer made, because “ thou knowest not the time of thy visitation.” *Here, instead of a Kingdom, is presented a direful threatening of fearful incoming evils.* Again : in Matt. 23 : 37, 38, we have : (1) the rejection of His message, evinced by the treatment of those sent ; (2) Christ’s earnest desire that they might receive it ; (3) but “ they would not,” indicating a voluntary rejection ; (4) then “ *the house left desolate,*” no restoration being granted ; (5) and Christ’s *withdrawal* from them for a time ; (6) so that, *instead of a Kingdom coming then to them*, dispersion and the destruction of the city is determined, owing to their unrepentant state.

It was in view of this rejection of the Messiah, this refusal to repent, that the sign of Jonah was specified by Jesus in Matt. 12 : 38–41. Persons have sought for an analogy between the sign of Jonah to that generation and that of the Son of man. Much that is unsatisfactory (by believers, who refer it to death and the resurrection, forgetting that Jonah was alive, etc.) and witless (by unbelievers, who ridicule it as a standing joke) has been said and written. Many confess their utter inability to see where the analogy is to be found. Thus e.g. a writer in *The Spectator* (and *Littell’s Liv. Age*) for 1872 (Art. “ Fred. Deu. Maurice ”), after stating that Maurice “ admitted that he could not understand the analogy between Jonah’s three days’ burial in the fish and our Lord’s three days’ burial,” adds : “ He (Maurice) would not admit that he believed the Evangelist to have made a mistake, and to have attributed a fanciful analogy of his own to his Master.” Maurice, professing himself unable to explain, was correct in rejecting the notion of “ a fanciful analogy ” concocted by Matthew. The preaching of this Kingdom on condition of repentance, and the refusal to repent, explains and enforces the analogy. The simplicity of the analogy has caused it to be overlooked. To realize its force we must place ourselves on Jewish ground in the position of the Scribes and Pharisees who demanded a sign. The Kingdom was offered ; a sign was required, by those unwilling to repent, against (v. 41, 42) all reasonable evidence already afforded. Jesus virtually and emphatically tells them that the *only sign* which they deserved is *the sign of unbelief*. Jonah was three days and nights in the fish’s belly, owing to *unbelief*, so Jesus, for the same period, was in the grave because of *Jewish unbelief*. The one was evidence of unbelief, the other also, so that the declaration is equivalent to saying that the nation would *not* repent but be the means of Christ’s death. This is confirmed by what immediately follows.

*Obs. 3.* The evidence on this point is strong and cumulative, and there are given even clearer exhibitions than the preceding. In Luke 21 : 31 is

something decisive, when apprehended in the light of the immediate context. After describing the destruction of the temple (v. 6, 20), the days of vengeance (v. 22, 23), the captivity and dispersion of the nation (v. 24), the treading down of Jerusalem "until the times of the Gentiles be fulfilled" (v. 24), the Advent of the Son of Man (v. 27), the approach of our redemption (v. 28), the signs of a coming deliverance (v. 28, 29, 30), the Saviour adds: "So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." At the beginning of His ministry, it was relatively nigh (as we have shown); the offer was simply conditioned by repentance; and being left to their choice, no long interval, as here intimated, must take place before it is nigh to them. Now, however, since His death was actually contemplated by the representatives of the nation, the offer is withdrawn, and the postponement of the Kingdom, its not being nigh to them, is directly stated by an enumeration of certain events which are previously to take place before it is nigh again. Let the reader examine these events, and he will find that not one of them occurred between the delivery of the prediction and the death of Christ; hence the Kingdom was not yet come. But more: none of them took place between their utterance and the day of Pentecost; hence the Kingdom was not established. This, in which all are agreed as to the non-occurrence of the events, is all that is needed thus far in our argument.

But in this passage and context we have more than this: two things may well call for consideration. (1) Let the reader reflect upon the Jewish idea of "the Coming One" and "the world to come," etc., and then notice that the questions of the disciples respecting His coming and the end of this age imply the notion of the introduction of the Messianic Kingdom. The reply indicates no such introduction, but a continued series of events, long continued (for this passage and Matt. 24 and 25 and Mark 13 contain an epitomized history of this dispensation down to the Sec. Advent), before the Kingdom again comes nigh. (2) Next, consider the events enumerated, and the destruction of Jerusalem, which occurred thirty or forty years afterward; the captivity and dispersion of the Jews, the domination of the Gentiles over the city during the times of the Gentiles, etc., are mentioned, all of which are still in the course of fulfilment, and consequently (as we advocate) the Kingdom (which could only again be nigh "when these things come to pass") is still in the future. Comp. some excellent remarks by Philo, Basilicus (Judge Jones, of Philadelphia) in *Essays on the Coming of God (Literalist, vol. 3, p. 32)*. Jones says: "If it should be said that by 'these things' we must understand some of these things, the answer is, that would be adding to Scripture, not expounding it; besides, it would not remove the difficulty, because we have no evidence that any of these things came to pass before the commencement of the present dispensation. If it should be said (as it sometimes is) that all these predictions relate to the destruction of Jerusalem, the difficulty remains, for certainly the present dispensation commenced long before that event. Not only had the Gospel been promulgated throughout the Roman Empire, but almost the whole of the New Test. was written before that event, and several of the apostles, among whom were James, Peter, and Paul, had suffered martyrdom. If it be said that (v. 34 proves) these things must have been fulfilled within the life time of the men then living, the answer is, that this verse must be interpreted so as to be consistent with the facts of the case." After mentioning the facts, he adds: "Besides, the Word translated *generation* signifies *race* in this place, as may be easily proved, and it was so understood by Jerome, who must be allowed to be a competent judge of the meaning of the Latin word *generatio*."

With this opinion agree Clarke and numerous other commentators, who read v. 34: "This nation shall not pass (i. e. be rooted out, etc.) till all these things be fulfilled." The idea being that the fulfilment is linked with the destiny of the nation, and that therefore, notwithstanding their scattering and dreadful persecutions, it would be preserved. As this verse is frequently employed against us, it will be well, in view of the frequent use made of the chapter containing it, to add some particulars to those given under another heading. To indicate the varieties of meanings attached to the passage, making it in full agreement with our views, we give the following: Jerome applies it either to the human

race or particularly to the Jewish ; Calovius, Mede, Dornier, Stier, Nast, Alford, Faber, etc., to the Jewish nation ; Wordsworth, etc., to the literal Israel (as a race) and to the Spiritual Israel (as the same); Origen, Chrysostom, Paulus, Lange, etc., to the believers (as a race), as indicated in v. 33. Other interpretations are given, as e.g. that (so Elliott, Barbour, Lord, etc.) it refers to the future generation then living, making it parallel with Luke 21 : 31, 32, "when ye shall see;" Luke 17 : 34, "this night," etc. Some (as Byrant, etc.) think the key is found in vs. 33 of the preceding ch., in "this generation of vipers," indicative of a continued unbelief. The reverse of this is given by others (as Rutter, etc.), who make it "the generation of the righteous," referring to the perpetuity of the faithful or of the church ; or (as Lange), "the generation of Christians, as a generation of those who wait for Christ never pass away." (Lange's view is a revival of De Syra's.) Piscator, Erasmus, etc. render generation by *ætas* or age. Brookes (*Maranatha*, p. 68) refers to quotations, showing that the word translated "fulfilled" is often used to denote the beginning of an event without expressing its completion, so that it would read, it retaining the limited idea of generation : "This generation shall not pass till all these things (the predicted desolations of Israel, terminating with His Sec. Coming) begin to be fulfilled." (This is the opinion of Luther, Cunningham, Bush, Van Oosterzee, Ebrard, and others.) Bickersteth and others refer the verse simply as including the overthrow of the temple and Jerusalem. The meaning of the words "generation" and "fulfilled," as given in Lexicons, in Commentaries, and in other renderings, make such interpretations justifiable. Hodge (*Sys. Div.*, vol. 3, p. 799) says : "There is high authority for making 'generation' refer to Israel as a people or race ;" the same is true of others. We cannot admit the limited notion of generation without allowing (unless we adopt the idea of "age" or "beginning to be fulfilled") the claims of Rationalistic criticism, which asserts, truthfully, that these predictions were not fulfilled within the bounds of an ordinary generation. (Comp. Alford, Lange, Stier, Nast, etc.; Brookes's *Maranatha*, p. 67 ; Cumming's *Great Tribulation*, pp. 157, 159 ; *Propht. Times*, vol. 6, p. 76 and p. 205 ; Seiss's *Last Times*, Ap. ; *Literalist*, vol. 3, p. 160 ; Lord's *Lit. and Theol. Journal*, July, 1854, p. 161, etc.)

*Obs. 4.* Luke 19 : 11-27 forcibly demonstrates our Proposition. Jesus uttered this parable "because they thought that the Kingdom of God should immediately appear." In His reply there is no intimation (as is unjustly inferred, comp. Prop. 110) that the Jews were mistaken in their idea of the Kingdom, and that, if modern notions are correct, the Kingdom had already come and was established. If this had been so, then the answer of Jesus would be *cruelly irrelevant* ; but with the proper conception of the Kingdom it is *finely consistent and forcibly expressed*. For there is (as there could not be) no declaration that they were wrong in believing that the Kingdom which they expected, the Messianic, *was still in the future*. They were only mistaken in the opinion, carefully announced, "that the Kingdom of God should immediately appear." Now the parable is given to *correct* this belief in the *immediate setting up* of the Kingdom, to indicate that it *would not soon appear*, but *only after* an undefined period of time had elapsed. For He represents Himself as a nobleman, who, having a right to the Kingdom, goes "into a far country to receive" (to have His title confirmed) "for Himself a Kingdom, and to return." During His absence His servants "occupy till I come." Then after an interval of time, not definitely stated, the period having come to enter upon His reign, having received the Kingdom, *He returns*, judgment follows, and those who rejected Him (saying, "we will not have this man to reign over us") are destroyed. Here we have : (1) the Jews thought that the Kingdom *would now appear* ; (2) but *it was not nigh*, for (a) He would leave, (b) they had refused His proffered reign, (c) those, however, who were devoted to Him should "occupy" until He returned, (d) during His absence there was no Kingdom, being gone to receive the power to reign ; (3) He would *return and then manifest* His acquired power (Prop.



83) in the establishment of His Kingdom. Thus we have the absence, and then "*the appearing and Kingdom*" of Christ.

This parable first seriously directed the attention of Greswell (*Work on Parables*, vol. 4, p. 419-514) to the Millenary dispensation, and confirmed his faith in the Primitive Church view of the Kingdom to be set up at Christ's return. He justly remarked that it was *impossible* to explain it "satisfactorily and consistently upon any other principle than that of a reference to the Millenary dispensation," etc. This is corroborated by the contradictory statements of commentators and others, who spiritualize this Kingdom, and have it existing either under Christ's ministry or at His ascension. Thus e.g. Barnes, *loci*, after having repeatedly told us that the Kingdom had *already* come, that multitudes pressed *into* it, etc., flatly contradicts his former bold inferences by saying that "the reign of the Messiah should immediately commence, He spake the parable to correct that expectation." But how reconcile it with his own statements? Thus: "By the nobleman is undoubtedly represented the Messiah, the Lord Jesus Christ; by His going into a far country is denoted His going to heaven, to the right hand of the Father, *before He should fully set up the Kingdom and establish His reign among men.*" Lisco (*On the Parables*, p. 398) correctly observes "that this Kingdom should be *immediately*, without any further delay, set up, against which the intimation in the parable is directed, that it should necessarily be a *long time* before the return of the nobleman," but vitiates the force of it by putting into the parable what it does *not*, even by implication, teach, viz: "He (Jesus) will give full manifestation of it (the Kingdom) from heaven." Numerous illustrations of this character could be given, but these will suffice to show how men, under a false theory of the Kingdom, labor to reconcile this parable with a spiritualistic conception by introducing that which, on its face and intent, it utterly repudiates. Attention might be called to other passages, especially Luke 17: 20-37 (see Prop. 110), but as these will be brought up in connection with other Propositions, this proof must, for the present, content us. For, taking these together, and observing their uniform testimony, they already suffice to establish our Proposition.

*Obs. 5.* It is worthy of notice, that Christ only openly predicted His sufferings and death toward the *close* of His ministry, Matt. 20: 17-20, John 12: 32-34, etc. This was *designedly* done, and *accords* with our position. The Kingdom was offered according to the promise made to the Fathers. Being a minister of the circumcision to confirm the promises, this tender, embracing the most precious of the promises, was necessarily included. When He was rejected, and efforts were made to destroy Him, *then* He was free to unfold what God had farther purposed in view of, and to overrule, this rejection.

The critical student will also notice another peculiarity, viz.: that before it was fully determined by the chief men of the nation to kill Jesus, He was far more free in communicating in private than in His public discourses. Judge Jones ("Philo-Basilicus," *Essays, Literalist*, vol. 3, p. 62-64) has noticed this, and assigns some excellent reasons for His observing such a distinction. The main one has already been given by us. To strangers, as to the woman of Samaria, the Centurion, Zacchæus, He revealed from the first more concerning the future purposes of God pertaining to the rejection of the Jews and the calling of the Gentiles, than He did to His own disciples before the conspiracy of the Jews, thus evincing *both* His Divine foreknowledge and His wonderful tact in keeping His disciples in the most favorable position and mental condition to preach the offer of the Kingdom. This entire procedure, as related in the Gospels, is one of those unintentional but most forcible evidences of *divine inspiration*. A narration which so carefully preserves the most delicate arrangements, without any violation of propriety and character in the actors of a complicated drama like this, can only be accounted for on the basis already assumed, Prop. 5. The sincerity of Jesus is evidenced (Matt. 23: 37, Luke 19: 42, etc.), the covenanted relationship of the nation is preserved, the fact of its failure to repent is so represented that the foreknowledge of God is vindicated, the contingency of the offer on repentance (Rom. 9: 31-33, and 10: 8, 10, 21, and 11: 7, 23, etc.) is made manifest, the Purpose of God is made in consideration (Gal. 3: 8, Acts 2: 23, etc.) of all the foreseen circumstances as they actually arose, the faithfulness of God (Rom. 3: 3, 4) is preserved, the necessity (to raise seed unto Abraham) of calling and

engrafting the Gentiles is shown—these and various other features involved *are all* so clearly and distinctly given, without any conflict or antagonism, that they stamp the book containing them as *the Word of God*. The principles and interests involved, although pertaining to the highest and noblest known to man, are carefully guarded with incomparable simplicity.

*Obs. 6.* This change of preaching in Jesus has been noticed by Renan and others, and they *wrongfully* attribute it to a change of plan respecting the Kingdom, forced upon Him by attending circumstances. That is, seeing that He could not secure the throne and Kingdom over the Jewish nation, He concluded to erect a more spiritual Kingdom. Such an opinion cannot be *legitimately* inferred, and it overlooks *the most positive proof* that Christ, instead of altering His view of the Kingdom, His rightful claim to it, His intention to restore the Theocratic-Davidic throne, *only postponed* its execution until the lapse of a determined period of time. Renan and his class *totally ignore* the abundance of Scripture assigning *the reasons for postponement*, just as if they had no existence.

Such a mode of procedure, a revival of Porphyry's (Art. on, M'Clint. and Strong's *Cyclop.*), unjust to the Word and discreditable to honest reasoning, which forbids the Scriptures to testify in its own behalf, is becoming very prevalent. The position of Jesus, in view of the foreknown rejection of the Kingdom, was peculiar. To Him the progress of events, the history of the future was fully known; hence down to the very moment of His proposed arrest by the representatives of the Jewish nation, His language, impelled by regard due to His mission, respecting the Kingdom is guarded, and if we desire to appreciate it, to attain to a correct apprehension of it, we must keep in mind the nature of that Kingdom, *as covenanted and predicted*, its offer to the nation, its rejection by those who had the controlling influence, its postponement until a Seed—the elect, chosen ones—of Abraham is gathered out, and its final re-establishment at the Sec. Advent. Then the attitude and words of Jesus stand out with new propriety and force. This, and this alone, will render radiant with hope many a passage which otherwise would remain dark.

*Obs. 7.* The notion entertained by some, that *only* temporal blessings and rewards were offered to the Jews under the Levitical economy, is also shown (as before noticed), by the tender of this Kingdom and its postponement, to be erroneous. In the very nature of the case, temporal blessings are largely annexed to it (for did not the curse greatly deprive us of them, and if Redemption is completed, will it *not* restore them?); but besides these, there are special and inexpressible great spiritual ones connected with them. This, as we advance, will become more and more apparent. The Theocratic rule brings *God Himself* into national relationship as its earthly Ruler, and this relationship *insures* present and future blessings, both temporal and spiritual. If the reader will but reflect upon the Kingdom offered to them—the same still held in abeyance—upon the events requisite for its re-establishment (as e.g. the resurrection, the presence of God, etc.), upon the imagery used to represent its blessings (as e.g. a feast, marriage, etc.), that were included in the covenants to be ultimately realized by the elect, he will at once perceive that the Theocratic ordering *necessarily embraces both the highest temporal and spiritual blessings to which Redemption, in its fullest, widest reach, extends*. The earnestness indicate it; the fruition, under the coming Messianic reign, realizes it.

*Obs. 8.* In view of this foreknown change in the preaching of Jesus resulting from a postponement of the Kingdom, Christ did not *publicly*

assume in His personal ministry the title of "*the Christ*" until after His betrayal, Mark 14 : 62. After the death of John the Baptist, which already foreshadowed His own rejection and the nation's refusal of the tender, of the Kingdom, He strictly charged His disciples to *tell no man* that He was "*the Christ*." The intimations publicly given were inferential, and might, as He Himself asserted, be adduced from His works. New this, to many an unaccountable feature (owing to their making the phrase "*the Christ*" a *doctrinal* one instead of regarding it, as it is, His *Kingly* title, comp. Prop. 205), is *in accord* with our position ; for knowing His rejection as "*the Christ*," in that the nation refused to obey the condition annexed to the obtaining of the Kingdom, it would only have afforded the greater facilities to His enemies to accuse Him as a rebel, etc., to the Roman power.

One of the best writers on this point is Judge Jones, in his *Notes on Scripture* (as e.g. on Matt. 16 : 20 and 23 : 8, etc.), and in his *Essays* (Philo-Basilicus) attached to vol. 3 of the *Literalist*. The Judge, with his fine scholarship, theological learning, and eminent legal abilities, was well calculated to see and bring out points unnoticed by the large class of expositors. Among other things he notices the remarkable change in the phraseology as seen in Acts and the Epistles when compared with the Gospels, and justly argues that, as the name of Jesus, the title of Son of man, was designedly given at one period, and the titles of Christ and Messiah were kept in the background, so also after the death and ascension of Jesus the title of Christ is purposely more prominently exhibited. The former procedure is based on the fact of the offer and rejection of the Kingdom ; the latter is founded on the fact that this same Jesus, dead, buried, and crucified, is nevertheless "*the Christ*," and that the covenanted promises *will yet* be realized through Him. The very title implies faith and hope in the *fulfilment* of the covenants.

*Obs. 9. Lee (An Inquiry into the Nature of Prophecy)*, Hatfield (*Amer. Presby. Quart. Review*, Nos. April and July, 1864), and others have asserted that the prophets predicted only *one* Advent (the First), and that a second personal Advent was unknown to them, or that they had "no distinct perception of a Sec. Advent, or any thought of such an event, is by no means certain," etc. (comp. Shimeall's *I Will Come Again*, Ap. Note D, p. 132). This falling back to the Jewish objection (Prop. 57, Obs. 4, note 1) is owing to an *overlooking* of the conditions that, in view of the foreknown future, were imposed upon prophecy.

This attitude of the prophets, in not more accurately discriminating (Prop. 34) in respect to the mission of Jesus at His First Advent in offering the Kingdom to the nation, is the very one required by the sincerity of the tender, the free agency of the nation, the rejection of the Kingdom, and its postponement. To have distinctively announced the two Advents, with the *interval* between, and with the *results* of each, would have materially interfered with the course of events. Yet now *both* the wonderful foreknowledge of God and the wisdom of the Almighty, in the prophetic announcements, are *strikingly* exhibited. Now it is no longer a matter of difficulty to discriminate ; the fulfilments at the First Advent teach us what to apply to it and what to refer to the Second. Both Advents are plainly delineated—one of humiliation, suffering and death, and exaltation ; the other, one of triumph, vengeance, dominion, and glory. The Primitive Church view gives us the *key* to this peculiar prophetic style, and this very delineation, now so perplexing to Jewish Rabbis and to unbelievers, is evidence, if we will receive it, of *Divine* inspiration.

PROPOSITION 59. *This Kingdom of God, offered to the Jewish nation, lest the purpose of God fail, is to be given to others who are adopted.*

This Kingdom is incorporated by covenant promise with the seed of Abraham ; that seed is chosen, but refusing the Kingdom on the condition annexed to it, now, that the Divine Purpose revealed in the covenants may *not fail* in its accomplishment through the unbelief and depravity of the nation, another seed must be raised up *unto Abraham*, to whom the Kingdom, in a peculiar sense (as will be explained hereafter), is to be given.

*Obs. 1.* In Matt. 21, *after* the chief priests and scribes and elders manifested their opposition to Him, and *after* He had told (v. 31) them, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you" (i.e. in view of their repentance and faith, they became *heirs* of the Kingdom), then He gives the parable of the wicked husbandmen, who not only rejected and killed the servants, but finally even *the heir* (v. 33-46). When the Jews answered Christ's question concerning what the lord of the vineyard would do in such a case, He accepts of their reply (*condemnatory* of themselves), and shows that He (the Stone) has been rejected, and adds : "*therefore* (i.e. on account of their refusing to receive Him), *I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.*" Now let the reader carefully consider : (1) The Kingdom of God *taken from* them. This Kingdom belonged *exclusively* to them (comp. Props. 24, 29, 31, 49, 54, 55). It was theirs by covenant relationship ; but, having made themselves unworthy of it, the tender was withdrawn, and it was to be *given to others*. (2) The Kingdom was to be given to a nation, a people, who, by the fruits resulting from obedience through faith, should show themselves *worthy* of it.

*Obs. 2.* Additionally, in this declaration of Jesus, we have—(1) the Kingdom which is taken from them is one, which, it is taken for granted, that *the Jews comprehended*, viz. *the covenanted Kingdom*, the only Kingdom that they were acquainted with, thus corroborating our position. They well understood its force and propriety, and appreciated its application to themselves, saying, "*God forbid.*" (2) They expected to receive this Kingdom solely in virtue of their national relationship *without observing* the condition of repentance annexed to the offer. (3) They were *not to receive* the Kingdom within their reach, appertaining to them, owing to their great wickedness in rejecting and even killing, as a culmination of rebellion, *the Heir Himself*. (4) *Another people* was to receive it. This at once opens some interesting questions, which, if we

desire to appreciate the Divine Purpose and to prevent its assuming the changeable aspect of human plans diverted and altered by contingencies, demand on our part *due consideration*. We now merely suggest them, leaving following Propositions to bring them out in detail. The Kingdom of God is expressly covenanted to *the seed of Abraham* (but to the faithful, obedient seed); now how can the covenanted promises respecting the Kingdom in *this line* be carried out into realization when the nation embracing that seed is rejected? Is this rejection final and perpetual, or is it removable and temporary? Can the nation or people who are to *especially* receive what the Jewish nation *then* lost by its non-repentance, obtain it without any reference to the Abrahamic and Davidic covenants, i.e. without, in some way, becoming, *by adoption, or engrafting, or incorporation, the seed of Abraham*? Remember that God confirmed his promises *by oath*, and that *He is faithful*—not given to variability or change—and, *therefore*, unless these questions can be satisfactorily and consistently answered, so that *the promise still runs in the covenanted Abrahamic line*, there would be a sad and unwarranted deficiency somewhere.

*Obs. 3.* This already teaches us that to preserve *the solemnly pledged faithfulness* of God, this people, to whom the Kingdom is to be given, must, in the very nature of the case, stand *closely related* to the Jewish race. They cannot be gathered out or selected, as multitudes now vainly imagine and foolishly boast, *without any regard whatever* to the old covenanted line. They *must be*, if God is sincere and mindful of His oath, *adopted as Abraham's seed* (comp. Props. 29, 30, etc.).

*Obs. 4.* John the Baptist had already foreshown that the wisdom and power of God would be amply sufficient to carry out His own covenanted Purpose, even if the nation would reject Christ. When the Pharisees and Sadducees also came to his baptism, after denouncing them with his prophetic spirit as "a generation of vipers," and urging them to repentance, he (Matt. 3 : 9) adds : " And think not to say within yourselves, we have Abraham to our Father ; for I say unto you, *that God is able of these stones to raise up children unto Abraham.*" Here are several suggestive ideas that we ought, by all means, to keep in mind : (1) that standing in the covenant relationship (being " children of the Kingdom") as the mere natural offspring or descendants of Abraham *without repentance and obedience* is not sufficient. To insure the Kingdom in their case, *both* are required ; for the Theocratic ordering calls for moral preparation (e.g. Rom. 2 : 28, 29) as well as for union with the Fathers to whom the covenant was given. (2) That God is *abundantly able* to raise up *children unto Abraham*, so that, if necessity required it, they could be raised up even from stones. (3) That God would perform so miraculous a creative act *rather than* leave His covenant promises unfulfilled. (4) But even when this would be done, the covenant relationship would be sustained *in their being, by adoption, the children of Abraham*. (5) Hence, the promises are recognized *as given to Abraham, and to inherit with Abraham it is requisite to come into covenant relationship with him*.

This evinces how carefully the covenant relationship is constantly guarded, and that the current views respecting it being immaterial, whether we are related to Abraham or not, are sadly defective. It also has become fashionable for recent commentators, as a concession to rationalistic criticism, to make " these stones" to mean " the Romans"

or "the hard hearts of the heathen," "for a stone has manifestly no life;" just as if the power of God which gave life to the dust of the earth could not bestow life to "these stones" present. This implies doubt concerning God's power, and is unworthy of a believer.

*Obs. 5.* The reader will observe that this removal of the Kingdom is a national one. (It necessarily is such because identified with the nation.) Various writers have fallen into gross mistakes on this point, and quote the passages relating to it as if all the Jews that ever lived had forfeited and lost their right to the Kingdom. The fact is, that the believing portion who had died will yet receive it, the believing portion who now accept of it will likewise obtain it, and the Gentiles who by faith are engrafted will also receive it. This will be plainly proven, as we proceed in the argument.

*Obs. 6.* Another mistake into which many fall must be corrected, viz.: that the Kingdom being taken from them, it will never be given to the nation again. Now here we must ask the indulgence of the reader, for a number of things which serve to explain this remarkable language are reserved for separate propositions, and, therefore, no decided and satisfactory explanation can be presented before passing over these. This much, by way of preliminary, may be stated: (1) that those then addressed, the nation as existing down to the present day, cannot (excepting individual believers) inherit the Kingdom in the higher sense (intimated by giving) of Kingship and priesthood, co-heirship with Christ; (2) that the nation, as such, by its wickedness, forfeited the high position of rulership with Christ, which individual believers will receive from Him at its ultimate re-establishment; (3) but this does not prevent the final restoration of the nation to its covenanted position in order to secure (a) the establishment of the Theocratic-Davidic throne and Kingdom, and (b) the special bestowal of this Kingdom to this very nation gathered out; (4) hence, Jesus, whilst directly asserting the forfeiture of a high privilege, does not add, as many suppose, that the nation itself shall never again enjoy the blessings of the Theocratic Kingdom, but in a subordinated position; (5) for this Scripture must be interpreted, not isolated, but in connection with others relating to the same subject.

*Obs. 7.* This removal of the Kingdom from the nation on account of sinfulness, and its contemplated bestowal upon individual believers (as rulers in it) rebuts the argument of the Duke of Somerset (*Ch. Theol. and Mod. Skep.*, ch. 18), in that he attempts to affirm that "the book of Acts bears false witness against a Christian apostle," owing to Paul's language to the Jews at Rome, when some of them refused to believe in the Kingdom under Jesus Christ as he expounded it to them out of the law and prophets. But we see (Acts 28 : 17-31) the accuracy of the writer of Acts and the exceeding propriety and delicacy of Paul's representations, contrasting the same with the covenanted relationship of the Jews to this Kingdom, to the language of Jesus, the Master, respecting their rejection of it and its bestowal upon others, and to the apostolic desire that His brethren after the flesh might also inherit—in the higher sense—this Kingdom. There is a beautiful and most delicate consistency in Paul's conduct; for, giving the Jews the precedence (for the reasons given by us), after an appeal to the Scriptures during a whole day, he honorably, as his

character of apostleship demanded, referred them, because of their unbelief, to what had previously been predicted of them, and then turned to the Gentiles. There was no deception in the case, but *an open, frank statement of the real facts* as they existed. According to the Duke (who totally misapprehends the nature of the Kingdom preached) Paul ought to have told the Jews that they were mistaken concerning the Kingdom, that Christ had established another one, a spiritual one, etc., and not pretend that he was *in unison with them* in the hope of *the same Kingdom* when really he was *in opposition* to them. Paul could not do this, simply because it would have made his message *discordant*, instead of its being, as it is, in *happy correspondence* with the truth (comp. Props. 44, 70, 71, 72, 74).

The Duke's reasoning has force only if we adopt the prevailing modern views of the Kingdom. If Paul entertained the spiritualistic notion of the Kingdom, then, as the Duke observes, neither his conduct nor speech can be commended. But if Paul believed in the Kingdom, as covenanted and indicated in our argument, then he is not open to the Duke's strictures and corrections. The objector in the charge of "dishonesty," forgets that the death of Jesus *only confirms* the covenant promises (Prop. 50); that the kingdom was *not* the disputed point, but *whether* Jesus was "the Christ" through whom the Kingdom should eventually appear; that the giving of the Kingdom to others does not change the covenants respecting it or its nature; that, therefore, Christianity is not a "subversion of the Jewish religion," but an elevation of it (the typical, non-essential elements being necessarily removed), showing how the covenants, the Theocratic ordering, the presence of God, etc. *can and will be* secured. The Duke's reasoning, consequently, has force only with such who place Paul in a wrong position.

*Obs. 8.* The Kingdom had come nigh to the nation (in the tender of it, in the person of the Messiah, and in covenant relationship leading to the restrictive preaching), and the nation, therefore, must have sustained *a peculiar, special relation to it*, or else it could not have been taken from them. To be taken from them is indicative of the nation's having *a claim* upon it (as we have all along demonstrated). Now, preliminary to following Propositions (93-104) it may be well for the reader to notice in this connection that what was taken from them *could not be* "the church," or "the Christian dispensation," or "God's reign in the heart," or "the Gospel," or "spiritual reign" (see usual meanings given to Kingdom, Prop. 3), so prevalently defined *to be* the Kingdom of God. For none of these things *were taken from* the Jews as can be abundantly shown; for they, in this respect, stand precisely upon *the same footing* as the Gentiles. This dispensation was commenced at Jerusalem, the Gospel was first preached to the Jews, and for some time the Church largely embraced Jews as believers. It was by express command that the Gospel should first be offered to the Jews, Luke 24 : 47, Acts 13 : 46, Acts 3 : 19, 21, etc. The gospel with its blessings is just as freely offered to the Jews, and the privileges of the Church just as graciously extended to them as to the Gentiles. Hence it follows: that the Kingdom of God taken from them is *not* the gospel, or admission into the Church, or enjoyment of Church blessings, or the privileges of this dispensation, because *none of these things were taken from them*. What they lost is the Kingdom itself, *just as covenanted*, and not the after provisionary appointments to still secure the Kingdom in the future. Is it not surprising that so plain a feature is so much ignored?\*

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\* Let the reader observe the inconclusive and inconsistent interpretations of numerous commentators (as e.g. Lange, Barnes, Scott, etc., loci), for it was not taken from the

*Obs. 9.* This taking away of the Kingdom from the nation to whom it belonged as a covenanted right, and thus giving it to others, serves to explain the phraseology of Luke 11 : 20, "*the Kingdom of God has come upon you.*" The offer and the taking it away shows that the nation was indeed nigh to it, if it had only known the day of *its gracious visitation*. So also the phrase, "*the Kingdom of God is among (or within) you.*" Luke 17 : 21 indicates the same fact, for as many critics have noticed the word rendered "among," may mean "within,"\* and, therefore, in strict accordance with the circumstance that the Jewish nation is an elect (Prop. 24) nation, and that the Kingdom is a covenanted (Prop. 49) one, and that, in view of this, was "*within*" it, connected and identified with it (through the Theocratic-Davidic throne and Kingdom, Prop. 31), and hence, tendered among all the nations of the earth, *to this nation alone* (Props. 54, 55). The phrase "*children of the Kingdom cast out*" likewise indicates this same relationship, implies that they stood in close connection with the Kingdom, that they rejected it, and that it was withdrawn from them. For such phraseology cannot be used respecting the Gentiles, all the wicked, but only of those who, in some special manner, *stand related* to the Kingdom by promise or otherwise.

*Obs. 10.* Two things additional are suggested by the words of Jesus. (1) What unspeakable honor, power, and glory *would have* resulted to the Jewish nation, *if it had accepted* the simple but necessary Theocratic condition of repentance annexed to the offer of the Kingdom. Instead of the fearful judgments of God, the overthrow and dispersion of the nation, the terrible persecution of centuries, the long and bitter Gentile domination treading down the beloved city, etc., it would have taken rank as *the first* of the nations of the world, and it would have been exalted as *the centre of Theocratic influence, power, and dominion*. This is seen by what will occur *when* the saints inherit the Kingdom, and by what will even yet take place *when* "the times of the Gentiles" are ended, and the nation is restored. (2) *The mercy extended to the Gentiles*; the grace of God tendering *the first place* in this Kingdom (i.e. its kingship and priesthood) to those who were *not* in covenanted relationship, but who now, through the unbelief and fall of the nation, are brought into it through repentance and faith. *What a prize* grace offers to us Gentiles !

*Obs. 11.* There is a remarkable agreement between this taking away of the Kingdom from the nation and giving it to others, and the predictions relating to this matter. Thus e.g. when this Kingdom was offered to the Jews, its proclamation was heralded by "the time is fulfilled." In this, as numerous writers have noticed, there is an evident allusion to the seventy weeks of Daniel (ch. 9 : 20-27). Having seen the result of this

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Jews to be believers, the peculiar people of God, true members of the N. Test. Church, etc., as evidenced by the facts presented. This only proves the correctness of our position, viz. : that that which is taken from the then existing nations, is a peculiar, distinctive honor and privilege—that of special rulership—which now will be bestowed upon believers gathered out of all nations.

\* Jones (*Essays* by Philo-Basilicus, p. 16 and 17, foot-note), after tracing the usage of the word, says : "The word properly signifies within, and the question is, within what? The true answer is, *within the Jewish nation*, which was the elect." (Comp. Prop. 110.)



offer, we find it also foreshown in this very prediction ; for instead of a Kingdom and great glory described as pertaining to the nation, we have the Messiah cut off, the destruction of the city, desolations determined "*even until the consummation,*" or for a certain period of time. Thus do the facts, *as they exist to-day,* tally with the previously given predictions.

PROPOSITION 60. *This Kingdom of God is given, not to nations, but to one nation.*

This is distinctly stated, "a nation," Matt. 21 : 43. It necessarily follows from our Scriptural propositions, and corroborates them. It is a *logical sequence* from the premises laid down. For, so long as *one* nation is chosen from among all others (Prop. 24), and the Kingdom is covenanted *by oath* to *that* nation (Prop. 49), it is impossible for other nations, in their *national* capacity, to be thus elected. It would be a violating of the *most solemnly* given covenants and assurances.

*Obs. 1.* Notice : the Kingdom is promised to the natural believing descendants of Abraham, and as the nation, then existing when the Kingdom was offered, refused to repent in order to receive it, God must now—to carry out His purpose—raise up a nation *unto* Abraham, i.e. a nation in some way *still related* to him. If a Gentile nation or nations (as many suppose) were chosen in place of the Jewish, this would *ignore* all the past assurances given, and *overthrow* the multiplied predictions of the prophets. It would *nullify* God's covenants, and make it appear that He undertook a Plan which, owing to human depravity, *He was unable* to perform. It would *lower* the power of the Divine administration, and make God subject to *change*. Gentile nations cannot *as nations* be substituted for the *one elect* Jewish nation (as we have already abundantly shown). The *importance*, therefore, of tracing His chosen nation, and ascertaining *how* it becomes—to *insure covenanted relationship*—incorporated with the elect nation, the Abrahamic people, *cannot be over-estimated*. Upon this largely depends our estimation of the covenants, the faithfulness of God, the continued election of the Jewish nation, the design of the Church, the nature of the Kingdom, and the inspiration and unity of the Word.

Therefore we cannot receive the idea advanced by Oosterzee (see Prop. 57, Obs. 5), that Jesus at His First Advent "put an end to the wall of separation *between Israel and the nations*." Multitudes assert the same, misapprehending the nature and intent of the call of the Gentiles, as will fully appear in the course of our argument, satisfactory Scriptural reasons being assigned for every step taken.

*Obs. 2.* In the consideration of this matter it is requisite for the reader to keep in mind what has been proven (see Props. 24, 30, 49, 50, etc.), that the wall of partition between the Jewish nation, as such, and Gentile nations, as such, is *not removed* but *only between believers* of all nations and the Jewish nation. This is essential to a proper understanding of the truth, and is a feature *clearly taught* as already shown, over against the inferences of De Colanges (*Ancient City*), and many others.

*Obs. 3.* The entire tenor of the Old and New Tests. makes the Abrahamic and Davidic covenants subsisting and continuous (Prop. 51); and the Divine Purpose in reference to salvation and the Kingdom is inseparably (Prop. 50) identified with them. It follows, then, as a matter of moral necessity, that this nation or people must come in *under* these covenants. If the Divine forbearance toward the Jewish nation ceased for a time, owing to the rejection of the Messiah, God must now, in a way *consistent* with His own promises and faithfulness, raise up a people *for* Abraham. Jesus, in accordance with what was predicted (as e.g. Deut. 32 : 21), simply states the fact of such a calling, without any explanation as to the *manner* in which it would be accomplished, *leaving* it for the future to interpret His meaning. We cannot be too guarded in *strictly* following the plain narrative of the Word and *in accepting* of its teachings on this point, seeing that the Plan is of God's, not man's, devising.

*Obs. 4.* God does not change His Plan of having *one* nation (comp. e.g. 1 Pet. 2 : 9) identified with Abraham, in which is lodged *the foundation* of that Kingdom destined to attain world-wide dominion, and to bring all nations directly under its sway. To do this would be indicative of weakness in the formation of His Purpose (as announced and supported by *oath*), and in the power of His Divine administration (to carry into effect that which is promised). Therefore, let it be repeated as something specially worthy of attention, that, in view of the Divine character, attributes, and pledges given, we may rest assured that any change which may occur (dispensational or otherwise) will *not affect the original design contemplated and covenanted*, relative to the Kingdom, in its ultimate fulfilment.

*Obs. 5.* The original choice of one nation, and the continued selection of "a nation," in some way identified with Abraham, enables us to appreciate the reason why God confined the acceptance of the Kingdom to *one* nation and ultimately gives it to *one* people. It was not merely (as Kurtz, Neander and others) to preserve the purity of religion, to perpetuate it, to make known the true God, etc., but the selection of a *nation* was made to be *the nucleus of the Messianic Kingdom* (comp. what was said under the Davidic covenant); (a) in the rulers or co-heirs with the Messiah selected out of nations forming the believing elect, who compose with Jesus a select body having the supremacy; (b) that afterward the nation itself might be incorporated (according to promise through the Davidic throne and Kingdom) in it, thus becoming the entering wedge or the fulcrum of universal dominion *because of its Theocratic nature*; (c) that in this way (owing to the foreseen depravity of man making such a foretold provision necessary), *the highest and noblest* of all earthly relations (viz. : that of nationality) is seized, appropriated, and through it (exhibited under direct Messianic rule), when all things are ready for its manifestation, the conversion and exaltation of *the greatest number* will be accomplished in the briefest time. For under such an ordering, a certain number saved (i.e. "a nation") is secured to provide for the requisite establishment of a *stable Theocratic government* which cannot be moved by (as in the past) the outbreaks of depravity. The number of the elect completed, *then* the Kingdom is manifested, by which and its introductory judgments the conversion of the world in a *speedy manner* is

insured. From this we infer, that the Proposition contains a Plan adopted by the wisdom of God, by which not only the required number of the elect is obtained in the soonest manner, but that it contains within itself the elements by which "*the sure mercies of David,*" and all the covenanted promises, will be realized *in the briefest time compatible with the free agency of man.*

*Obs. 6.* It is extremely satisfactory to find that nowhere in the Scriptures does the now prevailing view, that the Gentile nations, *as nations*, are called, find *the least* support. This is precisely what the covenanted Word requires. This one nation to whom the Kingdom is to be given, which shall inherit it, is composed of individuals *out of all nations*. To no one Gentile nation is the Kingdom offered as *it was* to the Jewish, viz. : that on their national repentance the Kingdom of God would be established among or within it. This *could not* be done without doing violence to pledged covenants, seeing that the Theocratic-Davidic throne and Kingdom pertains *nationally* to the Jewish nation. But God can tender this Kingdom, on certain conditions, to individuals of all nations; and therefore all nations are invited in their individual capacity to receive the gospel and by the obedience of faith secure, through believing ones, the blessings of the Kingdom; i.e. in the persons thus believing "a nation" will be gathered to whom the Kingdom will be given.

The proof will be adduced, and the manner of incorporating this nation in the Abrahamic line will be presented, as we progress in the argument. Attention is merely called to the matter now, so that the proclamation of the Gospel to all nations, including the Jews, may not be mistaken for the bestowal of the Kingdom to a people to be chosen out of all nations according to the foreknown and declared will of God. But comparatively few families in their entirety have accepted of the Gospel, so that we need not expect entire towns, cities, and nations to receive it. It will remain true down to the end of this dispensation, that "*many are called but few chosen;*" these few, in *their grand aggregate*, forming this chosen "holy nation." For we must bear in mind that God also foreknows, which He has *plainly* predicted, that no Gentile nation, *as such*, will receive the gospel, which is evidenced by the fact that at the very close of the dispensation the nations of the earth (Rev. 19, etc.) will be arrayed against the Messiah. God's Plan is made and carried on in view of this very *foreseen* depravity of nations, and hence it is not His purpose to make all nations this "peculiar people," but to gather them *out of* the nations. We must therefore distinguish between "the Gospel of the Kingdom" being given to all nations, the result of the Gospel in individual believers, the people to whom the Kingdom is bestowed, and the Kingdom itself and the giving of the Kingdom to a nation. The former is done that the latter may be realized.

*Obs. 7.* It is proper to remind the reader that this bestowal of a Kingdom to "a nation" that is to be gathered does not result from Gentile nations being better than the Jewish nation; this is evinced by their possessing a common depravity, that justification is accorded to both Jew and Gentile on precisely the same grounds, and that the Gentiles, like the Jews, will ultimately be found arrayed against the grace of God in Christ. It arises *solely* from *the mercy and favor* of God, who, out of the Jewish and Gentile nations alike, is ready and willing to accept of believers in Christ to form that nation to whom the Kingdom is to be given. This gives us the true standard by which to judge of the harsh and unjust opinions and proceedings of Gentile nations toward the Jewish nation, just *as if* they were better than the latter, and not entirely dependent *on grace* for the call to the Kingdom.

*Obs. 8.* It may be added, that this feature throws light upon the question of nationalized churches as representative of the Kingdom of God. Such certainly do not enter into the Divine Plan, seeing that since the Jews as a nation were for a time rejected, it is only part of that Plan to gather out of the nations "a peculiar people," and not to exalt any Gentile nation to the Theocratic position which the Jewish nation alone by covenant privilege possess; and which union of Church and State shall be only, in the way contemplated by God, exhibited when this "peculiar people" or "nation" has been gathered out. In other words, individual persons, and not nations, are chosen; after the establishment of the Kingdom, then, as we shall see, all nations will also come under its dominion and blessings.

Hence we need not wonder at the lamentable corruptions and failures of State churches, as well as others, in establishing what was wrongfully thought to be the Kingdom of God, as e.g. was done in the Constantinian period (which every historian, excepting Roman Catholic, informs us resulted in injury to the Church, both in doctrine and practice). We need not be surprised that, at the close of this dispensation, the nations most highly favored with the preaching of the Gospel shall be severely punished as the enemies (Rev. 19, etc.), either directly or indirectly, of the Christ. The secular governments of the earth, of whatever form and however they may result from expediency, moral and civil necessity, etc., are not chosen by God, out of which and in which to develop the Messianic Kingdom; they all lack the great essential, fundamental feature, viz.: the Theocratic; they all, while under the Divine Sovereignty and control, have not God acting in their behalf as an earthly Ruler; long ago that choice was made, and it is inseparably connected with the Theocratic-Davidic throne and Kingdom. The only national election is that of the Jewish nation, and with that election, as we shall see, the Kingdom of God is fully blended. This at once removes many wild and untenable theories advanced concerning the union of Church and State in Gentile nations, and also the predictions of fallible men respecting the nationalized glory of Gentile nations thus distinguished by such a union. God does not recognize, either in Daniel or Rev., the alleged and professed conversion of the Roman Empire, for down to the Sec. Advent it retains its bestial character. God looks at nations from a standpoint very different from that assumed by their eulogizers (comp. Prop. 164).

PROPOSITION 61. *The Kingdom which by promise exclusively belonged to the Jewish nation, the rightful seed of Abraham, was now to be given to an engrafted people.*

It has been shown that this kingdom belongs by promise and covenant to *the seed* of Abraham (Props. 29, 49); now, as the promises of God are sure (Props. 47, 52), this people, this very nation, *must be engrafted or incorporated* with this *elected seed* of Abraham. This is indispensable, for otherwise God's *oath-bound* word would *fail* in its fulfilment. Rather than have so precious a word to fail, God is able, as we have seen, to raise up children unto Abraham even, if necessary, from the stones (Matt. 3 : 9); but instead of resorting to miraculous intervention to produce such a result, God raises up a seed unto Abraham *out of* the Gentiles by engrafting them through faith in the Christ, and *accounting them* as the children of Abraham by virtue of their Abrahamic justifying faith.

*Obs. 1.* The plan of adoption is simple : Abraham was justified by faith, the election was bestowed upon him in virtue of that faith, and hence those who believe in the promised seed being *also justified* by faith, are brought into living union with Christ ("the King of the Jews"), and through Him become *the adopted children* of Abraham who was of like faith. Hence the apostle in Gal. 3 tells us (v. 7) "*Know ye therefore, that they which are of faith, the same are the children of Abraham.*" But *why* become the children of Abraham? Because, as he shows, verses 14-18, the promises and inheritance are given through him, and *we must be related to Abraham* in order to receive and inherit the same. Therefore he goes on and insists that this very essential relationship is established in and through Jesus Christ, and (v. 28, 29) adds : "*for ye are all one in Christ Jesus.* And if ye be Christ's, *then are ye Abraham's seed, and heirs according to promise.*" Thus then (ch. 2 : 5) receiving "the adoption of sons," because united and identified with Christ, who is the chief inheritor under the Abrahamic covenant, we become co-heirs with Him. This marvellously simple arrangement, introducing mercy and grace to us Gentiles, preserves the covenanted promises *intact* and *confirms* them.

Hon. Vance, in a lecture (Baltimore, Md., reported in *The Sun*, March, 1874), justly says : "Every Christian to-day is a graft upon the stock of the Jewish Church, and each Christian perpetuates the Jew." On the other hand, e.g., Hodge (*Sys. Div.*, vol. 3, p. 810) does not discriminate, but has the wall of partition broken down between nations instead of, as Paul, between believers in Christ. If it be objected that we have the most comprehensive language, such as the world reconciled in Christ and kindred expressions, the answer is plain : such a reconciliation and the reception of the Gospel by all men has not yet been witnessed—it requiring time to be exemplified practically—but will be in the future, through the instrumentality of this very Kingdom inherited by believers (comp. e.g. Prop. 176).

*Obs. 2.* This Proposition and the decided Scriptural proof sustaining it, removes at once that painfully loose and inconsistent theological writing, so exceedingly prevalent since the days of the mystical schoolmen, which makes no account of our *virtually* becoming the children of Abraham. Having lost the true force of the covenants, consequently totally misapprehending the nature of the Kingdom and of the covenant renewed in the blood of Jesus, and substituting another and widely different Kingdom for the covenanted one, and utterly ignoring the plainly revealed postponement of the Kingdom,—multitudes (see e. g. Prop. 67, Obs. 3, Prop. 54, Obs. 4, 5, etc.) see no *necessity* for our becoming the seed of Abraham in order to inherit. With many it seems to be the proper thing, *to be as far removed as possible from a Jewish standpoint*, and to this feeling much and precious truth is sacrificed. All passages bearing on the subject are merely regarded and interpreted as *representative or figurative and not real*. But we see a *deep and solid reason* for this process of becoming grafted into this elect, covenanted nation. Paul (Rom. chs. 9, 10, and 11) argues directly that the election runs *only in a certain line* of Abraham's seed, in that of Isaac (comp. Props. 49 and 50) the child of promise, and that after the manifested unrighteousness of the nation, "except the Lord of Sabaoth had left us a seed we had been as Sodom," etc.; that in *believers* there is no difference between Jew and Gentile, both being equally heirs of the promise; that Gentiles by their faith are accounted as *believing Jews and also of the election*, because "if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Here then it is decisively stated that Gentile believers are grafted in upon the Jewish olive tree, *the root of which remaining untouched, owing to the elective purpose of God*, this also bears these engrafted ones. The *personal* interest in the covenants is thus clearly specified, and the manner in which it is obtained, *by adoption*, is equally stated in *precise* language. This language, too, is addressed to Gentiles, reminding them of the distinctive relationship they sustained to the Jewish elect nation. While the natural descendants of Abraham were included in the covenant relationship, as evinced by the covenants only given to them, by the Theocratic government instituted only among and over them, yet *only* the believing and faithful portion of those natural descendants were to realize the *ultimate* blessing of that Kingdom of kings and priests promised to faith and obedience. Now it is with this believing body of *the Abrahamic line* that believing Gentiles are incorporated, thus coming under *the same* covenant promises and blessings.

Fausset (*Com. Dan. 7 : 27*) justly remarks: "The saints are gathered out of Jews and Gentiles, but the stock of the Church is *Jewish* (Rom. 9 : 24 and 11 : 24); God's faithfulness to this election Church is thus *virtually* faithfulness to *Israel*, and a pledge of their future national blessing. Christ confirms this fact, while withholding the date (Acts 1 : 6, 7)." Comp. with this Prop. 63, and observe the numerous concessions to be found in various commentaries on Rom. ch. 11 and Gal. ch. 3.

*Obs. 3.* We cannot too strongly insist upon *this necessary engrafting* of Gentile believers, so that by virtue of a *real relationship*, they, being regarded by God Himself as of the seed of Abraham, may inherit. For, it has become a great and radical *defect* in many, if not nearly all, of our

systems of Theology to overlook the reason *why* a seed must be raised up *unto* Abraham, and to proceed in their elucidations of the subject, as if Abraham and the Jews had very *little* to do with the matter. In treatises on *Justification by Faith* (by which we become engrafted) we find, from beginning to end, *no allusion* whatever to the Patriarchs and the covenants, just as if the present dispensation was separate, unconnected, and independent of all others. This is a *serious, fundamental* blunder, violating unity, and making the election and covenants of little value. Let such writers consider *the exceeding plain* and reiterated language of Scripture on this point. That the Gentile believer *must become an adopted member* of the elected nation is stated in words (Eph. chs. 2 and 3) like these: that the Gentiles who were in time past "*aliens from the commonwealth of Israel, and strangers from the covenants of promise,*" "*who sometime were afar off are now made nigh by the blood of Christ,*" so that in believing and appropriating that blood by faith, "*ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God,*" etc., so "*that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.*" Why does the apostle tell this to Gentile believers, if it was not to show them clearly *into what* they had been *grafted*, viz.: into that elected Jewish nation to which was covenanted the promises? Moreover, such is the peculiarity and distinctiveness of this relationship, or, as the apostle calls it, "*fellowship,*" that the revealment of its adoption and manner of procedure is called "*a mystery.*" For it was a question to be decided, *how* this could be done without changing or lowering covenants given to this Jewish nation.

Alas! multitudes of Gentiles do not regard it in this light. They think it was a very simple process, viz.: to ignore or set aside *oath-bound* covenants, and give the blessings spiritualized to Gentiles without any reference to the Jews. When such utterances as "*salvation is of the Jews*" (John 4 : 22), "*other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one Shepherd*" (John 10 : 16), etc., are given, they are interpreted in such a manner as to lose their native, inherent force. Learned men gravely inform us that about all the meaning that can be attached to them is, that as the Jews were depositories of truth and religion, so the same was handed down to us through them, and Gentiles receive it and become in turn the depositories. Others, however, go so far as to object to the use of such language. Thus e.g. Renan (*Life of Jesus*, p. 215, footnote), with his usual destructive criticism in behalf of his lauded religion of humanity, objects to the phrase "*salvation is of the Jews,*" as expressing a thought which "*appears to have been interpolated.*" Our entire argument shows that it is *essential* and just the language that ought to be employed. The *vital necessity*, owing to oath-bound covenants, given to Abraham and David, of every Gentile, who desires to secure the covenanted promises sealed by the blood of Christ, in becoming a child of Abraham is entirely passed over as if it had never existed, by such writers. They also endeavor to make a difference between Paul and the other apostles, extending even to an antagonism, because Paul lays more stress on the doctrine of "*justification by faith,*" forgetting that this very feature ought to be prominent in Paul's case, because *especially appointed* an apostle to the Gentiles, and faith was the grand instrumentality by which the Gentiles were engrafted and adopted.

*Obs. 4.* Men ridicule as "*carnal,*" "*fleshly,*" etc., that we Gentile believers, in virtue of our union with Christ, are grafted in and become members of the Jewish elect nation, *virtually* becoming believing Jews. Overlooking the covenants exclusively given to the Jews (Rom. 9 : 4), forgetting that the Kingdom with its ultimate blessings is only tendered to the true Israel, i.e. to the believing and obedient natural descendants (and engrafted and adopted Gentiles,) of Abraham, our opponents point us,



in order to sustain their rejection of such a Jewish connection, to Rom. 2 : 28-29 : "*For he is not a Jew, which is one outwardly ; neither is that circumcision which is outward in the flesh ; but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men but of God.*" Aside from the expression that we must become "*Jews inwardly,*" thus confirming our position (for what, excepting this covenanted relationship, could have induced Paul to use this *peculiar* phraseology, viz. : that, in some way, we must become Jews?), we apprehend, from the very concessions made by many of our opponents, that the expression "for he is not a Jew who is *one outwardly*" has no reference, as is generally supposed, to birth or descent from Abraham. This is evidenced by the contrast or antithesis "*but he is a Jew, which is one inwardly ;*" the latter indicating the state of *the heart*, viz. : being faithful and obedient,—the former "*outwardly*" has also reference to *the heart*, that it was not right because such an one contented himself with external or outward conformance to the law.

It only teaches what is elsewhere taught, that not all the natural descendants of Abraham will receive the promises (just as now, not all who are outwardly Christians but those who are also inwardly such, shall inherit the Kingdom), though covenanted to them and incorporated with them as a nation, because *they are conditioned*, so far as individual members of the nation, are concerned, by heartfelt faith and obedience. Indeed, to make the passage refer to birth or descent would make it *inconsistent* with the previous dealings of God with the Jewish nation, which was so directly and positively chosen *because of its line of descent*. To the nation, as a nation, this, as will be seen more clearly as we advance, natural descent is of *inestimable value*, for to it belongs the Theocratic ordering ; to the individual Jew it was, as Paul argues in Romans, of great advantage, because of his *personal* contact with the covenants, but even this advantage (just as now, in church membership and church privileges) could, *through unbelief*, be rendered unavailable and condemnatory, rendering his circumcision, the outward sign of his peculiar relationship, of no profit, not being accompanied by a proper heart observance. Another passage, Rom. 9 : 6, "*They are not all Israel which are of Israel,*" is employed by some as if it discarded the natural descendants. But this is contradictory to the plain fact that for many centuries the promises, etc., were confined to those natural descendants and to the few Gentiles adopted ; and to the additional fact that even now they pertain to them, making it necessary for Gentiles to be grafted in and adopted. The reader will observe that the name is a *national one*, for all have a right to the name who are descended from Israel, but only in so far as they *also* imbibe the faith and spirit of him who was first called Israel, for the apostle argues that some, through their conduct, *make void* their interest in the name. Those who are loyal to the name retain it ; those who are not cannot be counted among them.

*Obs. 5.* This necessary engrafting, this vital connection through Christ with the Jewish elect nation (as the seed of Abraham to whom the promises are given) gives the *key* to the word "*Israel,*" applied even now to all true believers. This word has not two meanings, one applicable to the Jews and the other to the Gentiles, such as men in their wisdom attach to it, but only *one meaning* which God has given to it. Given originally to Jacob, it was only applicable (e.g. Rom. 9 : 6) in its original full meaning to his believing descendants who had part and lot in the covenanted blessings ; and, therefore, in view of this connection the word is in a general way (as e.g. Rom. 9 : 4, 27, and 11 : 7, 25, etc.) applied to these descendants (including even all the natural descendants because to them were the promises committed,) to whom belonged the covenants, (and to those who were adopted into the nation). Therefore, it is applicable only, *so far as the Gentiles* are concerned, to such as are *grafted in* and thus, becoming members of the covenanted line, are reckoned as "*the Israel,*"

can entertain "*the hope of Israel*," and will inherit with "*the Israel of God*." Being thus incorporated with "*the commonwealth of Israel*"—the Israel to whom pertain the covenants,—they *virtually* become Jews, and the distinctive title by which the believing line of Jews was favored, *rightfully* also belongs to them. The very name "*Israel*" is a reminder to us of *such* an adoption and election.

The name "*Israel*" means, as critics have informed us, "Who prevails with God," or "A Prince of God," and is significant of much more than being one whom God favors, viz. : that the one favored is in the covenanted line. Thus e.g. the name is given to Christ (Isa. 49 : 3), because pre-eminently applicable to him as one who prevails, as one who is a Prince, as the Seed in Israel's line, as the one through whom Israel is saved ; it is bestowed upon all believers because they prevail, are exalted in the covenanted line ; and it is given to the natural descendants of Jacob as expressive of their covenanted position. Fully admitting that the resemblance of names does not necessarily imply identity of ideas, yet if the name continues to have the same idea connected with it throughout revelation, and if no change is *directly* asserted, we may, consistently, maintain the identity, especially in so weighty a doctrine as the election, adoption pertaining to the Kingdom. The name "*Israel*" applies to the Jewish nation, to *the one line* of Abraham's descendants, and *also* to those adopted into it. Hence it fully belongs, *by right*, to all who are engrafted, and is thus employed. All who are the sons of Abraham, whether Jews believing or believing Gentiles grafted in, *are Israel*. This simple application should prevent the misapplying of the word, as if the present Israel was something separate and distinct from the Jewish stock. We recommend to the reader's notice the following remark from the leading Post-Millenarian of the day. Dr. Brown (*Com. Rom.* 11, note 8) says : "Those who think that in all the evangelical prophecies of the Old Test. the terms 'Jacob,' 'Israel,' etc., are to be understood solely of *the Christian Church*, would appear to read the Old Test. differently from the apostle, who, from the use of those very terms in Old Test. prophecy, draws arguments to prove that God has mercy in store for *the natural Israel* (v. 26, 27)." Such a rebuke from such a source, to the prevailing spiritualizing of the terms, and exclusive application to Gentiles, etc., is worthy of attention, and aids to refute some of his reasoning in *Ch. Sec. Coming*.

*Obs. 6.* This necessarily becoming "*a child of Abraham*" in order to inherit the promises, is unaccountable to those who overlook the covenants by which it is demanded. Thus e.g. Clarke (*Ten Religions*, p. 403), who regards Abraham's life and influence alone from a historic point, remarks : "the most curious fact about this Jewish people is, that every one of them is a child of Abraham" which "ancestral pride" "has never been the case with any other nation." The reason is evident : the *covenant relationship* demanded such a descent, for it is only the children of Abraham, natural and adopted, that can obtain the promises. This was felt and acknowledged from the express terms of the covenant ; and that covenant instead of being rescinded, annulled, or altered remains to-day in full force.

It is, therefore, a matter of surprise that Knapp (*Ch. Theol.*, p. 350) should assert that "far better promises are given in these prophets to the heathen *than to the Jews*," when the facts are that they are *the same blessings* covenanted to the Jews and obtained by the Gentiles *only* on the condition of being *engrafted* and thus coming under the blessed reign of "the King of the Jews." This will be more clearly seen when we come to prove the establishment of the Kingdom in accordance with the terms of the covenant given to the Jewish nation, and observe the conspicuous position assigned to *the Jewish elect nation* in it. Knapp's judgment is based on his view of the present dispensation as final, and in the fact that now the Gentiles believe and receive the blessings of the Gospel more freely than the Jews ; but this is only taking a very *limited and partial* view of God's Plan in the incorporation of Gentile believers, and in the ever-continued, because covenanted, pre-eminence of the Jewish nation. For we must never forget the declaration. 2 Sam. 7 : 24 : "For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee forever : and Thou, Lord, art become their God."

PROPOSITION 62. *This people, to whom the Kingdom is to be given, gathered out of the nations, becomes the elect nation.*

This cannot be otherwise, *owing to their incorporation with the elect Jewish nation as the seed of Abraham by virtue of their faith in, and union with, Christ.* To keep up *this elect* the Gentiles are engrafted, and hence are called, on account of their identification with the elected people of God, "*the elect according to the foreknowledge of God*" (1 Pet. 1 : 1, 2), "*a chosen generation*" (2 : 9, 10) "*which in time past were not a people, but are now the people of God*" (comp. Eph. 1 ; 1 Thess. 1 : 4 ; Col. 3 : 12 ; Rom. 9, etc.). If we take the language and promises applied to this elect people, they are *identical* with those originally given to the line of election, and summed up in the expressions "*a royal priesthood, a holy nation,*" etc. (comp. Ex. 19 : 5, 6 ; Deut. 10 : 15, etc.).

The certainty of being engrafted, and thus becoming of "the elect," is not found in a process of reasoning, or in a mere connection with the Church, or in observance of religious rites, but is alone found in a Christian consciousness of acceptance, resulting from justification by faith in a personal Saviour, an appropriation of the Messiah which is evidenced by the accompanying fruits of the Spirit. To this self-consciousness, supported by a fruitage, the Scriptures constantly appeal ; to this reality, affording a satisfactory assurance of salvation, believers in successive generations have continually referred ; and it alone can afford a soul-satisfying proof, inspiring love, hope, joy, and peace. Personal, individual experience on this point is essential to happiness, for then is verified such declarations as "*I know in whom I have believed,*" "*I am known of mine,*" etc. Comp. Dr. Sprecher's *Groundwork of Theol.*, where this is admirably presented and urged.

*Obs. 1.* The term "*elect*" is used with reference to their being "*chosen*" for this kingdom. 2 Pet. 1 : 10 exhorts brethren "*to make your calling and election sure,*" and adds that by so doing they shall enter "*the everlasting Kingdom of our Lord and Saviour Jesus Christ.*" *How make it sure?* (1) The Jews are elect (Prop. 24, etc.) ; (2) since their national fall (as a punishment for sin) the Gentiles are invited to become, by faith, the seed of Abraham that shall inherit the promises ; (3) by thus becoming the seed of Abraham *they enter into the covenanted line and also become the elect* ; (4) it is *by faith in Christ*, in whom as the predicted David's Son are centered "*exceeding great and precious promises,*" that they become the elect ; (5) hence, to make our call as Gentiles to become children of Abraham, and our election to the promised Kingdom sure, *we must live a life of faith in Christ.* In the very nature of the case, the foreknowledge of God is thus manifested "*having predestinated us unto the adoption of children by Jesus Christ*" (Eph. 1 : 5) in order that the covenanted inheritance may be obtained by "*the elect of God*" (Col. 3 : 12 ; James 2 : 5, etc.).

Before God took the Israelites to Canaan He first provided a *sufficient number* of people, even under great trial and sorrow, who should be able to occupy the land, drive out

their adversaries, and enjoy their imparted possession. So now God has promised a rich inheritance, even the whole earth, to the saints under a Theocratic ordering, which they are to realize in a peculiar, exalted way; but before this inheritance is given God is engaged in gathering out this people, even under trial, temptation, and tribulation; and when the chosen, elected number is complete (known only to Him), then the possession will be received, the adversaries will be judged and overthrown by them as associated in Rulership with the Lord Christ.

This will enable us to discriminate between Auberlen and Fairbairn. The latter (*On Proph.*, Ap. K, p. 510), takes Auberlen to task for making the saints of Dan. 7 : 18-22 "the people of Israel," calling it "an unwarranted license," etc. Now that Auberlen is right as to the phrase itself, there can be no doubt, seeing that the saints, including the engrafted Gentiles, are truly the seed of Abraham, incorporated among the elect, and accounted "the people of Israel." So also a writer (*Proph. Times*, Oct., 1870, Art. 1, p. 148) observes that "the saints of Daniel are Jews, and not Gentile Christians," under the idea that Daniel's vision only relates to the Jews when speaking of the saints. The latter is true, but it includes Gentile believers who are incorporated as Jews, and to whom, as we shall hereafter show, the Kingdom is in an especial manner given. We know of no "Gentile Christians" separate and distinct from the Jewish election, and hence Daniel is correct in speaking of the saints relating to the future, without the least intimation of a change from the Jewish to a Gentile standpoint.

*Obs. 2.* This doctrine of the Kingdom in its covenanted aspect gives us the key to the doctrine of election. The language referring to election is based (1) on the Divine Purpose relating to this Theocratic Kingdom; (2) on the Plan embraced in that Purpose, of gathering out a people,—whose character, etc., is predetermined—to whom it can be entrusted; (3) on the acceptance of the conditions by persons through which they come into the line of that purpose. The election then (a) is, so far as God is concerned, pre-ordained; such a people will be gathered (as even Moses predicted) for such a Kingdom of kings and priests to be established, and, as God changes not, it will most assuredly be carried into execution; (b) on the part of man, he comes in the line of the predestinated order, or elect, or chosen, just so soon as he accords or falls in with the determined process of engrafting through faith in Jesus Christ.

Hence, in view of the conflicting and mystical opinions on this point, Dr. Auberlen (*Div. Rev.*, p. 232) justly observes that the doctrine of predestination sprang out of a misapprehension and erroneous interpretation of the history of the Kingdom of God on earth, transferring what only belonged to such a Kingdom "to eternal religious relationships," etc. The term "elect" has then an ulterior reference to the fact (which will appear hereafter) that after this number is completed, who are to be associated with Christ in the higher Theocratic positions, no others can or will be added. They alone form that chosen body counted worthy of co-heirship with Christ, and hence even the common ordinary meaning of the word as given e.g. by Macnight (*Prelim. Essays*, essay 4, S. 40, to his Epistles), signifying "the most excellent, chief, the most precious," among other things of the same kind, because excellence is the reason why some things are chosen preferably to others, etc. (illustrated by "the elect captains" Ex. 15 : 3; "the elect angels" 1 Tim. 5 : 21 the "elect lady" and "elect sister" of 2 John 1 : 13, etc.), may be aptly retained. "The times of the Gentiles" are indeed preordained, but only in view of this foreordained number of the elect. The foreknowledge of God comprehended the delay in gathering out, and determines the end accordingly.

*Obs. 3.* The believing Gentile, becoming through his faith a "Jew inwardly," is elected or chosen in the place of "the children of the Kingdom" (Matt. 8 : 11, 12), who, through unbelief, are cut off from the nationally covenanted Kingdom. Therefore, these chosen ones, becoming such through adoption, "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob (to whom the covenant was given) in the Kingdom of heaven," etc.

Lincoln (*Lects. on Epis. of St. John*, p. 80) rejects the idea of "adoption," making it to mean "son-placing"—a son's place, saying, "He (God) has taken children, but He does not adopt them," for He makes them such by "actually communicating His own nature and life;" "it is not by adoption, but that it is by the actual impartation of God's own life," in resurrection life, etc. While we fully acknowledge the impartation of the divine in resurrection and glorification, yet the word "adoption" (which *includes* this result) is used in the Scriptures as applicable to a believer now being one accepted, and destined for divine glory (Eph. 1 : 4, 5 ; Rom. 8 : 15 ; comp. with Gal. 3 : 26 ; John 1 : 12 ; 1 John 3 : 1, 2). The higher evidence and realization is in res. power (Rom. 8 : 23), and is given to those thus recognized (Gal. 4 : 5, 6).

PROPOSITION 63. *The present elect, to whom the Kingdom will be given, is the continuation of the previous election, chiefly in another engrafted people.*

This follows from what has preceded, and is thus thrown into a Proposition to impress it upon the mind. The previous, and the present, election *is founded on the promises and oath to Abraham.*

*Obs. 1. Both elect are the seed, the children of Abraham ; both sets of branches are on the same stock, on the same root, on the same olive tree ; both constitute the same Israel of God, the members of the same body, fellow-citizens of the same commonwealth ; both are "Jews inwardly" (Rom. 2 : 29), and of the true "circumcision" (Phil. 3 : 3), forming the same "peculiar people," "holy nation," and "royal priesthood ;" both are interested in the same promises, covenants, and kingdom ; both inherit and realize the same blessings at the same time. From these and other considerations, involving identity, we find this election a continuous one, by which the faithfulness of God shall be exhibited to the Patriarchs, to their obedient descendants, and to the engrafted believers taken from other nations.*

This meets the objection of Williamson (*Letters to a Millenarian*), which rests upon an entire misapprehension of Millenarian teaching. No Millenarian makes the Jewish nation, as such, an heir of the Kingdom ; all, without exception, make the believing Jew in the elect Abrahamic line (hence identified with, and included in, the nation), and the believing Gentile (engrafted by faith), in their totality the heir. We carefully distinguish between the heir and the subjects (Props. 124, 128, 153, etc.). Besides the nation itself, before restored and securing its covenanted supremacy, must be penitent and converted in order to obtain its distinguished position among the nations of the earth. The nation, as such, is brought into nearness with the Theocratic Kingdom, as already explained ; as a nation it can abuse, pervert, and reject it, as already shown ; but as a nation it can and will (as we will prove in its place) be restored, God foreseeing the same, as predicted, and hence forming His determinate Purpose in view of it. But this nation, thus restored to high Theocratic privileges, as covenanted and predicted, is only exalted because it stands associated with the immortal rulers, e.g. the twelve apostles, etc. We receive with him the same heirs, only that we insist upon their being Abraham's seed, consequently engrafted and adopted as such, in view of the elect covenanted relationship of the nation, in which the Theocracy is based fundamentally.

*Obs. 2. This continuous election of the same body is manifested not only in the predictions of the prophets, in the reigning with the twelve tribes, in participating with the Patriarchs in the blessings of the Kingdom, etc., but it is surprisingly represented even in the description of the New Jerusalem, which has the names of "the twelve tribes of the children of Israel" (Rev. 21 : 12), showing that only those who are the children of Abraham have the privilege of constant association therewith.<sup>1</sup> It is remarkably delineated as a filling up a predetermined number (Rev. 7 : 4-9) in each of the twelve tribes, and after that chosen number is taken out (as we*

shall show in the proper place), *then* comes in the multitude, which corresponds with God's Plan.<sup>1</sup>

<sup>1</sup> This may serve to explain James' epistle addressed "to the twelve tribes which are scattered abroad," or "which are in, or of, the dispersion." Critics find it difficult, in view of the contents of the epistle and its being addressed to believers, to reconcile this passage with the literal twelve tribes. Yet two opinions prevail, viz. : that James wrote to believing Jews (Beza, Grotius, etc.), or that he addressed all Jews (Lardner, etc.). But if we keep in view the engrafting and adoption, the continuous election and incorporation, James forcibly employs this phraseology to designate believers, and their being the *elect people of God*, who also were scattered or dispersed abroad among the nations.

<sup>2</sup> We may only add, if somewhat premature in the argument, that the election has not merely reference to the Kingdom itself, but to a *certain position*—one of distinguished, pre-eminent honor and dignity, viz. : Kingship and priesthood, in that Kingdom. Hence arises the *exceeding preciousness* of this election, bringing to us the glory of associated Rulership with Christ in His Theocratic dominion. "The Plymouth Brethren" define (Art. "Plymouth Brethrenism," *Brit. Quarterly*, Oct. 1873) "the Church of God," or, as they prefer to call it, "the Assembly of God:" "it is the actual living unity with Christ, and with each other, of those who, since Christ's resurrection, are formed into this unity by the Holy Ghost." This definition excludes the Old Test. saints, which is erroneous and derogatory to those saints, who also are saved through Christ. The apostles do not call the Church a new thing or a mystery, but that Gentiles could be introduced and put on the same ground ("fellow heirs," Eph. 3 : 6) with the Old Test. members. The same glory awaits both ; both inherit with Abraham ; both form the Church purchased by His blood ; both look for and enter the same city, etc. This error is found in many of their works.

*Obs. 3.* This engrafting and continued election confirms what has already been said respecting "the wall of partition" being broken down, *not* between the Jewish nation and Gentile nations (Pressense, *Early Days of Christianity*, p. 292), *but*, between Jewish and Gentile believers in Christ (comp. Props. 24, 30, 49, 50, etc.).

The election is not removed from the Jewish nation, the seed of Abraham, for it continues, as has been proven, unbroken (comp. Rom. 11 : 28, 29, 26, 25, 23). No Gentile nation has been chosen in *place* of the Jewish, for such a procedure would violate and vitiate the solemnly given covenants. Even the covenanted Davidic throne and Kingdom, the Messiah's special inheritance as David's Son, indicates the *continued* necessity of such election. That God's purposes may not be defeated in erecting the contemplated Theocratic dominion with the elect nation for its basis, He continues the election in incorporating Gentiles. For the accomplishment of His Purpose He requires a certain determined number (known only to Him), and as the chosen nation in its membership made itself unworthy through the baseness of its depravity (in rejecting the Messiah), and but few remain "Jews inwardly," the true Israel of God, it becomes necessary to raise up a seed *identified* with that nation ; this is done by calling all Gentiles to repentance and faith, and choosing individuals out of the nations, who, by virtue of their repentance and faith, are adopted and become the elect. By this adoption, no distinction exists between them and the believing natural descendants of Abraham, and hence that distinction which once arose between them as a barrier, called "the wall of partition," is removed between such believers. This election is something very different, as will be seen as the argument progresses, from the reception of the Gospel and the enjoyment of the blessings of the Kingdom in the future under the Messianic reign by the nations of the earth. These elect are then in the actual enjoyment of Rulership, etc. The offer now is indeed freely made to all, but all, as yet, do not accept of the same. The Gospel is freely preached to both Jew and Gentile, and by faith they become one in Christ Jesus, the wall of separation being broken down between them because of faith. Hence Oosterzee (*Theol. N. Test.*) is wrong when he says, "the wall of separation between Israel and the Gentile world is already fallen," which is true only as to the call, but not as to election, the latter being the result of faith.

*Obs. 4.* In various works, the theory is advocated that the Christian Church is so entirely new in its institution, etc., that it is no continuation

of the old order. Thus e.g. Alex. Campbell (*Strictures*, Ap. to Debate on Baptism, p. 225), says: "the Jews were the *typical* congregation or church of God, but Christians are the *real* congregation or church of God." This, however, is *hostile* to the entire tenor of the Divine Plan as unfolded, and *antagonistic* to the covenants and election. The reply to this has already been given. It would be surpassing strange indeed to require engrafting upon a mere "typical" stock or olive-tree, and to promise us an inheritance with previous "typical" members of the church. Admitting that there is a newness in the arrangement by which Gentiles are embraced on the principle of faith, thus causing, through the defection of the Jews and the sacrifice of Jesus, a change in ordinances, etc., yet the expressive language by which it is carefully guarded, warns us to regard the past and the present church of God as *one grand, continuous reality* in the progress of the fulfilment of covenanted blessings.

*Obs. 5.* The quite early church view, as seen in the writings of the Fathers, made no such *unjust* discrimination between the ancient and modern elect. Both were regarded in *the same light* and as belonging to *the same body*, and such persons as Barnabas, Irenæus, Justin Martyr, and others pointedly traced the election of believers to their being *grafted into* the elect Jewish nation, i.e. that portion of the natural seed of Abraham which also believed and rendered obedience, and thus becoming, through adoption, members of the elect nation. We have already quoted language of theirs, illustrative of this feature, under previous Propositions. It may be added, that so identified, through faith in Jesus, did they feel themselves with the Patriarchs to whom the covenants were given, that (as e.g. Lactantius, *Div. Insti.*, B. 4, ch. 10), they called them "our ancestors," and vividly expressed the hope, in virtue of being adopted as their seed, of finally inheriting with them.

*Obs. 6.* While in relation to "the times of the Gentiles" and their calling, this might be named, as some do, a "Gentile dispensation," yet it is a phrase not strictly correct, because it implies that the Jews were not also called and eligible to the Kingdom, that the Gentiles stood in a position independent of the Jews (i.e. were not grafted in, etc.), and that there is an unjust (to the Jews) discrimination in behalf of the Gentiles. Hence, careful writers avoid the phrase.

*Obs. 7.* This adoption and continued election, materially aids in throwing light upon the difficult question, why it was that the apostles and first Christians, with their faith and hope in Jesus Christ, continued faithful Jews, attending the religious services in the temple and synagogue; and that we have no distinctive utterance from the apostles, even when in council together considering the admission and circumcision of the Gentiles, respecting the abrogation of the Mosaic ceremonial law, etc., excepting by Paul afterward. The views entertained respecting virtual adoption, incorporation, and election caused them to occupy such a posture.

The opinions generally expressed concerning this are various, such as, that it was an accommodation, provisional, temporary concession, necessary transition state, lack of knowledge, and even inconsistency. But we see in it a deeper reason: the Jewish nation was the elect nation, and until God showed clearly, by the destruction of the temple and dispersion of the nation, that it was for a time rejected (there being no commen-



surate repentance for its contracted guilt), it was right and proper for Jews to observe the institutions nationally connected with the nation. When these were abrogated by the manifested judgments befalling the nation—and for which Paul forewarned and prepared the Jews in Hebrews—the same reason existed no longer. It was then the covenanted relationship that the nation, as a nation, sustained to the Kingdom of God, that influenced believing Jews to manifest a regard for everything *nationally* connected. With their ideas of the covenants, inseparably connected, as they yet are, with the nation in the Theocratic relationship instituted, and allied with the restoration of the Davidic throne and Kingdom inseparably identified with the nation, it would have been *premature* in them to have turned away from the nation thus favored, until they were clearly taught, *both* by inspiration and the providence of God, that the nation, as such, had indeed fallen, and that others, even Gentiles, were engrafted. This clinging so tenaciously and persistently to the nation (as e.g. see even statement of Sulpitius Severus, Mosheim's *Ecc. His.*, vol. 1, p. 138, footnote 2) is evidence—the highest—of their faith in this very election, incorporation, adoption, and that salvation is truly identified with the Jewish nation. This very feature which multitudes deem so defective in early Christianity, and which infidels scoffingly deride, is *honorable* to those believers. Distinguishing between those who made circumcision and the observance of the Mosaic ritual essential, and those who, discarding the same as superseded by faith in Jesus, etc., still held to a union made requisite by covenanted relation, we observe a logical consistency. Even Gibbon (*Decl. and Fall*, vol. 2, p. 14) observes this feature: "The Gentile converts, who by a spiritual adoption had been *associated to the hope of Israel*, were likewise confounded under the garb and appearance of Jews;" and in a note adds: "An obscure passage in Suctonius (in Claud. c. 25) may seem to offer a proof how strangely the Jews and Christians of Rome were confounded with each other." This is explained by the simple fact that so long as the Early Church clung to the literal belief of the Abrahamic and Davidic covenants, there *was much* that was common to *both* (however they disagreed respecting the Mosaic ritual being still binding), but as the Gentile believers drifted from this belief, an antagonism sprung up and continued.

PROPOSITION 64. *The Kingdom being given to the elect only, any adoption into that elect portion must be revealed by express Divine Revelation.*

No addition to, or continuation of, that elect portion to whom the Kingdom is alone promised (by way of inheritance), can be made *without direction from God Himself.*

*Obs. 1.* It has already been shown (Prop. 30), how God, in order to vindicate His foreknowledge and purpose, revealed that Gentiles should participate in the blessings of the Kingdom. But *the manner* in which they should be introduced, was left unexplained. The indefinite nature of the predictions (as e.g. by Moses in Deut. 32) are now, in the light of fulfilment, become definite. But it was *not so* in the days of Jesus and His disciples; something was to be added to show how this incorporation could be effected, for with *the special election of the one nation*, it would have been presumptuous for any one to have joined others with it *without due authority* from God. Hence we find Jesus before His death promising the keys of the Kingdom of heaven to Peter, i.e. *the authoritative knowledge* by which that Kingdom could be gained. Owing to the excessive sinfulness of the nation in rejecting and killing the Messiah, *the one key* concerning the Jews (Acts 2 : 38), was given to Peter on the day of Pentecost, while *the other key* pertaining to the Gentiles was given to him later by *special revelation* (Acts 10 : 1-48).

Comp. my Art. "The Keys," in *Evang. Review*, vol. 20, p. 269 and 341. Our line of argument disproves the utterly unfounded assertion of Lord Bolingbroke, that the Gospel was only for the Jews, and that Paul was *the first one* who saw it necessary to extend it to the Gentiles, which he did, corrupting it, etc. The Key of Knowledge was *first given* to Peter, and from him extended to the others. It is amazing, in the light of the predictions of Jesus and the fulfilment in Peter (next *Obs.*), that Reuss (*His. Ch. Theol.*, p. 259), can say, after placing the call of the Gentiles prior to the conversion of the Centurion of Cæsarea by "a simple (?) chronological arrangement : "' To some obscure Cyrenicians and men of Cyprus, friends of the illustrious proto-martyr, justly belongs then the honor of having been the *first* to break down the barrier which limited the word of God within the sphere of the Israelitish nationality." We, however, are content to leave this "honor" with Peter, to whom it more "justly belongs." Reuss unintentionally belittles Peter (making him weak and foolish) and the other apostles, by making these unknown (for he cannot even name them) preachers persons of far greater enlightenment than the apostles themselves, adding : " in their case, no visions, ecstasies, or celestial voices were needed to enable them to receive the positive and repeated assurances of the Saviour. '

*Obs. 2.* This doctrine of the election of the Jewish nation, is one so clearly taught that it was deeply rooted in the minds of the Jews. The result was that no addition could be made to it or allowed without an *extraordinary* Divine revelation. Hence we read (Acts 11) that when "the apostles and brethren that were in Judea heard that the Gentiles had

also received the word of God," they *contended* with Peter in consequence of his thus encouraging the Gentiles. Peter rehearsed the whole matter ; what vision he had seen ; what directions he had received ; what results had followed ; *how God* had acknowledged the validity of such an engrafting of Gentile believers by the bestowal of the gifts of the Holy Ghost. This was satisfactory ; for " when they heard these things, they held their peace, and glorified God, saying : *Then hath God also to the Gentiles granted repentance unto life.*" On a later occasion when the dispute was again raised by a few respecting the conversion of the Gentiles under Paul and Barnabas, Peter interfered, showing how the Gentiles through him heard the Gospel and believed, the Holy Ghost testifying to the same. Then Paul and Barnabas increased the force of the testimony by relating what miracles and wonders *God* had wrought among the Gentiles through them. The result of the discussion is announced by James (Acts 15 : 13-21), in which we have distinctively three things presented : (1) The election and incorporation of the Gentiles, "*Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name ;*" (2) the identification of this elect people with them (the Jews) in the covenanted Kingdom, "*And to this agree the words of the prophets, as it is written, 'after this' (viz. : after this people are gathered out) 'I will return and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up,'*"—both elect enjoying this restored Theocratic-Davidic Kingdom ; (3) the blessings that would follow this restoration, "*that the residue of men,*" etc.

The comments of various commentators are exceedingly unsatisfactory (as also of writers, e.g. Hengstenberg's *Christ*, B. 3, p. 233, etc.), simply because they forget to place themselves in the Jewish position, ignore the necessity of adoption and incorporation, and misapprehend the nature of the Messianic Kingdom. Even Olshausen, generally good in noticing the intent of passages, is here weak and uninformative, while such commentators as Barnes (*loci*) flatly contradict their own Church-Kingdom theory by admitting a line of reasoning which is fatal to it. For Barnes admits (1) that this has reference to Messianic time ; (2) that these times, thus described, are identified with a Jewish restoration to great prosperity and blessings, etc. But the Messianic times and Kingdom cannot be thus established, as predicted, because no such prosperity, no such restoration came upon the Jews at the First Advent ; instead of such a fulfilment history records the sad fate of the nation. It is true that Barnes and others endeavor to shield their view under the ever-convenient but pitiful subterfuge of making this prediction emblematical of the favor of God and of other blessings than those specified.

The entire history of the election of Gentile believers indicates, from the jealousy with which it was regarded and the divine proofs that had to be necessarily attached to it, that in the minds of the apostles and believing Jews it was connected and blended with their own national election ; it was regarded as a virtual engrafting and adoption as the seed of Abraham, to whom the covenants and promises belonged. If it be asked why such a revelation was necessary, owing to a previous admission of Gentiles as proselytes, the answer is, that the former system of admission being abrogated, and the Abrahamic covenant being renewed and pertaining exclusively to the faithful portion of the Jews, it was requisite, if the Gentiles were to be adopted, etc., to show how this could be accomplished.

*Obs. 3.* Various authors of eminence have unjustly accused the apostles, and especially Peter, of being "*too Jewish*" in their views respecting the call of the Gentiles. But in the light of the covenants and the election, *how*, we ask, could they be otherwise ? It will not answer, as some defenders of Christianity, to assume that this "*Jewish exclusiveness*" was merely "*a husk*" enveloping something else ; for we find this alleged "*husk*" an *important and indispensable element* even down to the present day. Recent

Christian writers may, rather sarcastically, remark that Peter thought that "the Gentiles must be brought, as it were, over the bridge of Judaism into the Kingdom of God." But Peter had *no right* to think otherwise until God revealed the matter to him how Gentiles could be engrafted and also become of the elect people without observing the rites and ceremonies of Judaism. In this whole affair, the apostles sustained *the very attitude* required by our Propositions concerning the covenants and election.

The criticisms of some writers on Peter are of such a nature that it almost seems as if they thought *the keys* were given to themselves instead of being presented to Peter. It will not answer to say, as some do, that salvation is just as necessary to the Gentile as it is to the Jew, and hence that no difference is made, no engrafting takes place, etc. Admitting that both need salvation, the question to be constantly kept before us is *how* God Himself arranges and carries out His Divine Purpose of Salvation. The objection, if it is to be regarded as such, might with equal propriety be alleged against preceding dispensations (as e.g. the choice of the Jewish nation, its Theocratic relationship, etc.) and even against this one, seeing what little provision has been made for the salvation of the heathen of past centuries, although they also needed salvation. A Christian *cannot* thus object, because God, who is all-wise and merciful, undoubtedly selects the best methods by which (in the briefest time, consistent with man's moral freedom and His own Purposes), to attain to the ultimate Redemption of the world with the least loss and with the greatest honor to His moral government. Hence we, unable to grasp the innumerable details and principles underlying a Divine Plan only partially unfolded, should not set ourselves up as judges and arbiters of the matter, but simply receive the mode indicated by the Word itself. Such writers as Froude (*Short Studies*, p. 239), when they proclaim "the narrow littleness of 'the peculiar people,'" of course do not regard the covenanted Theocratic relationship, etc., but seek after objections to gratify their own "high-mindedness."

*Obs. 4.* The pronouncing, by Paul, of this election of Gentile believers as "*a mystery*,"—something, which, in view of the elected position of the Jews, was unexplained and to human reason inexplicable,—*confirms* our line of reasoning. That which made "the mystery," was the sole and exclusive promise given to *the seed* of Abraham; the solving of "the mystery," was the making known *how* the Gentiles could be incorporated *with* the elect nation.

*Obs. 5.* Even the intimations given by Jesus, before his death, could not break in the minds of the disciples the force of this exclusive promise, until it was *also shown how* the Gentiles could become the seed of Abraham without observing the rites, etc., of a previously ordained proselytism. In the nature of the case, it could not be otherwise, and it increases our admiration of the correct knowledge and attitude assumed by the disciples.

Let us briefly survey one of those intimations as given in Matt. 12 : 14–22. Here we have—(1) the Pharisees holding a council, and consulting to destroy Him; (2) when Jesus knew it, He withdrew from thence, and "charged them (the people that followed) that they should not make Him known," in order that two things "might be fulfilled: (a) His submissiveness to suffering and death, and (b) in view of His rejection by the nation and the nation's fall, the call and election of Gentiles. But in this, as in others, the *manner* of incorporation is passed by, it being left for future revelation. Some writers (as e.g. Potter, *Freedom and Fellowship in Relig.*, p. 207), assign to Paul, and not to Peter, the calling of the Gentiles; but this is opposed to the divine statements (*Obs. 1 and 2*). It is confounding Paul's special apostleship to the Gentiles with the call, and it is setting up a claim for Paul which he never assumed.

*Obs. 6.* Dr. Reuss (*His. Ch. Theol.*, p. 151) adduces as proof that the Kingdom itself changed its nature and became spiritual, the removal of

exclusiveness in the call of the Gentiles. But this is a strange and most erroneous inference. Paul tells us in Rom. ch. 11, Jesus declares in Matt. 21 : 43, other passages assert, that the calling of the Gentiles resulted, *not from a change in the Kingdom (God forbid)*, but, from the posture of the Jewish nation, viz. : *its deliberate rejection of the King and tendered Kingdom*. To argue that the Kingdom itself was changed to accommodate it to the Gentiles, is *to violate the covenants, to annul God's oath to David, to make the Gentiles another separate and superior elect nation*, in brief, *to override the important and scripturally sustained reasons given in preceding Propositions*. Reuss' position (which only illustrates that of multitudes) is opposed to the teaching of the prophets (Prop. 35), who, although announcing the conversion of the Gentiles, never intimate *the slightest change* in the Kingdom, but constantly refer to it as *the restored Theocratic-Davidic*. It is hostile to the express declarations of the apostles, who, when in council to consider the relationship of the Gentiles, announce that it is *not in conflict* with the still future restoration of the fallen tabernacle of David. It is contradictory to the entire tenor of the Word, which only predicts and promises *one Kingdom*, the restored Davidic, for the elect to inherit. The theories which require for their support a present existing Davidic Kingdom, must, of necessity, not only advocate a change, although it is an ignoring of the most precise covenants, but seek in its behalf the lame apologies already so abundantly presented.

This subject of the election and the call of the Gentiles, with the engrafting on the principle of faith, fully accounts why Paul enters so largely into the matter of, and lays so much stress on, the doctrine of justification through faith. The contrast between his writings and that of the other apostles in this particular is so great that some have concluded it—erroneously—to be “another Gospel.” But *the key* is to be found in his being specially appointed as the apostle of the Gentiles. His very mission made this a very significant and highly important topic, and consequently, in faithfulness to his calling, he *enlarges* upon it.

PROPOSITION 65. *Before this Kingdom can be given to this elect people, they must first be gathered out.*

The nature of the Kingdom as covenanted, and the rejection of the Kingdom by the chosen nation (making such a gathering requisite), requires such an arrangement. The introduction of the faith-principle, by which Abraham was justified before circumcision took place, to raise up children to Abraham, merely produces "*the heirs*," who inherit the Kingdom. The elect are "the guests," who are first all invited and furnished *before* the marriage feast takes place. The Kingdom is not given—in the sense of being actually realized—to them one by one as gathered, but when all are gathered.

*Obs. 1.* This final gathering of all the elect "from one end of heaven to the other," at the period of inheriting the Kingdom, is mentioned, e.g. Matt. 24 : 31 ; Mark 13 : 27 ; 2 Thess. 2 : 1, etc.

It is a query, whether in such passages as Matt. 24 : 31 there is not a reference to the Jewish nation. The elect nation, after a time of punishment, is also to be gathered out of all nations. Jesus was speaking to Jews who believed their nation to be the chosen, elect one, and His language would necessarily lead them to apply it to the gathering of the nation as predicted by the prophets. The special point made by the Saviour is, that such a gathering can only take place *after* the period of tribulation has run its allotted course (comp. Props. 111-114). This includes, however, as other passages teach, the gathering out of those also who are incorporated—who are deemed worthy of a Theocratic position in the Kingdom. Bonet, in his address, *Christianity and the Gospel*, before the Evang. Alliance for 1873, defines even the word "saint" to mean "set apart."

*Obs. 2.* This Kingdom is promised to the direct faithful seed of Abraham, and it is incorporated with the Jewish nation through the adopted and amalgamated Theocratic-Davidic throne and Kingdom. It is likewise promised to the engrafted seed, but necessarily subject to the same incorporation. Hence, until this seed is *openly manifested* in its nationally engrafted character *with* the Jewish elect nation (a restoration of the nation being *imperative* to fulfil covenants), the Kingdom as promised and predicted *cannot* be established.

Therefore, in view of this, a petition occurring in the Burial Service of the Church of England has often arrested the attention of the writer, viz. : "That it may please Thee, of Thy gracious goodness, *shortly* to accomplish the number of *Thine Elect*, and to hasten *Thy Kingdom*." Not keeping in view the design for which the election is made, viz. : to qualify men for the future divine administration of the restored Theocratic Kingdom, Fairbairn (*On Prop.*, p. 263) applies things to the restored Jewish nation in its *un-theocratic form* (i.e. without the Davidic covenant literally realized in a personal reign of the Messiah, David's Son), which only refer to the elect saints, viz. : that portion accounted worthy to rule in the Theocratic Kingdom when the restoration is effected. The Jewish nation in the flesh is subordinate to these *firstborn* glorified rulers.

and while the latter come in the elect covenanted line, yet they are superior to the former in honor, station, and privileges. The reader's indulgence is asked, for it is yet too early in our argument to give more than these hints. Compare Props. 118, 153, and 154.

*Obs. 3.* In view of the Kingdom being thus future, it is reasonable to expect such futurity to be specified in connection with the election. This is done in various places, as e.g. 2 Pet. 1 : 10, 11, the election is stated and faithfulness enjoined that an entrance may be secured hereafter into the Kingdom. In 1 Pet. 1 : 2-13, the elect are mentioned, and they are pointed to the future, even to the revelation of Christ, for their inheritance. So in Eph. 1 : 4, these chosen ones are directed to the future gathering for their inheritance. *The Word does not contradict itself.* Therefore this futurity of the Kingdom is the basis of the numerous exhortations to obtain it, to walk worthily of it, to look, seek, and pray for it.

*Obs. 4.* God for a time leaving the nation first bidden, and treating the Jews as individuals (i.e. not in their national relationship), now invites both Jews and Gentiles to become this people of faith, and through Peter, to whom this knowledge was imparted, the relation of these elect to the Kingdom, in the age to come, is fully and explicitly stated. There is a fitness in this, that the apostle selected to indicate this election should also refer the Kingdom to the future for manifestation and realization. In addition to the passages quoted from him, the reader may turn to his sermon, Acts 3 : 19-26, where the eye of faith is directed to the coming again of Jesus and the accompanying "restitution of all things." In no place is it asserted, that the promised covenanted Kingdom was already in possession of the elect, for such a statement would be palpably contradictory to the most sacred portions of Holy Writ, viz. : to the covenants.

*Obs. 5.* This Kingdom is to be given to all of the elected nation, both believing Jews of natural descent and engrafted Gentiles, to all believers, therefore, that have ever lived ; and it will be bestowed upon both at the same time, including the Patriarchs, ancient worthies, faithful Jews, and believing adopted Gentiles. One portion of the elect cannot inherit before the other portion ; both stand precisely upon the same footing and obtain through the identical election and covenants the same inheritance. (The rejection by the nation of the tender, does not change the nature of it, other guests are invited and participate instead of those previously urged, and now under a cloud for their refusal.) In reference to one portion of these elect, Paul informs us (Heb. 11 : 39, 40), after enumerating a long list of worthies, "these all received not the promise" "that they without us should not be made perfect." None of the present saints, (viz. : of this dispensation,) have inherited the Kingdom, for the inheriting is placed in the future, as e.g. Matt. 25 : 34. The Kingdom is promised to both, forming the one elect body, but those things which belong to the actual realization of the Kingdom, such as inheriting, receiving the crown, reigning, etc., are all, as the reader will find by a comparison of passages, related to the future. The saints, the elect of this and previous dispensations, are represented as waiting for the Kingdom (comp. Rev. 6 : 9-11 ; Luke 18 : 7, 8 ; 2 Thess. 1 : 5-10 ; Rom. 8 : 23, etc.).

Whatever the intermediate state may be, whether in Hades simply (as some assert), or in Paradise in Hades (as others claim), or in the third heaven (as some announce),

etc., one thing is clearly demonstrable, viz.: that *the inheriting* of the Kingdom, *the receiving of the crown, the obtaining of the distinctive reward* as allied with covenanted promises, are all still *future*, always linked with the future resurrection of the just or allied with the Sec. Advent of Jesus Christ. The Bible is explicit on this point, and the covenants absolutely require this to preserve *the requisite unity*. Let the reader compare what is said on the intermediate state, Prop. 136.

*Obs. 6.* This Kingdom is to be given at a specified *appointed time* known to God. Without now discussing the predictions, we only refer to the fact that before "*the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High*" (Dan. 7), a certain period of time *must first elapse*, certain events *must first transpire*, and *then* the Kingdom is bestowed. It is given to this people at a particular time or era. The parable of the talents ("*after a long time,*" etc.), and of the tares and wheat, the delineation of 2 Thess. 2, and of other passages, illustrate this same truth.

*Obs. 7.* In comparing Scripture, it will be found that this period of time is stated to be at the era of *the Sec. Advent*, when this Kingdom will be bestowed upon the elect, Matt. 25 : 34 ; Luke 12 : 32 ; 2 Thess. 1 : 5-10, etc. Hence the elect are represented as "*called*" (1 Thess. 2 : 12) to this Kingdom, to "*a patient waiting for Christ*" (2 Thess. 3 : 5), and "*His appearing and Kingdom*" (2 Tim. 4 : 1) are united;—they are exhorted to endure trials that (2 Thess. 1 : 5) "*ye may be counted worthy of the Kingdom of God.*" To these might be added numerous passages, which will appear as we proceed ; in the meantime, the reader is reminded that this *accurately corresponds* with what has preceded and what follows in our argument.

We only remind the reader, as an indication of a Divine Purpose and Providence, that as the larger number of the elect, the great mass, are taken out of the Gentiles, the time chosen for this call of the Gentiles was signally opportune. Thus e.g. the change from the Hebrew to the Hellenistic language was one of the providential movements preparatory to this calling, and facilitated the same. The time specified in the Obs. and the delay of the Kingdom, until the number of the elect is completed, has been noticed by many able writers. Thus e.g. Olshausen (*Com. Acts 1 : 6-8*), remarks, in connection with referring "*the times of refreshing and restitution*" to the personal Sec. Advent of Jesus : "*The conversion of men, therefore, and the diffusion of faith in Christ, are the conditions of the speedy approach of that blessed time—a thought which occurs again in 2 Pet. 3 : 9.*"

*Obs. 8.* It may be added, that this future Kingdom covenanted to the elect nation, and which the elect, including the promised Seed, are to inherit, is explicitly called Christ's Kingdom. This ought to be so, if our position is correct, and has already been foreshown under Prop. 45, etc. The Kingdom at the Sec. Advent is distinctively called "*His Kingdom,*" as e.g. 2 Tim. 4 : 1 ; Matt. 13 : 41 ; Luke 22 : 30 ; 2 Pet. 1 : 11, etc. We are gravely told (comp. Prop. 159) by a multitude that Christ at the end of this dispensation at His Sec. Advent, will deliver up "*His Kingdom,*" so that, if we are to receive their theory, *no such* distinctive Kingdom is to exist *after* the Advent for the elect to inherit. But this notion is to be rejected as *utterly untenable and contradictory* to the entire tenor of the Word, which locates the Messianic Kingdom at the Sec. Advent (comp. Prop. 159).



*Obs. 9.* In studying the subject of the Kingdom, we must not be misled by a striking peculiarity of Scripture, viz. : that things *still future*, owing to their certainty, are spoken of *as present*. The style of prediction and promise, dealing largely of objects of faith and hope, contains this feature as has been noticed by many writers. Thus the Kingdom of God, the great object of faith and hope, being sure, founded on the Word and oath of the Almighty, is in view of its certainty spoken of as present, being received, etc. (comp. Prop. 109), as e.g. in Heb. 12 : 22-28 ; Rom. 8 : 30 ; Rev. 1 : 6, 9, etc. To take such passages, given through the intensity of faith and hope, and make them contradictory and inconsistent with *the general analogy* of the Word, is certainly both unwise and unnecessary.

The illustrations given by Maonight in his *Prelim. Essays on the Epistles* (Essay 4, s. 12, from the Greek, Matt. 9 : 10 ; Mark 9 : 31 ; 1 Cor. 15 : 2, 12 ; James 5 : 3 ; 2 Pet. 3 : 11, 12), prove that, as he says, "the present tense is often put for the future, to show that the thing spoken of shall as certainly happen *as if* it were already present." He (as well as many commentators) overlooks this feature in his exegetical comments on various passages. The illustrations can be greatly increased indicative of the sentiment of Rom. 4 : 17, He "calleth those things *which be not as though they were*," as in Rom. 8 : 30 "*them He also glorified*," in 1 Pet. 1 : 9 (see connection), Luke 1 : 51-53 ; Isa. 9 : 6, many of the Pala., etc. Justin Martyr, long ago, in his *First Apology*, assigns the reason for this mode of expression, "The things which He absolutely knows will take place, He predicts as if *already* they had taken place." This feature heightens the Divine in the Word, making it to speak in the largeness and fulness of the Spirit, as e.g. in that Divine Purpose portrayed in the declaration that Jesus is "*the Lamb slain from the foundation of the world*" (Rev. 13 : 8). So also Neander in several places shows how the apostles spoke of the future as present, although he forgets his own admissions in commenting on several passages. Thus e.g. speaking of the author of Hebrews (*His Plant. Ch. Ch.*, vol. 2, p. 5), he instances ch. 10 : 22, ch. 12 : 23, and ch. 12 : 28, as evidence that "to Christians the future is by faith *already become a present*." And (p. 13), "by means of faith a vital connection is formed *between* the Present and the Future. By means of faith, according to the doctrine of this epistle, the Future becomes in some measure a Present to the mind, although this Present has a necessary bearing to a more perfect development, a consummation in the Future."

*Obs. 10.* The reader need scarcely be reminded, that in all the elect ones, both ancient and modern, who are to enjoy the Kingdom of God, *certain moral qualifications* are necessary as a prerequisite. *The natural and engrafted seed of Abraham must all be of faith and obedience.* The decisive argument in Romans and Hebrews evinces this ; for while the seed of Abraham is chosen, not every individual is thus favored ; while the nation is elected to a Theocratic position, not every member of it will be saved ; it is only *the faithful portion* of Abraham's seed that is commended and that will be exalted. This has been so ably represented by various writers (as Noel, McNeill, Bickersteth, Bonar, etc.), that it only requires brief mention.

It may be added : this requires more than mere knowledge, viz. : the *practical* reception of the truth and a *heartfelt* obedience to the same, lest we fall into the "delusion" specified by Dörner (*His. Prot. Theol.*, vol. 1, p. 19), of receiving the truth merely by the mind and not by the mind and heart—the latter alone leading to a *personal appropriation* of Christ, influencing heart and life. In the Obs. ancient and modern saints are *purposely* placed in the same position, for there is much written at the present day respecting the inferiority of Old Test. saints, grounded on their being justified by works, the law, etc. This is certainly a misapprehension, seeing that the apostles hold up the believers of former dispensations as *pre-eminent patterns of faith* (their works being the result of faith) and that their lives evinced, in obedience to God's requirements, the strongest faith. They were justified by faith, and not by the law, and not by their works, however, the law might drive to faith, and the works might evidence the purity and strength

of faith. Hence, as faith introduces the blessing of Redemption through Abraham, and all his seed are of faith, we cannot receive the disparaging remarks of eminent writers in this direction. Thus, to illustrate, Reuss (*His. Ch. Theol.*, p. 290), says, alluding to conversion and its moral results: "The new relation of which we have spoken was evidently an individual relation between the believing man and his God. Now we must remember that such a relation had *no existence* in the religious sphere of Judaism, which was a purely and essentially national institution, the members of which had rights and duties only as belonging to the great whole." This is simply overlooking the distinctive Theocratic element connected with this nationality, which bound the *individual member* to his Sovereign Ruler. The tendency, indeed, constantly was to ignore this Theocratic feature, but God insisted upon its retention as alone honorable to Himself as the Theocratic King.

*Obs. 11.* The Kingdom thus given to these elect ones does *not remove the election* of the Jewish nation as a nation. This, aside from the covenants and the Theocratic ordering allied with the nation, is seen from the fact, that this seed gathered out is virtually regarded as part and parcel of the nation (is a continuation of the election, Prop. 63), and when the nation is nationally restored will be so recognized *in the inheriting with Abraham, Isaac, and Jacob*. Again, let any one compare Deut. ch. 32, Rom. ch. 11, together with various predictions relating to this elect Jewish nation, and he will find the following succinctly stated: (1) The Jews an elect nation (Prop. 24); (2) this nation can render itself unworthy of the Kingdom by disobedience; (3) by its own conduct it will bring upon itself terrible evils and a *temporary rejection* as a nation; (4) the Theocratic rulership will be, for a time, withdrawn; (5) during such a period of rejection, God still continues His work of gathering out of it, and out of the Gentiles, the elect; (6) but the nation itself, for a time under the most severe tribulations, will, owing to this very election (being "*beloved for the Father's sakes*"), again—as the covenant to be fulfilled demands—*be restored to the favor of God*. This nation, therefore, now under trial, is still the *chosen nation, and this will be manifested in due time* (see Props. 111 to 114). Hence the preference (Luke 24:47; Rom. 1:16; Acts 3:25, 26; Rom. 2:10; Acts 13:46, and 19:21), showed to this nation even after the day of Pentecost in preaching the Gospel—a preference based only upon this election, the Jews being, by virtue of their relationship to Abraham, "*the children of the Kingdom*," and the descendants of those who once enjoyed this Kingdom in its initiatory, incipient form. The natural seed must not, therefore, be ignored; and only upon their refusal to accept of the proffered gospel of the Kingdom were the apostles, and even Paul, authorized to seek after the engrafted ones. One of the *darkest pages* in the history of Christianity is that which records the tendering of insult, wrong, and death instead of the precious message of hope and peace to this covenant favored people.

This already gives us the clue to the *literal* fulfilment of the covenant promises, confirmed as they are by the *oath* of God, and therefore unconditional. Thus e.g. the promise of making Abraham's seed a mighty nation (which has specially excited the ridicule of infidels in comparing the feeble Kingdom of Israel with the mighty empires of the earth) will be realized when this elect nation will all be gathered and stand *associated with* the restored Theocratic Kingdom. It does not require much reason to see, that when God's Plan is carried out and openly manifested, it will exceed the highest eulogies that the Prophets have given, and most amply vindicate God's Word. Let all the seed of Abraham be brought together at the appointed time, and language fails to express the *might and grandeur* of the nation. The world will be astonished at the sublime manifestation.

Waldegrave (*New Test. Millenarianism*, Lect. 3) entirely misapprehends this election of the Jewish nation, holding that the continuance of the election by the engrafting of the Gentiles forbids any future special manifestation of God's favor to the Jewish nation, as e.g. to bestow upon it pre-eminence over Gentile nations. Much that Waldegrave says we can cordially adopt, excepting his extreme in this direction, seeing that he does not discriminate between the pre-eminence of *those who inherit* the Kingdom (i.e. the saints as rulers) and *that of the nation restored* among and over the nations by virtue of its covenanted position and relationship with these glorified saints, the seed of Abraham. This engrafting process, we also hold, gives "a perfect equality between Jew and Gentile," and it is likewise correct to assert, as he does, that "the believing Gentile, though uncircumcised, is much more really a child of Abraham than the circumcised Jew who does not believe." The reason for this has been fully assigned in previous Props., but this does not, by any means, necessitate his hasty and inconclusive deductions, which make the Davidic covenant and numerous prophecies inoperative and unfulfilled.

*Obs. 12.* These elect, now gathered out, are in the various denominations of Christians. The diversity, even of doctrine and practice, does not interfere with the possession of *the living engrafting principle* of faith. The former arises incidentally from the liberty allowed to humanity, which, through infirmity, results in doubt and even error being, more or less, mixed with apprehensions of the truth; the latter, however, in the eyes of a just and merciful God, compensates, if followed *by corresponding fruit* in evidence of its sincerity, for the weakness exhibited in the former. The one could not have been obviated without largely infringing man's moral agency; the other cannot be negated without interfering with the Divine Will itself.

The reader is reminded that while *many* professors are rejected and *few* are chosen, it is also true that out of those saved some are but barely saved, as by fire, and cannot expect to enjoy that honor of position that others realize in the coming Kingdom (comp. Prop. 135). Prosperity, too, is no sign of God's special favor, for Heb. 12 : 5-12; James 1 : 12; Rev. 3 : 19, etc., clearly teach that trial, adversity, etc., are often but tokens of God's love toward His elect. With Paul (Col. 1 : 24), they fill up the measure of Christ's sufferings, for being designed as co-heirs, co-rulers with Christ, it is *essential* that they become in all things Christ-like, imitating Him and cultivating His spirit, which can only be done by being tested and tried, as Jesus Himself was afflicted, so that they may partake of His glory. Enduring temptation and trial is indicative of a proper apprehension of Christ, of the Spirit and truth abiding with us, of our being truly the children of God, of our being the elect. But while enduring, under trial, fighting the good fight of faith, it is not for us to sit in judgment over others who may be struggling and tried as we are; it is sufficient to realize in our own experience God's leadings and to enjoy the sweet consciousness of His favor in the fulfilment of promises pertaining to the present life.

*Obs. 13.* This elect people are charged with folly by others, because they trust in covenanted promises, and in the Seed by whom they shall be fulfilled. This was predicted many centuries ago, Deut. 32 : 21, and is pointedly referred to in 1 Cor. 1 : 25-28.

*Obs. 14.* Many claim, some arrogantly, that they alone are these elected ones and all others, outside of their organization or doctrinal position, are excluded. This is simply presumption; for it ever remains true what is stated in Matt. 7 : 21-23, etc. Profession is not God's judgment; and these elect will be made manifest when the Judge cometh.

Julius Müller (quoted by Dr. Sprecher in *The Luth. Evangelist*, 1877) forcibly observes: "As an inalienable acquisition—derived by the Protestant Church out of the sad decay of its orthodox theology, especially in the latter part of the seventeenth cen-

tury and after, out of the Pietistic and Moravian reactions, and out of the revival of living faith in the present century—we must regard the conviction that the faith which saves does not consist in the adoption of a series of *articuli fundamentales primarii*, but in an absolute and truthful surrender of one's self to the personal Saviour; a surrender of which the simplest child is capable. Although this conviction may in the next few years have to sustain violent attacks and be branded as heresy—the attacks have, indeed, already begun—yet it is so deeply rooted in the Divine Word and in the fundamental religious sentiment of the Reformers, that we cannot but have confidence in its final triumph.”

*Obs. 15.* The Kingdom with its attendant blessings, being the same tendered to both Jew and Gentile believer, at once removes the objection urged against the Bible in the following extract. One of the advocates of “the Absolute Religion” (quoted by Birks, p. 413 in *The Bible and Mod. Thought*), speaking of the Old and New Testaments, says: “One offers only an earthly recompense, the other makes immortality a motive to the Divine life.” “If Christianity and Judaism be not the same thing, there must be hostility between the Old and the New Testaments, for the Jewish form claims to be eternal. To an unprejudiced man, this hostility is very obvious. It may indeed be said, Christianity came not to destroy the Law and the Prophets but to fulfil them; and the answer is plain, *their fulfilment was their destruction.*” Our line of argument clearly shows a *fundamental union and vital connection* between the two: it also proves *the perpetual election of a seed and the ultimate fulfilment in that Abrahamic seed of all that has been covenanted, promised, and predicted* in the Old and New Testaments. The prevailing view, which introduces the antagonism and hostility alluded to by its transmutations of covenant and promise, is alone chargeable with suggesting the objection.

PROPOSITION 66. *The Kingdom that was nigh at one time (viz. : at the First Advent) to the Jewish nation, is now removed to the close of its tribulation, and of "the times of the Gentiles."*

This can be distinctly inferred from what preceded (as e.g. Props. 58, 59, 65), especially since that Kingdom is now linked in the New Test. *with the Sec. Advent of Christ.*

*Obs.* 1. Let us again refer to Luke 21 : 31, in which it is stated "when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." Now among "these things" which are first to happen are the Jewish tribulation and "the times of the Gentiles" (v. 24), and when these come to pass, and Jerusalem is no longer under Gentile dominion, and the Advent (v. 27) of the Saviour is witnessed, then the Kingdom will be established. So long as "the city of the great King," and so long as His land, His by inheritance (Prop. 116), as David's Son, is under Gentile dominion, it is simply impossible for the Kingdom to exist; and it is folly to argue, with the light of the Davidic covenant and prophetic announcements relating to it, that the Messianic Kingdom has been set up. This Jewish tribulation, these times of the Gentiles, this gathering out of an elect, the nonfulfilment of "these things,"—these, and a multitude (in following Propositions), of considerations, show that it is thus postponed.

Efforts are made to break the force of our reasoning by interpreting Luke in a manner inconsistent both with the context and the facts of history. Thus e.g. Barnes (*Com. loci*), while reluctantly admitting an ulterior reference to the Sec. Advent in Luke's discourse, endeavors to make "the redemption" (v. 28), in order to agree with his Church-Kingdom theory, to consist in a deliverance from Jewish persecution, forgetting that the Church was soon after given over to far more severe series of persecutions under the Roman emperors. If this was all that the Saviour meant, how could they rejoice in such a deliverance when greater trials were impending? It is an utter perversion of the passage. But they involve themselves in still greater absurdities, for they tell us that the Kingdom of v. 31 is the Church, although it is spoken of as not established, but only "nigh at hand," when they know full well that the Ch. Church was founded before the destruction of Jerusalem and the dispersion of the nation, and that the Gospel was proclaimed throughout the Roman Empire. The inconsistency of many of this class is the more glaring, since, when we turn to their comments on Matt. 24 : 33, on the same parable, they allow that it has a decided reference to the period of the Sec. Advent. Some give it a double meaning, making it to refer to deliverance at the destruction of Jerusalem and also to deliverance at the coming again of the Son of man. This only indicates weakness. Again, Prof. E. W. Hengstenberg (*The Jews and the Ch. Church*, p. 66), weakens the force of Christ's own prediction by asserting: "The treading down of Jerusalem by the heathen has already twice ceased—once under Constantine, and once in the time of the Crusades, when a Christian (?) Kingdom existed at Jerusalem." This (1) invalidates the continuous treading down of Jerusalem until certain "times of the Gentiles" are fulfilled; (2) it makes the "times of the Gentiles" to be an exact equivalent of "the times of the heathen," which it is not, for in its broader meaning it denotes all nations who are not of the Jewish race or of the observances of the Jewish religion. It has reference to nations other than the Jewish; (3) it makes the phrase expressive of nations who do not profess Christianity, which was not its meaning when uttered by Jesus; (4)

it does not preserve the relationship of the Jews to the city, which the overthrow and subsequent restoration makes necessary; (5) it substitutes a nation, the Roman under Constantine, and in its divided form at the Crusades, as if it were an exact equivalent of the Jewish nation; (6) it forgets that under Constantine and the Crusades the Jews were badly treated, and had no power in and over the city; (7) it overlooks the fact that the very power which held the city at the times designated is delineated as "a beast" even down to the end, as e.g. the fourth beast power in Dan. 2 and 7; (8) to make out such a cessation, linked as it is with the dispersion and restoration of the Jewish nation, is to pervert a standing proof of inspiration.

*Obs. 2.* The proof on this point is abundant. Thus e.g. the Kingdom is associated with the period of "restitution" (Prop. 144), "regeneration" (Prop. 145), "revelation of Jesus Christ" (Props. 138, 139), "the Judgeship" of Jesus (Props. 132, 133), "the new heavens and new earth" (Props. 148, 151), the reign of the saints (Prop. 154), the overthrow of Antichrist (Prop. 160), the Pre-Millennial personal Advent (Prop. 120), etc., etc.

*Obs. 3.* "The house is left desolate" until He comes again, when its fallen, desolate condition will be removed. One of the most decided and expressive passages is that of Matt. 24 : 29, where, after delineating the Jewish tribulation running down through an allotted "times of the Gentiles" we come to the language "immediately after the tribulation" (not before, but after it) certain events such as the open Advent of the Son of Man and the gathering of the elect, will take place, which in many places (as e.g. Matt. 25, Dan. 7, 2 Thess. 5, etc.) are associated with the setting up of the Kingdom. Such a portraiture of the course of events is in harmony with the general and uniform testimony of the Prophets, who almost invariably contrast this Kingdom with a previously endured tribulation by the Jewish nation which has finally ended through special Divine interposition (as e.g. Zech. 14, etc.), and the nation enjoys the blessedness of covenants fully and gloriously realized.<sup>1</sup> With this Prop. must be united such Props. as 58, 88, etc.

<sup>1</sup> The student is reminded, in this connection, of a suggestion advanced by several writers. Thus e.g. Frazer (*Key to Proph.*, p. 80), quoting Rom. 11 : 30-32, adds: "To make the parallel exact, it is meet that the Jews should remain in unbelief as long as the Gentiles did. The Gentiles remained excluded from the ordinances of the true religion for 2000 years, from the call of Abraham to the coming of Christ. The Jews must remain in unbelief for the same period." He quotes Hos. 6 : 2, making "the day" as 2 Pet. 3 : 8, a thousand years. This would give an approximative idea of the duration of the Jewish tribulation and of the relative nighness of the Kingdom. And yet, for aught we know, the time may be shortened or lengthened as best suits the Divine pleasure.

PROPOSITION 67. *The Kingdom could not therefore have been set up at that time, viz. : at the First Advent.*

This is apparently from Propositions 56, 57, 58, 59, etc. The Kingdom being one with the Davidic throne and kingdom, *it was impossible* because of the rejection and punishment of the nation for a certain time, to establish it. "The tabernacle of David" *remains fallen down*; the nation, invited nationally, refused the invitation because of the imposed condition of repentance, and now other "guests" must be furnished before "the feast" is enjoyed. The "nation" is not yet gathered; one by one the elect are received and adopted, but *the time of manifestation* has not yet arrived; the "nation" as a nation is not yet exhibited in its nationalized form.

*Obs. 1.* In Matt. 12 : 28 (Luke 11 : 20), when the Jews had taken counsel to kill Jesus, He cast out a devil and was accused by the Jews of performing miracles through the power of Satan. In self-defence, showing that this very power was necessary to Him *who would* establish the Kingdom, He says : "But if I cast out devils by the Spirit of God" (Luke : "the finger of God"), "then the Kingdom of God is come unto you" (Luke "upon you,") i.e. it was tendered to them on condition of repentance and Christ's miraculous power evinced the ability to verify the offer of it. Then the Jews sought a sign; Jesus in reply severely rebukes them, and condemns *that existing generation*, declaring that their last state is worse than the first, i.e. instead of repenting in their already fallen condition and rendering themselves worthy of the Kingdom they became worse until the judgments of God (comp. Barnes *loci*) were fearfully poured out upon them. How dreadfully was this verified. This indicates that, in the condition of the nation as it then existed and increased in wickedness, it was *impossible* for the Kingdom to be set up as covenanted. The nation is not *morally prepared* for the blessed Theocratic ordering. The Kingdom is offered to them in virtue of their election; it has come "unto or upon them" both in the tender and in the manifested power and person of the Messiah; it pertains to them because of their covenanted relationship; it is conditioned only by a repentance of the nation, and this being rejected by the representative, ruling men of the nation, Jesus censures them and predicts their *continued and increasing* fall; hence, as the Kingdom was to be taken from them (i.e. the offer of its establishment at that time was withdrawn, and the pre-eminent position assigned to the elect in that Kingdom was to be given to others), and as it was to be given to others who were not yet gathered, it follows that our Proposition is correct.

*Obs. 2.* But this taking away of the Kingdom from the nation (then unworthy), and the giving of it to others (in a special sense, i.e. as inheritors

as will appear in the course of our argument), must not be pressed, as the reader has already been warned, to the extent that the Kingdom will *never again* be established with this Jewish nation restored to God's favor. For this would *nullify God's covenants and oath, and vitiate Christ's inheritance*. This is directly predicted: (1) The continued Jewish tribulation owing to sinfulness, and (2) the final restoration of the nation, *after* the period of trial, to national greatness. Leaving the proof for another Proposition, we, in this connection, direct attention to Ezek. ch. 16, which describes the first, intermediate, and final position of this elect nation. Here we have (1) the great goodness of God toward Jerusalem; (2) her monstrous sinfulness even exceeding Sodom's; (3) her grievous punishment; (4) yet it is added: "*nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*" Thus, in virtue of God's covenant with that nation, we are cautioned not to draw the erroneous conclusion that the exceeding and unparalleled wickedness of killing even the Heir, will *forever* withdraw God's covenanted blessings from the nation.

Multitudes, however, contend that God does *not* remember His covenant; theologians, unmindful of the *express* covenant relationship of this people, write—under the influence of the Church-Kingdom theory—as if the covenants were of such a nature that they could be annulled, modified, or altered. Illustrative of this election, remaining perpetual notwithstanding sinfulness and subsequent punishment, we have a striking declaration in 1 Kings 11:39. When the Kingdom of Israel was rent from the house of David, God emphatically says: "And I will for this afflict the seed of David, *but not forever.*" For sinfulness ten tribes (with consequent evils) are taken away, but it *will not be forever*; the twelve tribes will again as the seed of Abraham be reunited. Jarchi, on this verse, says: "*when the Messiah comes, the Kingdom shall be restored to the house of David.*" The reader can readily recall prophecies which predict this very removal of a former separation and an abiding union. To the student the writer only suggests, that those ten tribes can be restored by God either literally or if necessary by a process of engrafting somewhat similar to what is witnessed in the present elect ones. It is foolishness to limit the power of God, for either the nucleus of those ten tribes is somewhere preserved, or else such a nucleus can be formed through the exertion of the Divine pleasure. It is yet premature in our argument to meet the objections of Second Adventists (in periodicals and books), and others (as Williamson, see Lord's *Journal* for Oct. 1853, First Art.), who contend that the Jews are not in any sense "the lawful heirs of the Abrahamic covenant" and will never again be restored to their former Theocratic position.

*Obs. 3.* The Kingdom could not be set up, because it required (according to the Theocratic ordering and the Davidic covenant accepting and incorporating it) *a nation*, and that one *the Jewish nation* (to whom alone it is covenanted), before it could be re-established in a most glorious form under the Messiah. Nationally rejected for a time—yet to continue the seed of Abraham recourse is had to adopting individuals out of all nations—until *the repeal* of this rejection and of the punishment pertaining to it, it is simply impossible to fulfil the covenant promises *as written*. To spiritualize those covenants as some do—to make them conditional as others do—to ignore them as many do, *is to make the most sacred of all the Divine Record unreliable, and the oath of God, as well as the faith of believing Jews, of little value.* If the covenants teach any truth clearly, it is this: that the Jewish nation and the Kingdom are *inseparably connected*;—that the one *cannot possibly* exist without the other. It follows, therefore, that during the period of national rejection and punishment (i.e. during "the times of the Gentiles," and "the treading down of Jerusalem"), imposed on account of sinfulness, the Kingdom *cannot* be in existence.



*Obs. 4.* The Kingdom being thus postponed, *no Theocracy* was established. Men, indeed, claim this for the church, but this is a grave mistake and misleading. Let the reader refer to our Propositions on the Theocracy and he will see that the leading essential element, that which constituted a Theocracy, was the fact *that God condescended to act as an earthly Ruler.* Now it is self-evident that no such distinctive feature was inaugurated at the First Advent. It is true, as Lange (*Com. Heb. 1 : 5-14, Doct. 8*) says, that "the Christocracy is the fully unfolded, world-embracing form of the Theocracy" but *only* at His Sec. Advent when He is manifested *as the Theocratic-Davidic King.* The Theocratic-monarchy in its covenanted form—not spiritualized but *real* as predicted—must be exhibited *before* the Kingdom can be manifested.

PROPOSITION 68. *This Kingdom is then essentially a Jewish Kingdom.*

This follows from the Abrahamitic, Sinaitic, and Davidic covenants ; this is uniformly taught by the Prophets in associating and identifying the Kingdom *with the nationality* of the Jews ; this again is confirmed by *the election* of the Jewish nation, the *oneness* of the Kingdom, the *preaching* of John, Jesus, and the disciples, the *renewed covenant*, the *offer* of the Kingdom, the *engrafting* of Gentiles, the rejection of the nation only *until* the times of the Gentiles are ended, the *postponement* of the Kingdom, etc. *The whole tenor and analogy of Scripture sustain this position ;* and it is but a weak, unsatisfactory, inconsistent procedure to deny what is *so plainly* the burden of Holy Writ.

Such a denial can only rest in a destructive criticism and arbitrary handling of the *most precious* covenanted promises contained in the Bible. It can only be sustained by a system of interpretation which constantly, with singular rashness, asserts that the plain grammatical meaning of the covenants and predictions cannot possibly be maintained. Doctrines are summarily disposed of by bestowing upon them the epithet "*Jewish* ;" and learned men suppose that the doctrines contained in our faith receive their condemnation by being designated "*Jewish*." It is a favorite phrase with some writers, and scornfully emphasized, and judging from the frequency with which it is used, it is regarded as one of the *most effectual* means to bring our doctrines into disrepute with unreflecting and unscholarly persons. Let us briefly refer to the reasons for employing this phrase against us, and show how inexcusable and uncharitable such an exhibition of intended "*sarcasm*" is in those who profess the name of Christian. It is evidently intended to indicate that our doctrines are erroneous, thus making "*Jewish*" or "*Judaic*" an equivalent to "*error*." Yet these same writers profess to believe much that is "*Jewish*." They believe what Jews said and wrote, they profess that "*salvation is of the Jews*," that Jesus and the apostles were Jews, that we Gentiles are engrafted upon the Jewish stock, etc. Why then institute a comparison which, if it has *any logical* force, must be antagonistic to their own faith and hope, founded so largely upon what is "*Jewish*" ? It is used by way of reproach, to stigmatize our views as if they were antichristian, etc. How unjust this is, will appear, if such writers only consider how largely they themselves are indebted to a Jewish source for many of the most precious articles of their own faith. Gratitude, to say nothing of other motives, ought to restrain such a usage of terms. It is employed to hold others up to ridicule, to irritate, etc. But this, in the eyes of the intelligent and of the humble Biblical student, recoils upon its authors, seeing that it seriously reflects upon their own appreciation of indebtedness to Jews for the sublime and saving truths of Christianity. If any doctrine of ours is erroneous and as such stands related to errors of the Jews (as Pharisees, etc.), let the fact be demonstrated by proper argument, instead of seeking refuge in terms which are so general and include so much that is noble and excellent.

*Obs. 1.* It is a standing proposition, even among some who profess to be defenders of Christianity, that, as Renan (*Life of Christ*, p. 373), expresses it, "*the general progress of Christianity has been to separate more and more from Judaism,*" and the inference is drawn that *the wider* such a separation is made, *the better* for true religion. Everything distinctively

Jewish is to be sacrificed, giving place to a *substituted Gentileism*. This is especially true of the leading doctrine of the Kingdom ; the Jewish view is denounced, and a *wide departure* substituted as better adapted to the wisdom, standing, etc., of Gentiles.

This will be met in succeeding propositions. Briefly let us trace the rise and progress of this rejection of "Jewish conceptions," this scornful using of the term "*Jewish*," (or as Ruge calls it, "*Asiatismus*"). The apostolic, and immediate succeeding, church was (as we shall show Props. 69-75) intensely Jewish in its conceptions. The reproach of being Jewish belongs to a period later than that distinguished for its pure Chiliasm (comp. candid remarks of Neander, *Ch. His.*, vol 1, p. 294, etc.). The universality and unity of teaching prohibited the usage of the word in any other than a respectful sense. But when the general Millenarian views were attacked by Origen and others, this state of things changed. Origen (L. 2, c. 12) says: "Those who deny the Millennium are those who interpret the sayings of the Prophets by a trope," those who maintain the Mill. "disciples of the letter," who interpret "Judaico-sensu, after the manner of the Jews." From this arose the reproach, often reiterated, thus expressed by Jerome (*Hieron. in Es.* l. 18 in Proem. p. 477 Ed. Bend.—quoted by Prof. Bush, *Mill.* p. 16) "If we understand Revelation literally, *we must judaize*," etc. This usage was accelerated by (1) the adoption and extension of the spiritualistic Interpretation ; (2) the rise and progress of the Papacy ; (3) the fall, conduct, and dispersion of the Jewish nation ; (4) the persecution of the Jews. In the course of time such was the bitterness against the Jews, that everything "Jewish" was despised. Of course when Bishops (even e.g. Cyril of Alexandria, see Socrates *His. Eccl.*, vii. 13), persecuted Jews it was easy to discard "Jewish forms." A variety of prejudices excited and fostered this anti-Jewish spirit, which continued unchecked for many centuries. In more modern times, out of a host unduly biased, Semler may be adduced as materially strengthening the movement by which everything objectionable is to be discarded under the cry of "Jewish notions." He even undermined the authority of Scripture under the plea of its Jewish character, making it local and temporary (Hagenbach, *His. of Doc.*, vol. 2, p. 386), so that Tholuck well remarked that "he carried the torch which kindled the conflagration." Thousands of volumes are filled with its spirit, and at times it becomes simply outrageous, as e.g. in *The Lyceum* (a Free Religionist periodical designed for the young, in Jan. No. 1875) says: "We detest the thought of an old *Jewish* God living in this age of the world." Multitudes, however, who have imbibed this prejudice against "Jewish conceptions," could never be brought to utter anything so disgusting as the Lyceum's blasphemies. Yet men of ability venture into this direction of disparagement, as e.g. Beecher (as reported in *Cin. Daily Gazette*, Nov. 11th, 1874), who spoke slightly of the Patriarchs "as compared with the *manhood we now have*," etc. Comment is unnecessary to such endorsement of Parkerism, etc.

*Obs. 2.* It is fully admitted by able writers, of all classes, that the Scriptures, taken in their *literal aspect*, do expressly teach a *Jewish Kingdom* ; but our opponents contend that this literal rendering is to be discarded for a *spiritual or mystical one*, mainly on the ground that the literal has not been verified. But we cannot, dare not *thus receive the Word of God*. This Jewish form is decidedly in our favor ; we accept of it gratefully, and with it of the *reproach* heaped upon it. For it is *Jewish*, based on *Jewish* covenants, the *Jewish* Scriptures, the *Jewish* Prophets and Apostles, the *Jewish* nationality connected with the Theocratic ordering, and the *Jewish* Son of Man in descent and office. We would not abate this, if we could, believing it to be *indispensable* in order to preserve the true doctrine of the Kingdom, and the unity of Purpose in its establishment. The time too, if we are to credit recent utterances, has gone by when sober reasoning based on Scripture is to be set aside by charges of doctrine being "*too Jewish*." Able works, showing the intimate connection of the Old and New Testaments, acknowledging and pressing our indebtedness to that which is "*Jewish*," are paving the way for such a result among the pious thoughtful. The

masses, indeed, will not be reached, but the scholarly, if also devout, cannot overlook it.

We accept of the intended reproach given by Herbert Spencer (*The Study of Sociology*), when he designates the New Test., by the significant phrase "The Jewish New Testament." We rejoice in its Jewish cast as a matter *logically essential* to secure covenanted blessings. But when Sara S. Hennell (*Christianity and Infidelity*) declares, that the Gospel of Christ was "a noble outburst of Jewish fanaticism," which our times are outgrowing, it is only too evident that she never studied its connection with a covenanted Divine Purpose, and its continued vital relationship to "the Hope of Israel." The *Essays and Reviews*, repeating the rationalistic ideas of others, utterly discards everything distinctly Jewish under the word "Judaism," and as part of its religious scheme gives us a "Christianity without Judaism," the result of which is to sever Christianity as much as possible from the Old Test. Mansel in the *Bampton Lectures* (p. 287) remarks, "Mr. Powell in his zeal for 'Christianity without Judaism,' seems at times to forget that Judaism, as well as Christianity, was a revelation from God." Powell, however, would soften this objection by the low estimate he takes of revelation. His contempt for "Judaical origin," "the Judaical school," and "Judaical Theology," includes of course the very foundations of the Kingdom, the covenants and related predictions. For he opposes not merely that which God designed to be temporary under this term, but the oath-bound promises of God upon which Christianity (as provisional, etc.) itself rests. Let the reader consider the precise promises of the Jewish covenants and the Jewish predictions, all uniting in a glorious Messianic Kingdom under the reign of a personal Son of David on a restored Theocratic throne with a Jewish supremacy, overthrow of enemies, irresistible power, vast dominion, etc., and it is utterly impossible, without a total perversion of the covenants and prophecies, to separate the Jewish cast from Christianity which is designed to prepare "heirs" to inherit these promises and this Kingdom with Abraham, Isaac, and Jacob. It is folly to ignore, or to deny, this Jewish relationship, and in place of it attempt to make out a fulfilment of these things in the past history of a fighting, struggling Church.

*Obs. 3.* It is certainly strange that the old prejudice, originally urged by Celsus against the Jews as in no special and favorable relationship to God, should be so deeply rooted in the minds of many at the present day so that everything that can be even remotely reduced to a so-called "Jewish form" or "Jewish husk" excites a degree of bitterness and hostility, which, to say the least, indicates something akin to the Gentile "high-mindedness," against which we are cautioned by Paul (Rom. 11).

In tracing (see note 1) this prejudice, the old monkish and popish view had much to do with its extension. To account for its prevalence in more recent times, we must also look to the results flowing from the fashion revived by Voltaire and others, viz. : of attacking Christianity through Judaism. In resisting such attacks even good men went too far, separating Christianity from the Jews, making the former something independent of the latter, and, in the midst of a misjudged zeal, manifesting contempt toward everything "Jewish." The rule of Jerome, quoted under Prop. 23, seems to have been their guide in the controversy. To-day we have books (e.g. Renan, etc.), circulated, which proclaim that Jesus entertained respecting the Kingdom "Jewish expectations," that deceived Himself and His immediate followers; works in reply apologetically admit "the Jewish forms" either as a necessary accommodation, or as a transition excrescence, or as something only to be apprehended in a very spiritual sense. Our position is such, that we are not driven to that *abject* apologetical tone, which, to the triumph and delight of unbelievers, must either admit the ignorance of the disciples or deny the express words of Revelation, or engraft another and different meaning upon the grammatical sense. We cordially accept of these "Jewish expectations" (as found in the Bible), and show (1) their logical connection with a consecutive Plan, (2) why they have not yet been fulfilled, (3) when they will be realized, (4) and what provision is made for their ultimate verification. Surely the time is passed with the intelligent "to" (so Paley justly said) "wound Christianity through the sides of Judaism."

The charge of Celsus against the early Christians that they deserted the ancient Jewish doctrine (the exact reverse of unbelieving objection of the present day), is a misapprehension of the truth, as clearly shown by various writers. But is not this specification

virtually correct when urged against those who reject *the grammatical sense* of the covenants, Abrahamic and Davidic? The main doctrines, which, by way of pre-eminence, are Jewish, pertaining to the Jewish nation as such, cannot safely be excluded without *en-tailing*, to a greater or less extent, such an accusation. Chiliasm alone refutes it by a *practical faith and hope*.

*Obs. 4.* The doctrine of the Kingdom, arising from the covenants, must, in the nature of the case, *be essentially Jewish*, being covenanted to a *Jewish people* (and engrafted ones, *the seed of Abraham*), and standing related to a *Jewish throne and Kingdom* (the incorporated Theocratic-Davidic). Hence we are prepared to accept of the statement of Shedd (*His. Ch. Doc.*), that our views were of *Jewish origin* (discarding his *ungenerous* reference to Cerinthus, with which compare the candor of Neander, or the Reply of Shimeall), in a sense however different from his own; also, of Mosheim (*Com. de Rebus Chris.*, p. 721), that they were derived from *the Jewish views* of the Kingdom; or, of Walch (*His. of Her.*, vol. 2, p. 143), that they are of *Biblical origin*, sustained by *the Apoc.*, and explained by Jewish opinions. A multitude of writers, either honestly or in scorn, attribute to it (viz.: our doctrine of the Kingdom) a Jewish origin (as e.g. Prop. Bush in *Millennium*;—Dr. Hodge in *Sys. Div.*, vol. 3, makes it an objection, so also many of our Reviews, books written in opposition to us, etc.), and this is asserted by way of evidence to indicate *weakness*, but we receive as corroborative of *real strength and unity*. The most learned theologians (as we shall quote hereafter) are beginning to see this, and acknowledge our doctrine to be a *legitimate outgrowth* from that which preceded it.

Rev. Dr. Sprecher, translator of Dr. Dörner, informed me that Dörner fully admits Chiliasm to be a legitimate historical reality, and not merely derived from Jewish conceptions that are to be discarded. Many begin to occupy a similar position. Even nn-belief (as e.g. Potter in *The Genius of Christianity and Free Religion*) declares "Christianity to be developed Judaism," basing it upon the fact that the link between Jesus and the Hebrew people is found in "the Messianic idea," as given in "the Jewish prophets and literature."

*Obs. 5.* The Lord Jesus Christ is to-day as much "*the King of the Jews*" as He was when the superscription was placed upon the cross. This title *pre-eminently* belongs to Him as *the covenanted Davidic Son*, as *the promised Theocratic King*, and we hail its association with the cross, inasmuch as it proclaims the assurance that the malignity of His enemies, resulting in His death, cannot and will not remove *His rightful claim to the position of Jewish King*. So long as we have such a King of Jewish birth and the legal Heir of *the Jewish throne and Kingdom*, it is unbecoming to employ the term "*Jewish*" in any other than a *respectful sense*.

*Obs. 6.* To illustrate, aside from the covenants and reasoning already given, how intensely *Jewish* this Kingdom is, we refer (by way of anticipation) the reader to two or three particulars. (1) At the restoration of this Jewish nation, while Gentile nations shall experience great blessedness, *the supremacy* among all nations is accorded to *the Jewish nation*, as e.g. Micah 4 : 8, and 7 : 15-20; Zeph. 3 : 14-20; Zech. chs. 10, 12, 14, etc.: (comp. Prop. 114). (2) *Jerusalem* shall be wonderfully exalted in that day, as e.g. Zech. 8 : 3; Jer. 3 : 17; Joel 3 : 17; Isa. 24 : 23, etc.<sup>1</sup> (3) *The land itself* shall be highly honored, as e.g. Ezek. 36 : 34, 36; Isa. 51 : 3; Zech. 2 : 12;

Isa. 60 : 15 and 62 : 4, etc. To separate these predictions from their connection with the Jewish nation, is a destroying of their consistency and force, for *the same identical* nation, Jerusalem, and land that was suffering under Gentile dominion, is to enjoy such honor and happiness. To apply these predictions to another and mystical nation, city, and land is to make *the threats* all "Jewish" and *the blessings* all of a Gentile nature;—which procedure is a *gross violation* of the well-founded laws of language. Hence we reject it as unwarranted, deceptive, a degradation of the election, and as virtually making *God unfaithful to oath-bound promises.*<sup>1</sup>

<sup>1</sup> Even Renan (*Life of Jesus*, p. 56) notices the predictions in this style: "that one day Jerusalem would be the Capital of the whole world, and that the human race would become Jewish," etc. The last remark he no doubt founds on the Jewish supremacy and Theocratic rule of David's Son, but it is not quite accurate seeing that Gentile nations are predicted as continuously existing, acknowledging and enjoying the blessings of such a rule. Comp. Prop. 168.

<sup>2</sup> The anti-Judaic spirit manifested by Neander, himself a Jew, has been noticed by others. Thus e.g. the writer of the art. on "Neander" (*North Brit. Review*, Feb. 1851), observes: "His phraseology, his ideas, his principles, bear no trace whatever of a Jewish origin, if, indeed, the violence of the reaction be not the best proof that he was a Jew. This has told for good, by leading him always to exalt spirit above form, the inward principle above the outward manifestation, the religion of the heart above ceremonial worship. *It has sometimes told for evil*, by making him often confound spiritual Judaism with formal Pharisaism." To this we add: it told largely for evil, seeing that moulded by his philosophy, it prevented him from observing the continued and ever-abiding relationship that Christianity sustains to pure Judaism in its covenants and prophecies. (Comp. Dr. Shaff's remarks on Neander in *His. Apos. Church*.) Multitudes assume his position. On the other hand, eminent writers, who themselves advocate Chiliasm, use expressions, which are liable to misapprehension. Thus e.g. Dr. Dorner (*Person of Christ*, vol. 1, p. 408) says: "Christian Chiliasm, so far from being derivable from, may in part be more justly regarded as a polemic against, Judaism on the part of Christianity. This, in particular, is its character, when it has apparently borrowed most features from Judaism." Dorner here evidently refers to one form of Judaism limited to circumcision and the observance of the Mosaic ritual (and Rabbinical traditions), which Chiliasm unrelentingly opposed, and then to a broader form which embraced the covenants and promises, adopted by Chiliasm. Now many persons make "Judaism" and "Jewish" synonymous with the contracted form, and, prejudiced, are unable to appreciate the higher form, and the depth and preciousness of its many promises. There is a Judaism founded on the temporary provisions of the Mosaic economy and the traditions of the past, which is irreconcilable with our doctrine of the Kingdom; and there is a Judaism grounded upon the Abrahamic and Davidic covenants, and the promises to the nation, which is inseparably connected with our belief—indeed, is *fundamental* to it. The Props. on the election 24, and 55-65, alone evidence this union.

PROPOSITION 69. *The death of Jesus did not remove the notion entertained by the disciples and apostles concerning the Kingdom.*

It is asserted in numerous works that the death of Jesus caused such an immediate revolution in the minds of the disciples that it destroyed *all their anticipations* of the expected restored Davidic Kingdom. This is done without due reflection, seeing that it is opposed by the plainest statement.

Thus e.g. Barnes (*Com. Acts 1 : 9*), eager to set aside the Jewish faith in the Kingdom of Israel as expressed by the disciples in Acts 1 : 6, affirms the following : " If their Saviour was in heaven, it settled the question about the nature of the Kingdom. It was clear that it was not designed to be a temporal Kingdom." Thus the ascension, and the ignoring of the postponement, is made the basis for denying the grammatically expressed fulfilment of covenant and prophecy, and for sustaining a spiritualizing system ! That the Messiah being now " in heaven " does not " settle the question about the nature of the Kingdom " for Barnes, is self-evident from the singular variety of Kingdoms that he has introduced, and which we quote under Prop. 3. Sara S. Hennell (*Thoughts in Aid to Faith*), takes the ultra view that Jesus, " the noble enthusiast," influenced by deep feeling aroused by prophecy and his surroundings, ambitiously undertook the mighty project of establishing a Kingdom—" conceive the grandeur of it ; to bring down a reign of righteousness on earth !"—but he failed through his enemies, died " a martyr " to his ambition, and before his death taught his followers " to fix all their hopes on heaven." She eulogizes the " artistic beauty," the " nobleness " of Jesus while making him a mistaken enthusiast, a fanatic and deceiver, and concludes as a deduction from her *unhistorical* portraiture of Him and her confessed ignorance of the facts of His life and their basis in the covenants, that the origin of Christianity can be traced to natural causes, for " there is unfolded in one unbroken stream, the most marvellous, though strictly natural, chapter in the world's experience." From temporal visions Jesus turned to spiritual, and His death enforced the latter. But this does not satisfy some, for they see that the death of Jesus did not remove the Jewish idea of the Kingdom, and hence they look around to find another founder of Christianity and select the Apostle Paul. Thus e.g. Schlessinger (*The Historical Jesus of Nazareth*), after exhibiting, more or less correctly, the Messianic idea as it existed in the Jewish nation through the prophets, concludes, in view of the New Test. testimony, that " Jesus was nothing but a Jew," the disciples being the same, and then, by the grossest perversion of Paul's teachings, makes the Christian system to originate with Paul, who boldly cut the new religion loose from its parent trunk, Judaism. We shall show again and again, by quoting Paul frequently, that he entertained fully and completely the Jewish view of the Kingdom, and with all the other teachers, located its establishment at the Sec. Advent. The death of Jesus made no change in the Kingdom preached by His followers.

*Obs. 1.* It is true that the death of Jesus (notwithstanding the intimations previously given, as seen in Props. 58, 66, etc.) must have placed them in a perplexed attitude, and must, before His resurrection, have appeared contradictory to their expectations. This much the record intimates. The question how to reconcile this sad event with their continued view of covenant and prophecy pressed them heavily. Not appreciating the necessity (in more respects than one) of that death to seal the covenant and make its fulfilment (as e.g. in the triumph over death) possible, the

question would naturally arise, *how* can this Kingdom be established *when* the King, David's Son, Himself yields to death? Still the faith in the wonderful words and works, clouded by this distressing event, was sustained in a measure by the astonishing death itself and the things connected therewith, while the resurrection, restoring the Messiah to them, *reconfirmed that faith in His ability, etc., to fulfil the covenants and Prophets*, so that it ever after shone forth with undiminished strength and lustre.

Nast (*Com. Matt. 16 : 21-28*), following others, gives this as a reason, why Jesus predicted His own death and resurrection: "This very announcement was intended to strike at the root of their carnal Messianic expectations," i.e. the same "carnal" expectations *that they preached!* Such a reason is purely imaginative, and derogatory to the truth. If so designed (which we utterly deny) it *signally failed* with these inspired men, seeing that even *after* His death they entertained them. Nast himself (*Com. Matt. 11 : 1-6, etc.*) admits that the death itself did not remove them, for he undertakes to correct the preachers that Jesus trained, and informs us that before and immediately after the ascension the apostles had still very partial or meagre ideas of the Kingdom of God.

*Obs. 2.* If writers are correct in their deductions of the effects of Christ's death in revolutionizing the minds of the disciples, *then* there ought to be—if it was a result intended by Divine Providence—a *distinct announcement* of the same in the New Test. We ought to find (1) that they had been mistaken in their previous apprehensions of the Kingdom, and (2) that the death of Jesus and events following indicated this to them. But *nothing* of this kind is found in the record, and we are not at liberty to *infer* it.

We append a specimen of the contradictions in which those are involved, who maintain that Christ's death removed an erroneous view of the Kingdom from the apostles' minds. Thus e.g. Barnes, *Com. Acts 1 : 6* contends that "the apostles had entertained the common opinion of the Jews about the temporal dominion of the Messiah," etc. He then informs us that the death of Jesus was calculated to "effectually check and change their opinions respecting the nature of the Kingdom," etc. (He does not seem to notice how, if the disciples were in error, this reflects upon the Master who then—if Barnes is correct—sent them forth and allowed them to preach error.) In all this Barnes overlooks his own comments in other places. Thus on *Matt. 13 : 11* "because it is given to you to know the mysteries of heaven but to them it is not given," he professes that to the disciples it was given *to know the truth* respecting the Kingdom, but not to others. How can his comment on the latter passage be true, if his comment on *Acts 1 : 6* is correct? Commentators, much admired, afford many such palpable antagonisms, and this largely detracts from their many excellences.

*Obs. 3.* For the present it is sufficient to produce a single passage which amply proves our Proposition; others will be added as we proceed. The death of Jesus took place; His resurrection occurred; He remained after His resurrection with those previously sent-forth preachers of the Kingdom "*forty days, and speaking of the things pertaining to the Kingdom of God*" (*Acts 1 : 3*). It is exceedingly difficult to conceive, when the Kingdom was *the principal topic* of conversation, that if these apostles were still ignorant of the very nature of the Kingdom and Christ's death was to be the medium for their enlightenment, some *decided* information to remove the *alleged "error"* was not granted to them during these forty days. The tenor of the narrative shows that in *all* their conversations *respecting* the Kingdom *nothing* was said that *changed* the faith of the apostles. They still held the belief that they had *authoritatively preached*. The proof is



found in the question (v. 6), "*Lord, wilt Thou at this time restore again the Kingdom to Israel?*" This is admitted by all—*very reluctantly* indeed by some commentators and writers<sup>1</sup>—to mean that *they still believed* in a restoration of the Davidic throne and Kingdom under the reign of the Messiah. The reply of Jesus, as we already had occasion to observe, *confirms* their belief; for instead of rejecting their idea of *the nature* of the Kingdom, He takes that for granted as substantially correct, and *only refers to the time* when it should again be restored to Israel as something reserved by the Father, thus meeting the question proposed which related *to the time.*<sup>2</sup>

<sup>1</sup> Aside from the unwilling concessions found in our anti-Millenarian commentaries, it is sufficient to direct the reader to the statements of Brooks' (*El. of Proph. Inter.*, p. 62, etc.) showing that those who have no sympathy with our views are forced to admit in this place a still believed in national restoration of the Jews. So e.g. "Govinus the Jesuit, in his comment on Acts 1 : 6, says that Cyprian, Jerome, Chrysostom, Theophilus, Alexandrinus, Augustine, Bede" understood it. Indeed, an interminable list might be produced, but are unnecessary, as we give many under various propositions.

<sup>2</sup> Fairbairn (*On Proph.*, p. 183), presses this passage beyond its intent, when he makes it an absolute measure of the future "condition of the church as regards her knowledge of coming epochs in her history," which "could not be annulled by any subsequent information on the subject." This is certainly a bold assertion, in the face of additional communications being afterward given relating to epochs of time, when he himself, a few sentences on, is forced to acknowledge that the Apocalypse does give us an idea of intervals of time, etc. Agreeing with Fairbairn that the exact day and hour is unknown, and that we can only approximatively know the periods of ultimate fulfilment, yet we firmly believe, from the information imparted and the signs given, that this approximation is more "than probable grounds of expectation." This, after all, Fairbairn virtually admits, for on p. 182 is the remark, "He gives certain signs of the approaching destruction of Jerusalem and of His own personal return to the world, by the careful consideration of which His followers might not be taken *unawares* by either event." But we must not anticipate (see Props. 173 and 174).

*Obs. 4.* The conversation between Jesus and the disciples pertaining to the Kingdom, and the question of the latter just before the ascension, *most effectually disproves* the assertions of eminent writers that the Kingdom *was already established* sometime in the ministry or life of Jesus (Prop. 56). The narrative given by Luke unmistakably proves that such theories are incorrect, since the apostles—hearers and preachers, and confidants—*knew nothing* whatever of such an already established Kingdom. Their preaching, instructions, etc., manifest that they had not even the most distant idea of such an important measure if it had really existed. It is impossible to credit such theories over against *the direct testimony* of men, who, of all persons living, were *the most likely* to know and express the truth.

Strange that learned men and able theologians can find a covenanted Kingdom existing (even if it is one in the heart) during the ministry of Christ, when the apostles, at this most favorable period, were *utterly unconscious* of the same. *Whom shall we credit*—preachers appointed by Jesus Himself and under His special instruction, or those who flatly contradict the apostles' knowledge at this stage of historical development? We give some illustrations of the mode of handling the divine statements. Brown (*Com. Acts 1 : 6*), after intimating without *a particle of proof* that Jesus (v. 3) had imparted instruction respecting a spiritual Kingdom, tells us (v. 6), "Doubtless their *carnal* views of Messiah's Kingdom had *by this time been modified*, though *how far* it is *impossible* to say. But as they plainly looked *for some restoration* of the Kingdom to Israel, so they are neither rebuked nor contradicted on this point." The apostles then had previously preached a carnal Kingdom, and they still retained a portion of it, but with it all, Brown conjectures, they had some glimmering of Brown's spiritual Kingdom! How does he reconcile this charge of carnality with his comment on Matt. 3 : 2 where he says: "A

Kingdom for which repentance was the proper preparation behooved to be essentially spiritual" (overlooking that when the Theocracy, a civil and religious organization, was established it also demanded the confession of sin and repentance), when the very men appointed to urge this repentance, failed to acknowledge it. So Killen (*The Ancient Church*, p. 190) follows the prevailing track. After previously informing us how Jesus specially instructed and trained preachers, who held that which "was vague as well as much that was visionary" concerning the Kingdom (the very thing they were to preach), he then gravely informs us, without the slightest proof, that "during the interval between the resurrection and ascension," the apostles so profited, because He "then opened their understanding," that "the true nature of Christ's Kingdom was now fully disclosed to them," and this he repeatedly tells us is "the spiritual Kingdom" now established. But where is the evidence of this gross ignorance and this sudden enlightenment? It is simply and solely imaginary, and thus introduced to give his modern ideas an apparent Scriptural support. Much of this loose writing exists. Others in reference to this interval are more cautious, as e.g. Scott (*Com. loci*), who, however unwilling, is forced to say: "But, notwithstanding all which He had taught them, they still entertained some thoughts of a temporal Kingdom," and these expectations, he informs us, were eradicated on and after the day of Pentecost. The interval is thus given to us without an effort to retain it; and it poorly accords with various comments, on events and sayings preceding it, found in his commentary. It is sad to find so many writers of ability (as e.g. Ebrard, *Gosp. His.*, p. 332, etc., Art. "Offices of Christ" in M'Clintock and Story's *Cyclop.*), who declare that during the ministry of Jesus, He and the disciples taught that "the Kingdom of God had come," "was come," when the record so flatly contradicts the usage of such language, and the preachers, who are stated to have said so, were utterly unconscious of any such a Kingdom established, even during this interval. It is refreshing to turn from such contradictory presentations to the simple facts as appreciated by others. Thus Rev. Andrew Fausset, the Commentator, in our "Lord's Prophecies" (*Christ. Herald*, Ap. 10th, 1879), refers to "Repent ye, for the Kingdom of God is at hand," and then asking why this Kingdom did not immediately appear, correctly answers by a reference to the non-repentance and unbelief of the nation, as proven by the address of Jesus, Matt. 23 : 37-39, saying, "these words indicate that the unbelief of the Jews caused the postponement of Christ's Kingdom." Such a position enables us to receive Acts 1 : 6, and kindred passages, without degrading the disciples and apostles into "carnal" believers, etc. The apostles were not "ignorant and mistaken" at this period, and we may well believe, that the question was actuated by the honor and glory it would bring to their Master, by the personal interest they felt in it, owing to the specific promise of rulership in it, and by the blessing, according to prediction, it would prove to the Jewish nation and the world. It was just such a question as hearts full of love, faith, and hope would suggest with a resurrected Messiah before them. The question vindicates their deep interest in "the Christship" of Jesus, and His answer confirms their confidence in Him.

PROPOSITION 70. *The apostles, after Christ's ascension, did not preach, either to Jews or Gentiles, that the Kingdom was established.*

They could not *consistently* preach that it was established, because (1) the covenant forbids it, the express terms of it not being verified; (2) the rejection of the kingdom by the Jews and its consequent postponement during "the times of the Gentiles," forbids it; (3) the seed of Abraham to whom the Kingdom is to be given not being yet gathered out, forbids it; and (4) the non-arrival of the Sec. Advent forbids it.

It is painful to notice how our recent apologetical writers (as e.g. Row, *Ch. Evidences, Bampton Lectures*, 1877), while not denying a future fulfilment of prophecy, make the Messianic prophecies to be mainly realized at the First Advent and in the Ch. Church. This is a grave mistake, *utterly opposed* to the covenants, prophecies, and teachings of the apostles, all of which point us to the Sec. Advent for the astounding and most joyful Messianic manifestations. Such an error, if entertained, vitiates any system of belief, and weakens the defence of Christianity itself, because it perverts and misapplies Scripture and the Gospel History. Many Pre-Millenarians (as e.g. Dr. Nast in Art. "Christ's Mill. Reign," *West. Ch. Advocate*, July 23d, 1879) hold that a "Kingdom of grace" was established in the Church (which they also designate "new dispensation," etc.), or in the heart of believers (a spiritual Kingdom), but hold that this is to give place to "the Kingdom of Christ" in its full covenanted and proper prophetic sense, viz.: "an undisputed Theocracy on the earth." While we feel compelled, *logically and Scripturally* (as we shall show in detail), to reject this view as untenable and misleading, yet it is—in view of the unity of Scripture being more largely preserved by it—immensely preferable to the prevailing theories on the subject. Those holding to this opinion are self-contradictory, which is evidenced by the following illustration. In their comments on Matt. 3:2 they already find this Kingdom of grace, but coming to Acts 1:6 it is postponed to the day of Pentecost, and when we come to that period, we find the Kingdom inferred—the Church established being simply preparatory. Because Jesus is the Messiah, it does not follow that He now fills the covenanted and predicted position assigned to Him; men hastily conclude that He does (a multitude of writers assert it, and make it fundamental in their system), but we show from the Scriptures, step by step, that we have to wait for the Sec. Advent before the Messianic manifestation in connection with the Kingdom can be realized.

*Obs. 1.* Our entire argument thus far (with additional reasons that will be advanced) does not allow us to entertain any other opinion than the one stated in the Proposition. After the declarations of Jesus that "the house" (Davidic) would remain desolate until His return, that He would leave, remain away for an indefinite time, that the Kingdom was connected with His coming again, etc., it is reasonable to look for a *corresponding style* of preaching in His chosen witnesses. This we find in such profusion that it is a favorite charge with infidels (as Strauss, Bauer, Renan, etc.) that the apostles still adhered to "the Jewish ideas of the Kingdom"; the apologists (as Neander, etc.) admit that "Jewish forms" were retained,

but contend that these were to be (alas ! how true) gradually obliterated in "the developing consciousness of the church."

Many writers of the Tübingen school and others, regarding Christianity as the resultant of a Petrine and Pauline development, attempt to distinguish between these periods. The Petrine being essentially Jewish is the prevailing type of Christianity during the first period, but was finally displaced and absorbed by the Pauline, which is regarded as more anti-Jewish. In this way they endeavor to account (overlooking the Alexandrian and Gnostic influence) for the overthrow of the Jewish notions of the Kingdom, although all admit that even the Pauline and Johannine are *not entirely* freed from "a Jewish cast." Unfortunately not only Rationalistic but prominent defenders of Christianity (as Neander, Nevin, etc.), have seized upon this Petrine and Pauline theory, and incorporated it into their own line of apologetics, under its shelter apologizing for the *modern* view of the Kingdom being so different from that of the early Church. (Comp. Props. 72, 74, 75, 76.) This is done at the expense of concessions, which, to say the least, vitiate or lessen apostolic authority. Every theory of this kind forgets that to Peter was first *specialy* committed the keys of this Kingdom both to Jew and Gentile (comp. Prop. 64), and that from this circumstance alone he was in no way inferior to Paul or John. Is it possible to believe that one to whom *such keys* were entrusted, should be ignorant of the Kingdom to an extent that requires another's services to set it right? No ! the whole theory—hypothetical—introduces an *uncalled-for, and unproven*, antagonism between the teaching of the apostles (comp. Prop. 187-8), which only exists in a philosophical conceit. Differences in characteristic writing, in witnessing statements, manner of presenting truth, exist between Peter, John, and Paul, but *none in doctrine*, or in the truth itself, or in the teachings concerning the Kingdom. On the subject of the Kingdom they were a *unit*, and none of the differences alluded to (as e.g. in Paul's laying so much stress on justification by faith, rendered necessary by his special mission to Gentiles to secure their engrafting, or, in his portrayal of the overthrow of the Mosaic ritual, made incumbent by the same, etc.), are of a nature to form an antagonism between them. This is seen from our line of argument, enabling us to quote as *freely* from Paul as we do from Peter. This divine unity of doctrine is *essential* to their character as witnesses ; for just so soon as we admit that in any important doctrine (as that of the Kingdom) any one of the apostles was in error (however apologetically and philosophically presented so as not to shock our sense of propriety), *then* his testimony is lowered to a mere human standard. Even if men endeavor to screen such an one, chargeable with misconception, from ignorance and of bearing false witness, by saying that under "the Jewish form" or "Jewish husk" there was still "a germ" (invisibly small) of truth, which must pass through a process of development before it can be appreciated, yet all this, done with the most excellent and pious motives, is only opening the flood-gates of infidelity, for it is an undermining of unity and apostolic character. Well may the Tübingen, Parker, and other schools, triumphantly ask, after such *vain* concessions, if the apostles were *mistaken* in their notions of the Kingdom, *how* can we trust them as infallible guides in other matters? The sad truth is, that this specious, fallacious theorizing is a fearful blow dealt to apostolic knowledge and authority. Instead of having a sure foundation in the Word, it is placed in "church-consciousness," in development, growth, church authority, etc. And moreover, when it comes to finding those microscopical germs, scarcely two are agreed as to their appearance, shape, or to their resultant growth. The enemies of the Bible are not slow in seizing this vantage ground offered to them, and are finding these germs and developments—using the theory most effectually—in Comparative Theology, and making Christianity only a stage of development toward a higher plane, etc. Volume after volume of recent American books with this plausible philosophical hypothesis running through them, are bearing the fruit of its adoption. They echo the sentiments of the German "Friends of Light," that the Scriptures were good enough in the early history of the church, but were never intended for the *present* highly intelligent and cultivated times ! It may be said, that this is pushing the theory to an extreme ; but we can scarcely deny that it is a legitimate one, when employed, as it is, to disparage apostolic teaching as contained in a "husk."

*Obs. 2.* The weakness and Jewish cast assigned to the early church teaching respecting the Kingdom, is the place of persistent attack from unbelievers. It is remarkable, and indicative of the truthfulness of our position, that for some time the chief assaults have been turned in this direction.

For, if it can be shown—taking advantage of the admissions and concessions of believers, which allow a change of view in the church doctrine of the Kingdom—that the faith of the apostles *was discarded* by the church as “*too Jewish*,” then it follows *of necessity* that *the very foundations* of Christianity are unreliable and the superstructure erected upon them is unsafe. This insidious (and unjust to the Record) charge is skillfully directed and paraded by thousands of pens. If any of the apostles were wrong, may not all others be equally in error? Invalidate the testimony of one on a leading doctrine so that it becomes antagonistic—directly hostile—to another; declare that the doctrinal position of one or more was tolerably well calculated for that age but not for successive eras, and you have *no infallible* directory. Believers stand amazed, amid the enlightenment of the age, to find the multitude of unbelievers so vast. Alas! we say it sorrowfully, these are the legitimate fruits of following a spiritualistic system of interpretation which *dares not accept* of the language and faith of the apostles, and of the early church as recorded concerning the Kingdom; which *vainly* wishes that the Millennarian, the Jewish view of the Kingdom, had never existed. We repeat: the church *by forsaking the old landmarks* of this doctrine will reap in bitterness the sad results of its own sowing. In forsaking the primitive, covenanted doctrine of the Kingdom, so fundamental; in declaring that the first Christians were in error on this most important and essential matter; in heaping upon apostolic fathers and martyrs the epithets of “carnal,” “sensual,” “material,” “gross,” “Jewish,” and “fanatical” interpretation, she has been paving the way and forging the weapons for the present unrelenting attack upon the citadel of Christianity itself. And just so long as she continues to entertain her view (now so prevalent) of the preaching of the disciples, she is incapable of *fairly* meeting and setting aside the arguments of unbelievers.

The gross attack of Bolingbroke, owing to alleged discrepancies in preaching, etc., in endeavoring to make out that the New Test. contains two distinct Gospels, one given by Christ and another by Paul, has been refined; the theory of doctrinal development from the germ supplying the abundant material. Dr. Priestley (*Letters 1 and 2 to Mr. Burn*, quoted by Fuller in *Calv. and Soc. Sys. Comp.*, Let. 12), not knowing what to do with some Scripture, remarks: “some texts of the Old Test. had been improperly quoted by writers in the New,” being “misled by Jewish prejudices.” This is repeated by multitudes, and, what is remarkable, more or less endorsed, in some form or other, by theologians and apologists. Thus to give a single illustration (in a different spirit) from an eminent author, able and interesting: Oosterzee (*Theol. of N. Test.*, p. 378), says that the Apocalypse sustains a “*purely Israelitish character*” (see e.g. p. 53 where the Jewish views are stated), and that it indicates “that even the most highly developed of the Apostles at the end of his course, *had by no means torn himself from the Theocratic national ground* in which he had ever been rooted.” We thank such men for their frank and noble concessions of truth, however adverse it may be to their own theories, especially when it is done not in the spirit of unbelief but for *the sake of the truth*. Multitudes proceeding on the theory that the Messianic Kingdom was established in the Ch. Church, take it for granted that the apostles changed their views. Thus e.g. Walker, in the *Philos. of the Plan of Salvation*, constantly presents it, and locates (p. 245) the period of enlightenment as follows: “On the day of Pentecost, the promised Spirit descended. The apostles at once perceived the spiritual nature of Christ’s Kingdom.” But the proof is lacking, and over against Walker we place the above declaration of Oosterzee’s that John had not changed in his last writing. Covenant, prophecy, unity, all forbid such a change, especially in communications divinely received.

*Obs. 3.* Our argument—fortified (1) by Scripture, (2) by charges of infidelity, (3) by frank concessions of apologists—accepts of these “Jewish conceptions” of the apostles as *legitimately correct* and *imperatively de-*

manded by the covenants and the Divine Purpose. One writer attempts to get rid of these "Jewish forms" by dividing the church into Petrine, Pauline, and Johannine (some make the Pauline last) stages or eras, lauding and magnifying the one to the prejudice of the other, and making the former to be absorbed by the latter; another writer (as e.g. M. Pecaut) says that Paul continually betrays his "Jewish conceptions"; Semler, and others, inform us that John's writings, especially the Apocalypse, are in harmony with a "Jewish spirit"; another writer (as e.g. *Westm. Review*, Oct. 1861, Art. 5) tells us that all of them give us "an expansion of the great Hebrew Theocratic conception." These expressions are given to us apologetically, or sneeringly (with intended sarcasm), but in themselves they contain *so much truth* that the apology or sarcasm becomes uncalled for and harmless; for we are fully prepared and warranted to accept of these "*Hebrew Theocratic conceptions.*" Scholten (*Oosterzee's Theol. N. Test.*, p. 395) may see only "forms derived from an earlier mechanical view of the world, which show that John had not yet entirely risen from his former Judaism"; Renan (*Life of St. Paul*, p. 250) may tell us, that "the great chimera of the coming Kingdom of God was thus *the creative and mother idea* of the new religion," and in another place (p. 162), "the dream which had been the soul of the movement of ideas brought about by Jesus, continued to be *the fundamental dogma* of Christianity; everybody believed in the speedy coming of the Kingdom of God, in the unexpected manifestation of a great glory, in the midst of which the Son of God would appear," etc., and that Paul "*expresses Messianic hopes clothed in the garb of Jewish materialism*"; Neander, Pressense, and a host of others, may *reluctantly* admit the "Jewish forms," "Jewish conceptions," "Jewish materialism," "Jewish husks," etc. (telling us that growth was to cast these aside), but we *gladly accept of the very things* which are thus *wrongfully* supposed to be prejudicial to the truth itself.

Some writers, overlooking their own concessions in other places, endeavor, with their Pauline theory, to clear Paul as much as possible from Jewish views. Under the shelter of Paul's consistent objections to *some* Jewish views (viz. : those relating to the ceremonial and sacrificial law abrogated in Jesus, which we also hold), they endeavor to make out that he rejected everything *essentially Jewish*. Our argument, as we proceed, will show the *unfounded nature* of this theory. It is a matter of surprise that Reuss (*His. A. Theol.*, p. 303), after his admissions concerning apostolic adhesion to Jewish conceptions (thus introducing antagonism between apostles), in his eagerness to rid Paul of Judaistic views, roundly asserts: "*whom (Christ) he (Paul) did not regard as the mighty monarch of a Kingdom to come.*" Where is the *proof* of such a sweeping assertion? The *exact contrary* is evidenced from even a partial comparison of Paul's teachings. This will appear in the course of our argument under various propositions, where we will show that Paul lays *much stress* on the Sec. Advent and the future Kingdom *then* introduced, employing largely *the very Jewish phraseology and ideas* which were universally applied by the Jews to the Messianic or Davidic restored, Kingdom. There is no contradiction between Paul and the other apostles, as is seen in his equally pressing the importance of the Second Advent, the futurity of the Kingdom, the location of the restitution, inheriting, the day of Jesus Christ, etc. But as all these points will come before us in regular order, we need not anticipate them.

*Obs. 4.* We take the position that if the witnesses of the truth thus occupied—as enemies and friends, assailants and defenders declare—"a Jewish standpoint," it was *necessary* for them to do so *in behalf of the truth itself*. A little reflection here, in view of the special character and mission of the apostles, will lead any unbiased mind, which acknowledges the inspiration

and authority of the Scriptures, to feel that any theory which places the apostles in an attitude, *doctrinally*, antagonistic to the future posture of the church, *is, and must be, radically defective*. A mind and heart imbued with deep reverence for the Word, ought to be prepared to investigate the doctrinal views of the persons divinely commissioned to proclaim, *authoritatively, the truth*, and to do this with *the utmost impartiality*. Such, too, ought not to allow, without *the most decisive proof*, that the apostles were mistaken in their "Jewish" position.

In this matter we only follow the excellent suggestion of Dr. Hodge, one of our opponents, when he says (*Sys. Theol.*, vol. 3, p. 793, comp. p. 797), "what the apostles believed, we are bound to believe; for St. John said: '*He that knoweth God, heareth us.*'" This is true, but, alas, how little regarded even by those who are friends and admirers of the apostles! The quotations, apologies, etc., given already evidence this; many more will be adduced as we advance.

*Obs. 5.* Additionally it may be said: (1) If the apostles preached that the covenanted, predicted Kingdom was established, why do they not *directly declare* this as a fact, and thus remove error and prevent the incoming Chiliasm? Is there a single passage which *directly teaches* that the Christian church is the Kingdom? No such declaration or passage is to be found in all the apostolical writings. (2) Hence it is a fact which cannot be gainsaid that those who hold to a present establishment of the Kingdom exclusively rely upon *inferential* proof. This feature alone—a doctrine derived from *pure inference*—should place the reader on his guard so that he may well consider whether such inferential testimony can possibly outweigh the previously given covenants and teachings of Jesus. An inference may be right or wrong, and this must be carefully tested. It has no decisive weight against *direct* testimony, but must give way to the latter. Let us add: it is inconsistent with the leading doctrine of an oath-bound covenant, of the early preaching of the disciples, and of all prophecy, to leave it (the doctrine of the Kingdom) deducible from mere inference resulting from human opinion on the subject. Inferences too so completely of human origin, that the most learned and pious differ among themselves as to the meaning to be attached to it, and the time of its establishment. It is, therefore, a just conclusion, that, in a matter of so high moment, if God really (as claimed) established the Kingdom covenanted to David and predicted by the prophets in the church or in the hearts of believers, etc., *then* those former preachers of the Kingdom ought (since we are told that they were mistaken, etc.) *as honest men*—to say nothing of their apostleship—both to have confessed their previous error (for if in error, as claimed, simple justice required this), and to have plainly and unequivocally declared the presence of the Kingdom in human hearts, or in the church, or in the world. But they did neither of these things: the first they could not do, because they *had not been ignorant, false preachers* of the Kingdom; the second it was impossible for them to do, since it would have convicted them of having *previously* preached an erroneous Kingdom, of abandoning the solemnly given covenants, and of holding forth a Kingdom which has none of the divinely covenanted and predicted characteristics. (Passages from which the opposite is inferred, will be examined in detail hereafter.) Inferences, therefore, which are in antagonism to the previously ascertained tenor of the Word, to the anticipations of the pious Jews, to the former preaching of John, Jesus, and the

disciples, are justly open to grave suspicion, and one to be discarded as too unreliable for doctrinal teaching.

*Obs. 6.* Take the first sermons of Peter, and nothing is said of the establishment of the Kingdom, although multitudes inform us that it was *only then* manifested. Turning to Acts 2 : 14-36 and 3 : 12-26, we ascertain the following : that in the former, speaking to Jews instead of making out that the covenant was to be spiritualized and applied to Christ, Peter boldly asserts that *Jesus was to sit on David's throne*, that He was raised up and exalted for this purpose, that He was seated at God's right hand until the period arrives (comp. e.g. Rev. 19 and 20) for making His enemies His footstool, and that, therefore, He is *both Lord and Christ*. (Let not the reader forget here, the meaning of Christ to the Jewish mind—see Prop. 205.) Let the student place himself in the posture of the Jewish hearers at that preaching, with their Jewish expectations of the Kingdom and “the Christ,” and he will see at once that this sermon was most *admirably adapted to confirm* the Jews in their faith of the Kingdom. Peter's argument takes *the Jewish view* of the Kingdom to be the correct one, and as one *well known* (Props. 19-44), and hence, without entering into particulars, endeavors to show that *Jesus is that Messiah* under whom the covenanted sitting upon David's throne *will yet eventually* be realized—His resurrection and present exaltation giving us *the needed assurance*. The Kingdom *is not* disputed, but He who is to be the Messiah, the King, is *the subject* controverted and thus brought forward. This is confirmed by the second discourse, in which it is distinctly announced that *this Jesus*, thus declared to be the Messiah, shall remain in heaven *until the period of restitution* spoken of by the prophets, and always linked with the Messianic Kingdom, shall arrive ; for this Jesus shall come again to be the Restorer as the prophets announce. Now let the reader consider *how the hearers* of Peter regarded the *times of restitution* (comp. Prop. 144), comprehending under it the Messianic reign, the restoration of the Davidic throne and Kingdom, etc., and it is *utterly impossible* to conceive of *any other impression* made upon their minds *than that the Kingdom was still future, and would be established when Jesus would come again*. The proof is found in the historical fact, that the first Christians *thus understood* Peter. The times of restitution and the times of the Kingdom are strictly *equivalent* phrases to the Jewish mode of thinking and belief ; hence the language of Peter, as consistency demanded, is in strict accord with our Proposition. Many of our opponents are forced to give us Acts chs. 2 and 3, as fully sustaining continued “Jewish expectations.”

Thus e.g. Pressense (*Early Years of Chris.*, p. 46), says that the apostles after the day of Pentecost “still enveloped that truth (i.e. the truth of Christ), in *Jewish forms*,” and (p. 48) adds : “they (the first Christians) believed in an immediate return of Jesus Christ ‘to restore all things.’ They supposed that the end of the world was at hand and that the last days foretold by Joel had begun to dawn. Acts 2 : 17 and 3 : 19, 20. Thus *they awaited* those days of refreshing from the presence of the Lord, which was to inaugurate the Sec. Coming of Christ.” Schmid (*Bib. Theol.*, N. Test., p. 337), frankly admits that Acts 3 : 18-25 viewed with Peter's utterances in his epistles, refers to the Old Test. prophecy of the restitution of all things, which “*is to be completed at His second appearance*.” (Comp. Prop. 144.) A large amount of similar testimony could readily be produced from the writings of our opposers—some of which we present under other Propositions,—and this is the more valuable since it is reluctantly forced from them, being, as they well see and acknowledge, at variance with their preconceived notion of the Kingdom. We admire the integrity of such men, who in honesty, however adverse the



confession may be to their own views of the Kingdom, frankly admit "*the Jewish standpoint*" of the first preachers of the Kingdom; while we censure the weakness—if not worse—of that class who either dare not confess it, or pretend, against overwhelming evidence, that it does not exist, being afraid that an honest acknowledgment would recoil upon their own system of faith. The truth of God never suffers by exposure and freedom; it is confinement and restraint that, if it does not seriously injure, at least eclipses it. Fairbairn (*On Proph.*, p. 506), however much he endeavors to give a modern hue to these sermons (and thus makes out that Peter at one time, at least, had preached a false Kingdom, viz.: before the day of Pentecost), makes important concessions (1) that the times of restitution occur at the Sec. Advent; (2) that the sending of Jesus again, is that Advent; (3) that even "the seasons of refreshing" if "the sense absolutely require it," "might be identified with the times of the restitution of all things" (although he thinks it not necessary); (4) that (p. 168) it were against all probability to suppose that the apostle meant to speak of the prophecy (of Joel) as having found a complete fulfilment in the events of that particular day, or as being in any measure exhausted by these."

*Obs. 7.* Paul's teaching fully corresponds with that of Peter. Thus e.g. in the 1st and 2d chs. of 2 Thess. he *unites* the Kingdom *with the Advent* of the Lord Jesus, and, *instead* of a present covenanted Kingdom existing, predicts that before *the still future "day of Christ"* is manifested there will be a falling away, and the Son of perdition, the Antichrist, will be revealed. That is, before the predictions relating to the promised glory of the Messiah's Kingdom can be realized, certain events must *first* transpire, and that trouble, trial, and persecution, more or less, await those who are called and are under the influence of the truth. (Comp. e.g. the Jewish conceptions of Rom. 8:19-23; 11:1-32; 13:11, 12, etc.; 1 Cor. 1:7, 8; 4:5, 8; 6:2, 3, 9, 14, etc.; 2 Cor. 1:14; 3:16, etc.; Gal. 1:4; 3:16-18, etc.; Eph. 1:10-21; 2:12-19; 4:30, etc.; Phil. 1:6, 10; 2:10, 11, 16, etc.; and so through all his writings,—constantly speaking of Jesus as the Messiah, and locating the fulfilment of the promises held by the Jews *to the future coming* of this Jesus, by employing *the language and ideas* of the Jews applied to the Messiah.)

*Obs. 8.* James in his Epistle, *instead* of a kingdom now established, calls believers "*heirs of a kingdom*," and exhorts to a patient waiting for "*the Coming of the Lord*" when the promises will be realized, thus strictly verifying Christ's statements. In Acts 15:13-17, in the council of the apostles, James corroborates the non-establishment of the Kingdom by showing that "*after this*" (i.e. after the gathering out of the Gentiles) "*I (Jesus) will return and will build again the tabernacle of David, which is fallen down*," etc. The postponement is most plainly taught.

The apostles *all agreed* to this postponement as presented by James. Let the careful consider: that, in the very nature of the case, *this must be so*, or else the apostles come in direct conflict with the statements of Jesus (comp. e.g. Props. 58, 66, etc.). In this matter there must be, in order to preserve their character of apostleship, a full and cordial agreement.

*Obs. 9.* John in his Epistles, *instead* of proclaiming a present existing kingdom, tells us of antichrist, encourages to faithfulness and looking *for the coming* of Jesus. In the Apoc., given to show the future revelation of Jesus, he shows the trials and tribulations of the church during a period of time still future to him, and positively asserts *that only at a certain time* (Rev. 11:15 and 20:4) the dominion or Kingdom of Christ would be manifested. Jude, in his short Epistle, refers us to *the coming King* when

mercy and glory are to be revealed to His saints. Thus all the leading first preachers present *the same postponement* of the Kingdom ; and it is a *perversion* of their language to make them testify to anything contrary to this and their former preaching. Indeed, it is more than this ; it is to make them *contradictory, unreliable, and hostile to the Covenants and Prophecy.*

*Obs. 10.* The simple fact, running through the Epistles, is that *the Kingdom is spoken of as still future and constantly associated with the speedy Advent of Jesus.* The expectancy of that Advent and related kingdom forbids the entertainment of *the substituted notion* of a kingdom now so widely prevalent. This linking of the Kingdom with the Second Advent is *nowhere* spoken of (as now reiterated by eminent writers) as the development of a new stage in the Kingdom. The passages already adduced abundantly confirm our position, for, instead of teaching what the Alexandrian, monkish, popish, and modern schools so loudly affirm (viz. : that the covenanted Kingdom *had already* arrived and was in full realization and progress), they point us to *the Sec. Coming of Jesus for the glorious establishment of the Kingdom.*<sup>1</sup> We give but a single illustration of the apostolic mode of presenting this subject : Take 1 Pet. 1 : 10-13, and we have (1) the inheritance and salvation (Jewish phrases) "*ready to be revealed in the last time*"; (2) to be realized "*at the appearing of Jesus Christ,*" "*at the revelation of Jesus Christ*"; (3) and this is the same inheritance and salvation which the prophets predicted, *linking it* with the Messianic Kingdom on earth. Why should we then, contrary to the entire tenor of the Word, attempt to locate the fulfilment of this salvation, etc., at a period of time *different* from that specified by the apostle and his co-laborers ; or, why should we disconnect that which the Spirit ("knowing the deep things of God") has *expressly joined together* ? Let any one carefully consider the phraseology of the New Test. in reference to the coming again of Jesus, and observe how there is united with it *all the Jewish hopes* of kingdom, restitution, redemption, dominion, reigning, crowning, destruction of enemies, deliverance of His people, etc., and he will clearly see that the distinctive Messianic hopes, the hopes *that centre in the official Christ, are postponed* to the expected, precious Sec. Advent of the Messiah.<sup>2</sup>

<sup>1</sup> To a person who has never collated the passages relating to the subject, it will be surprising, if he undertakes it, to find *both* how numerous they are, and how unanimous the voice of the apostles in making the same representations. (Lists are given in Bickersteth's *Guide*, Brooks' *El. of Proph. Interp.*, Seais' *Last Times*, Shimeall's *I will come again*, etc.). What Van Oosterzee so aptly applies to Peter, will be found, to a very great extent, true of all the apostles : "as well the discourses as the First Epis. of Peter teach us to recognize this apostle especially as *the Apostle of Hope*, in this sense, that the return of the Lord equally dominates his whole presentation of Christian truth, his whole conception of the Christian life."

<sup>2</sup> Overlooking this feature, many writers find obscurity and difficulties, when none exist. Thus e.g. Reuss, neglecting this key given so plainly in Hebrews (as in 2 : 5 ; 4 : 9 ; 9 : 28 ; 10 : 36, 37, etc.), says : "How involved, obscure, and ambiguous is the Scriptural demonstration of the Epistle to the Hebrews (Heb. 4 : 3 etc.), the design of which is to establish the certainty of God's promises." Of course, *when men spiritualize* God's promises and survey them only from a modern mystical standpoint there must necessarily be ambiguity, but let any one place himself *on covenanted ground* and then he will see the clearness of the argument, (1) to show that Jesus is the Messiah, (2) that the promises will be fulfilled in and by Him, (3) that even as Priest He makes provision for their fulfilment, (4) that His very death ensures the fulfilment of the covenant, (5)

and that such a realization of covenant promises will be experienced at His Sec. Coming unto Salvation. Thus this epistle falls in fully, clearly, and powerfully with the other portions of Scripture.

*Obs. 11.* If we critically consider the confession of Peter, it leads us to the same conclusion. Peter confessed that Jesus was "*the Christ, the Son of the living God,*" and received for this the *special* approval of Jesus and acknowledgment that "*flesh and blood hath not revealed it unto thee but my Father which is in heaven*" (Matt. 16 : 16, 17). Now this approbation, calling Peter "*Blessed,*" and the declaration that *the Father* revealed it, *clearly indicate* that Peter *knew* the significance and proper meaning of the title "*the Christ.*" This is self-evident from the narrative. What view of "*the Christ*" did Peter entertain excepting *solely that of the Jewish expectations,* and that Jesus, and none other, was indeed the promised Christ. When Peter, therefore, made this confession he believed *as fundamental* to it, that "*the Christ*" was the kingly title of Jesus, that which indicated Him as "the anointed" One, coming as *the King to restore the Theocratic-Davidic Kingdom.* This is not mere conjecturing Peter's view of the Christship, for we have *overwhelming proof* that such in reality—and consistently too with Covenant and Prophecy—was his opinion. The proof is found in *Acts 1 : 6* (comp. also Prop. 205, etc.). The reader will also reflect that if the modern doctrinal view of "*the Christ*" was in Peter's mind, is it not reasonable to suppose that Peter or Jesus would have, on this occasion, disabused the other disciples of their Jewish conceptions of the Messiahship; and can we consistently account for Peter's rebuking Jesus when He shortly after spoke of His death and resurrection, Matt. 16 : 22.<sup>1</sup> But when we see that Peter's conceptions of "*the Christ*"—as shown to exist—were *approved by Jesus Himself,* who shall dare to decry them as "*ignorant*" and "*antiquated.*" To do the latter is both presumptuous and dangerous. No! Peter *knew* what was comprehended under the phrase "*the Christ,*" and however ignorant in reference to the manner and time in which "*the Christ*" would be openly manifested as such in His glorious work, he *certainly* was not mistaken in *the meaning* that he attached to it. Notice then what follows : without the slightest change or hint of a different meaning Peter *continues* to preach to the Jews "*the Christ,*" which was understood by all to denote *the One anointed to be the King on David's restored throne.* If this was not its meaning, *how could* inspired men leave the Jews and others under the impression, without correction, that such continued its meaning, *only pointing* to the still future Advent for the manifestation of this Jesus as "*the Christ*" in the fullest sense entertained.<sup>2</sup>

<sup>1</sup> It is saddening to see into what palpable contradictions most excellent men are involved, who deny Peter's conception of "the Christ," and persistently reject "Jewish conceptions" of the Messiah. We give an illustration (the reader can readily find a multitude) : Barnes, *Com.*, Matt. 16 : 16, 17, endeavors to give an *unwarranted* turn to this confession, an Anti-Judaic one, as if Peter did not entertain the Jewish views, and as if the words meant : "You, Jews, were expecting to know the Messiah by His external splendor, His pomp and power as a man," etc. He thus ascribes to Peter a highly wrought spiritual conception of "the Christ," according with *modern* ideas. Now notice, in the same chapter, on verse 22, he interprets Peter's conduct as resulting from this : "He expected, moreover, that He would be the triumphant Messiah," etc., and, on Acts 1 : 6, the apostles, including Peter (for he makes no exception), are charged with holding the exact Jewish expectations of a "temporal dominion of the Messiah," etc. In the one place he has the proper idea of Christ, and in the other places he is represented as holding erroneous views. Our argument shows that Peter, however ignorant of the

means and time of accomplishment, *consistently held* to one continuous proper meaning of "Christ," corresponding with his preaching as a disciple and an apostle.

\* Admirable writers make the grave mistake of changing the definite title of "the Christ" (comp. Prop. 205). Apologists fall into the same serious error, as e.g. Leathes (*The Religion of the Christ*, Lec. 6, on "the Christ of Acts") correctly points out the teaching of Jesus concerning His death, that such a death appeared destructive to the Jewish faith of the Christ, and that the Christship was fully asserted notwithstanding the death, but unfortunately (overlooking the distinctive title in its covenanted relationship, and the postponement of the Kingdom) deduces from this, grounded on His resurrection and ascension, that "the Christship," as covenanted and predicted, was most amply realized in the establishment of the Church, although *unable* to designate a *single Messianic feature thus fulfilled*. The facts of the Gospels, Acts, Epistles, Apoc., and early Church, all show that this is an erroneous conclusion, calculated to lead into a perversion of much that is precious. Leathes applies the same reasoning to the Epistles, and comes out with the astounding assertion, that by His ascension, the establishment of the Church, and the conferring of spiritual life and gifts, "He thus Himself shows the fulfillment of psalm and prophecy *more* than if He had restored again the Kingdom to Israel, and had gathered in subjection to the throne of David all the kingdoms of the world and the glory of them." How sad it is, to see excellent men, who desire to honor Jesus, make that which is preparatory to be the full realization of covenant and prophecy. The simple truth, that the apostles showed that this Jesus, once dead, but risen and exalted, was the Messiah promised, and that at His Sec. Advent—*not before*—this covenanted and predicted Christship would be manifested in power and glory, is completely overshadowed by a preconceived theory to which all Scripture *must* bend. Do we need to be surprised at the *lack of faith* in the Church, when good men, in vast numbers, lend themselves to such a work.

*Obs. 12.* The testimony in behalf of our position is cumulative. Some may be added here, leaving the additional for other Propositions (as e.g. 93–104, etc.). Much of the language of Scripture pertaining to this dispensation is utterly irreconcilable with the idea of a Messianic Kingdom, not merely in its covenanted and prophetic outlines but in its several details. Thus e.g. if the covenanted Kingdom really existed as many tell us, *how* can the church be exhibited, over against the prophetic delineations, in a position *equivalent* to widowhood, or, at least, separation from a beloved one, which mars happiness, Luke 5 : 33–35. This certainly finds no correspondence with the Messianic Kingdom as given in the Old Test. Again : the Kingdom is to be revealed in "*the day of the Lord Jesus Christ*," but *after* the ascension of Jesus, the apostles did not see this day (so Jesus previously informed them, *Luke 17 : 22*), for they regarded it as *still future* (locating it with the Sec. Advent, as in 1 Cor. 7 : 8 ; 1 Thess. 5 : 2, 23 ; Phil. 1 : 6, 10, comp. with 2 : 16 and 3 : 20, 21, etc.). Now all this employing Jewish phraseology *without any indication of change of meaning*, can only be reconciled with the *postponement of the Kingdom to the Sec. Advent*. The careful student of Scripture must have been arrested by this additional peculiarity, corroborative of our argument, that in many places (as e.g. 1 Cor. 1 : 7, 8, etc.) the apostles rapidly pass from the present to the Advent, the intervening period being not worthy to be compared, owing to the absence of the King and Kingdom, to what transpires at the Messiah's return ; or, in other words, the distinguishing characteristics of a purely Messianic nature are attributed to the *Sec. Coming*, and the period intervening being *merely preparatory*, is passed by. If the predicted Messianic times, the Millennial glory, are to precede (as many declare) the Sec. Advent, could such a style of writing be adopted *without dishonoring* the predictions of God and the things of the Messiah? Our argument finds this distinguishing feature *in harmony* with all the utterances of the Spirit, and regards it as a *necessary sequence of the postponement*.

Surely the student requires no apology at the length, and the details, of our argument. The *fundamental* nature of the subjects considered, and their influence in forming a correct view, are a sufficient justification. The illustrations of diverging opinions, may be regarded as numerous, but the student will find them valuable, because they serve to show—frequently in the very words of their supporters—the line of reasoning by which they are sustained, and then the defectiveness of the same is either pointed out in the text or note. We give considerable space to this early history, and we feel excused in so doing, when our opponents concede that its close study is *most weighty*. Thus e.g. Presense (*The Early Years of Christianity*, in Pref.) well remarks: "Of all the topics of the day, none is of *graver importance* than the early history of Christianity, and the foundation of the Church. Everything points inquiry in this direction," etc.

*Obs. 13.* That our Proposition is true appears from the immediate result of their preaching. The early church, the Apostolic Fathers, all that were nearest to the apostles and the Elders, *knew* of no established Kingdom but *looked for one to come at the Advent of Jesus*. This is evidenced by the intensely Chiliastic position of the Primitive Church. *How* can the reader account for this, unless our view of the Kingdom is the correct one. When the apostles, and their co-laborers, "*preached the things concerning the Kingdom of God,*" "*preached the Kingdom of God,*" how does it happen that *the only doctrine* of the Kingdom, East and West, in the churches under their supervision (comp. Props. 73-77), is the one that we advocate? *Is this merely accidental?* Can a single writer be quoted who lived in the First, and Second, and part of the Third, centuries, and who proclaimed *the modern view* of the Kingdom, now so generally entertained? Let men in answer to this, take refuge in the development theory, in accommodation, in transition, in substituted revelation, etc., but all such subterfuges prove unsatisfactory, at the same time invalidating the credibility of inspired teachers under whose *personal* supervision and instruction such a doctrine was allowed to prevail.

Men who lack the scholarly attainments of Neander, Bush, etc. (and hence cannot make the concessions and admissions of such men) endeavor to bring discredit upon our doctrine by linking it with heresy (as coming from Cerinthus, or Jewish converts), but aside then from the impossibility of tracing the Church excepting through "heretics," these professed critics conveniently overlook the historical fact (so Neander, etc.), that Millenarians were among the stoutest opposers of Cerinthus and the gross Judaizing (in reference to the law) tendency; they forget that not only Christian Churches composed of Jews but also those among the Gentiles, *equally held* to our doctrine; and that the writers on all sides claimed that they received the doctrine both from the Scriptures and the recent traditionary testimony of the apostles and elders. (Comp. the succeeding Props.)

Recent works frankly acknowledge our statements, and endeavor, in view of their uncontroverted existence, to show that the Scriptures themselves are unreliable, and that apostolic authority is not so great as has been deemed. Thus e.g. Desprez (*John, or the Apoc. of the New Test.*) when speaking of "the Gospel of the Kingdom" (in the chapter on this subject) holds that the view we have thus far presented *was taught* by Jesus and the disciples, that it *was perpetuated* in the church, etc., giving the proof of the facts as stated. Thus far Desprez is certainly correct, but alas! he only leaves a *part* of the Divine Record to testify;—for seeing that these expectations were not realized, he hastily jumps to the conclusion that they are unavailing and utterly unreliable, forgetting that Jesus, the apostles, and the Apostolic Fathers, *all unite* in asserting the postponement of this Kingdom to the Sec. Advent (and for good, substantial reasons). This procedure destroys the reliability, the integrity of Scripture. This stumbling-block of a "speedy Advent," its "nearness," etc., forces Desprez to look at the subject with human eyes and weakness, overlooking that when the Spirit speaks, in the measuring of time according to His own vastness of conception, that a period necessarily long to man, when contrasted with the briefness of his own life and generations, is but brief—"a moment"—with the Infinite.

*Obs.* 14. Others, seeing how this Kingdom is united with the Sec. Coming of Jesus, and unable to find consistently the establishment of the Kingdom under the preaching of the disciples, and yet, with their theory of a Kingdom, compelled to have some kind of a Kingdom in actual existence during this dispensation—resort to the most arbitrary spiritualistic interpretation to locate the Sec. Advent *in the past* so that a resultant Kingdom may logically be connected with it. This will be fully answered as we proceed in the argument.

An illustration or two must suffice: The Antinomian Perfectionists in their Articles of Faith (quoted *Oberlin Review*, May, 1847, make in Art. 28 Christ's Sec. Coming to occur at the destruction of Jerusalem, and in Art. 2, they say: "We believe that, at the period of the Sec. Coming of Christ, Christianity or the Kingdom of heaven, properly began." The Swedenborgians claim that the Sec. Advent took place in Swedenborg's time, and hence engraft upon it their distinctive "New Jerusalem" theory, which includes the grand characteristics of the blessed Messianic Kingdom. Other writers locate this Sec. Advent at His resurrection or on the day of Pentecost, forgetting that after these days the apostles continued to speak of it as future. The most repulsive view is that of making the coming of Titus and the Romans to represent the blessed Advent of Jesus—although some eminent writers have endorsed it—since in the prophecy of Jesus relating to this event, He discriminates between the destruction of Jerusalem and His own Advent. None of the Primitive Church, after Jerusalem was destroyed, for a moment made such an *unwarranted* application; their knowledge of covenant and prophecy prevented such a prostitution of "*the blessed hope*." As we shall have occasion to refer to this Sec. Advent at length, it is sufficient now to remark: that as such theories also set aside the oath-bound covenants and the prophecies based on them (in their plain grammatical sense), giving them a spiritualistic or mystical dress foreign to their *real* import, they become, by this very process of transmutation and substitution, unworthy of our credence. Such a state of things as followed the destruction of Jerusalem, or the establishment of the Christian Church, and has existed down to the present day, *is not, cannot* be the covenanted, predicted Kingdom of the Old Test., because there is *no real* correspondence between the former and the latter. Men may pretend to such an agreement, but it is *forced and unnatural*; it is done at the expense of the grammatical word and by forcing upon it a sense that the laws of language do not admit.

PROPOSITION 71. *The language of the Apostles confirmed the Jews in their Messianic hopes of the Kingdom.*

This is seen (1) from their employing the Jewish phraseology used to designate the Messianic times; (2) from their applying these to the future advent of Jesus, and urging their hearers to expect that such a Coming will fulfil the prophets; (3) from the fact that the Christianized Jews, in their respective congregations, held *both* to this Sec. Advent (having received Jesus as the Messiah), and to the restoration of the Davidic throne and Kingdom at the second appearing of Jesus.

*Obs.* 1. This is admitted by the ablest writers, not only infidels' but by such men as Neander. It is corroborated by the church history of the earliest period, informing us, *without any dissent*, that, so far as known, all the Jewish believers held precisely the views that we are defending. Before we can permit our doctrine to fall even under unjust suspicion, it would be well if our opponents would *candidly* consider this historical fact, and ask themselves a few questions suggested by it. How does it come that under *the direct, personal preaching of the apostles* such views of the Kingdom were entertained, unless it resulted from *the manner* of teaching? How does it come that such opinions were *so generally received under apostolic nurture*, that the modern views and ideas are *not found* even stated? If these people were in error on so important a point, was it *not* the duty of the apostles and the Elders *to enlighten* them—to leave, at least, *a protest* against it on record? Is it reasonable, that churches under the direct pastoral care of *inspired men* should be so wholly given up to *alleged* grave error? These, and similar questions, ought to be considerably answered before these early Christians are branded as “gross” and “carnal” errorists. If the idea of the Kingdom now generally entertained, is the correct one, it certainly is exceedingly strange, *utterly inexplicable*, that it was *not then introduced*, and that it required *uninspired men* to produce it. If the early church was in error on *so leading and fundamental* a doctrine, then the teachers of the same *are justly chargeable* with both introducing and continuing this error, for instead of contradicting the Jewish views of the people, the apostles use *the very words and phrases most eminently calculated to confirm the Jewish belief*. This is seen in employing, as e.g. “the times of restitution,” “the world to come,” “redemption,” “salvation,” “the age to come,” “the day of the Lord,” “the day of Christ,” etc., and without any indicated change of meaning apply them to the Sec. Advent of Jesus, who is the Messiah. *This application naturally and logically* led the Jewish believers to fix their fond expectations of the Kingdom upon *the Sec. Coming*, and not on the First. In this, as we have shown in preceding Propositions, they only *legitimately* followed *the divine*

*teaching of Jesus Himself*, who declared that His Kingdom was postponed (e.g. Prop. 66, 58, etc.) to the time of His Coming again. Our opponents have either failed in accounting for this feature, or in attempting it have only succeeded in lowering the standing of the apostles as teachers. Our position enforces *no necessity* for abject apologizing, because of such a belief in the early church, induced by the instruction received. We cordially accept of it as *highly indicative* of the truth—nay, as *its essential sequence, the truth itself*. It is the identical faith, enforced by covenant and prophecy, by the preaching of John, Jesus, disciples, and apostles, which, above all others, we should find in the Primitive Church.<sup>2</sup>

<sup>1</sup> The most ultra of the unbelievers pronounce the whole matter an imposture. Many proofs of this might be given, but a single example will suffice. In the *Religio-Philosophical Journal* of Chicago, Jan. 17th, 1874, is a work advertised (also published in this Journal's house), in which the author Jones (a "Religio-Philosophicalist") assumes that he has carefully examined and compared together the New Test. and Josephus, and presents us with the following sage conclusion: "that Christ and His Apostles were gross impostors; that Josephus and St. Paul were no one else, but Christ Himself, after He had risen from the dead, still had never been dead," etc. Such nauseating matter is styled "criticism"; when it is simply the ravings of the lowest form of the fanaticism of error,—the outpourings of a depraved heart,—and worthy only of contempt from the better class of unbelievers.

<sup>2</sup> Many writers have noticed this peculiar usage of Jewish phraseology and that the phrases "end of the age," "last days," "last times," etc., were regarded by the Jews as the period just previous to and immediate to the establishment of the Messianic Kingdom. The apostles continue their use, referring them to the still future, including this dispensation, so that in their estimation these times could not possibly include an existing covenanted Kingdom, as e.g. in Heb. 1 : 2 etc. Comp. Olshausen's *Com.*, vol. 2, p. 229, who quotes Acts 2 : 17 ; 1 Pet. 1 : 20 and 1 : 5 ; John 6 : 39, 40 ; 1 John 2 : 18 ; Rom. 2 : 5 ; Rev. 6 : 17, and 9 : 18, saying this corresponds with the Old Test. expressions ; Gen. 49 : 1 ; Isa. 2 : 2 ; Mic. 4 : 1 ; Dan. 12 : 13, and 8 : 17, and 9 : 40, which again answers to "the end," Matt. 24 : 6, 14. (Comp. Props. 86, 87, 89, 137, 138, 140, etc.) Redemption was always united in the Jewish mind with the coming and Kingdom of the Messiah, and so it continued, and as Calvin (*Inst.*, ch. 25, sec. 2), observes, the Sec. Advent itself, in view of the results, is called "*our Redemption*." The unbelieving Jews themselves continued to employ this phraseology. Thus e.g. R. Akiba (*Milman's His. Jews*, vol. 3, p. 100), when supporting the pretensions of the false Messiah, Barchocab, said of him: "Behold the Star that is to come out of Jacob; the days of Redemption are at hand." So also (p. 214, vol. 3), the Karaites, in Art. 10, speaks of "a coming Redemption through the Messiah, the Son of David." A multitude of illustrations might be given, but these are sufficient to indicate how deeply these words and phrases were engrafted into the Jewish mind.

*Obs. 2.* After such appeals as Paul makes (Acts 26 : 6, 7, 8) to the Jewish hope (Prop. 182) ; after linking the Jewish "Rest" with the Coming Messiah (Prop. 143) ; after uniting the Jewish view of Judgeship and Judgment with the Second Advent of Jesus (Props. 132, 133, and 134) ; after making the Millennial glory dependent upon the future Advent (Props. 120 and 121) ; after joining the restoration of the Jewish nation with Christ's return (Props. 111, 112, 113, 114) ; after endorsing and enforcing the Jewish first resurrection as preceding the glorious Messianic times (Props. 125-129) ; *after all these*, and similar points of union, it is difficult to see how men and women with Jewish views, holding *tenaciously to covenant and prophecy*, could possibly understand the apostles in *any other sense* than a Jewish or Chiliaric one. Let the reader consider that this agreement is found not merely in one or two things but runs through a great variety, even embracing all the distinguishing peculiarities of a restored Davidic throne and Kingdom under the Messiah.



Fairbairn, and others, assume that right after the resurrection (which they cannot reconcile with their own interpretation of Matt. 11 : 12), Jesus ruled as the predicted King in the covenanted Kingdom. We, on the other hand, hold that (discriminating the Divine Sovereignty, see Props. 79 and 80), the resurrection of Christ is preparative, qualifying the Son of Man for that predicted rule; and to prove that His Theocratic reign, as covenanted, does not immediately follow the resurrection and ascension (however exalted David's Son may be), but is connected with a return (as the apostles testify), it is only necessary to turn to Paul's statement, Acts 17 : 31, "*God hath appointed a day*" (Prop. 133) "*in which He will judge*" (taking the Scriptural idea of Judge,—see Prop. 133), "*the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead.*" The resurrection gives the pledge that that period will most assuredly arrive, while our opponents themselves admit that the time of this manifestation is future. The careful student will notice that the credit of being "*the Christ*," is dependent upon His having risen from the dead; and hence after the confession of Peter He charged His disciples to tell no man that He was the Christ (joining Mark 9 : 9, which gave an illustration of the Christship) "*till the Son of Man were risen from the dead.*" But the meaning of "*Messiah*" or "*Christ*" is utterly hostile to a purely spiritual reign in heaven, as we have already shown; it being the express title of *the Theocratic King reigning over the restored Davidic throne and Kingdom*. Thus the Jews and early Christians understood it, and such continues its meaning. His exaltation only increases the assurance that He "*the Christ*" will ultimately be manifested as such in power and great glory. If all this were to be changed, as Fairbairn, etc. suppose, then when the subject was up before the Jews (as e.g. Acts 17 : 3) Paul and the other apostles ought to have corrected the Jewish conceptions of the Christship of Jesus. We (1 Thess. 1 : 10) "*wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.*"

*Obs. 3.* The language of the apostles is in *such harmony* with the views of the Jews respecting the Messianic Kingdom, that our opponents, instead of giving any explicit passages, are driven to *infer* an existing Kingdom; and this very *illogical* inference, as we have repeatedly shown, involves them in numerous inconsistencies and contradictions. Aside from the singularity of a Kingdom, specially covenanted and predicted, being set up (as alleged by our opposers) and this so loosely left to inference (so that they disagree both concerning its meaning and the time of establishment), it is *incredible* for this to have transpired *without being directly* asserted and the fact becoming *well known* to the hearers of the apostles. A Kingdom set up, and yet the church, for several centuries remain *unconscious* of the matter! Men may charge us with credulity, but such a view *far exceeds* our power of belief, seeing that covenant and prophecy describe its establishment as a thing so open, so notable, so visible to all, that no one *can possibly mistake* its existence. How can Fairbairn and others, who so modernize Peter's two sermons, account for the belief of the very churches to which Peter preached; a faith which constantly looked for a kingdom still future and one that should bear the significant and unmistakable marks of covenant and prophetic promise.

Those inferences, therefore, however plausible they may be, had either no existence or no force among the earliest converts, being regarded as illegitimate, opposed to the Old Test. delineation of the Kingdom. Men, in apparent triumph, may now tell us that this arises from their Jewish prejudices;—let it be so then, if such are grounded in covenant and prophecy, preserve the unity of the Scripture, and preserve for us *the true doctrine* of the Kingdom. Having previously referred to inferences, it may be added:—we are not opposed to inferential or deductive interpretation (if properly and lawfully conducted), seeing that notable examples (as e.g. 1 Cor. 15 : 27; Matt. 22 : 31, 32, etc.) are given in Scriptures, and all works on Bib. Interp. endorse them, but attention is directed to this matter for several reasons. It is simply incredible that the establishment of a Kingdom, covenanted, etc., can be left to inference. Again: multitudes speak of the modern view as so self-evident, that the impression is made as if it were the

subject of *direct* affirmation. The passages assumed to infer it will come up in regular review hereafter. Again: some writers (as e.g. Jonea, *Sober Views of the Mill.*, p. 26) turn around and, to cover up their own defects in this direction, charge our system of faith with being built on inferences and deductions, and then, to make it odious, declare that nothing can be an object of faith that is *not plainly* revealed in the Word of God, for otherwise we are "building on the sand and not on the rock of truth." Without entertaining such a wholesale prejudice against inferences (for they are valuable in their place), it may be consistently said: that when we produce the *plain grammatical sense*—one that all admit exists in the Word,—we are *not justly* chargeable with inference; when the literal import of covenant, prophecy, preaching, etc. is sustained against another inferred and engrafted sense (given by men uninspired), ought not the former have precedence over the latter? The reader will be abundantly able to judge from what follows, which party—for all the Scripture relating to the subject used by writers on both sides of the question will be brought forward—is the most liable to the charge of founding the doctrine on inference.

*Obs. 4.* The apostles, in their writings, constantly speak of the Kingdom as something that was well understood and fully comprehended as to meaning. Nowhere do we find the modern explanation and definition given to it; and, according to our argument, being covenanted and fully described by the prophets, *it needed no such additions*, being already clearly apprehended. If the Kingdom had been some entire new thing (as some assert), or if it was to be in a form different from that described in the literal language of the Old Test., *then*, if the apostles became conscious of such a change on the day of Pentecost and afterward, one of two things ought to have been done by them. They, if honest and capable instructors, ought to have told, especially to the Jews, that the covenant with David as they (the hearers) understood it *could not be realized*, or, that the language was *to be understood differently* in a spiritual or mystical sense, or, that *another and materially different* Kingdom (a spiritual one, or, the church as one) was now established thus fulfilling covenant promise—using just such language as modern (if correct) writers employ on the subject. How could they leave their thousands of hearers without giving them (if in error on so great a point) some definite explanation of this kingdom if it *varied so greatly*, as learned men make it, from "*Jewish conceptions*." The truth is that it required *no such explanations*, for the apostles were addressing persons to whom the Old Test. was familiar, to whom the covenants and Kingdom were well known; and hence they labored to show that this Jesus was the Messiah, that at His Sec. Coming the predicted restitution and Kingdom would appear, and that to secure entrance into that Kingdom repentance and faith in that Coming Christ were indispensable.

The critical student will here find one of the chief causes of the early rapid growth of Christianity. Consider the excessive prejudices of the Jewish mind in favor of covenant and prophecy as they pertained to their favorite Messianic expectations, and then *how* can we reconcile such a sudden revulsion of view and feeling in the many Jewish believers, unless there be, as we have shown, certain points—*fundamental*—of contact and union? Imagine the modern theories of the Kingdom *then* preached, and what would have been the result? Certainly a controversy as to the meaning of the Messianic Kingdom, etc. Bauer, and others, think that the immediate conversion of three, and more, thousands is so enormous that it must be mythical, but the Messianic idea and fulfilment applied to Jesus at His Second Coming explains the leverage possessed by the apostles,—the truth being enforced through the power and evidences of the Spirit.

**PROPOSITION 72.** *The doctrine of the Kingdom, as preached by the apostles, was received by the early churches.*

This is not only reasonable, but shown to be a fact, from the apostles having no occasion during their entire ministry to censure any orthodox believers or churches for misapprehending, or holding to a false view of, the Kingdom. The decided and convincing impression is made by the apostolic writings that these first Christian churches were *not ignorant of—but correctly understood—the important and cardinal subject of the Kingdom.*

So decisive is this, that leading Apologists, like Neander, take refuge under the development theory, obtaining the true doctrine in the advancing and growing "consciousness of the Church." Forced to admit our historical position, they endeavor—sacrificing the apostles and elders—to secure their own view of the Kingdom under the plea of an after-Churchly development. Those persons, especially, who desire to be esteemed *so Churchly and so precise*, in their orthodoxy, ought to give this subject a careful investigation in accordance with their professed principles,—but even when asked, their reply may be that of Jer. 6 : 16. We append one or two testimonies (comp. Props. 75, 76, and 77 for more) in reference to the prevailing belief. Ebrard (Herzog's *Real Ency.*, vol. 10, p. 579) says: "The apostolic tradition (so say Hase and others correctly) was *so decided, that Chiliaism was the ruling belief* in the first three centuries of the church. . . . The Commentary of Theophilus (Hagenbach's silent witness) is lost, but the belief in *Christ's Coming to establish His Kingdom* on earth in glory formed the essential object and anchor of their hope. They recognized the World-Power as one in the service of Satan, and they looked for no deliverance from it *save by His Coming.*" Semisch (Herzog's *R. Ency.*, vol. 1, p. 658) remarks: "Before the end of the first century, Chiliaism was the *common belief* in the Church that had been gathered from the heathen." He then states, in detail, how all the writers on the subject down to Jerome were express Chiliaists, excepting Origen and his school. Our argument, if Scripturally founded, ought—as a logical result—to find the early Church in this identical doctrinal position. The prevailing Church belief is asserted by works having no sympathy with our views, as e.g. Appletons' *Nex. Amer. Cyclop.*, Chambers' *Cyclop.*, and many others.

*Obs. 1.* Let the student candidly consult the faith of the early churches and see for himself what it was, viz.: that the intimations of Scripture, the statements of the Fathers, the concessions of Neander, Mosheim, and a host of others, and, in brief, *all that we have on record of that period, conclusively proves* that the doctrine held, *both* in Jewish and Gentile regions, was at first (during the First, Second, and greater part of the Third, Century,) that which we have defended. This feature, so noticeable in the Jews under the prophets, under Jesus, and under the Apostles, and thus *continuously perpetuated*, led Auberlen (*Prop. Dan.*, p. 372) to pertinently remark, that Jesus, and the Prophets and Apostles, were "*Chiliaists.*" The early Church in its entire range was *Chiliaistic*, and eagerly looked, longed, and prayed for *the expected Kingdom still future.* Enemies and friends, historians and theologians, frankly acknowledge this *distinguishing characteristic* of that period.

Thus e.g. Gibbon's statements (*Decl. and Fall Rom. Emp.*, ch. 15), Carrodi's *His. of Chiliasm* (pronounced even by Prof. Stuart as uncandid), Whitby's *Treat. on Mill.*, Bush's *Treat. on Mill.*, the *Church Histories* of Neander, Mosheim, Kurtz, etc., the Art. "*Chiliasm*" in Herzog's *Encyclop.* (by Semisch), or Art. *Millennium* in Kitto's *Ency.*, Lardner's *Credibility*, Rees', Appletons', and other *Encyclopædias*, Chillingworth's *Argument* drawn from the Doctrine of the Millenaries, against Papal Infallibility, Hagenbach's *His. of Doctrines*, Groswell's *Exposition of the Parables*, Bickersteth *On Proph.*, Brooks's *El. Proph. Interp.*, Seiss's *Last Times*, Shimeall's *Reply to Shedd*, Taylor's *Voice of the Church*, Brookes's *Maranatha*, Ebaugh's brief history in Rupp's *Orig. His. of Relig. Denominations*, works on the Apocalypse, and commentaries on the same, as Prof. Stuart's, Spaulding, Winchester, etc., Millenarian writers, as Duffield, Begg, Bonar, Cunningham, Mede, Bh. Henshaw, etc. Thus presenting unbelievers, opposers, critics, historians, commentators, and believers, uniting in the same testimony. We here assert that no writer has yet been able to present the prevailing modern views as *entertained* by any writer of the Primitive church; no statement quoted, *giving the writing*, is to be found anywhere. Dr. Bonar (*Proph. Landmarks*) has well said: "As to the history of our doctrines, the conclusions to which all inquiries upon this subject have come is, that during the three first centuries it prevailed universally, its only opponents being the Gnostics. This is now an ascertained historical fact, which we may well ask our opponents to account for, as it presupposes that Chiliasm was an article of the Apostolic Creed." Chillingworth's testimony (*Works*, vol. 3, p. 369) is that it was "*held true and Catholic*," "and by none of their contemporaries condemned," "being grounded upon evident Scripture," etc. Hagenbach (*His. of Doctrines*), after quoting Justin's declaration that it was the general faith of all orthodox Christians, gives the following, in italics, from Giesler's *Ch. History*: "In all the works of this period (the first two centuries) Millenarianism is so prominent, we cannot hesitate to consider it as universal in an age when such sensuous motives were certainly not unnecessary to animate men to suffer for Christianity." We are only now concerned with the historical fact, Giesler's explanation appended for its existence is not history, but his individual (mistaken) opinion. Bh. Russell (*Discourse on the Mill.*, p. 236) says: "There is good ground for the assertion of Mede, Dodwell, Burnet, and writers on the same side, that down to the beginning of the fourth century the belief (in Christ's return and personal reign on earth) was universal and undisputed." Other testimonies will be quoted as we proceed.

*Obs. 2.* Men, who would gladly blot this evidence out of existence as being adverse to their notions of propriety and of the Kingdom, still candidly, impelled by the overwhelming testimony, admit the fact, that the Primitive Church, generally, if not universally, held our views.

Thus e.g. Bush (*On Mill.*, p. 20, etc.) admits the prevalence of Chiliasm, "that during the first three centuries it was very extensively embraced" and then quotes approvingly Chillingworth, "that Chillingworth prefers it as a serious charge against the Church of Rome, which lays such lofty claims to the perpetuation within her own bosom of the pure, unadulterated doctrines of the apostolic and primitive ages, that in this matter, if in no other, she has grossly falsified the creed of antiquity, inasmuch as there is ample evidence that the doctrine of the Chiliasts was actually the Catholic faith of more than one century; and certainly there are few judges more competent to pronounce upon the fact." While Prof. Bush acknowledges the extent of belief, he thinks that it was thus allowed to prevail because it produced at that time better results than "even a more correct construction of the sacred oracles" could effect;—thus agreeing with Gibbon in his estimate of its transient merits, making error for the time better adapted to secure the prosperity of the church than truth! On p. 26 he also remarks: "During the first ages of the church, when the style of Christianity was to believe, to love, and to suffer, this sentiment seems to have obtained a prevalence so general as to be properly entitled all but absolutely Catholic," etc. He then refers to the gradual change wrought through Origen, Augustine, Jerome, etc., and the Constantinian era. Dr. Alger (*Crit. His. Doc. Fut. Life*, p. 319) fully believes that the Evangelists and early Christians understood Christ to teach a literal personal Sec. Advent, etc., but he doubts whether Jesus really meant to be thus understood. He endeavors to rid himself of the early views by spiritualizing, and a course of reasoning reflecting most deeply upon the ignorance of persons specially appointed to preach the truth. Pressense (*The Early Days of Christianity*, p. 46) says: "If there is full evidence that they (the apostles)

declared the truth of Christ in all its essentials, the evidence seems to us *no less clear* that they still enveloped that truth in Jewish forms." Which are we to credit, then : " the Jewish forms" or Pressense's developed " germ" out of this " husk" ? Who is to distinguish between " the kernel" and the alleged " rind" ? What idea does this give us of apostolic intelligence ? We only now say, so extended and plain is this testimony given by opponents, that some of the latter endeavor to conceal it from their readers, lest it should exert an influence in our favor. Some even (as Dr. Macdill in the " Instructor," 1879) resort to the ruse of quoting the unfavorable opinions *as to our doctrine* given by various opponents ;—just as if denunciation was argument and met the historical question. The nature of the doctrine, etc., will come up, as we proceed, and the denunciations be fully met. Of course, the intelligent reader will discriminate between the historical fact of the extension of our belief as given by opponents (as e.g. Neander, Mosheim, etc.), and their individually expressed opinions as to its Scripturalness, origin, etc. The one is history, the other is personal matter.

*Obs. 3.* The Primitive Church,—receiving this faith under the guidance of Apostles, and Elders consecrated by apostolic hands, giving us the names of Apostles and Elders as expressly teaching it,<sup>1</sup> appealing more or less to Scripture and to their predecessors in the same belief,—cannot have its doctrine, so fundamental, in this matter set aside and superseded without placing it, and its instructors, in a very dubious and unenviable light.<sup>2</sup>

<sup>1</sup> Thus Papias says : " If I met a brother who had known the Apostles, I asked him carefully what they had said ; *what Andrew, Peter, Philip, Thomas, James, John, and Matthew had said.* I thought I could gather more from a living testimony than from books." Again he remarks (quoted by Brooks, *El. Proph. Interp.*, p. 37) : " That what he relates *are the very words of the elders, Andrew, Peter, Thomas, James, John, Matthew, Aristio, and John the Presbyter, as related to him by those of whom he constantly made the inquiry,*" and pledges himself to the " truth and fidelity of what he reports." Papias is said (by Irenæus) to have been one of John's hearers, and he was intimate with Polycarp. Is it credible that in so vital a matter as the Kingdom, when the gospel itself was " the gospel of the Kingdom," the Fathers nearest to the apostles could have been mistaken ? If so, what assurance have we that they not also misapprehended all other points ? Justin Martyr also appeals to " a certain man among us, whose name was John, one of the Apostles of Christ." The reader may consult lists of Millenarian Fathers given in Brooks's *El. Proph. Interp.*, Seias's *Last Times*, etc. They include—with the reasons given—Barnabas, Clement, Hermas, Ignatius, Polycarp, Papias, Justin Martyr, Tatian, Melito, Irenæus, Clemens Alexandrinus, Tertullian, ranging from a.d. 70 to about a.d. 192. Such Fathers as Lactantius, Methodius, Epiphanius, Gregory of Nyssa, Paulinus, Victorinus, Apollinaris, and others, follow these. In reference to our use of Barnabas (for critics are divided, see e.g. Hagenbach's *His. of Doc.*, vol. 1, p. 64, and Arts. in Encyclops., respecting the author ; although since the Greek has been discovered by Tischendorf, many indorse the work as that of Barnabas), it may be said, whatever its merit, etc., that it can be legitimately quoted as one of the earliest of Christian writings, and fully indicative of the views *then* held. More than this : no one can censure us for such a use, when (Hagenbach, *His. of Doc.*, vol. 1, p. 86) Anti-Millenarians, as Clement and Origen, who did so much to obscure our doctrine, quoted the Epistle as " in equal esteem with the Scriptures."

<sup>2</sup> Those who make light of this primitive faith cannot help feeling the sarcastic remarks of Gibbon (ch. 15, *Decl. and Fall*), or cannot avoid, *logically*, the conclusions of Desprez (*John*), and of a multitude of unbelievers. It is simply impossible to *account* for the belief without lowering the credibility and authority of the first teachers of the church, unless we accept of it *as legitimate* and the natural outgrowth of a correct teaching. The lowest form of attack in meeting our views is to stab these Fathers, charging them with unreliability, credulity, superstition, etc. This manner of procedure is as old as Eusebius and Jerome. Just as Eusebius e.g. makes out Papias illiterate and weak when referring to his Millenarian sentiments, and yet receives him (B. 3 : 32) as " eloquent and learned in the Scriptures" on other points, so e.g. Prof. Stuart (*Com. Apoc.*), in his estimate of the early Fathers, underrates them on Millenarian grounds—being in their theological views so vitally different from his own—and yet often quotes them, with evident relish and *forgetfulness* of his estimate, when they happen to be in *agreement* with himself. So with Channing (*Remarks on Milton, Works*, p. 189), Le

Clerc (*Bib.* 25 : 289), and others, who represent them as just emerging from darkness into light, and hence abounding in childish credulity, etc.

The chief point alleged as evidence of the weakness of Papias and Irenæus (and which brought forth the scoffing of Whitty, Middleton, Stuart, Macdill, and others) is the oft-quoted "grape story" (referring to the astounding fruitfulness of the vine, etc.). But let the reader consider that Papias' writings being lost, and Irenæus' being in a translation (the Greek also lost), it is impossible to correct or substantiate the exact language originally used (comp. candid remarks of Brooks, *El. Proph. Interp.*, p. 56, and Farrar's—*Life of Christ*, vol. 1, p. 320, foot-note—allusion to and explanation of the same, as well as Greswell *On the Parables*, vol. 1, p. 296). It may be a hyperbole like that of John 21 : 25 in reference to the predicted productiveness of the earth during the Mill. era, to which others have added, under the impression of heightening the effect. It may be even error, for in the details—and as given from hearsay and reported as such, exaggeration may have found scope—the best of men may fall into mistake. But this does not invalidate the leading, fundamental doctrine; it really confirms it, seeing that, under the influence of such a doctrine and its related restitution to Paradisiacal fruitfulness, such statements are engrafted upon it.\* Those who reject Papias and Irenæus on the ground of exaggeration, ought then in consistency to reject Origen and many of the other side following, who have been guilty of far greater extravagances in doctrinal statements. Indeed, the writer feels that, while rejecting the story in its present form, or regarding it as hyperbolic, it requires far more credulity to receive some of the statements of the defamers of these Fathers (as e.g. Eusebius' "New Jerusalem," equivalent to Rome, Prof. Stuart's "Neroic Theory," Whitty's "New Hypothesis," etc.) than to accept of these utterances attributed to them. To be witty at the expense of some advocate, or to find some believer extravagant in view, does not, by any means, disprove our doctrine.

Another disreputable mode of procedure to lower the Fathers in the estimation of others or to make them contradictory, is (1) to interpolate or omit, (2) to ascribe to them what they never said, (3) and to ascribe to them some heretical sentiments. In reference to the first, Brooks shows (*El. Proph. Interp.*, p. 52, 53) that in printed copies of Justin the word "not" was omitted in the sentence which expressly asserts that those who are not following the pure doctrine—who are the unorthodox—reject the Chiliastic view.† Popish influence, no doubt, appears in this omission (see another suppression mentioned, p. 54). Bh. Newton (vol. 2, p. 370) has shown that Dr. Middleton (*Inquiry*, p. 26) in quoting Justin Martyr has interpolated the phrase "in the

\* Comp. Dr. Neander's statement (*Genl. Ch. His.*, vol. 2, p. 405-6) respecting spurious works and interpolations, making it difficult to obtain the exact views held. Various writers hold that this grape story is "a burlesque on the term thousand, written by some opponent of the doctrine in corrupting the text of Papias," and "doubtless much more of the 'fanciful and sensuous' has a similar origin, for Chillingworth says that 'imputing to them that which they held not' was one of the means of overbearing the Millenarian doctrine" (so e.g. Editor, *Proph. Times*, vol. 5, p. 194).

† The student who desires to investigate the controversy respecting the suppression of the word "not," will find in favor of its retention: Mede, *Works*, B. 3, P. 2, p. 523; Arch. Tillotson, *Works*, vol. 3, p. 380; Daille, *Use of the Fathers*, p. 289; Chillingworth's *Works*, p. 732; Muencher, *His. Ch. Doctrine*, vol. 2, p. 450, etc. Dr. Macdill refers to the following as favoring the suppression of the word "not": Thirlby, Hagenbach, Neander (!), Shedd (!), Kelly (a Pre-Mill. !), Rossler, Semisch (!), Ed. of the Parisian Ed.; to which we add Jebb. Dr. Morehead, in his reply to Dr. Macdill (in the Chicago U. P. Ch. paper, *The Instructor*, 1879), takes the former view. We only add the following: (1) That some mss., according to Holmes (quoted by Brooks, *El. Proph. Interp.*, p. 54), contain the negative; (2) that the word "not" makes Justin and Irenæus to be in correspondence; (3) that the Parisian Editor finds the suppression an obscurity and irreconcilable with Irenæus (comp. Brooks, p. 54); (4) that many scholars, including our opponents, receive the negative as essential in order to make good sense; (5) that the negative is supported by the general testimony respecting the generality of belief; (6) that the omission of the word "not" does not affect the orthodoxy of view, for, while it then allows that Christians rejected Chiliaism, yet still it makes Justin say that all Christians exactly orthodox ("right-minded in all things") were Chiliaists; (7) that to vindicate the orthodoxy of opposers, the entire passage (which we quote under Prop. 76) ought to have been suppressed.

enjoyment of all sensual pleasures," which Justin never employed. Even (so Brooks) the eulogy of Eusebius on Papias as a man "most eloquent and skilful in the Scriptures" is omitted in many copies, although found in the ancient. It would not answer to laud a Chiliasist. (On the other hand, Brooks notices how an anti-Millenarian is praised by Dr. Maclaine in his translation of Mosheim's *Ecl. His.*, when he adds to Dionysius the words "learned and judicious" not found in the original.) It was not considered wrong to perpetrate (comp. Mosheim, vol. 1, p. 100, Middleton's *Inquiry*, p. 158, Madan's *Thelyphthora*, Pref., p. 12, etc.), for the truth's sake, "pious frauds." Beaven (*Account of Irenæus*, p. 240) says: "As the opinions of Irenæus on the Millennium are different from those which prevailed subsequently with almost universal consent in the Western Church, that portion of his Treatise is rarely found complete in our present mss., the copyists not thinking it proper or worth their while to copy what was generally disapproved by the church. . . . The five last chapters of the fifth book are wanting in all but two mss." Fortunately, too, this work was recovered and published to the world by Erasmus, and not by a Protestant or Millenarian. Mede (*Works*, p. 748) charges Jerome with being an "unequal relator of the opinions of his adversaries," and adds: "What credit he deserves in this instance may appear by some fragments of those authors still remaining, whom he charged with the opinion *directly contrary* to that which they expressly affirmed." It is a matter of amazement that such a writer as Fairbairn, on the poor authority of Jerome, asserts (*On Proph.*, p. 254) that the Fathers, without exception, "with one voice," including of course the Millenarians, rejected the notion of a Jewish territorial restoration. Let the reader turn to the quotations that we freely give from e.g. Barnabas, Irenæus, Justin, Tertullian, he will find *an ample refutation* of this statement. (The views of these Fathers respecting the fulfilment of the Davidic covenant and prophecy, the location of the Mill. age before the general judgment, etc., show the student *how they understood* this matter.) Some recent writers, without a particle of fairness and justice, repeat Jerome's charge—a false representation as shown by Mede, Lardner, and many others—against us (aimed especially at Tertullian), "that the saints shall, in the Millennium, have a great enjoyment of carnal and corporeal pleasures" (comp. Brooks, p. 59, who gives Tertullian's exact language, which distinguishes between the resurrected and glorified saints, and those persons who are spared—see Props. 152, 153, 154, etc.). To reiterate what is so *utterly unfounded* in fact, and which has so *frequently* been exposed as untrue, is evidence of enmity and a lack of desire for truth.\*

But the lowest possible polemical trick is to endeavor to associate these Fathers *with heresy*, as Papias with ultra Judaism, Irenæus and Justin with Cerinthism, Tertullian with extravagant Montanism, and Lactantius with Manichæism. We are not concerned in defending those men; able pens have triumphantly shown that *in no sense* have they been guilty of heresy but were the *opposers* of heresy. The reader is referred to the candid statements of Neander, Mede, Lardner, Brooks, Taylor, Lee, Semisch, Graswell, Dodgson, Mosheim, and a host of others. As to Cerinthus, admitting that he held all that is alleged (although it has often been noticed that the Mill. theory as presented to us does *not harmonize* with his other views, see e.g. Art. Cerinthus, *Ency. Brit.*, etc.), yet our opponents overlook the fact, that Cerinthus was strongly opposed and crushed by *Millenarians*. The assertion of the *Ency. of Relig. Knowl.*, Art. Cerinthus, that "he is to be regarded as the first person who held the doctrine of a mundane Millennium," is *abundantly refuted* by the testimony of the ablest writers, church historians, etc., who assert (what needs no confirmation, since our argument fully develops it) that the *Jews* held to it, and that it was *perpetuated* in the Jewish-Christian church. It is said by Waterland, Michaelis, and others, that the Apostle John wrote against Cerinthus (as asserted by Irenæus and taken from Polycarp). Let this be as it may, John wrote at the time when he knew the doctrine of Cerinthus. Now, is it credible, if the doctrine of the Millennium is an error, that John in the Apoc. should employ the very ideas and language *to perpetuate it*, as seen in the church? Thus we see how, by such grave charges, men not only involve the early church in heresy, trace the church itself through heretical men, but make the apostles justly chargeable with its continuance. It

\* It is to be regretted that Books of Reference contain such unfounded charges, as e.g. Rees' *Cyclop.*, which takes from Whitby (following Jerome) the misstatement that the *risen saints* "propagate their species," as the doctrine of the ancient Millenarians. Not a *particle of proof*, in the shape of a direct quotation from any of the Fathers, can be given to substantiate such an assertion. Surely, when this is lacking, simple honesty and justice demand the withdrawal of this mode of attack.

is a sad fact, that if many of the Apostolic and Primitive Fathers were now living, they could not, *with their views* of covenant and prophecy, be received as preachers in thousands of pulpits. In reference to Cerinthus, the student will do well to consider the temperate language of Mosheim (*Com. on the State of the Church*, etc.) respecting his doctrine, attributing much that is said of him to prejudice and hatred. For it must ever be borne in mind that what we know of Cerinthus (as holding Chiliaism) comes from the bitter adversaries of Millenarianism, while the Chiliaistic opposers of Cerinthus never mention his holding so grossly to a carnal Millennium. Lardner (*Works*, vol. 2, p. 701) also thinks that Cerinthus is misrepresented in some things, and this is the opinion of Bh. Bull, Mede, and many others. Mancel (*Gnostic Heresies*, p. 114) says: "both Mosheim and Neander consider the accounts of the sensual Chiliaism of Cerinthus to be *misrepresentations*." The critical student can readily see *why* it is impossible to reconcile Chiliaism with his alleged views. Cerinthus, as all affirm, was a Gnostic, and his doctrine (as e.g. making Jesus in his humanity a transient vehicle or mere phantom, —which John opposed, although giving us Rev. 20 : 1-6) was utterly hostile to a Millenarian position. Hence Neander doubts the Chiliaism of Cerinthus as reported, simply because it would be antagonistic to his own system, and (*Genl. Ch. His.*, vol. 2, p. 47) after giving in detail his doctrine, adds: "It may be a question, indeed, whether he entertained such gross and sensual notions of this Millennial Sabbath as Caius and Dionysius imputed to him; for such views would hardly be in keeping with his system as a whole. He spoke indeed of a wedding-feast—an image then commonly employed to signify the blessed union of the Messiah with his saints; but on such an image any one who was both unfamiliar with the figurative language of the East, and interpreted his language under the bias of unfriendly feelings, might easily put a wrong construction. Dionysius indeed says that, in speaking of festivals and sacrifices, he was only seeking to veil his own gross and sensual notions. But what warrant had he for such an assertion? If Cerinthus had really taught such a grossly sensual Chiliaism, there would be in this something so repugnant to the whole spirit of Gnosticism, and so strongly tending to the Jewish point of view, as to make it necessary for us to rank him with the Judaists, rather than with the Gnostics." As to Chiliaists, he says in relation e.g. to Justin (*Genl. Ch. His.*, vol. 2, p. 423): "An antipathy to Gnosticism, and to the doctrines of Marcion, is strongly marked in both works; and with this feeling Chiliaism at that time readily sympathized." In other places he alludes to early Chiliaists being hostile to Gnosticism in all its forms. This is the candid statement of one who is no sympathizer with our doctrine, over against the repeated false misrepresentations of opponents at the present day, who, with delight, repeat the old oft-refuted statements respecting Cerinthus, but are very careful not to refer to such critical statements of scholars.

*Obs. 4.* This generally admitted view of the Kingdom entertained by the early churches, is supposed by many, especially at the present day, to form a decided objection to Christianity. Infidels exultingly parade it, endeavoring to take advantage of it to show that the teachers and members were alike fallible and ignorant men,—hence untrustworthy.<sup>1</sup> Christians endeavor to break its force by (1) denying its generality or asserting that but comparatively few held the belief<sup>2</sup> (2) by disconnecting the faith of the church from the teaching of the Apostles,<sup>3</sup> and (3) by ascribing it to a Jewish or heretical origin.<sup>4</sup> We, on the contrary, hold that, according to the truth, *it was impossible* for the first churches under the personal teaching and supervision of inspired men *to have any other faith* respecting the Kingdom than that which history ascribes to the first Christians. The belief of those churches is a *logical result, legitimate outgrowth* of previous teaching, and the only one that *harmonizes* with the most essential portion of God's Word, viz.: the Covenants.

<sup>1</sup> Gibbon (*Decl. and Fall Rom. Emp.*, ch. 15, p. 535), describing the Chiliaistic view, and correctly noticing that "the ancient and popular doctrine of the Millennium was intimately connected with the Sec. Coming of Christ," finally remarks: "The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius,



who was preceptor to the son of Constantine." Our opponents in reply to Gibbon have very unfairly asserted that he was mistaken as to the extent in which it was held, when he adds: "Though it might not be universally received, it appears to have been the reigning sentiment of orthodox believers," etc. This has been repeated before and since, and the authorities given, which, to say the least, are uncontrovertible. The use made of it by Gibbon follows, that "The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." Of course, the church and the truth suffer by such a comparison, for if the modern prevailing view is the correct one, then the Primitive Church was perpetuated by errorists and fanatics, or, if the Primitive Chilianic position is one in accordance with the truth, then the modern rejection of it is a wide departure from the true landmarks. The student, unless he can show that Gibbon is mistaken (which none of his annotators have ventured to do), must in all candor consider this dilemma. The favorite tactics of many unbelievers is to contrast the modern prevailing view respecting the Messiah and His Kingdom with that of the apostolic and Primitive Church, point out the palpable discrepancies, and then deduce from it the conclusion, that the growing intelligence of the Church could not tolerate the Jewish doctrine which superstition and ignorance had perpetuated. Many works present this line of reasoning in order to disparage the founders of Christianity.

<sup>3</sup> Thus, to give an illustration out of a host: Lindsay (Art. Mill. in *Ency. Brit.*), in stating the belief of the early churches, says, in opposition to overwhelming testimony to the contrary: "the opinion does not seem to have become general in the church," and looking for proof in behalf of such a sweeping assertion, we are referred to Origen in these words: "Indeed, we are expressly informed by Origen that it was confined to 'those of the simpler sort,' and to such as, 'refusing the labor of intelligence, followed the superficial mode of literal interpretation.'" This is certainly uncandid, for we have here (1) nothing said of the extent of belief prevailing; (2) the testimony of an opponent, who in other places speaks well of Chilianists; (3) the ebullition of feeling excited against opponents who would not receive Origen's spiritualistic and allegorical method of interpretation; (4) the virtual indorsement of Origen's system as "the labor of intelligence," over against that of his opponents; (5) and the allowing, through this indirect impeachment of folly and ignorance, that the Apostolic and Primitive Fathers holding Chilianism, were, in comparison with Origen and his class, "the simpler sort," etc. (See for Origen, Prop. 76.) The only additional proof, also indirect, derived from Neander, is, that "the defensive attitude" assumed "by the advocates of the doctrine affords a strong presumption that it was not the doctrine of the church in general." This is a mere begging of the question, seeing (1) that the generality is based on the fact that for a long period the church Fathers, as far as known, were express Millenarians; (2) that this is the direct testimony of Justin, and is implied in the expression of others (as e.g. Irenæus conversing with others and gathering material from them, etc.); (3) that a difference of view among the orthodox believers is never hinted at as existing, as e.g. Irenæus, the disciple of Polycarp, or Justin Martyr, in arguing and teaching enforce a unity of belief in the very manner of expression—as if the doctrine were general; (4) the upholding of the doctrine so prominently by the leading Apologists of Christianity (Justin) indicates its extent; (5) "the defensive attitude" is assumed, as Justin expressly asserts (not against orthodox), against "even those of that race of Christians who follow not godly and pure doctrine." Every tyro in church history well knows that Gnosticism, and other tendencies, opposed to our doctrine, were already working in the church and outside in the first century, and this abundantly accounts for the argumentative and defensive style adopted. More than this: it is explained by the simple fact that they thus better repressed the objections that Jews might allege against Christianity (comp. Prop. 193). Other illustrations will be given under Prop. 75, and we simply reproduce a challenge often made and repeated by the Editor of the *Prophetic Times* (vol. 1, p. 71): "We challenge our opponents to produce the evidence of the entertainment of anti-Millenarian views by any orthodox and acknowledged Christian teacher for the first two hundred years of our era." When this evidence is produced then Lindsay, Neander, and others may have something substantial to build upon; until it is produced we are slow to receive their statements. Hence such writers as Ueberweg (*Hist. of Philosophy*, vol. 1, p. 264, when referring to the early Patristic period) are most certainly incorrect, when they say: "There arose in Christianity, in opposition to the reality of the Kingdom of the world, the idea of a Kingdom of God founded on purity of heart. The expectation of the Messiah among the Jewish people was spiritualized," etc. Now the incontestable facts of history make this idea

of a Kingdom and this spiritualizing a *later development*—as we shall show—and Ueberweg and others take the *liberty* of transferring what belongs to a later period to an earlier one. Such works, of course, influence other minds to occupy a view unsupported by *historical fact*. A writer in the *Princeton Review* (Ap. 1851, p. 217), led on by *his zeal against Millenarianism*, remarks: "That the commission is to teach all nations without distinction that Christ is now King, that He occupies the throne of David, that the Kingdom is spiritual, that that Kingdom is the Church, that the agencies for preserving and enlarging it are purely moral and spiritual (except, of course, God's providential control of all things), and that it is to spread over the whole earth, *are truths which the Christian world has believed from the times of the apostles until now.*" Indeed! we should like to *have the history for all this*, which thus loads the commission (see Prop. 175) with "truths" not contained in it. Such statements are not solely dictated by ignorance; other motives evidently prompt them, for we have a higher opinion of the historical knowledge of such opponents than to attribute the former to them.

<sup>3</sup> The critical student, desirous to secure truth, will notice the *lack of candor* in numerous Encyclopædias, Eccles. Histories, Dogmatics, etc., in tracing our doctrine. Thus e.g. reference as to its origin is made to a heretical source, the number of adherents are represented as insignificant as possible, etc., and not a single allusion is made to the doctrinal views of the apostles or disciples which they preached when sent out by Jesus, and which are admitted by all commentators and critics (in view of *Acts* 1 : 6, etc.) to have been intensely Jewish and in *full accord* with our doctrine. Let the mind, *unbiassed*, ponder Props. 43, 44, etc., and can a plausible reason be assigned *why* the views of disciples, under the personal instruction of Jesus, should be thus persistently ignored. Suppose even that they were in error, yet in a *historical account* of our doctrine, certainly such evidence ought not, in common justice, be omitted. But the uncandidness is manifested even to a greater extent. Killen (*Ancient Church*) professing to give (ch. 5, p. 445, etc.) "*The Doctrine of the Church.*" during the first three centuries, *entirely ignores* the existence of our doctrine, although he can enter into details respecting trivial affairs—a sad defect in impartial history, evincing *prejudice* in the historian, and, may we add, *fear of the antiquity* of our views. In another place and connection (p. 369) he can, however, complacently reproduce Eusebius' disparaging remarks respecting Papias and Irenæus in connection with an allusion to our doctrine, without the slightest reference to other places where these Fathers are eulogized. The *design* is apparent. Others imbibe and exhibit, alas! the same unfairness, not realizing that they thus weaken their own ground and *strengthen* our position. We give another illustration: A writer in the *Princeton Review*, July, 1856, p. 541, tells us that Waldegrave has shown that after the Second Advent all the saints shall be transplanted into the third heaven, and that the only Kingdom to be realized is one eternal in the heavens above, and then adds: "Such is the clear, tried, *ancient Catholic holding of God's people, in all ages*, which is to be superseded by the sensuous imagery (Millenarianism) of an earthly Kingdom." The palpable *misstatement* of the first clause of the sentence is only equalled by the sneer levelled at God's own Purpose in the last one. Such wholesale affirmations can *only delude the ignorant*.

<sup>4</sup> Thus e.g. Milman in his notes on Gibbon can only say that (p. 533 and 535, foot-notes) our doctrine is "purely Jewish" or "*a fable of Jewish dotage.*" But this is no answer to Gibbon; it leaves the matter as it was before, without the least attempt to explain *how it comes* that churches, East and West, were for so long a time *intensely Jewish* in their views of the Kingdom (comp. Props. 68, 69, 76, etc.). Had the apostles and their immediate successors no power, if in error, to check, or at least to protest against, such a tendency? On the other hand, if derived from heresy, it only makes matters worse, for then *how is it possible to trace the pure orthodox Church*. If our opponents had only one, or two, or more, of the very early Fathers to sustain their position, *then, and only then*, might they frame something like a logical argument favoring such a derivation. But such writers are *not to be found* in the first and second centuries, and even in the third they are few in number. So, again, Dr. Lindsay (Art. "Mill." in *Encyclop. Brit.*) admits and argues (although leaving out the Scriptural basis of the covenant) the *Jewish origin* of our doctrine; that it was held from "*comparatively an early age,*" etc.; and then, coming to the Christian Church, remarks: "From the Jews this notion of a personal reign of the Messiah with His saints on earth, was adopted by several in the early church, by whom the passage in the Apoc., above referred to, was confidently quoted in support of this opinion." What shall we say (1) to the *unfair* method of making the impression by the word "several" as if but a few, *very few*, entertained our view, over against Justin's *direct assertion* that all that were *orthodox* held to it; (2) and to the one-sidedness of the whole article, endeavoring to

indicate that our doctrine was obtained from Jewish sources *outside of the Scriptures*, and from a rigid literal interpretation of *one portion of the Apoc.* Why, in all candor and justice, does he not allow, e.g. Barnabas or Irenæus or Justin to give *the covenant and the prophecies* upon which they base their views? Is it right to ignore the express testimony of Scripture, which these and other worthies *allege* in behalf of their doctrinal position? (Comp., for Jewish belief before and at the First Advent, p. 240, etc., of *Freedom and Fellowship in Religion.*)

In reference to the charge of heresy (see Obs. 3, note 2), it may briefly be said that this originates from an *unacquaintance* with the history of our doctrine, from an *overlooking* of its Scriptural basis and the character of the men who have embraced it, from receiving the accusation from others without examination, or from pure malice and bigotry. Writers eminent for learning and ability, who are opposed to us, well knowing *how extensively* our views were held by men who lived and died for the church, are very *guarded* not to bring such a charge, seeing that if brought *it is impossible* to trace the church from the apostles saving through a "heretical" medium. In the early church Chiliasts were its preachers, defenders, and apologists. Indeed, we are indebted to many of our scholarly opponents (as e.g. Neander, Bush, etc.) for defending, ably, Millenarian Fathers against such a charge. And the defense is simple and just, seeing that these very Fathers were the men *who opposed directly* the heretical tendencies of the early age. Some Protestants might even learn a lesson of charity from Roman Catholics. While Romanism hates the doctrine and forbids its belief (because so antagonistic to its pretensions), yet some writers of this class are too wise to brand it as heresy. Although anxious for the sake of their church to make its numbers as few as possible, and its doctrines erroneous, yet Schlegel (*Philos. His.*, Sec. 11), calling it an "error or rather illusion" "in the history of those early ages of the church," adds: "Nor did its partisans constitute a sect, but it was merely the exaggerated opinion of some individuals *in the bosom of the church*, who were animated by no intentions hostile to Christianity." He calls them "*many virtuous and praiseworthy men.*" It is a fact that even the first prominent opposer of Chiliasm, Origen (e.g. Neander, *Ch. His.*, vol. 1, p. 551), speaks in language of toleration; the same is true of Jerome and others (comp. Prop. 76).

Obs. 5. Our doctrine has a Jewish origin, founded upon Jewish covenants, Jewish predictions, Jewish faith, and a Jewish Messiah (Prop. 68, 69, etc.). Many writers, whether intended as a reproach or as a historical fact, trace our doctrine to a Jewish source. This is correct, whether sarcastically or soberly presented. We have already quoted (Prop. 68), Shedd, Mosheim, Walch, Prof. Bush, Hodge, Milman, and Lindsay as attributing its rise to a Jewish faith. How could it be otherwise when, as we have shown and proven under previous Propositions, the Jews at the First Advent and the disciples sent forth to preach the Kingdom held precisely to our doctrines respecting the Kingdom and the reign of the saints; when, as Auberlen (Obs. 1) aptly said, all, including Jesus and the prophets, were Chiliasts.<sup>1</sup> Chiliasm is not doctrinally fixed by the duration of the reign (Prop. 159), but is determined by the nature of the Messianic Kingdom.<sup>2</sup>

<sup>1</sup> Out of the abundance of material, a number of additional references and quotations may prove acceptable to the reader. The Art. "Millennium" in M'Clintock and Strong's (*Cyclop.*, referring to Josephus (Art. 18, 1, 3; War 2, 8, 14), Daniel (12 : 2), Barnabas, Book of Enoch, Test. of Twelve Patriarchs, Sibylline books, etc., says: "*it was early adopted, especially by Jewish Christians,*" and "*it penetrated into the Gentile branch of the church and spread extensively.*" Neander (*Genl. Ch. History*, vol. 2, p. 396, ascribes to a Jewish origin "*the idea of a Millennial reign which the Messiah would set up on the earth,*" and this is several times repeated (we give a quotation from him under the Prop. of Jewish objections). In his *His. of Dogmas* he informs us that Millenarianism was generally taught, giving all the eminent church Fathers of the period as supporting it (Barnabas, Irenæus, Papias, Justin), and he endeavors to discriminate between a refined and a sensuous form in which it was taught, asserting "*by many it was held spiritually, and clashed not with the Christian spirit*" (but who those "*many*" were who thus held it purely, "*spiritually,*" he does not inform us, and we must conclude them *imaginary*

persons, of whom we have no record whatever). He then traces the doctrine back to Judaism, "for among the Jews the representation was current that *Messiah would reign a thousand years on earth*," and he tells us that this notion was derived from Ps. 90 : 41, the symbolical character of the six days of Creation, and the seventh being a Sabbath (comp. Prop. 143, for testimony corroborating Neander). So cumulative and irresistible is the proof that we leave an opponent to sum it up, and give the details as follows : The *Princeton Review* (Ap., 1850, p. 329), in a hostile notice of Rev. Imbrie's sermon, "The Kingdom of God," pronounces our view "the Jewish doctrine; and by Jewish we mean that actually held by the Jews. They taught, 1. That the Messiah was to appear and reign in person gloriously in Jerusalem. 2. That all the Jews were to be gathered in the Holy Land. 3. That the pious dead were to be raised to share the blessings of the Messiah's reign. 4. That the Messiah and His people were to reign over all nations for a thousand years. 5. That at the end of that period Satan was to be loosed, and a great conflict ensue, after which were to come the general resurrection and final judgment. This theory was by many Christians, during the second and third centuries" (observe, he omits the first, as if none existed then, over against the positive testimony in our favor), "adopted bodily. The only difference was, that what the Jews expected to occur at the first coming, these Christians anticipated at the Second Advent of the Messiah." We most cordially accept of this statement. Having already given extensive quotations respecting the Jewish views held (as in Prop. 20, etc.), we only need a few in addition. Ebrard (*Gosp. His.*, p. 2, ch. 2), in opposing Bruno Bauer's assertion that the Messianic idea originated with Jesus and was afterward elaborated, presents the "Data concerning the expectation of a Messiah," refuting so gross a statement by giving historical facts. These show that the Jews "looked for the promised re-establishment of the Theocratic Kingdom," which was "the Kingdom of the Messiah," and that "there was a distinct expectation of a personal Messiah, a Davidic King, and a political Saviour." M'Clintock and Strong's *Cyclop.*, Art. "Kingdom of God," thus gives the Jewish view : "The Jews, at large, gave to these prophecies a temporal meaning, and expected a Messiah who should come in the clouds of heaven, and, as King of the Jewish nation, restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and, at length, reign over the whole earth in peace and glory." The student is directed to an interesting Art. by Rev. Schodde in *The Lutheran Quarterly* (July, 1879), entitled "The Messianic Idea in Pre-Christian Apocalyptic Literature" (and he refers to Drummond's *The Jewish Messiah*, London, 1877; *The Sabylline Books* in Edinb. Review, July, 1877; *Excursus*, in Prof. Stuart's *Apoc.*, etc.). He declares that the Jewish Messianic idea prevalent at the First Advent was incorporated in the *Pre-Mill. view*, showing the similarity by various quotations. An extract may be in place. He mentions the "Psalterium Salamonis" or 18 Psalms, supposed to be written shortly before the First Advent, which laments the destruction of David's Kingdom, looks for the Son of David, and a restoration under him of a Theocratic Kingdom, with spirituality and external glory. This work speaks of the Messiah as God's "Anointed," and prays that God would hasten in mercy to raise up and inaugurate the long expected Kingdom of His Anointed. One prayer is : "God hasten His mercy over Israel, and deliver us from the uncleanness of the impious heathen. The Lord Himself is our King to all eternity." They speak of this King being of the house of David, and fully recognize the Theocratic nature of the Kingdom. The "Assumptio Mosis," of which only fragments remain, refers to the Messianic Kingdom, and to the inaugurator as being the Celestial One, the Most High God, the Eternal One, i.e. God Himself. The student may well consider the statement of Shedd (*His. Ch. Doc.*, B.C., who received the merited strictures of Lillie, Shimeall, etc.), who speaks of our doctrine as "a later Jewish doctrine," and then adds : "The disciples of Christ, being themselves Jews, were at first naturally infected with these views." The simple historical fact, as noticed by Chillingworth and others, is this : that the nearer you come to the apostolic period, the more generally was it taught by the Fathers as held by the Jews and disciples. Jerome and others, consequently, in view of the agreement, call it "Judaizing;" and our most bitter opposers (as e.g. Knapp, *Ch. Theol.*, p. 323) fully admit that the Jews as "a current opinion" held that "He (Christ) would be a temporal deliverer and a King of the Jews, and, indeed, a Universal Monarch, who would reign over all nations. Thus they interpreted Ps. 2 : 2, 6, 8, Jer. 23 : 5, 6, Zech. 9 : 4 seq." (He might have given many Scriptural passages thus used.) "The apostles themselves held this opinion until after the resurrection of Christ, Matt. 20 : 20, 21, Luke 24 : 21, Acts 1 : 6." Commentators find our view, as Jewish, in various other passages, as e.g. Luke 1 : 71, and 17 : 20 and 19 : 11, Acts 2 : 26, 30, etc. Indeed, there is not one but refers to our idea of the Messianic Kingdom as received by the Jews in the times of the First Advent.

\* Chiliasm or Millenarianism (the former word derived from the Greek, and the latter from the Latin, expressive of a thousand years) is most generally used to denote the doctrine of the Pre-Mill. Advent of the Messiah, and His personal reign on earth, at least during the thousand years. Dr. Breckenridge (Pref. to Judge Jones's *Notes*) has well observed that the word "Millenarian" has become extremely "vague," as our opponents who hold to a future Millennium are also in a certain sense "Millenarians." Originally, however, it was exclusively employed to designate our doctrine (and thus it is still retained by many writers), incorporating with it the definite notion (Rev. 20) of the one thousand years (which, however, in the estimation of leading Foreign and American advocates, does not limit the reign—see Prop. 159). As others also have adopted a Millennium, the following designations have been extensively received and used to distinguish with greater accuracy the various beliefs: "Pre-Millenarian," one who holds to the Mill. age, introduced by the personal Advent and reign of the Messiah; "Post-Millenarian," one who has the same age brought in without the Advent, placing the latter at its close; "Anti-Millenarian, one who rejects the doctrine of such an era; "Past-Millenarian," one who locates the Mill. age in the past, or extends it from the past to the present in the course of realization (these last, however, are more frequently designated as "Anti-Millenarian," i.e. opposed to a future Millennium).

*Obs.* 6. The early church Theology on this doctrine—notwithstanding the sneers of Gibbon and his fellow unbelievers, notwithstanding the painfully apologetic language of Prof. Bush, Dr. Neander, and others—is not only reasonable, *but the most reasonable*, because of its *vital connection* with what preceded. Reuss (*His. of Ch. Theol. in Ch.*, "On Salvation") declares, that faith fastened on its "object the Lord Jesus Christ and His Messianic dignity, which necessarily included the assured realization of the promises touching the Kingdom;" and after repeatedly stating in his work that the early Theology was largely taken up with views respecting the Kingdom (for this naturally resulted from the views of *the Christship or Messiahship* of Jesus), he informs us, that the position of those who were the faithful was "obedience to God, which is to give us a title to the Kingdom, and faith in Jesus, *who will soon come to establish it.*" Faith and obedience inspired hope that *the covenanted promises, pertaining to the Kingdom*, would be verified through Christ at His coming again; any other position, in view of what preceded and surrounded them, would have been unnatural and opposed to the truth.

We will allow a Liberalist to state from his standpoint the Primitive belief. Thus e.g. Potter (*Freedom and Fellowship in Religion*, Essay 5, "Christianity and its Definitions") says: "In that childlike age, among a childlike people, something more was needed than a bare proclamation of moral and spiritual truth, with whatever power of personal genius. And this need was supplied by the *old Hebrew* conception of the speedy coming of the *Messianic Kingdom*—a conception that appealed with all the vividness of a drama to the spiritual imagination, and hopes and fears of man. This idea is *the one thread of unity* that runs through all the varieties of writings in the New Test. from Matt. to Rev. It was this that gradually lifted Jesus Himself out of all human and historic proportions into the colossal magnitude in which He has been seen by Christendom for eighteen centuries. It was the belief, after His crucifixion, in *His second Messianic Advent*—an event which His followers looked for in their lifetime—that gave the *immediate animating impulse* to their cause, and attracted such numbers of people to confess Him as the expected Christ; for *this Advent* was to solve all life's trials and perplexities; it was to bring redemption to the sinful, rest to the weary, wealth to the destitute, and comfort to the sorrowing. And around this simple, childish hope, which was *yet full to bursting* with the deep life of spiritual aspirations and yearnings, the first Christian Church was gathered—a sect of Judaism accepting *Jesus as the Messiah*, and looking for *His Sec. Coming* to complete and establish His Sovereignty." Compare in same work Abbot's "Genius of Christianity and Free Religion," in which "*the Messianic faith is the soul of the entire New Test.*, giving unity to the Gospels, Epistles, and Apoc., and making

Christianity a vital organism ;" "*the Messianic idea is the great taproot of Christianity.*" Martineau (*Nat. Review*, Ap., 1863) is approvingly quoted : "Whoever can read the New Test. with a fresh eye must be struck with the prominence everywhere of *the Messianic idea*. It seems to be the ideal framework of the whole—of history, parable, dialogue ; of Pauline reasoning ; of Apocalyptic visions." Similar testimony to a large extent might be adduced, but this is sufficient to indicate how these men clearly apprehend the original and true meaning of *the Messiahship* as retained by the early church (which is incontrovertible), and from it deduce the fact (alas ! sadly evident in the church) *that the Messianic idea was changed*. This is true, but not in the way that they account for it, either as a logical change by development (so Abbot), or as a requisite accommodation to Gentilism by Paul (so Frothingham), or as a childlike opinion adapted to a transition period (so Potter). Allowing any of these results as legitimate (taken too from Christian Apologists), *undermines* the New Test. record, the inspiration and authority of the apostles, and *lowers* the Primitive faith to a mere childish standard. Our reply to all this will be found under various Propositions.

*Obs. 7.* The apologetic replies of those who reject our doctrine, given to infidels, etc., to account for the Primitive faith, *are unworthy* of churches established *under apostolic teaching and influence*. Eaton (*Perm. of Christ.*, p. 262) gracefully acknowledges the early church view, and rebukes Gibbon because he treats the early belief as a vulgar superstition, saying : "It does not seem to have occurred to this writer that the secret of the success of the Christianity may well have lain in *the harmony* of its doctrines with *the religious needs* of the time, the deliverance which it held forth from the impending ruin at the end of the world, by many deemed so near," etc. Aside from the inaccuracy of "the end of the world" believed in (for the early Christians had no idea of *the modern* view of such an end, but looked for *the end of the age or dispensation*, to be followed by another more glorious under Christ—(compare Props. 140, 137, 141, 138, etc.)—the rebuke falls harmless unless we take higher ground than the mere "needs of the time." Prof. Bush (*On Mill.*, p. 22) accepts of Gibbon's language that "for wise purposes, this error was permitted in the church," and argues that such views of the Kingdom were undoubtedly for the best in the early history of the church. If this is so, well may infidelity sneer at and ridicule the establishment of the Christian church. With inspired men as its teachers ; with apostles, supposed to know what the Kingdom is, its leaders ; with elders to whom the church was entrusted for guidance ; with the restrictions cast around error, the duty enjoined of holding the truth, the honor and faithfulness of God Himself connected with it—the church *needs no such unworthy defence, making "error" essential to its establishment, success, and progress.*

We have works written by able men, in which, in order to prevent the force of the evidence given in our behalf by the early church, under the heading of "*Judeo-Christianity*," they frankly admit how generally our doctrine was held—even by apostles—and argue that, in the case of all these, it was *a necessary* precedence for the future development of the truth ; that as knowledge increased "the husk" was discarded, etc. Thus e.g. Reuss in his *Hist. of Ch. Theol. of the Apostolic Age*. This, stripped of its philosophical verbiage, simply means : (1) that these apostles and their immediate successors were in gross error, i.e. possessed the mere "husk ;" (2) that error is *a requisite* preliminary to bring out the truth ; (3) that error was a necessary—hence permitted—condition in that period of the church ; (4) that the true source of our knowledge is not in the teachings of the apostles (as e.g. Petrine school), but in the progress of knowledge through "the consciousness of the church ;" (5) that for the true doctrine of the Kingdom we are indebted, not to men *specially commissioned* to preach the Kingdom, but to uninspired men who afterward arose as teachers. Having already replied to this, these things are pointed out to indicate the *inconsistent and irreligious* shifts to which even good men are driven when denying *the truthfulness* of the early church view of the Kingdom. No one,

therefore, need to be surprised that the Millenarianism of the Primitive Church winged the shaft hurled at it by the Antinomian Perfectionists in the Confession of their Faith (published in their organ, *The Perfectionist*, quoted by the *Oberlin Review* for May, 1874). In Art. 24 they say: "We believe that the history which the Bible contains of the church after Christ's ascension, commonly called the Primitive Church, is a history rather of the *latter-day glory of Judaism* than of the commencement of Christianity." Prejudice can scarcely exceed this in the minds of professed unbelievers. Alas! how all this recoils upon the truth itself, and paves the way for numerous extravagances.

Let us take one of the most candid and charitable of men, Dr. Neander, who honestly supposes a difficulty (where none exists), and in endeavoring to soften or remove it, makes us conscious of an incongruity. In his efforts to clear Chiliasm (*Ch. His.*, vol. 1, p. 364, etc.) from Ebionitism (or else the church proper could only be traced through Ebionism) he adduces two reasons for the rise of the former: (1) a tolerance or reception of the letter in accordance with previous views; and (2) a sensuous element. This does not remove—it only increases—the difficulty. For how does it come that, under the *direct auspices* of the apostles themselves, this reception of "the letter" and of "a sensuous element" (as he is pleased to call it) occurs? If the early church were so generally under the influence of the letter, *what churches had the Spirit?* If the history of the church is, as he informs us, that in which the leaven works in its (i.e. churches) most impure state, then the succeeding stages ought progressively to rise in purity. But is this sustained by history? Do such explanations soften the charge of unbelievers that "error" extensively prevailed and was one of the means of success? To indicate how poorly prepared Neander was to vindicate his own hypothesis—to escape from the dilemma—unless to sacrifice to a fearful extent the integrity and authority of apostleship, it is only necessary to contrast two passages. Thus e.g. in *First Planting of Chris.*, vol. 1, p. 362, he thus correctly represents James's sentiments: "He considers the acknowledgment of the *Messiahship of Jesus* as essentially belonging to *genuine Judaism*, believers in Jesus as the *only genuine Jews*, Christianity as *perfected Judaism*," etc. Now, to get rid of James's connection, he deliberately gives him this Christian character: "We might infer (with Schneckengerber) that James wrote this Epistle at a time when *Christianity had not thoroughly penetrated* his spiritual life, during the earliest period of his Christian development; but it may be questioned whether we are justified in drawing such a conclusion, for no proof can be given that *he enlarged his doctrinal views at a later period*. It is possible that he remained confined in this form of *imperfect doctrinal development*, although his heart was penetrated by love to God and Jesus." Any theory of the Kingdom which in its support must thus lower *apostolic teaching* is most *certainly defective and dishonoring* to the Word. It may, indeed, do no serious injury to a man like Neander (see his faith in dedication) with his development theory, but it is fraught with evil to thousands. Such men as Bauer, Parker, etc., only find the strongest possible confirmation to their unbelief in such a line of reasoning, which undermines Scriptural authority, and leaves the inspired teachers ignorant of a leading, fundamental doctrine, to the preaching of which they were *spécially called*. All the Apologetics, noticed in a course of reading, simply amounts, in this direction, to the following: an "error" is admitted; various reasons are assigned, attributable to a transition state, for its permission; and, on the supposition that the prevailing modern view is the correct one, a change is allowed as the result of increased light. When Dr. Mosheim and others acknowledge a Jewish origin, and then suppose that Christian teachers received it because they hoped by it to make the Jews more willing to embrace Christianity, they are opposed by the testimony of the Fathers; and so with all other suppositions which *degrade* the intelligence or the integrity of the Fathers.

*Obs. 8.* The important *historical position* (comp. following Propositions) that our doctrine thus obtains, should, in the mind of the theological student, possess *considerable weight*. If this link were missing—if our opponents could point to this faith lacking in the churches established by the apostles—then an *essential* one (required as a *logical sequence, a necessary result*) would be missing in our connected chain. We confess to a feeling of *satisfaction, of gratification*, that it thus exists, abundantly attested to by our opponents. While unbelievers deride it as uncouth and misshapen, while even believers regard it as of foreign forging, an excrescence, we, on the other hand, esteem it *as most desirable and precious*. This

early faith in the Kingdom, is evidence of consistent divine teaching, of apostolic supervision, of God's determination to fulfil His oath-bound covenant, of the true Scriptural conception of the Messiah as covenanted, of the validity of adopting grace, and of our ultimately inheriting, at the *Sec. Advent*, "the sure mercies of David."

In continuation of our illustrations drawn from a class of writers, who, in attempting to break the force of our historical position, more or less ignore the facts of history and allow themselves to build hypotheses upon unproven assertions, we select Dr. Knapp. In his *Chris. Theol.*, sec. 164, he admits that the Jews understood that the Messiah would restore the Davidic throne and Kingdom, etc.; that in the early churches "many Christians" indulged the same hope, even in the days of the apostles; that in the sec. century the belief also extensively prevailed; that "Origen in the third century was the first who wrote in opposition to the doctrine," etc. He then boldly asserts: "The apostles *wholly abandoned* the opinion *after* the ascension of Christ, and expected no other coming than that at the judgment of the world;" and again (Sec. 118): "The apostles never indulge in such expectations, but take every opportunity to contradict them." To this, briefly, it may be replied: Knapp is not *very candid* in his statements respecting the extent to which our doctrine was held, so much so, that the American editor (who has no sympathy with us) refers to it. (2) Writers in abundance, such as Neander, etc. (who are no Millenarians), in direct opposition to Knapp, frankly acknowledge its generality, and that the apostles had not abandoned the idea (unless, *as some*, it be Paul), and appeal to the views held at Thessalonica, etc., as confirmatory of the same. (3) If the apostles "abandoned the opinion" and took "every opportunity to contradict them," why do it not decidedly when the whole question was called up by the Thessalonians, or by the Council at Jerusalem? Why continue to adopt "Jewish forms, ideas, and language?" (4) Knapp has conceded that the apostles did *not know* the truth respecting the Kingdom *until after* the ascension, although they had been *previously sent out* to preach the Kingdom (hence, they preached *error*, etc.); why then did they not apologize for their preaching an erroneous Kingdom, and tell us, if Knapp is correct, *how and when* they were enlightened? (5) If this process of enlightenment began, why put it off *until after* the ascension, *when previously* the mysteries of the Kingdom were given to them, and after Christ's death the Kingdom was the special topic of communication for forty days? (6) Why endeavor to make the impression that Millenarians do not link this coming of the Messiah with the Judgment (comp. Props. 132 and 133)? (7) And finally, if the apostles were so averse, as he alleges, to this idea of the Kingdom, how does he account for the strange fact, that under their *personal* supervision, and without a single recorded rebuke (they taking every opportunity to contradict it), the doctrine should *nevertheless* so extensively prevail that in the first, second, and third century no writer, no teacher appears, until, according to his own statement, Origen first opposes it? Surely, if Knapp's statements are to be received, *the exact reverse* of all this ought to have happened, viz.: his (Knapp's) notion ought to have prevailed, and Chiliasm brought in afterward as an attachment, etc. Indeed, in a multitude of works, especially designed for students of Theology, we find far more sweeping assertions than even this illustration affords; and, if we are to credit them, the apostles clearly taught the *most modernized* ideas respecting the Kingdom, but, unfortunately for their credibility, let them be examined, and *not one* gives an explicit, *direct passage* to support his theory—the proof alleged being either mere assertion or invariably and solely inferential. There are also numerous works which profess to describe what the faith of a Christian Church, modelled after one established by the apostles, should be. But a remarkable feature in nearly all such portraitures is the omission of the prevailing Millenarian faith, as not suited to a modern improved standpoint.

*Obs. 9.* This early church belief is to many a *tender subject*, one that they would gladly ignore, and hence it is either silently passed by, or kept as much as possible in the background, or else contemptuously dismissed. It is only the later attacks of unbelievers—as e.g. in the delineations of early Christianity by Strauss, Bauer, Renan, etc.—that has again prominently pressed the subject to our notice.



The power of prejudice, or the desire to soften history in behalf of supposed truth, is too palpably seen in this direction. Thus e.g. in some recent works (as in Killen's *Old Catholic Church*) where "the doctrine of the great body of believers" is referred to, this doctrine, once so generally entertained, is utterly ignored as if it had never existed. In Dogmatics, in Ecclesiastical Histories, in Theologies, etc., it is briefly noticed (while great space can be given to Gnosticism, Donatism, etc.) and made as if it had no influence in the formation of the church—to fall into the background. Some, as if fearful of its recoil upon their own theory, seem to be afraid to give even a candid historical statement of its generality. Even Neander and Mosheim, with all their concessions and frank admissions, do not allow it that pervading prominence which it certainly possessed (*according to their own admissions*) in the early church to mould the character and lives of the first Christians. These and other writers, in discussing the First Centuries, fall back upon the views afterward engrafted, and without the *slightest proof* to sustain them, assume them to have prevailed from the very beginning. In doing this they necessarily involve themselves in contradictions, which we expose under various Propositions. Some writers, again, when forced to make the admissions, endeavor to weaken their force by, as we have noticed, charging the Fathers as ignorant and superstitious (but excellent men outside of the Millenarian doctrine). A thousand pens have detracted these early advocates by disparaging them by way of contrast with succeeding Fathers, telling us that the former are not worthy to be compared with an Origen, Augustine, Jerome, etc. (forgetting Matt. 11 : 25-30, and that later Fathers, with all their ability and learning, introduced far greater errors into the church). The candid, reflecting student will in all this notice (1) that the repressing, withholding, or softening down of facts has nothing whatever to do with the real truth of doctrine ; (2) that the weakness, and even credulity, of men decides nothing respecting doctrine which finds its basis in the Scriptures ; (3) that if the personal qualifications of men are to determine the truthfulness of Scriptural doctrine, then the fancy, extravagance, and imprudence, more or less associated with every doctrine of the Bible by men, would leave but little for our acceptance.

*Obs. 10.* In our investigation of so important a doctrine as that of the Kingdom, we should be guarded, seeing that the apostle tells us that "the mystery of iniquity" began to work in his day, and that it would ultimately burst forth with increased and growing power. The leaven then working would extend and manifest itself in *perverted doctrine*—doctrine antagonistic to that once proclaimed and believed. That form of doctrine of a *later growth* which supersedes and takes precedence of the earlier form, should undoubtedly be more subject to the suspicion of being a perversion than the primitive view. Taking this position, then the *Alexandrian* doctrine of the Kingdom, so hostile to the older form, is, to the say the least, open to grave suspicion, and ought not to be received without careful examination and *decided proof* in its behalf.

*Obs. 11.* Many persons are prejudiced against our doctrine and its reception by the early church, on the ground that its first Christian patrons were "Jews" or inclined to "Judaism." This has already been answered, and reference is made to it in this place in order that the reader may notice this peculiarity perpetuated from the Apostles down through the Apostolic Fathers and their successors who were Chiliasts. While all these held that their doctrine was derived from *Jewish* Scriptures, *Jewish* Prophets, and a *Jewish* Covenant, corresponding with the faith of *pious Jews*, yet they at the same time resisted with all their ability the errors which had been engrafted on Judaism by Pharisaism, Sadduceism, and Hellenism (as well as by Essenism and Samaritanism). Now many, influenced by the charge of "Judaism" and "Jewish," confound this impure historical Judaism (which ought rather to be called after its parentage, Pharisaism, etc.) with *pure Judaism*, i.e., that Judaism which was not

abrogated by the change of dispensation. They forget that Millenarians were *the very first* who opposed, on the one hand, the Jewish spirit of self-righteousness, and, on the other hand, the Jewish libertinism, as antagonistic to the religion of Jesus Christ. Herein consists *the injustice* of that spirit of criticism which refuses, persistently, to distinguish between these Primitive believers and their opposers, but classes them together. Dorner (*Person of Christ*, vol. 1, p. 409) is more discriminative and just when he derives Chiliasm from the Scriptures and in opposition to ritualistic Judaism says, "it may in part be more justly regarded as a polemic against Judaism on the part of Christianity."

Even the poor thieves on the cross cannot escape the censure of some, being denounced as "*Chilistic enthusiasts*," just as if persons guilty of vice or crime could not also entertain proper views of truth. It is true that Lange (*Com.* p. 525) calls the one "a noble Chilist;" and the reception and gracious promise given by Jesus to this Chilist should put to shame the epithets, etc., that some believers are pleased to bestow upon us so liberally. We commend the learning and candor of Whitby (the leader of our opponents) in his account of the faith of the early Fathers (*Treatise on Tradition*, see it quoted in detail, *Proph. Times*, vol. 6, pp. 83-86), acknowledging *its universality* by naming the Fathers; its *orthodoxy*; its being professedly derived from Christ and the apostles; its embracing certain distinctive features which the named Fathers teach; its being founded on the sayings of the prophets, our Lord, and the apostles; its being not merely asserted as "a probable opinion, but as a thing which they were *certainly assured of*" (quoting Justin and Irenæus as declaring "*We know*," etc., and that it was "*most manifestly*" so "*without controversy*"); and then its being opposed to *all kinds* of heresy as evidenced by its writings, and against *ultra* Judaism as seen e.g. in Justin Martyr's reply to Trypho. It is true that he employs this line of reasoning, in detail, against the tradition of Rome—just as Chillingworth—but it is none *the less true*, and none *the less forcible* against his own "*new hypothesis*." We append this intended bitter but delectable morsel (quoted by the *Luth. Observer*, Dec. 27th, 1878) from the pen of Dr. Hall, of New York, which gives our doctrine a Jewish origin: "This (Pre-Mill.) alleged scheme of interpretation—if anything so loose, variable, and undefined can be called a 'scheme'—is *very old*, older than the 'Fifth-Monarchy' idea, *older than Chiliasm* (!). It has its earliest exponent in the mother of Zebedee's children (Matt. 20 : 20-23). She came to the Messiah, worshipping Him, and desired a certain thing of Him. 'Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in *thy Kingdom*.' She reflected the spirit of her countrymen, who adhered to Jesus at that time. Their hope was of a material, secular, powerful kingdom, *theocratical* *without*—like Solomon's—with themselves as its 'nobility and gentry.' Like many sincere and honest persons, she was, at that stage of her intellectual and spiritual life, unable to comprehend the true state of the case, and the Great Teacher did not enter into explanations. He taught as His hearers were 'able to bear it.' The study of His answer ought to be profitable to Pre-Millenarians. The question is obviously in the *Jewish sense*. But the answer is as *obviously* in quite a different sense." We confess that we, as a Pre-Mill., have studied this answer with "profit," for we find that the mother was a *Chilist*—of our faith—and that the Saviour *confirmed her in her Chiliasm* by *not* denying that such places were in store for some accounted worthy of them, but by affirming that *they would be given by the Father* at the proper time to the proper persons. We utterly fail to see Hall's "*obviously different sense*," seeing that Jesus left her re-established by His corroborative answer in her idea of the Messianic Kingdom. (Comp. Props. 154 and 156.) But while Chiliasm was thus in harmony with Jewish views, *based on the covenants and prophecies*, it was bitterly and unrelentingly hostile to mere Pharisaism, or the ritualistic Judaism. This is evidenced by the *Chilistic treatises* written against the Jews. This is so plain, that Robertson (*Ch. His.*, vol. 1, p. 116) says: "Christian Chiliasm showed no favor to the fleshly Israel, nor even to the holy city." This e.g. is seen in their teaching the engrafting of Gentiles without circumcision, the continued punishment of the nation for the rejection of the Messiah, the existing times of the Gentiles, etc.

*Obs.* 12. The student, who is really desirous to see how extensively our doctrine was held, will consider these points of evidence adduced. (1)

How universally the Jews held to our doctrine, e.g. Prop. 20 ; (2) How this was confirmed by the Prophecies, e.g. Props. 21, 33, 35, 51 ; (3) how this belief grew out of the covenants, e.g. Props. 46, 47, 48, 49, 52 ; (4) that the preaching of John re-established the faith in many, e.g. Props. 38, 39, 40 ; (5) that the preaching of the disciples was calculated to increase the belief, as e.g. Props. 43, 54, 55, etc. ; (6) that no controversy was raised on the subject, e.g. Prop. 44 ; (7) that the preaching of Jesus confirmed the faith in His disciples and hearers, as e.g. Props. 42, 43, 44, 54, 55, 57, 58, etc. ; (8) how the continued faith in the same was preserved and perpetuated by the postponement taught, e.g. Props. 57 to 68 ; (9) that the death of Jesus did not remove the belief, Prop. 70 ; (10) how the preaching and language of the apostles was calculated to enforce the belief, e.g. Props. 71, 72, 73. (Thus far there is a connected chain, which indicates how generally our doctrine must have been entertained ; but the proof is far from being exhausted. Candor requires the consideration of what follows. (11) That the doctrine was received through the apostles shown more clearly under Props. 73, in no controversy springing up concerning it ; under Prop. 74 in the belief of a speedy Advent ; under Prop. 75 in its perpetuation, and Prop. 76, gradual change.

Even this is only part of the proof, as much more will be found under succeeding Propositions, in quotations from the ancients and moderns, in doctrinal statements, etc. The reader will also notice that the concessions in favor of the extent of our view in the Primitive Church, are drawn chiefly, and in many instances exclusively, from able writers who are Anti-Chiliasmic and unfriendly to our doctrine. The testimony is therefore the more impartial and deserving of attention. Our desire in all this is to elicit the truth, seeing that truth is useful—leading to other truth, avoiding bigotry, giving motives for action, forming character, commending us to God and man, and is eternal, while error is misleading and injurious. But may we not ask the reader to consider, why it is that so many men hate and detest our doctrine so cordially—heaping upon it the choicest of epithets expressive of its anti-Christian nature—when *their own* upon this subject is not once mentioned in the Primitive Church ; when *their own* is not orthodox, but even falls under the general condemnation which embraces all views in antagonism. Surely the historical superiority of our doctrine in being thus taught and defended in and by the Church should lead those great friends of "Orthodoxy," who so readily raise the cry of "heresy," etc., to be more modest in their tone and mild in their manner. We, therefore, repeat, quoting Stackhouse (*Compl. Body of Divinity*): "It cannot be denied, indeed, but that this doctrine (Chiliasm) has its antiquity, and was once the general opinion of all orthodox Christians." We may, therefore, appropriately repeat, what Dörner (*The Person of Christ*, vol. 1, p. 415) declares : "The primitive Chiliasm represented a noble and precious principle, and we may fairly demand for it a juster treatment in the future."

*Obs. 13.* We are abundantly authorized, by the amount of Scriptural and historical evidence adduced, to most earnestly protest against the continued uncandid and unscholarly attempts to fasten upon our doctrine an origin opposed to the plainest historical fact, and the numerous concessions of the most learned of our opponents.

Thus in religious newspapers, etc., it is again and again asserted that our doctrine is "heresy," that it originated with Papias, or with Cerinthus, or "a grovelling Judaism" (one writer not content with ascribing one origin, in the course of his article gives all three, and denounces it as "heretical"). Books of reference take up these false statements, and publish them as historical facts. The favorite charge, in order to make our doctrine unpalatable, is, that it is derived from Cerinthus ; so e.g. Gerhard (quoted with evident relish by Brown) says : "The first author of the Chiliasmic doctrine in the Church of the New Test. seems to have been Cerinthus, the pestilent heretic." (With this compare the remarks of Neander, etc., under *Obs. 3*, note.) We allow an opponent to our doctrine to testify as follows : Mosheim (*His. Com. First Th. Cents.*, vol. 2, p. 245,

etc.) says : " Among the ancients and the moderns, many have supposed that Cerinthus first propagated this error (the doctrine of a future reign of Christ on earth). Few, however, will readily agree with them, if they consider that this sentiment was embraced by many—e.g. Irenæus, Tertullian, and others—who abhorred Cerinthus and accounted him a pest to Christianity. Nor do I think that Eusebius is to be trusted when he tells that the expectation of a Millennium flowed down to the subsequent doctors from Papias, a bishop of Jerusalem in the second century. For, as Papias was not the first excogitor of the opinion, but received it from others, as Eusebius himself concedes, it is clear that at least some Christians before Papias had embraced this opinion. And Irenæus cites Papias, not as being the author of this opinion, but as bearing testimony to it. Pressense (quoted Prop. 74, Obs. 3, note) makes our doctrine to have originated in the Thessalonian church, which adopted "*Judaistic elements*." Some few say that Chiliasm arose from the Apocryphal Apocalypses, but this is discarded by every critic of eminence, who make these to have originated just as the Apocryphal Gospels, viz. : perversions of previous existing doctrine, to accommodate the imaginary theory of the writers. Prof. Briggs refers to Papias, and then says of him : " Who can fail to give their assent to Schürer's (the very highest authority on this subject) judgment, ' The dreams of Papias respecting the Millennial Kingdom were derived from the Apocalypse of Baruch.' " In answer to the question, " Who can fail to give their assent ? " the reader will observe our authorities derived from opponents, etc., as quoted, and contrast them with the bitterly prejudiced statement of a " heresy-hunter." For to indicate the " animus " of Prof. Briggs a series of articles (signed " Westminster " in *N. Y. Evangelist*, 1879), we have only to say that, not satisfied with this derivation of the doctrine, he gives us this choice historical information and application : " Those men of Corinth and Galatia, who claimed superior orthodoxy to the apostle Paul, are the historical progenitors of Cerinthus and Papias, and their followers in all ages, who propose, with the men of the late Conference " (that met in Dr. Tyng's church in N. York and included eminent representatives of the various Protestant churches, and among them over forty able and devoted men of his own church, the Presbyterian) " to bring back the Church to what they claim to be ' vital doctrine.' " (But this we must expect from a man who threatens his brethren in the ministry with eccles. trial and censure—as an argument (!). A writer in the *N. Y. Evangelist*, Dec., 1879, thinks that " trials of heresy may arise in our church (Presbyterian) over the doctrines of the Millenarians." The *Herald and Presbyter*, quoting this, significantly remarks : " We doubt it. Heresy-hunters are not numerous among us, and they are chiefly of the old school. A good proportion of them, moreover, are Millenarians. In all probability we shall escape the danger.")

*Obs. 14.* Let the careful reader answer the following question, and he will see how eminently consistent with fact is our doctrinal position. How could John, under Divine guidance, well knowing the Jewish views that were current (which our opponents fully admit as we have shown), pen down the portraiture of a Messianic reign (Rev. 20 : 1-6 and 11 : 15-18), which in its plain grammatical sense corresponds so accurately with the prevailing Jewish opinions, unless such a sense contains the truth? God would not, could not, take the dearest cherished Messianic hopes and parade them in such an expressed sense to deceive believers, when He intended a different sense to be placed upon the words. God does not undertake that which, if perpetrated by a man, we would unhesitatingly denounce as dishonest, disreputable, and cruel. (Compare Prop. 75, Obs. 5, and note.)

PROPOSITION 73. *The doctrine of the Kingdom preached by the Apostles and Elders, raised up no controversy with the Jews.*

Neither in the New Test. nor in any of the Patristic writings, do we find the least hint given that the doctrine of the Kingdom excited *any controversy* with the Jews; which it undoubtedly would have done *if antagonistic* to the Jewish view. This is strong, corroborative evidence that the doctrine was *in accordance* with the Jewish Messianic expectations. For, with the Jewish doctrine, drawn from *the Davidic covenant and prophecies* of a restored Davidic throne and Kingdom, prevailing, it would have been *impossible* to engraft the later and modern views without exciting bitter and unrelenting hostility.

No controversy arose between the Jews and the disciples before the ascension of Jesus (see Prop. 44), and this continued *after* the ascension, for the only subjects in controversy pertained to the Messiahship of Jesus (i.e. whether Jesus was "the Christ,") the call of the Gentiles, the Mosaic law, the sufficiency of repentance and faith in Jesus, etc. Indeed, as our argument shows (comp. Props. 69, 70, 71), the same gospel of the Kingdom was preached after the death and ascension of Jesus that was proclaimed before. And to this very knowledge of the previous proclamation, appeal is made as e.g. Acts 10:36, 37, thus indicating in the strongest manner that no change—as now advocated by the multitude—was inaugurated.

*Obs. 1.* Jews, indoctrinated into the covenants, were the first converts, and, with *their faith*, it would have been utterly impracticable to have influenced them *to receive Jesus as "the Messiah,"* unless it was understood that these covenants were at some time in the future *to be realized through Him.* If the after-adopted Alexandrian and modern notion of the Kingdom is the correct one, *then*, in the very nature of the case, before such Jews could be moved, it must have been shown that the covenants were to be spiritualized, and that a Kingdom *very different* from that contained in *the grammatical sense* of the covenant was intended. But *where*, excepting in the later writings of Origen, etc., have we any such declarations? The reason for all this can only be found in *the original Christian view* of the Kingdom corresponding, so far as *the covenanted Messiah's Kingdom* is concerned, *with the Jewish expectations.*

*Obs. 2.* Consider (1) how large numbers of the Jews were converted to Christianity, accepting of Jesus as "the Messiah," because of the fact that they were led to believe (a) that *at the Sec. Advent* the glorious predicted Messianic Kingdom would be established, and (b) that the life and death of Jesus (His resurrection and exaltation included), evinced Him as *pre-eminently qualified* to be "the Messiah" and as possessing *the requisite power* to fulfil the covenant promises. (2) How, as the early doctrine became obscured, substituted, and finally driven from the field, the conver-

sions of the Jews became rarer and almost entirely ceased, excepting such as were produced under compulsion. How else account for so great a change, unless it be in the *gradual engrafting of other than Jewish ideas to the Messiahship of Jesus*, making the Messiah less and less in correspondence with the Messiah of the Old Test. Scriptures?

Abbott (*Freedom and Fellowship in Relig.*, p. 237), pertinently asks: "Was it an accident that the new faith took its name, not from the individual Jesus, but from His royal office?" This leads Abbott, by tracing back the name, to declare that "Christianity is developed Judaism." We only now say, that this selection of name would scarcely have been made, unless the believers were Millenarians, thus distinctively retaining in the very name the continued Jewish expectations which are summed up in "*the Christ*." It was the very name of "Messiah," retaining in force its original meaning, that was attractive and inviting to Jews. Thus e.g. with the Messiahship, as an integral part of its official meaning, was attached the *restoration of the identical Theocratic-Davidic Kingdom overthrown*. Such restoration as the prophets unitedly predicted, with the reign following, constituted the Messiah. There can be no doubt whatever, that the modernized doctrinal application of the name, now so prevalent, was at this period utterly unknown,—at least, no evidence exists in any writing of its having been entertained by any one in the form now usually presented by divines (comp. Prop. 205).

*Obs. 3.* The early Jews, instead of accusing Christians of rejecting such a Kingdom, charged the primitive believers with entertaining such a view, and sought to bring them, on account of the same, into difficulties with the Roman Emperors. The same accusation which malignancy urged so fatally against Jesus before Pilate, was repeated against His followers on several occasions. This indicates the kind of belief that was held.

Thus (Eusebius, *Ecl. His.*, B. 3, ch. 19) by a perversion (viz.: in its imminency, etc.) of the doctrine that Jesus would, at some future time, restore the Davidic throne and Kingdom, and obtain world-wide dominion, the fears of Domitian were excited lest he lose (so Hegesippus) his Empire (the same fear that operated in the mind of Herod). The Emperor, enraged at the belief that a descendant of David's would appear and set up a universal kingdom (Mosheim, *Ch. His.*, vol. 1, p. 56, Gibbon's *Decl. and Fall*, vol. 2, ch. 16), before which, of course, the Roman would have to submit, ordered all the posterity of David to be sought out. They were brought from Palestine (Eusebius), but as they disclaimed any efforts of their own to effect this, exhibited faith only in a dead and buried kinsman, were themselves poor, expected the Kingdom through God's power, etc., Domitian concluded that he had nothing to fear from them, and dismissed them with contempt. The belief, however, led him (and no doubt others) to look coldly on Christians and to persecute them. This incident, if a true account, indicates: (1) the belief of Christians concerning the Kingdom; (2) that they attributed its establishment to Jesus at His coming again; (3) that, being Theocratic, it was to be set up by His power, in a supernatural manner;—all of which, as it now does to multitudes, appeared highly improbable to the Emperor. Another instance is given thus by Pressense (*Early Years of Chris.*, p. 157), when referring to the troubles at Thessalonica: "Wreathing the words that he (Paul) had spoken with reference to the Kingdom of Christ and His speedy Coming to reign, (Acts 17:7), they accused Him before the Prætor of conspiring against Cæsar." Here we have (1) the Jews endeavoring to take advantage of the received doctrine of Christ's coming Kingdom; (2) contrasting it as something that would be hostile to the Roman Power; (3) this could only be done by showing that they (the Christians) held to a fulfilment of the Davidic Covenant through the intervention and power of a Coming Jesus; (4) such a divine interference, connected with the resurrection of the dead, etc., was regarded by those in authority as a mere idle superstition. Let it be noticed, that in none of the answers given before Roman authorities, is the covenanted idea of the Kingdom ignored and the modern notion substituted by way of defence. Milman (*His. of the Jews*, p. 423, vol. 2) remarks: "The Christian Hegesippus relates that Vespasian commanded strict search to be made for all who claimed descent from the House of David, in order to cut off, if possible, all hopes of the restoration of the royal house, or of the Messiah, the confidence in whose speedy coming still burned with feverish excitement in the hearts of all faithful Israelites. This barbarous inquisition was con-

tinued in the reign of Domitian," etc. Milman does not sufficiently discriminate that these believers were Jewish Christians, as their replies evidenced. He correctly says (vol. 2, p. 425), "It is by no means improbable that its descent from Judaism, of which Christianity was long considered a modification, tended to increase the hostility against the unoffending Christians, which their rapid progress had excited." Salvador, a Jew (quoted by Milman, same page), tells us: "Jews and Christians were still, to a certain extent, confounded in the popular mind; and fear, political jealousy, and hatred do not sharpen the powers of just discrimination." How could this be so unless some things were held in common, as e.g. the covenants, prophecies, the idea of a Messiah and Kingdom, etc.

It is also noticeable that Chiliasts were persecuted when they rejected the claims of pretended Messiahs among the Jews. Thus e.g. when Barchocheba claimed to be the promised Messiah (A.D. 136), and raised the extensive revolt against the Romans, it is said that he endeavored to persuade the Christians—when *Chiliasm* abounded—to join him. But they, deeply imbued with the claims of *Jesus* to the Messiahship, with the past fulfilment of prophecy, with the predictions relating to the manner of establishing the Kingdom (as e.g. to be preceded by a resurrection of saints, etc.), refused to identify themselves with such a movement, and were, in consequence, cruelly persecuted by him.

*Obs. 4.* This, again, is sustained by the apostles' argumentation with the Jews. Aside from the usage of Jewish phraseology, without explaining it as moderns do; apart from the action of the apostles in Council (Acts 15), which cannot be made to accord with the later notions of the Kingdom;—it is found that the apostles never were compelled to combat the Jewish idea of the Messiah, or of the Kingdom. We have a noted instance of this in Paul, who disputed with the Jews (e.g. Acts 28:17-29), "*expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets.*" He speaks of "*the hope of Israel,*" "*preaching the Kingdom of God,*" and never once intimates that the Jews were mistaken in their views of the Kingdom as derived from the Covenant. The dispute (as we find e.g. Acts 26:1-23) was not concerning the Kingdom, but respected "*Jesus of Nazareth,*" whether He indeed be the Messiah.

This is so fully admitted by numerous writers that, on the ground of a future change being intended in the idea of the Kingdom, the charge of deception and perversion is urged against Paul by some (as e.g. the Duke of Somerset), while others gravely inform us that the Jews, owing to prejudice, etc., were unprepared for the truth, and hence Paul accommodated himself to their weakness. But all this lowers apostolic integrity and authority. The simple facts are as presented in the record: the Kingdom in the Jewish mind is the great object of hope, and therefore, in preaching to Jews it must be made prominent; this Paul does according to the manner in which it is covenanted and predicted, and then goes on to show that "*Jesus of Nazareth,*" even the Crucified One, is the Messiah to establish the covenanted Kingdom at His Sec. Coming. In evidence of this, appeal must necessarily be made to the life, death, resurrection, and ascension of Jesus, the postponement of the Kingdom, the Second Advent, the prophecies illustrative of these things, the pre-eminent qualifications of Jesus as Messiah, etc. For, if it can be shown that Jesus is truly "*the Messiah,*" then the rest follows as a natural result—the Jew sees how the Kingdom can, and will, come, the covenant itself being renewed and confirmed by His death and resurrection.

PROPOSITION 74. *The belief in the speedy Advent of Christ, entertained both by the Apostles and the churches under them, indicates what Kingdom was believed in and taught by the first Christians.*

If it can be shown that the apostles and their converts believed in a speedy Advent, that they looked for it near at hand, as immediate and impending sooner or later, *then it follows* that the Alexandrian modern view of the Kingdom *could not* have been entertained by them. They then, of necessity, owing to the shortness of time intervening, must have linked the Kingdom they proclaimed with the Sec. Advent (e.g. 2 Tim. 4 : 1, etc.).

Let the student carefully consider this Prop. and following Obs. and notes, and he will find it logically proving that the Church-Kingdom view, and all other theories opposed to the Primitive one advocated by us, are radically wrong and unscriptural. Otherwise we are driven to the conclusion, that *inspired men, the founders* of the Ch. Church, were in *gross error*, and taught things irreconcilable with the idea of their mission and the perpetuity of their work ; or that, in other words, directed by the Spirit and specially consecrated to proclaim the Kingdom of God, they still *totally failed* to appreciate the labor designed for them. By our line of argument, the intelligence, integrity, and authority of the apostles are *fully sustained* ; by our opponents' concessions and object apologies in their behalf, they are in these particulars correspondingly degraded. Infidelity looks on and laughs—laughs at our credulity, but still more loudly laughs at the straits and subterfuges resorted to by our opponents to save the credibility and inspired ascendancy of the apostles. Every writer of ability and learning—whatever theory he may adopt respecting the Kingdom—acknowledges the apostolic and early belief in a speedy Sec. Advent. We append a few : Rothe (*Dogmatic*, 2 P. p. 58) remarks : " The apostles *unanimously expected the return of Christ, to enter upon this Kingdom (Chiliasitic) on earth.*" Donaldson (editor of *Ante-Nicene Library*), in his *His. (A. Doc. and Lit.*, vol. 2, p. 261, declares, respecting the Pre-Mill. doctrine advocated by Justin : " The opinion just adduced is one in which *the whole Church shared. All expected Christ to appear on earth, to raise His saints, to grant them the possession of the earth, and to bless them with uninterrupted happiness.*" Schaff (*His. Apost. Church*, p. 275) speaks of " *the expectation of the speedy return of Christ in glory, as " probably one of Paul's favorite themes ; that he exhorts the Thessalonians " to be always ready to meet the Lord, who shall come unexpectedly, like a thief in the night, and warns them, for this very reason, among other errors, against presuming to calculate the day and hour of His appearing.*" Similar testimony will be quoted in following Props. We now give one from an unbeliever—many such exist—who presents a historical statement with the purpose of lowering the teaching of the N. Test. and Patristic theology. Fiske (" The Christ of Dogma," in *The Unseen World*, p. 112) says : " The doctrine of the Messiah's Second Coming was also received without opposition, and for about a century (?) men lived in continual anticipation of that event, until hope long deferred produced its usual results ; the writings in which that event was predicted were gradually explained away, ignored, or stigmatized as uncanonical ; and the church ended by condemning as a heresy the very doctrine which Paul and the Judaizing apostles, who agreed in little else, had alike made the basis of their speculative teachings." Alas ! how true in many respects is this presentation, and how merited the sarcastic allusion to the church's departure from " the old paths," once trodden in faith and hope. (Fiske's statement is a revamping of Gibbon's, ch. 15, *Decl. and Fall.*) So Renan (*Life of Jesus*, p. 266), in view of this, says that



“The first Christian generation lived entirely upon expectations and dreams,” but that it required “more than a century” for the church to disengage itself (however, p. 251, more or less held afterward) from such views and “a fantastic Kingdom of God.”

*Obs. 1.* Let any one, for a moment, consider the covenanted and prophetic portrayal of the Messianic Kingdom here on earth—its extension, universality, blessing, etc.—and then regard the comparative brief period (in expectancy), allowed for the Advent by the Primitive church, and it becomes absurd to crowd the fulfilment of covenant and prophecy respecting that Kingdom into the supposed brief period of time. Take it for granted even, as we will show, that the apostles anticipated a longer time than their successors did to intervene; yet the very language, expressive of shortness of time, used by them still amply sustains our position. This expectancy of the Sec. Advent indicates (1) that they had no idea of an existing Messianic Kingdom; (2) that they looked for such a Kingdom to follow the anticipated Advent; (3) that they did not regard the church as the covenanted Kingdom, but as simply *provisionary*.

How strangely those who refuse to accept of the Primitive faith seek for apologies to shield their modern notions—to give them, if possible, an odor of traditional sanctity. Thus e.g. Pressense (*The Early Years of Christianity*, p. 407) says: “The destruction of Jerusalem was to have yet a further effect—it was to enlarge the views of the Christians as to the future of the church, and to give indefinite expansion to the horizon of prophecy. They had until now been living in daily expectation of the end of the world and the immediate return of Christ.” He argues that, owing to this destruction, now Christians put off the Advent to the distant future, and that they believed “that a long future of conflict was before the church.” To prove this last assertion he refers to “Hegesippus (Eusebius’ *His. Eccl.* 2 : 32), relating that the Emperor Domitian, on questioning some Christians in Palestine (who were connected with the Saviour by ties of kindred) as to the Kingdom of Christ and His return, received this reply: ‘His Kingdom is not an earthly kingdom or of this world, but a heavenly and angelic Kingdom, which will come in the fulness of the ages, when He shall return to judge the quick and the dead.’” But (1) the indisputable fact is, that the destruction of Jerusalem greatly confirmed the church in its Millenarian faith, for such a literal fulfilment of Christ’s predictions led to an increased belief in His near coming and Kingdom. But this Pressense himself—contradicting his own theory—fully admits, when (p. 308) he says that “the Millenarian doctrine became in the second century so widely diffused.” Hence it was not the destruction of Jerusalem that checked it, but the later Alexandrian opposition. (2) In reference to the alleged proof, it is only necessary to say that it is the very language that a Millenarian can hold, who, for prudential reasons, does not enter into details—seeing that every Millenarian holds it to be a *Theocratic Kingdom of Divine institution*, etc., “which will come in the fulness of the ages.” (Comp. Prop. 73, note.)

*Obs. 2.* The Scriptures abundantly testify to this belief in a near Advent, and all of the apostles testify to the same, as e.g. Paul, Rom. 13 : 11, 12; Phil. 4 : 5; Heb. 10 : 25, 36, 37; Tit. 2 : 13, etc.; James 5 : 7-9; Peter, 1 Pet. 4 : 7; John, Apoc. 22 : 12, 20, etc. The most eminent writers, believers and unbelievers, candidly acknowledge this feature, however they may differ in accounting for it. It is doing violence to deny that which is so plainly stated. Neander (*Ad. to His. Plant. of Ch. Church*, vol. 2, p. 65, Bohn’s Ed.) urges the fact that the apostles did not look for the conversion of the world but for the speedy Advent of Christ, and remarks: “Every unprejudiced reader of the New Test. cannot fail to perceive that such an expectation filled the souls of the apostles.” Then showing how this view affected their notion of the church, he adds:—“It was not the idea of a renovated time that Christianity first attempted to realize, but everything appeared only as a point of transition to a new,

heavenly, eternal order of things which would commence *at the Sec. Advent.*"

We admire the candor of Neander, who so frankly gives us what is antagonistic to his own system. For additional statements on the Apostolic belief in the nearness of the Advent, see e.g. vol. 2, p. 5, his *Antignosticus, or the Spirit of Tertullian*, p. 251, *Com. on James*, Eng. tr., p. 106, etc. (comp. Prop. 49, Obs. 7, note 1). Prof. Bush (*Müll.*, p. 23), in referring to the early church looking for the Sec. Advent, says: "For aught we know, in fact, the apostles themselves might have been of the prevailing belief, as we have met with no reasoning which convinces us that they always understood the full reach and import of their own writings." (Thus the apostles are, to sustain a theory, reckoned ignorant of their own language! And these too are inspired men!) Renan (*Life of Paul*, p. 250) tells us: "The two Syriac words *Maran-atha* (the Lord is about to come) became the watchword of the Christians among themselves; the short, animated expression, which they passed from one to another to encourage themselves in their hoping." The *Westm. Review* (Oct., 1861, Art. 5, p. 249) declares: "Gradually there grew up in the early Christian community, grounded, it may be, on half-remembered sayings of the crucified Jesus, an expectation of a Second Advent, in which, as the mysterious being announced by Daniel, the rejected Hero of the human race *should reappear*, throned on a white cloud, to overthrow the last representative of the impious world Empire, and to institute the eternal Kingdom, so long desired, so often announced, so repeatedly postponed." The reader scarcely need be reminded that such quotations might be indefinitely extended. The sarcasm of the infidel and the reluctant, apologetic admissions of believers form a mass of material interesting to the investigator, but too unwieldy for our limits. In our researches we confess to surprise and pain that such a writer as Reus (*His. Ch. Theol.*, p. 272) should sarcastically write of the early believers in this rude style: calling them "men who remained quietly at home, waiting the Sec. Coming of the Lord, instead of going forth to meet Him on the grand highway of human history." It will be a blessed lot, if Reus, either in abundant labors or in journeyings for the good of man, will be found equal to many of the men that he ridicules.

That the apostles believed in a speedy Advent is the opinion of Hodge (*Sys. Div.*, vol. 3, p. 876), Olshausen (*Com.*), makes the extreme that even Paul expected to live until the Advent, vol. 4, p. 399, vol. 5, p. 280), Conybeare and Howson (*Life, etc., of St. Paul*, vol. 1, p. 401), Oosterzee (*Theol. N. Test.*, p. 333, etc.), Meyer's *Com.*, and Coms. generally. But Rees' *Cyclop.*, Art. Mill., following the guiding of Whitby, asserts, without a particle of proof to sustain it, (1) that the apostles never believed in this personal reign of Christ or in Chiliasm (over e.g. against first preaching of Kingdom, and Acts 1:6): and (2) "that the apostles never entertained the delightful hope of seeing their Master coming into the world again" (which is too sweeping, unless we confine it, as the writer probably intended, to their day or lifetime; this, as we shall show, may be true, and yet does not affect our argument). Hase (*His. Ch. Church*, ch. 2, s. 43), to weaken the antiquity and authority of our doctrine, remarks on "Ecclesiastical Life:" "All hope of an earthly Theocracy was apparently destroyed by the death of Jesus, but Christians generally believed that Christ *was to return* to the world a second time, and many indulged the hope that they would live to witness His advent. This faith gave birth to the boldest expectations, partaking generally of a sensuous character, and while it seemed a national necessity and a religious consolation to the Jewish, it was a source of anxiety and perplexity to the Grecian congregations." To this we briefly reply: (1) The correspondence with Jewish faith is acknowledged; (2) a Theocracy on earth was postponed to the Sec. Advent; (3) this made the Advent itself so desirable; (4) many of the alleged "sensuous" expectations are only such to those who spiritualize the covenants and predictions; (5) that the Grecian, as well as the Jewish, congregations loved this Advent, and had correct views concerning it; (6) that Hase contradicts himself as to the universality and effect of the belief, as we shall show hereafter by quotations from him. Hagenbach (*His. of Doc.*, sec. 75), usually careful in his statements, falls into an error, when speaking of the Apologetic era extending to A.D. 254, saying: "The disciples of Christ having received from their Master the promise of the Second Coming, the first Christians looked for this event as near at hand, in connection with the general resurrection of the dead and the final judgment." The facts are, as he himself afterward particularizes, that the doctrine of a general resurrection was of later origin, developed by the Alexandrian school; the first Christians, as far as known, not advocating it, but holding to a first and second resurrection. Hagenbach impartially vindicates Justin holding to two separate resurrections, declaring (p. 214) "that Chiliasm did not come into the orthodox Church through Cerinthus," that (p. 215)

“ Justin (*Dial.*, p. 306), writing at the time of Papias, says that it was the general faith of all orthodox Christians ; and that only the Gnostics did not share it (comp. *Irenæ.* 5 : 25, 26, *Tertul. c. Marc.* 3 : 24).” He then quotes Giessler’s (*Ch. His.*, 1, 156, *Dog.*, p. 231) emphatic declaration, that “ in all the works of this period (the first two centuries) *Millenarianism is so prominent that we cannot hesitate to consider it as universal in an age when such sensuous motives were certainly not unnecessary to animate men to suffer for Christianity.*” (Thus making “ sensuous” error necessary to sustain the martyrs !) Hagenbach, to save his own Church theory, and give it some kind of ancient support, endeavors to weaken Giessler’s statement by saying : “ Compare, however, the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch, in none of which Millenarian notions are propounded.” Maodill (“ *The Instructor*,” May, 1879) reproduces this assertion, and says “ no traces” of our doctrine are to be found in them. This is *misleading and unfair*, as will appear in a brief reply : (1) these writers have left but little concerning their views on Eschatology, and that little corresponds with Pre-Mill views ; (2) the correspondence is so great that many of our opponents concede these Fathers to us, as we shall show under Prop. 75 ; (3) the simple fact they all looked for a speedy Advent is pre-eminently in our favor ; (4) they do not give the slightest hint of being opposed to our views ; (5) they present no trace of the modernized notions ; (6) the general statements of Irenæus, Justin, and Tertullian respecting the universality of our belief includes them, for otherwise—being prominent Fathers—an exception would have been indicated ; (7) the burden of showing by direct quotations from them, that they were not Millenarian, has never been assumed by any critic or writer. Our opponents, by a resort to such subterfuges, making the impression on the ignorant that these men were in opposition to Millenarianism, only evidence the weakness of their cause. A scholar certainly will not permit himself to be deceived in this manner by so shallow an artifice, unworthy of the men who produce them.

*Obs. 3.* A number of ways have been devised to meet and interpret these expectations of a near Advent. (1) To receive them as the truth ; (2) to designate them as “ Jewish fables ;” (3) to pronounce them mere human utterances, designed for a purpose, and unworthy of credence ; (4) to call them “ a husk,” which contains a germ of truth to be afterward developed ; (5) to define them as an accommodation to a transition period ; (6) to hold them forth as longings inspired by enthusiasm and love for Christ ; (7) to explain them as denoting an expected spiritual, instead of a personal, coming ; (8) to interpret them as indicative of an anticipated providential coming in judgment. The system of interpretation adopted by us (Prop. 4), and the principles underlying the same (Props. 5, 9, 16, 17, etc.), exclude all these methods of explanation excepting the first.

It is not necessary to examine these theories in detail, seeing that our argument, as we proceed, fully meets them. Some few, as Noyes, the “ Perfectionists,” etc., hold that the Sec. Coming took place about 40 years after the crucifixion ; others that (as Prince, Thomas, etc.) it was to be manifested in themselves ; while still others contend that Christ, in some way unexplained, had come or was to come in and through them, either spiritually or by the conference of power, etc. The latter view is found in some mystical sects, who have even gone so far as to claim that, in virtue of such a coming, the New Heavens and New Earth, the New Jerusalem itself, was to be created and erected by themselves, or else was manifested through themselves (e.g. Swedenborgians, Shakers, etc.). We only now refer to a strange effort on the part of Pressense (*The Early Days of Christianity*, p. 308) to make the impression that Millenarianism arose in the Thessalonian church, and was from thence disseminated. He says : “ The Thessalonians were in daily expectation” (see Prop. 160) “ of the return of the Saviour, 1 *Thess.* 4 : 11, 2 *Thess.* 2 : 2, and 3 : 10. This was the first manifestation of the Millenarian doctrine, which became in the second century so widely diffused, and so strongly imbued with Judaistic elements.” This is flatly contradicted (1) by the Scriptural basis of our doctrine ; (2) by the history of it among the Jews, and its existence at the First Advent ; (3) by the history of the doctrine in the church at Jerusalem (as e.g. the teaching of James in the Council) ; (4) by its history in all the churches as given in these Propositions ; (5) by the teaching of the apostles, as Pressense himself admits, concerning the near-

ness of the Advent, etc. ;\* (6) by the fact that this teaching of Millenarianism had permeated the whole church before the Gospels and Epistles were given, for otherwise we cannot account for its universality, as testified to in these pages by eminent men of all shades of opinion. Pressense, by this effort to give it an earthly and fanatical parentage, is not candid. We can well imagine, if he had been in Paul's place, what a letter he would have written to these Millenarian Thessalonians, censuring them for starting a doctrine found in God's oath-bound covenants, and the subject of a thousand prophecies.

Obs. 4. Among those who are believers in a literal Sec. Advent, various theories are proposed by way of explanation. Fairbairn's (*On Proph.*, p. 445) idea is, "that the real explanation of the matter lies in their singular strength of faith, and which led them, in a manner, to overleap the gulf of ages, to identify the present with the future, and to realize great events, whether near or remote, in their pressing magnitude and importance." But we see in this far more than mere faith and personal presentation of the truth. Neander's notion (*Com. on James*, p. 106) that it arose from a longing desire of the Apostolic church in a "transition point," and (*Ch. His.*, vol. 2, p. 65) that it was natural for them to do so, not yet being fully acquainted with the truth; and Olshausen's view (*Com.*, vol. 2, p. 222) of its being an accommodation to Old Test. language, inspired by the lively ardor and desire of the Apostles:—these give but a low estimate of inspiration, and make the wishes and circumstances of the Apostles the criterion of truth. Olshausen also (*Com.*, Matt. 24) suggests that the predictions of Christ's speedy coming are conditional, being dependent on the repentance of those to whom they were addressed. But the positive language in which they are couched, and the events, continuous, connected with them forbids such a view (Prop. 18), which otherwise, with varied and constant repetition, would be well adapted to lead astray. The Apostles in their public and private instructions never give the least hint that it is to be thus understood, and none of their hearers or immediate successors entertained such a notion. There is, however, force in the suggestion, as we shall show, if the number of the elect is taken into consideration. Oosterzee (*Theol. N. Test.*, p. 126) says: "It cannot be denied that the Lord

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\* We give an illustration from the same work (p. 286) which involves singular contradictions, viz. : it makes Paul in the earlier part of his career the author of our doctrine, but which he afterward modified: "The views of the apostle (Paul) as to the nearness of the closing period of history, which is to be inaugurated by the personal return of Christ, seem to have undergone some modifications. In the first stage of His apostolic career He supposes, with all the Christians of that time, that but a very few years will intervene before the coming of the day of the Lord; he is even persuaded that it will arrive before his own death, 1 Thess. 4: 15. Subsequently, in the Roman prison, on the eve of sealing his testimony with his blood, he receives new light. This is very evident from his Epistle to the Philippians, Phil. 1: 20-25. He learns before his death that centuries are to be granted to the Church for the fulfilment of its work, and for sowing the seed of the Gospel in the vast field opened to missionary labor." Observe, however, (1) he contradicts his statement respecting the Thessalonians; (2) he allows the universality of belief; (3) he makes Paul, specially enlightened, guilty of propagating error; (4) he misapprehends Paul's allusion to nearness and his own death, Obs. 4; (5) there was no such change of view in the Roman prison, the passage referred to not giving the slightest hint of a change of view in the nearness of the Advent; (6) if Paul was thus favored with a change, why not extend it to all the apostles, e.g. John, who repeated the nearness and warning respecting it; (7) neither Paul nor any of the apostles believed in "the closing period of history, which is to be inaugurated by the personal return of Christ"—this is Pressense's view, derived from spiritualistic sources—Paul (Rom. 11, etc.) believed a grand history was only then to commence.

throughout His teaching, as well as in His last eschatological discourses, represents His coming as very near at hand. This was the natural consequence of the prophetic form of conception, in which the difference of time and space falls into the background, the exhortation to watchfulness and active labor receiving greater force from reference to the near, unexpected, and decisive future." There is propriety in the reason thus assigned, but it does *not* cover the entire ground, failing to tell us *why* this is "the prophetic form of conception."

To indicate how the leaven of infidelity is working, see the Art. of Rev. Dr. Buckley in the *Independent* (Dec., 1878), on "The Proph. Conference." He admits that the apostles frequently refer to the nearness of the Sec. Advent, saying, however, "As a result of this extraordinary language and other causes, the apostles and early Christians fell into the error of supposing that Christ's final coming would take place before that generation should pass away," and he quotes Isaac Watts and Albert Barnes to show that the apostles were in error. Now if these inspired men were in error on so important a point, what assurance have we that they are *not* equally in error on other important matters? We venture to say that on a missionary platform, advocating the conversion of the world by the present instrumentalities, Buckley will totally overlook this assertion of his, and eulogize the apostolic conceptions of the extent and perpetuity of their work in this Whitbyan direction. Watson (*Apol. for Christianity*) takes the same view of error, and then presents this exceedingly lame apology in behalf of the apostles: "Their mistake in this respect ought not in any wise to diminish their authority as preachers of the Gospel." Why not? Preachers, appointed to preach the Kingdom, specially enlightened to proclaim the truth, affirming that they received and gave *only that* which is true, to delude a vast body of believers by express affirmations, which are only "personal conjectures," "mistakes," "errors of judgment," and all this is in no wise to diminish our confidence in their authority, etc.? The apology is *self-contradictory and insulting* to the apostles. Better make none than to give one which *degrades* apostolic teaching, bringing them to an uninspired level. Beecher (*Ch. Union*, Sep. 5, 1877), in a sermon on "The Future Life," says: "He (Paul) expected to see Christ in this world before he departed; and all the apostles believed that they should; and there are some in our day who believe that they shall. I think that you will see Christ; but you will see Him on the other side. You will go to Him, He will not come to you. And your going to Christ will be spiritual, and not carnal. But the faith of the apostles, and of others, was that they should see Christ in their day. In this matter, however, they were *mistaken*. They believed that which facts and time overthrew. Their conviction was founded on a misinterpretation of the language of our Master." Alas! when eminent ministers thus deliberately degrade the apostles! What *then* becomes of the prayer and assurance of Jesus that they should be led into the truth? What value *then* can be placed upon the special bestowment of the Spirit to guard them against error? What assurance have we that they are not in error on other important points? No! never can we receive such dishonoring sentiments; and a system of faith which needs them is most certainly defective.

*Obs. 5.* The announcements made of a near Advent in such phrases, "the Lord is at hand," "the coming of the Lord draweth nigh," etc., has excited the ridicule of infidels as evidence of grave error; has provoked, in some instances, from professed believers reluctant acknowledgments of "mistakes," and, in other cases, lamely produced apologies derived from the personal status of the Apostles. The *real ground* for the usage of such language has been too much overlooked. A remarkable feature in this contest over the expressions and meaning of the Apostles is the following: unbelievers and believers both refer to the fact that the language is given in the *old Jewish prophetic form*. The ancient prophets (as e.g. Isa., Joel), spoke of the promised Salvation, the day of the Lord, the Coming of the Mighty One, as being near, close at hand, etc., when the fulfillment of prophecy shows that *centuries upon centuries* must intervene

before it is fully realized. No one has *objected to these forms* of prophetic expression, on the ground that they represented remote events as near because it was reasonably supposed that such phraseology was *in strict accordance* with a professed prophetic revelation given in *the largeness of time which must characterize the utterances of the Spirit of God. Precisely so* with the Sec. Advent; being a doctrine given by *the self-same Spirit*, it would *illegally correspond* with His *previous utterances* to pronounce it *remote*, even if many (according to human measure of time) centuries intervened. For the latter, although distant to man, would not be so with God, to whom "*one day is as a thousand years, and a thousand years as one day.*" We must, therefore, judge the Apostles' language, *not by a human, but by the Divine standard.* The Spirit—if of God,—does not measure time as we do; and it is *only fair and honest* to weigh expressions regarding time *given under the direction of that Spirit by the largeness of view* which characterizes God Himself. If the Spirit in the consciousness of Omniscience, Omnipresence, Eternity, the Infinite,—of previously given declarations corresponding to these,—had in the prophetic announcements of the Apostles employed, even to designate thousands of years, the language (to accord with human ideas) "*remote,*" "*far distant,*" "*long time,*" etc., unbelievers would, probably, be *the very first* to point out the *inconsistency* of such phraseology with the Divine attributes, and justly claim that such expressions are *indicative of human infirmity.* We hold, consequently, that the declarations of the Apostles respecting the nearness of the Advent, *are in strict accordance with the truth*, and that, in themselves properly apprehended, they contain *decided evidence* of the Spirit having given them. And, as they sustain an intimate relation to *the perfection of the Spirit*, they cannot be interpreted, without undue violence, as an accommodation to human imperfection.

God's Word is not man's that presents this nearness; hence God, and not man, informs us according to *His own view*, whether it is near or distant. To God it is but a brief period, and this principle relating to time still future is recorded in various Scriptures. Thus e.g. that long (to man) period of Jewish tribulation, extending from the Babylonian Captivity down to Christ, down to our own times, is called in Isa. 54 : 7, "*a small moment.*" This whole dispensation is called "*a day,*" etc. Now, the Primitive Church, after the apostles, instead of grasping this Divine mode of speaking, took the language as if characteristic of man's ideas of nearness, and apprehended this nearness as imminent, impending. What possibly increased this feeling in the early churches was the adoption of the defective (Sept.) chronology, by which it was supposed that nearly six thousand years had elapsed, and the Sabbatism was expected (compare candid remarks of Prof. Bush, *On Mill.*, p. 23 and p. 4). But against this, it may be alleged, that the apostles looked for the Advent during their lifetime. In answer, see Obs. 8. Two additional points may be suggested: (1) Prophetic time, either as to beginning, or ending, or both, is reserved by God as specially pertaining to Himself, and, therefore, any references to such time will be given according to *God's own estimate of time.* (2) The language is also adapted to the capability of salvation. Before the Advent and Kingdom appears, a certain predetermined number of the elect must first be gathered. As the destined seed of Abraham is raised up, the work, which to human estimation is a long one, to God is but a short one, and will be—to use the Spirit's estimate—speedily accomplished. Hence we can, and do, receive the comments of unbelievers, etc., excepting their deductions that the apostles were mistaken. Thus e.g. the author of *The Beginning of Christianity* (p. 366) says in reference to the speedy Advent: "This expectation is expressed by all the apostles in terms which fairly admit of no other interpretation. It is found in Paul (Rom. 13 : 11, 12; 1 Cor. 7 : 29-31; and 10 : 11; Phil. 4 : 5; 1 Tim. 6 : 14)." "The same expectation is expressed in the Epistle to the Hebrews (10 : 25, 37); in the Epistle of James (5 : 3, 8); in the Epistles of Peter (1 Pet. 4 : 7; 2 Pet. 3 : 3); in the first Epistle of John (2 : 18); and in the Apocalypse (1 : 1; and 2 : 11; and 22 : 7, 12, 20). To put any other construction on

these passages, as if *the parousia* to which they refer was anything else than the Sec. Advent of the Lord to Judgment, would introduce a dangerous license in the interpretation, and one which might be employed to subvert the principal doctrines of the Christian system. Under the general expectation of the apostles, mistaken though it might prove to be in the one particular of time, there lay a fundamental truth." From our standpoint, the apostles need no apology for employing such language; for its use proves them to have been inspired.

*Obs. 6.* In accord with the truthfulness of the Divine statements in reference to time, a decided advantage is derived from them in the form given. The estimate of nearness given by God Himself, in measuring prophetic periods, throws around the Sec. Advent a *purposed indefiniteness*, a sufficiency of uncertainty, an impression that it may be near, to be conducive to watchfulness and piety, to excite vigilance, energy and labor, to impart wisdom, prudence and character, to incite to patient, diligent and faithful study. The evidently designed chasms in chronology, the selection of signs which more or less attend the history of centuries, the concealment of the number of the elect, the withholding the day and the hour, the speaking of things present owing to their certainty of arrival, although still future, the brevity of dispensations when compared with the ages of eternity,—these are all in the same line, suggestive that time is given to present *motives* of caution and action.

The salutary influence of this style of prediction in the first centuries has been admitted by infidels (e.g. Gibbon, etc.), by believers (e.g. Bush, etc.), and, we are told, was eminently adapted to confirm the early Christians under persecution. But it is just as available, just as hope and strength imparting to-day as ever; and many, who sympathize with us or who reject our doctrine, forcibly acknowledge this feature. We append two illustrations. Van Oosterzee (*Theol. N. Test.*, sec. 29), speaking of Peter and the apostles generally looking for the Advent, remarks: "The day of the Lord's Parousia, not more nearly defined by the Lord Himself, remained and remains a point of individual expectation, upon which only time can shed the true light. If Peter shared in this respect the expectation of the whole apostolic age, the event which he looked for *remains not the less* the object of expectation for all future ages, and the hope commended by him is still an *inexhaustible fountain of consoling and sanctifying influence.*" Fairbairn (*On Prop.*, p. 77) says: "The day itself was, therefore, purposely left in concealment; it remained among the undiscovered secrets of the Godhead, and nothing more than probable and proximate signs were given of its approach, as of an event to be *ever expected and looked for*, yet never, as to the period of its actual occurrence, to be certainly foreknown." (Well may it be asked, *How* can Fairbairn reconcile his Mill. age of definite time to precede such an Advent, with the posture indicated by his language?) Hence it becomes us, if we wish to imbibe the apostolic spirit portrayed, to occupy the attitude assumed by the apostles and their converts (comp. Prop. 182).

*Obs. 7.* In view of the inestimable purposes of Salvation connected with the Sec. Advent, the latter cannot be held up *too prominently*, being, as Holy Writ expresses it, "*the blessed hope.*" The nearness connected with the preciousness, makes the Advent so extremely desirable and the object of inspiring hope. Many who receive, and many who reject our doctrinal position, hold to the exceeding worth of this Advent, both to its imminency (may at any time occur), and to its desirableness (i.e. ought to be desired by the true believer).

Thus e.g. Lange (*Com.*, vol. 1, p. 433) says that it may occur "at any moment," and in various places speaks of its being the great object of heartfelt desire and hope. Neander (vol. 1, p. 182, *Ch. His.*) designates it as "fitted to be, not an object of dread, but of joyful, longing hope." So Barnes (*Com.*, 2 Pet. 3: 12) and Dr. Brown of Glasgow (*Ch. Sec. Coming*) calling it "the polar star," besides a host of others (comp. Props.

173 and 182). Hence it is not correct to say, what a writer in the *Westminster Review* (Jan., 1873, p. 88) sneeringly asserts, viz. : that Christ represented His religion as "new wine," but "now it is old wine that has lost some of its original ingredients by evaporation," and among the things "evaporated" or lost he numbers "the anticipation, not to be laid aside for a moment, of the immediate return of Christ." Admitting that multitudes have removed, ignored, or perverted this doctrine, yet it is also true (aside from its unchangeable relationship to the Word) that many, even of our opponents, cordially receive it while *antagonistic* to their own system of belief—i. e. to their Millennial theory.

*Obs. 8.* To invalidate the credibility of the Apostles, some allege (even believers, as Olshausen, etc.) that "the apostles expected the return of Jesus in their lifetime." But this remains *unproven*, being only *inferred* from the phrase (1 Thess. 4 : 15) "*we*, which are alive and remain," and from the account given by John 21 : 22, 23. But the former, *as afterward* explained in the Second Epistle, and the latter as evidenced by John's *own interpretation* (v. 23), and afterward by the events delineated in the Apoc., *forbid* such an inference.

The "we" appears only indicative of *fellow-believers*, of Christians who should be successors—for the exhibition of the apostasy and Antichrist by Paul (including a series of events not to be compressed in a lifetime), the portrayal of future events in the Apoc. by John which were to transpire previously, the allusions to their own coming death as something to occur before the expected Advent—are *sufficient evidence* that the apostles, under the guidance of the Spirit, regarded the period of the Advent as indefinite in the future to follow certain events, which they knew (as seen by references to their own departure) were not to take place during their lifetime. (The passage Mark 9 : 1, Matt. 16 : 28, Luke 9 : 27, will be noticed in Prop. 153, on the Transfiguration.) One of the editors (either Dr. Brown or Dr. Valentine) in the *Quarterly Review* for July, 1874, in Art. "Did the Apostles expect the Sec. Coming of Christ in their own day?" ably answers the unwarranted deductions of Olshausen, Oosterzee, Meyer, and others, conclusively showing that they did not anticipate the Advent *before* their own departure. This Art., overlooking what we have stated in relation to the Spirit's estimate of time, gives the following solution to the language employed : "The apparent nearness of this event may result from its transcendent importance and its relations to us as individuals. In such a matter the element of time is almost lost sight of, and we stand as in the presence of the august reality." This is enforced by illustrations and a quotation from Lange (*Life of Christ*, vol. 1, p. 81, 82).

*Obs. 9.* The apostles, *after* the res. and ascension of Jesus, *never used* the formula "*the Kingdom of heaven is at hand*;"—thus accepting of the change in the manner of Christ's teaching (Prop. 58, etc.), and linked by the phraseology adopted (Prop. 71, etc.), *the Kingdom with the Sec. Advent*. For, instead of the previous formula, they now tell us that "*the Coming of the Lord draweth nigh*," "*the Lord is at hand*," etc. They guard us thus, by the very choice of words, against the notion that the Kingdom *was already* established, or that it possibly could be set up *during the absence* of the King. Under the former preaching, Jesus being present, the Kingdom was announced; under the apostolic, Jesus being absent and the Kingdom postponed, *His Coming again, as the requisite prelude, is prominently proclaimed*.

A singular feature which has attracted the critical student is this : Owing to the belief in the speedy coming, the rapid development of Antichrist and his overthrow, the expected approach of the anticipated Kingdom, the history of the Church for several generations is, notwithstanding the progress made, almost a blank on questions now regarded as highly important, as e. g. those relating to church government, the exact progress, triumphs, and conflicts of Christianity. So much is this the case, that the first and second centuries have become a kind of battle-field between the various theories



of church government. No documents, such as appeared later, defining forms, looking toward perpetuity, etc., appeared. This very state—this very lack—supports our position. Uhlhorn (*Conflict of Christianity with Heathenism*, p. 337) refers to this, saying: "The Coming of the Lord was then believed to be quite near, and this hope dominated the whole life. No provision was made for a long continuance of the Church on earth, and all efforts were exclusively directed toward remaining in the world without spot till the day of Christ's Coming." (To which we add: and to urge others to receive this Jesus and be saved, for the spread of the Gospel indicates their missionary zeal, not as Reuss (Prop. 74, Obs. 2, note) has it that they stayed "at home," etc.)

*Obs. 10.* The Apostles occupied the very position regarding the Sec. Advent, *enjoyed by the Divine Master*; to have employed any other language (e.g. in accord with modern ideas) than that used, would have been a *violation of His commands* (as e.g. presented Matt. chs. 24 and 25).

In the Scriptures referred to, in connection with the exhortations to watchfulness, we find an epitomized history of events running from the destruction of Jerusalem down to the Advent, and, in strict accordance with our argument, it gives no hint, not even the slightest, of a Kingdom until the period of the Advent arrives. The declarations of Jesus and those of the apostles are in harmony. The same will be found in other respects as we advance in the argument. If the modern views engrafted on the New Test. are correct, then we ought to find, instead of these exhortations, that "the coming of the Church in greater power and glory draws nigh," with cautions not to look and watch for the Advent, but for larger and still larger triumphs of the Church. The two positions are *utterly antagonistic*, and it is absurd to endeavor to blend them together. Either the New Test. teaches the one or the other—both are *irreconcilable* unless violence is done to the language. Let the critical student answer the following question, and it will be decisive: If inspired apostles were in error respecting the Sec. Advent, so that they could not locate with their views of it (as conceded by our opponents, as quoted) a conversion of the world, or even a long-extended missionary work with it, *what would* such inspired men, who professed to understand the prophecies, *do with* e.g. Ps. 22: 27, 28, and a thousand similar predictions? Does it not, consistently and logically, follow, that if in their estimation fulfilled at all, *they must of necessity* be realized *after* the Sec. Advent, as held by the Primitive Church, and not *before* that Advent, seeing that they give no room for the same?

PROPOSITION 75. *The doctrine of the Kingdom, as held by the churches established by the Apostles, was perpetuated.*

This was done by the Apostolic Fathers, by succeeding Christian Fathers, and by other writers in the church. The same is corroborated by Jewish and Pagan authors, and also by Apocryphal books.

What Buokle (*His. Civil.*, vol. 1, p. 215) says of truth in general is applicable to that pertaining to this Kingdom: "No great truth which has once been found has ever afterward been lost."

*Obs.* 1. Our doctrine is traced *continuously* from the Apostles themselves, seeing that (Prop. 72, Obs. 3, note 1) the first Fathers, who present Millenarian views, saw and conversed either with the Apostles or the Elders following them. So extensively, so generally was Chiliasm perpetuated, that Justin Martyr *positively asserts that all the orthodox* adopted and upheld it. Justin's language is explicit (*Dial. with Trypho*, sec. 2); for after stating the Chiliasm doctrine, he asserts: "it to be *thoroughly proved* that it will come to pass. But I have also signified unto thee, on the other hand, that many—even those of that race of Christians *who follow not godly and pure doctrine—do not acknowledge it.*"<sup>1</sup> For I have demonstrated to thee, that these are indeed *called* Christians; but are atheists and impious heretics, because that in all things they teach what is blasphemous, and ungodly, and unsound," etc. He adds: "But I and whatsoever Christians *are orthodox in all things* do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged, according as Ezekiel, Isaiah, and other prophets have promised. For Isaiah saith of this thousand years (ch. 65:17) 'Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; but be ye glad and rejoice in those which I create: for, behold, I create Jerusalem to triumph, and my people to rejoice,' etc. Moreover, a certain man among us, whose name is *John, being one of the twelve apostles of Christ*, in that revelation which was shown to him prophesied, that those who believe in our Christ shall fulfil a thousand years at Jerusalem; and *after that* the general, and, in a word, the everlasting resurrection, and last judgment of all together. Whereof also *our Lord spake* when He said, that therein they shall neither marry, nor be given in marriage, but shall be equal with the angels, being made the sons of the resurrection of God."<sup>2</sup>

<sup>1</sup> This is the passage that has been tampered with in some mss., the "not" being omitted (comp. Prop. 73, Obs. 3, note 2). For the genuineness of the passage, see e.g. Brooks' *El. of Proph. Interp.*, ch. 3. Semisch (*Herzog's Cyclop.*) remarks on it: "Chiliasm constituted in the sec. century so *decidedly an article of faith* that Justin held it up as a criterion of *perfect orthodoxy.*" Numerous writers have made the same comment. This has, unfortunately, led some (as Shimeall, the Christadelphians, etc.) to apply it as a *measure* of orthodoxy at the present day. To avoid a wrong inference, we may add that the criterion set up by Justin in his day might well answer the purpose at that

time, but is inapplicable to the present day. The reason is simple : those who rejected Chiliasm in Justin's time were also guilty of subverting the *essential, fundamental* doctrines of religion (and hence the force of his comparison), while this is not true of a large number of our opponents at this day. Such a comparison instituted, continued, and pressed, would be both illiberal and unjust (comp. Prop. 72, Obs. 1, note 2).

Justin Martyr's testimony is *so oversteering* that some of our opponents seek to break its force by various shifts, e.g. by disparaging the man, by advocating an interpolation, by silently passing him in the enumeration of Fathers, etc. Prof. Briggs, under the signature of "Westminster," in the *New York Evangelist*, professes to give an *utterly unfair and unscholarly* (as we shall prove again and again) history of Millenarianism. On the strength of Jerome omitting Justin's name in his list of Chiliasts, the Prof. jumps to the *sage* conclusion that Justin was *no Chiliast*! This is opposed by the writings of Justin, by all our standard Church historians, and by a multitude of able critics. It is conceded to us by numerous bitter and unrelenting opposers (such as Shadd, Prof. Stuart, Mosheim, etc.). The omission is readily accounted for by Meade (*Works*, p. 813), and by the character (Mosheim, vol. 1, p. 250, with which comp. Neander, Kurtz, etc.) of Jerome. To break the force of Justin's testimony by laying stress on general Eschatological expressions (which we can also cordially adopt), and avoiding the statements of Justin where he particularizes the order or manner of fulfillment, is correspondent with Briggs' entire series, which for unfairness, perversions, deliberate untruthfulness, and arrogance (in sadness we say it) bears off the palm. We only add : that Justin is far more competent (in view of the time he lived, his scholarship, his pre-eminence as an Apologist, his consistent Christian life sealed by martyrdom for the truth) to tell us what was "*the orthodox*" view in his day than "Westminster," with his heart filled with enmity and prejudice, is to-day. The reader will, we hope, dispassionately look at the evidence we give (much of it from learned and able opposers, who scorned to stoop to such devices), and then compare it with Prof. Briggs' reply to Dr. West. The latter asserted in "The Proph. Conference" (that met in Dr. Tyng's church in New York) that "a true Christian Chiliasm was the *orthodox faith* of the Primitive Church in its purest days." Briggs affirms that this is "unhistorical and false," and "that it was rejected among the earliest of heresies in its grosser forms and merely tolerated in its finer forms."

To give the reader a just idea (in *vindication* of the severity of our strictures) of the bigotry and intelligence of this "*heresy-hunter*," and his relish for "*bitter herbs*," as well as his charitable assumption of superiority and ecclesiastical authority, we reproduce his choice morsel : after threatening persecution, as against heretics, if Millenarians do not keep those views to themselves and desist in calling it "a vital doctrine," etc., his authoritative animus bursts forth as follows : "It depends entirely upon themselves what the future is to bring forth. If they will *abandon* their organization, *disband* their committee, *stop* their Bible and Prophetic Conferences, we doubt not that there will soon be a calm again, and they will remain undisturbed in their ecclesiastical relations ; *but* if they are determined to go on in their aggressive movement, they will have only themselves to blame if the storm should become a whirlwind that will constrain them to depart from the *orthodox churches*, and form another heretical sect." This is evidence that he, after all, has *not much* confidence in his one-sided argumentation, for if he trusted in the power of truth, he would not thus lose his temper, and speak of men (leaders) who are *pre-eminently superior* to himself in every qualification relating to scholarship, intelligence, usefulness, devotion to the service of the Master, etc. Suppose we should make such demands, and propose to secure "a calm" by asking them to abandon the publicity of their views, to stop their parade of the Whittyan theory at missionary meetings, etc., they would *justly* pronounce it arrogant, claiming that views honestly and sincerely believed to be amply sustained by Scripture and history are not to be got rid of by *persecution*, but by solid Scriptural and historical reasoning. When argument is *weak* threats are resorted to in order to *prop* it up, thus repeating the painful history of the past. Do Post-Millenarians keep their views to themselves, as shown in thousands of books, pulpits, platform addresses, newspapers, Systematic Theologies, etc. ? Can they justly ask us to refrain from giving equal prominence to our doctrine, if we deem it advisable, especially when we believe its proclamation to be a *God-commanded duty* ? Would they make us, by threats of force, *dishonest* to conviction and *hypocritical* in belief ?

*Obs. 2.* Numerous testimonies of friends might be adduced. A few are given by way of illustration (comp. those given under Props. 72-74).

Judge Jones, under the name "Philo-Basilicus" (*Lit.*, vol. 3, *Essays*, p. 73), says "that all the Fathers, whose writings have come down to us, previous to Origen, and some who were contemporary and subsequent to him, believed this (Chiliasm) doctrine cannot be disproved."¹ Bh. Newton (*On Proph.*, p. 591-2) remarks: "In short the doctrine of the Millennium was generally believed in the three first and purest ages, and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."²

¹ Shedd (*His. of Ch. Doc.*) endeavors to make the unfair impression that some of the Fathers, from whom we have but a few fragments of opinion, were not Chiliasm, saying that "there are no traces of Chiliasm in the writings of Clement of Rome, Ignatius, and Polycarp." This is *uncandid*: (1) because their associates and followers were Chiliasm, and the language employed by the latter includes the former; (2) Justin's test of orthodoxy embraces them; (3) they allege in the fragments nothing against our doctrine, and much less anything favoring the modern (Prof. Shedd's) view; (4) they employ phraseology and language that can only be justly reconciled with a Chiliasm belief. In reference to their faith, Taylor's *Voice of the Church*, Shimeall's *Reply to Shedd*, Seiss' *Last Times*, Ap. 2, etc., have quoted sufficiently from these writers to show that they were Chiliasm. Clement's allusion to "preaching the Coming of Christ," of Christ's Coming "suddenly" and "quickly," of "every hour expecting the Kingdom of God in love and righteous, because we know not the day of God's appearing;" Ignatius' speaking of "the last times," of "expecting Him who is above all time;" Polycarp's reference to "reigning together with Him;" all this, taking into consideration the prevailing usage, indicates what many, even hostile to us, admit, that they were Chiliasm. Shedd's idea is not only to unfairly represent our doctrine but to imply that the modern view also prevailed, of which there is not the slightest trace. Dr. Lillie, Dr. Brookes, and others, have rebutted his "singularly" (so Lillie) "inadequate, and I say it reluctantly, somewhat unfair chapter on Millenarianism." Prof. Shedd does not meet the issue, viz.: that it is "conceded that every one of the Apostolic Fathers, who says anything at all on the subject, is a Chiliasm," but in view of the silence of some Fathers on the subject in the very brief writings of theirs in our possession, hastily concludes that this "tenet was not the received faith of the Church, certainly down to the year 150." The student will allow its "due weight" to such a conclusion, indicative of the fact that our historical position is pressing our opponents sorely, seeing that they can resort to such a method to weaken, if possible, its force (comp. Prop. 74, Obs. 2, note 1).

² Others are given for the student. Dr. Bennet (*Works*, vol. 2, p. 184): "The Millennium Kingdom of Christ was the general doctrine of the Primitive Church from the times of the apostles to the Council of Nice, inclusively." As the testimony of Millenarians might be regarded as partial or biased, the reader is merely referred to the following: Mede's *Works*, Greswell's *Exp. of the Parables*, Taylor's *Voice of the Church*, Brooks' *Et. Proph. Interp.*, Seiss' *Last Times*, Elliott's *Horæ Apoc.*, Gill's *Com.*, Sir I. Newton *On Proph.*, Auberlen *On Proph.*, Bonar's *Apostolicity of Chiliasm*, Cox's *Millenarian's Answer*, besides many others. The following writers can also be advantageously quoted: Duffield, Bh. Henshaw, Tyng, Gausson, Sherwin, Alstedius, Shæffer, Maitland, Pym, McCaul, Brightman, Anderson, Manford, Bryant, Drummond, Hooper, Ogilvy, Homes, and others. Dr. West delivered a good paper on the "His. of the Pre-Mill. Doctrine" before the Proph. Conference at New York.

Obs. 3. The testimony of opponents (some having already been given. Props. 72-74) may properly be presented because impartial. We select for this purpose the originator and defender of the generally received view (comp. Prop. 175). Dr. Whitby (*Treatise on Tradition*) gives us the following often-quoted statement: "The doctrine of the Millennium, or the reign of saints on earth for a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; and yet it passed among the best Christians, for two hundred and fifty years, for a tradition apos-

*tological*; and, as such, is delivered by *many* Fathers of the second and third century, who speak of it as the tradition of *our Lord and His apostles*, and of *all the ancients* who lived before them; who tell us *the very words* in which it was delivered, *the Scriptures* which were then so interpreted; and say *that it was held by all Christians that were exactly orthodox.*" "It was received not only in the Eastern parts of the Church, by Papias (in Phrygia), Justin (in Palestine), but by Irenæus (in Gaul), Nepos (in Egypt), Apollinaris, Methodius (in the West and South), Cyprian, Victorinus (in Germany), by Tertullian (in Africa), Lactantius (in Italy), and Severus, and by the Council of Nice" (about A. D. 323). Even in his *Treatise on the Millennium*, in which he endeavors to set aside the ancient faith by his substitution of "*a new hypothesis*," he acknowledges, according to Justin and Irenæus, that (ch. i, p. 61) there were "three sorts of men: (1) *The Heretics*, denying the resurrection of the flesh and the Millennium. (2) *The exactly orthodox*, asserting both the resurrection and the Kingdom of Christ on earth. (3) *The believers*, who consented with the just, and yet endeavored to allegorize and turn into a metaphor all those Scriptures produced for a proper reign of Christ, and who had sentiments *rather agreeing* with those heretics who denied, than those *exactly orthodox who maintained, this reign of Christ on earth.*"

Such evidence from Anti-Millenarians is cumulative. The reader may find it interesting to glance over others. Thus e.g. Bh. Taylor (*Liberty of Prophesying*, sec. 2) remarks (over against concessions made, as Brooks has noticed, in his Sermon on 1 Cor. 15:23): "that the doctrine of the Millenaries was in the *best ages* esteemed no heresy, but *true Catholic doctrine*; though since then it hath had justice (?) done it, and hath suffered a just (?) condemnation." Chillingworth (*Works*, p. 347), already referred to (Prop. 73, Obs. 1, note 2), says: "It appears manifest out of this book of Irenæus that the doctrine of the Chiliasts was in his judgment *apostolic tradition*, as also it was esteemed (for aught appears to the contrary) *by all the doctors, and saints, and martyrs* of, or about, his time; for *all that speak of it, or whose judgments in the point are any way recorded*, are for it; and Justin Martyr professeth, that *all good and orthodox Christians* of his time believed it, and those that did not, he reckons among heretics." His argument is, briefly, as follows: "That this doctrine (of the Millennium and Christ's personal reign on earth) was by the church of the next age after the apostles held true and catholic, I prove by these two reasons: first, whatever doctrine is believed and taught by the *most eminent fathers* of any age of the church, and by *none* of their contemporaries opposed or condemned, that is to be esteemed the *Catholic doctrine* of the church of those times; but the doctrine of the Millenaries was *believed and taught by the most eminent fathers* of the age next after the apostles, and by *none* of that age opposed or condemned; therefore it was the *Catholic doctrine* of those times." Such testimony can be multiplied: for Mosheim (*Ch. His.*) speaks of it as "*the prevailing opinion*;" Gieseler (*Ch. His.*) tells us that it "*became the general belief* of the time;" Lardner (*Ored. of Gosp. His.*) informs us that "*the Millennium has been the favorite doctrine* of some ages and has had the *patronage of the learned*, as well as the vulgar, among Christians;" Münscher (*His. Dog.*) testifies: "*How widely* the doctrine of Millenarianism prevailed in the first centuries of Christianity, appears from this that it was *universally received* by almost all teachers;" Encyclopædia Americana (Art. Mill.) pronounces it "*a universal belief* among the Christians of the first centuries." The student desirous of additional references may consult for confirmatory statements Bush (*On Mill.*), Neander (*Ch. His.*), Burton (*Bampton Lec.*, 1829), Sturt (*Com. Apoc.*), Barnes (*Com. Rev.*), Bh. Russel (*Dis. on Mill.*), Hagenbach (*His. of Doc.*), Kitto (*Cyclop.*, Art. Mill.), Baumgarten (*His. Apos. Ch.*), Lechler (*Apos. and Post-Apos. Times*), Schlegel (*Philos. of His.*), Milner (*Ch. His.*), Jones (*Ch. His.*), Shaff (*Ch. His.*), Kurtz (*Ch. His.*).

The candid admissions of those who are no believers in our doctrine are so interesting that we append several more. Thus e.g. Dodgson (*Transl. of Tertullian*, vol. 1, p. 121-3) speaks of our belief, according to Irenæus and Justin, "*as belonging to the full soundness of faith*," that "Eusebius states it to have been the *prevailing doctrine* in the church," and that "*until the early part of the third century; (it was) held by most,*"

questioned by none whose name has been preserved." Bh. Russell (*Dis. on Mill.*, p. 236) remarks: "so far as we view the question in reference to the sure and certain hope entertained by the Christian world that the Redeemer would appear on the earth, and exercise authority during a thousand years, there is good ground for the assertion of Mede, Dodwell, Burnet, and other writers on the same side, that down to the beginning of the fourth century the belief was universal and undisputed." Dr. Nast (the Commentator) in an Art. in "*The West. Ch. Advocate*" (July 30, 1879) remarks: "Hase, distinguished for the accuracy of his statements, calls Chiliaism '*the great faith-article of the Primitive Church.*' Prof. Volk, in his masterly reply to Dr. Keil, says also, '*It was fundamental to the Church from the beginning.*'" Our entire line of argument shows why, of necessity, it was thus "fundamental" and "the great faith-article" of the early Church.

*Obs. 4.* The evidence in favor of the general perpetuation of the doctrine is strengthened by the concessions of those who were among the first, and most bitter, opposers. Thus e.g. Jerome (*Com. on Jes.*, 19:10), says: "that he durst not condemn the (*Millennial*) doctrine, because many ecclesiastical persons and martyrs affirm the same."

This is quoted by Brooks (*El. Proph. Interp.*, p. 48). Among my notes I find the following reference: See Jerome's *Pref. to Isa.*, 65, and his *Com. on Jer.* 19:10, where he admits that "many Christians and martyrs had affirmed the things that he denied; and that a great multitude of Christians agreed in them in his own day; so that though he could not follow them, he could not condemn them." In another place he says: "a multitude of persons will be offended with me." Comp. also Brooks' (p. 49, etc.) statements concerning Eusebius, Augustine, etc. We fully admit in following Propositions that through such men as Jerome, Eusebius, and others—who like Eusebius could flatter the Emperors with the idea that the Millennial glory was already inaugurated under their sway, and that Rome itself was converted into the New Jerusalem—the doctrine declined. We also admit, as in full accord with predictions, that during the dark ages it remained, like many other precious doctrines, under an eclipse. The very opposition and decline here noticed is only an additional reason for retaining the doctrine, because if extensively popular and universally received, and continued thus down to the present, its history would not harmonize with the warnings, cautions, and predictions relating to it, showing that men would turn away from it. On this point it is only necessary to again quote Whitby (*Treatise on Tradition*, as given p. 86, *Proph. Times*, vol. 6) himself: "This doctrine (Chiliaism) was owned in the first ages of the church by the greatest number of the Christian clergy, as is confessed by Eusebius; that by the confession of St. Jerome many ecclesiastical men and martyrs had asserted it before their time (*H. Eccles.* 1, 3, c. 39, in *Jer.* 19), and that even in his days it was the doctrine which a great multitude of Christians followed (*Proem*, in lib. 13, *Com.*, in *Esa.*)," etc.

*Obs. 5.* The reception and interpretation of the Apoc., also indicates the extent of Millenarian doctrine. It being held to contain the hopes of a Kingdom to come, as we have shown, it was confidently appealed to in our behalf, and was universally received by the orthodox believers. This continued until some Anti-Chiliasmists endeavored,—seeing no escape from its teaching,—to bring it into discredit; which opposition only ceased when it was found that its plain announcements might be spiritualized. Dr. Smith (*N. Test. His.*, p. 723, *On Rev.*) remarks: "The interval between the Apostolic age and that of Constantine has been called the *Chilastic period* of Apocalyptic interpretation."

Gibbon (*His. Decline*, etc., vol. 1, p. 535) sarcastically alludes to this, saying: "A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church." He refers to the complaint that Sulp. Severus made respecting its neglect; for as Reuss and others have stated, the Greek Fathers, under the influence of the Alexandrian theology, from the time of the third century manifested an antipathy to the book, although previously it was held as the great and important Revelation from

Christ. It is supposed by some that Caius (about A.D. 210) first started the opposition to the Apocalypse; \* this was strengthened by the position of Dionysius (about A.D. 248), although he is forced, over against his doubting its genuineness, to say: "But, for my part, I dare not reject the book, since many of the brethren have it in high esteem," etc. (comp. Stuart's, Hug's, Michaelis', Barnes', and other Introductions for a detailed account). Gibbon refers to its omission by the Council of Laodicea (A.D. 363). The contest over the book resulted from its supposed Chiliastic teaching (so Barnes, etc.), and Hug (Introd., p. 654) says: "It was amid the disputes concerning the Millennium that the first explicit and well-authenticated denial of the Apoc. occurred." Bh. Russel (On Mill.) states: "It is worthy of remark that so long as the prophecies regarding the Millennium were interpreted literally the Apocalypse was received as an inspired production, and as the work of the apostle John; but no sooner did theologians find themselves compelled to view its annunciations through the medium of allegory and metaphorical description, than they ventured to call in question its heavenly origin, its genuineness, and its authority." Art. Apoc. (by Prof. Schem) Appleton's Cyclop., says: "The rejection of the canonical and apostolical character of the book was chiefly prompted by opposition to Chiliasm; and when the interest in the Chiliastic controversies declined, the church generally received the Apoc. as the work of the apostle John." Hence Mede (*Works*, p. 602) said: "I have demonstrated that the 1000 follow the times when the beast and the false prophet, and consequently the times of Antichrist, which those who oppose the Chiliasts have found so necessary" (i.e. assume existing) "as to force them to deny the Apocalypse to be Scripture; nor was it ever admitted until they had found some commodious interpretation of the 1000 years." We append Horne's (*Introd.*, vol. 2, p. 379) statement: "It is a remarkable circumstance that the authenticity of this book was very generally, if not universally, acknowledged during the first two centuries, and yet in the third century it began to be questioned. This seems to have been occasioned by some absurd notions concerning the Millennium, which a few well-meaning but fanciful expositors grounded on this book; which notions their opponents injudiciously and presumptuously endeavored to discredit, by denying the authority of the book itself." (He quotes Sir Isaac Newton and Dr. Priestly as regarding it one of the best attested books of the New Test., which is the uniform opinion of the best critics, destructive and orthodox.) The student will find numerous similar testimonies in the Introductions to the Apocalypse (as e.g. Barnes, Lange, Alford, Lücke, etc.), so that (so Lange Rev., p. 64) in summing up "the Pre Constantinian Period" of Apoc. interpretation, it is thus given: "*Fundamental Thought: The Millennial Kingdom is to come; according to the Chiliastic view, its coming is imminent.*" M Clintock & Strong's *Cyclop.*, Art. "Revelation," remarks: "The interval between the apostolic age and that of Constantine has been called the *Chiliastic period* of Apocalyptic interpretation. The visions of John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the Coming of Christ, the Millennium, and the day of judgment. The fresh hopes of the early Christians, and the severe persecutions they endured taught them to live in those future events with intense satisfaction and comfort." Compare the statements of Herzog's *Encyclop.*, Appleton's *Cyclop.*, and others; especially the Introd. by Dr. Elliott in his *Horne's Apoc.* Pressense (The Early Days of Christianity, p. 501, Ap., note L), advocating the authenticity of the Apoc., remarks: "The first doubts on this subject were expressed by the sect of the Alogi, who denied the divinity of Jesus Christ. These doubts were carried further by Caius, and finally by Dionysius of Alexandria (Eusebius 7 : 25), and more or less confirmed by Eusebius. But it is needful to study the grounds taken by Dionysius, in order to be convinced that he reasons entirely from *a priori* arguments, and that it is *fear of the Chiliasts or Millenarians* which leads him to throw doubt upon the book of Revelation."

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\* The student is referred to a contradiction—those who assert that Caius rejected the Apoc., ground such a rejection on the supposition that he esteemed Cerinthus the author of it—now, the Benedictines (Buckle, *Mis.*, vol. 3, p. 211) allege, that when the Apoc. was violently attacked by Cerinthus and other heretics, the early Fathers, as Justin, Irenæus, Theophylact, etc., believed it to be written by John. However this may be, two things are certain: (1) that if the doctrines of Cerinthus are correctly reported he could not be the author of the book, seeing it contains much opposed to the same; (2) John being the author and the opponent of Cerinthus, would not adopt views endorsing, more or less, those of Cerinthus.

*Obs. 6.* The extent to which the doctrine prevailed is also apparent from the Apocryphal books. The counterfeit is based upon the genuine.

Thus e.g. Gieseler (*Ch. His.*, vol. 1, p. 100), after saying that "in the character of the spurious writings of this period (the Sec. Century) we can trace the peculiar features of the age; their purpose being either to encourage the persecuted, or to convince the unbelieving, and not unfrequently to give the sanction of antiquity to the tenets of a particular sect. In this way the old spurious writings of the Jews were interpolated by the Christians, as the Book of Enoch and the Book of Ezra; and others were new manufactured as the Testament of the Twelve Patriarchs, the Ascension of Isaiah, and the Shepherd of Hermas. Of a different character were the books of Hystaspes, and the Sibylline Prophecies, which, as well as the Acts of Pilate, seem to have been chiefly intended for the heathen." "In all these works the belief in the Millennium is so evident that no one can hesitate to consider it as universal in an age, when certainly such motives as it offered were not unnecessary to animate men to suffer for Christianity. This belief rested mainly on the book of Revelation. The Mill. was represented as the great Sabbath which was very soon to begin, and to be ushered in by the resurrection of the dead." Prof. Stuart (*Com. Apoc.*, vol. 1, Intro., etc.) largely quotes from them, and shows their Chiliaistic tendency. See also Greswell (*On the Parables*, vol. 5, Part 2) and numerous writers, such as Lawrence (who translated several), Corrodi, Lücke, Wieseler, Bleek, etc. *Comp. Art. on The Sibylline Books in Littell's Liv. Age*, Sept. 29th, 1877, taken from the *Edinb. Rev.*, which says that Ewald, Bleek, and others have supposed that this Jewish expectation of a Messianic Kingdom was, more or less, based on Daniel's predictions. The writer says of these books that "they explicitly propound the idea of a Kingdom of the just upon earth anterior to the final resurrection and general judgment." We do not receive and vindicate those books as e.g. Whiston (*Vindic. of the Sibylline Books*), and we do not decry them as e.g. Justin (*Rem. Eccl. His.*), but simply receive them as indicative and corroborative of views largely held at an early period, preceding, at, and after the First Advent.

*Obs. 7.* This feature, in order to weaken the force of our Proposition, is asserted by some, viz.: that our doctrine was confined to the Jewish churches. Thus e.g. Shedd (*His. Ch. Doc.*, p. 291) declares: "it is not surprising to find that Millenarianism was a peculiarity of the Jewish Christian, as distinguished from the Gentile Christian church, at the close of the first century." The facts as given by history, and attested to by Neander, Mosheim, Lightfoot, Lardner, Whitby, and a host of others, flatly contradict this declaration. The Gentile Christian churches down to the third century (until Caius, Origen, and Dionysius), received it just as freely and entertained it just as heartily as the Jewish Christian. Prof. Shedd gives no historical proof to sustain his position. The contrary is clearly seen (1) by the Gentile churches which adopted it, as e.g. Thessalonica, Vienna, Lyons, Carthage, etc.; (2) by the Gentile Fathers, and their converts, which adopted it, of whom we have more than of Jews; (3) by the generality of view entertained, there being no recorded attack by any writer until the time of Caius, Origen, and Dionysius; (4) by both the Greek and Latin Fathers, the East and West, adopting it.

Such a concealment of facts, admitted too by many of our opponents, is evidence of weakness and unfairness. The simple truth is, that both in the East and the West, both in the Pauline and the other apostolic churches, both in minds previously imbued by the Jewish or the Hellenic culture, this doctrine of the Kingdom, still future, was cordially entertained. Dr. Neander (vol. 1, p. 364) makes some judicious remarks on this point, when he clears Justin of Ebionism. The drift of such assertions is very apparent, viz.: to make our doctrine odious under the impression that it is exclusively "Jewish"—overlooking what we have already said on this subject, and that the Chiliaistic Fathers were themselves the opposers of the fanatical Jewish opinions and prejudices based on a servile observance of the Mosaic law. Even in the Pauline churches much was retained essentially Jewish in doctrine, but the candid student will



discriminate between this and what was regarded as non-essential. The extreme Jewish idea of the continued obligatory observance of the Mosaic ceremonial law was combated by the early Chiliasts, as e.g. evinced in their opposition to the Ebionists, but this was done *without discarding* doctrines founded on covenant and prophecy, and remaining untouched by the abrogation of the Judaic ritual. The critic will candidly distinguish; the one-sided disputant will mingle together things that essentially differ. The plainest facts have no force with the latter, as e.g. the testimony of Justin (as given by Neander, vol. 1, p. 364) that Chiliasts were found among the converted Pagans. The student will not fail to observe how, in their eagerness to find some leverage against us, our opponents present directly hostile theories to account for the historical origin of our doctrine; thus e.g. Pressense, as we have previously quoted, ascribes its commencement to the *Gentile* Thessalonians, and Shedd to the *Jewish* churches.

*Obs.* 8. Various methods, lacking candor and fairness, are resorted to in order to avoid giving our doctrine its *pre-eminent historical status*. Some of these have been referred to (see Props. 72-74), others will follow.

1. Some writers, seeing the preponderance on our side, purposely lower Patristic learning (Prop. 72). Hamilton, Shedd, etc., only lower the *quite early* Fathers (Chiliasm), and give their decided preference to the *later* ones (with all their monkish, popish tendencies), on the plea that "their learning and talents far surpassed any in the first centuries of the church." Just as if Scriptural doctrine depended on human learning and talent, and *not* on divine declarations. The student will notice, that when the Reformation restored the right of private interpretation and judgment, it also resulted in depreciating Patristic works. The Reformers attacked Origen, Jerome, and others; criticism assailed the enthroned *later* Patristic Theology, pointing out its palpable contradictions and errors. The result was, that for a time all—without discrimination—fell into neglect, the scathing rebukes of the Reformers and the searching tests destroying their reputation and authority. But after a while a reaction set in; their works were again read and quoted, and found to be valuable, if not in imparting authority, at least in giving the *history* of doctrines and of the church. The republication of them in various forms, the desire that every writer has to have them sustain a discussion of doctrine, the numerous quotations found in able works, the exhaustive researches in early history through their aid, fully indicate the esteem in which they are held. After repeated disputes concerning their merit, it is finally conceded by the best critics that while all may be, more or less, defective in some points, the nearer the Fathers are to the apostles the purer the doctrine promulgated (i.e. less of error is imparted), and, provided a unity exists, the greater weight it should possess. In depreciating the earlier Fathers, as some do, we lower, in a measure, Christianity itself—i.e. it can only be legitimately traced in its continuity *through such disparaged* Fathers. The Fathers are only worthy of reception *in so far* as their writings *correspond* with the Scriptures, and are valuable in giving us an idea how the Scriptures were interpreted and understood. To uphold them as infallible, or to decry them as unworthy of attention is to entertain an extreme; to treat them as Stuart, and others, is to give force to the sarcasm of Chillingworth, that divines "account them as Fathers when they are for them, and children when they are against them." On the Fathers, compare "The *Ante-Nicene Library*," Daillé "On the right use of the *Fathers*" (Hallam's *Introd. Lit. of Europe*, vol. 2, p. 404), Riddle's *Manual Ch. Antiq.*, Wake's *Epis. Apost. Fathers*, Whiston's *Prim. Christians*, Middleton's *Free Inquiry*, and *Ecd. His.* in general.

2. Cyclopædias in articles written by persons, either hostile to our doctrine or unacquainted with its history, give a very *one-sided* description of it. In addition to the instance presented under Prop. 73, others can readily be given. Thus e.g. Appleton's *Amer. Cyclop.* appears reluctantly to say: "It is admitted on all sides that Millenarian views were, if not general, at least *very common* in the ancient church," and while correctly giving the Fathers who supported them, it artfully associates with them Montanism, etc. It perverts the language of Justin (comp. Prop. 72), saying that he "knew many orthodox Christians *who were not*." Millenarian, when the exact reverse is true (comp. Brooks *El. Prop. Interp.*, Seiss' "A Question in *Eschatology*," p. 17, foot-note, who refers to Daillé, Münacher, Münter, Schwegler, etc.). Forgetting the distinctive teaching of Millenarianism, viz.: that of the personal Advent followed by the Kingdom of the Theocratic King here on earth introducing the promised Mill. glory, the article introduces the belief in the *end of the world* at the tenth century and afterward, Millenarianism, Swedenborgianism, etc.—*all of which rejected the Chiliastic teaching* on the subject

of the Kingdom. While interesting and candid facts are given, it is apparent that the writer had no distinct idea of Millenarianism doctrinally, or else he certainly would not have attempted to identify with it those (1) who had only one single point of union with it, viz. : in the belief of a personal Advent, and (2) who had no sympathy with it even in a single point, viz. : spiritualizing, even the Advent as the Swedenborgians and Shakers. In the Millenarian doctrine the personal Sec. Advent is only the grand means for introducing the glorious Kingdom and reign here on earth ; in the theories thus engrafted upon us it is either spiritualized away as something of the past, or it is supposed to end all sublunary things by a general judgment and destruction. Such works being specially designed for reference, lead, unintentionally, many to be prejudiced against our doctrine. Take Buck's *Theol. Dic.*, Art. " Mill.," and as introductory--prejudging the matter and prejudicing the reader--our faith is represented " according to an ancient tradition in the Church, grounded on some doubtful texts in the Apoc. and other Scriptures." Then to neutralize its historical force, its extensiveness is thus underrated : " Though there has been no age of the Church in which the Millenarism was not admitted by individual divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus (?), Origen, and others, among the ancients, as well as from the histories of Dapin, Mosheim, and all the moderns, that it was never adopted by the whole Church, or made an article of the established creed in any nation." (But admit this, and if it forms a valid reason for rejecting the doctrine, how then, tried by this test, would Buck's modern Whitbyan theory fare? Our opponents are exceedingly careful not to make a trial of this test of orthodoxy.) After giving some Mill. tenets, as mainly founded on Rev. 20 : 1-6, he says : " This passage all the ancient Millenarians took in a sense grossly literal, and taught, that, during the Millennium, the saints on earth were to enjoy every bodily delight." With this utterly unfair, disrespectful, and erroneous representation, our doctrine is contemptuously dismissed, and the spiritual view given. We abundantly refute his statements in the quotations given (even from opponents), and show by direct citations from the Fathers that they founded the Messianic Kingdom, which they expected, on the covenants and prophecies, and that they carefully discriminated between the glorified saints and the nations in the flesh, and in their holding to inestimable spiritual and heavenly-derived blessings connected with the Millennium. Such unpardonable, professed historical representations, making our belief ridiculous at the expense of scholarship or honesty, can be multiplied. We append an illustration, to show how Chiliastic Fathers are treated. In the Art. " Irenæus," M'Clintock & Strong's Cyclop., the writer (Prof. J. H. Worman), after highly eulogizing Irenæus, and in evidence of his deserving the same giving his doctrines held, passes to his Millenarian views, saying : " The peculiar Millennial views of Irenæus, which stamp him, by his close adherence to Papias, as a Chiliast, we hardly care to touch ; they are certainly the weak spot in our author, but deserve to be passed not only without comment, but even unnoticed." Alas ! what prejudice will effect.

3. Editors in critical notes appended to works, frequently give unhistorical statements, which practically degrades the belief of the early church. Thus, to illustrate : Gibbon (*Decline and Fall*, etc., vol. 1, p. 532) remarks : " It was universally believed that the end of the world" (Gibbon ought to have said, to be correct, "end of the age") " and the Kingdom of heaven were at hand," etc. The Editor, Milman, remarks in a note : " this was, in fact, an integral part of the Jewish notion of the Messiah, from which the minds of the Apostles themselves were but gradually detached. See Berthold, *Christologia Julæorum*, concluding chapters." Here, without the least proof being assigned, and with a reference to the Jewish view which must have highly colored the previous preaching of the apostles, Milman makes an important supposed change for granted (which, if true, places the apostles during their discipleship in the position of ignorant preachers of the Kingdom), and one too, which, if it really occurred, places the believers of the first centuries in a false attitude, of direct antagonism to the apostles. The remark does not help, in the least, to invalidate Gibbon's statement, but only makes it the more formidable, seeing that the prevailing belief under apostolic supervision is left unaccounted for and unexplained. Such loose criticisms, with just such lack of proof, abound in numerous works, and are received, without examination, by many solely on the reputation of the critic, and the result is that our doctrine suffers.

4. While some Eccles. Historians candidly give a tolerable fair statement of the early view, its generality and the names of the Fathers who held it, etc., there are others who grudgingly and in the briefest manner adhere to it. Thus e.g. a student not posted in the history of the doctrine could not possibly infer from the brief account of Kurtz (*Ch. His.*) the extent and perpetuation of our faith. Others, again, mention it but with words of disrespect and condemnation, even when expressing no personal opinion on

other alleged errors. Others, refusing to consider the important influence that it exerted in the early church, almost entirely (some entirely as Jones' *Ch. His.*) ignore it, until they come to the history of the Anabaptists. Such authors are read by many incapable of discriminating, and thus necessarily *prejudice* other minds against us. Even Mosheim (whom we largely quote) is rebuked by Gibbon (*Decl. and Fall*, vol. 1, p. 535, note 66) as a "learned divine not altogether candid," for the manner in which he presents this matter. But Mosheim makes far greater admissions in *Com. de Rebus Chris.*, and does justice to the prevalence of the doctrine. The reader must consider, what was said under Prop. 73, viz: that the early belief is a *tender subject* to many, seeing that *they cannot reconcile* its existence and prevalence with their modern notions. Hence, with the best of motives, they hastily pass over it in order that the contrast between the early and the later faith may remain, as much as possible, in the background. Others, however, exhibit the unfriendliness felt, by carefully mentioning Chiliasm in connection with enthusiasts and fanatics, but not the slightest reference is allowed when the names of eminent scholars and divines, who held it, are mentioned. The concessions, seemingly forced by historical necessity, are reluctantly given, and as tersely as possible. Thus to illustrate: Hase, *His. Ch. Church*, omits a proper detailed (such as the subject demands) mention of Primitive Chiliasm, and thus violates his affirmation in the Pref., p. 12. For, when explaining what might safely be omitted in a Church History, he remarks: "No particular event connected with theological science ever needs to be noticed, except when it becomes important as a *prominent circumstance* belonging to the age, and may properly be regarded as *characteristic* of the times." He slightly notices Chiliasm, and then in connection with Cerinthus, Montanus, Irenæus, and Tertullian. Large space can be given to heresies, to inferior doctrines and events, while the *briefest* allusions are penned respecting this doctrine once so prominent, belonging to an age, and characteristic of the times."

5. Professed writers on Chiliasm are recommended, although admitted to be *very unfair* in their statements. Thus e.g. H. Corrodi's *His. of Chiliasm*, which one of our opponents (Prof. Stuart, *Com. on Apoc.*, latter part) characterizes as a book that must be read with caution, being uncandid and unreliable, is extolled by others. Such works, with their sweeping assertions, and their efforts to link with our doctrine opinions and parties in nowise related thereto, practically degrade the belief of the first churches, giving force to the sarcasms of unbelievers. Corrodi (whose views Dorner, *Person of Christ*, v. 1, p. 240, rejects, as too blindly followed by others) has merely given a caricature of our doctrine, allying with it many (as we shall show hereafter) whose opinions are utterly antagonistic to Chiliasm, and far more in accord and sympathy with *his own* doctrinal position than ours. He lays great stress on the vagaries incorporated by some fanatics, just as if his own doctrine, as well as all others, had not in like manner been perverted. The professed histories of Prof. Briggs in the *N. Y. Evangelist* (1879), of Dr. Macdill in *The Chicago Instructor*, are of a similar nature, corresponding with the brief mention of Prof. Stuart (*Apoc.*) and others. The simple fact that the histories of Millenarianism in such works, cyclopædias, reviews, etc., are one-sided and unjust led Appleton's *Amer. Cyclop.* to assert that a *His. of Chiliasm* was still a *desideratum*, saying: "A *good history* of Millenarianism in the Christian Church *is still a desideratum*, as the works published do not exhaust the subject" (it is to be hoped that a scholar, properly qualified, and able to discriminate between our doctrine and that of others, will yet supply this acknowledged want). We are indebted on our side to compressed statement as given by Mede, Brookes, Bickersteth, Greswell, Seiss, Shimeall, West, Moorehead, and others.

6. Writers on the *His. of Ch. Doctrine, Dogmatical Theology, Eschatology, Sys. Divinity*, etc., have given rather a *caricature* of the history of this doctrine than a correct account of the facts as they existed, although a few concede largely in our favor. Having given some specimens already, we only refer to a recent illustration. Prof. Shedd, in his *His. of Ch. Doc.* (an admirable work in many respects), unquestionably misstates a number of things in reference to our belief. This is clearly seen from the evidence that we have thus far produced. The reader is referred to Shimeall's *Reply to Shedd* for strictures on some of his statements. This mode of procedure necessarily injures our view in the estimation of persons to whom the *historical facts* are unknown.

7. Writers against our doctrine, seeing the historical force that it sustains in its relationship to the first centuries, *carefully avoid all allusion* to it. Thus e.g. Brown (*Christ's Sec. Coming*) makes no reference to the church history of the doctrine; and many, ignorant of the real facts, are deceived in supposing that it was confined, as an error, to comparatively a few persons. In addition, it may be remarked, that if

Brown's reasoning is correct, viz. : that Chiliasm is unscriptural, then it only increases the difficulty of reconciling the prevailing Primitive Church view with the apostolic supervision and the purity of transmitted doctrine. It is evident acknowledgment of weakness, when a work specifically directed against us passes by this Primitive belief without, at least, attempting to explain the same. But this is true of numerous works.

8. Some authors, with all their candid concessions, attempt (as e.g. Bush, *On Mill.*, p. 12, etc.) to make the impression that the *very early Fathers* were divided into two parties, one holding to a literal, the other to a spiritual, interpretation of the Kingdom. But, unfortunately for themselves, in the enumeration *they are not able to present on the side of the latter a single one of the earliest Fathers.* To illustrate : we give the Fathers cited by Bush himself as follows : on the literal side Barnabas, Justin, Irenæus, Cyprian, Tertullian, Lactantius, with Bh. Bull, and Lardner as apologists for them ;—on the spiritual side, Origen, Epiphanius, Genadius, Augustine, Jerome, and Dionysius. The ordinary reader not conversant with dates is apt to be deceived, regarding these as *contemporary*, when the truth is, that the Spiritualists *only arose* in the third and following centuries.

9. Other writers present this in a still more offensive form in order to delude the unwary. Thus e.g. Hamilton in his work against Millenarians (p. 308) *boldly* remarks : "that its (Chiliasm) principles were opposed and rejected by *almost every* Father of the church, *with the exception* of Barnabas, Clement, Papias, Justin Martyr, Irenæus, Nepos, Apollinarius, Lactantius, and Tertullian." This, of course, *cannot deceive* the scholar, who well knows that Hamilton cannot produce a *single Father* before the third century in opposition to us, but it is *eminently calculated* to deceive and prejudice the unlearned.

10. Some, who are evidently afraid of the antiquity of our doctrine, proceed to even greater length, entirely ignoring the earlier Fathers. Thus e.g. Jones ("Lec. on the Apoc.," p. 9, Pref.), speaking of the same, says : "we will concede to you that these opinions are not novelties ; we can trace them as far back as *the beginning of the third century.*" This unscholarly procedure, in the face of abounding testimony to the contrary, merits a severe rebuke.

11. Another favorite method to disparage our views is the giving, in a professed account of the early belief, an exceedingly weak and one-sided exhibition of the *Scriptural basis* upon which it rests. Thus e.g. Lindsay (*Ency. Brit.*, Art. Mill.) entirely omits the covenants and prophecies *as quoted* by the Fathers (which we reproduce in this work), and confines himself almost exclusively to Rev. 20, just as if that really *was the foundation* of our system of belief, forgetting that Chiliasm, based on covenant and prophecy, existed before the Revelation was given. Even an opponent like Bh. Russel (*Dis. on the Mill.*, p. 39) pointedly says, that there is "no room for doubt that the notion of a Millennium preceded by several centuries the introduction of the Christian faith" (comp. Shimeall's *Eschatology*, or a *Reply to Prof. Shedd*, p. 59, etc.).

12. Various other methods are resorted to in order to diminish the force of our doctrinal position in the early faith of the church, and as these have already been referred to, the briefest enumeration must suffice. (1) Our doctrine is dismissed as Judaic or Jewish (Props. 69-73), just as if that settled the whole question ; (2) that good and great men did not receive it, just as if doctrine, Scriptural, depended upon man's reception of it ; (3) that fanatics and enthusiasts held to it, thus overlooking the fact that this is true of almost every doctrine, and that this is no test of the truth of any doctrine ; (4) the Fathers are made out as credulous, superstitious (Prop. 72, Obs. 1, note 4), while the greater defects of Anti-Chiliasmic Fathers are ignored ; (5) they are made to say what they never wrote (Prop. 73, Obs. 1, note 4), so that even Prof. Stuart (*Com. Apoc.*) refers to it as a fact that sentences indorsing Millenarianism have been altered, omitted, or others substituted (as e.g. Victorinus spiritualized by Jerome) ; (6) the Fathers are made out to be the followers of Carinthus (Prop. 72, Obs. 1, note 4) or of Papias, or the advocates of Montanism (when some of them lived long before Montanus arose), or else they are simply discarded as errorists, unworthy to be followed ; (7) they conceal the actual views held by the Fathers who opposed, because such opinions are likewise antagonistic to their Whitbyan notion ; (8) they, without positively saying so, leave the impression, by the artful opposition presented, that the modern notions respecting the Millennium *were then also* entertained in the Apostolic and Primitive Church, although unable to quote any one favoring the same.

13. Still another method is to make Millenarianism *responsible* for the vagaries of every writer (forgetting to apply *the same rule* to the still greater absurdities of our opponents). One of the editors of *The Proph. Times* (vol. 5, No. 6, p. 90) has well said, "that on the basis of this method of reasoning, Bossuet's *Histoire des Variations* is conclusive against Protestantism."

14. Others prominently present the disagreements between Millenarian writers in details, etc., and from thence illogically draw the conclusion that the whole is erroneous, forgetting that the same reasoning would destroy the credibility of any or all of the great doctrines of the Bible (as the Atonement, Lord's Supper, etc.). Brookes (*Maranatha*, p. 19) shows that there is *far more agreement* between Pre-Millenarians than between Post-Millenarians, and that Pre-Millenarians are in agreement on the grand outlines although belonging to all the various differing denominations. These outlines in which they agree are the Pre-Mil. Personal Advent, the first resurrection Pre-Millennial, the Messianic Kingdom Millennial, the future Millennial reign of the saints, the restitution, etc. Our opponents differ among themselves as to the Sec. Advent, the location of the Millennium, etc., so that they are divided into various parties with antagonistic theories, and no bond of union—saving hostility to Chiliasm—to unite them. (Those differences will be shown by us hereafter.)

*Obs. 9.* Although the doctrine was opposed in the third and following centuries, yet it continued for some time to have *many* who held to it. The custom of Christians, as Tertullian informs us, to pray "*that they might have part in the first resurrection,*" was not easily rooted out, for, as Cyprian (about A.D. 220) tells us, the thirst for martyrdom was increased by the hope that suffering for Christ would entail a more distinguished lot in His coming Kingdom. Nepos, Lactantius, Methodius, Paulinus, Gregory of Nyssa, Victorinus, Apollinaris, taught the Millenarian doctrine.<sup>1</sup> Seiss (Ap. Ch. 2, to *Last Times*) gives additional, Hippolytus, Commodian (of whom Clarke, *Sacred Lit.*, p. 194, says: "he received the doctrine of the Millennium, which was the *common belief* of his time"), Cyprian, the Council of Nice, and Sulpicius Severus. Shimeall (*Eschatology*) adds to these, Melito (one of the earlier Fathers, contemporary with Justin, Bishop of Sardis, whom Jerome and Gennadius affirm to be Millenarian), and Coracion. It makes, however, no material difference how many names may be added as writers in the third and fourth centuries, since (1) it has been shown to have been *the prevailing belief previously*, and (2) *a falling away from the faith*—the early faith—*is predicted*, and believers are warned (e.g. 2 Tim. 4 : 3, 4, etc.) against it.

<sup>1</sup> Undoubtedly many others could be added, if we possessed their writings. Brooks (*Æt. Proph. Interp.*) gives these, and thus alludes to Epiphanius (about A.D. 365) as mentioning "the doctrine being held by *many* in his time, and speaks favorably of it himself. Quoting the words of Paulinus, bishop of Antioch, concerning one Vitalis, whom he highly commends for his piety, orthodoxy, and learning, he says: 'Moreover, others have affirmed that the venerable man should say, that in the *first resurrection* we shall accomplish a certain millenary of years,' etc., on which Epiphanius observes, 'And that indeed this millenary term is written of, in the Apocalypse of John, and is received of *very many of them that are godly, is manifest.*' " Lib. 3 : 2. It is in view of such testimony that Appleton's Cyclop., Art. Mill., remarks: "The old view continued to find advocates during the third century, among whom Tertullian, Nepos, bishop of Arsinoë, and Methodius, bishop of Tyre, were prominent. In the fourth century, though it had still many adherents among the people, it found no longer any advocate of note among the Christian writers, yet Jerome, who did not believe in it himself, did not dare to condemn it." An indirect argument is employed to denote the continued prevalence of the doctrine by Millenarian writers (as Brookes, Bickersteth, Greawell, and others) in the course adopted by the Nicene council. Although the council was busy settling disputed questions, yet nothing was said against our view, which implies (1) that many among the council must have held the doctrine, or (2) that they regarded it as so far based on Scripture and the tradition of the church that those who held it were orthodox brethren, or (3) that it was so extensively held outside of the council among Christians that prudence dictated no utterance against it.

*Obs. 10.* The apologies that those make who admit the prevailing early belief and yet regard it as erroneous, are *derogatory* to the truth,—to

Christianity itself. Having alluded to this (see and compare Prop. 72, Obs. 4, and note), it is sufficient to say, that it will not answer, in order to get rid of this early church view, to do as Grotius (whom Gibbon, *Decl. and Fall*, vol. 1, p. 533, approvingly quotes) does, who "ventures to insinuate that for wise purposes, *the pious deception* was permitted to take place," or as a later writer (Bush, *On Mill.*, p. 21), who thinks that owing to "special trials" and "*uncultivated minds*," the error was winked at because "*the error in itself was an innocent one*." Such apologies are worse than none, recoiling back with fearful force (as infidels exultingly see and enforce) upon *the founders* of the Christian church, under whose *direct auspices* it was extended. The reason for all this *unnecessary apologetics* springs from a supposed better belief substituted in place of the earlier.

In reference to so important a matter as the Kingdom, we unhesitatingly adopt the language of Eaton (*Pern. of Chris.*, p. 46), "we cannot, however, accept, we can only repudiate and challenge all asserted improvements, whether by substitution or omission, in the subject matter of Christianity itself, effected by alleged advances in knowledge and civilization." The doctrine of the Kingdom, related as it is to the true conception of the title "the Christ," is a *vital part* of "the subject matter of Christianity," and, properly considered (as will be shown), cannot be set aside by such *dishonoring reasoning*. Hence we must reject as a pitiful exculpation, Prof. Briggs' idea that in the early Church the Millenarian error was probably needed to advocate a principle against Gnosticism, and, therefore, in Irenæus, and some more, it may be overlooked and forgiven. From this it appears that error and falsehood may be *profitably* employed to advance the interests of Christianity; this is not the first time that the notion was entertained.

Obs. 11. It has been observed by some that this doctrine of the early church, if true, should have been continuously presented in a prominent orthodox form (i.e., confessionally), and because not so held, it cannot be true. But this entirely overlooks the predicted *defection* from the truth (as e.g. 2 Thess. 2, 2 Tim. 4 : 3, 4, etc.), and the warnings given to us to return to the truth as *previously* imparted; it elevates the mere deductions and confessional position of the church above *that of the Scriptures* in its covenants and prophecies; it forgets that the probationary attitude of man and the exercise of his will has an *important* bearing, making a rejection of truth possible; and it ignores the fact, that precisely the same line of argument which applies to a foretold apostatizing from truth, and to the propriety (necessity) and good results of a revival of doctrine by the Reformation, can, *with equal force*, be used in the defence of this single doctrine.

The student will observe that the very persons who urge this objection are very careful to conceal from the ordinary reader two important facts connected with this matter, viz. : (1) that the earliest creeds were so worded, by simply taking *Scriptural phraseology*, and without entering into the order or manner of fulfilment, that *all, Millenarian or Anti-Millenarian*, could subscribe to them; and (2) that *the modern* notion of the Millennium is *not found* in any of the ancient or more recent confessions (see Prop. 78). If the objection has propriety it certainly *must include* their own doctrine. Hence the reasoning of Prof. Briggs, demanding a *confessional* standard in the Primitive Church has not a particle of force, but is *positively condemnatory* of his own doctrine, seeing that neither his doctrine nor ours is confessionally presented, but that both of us can accept e.g. the Apostles' Creed and the Nicene Creed, which only deal in generalities. He keenly feels this, and, therefore, lays stress on *later* developments.

On this point it is eminently proper to present the misleading statements of eminent historians who, *opposed to Chiliasm*, seek to apologize for its existence by way of belittling its extent of belief. Neander (*Genl. Ch. His.*, vol. 2, p. 397), with all his concessions

and his defence of Chiliasm, is *unfair* in this: "What we have just said, however, is not to be understood as if Chiliasm had ever formed a part of the *general creed* of the Church. Our sources of information from the different branches of the Church in these early times are *too scanty* to enable us to make any positive assertion on this point. Wherever we meet Chiliasm, as in Papias, Irenæus, Justin Martyr—everything seems to indicate that it was diffused from one country and from a single fountain head." Now this is *uncandid and unhistorical* for the following reasons: (1) there was no *general creed* of the Church published in those *early times* with which Chiliasm can possibly be compared; (2) he mentally forms a *creed of his own* development (a later one) *with which* he institutes such a comparison; (3) he presumes on an Anti-Chiliasm tendency which *he himself* (as we shall hereafter fully quote) admits broke out *later*, but which he here *presumes*, against history, to have previously existed; (4) his sarcastic reference to the one country and one source (Phrygia) is abundantly rebutted by *his own statements* respecting its Jewish origin and the Scriptures quoted; (5) he makes a positive statement with not a *single historical fact* adduced to sustain him in his assertion; (6) on the other hand, his declaration is *most positively* contradicted by Justin, Irenæus, and Tertullian—now which are we to credit, Neander's *assumption* at so late a day or *the Fathers' statements who then lived?* The Art. "*Mill.*" in M'Clintock & Strong's *Cyclop.* admits that Chiliasm was "*early adopted,*" and was especially held by "*Jewish Christians;*" that it "*spread extensively among the Gentiles,*" as shown by the Fathers quoted in the Art. But, after these statements, it is added: "*Notwithstanding the extensive spreading of the Millenarian tenet, it would be a rash inference to assume that it was universal, or accepted as the creed of the Church.*" To this Art. written by Prof. Fisher (*a Post-Mill.*), the strictures above apply, because we have no evidence that other than Gnostics opposed us in the early Church, and that the belief of every Father who, in detail, referred to Eschatology, shows plain enough *what was the accepted faith* of the Church. Such pleadings are a *begging* of the question, and only proclaim the weakness of others. It is therefore with amazement that one reads Macdill (*Instructor*, May, 1879), who speaks of the Chiliasm of the Primitive Church as "*monstrous and absurd,*" and to sustain such assertions quotes the prejudiced and bitter taunts of opponents (who desire by any means to rid themselves of Chiliasm), and of a Pre-Millenarian, Kelly (who endeavors to sustain a certain scheme of his own by depreciating others), avoiding the temperate judgment, concessions, etc., of scholars, critics, and others. In his partisan-spirit, he thus coolly bestows the following advice: "*We think that modern Pre-Millenarians would lose nothing, and that the cause of Christ would gain something, if our Pre-Mill. brethren would along with Origen, and Augustine, and Lardner, and Neander, and Kelly believe that ancient Chiliasm was a reproach to Christianity, and admit that many Christians were all along opposed to it.*" Thus, we are to allow *opponents* to judge and mould history, for us, so as to accommodate their respective theories. Thus, to get rid of a man by suicide, we are to urge him to the same, and then tender him the rope by which he is to hang himself. *Who were* these "*many Christians,*" and what history or document gives us the slightest clue to them in the first and second centuries? Even if it could be regarded as gain (?) to Pre-Mills. to confess this "*reproach*" (?), it would be a serious loss to Christianity to make the very men—confessors, martyrs, apologists, and writers—through whom Dr. Macdill *can alone trace* the orthodox Ch. Church, so contemptible as to embrace "*a scheme, so unscriptural and repulsive, so absurd and shocking.*" What a difference there is between the spirit of this man and many of our scholarly opposers whom we also liberally quote and criticise; the one, under prejudices and passion *distorts* historical facts—the other, impelled by love of truth, *presents* them however adverse they may prove to his own belief.

*Obs.* 12. It has been alleged by others, that, taking the church as a whole, and considering the vast multitude since the days of the apostles that have rejected the doctrine, but comparatively a *small number* have held to this view of the Kingdom;—and, hence, it ought to be rejected. We reply, that as numbers are *no test* of religions; as truth is not established by *majorities*; as doctrine is to be found in its purity in *Scripture* and not in the voice of the multitude; as Christ Himself has confined the reception of His words to "*a few,*" "*a small flock,*" even to "*babes,*" and not to the "*many;*" as the warnings of a *widespread* defection are plainly imparted, we are *not concerned* either in defending our numbers,

or in admitting our minority. Historical facts, abundantly verifying predictions, are sufficient to satisfy us. It is to be admitted, however, that—to escape the notion of a novelty or a later substitution,—it is a source of gratification to find so many advocates of the truth pertaining to this subject, and especially to find them in the very period of the church's history, where, reasonably, they ought to appear as witnesses.

Many of our opponents strenuously protest against our making Chiliasm universal in the Apostolic and Primitive Church. Now, in this, as our quotations show, we only follow the declarations of scholars who, without any doctrinal bias, give their decided opinion respecting its extent. For the reason assigned in the *Obs.* we are not concerned in pressing this universality or insisting upon it as a decided fact, although stated as such by Justin and Tertullian. 1. We are satisfied with its being the common, prevalent faith of the orthodox Churches, East and West, North and South, as the evidence conclusively shows. 2. We have, no doubt, that Gnostics, and errorists, and probably some Christians (more or less leavened) opposed the doctrine from the beginning (for doctrine of every kind finds its opposers or perverters in every age), for such antagonism we must reasonably expect. 3. The universality is only apparent in this: that while the early Fathers advocated it, not one of the early Fathers—contemporary—opposed it; such opposition proceeding from later Fathers. 4. This earnest protest against the universality by our present opponents, holding to the Whitbyan theory, does not help their cause in any respect, seeing that the alleged hostility to our doctrine did not spring from a regular, systematic defence of the Whitbyan doctrine; for every opponent (as we shall show) arising from the third century advocated a Millennial theory which they (the Whitbyans) do not receive. It follows, therefore, that the men who first set themselves against our doctrine were likewise in error (although they must be profusely eulogized, as done by Prof. Briggs—because they opposed alleged error with error). 5. The result of this contest over the universality of our doctrine, as thus developed, shows, if we are to credit our antagonists, that the Universal Church was in decided and grievous error—a portraiture certainly not very complimentary to a Church founded and just perpetuated by inspired men and elders consecrated by apostolic hands. Our position takes a higher view of the doctrinal position of the Church, and gives it that dignity and honor which belong to it; that of our opponents simply belittles and degrades it. The abundant quotations presented by us confirm this statement.

*Obs.* 13. Since many of our opponents, in order to make an erroneous impression on those unacquainted with Eccles. History, purposely mingle the later Fathers with the earlier (as if they were contemporary), it will be proper to give the Fathers in chronological order, so that the ordinary reader can see for himself when they lived, and form his own judgment respecting their position in history. This decides the question of priority, and also that of the later introduction of opposing influences. We will, therefore, mention those that are expressly named by both ancients and moderns.

1. *Pre-Mill. Advocates of the 1st Century.*

a l. (1) Andrew, (2) Peter, (3) Philip, (4) Thomas, (5) James, (6) John, (7) Matthew, (8) Aristio, (9) John the Presbyter—these all lived between A. D. 1-100; John, it is supposed—so Mosheim, etc.—died about A. D. 100. (All these are cited by Papias, who, according to Irenæus, was one of John's hearers, and intimate with Polycarp. John is also expressly mentioned by Justin. Now this reference to the apostles agrees with the facts that we have proven: (a) that the disciples of Jesus did hold the Jewish views of the Messianic reign in the first part of this century, and (b) that, instead of discarding them, they linked them with the Sec. Advent.) Next (10) Clement of Rome (Phil. 4:3), who existed about A. D. 40-100. (His Chiliasm, in the small remains left, is apparent from three particulars: (a) "preaching the Coming of Christ;" (b) rebuking scoffers



at the alleged *delay of that Coming*, and expressing the hope “*that He shall come quickly and not tarry* ;” (c) and occupying the Chiliastic posture of “*every hour expecting the Kingdom of God.*” Such sentiments *only accord* with the then prevailing Millenarian views; if opposed to it, as some too eagerly affirm because no detailed expression of eschatological opinions have reached us, *how* could he, when Jewish views were all around, thus employ language *pre-eminently* adapted to confirm Chiliasm, unless *in sympathy* with it.) (11) *Barnabas*, about A.D. 40–100. (Whether the Epistle is that of Barnabas who was with Paul, or of some other one, makes no material difference, seeing that all concede him to us, and admit that it was written *quite early, and must be* indicative of the views then held.) (12) *Hermas*, from A.D. 40 to 150. (We give this lengthy date to accommodate the dispute respecting the Hermas who is the author of the Pastor. Some who do not receive Chiliasm make him the earlier mentioned Rom. 16 : 14 ; others, a later Hermas, who wrote about A.D. 150. All agree that he is a Chiliast, and his location as to time is, probably, decided by our doctrinal preferences.) (13) *Ignatius*, Bh. of Antioch, died under Trajan, about A.D. 50–115 (some date his death A.D. 107). (His references, in the brief fragments, to “*the last times*” and the exhortation in those times to “*expect Him,*” is in correspondence with our doctrine.) (14) *Polycarp*, Bh. of Smyrna, a disciple of the Apostle John, who lived about A.D. 70–167. (In view of his association with Chiliasts, and, in the few lines from him, locating the reigning of the saints *after* the Coming of Jesus and the resurrection of the saints, has led Dr. Bennet and others to declare him a Millenarian.) (15) *Papias*, Bh. of Hierapolis, lived between A.D. 80–163. (His writings come chiefly through an enemy—Eusebius—but all concede him to be a Chiliast, and declare that he was *the disciple and pupil of St. John*, and the companion of Polycarp.) This is the record of names in favor of Millenarianism,—names that are held in honorable esteem because of their faith and works in the Christ, extending to death.

*b* 1. Now on the other side, *not a single name* can be presented, which (1) can be quoted as positively against us, or (2) which can be cited as teaching, in any shape or sense, the doctrine of our opponents.’

2. *Pre-Mill. Advocates of the 2d Cent.*

*a.* (1) *Pothinus*, a martyr, died aged 99 years (A.D. 177, Mosheim, vol. 1, p. 120), hence A.D. 87–177. (His Chiliasm is evident from the churches of Lyons and Vienne, over which he presided, being Chiliastic, from his associate Irenæus being his successor, who describes the uniformity of faith, *Adv. Hæres*, 50, 1. 10.) (2) *Justin Martyr*, about A.D. 100–168 (although others, as Shimeall, give A.D. 89–165). (He needs no reference, as we largely quote him. Comp. Semisch’s Art. on him in Herzog’s *Real Encyclop.*) (3) *Melito*, Bh. of Sardis, about A.D. 100–170, a few fragments alone preserved. (Shimeall, in his *Reply*, says, “*Jerome and Genadius both affirm that he was a decided Millenarian.*”) (4) *Hegisippus*, between A.D. 130–190. (Neander, *Genl. Ch. His.*, vol. 2, pp. 430, 432, designates him “*a church teacher of Jewish origin and strong Jewish prepossessions,*” and an advocate of “*sensual Chiliasm.*”) (5) *Tatian*, between A.D. 130–190. (He was converted under Justin, and is designated by Neander as “*his disciple.*”) (6) *Irenæus*, a martyr (being, Mosheim, *Ch. His.*, vol. 1, Amer. Ed., note, p. 120, “*born and educated in Asia Minor, under Polycarp and Papias, must therefore be*), about A.D. 140–202. (We frequently

and largely quote from him.) (7) *The Churches of Vienne and Lyons*, in a letter A.D. 177 (which some attribute to Irenæus and others to a Lyonesse Christian—author unknown) has distinctive traces of Chiliasm in the allusion to a prior or first resurrection. (8) *Tertullian*, about A.D. 150–220. (We frequently give his views.) (9) *Hippolytus*, between A.D. 160–240. (He was a disciple of Irenæus, and—according to Photius—he largely adopted Irenæus in his work against Heresies, and in his *Com. on Dan.*, fixed the end of the dispensation five centuries after the birth of Jesus.) (10) *Apollinaris*, Bh. of Hierapolis, between A.D. 150–200. (He is claimed by us, and conceded by e.g. Hagenbach, *His. of Doc.*, Sec. 139.) Nearly every witness is a martyr.

b. Now on the other side, *not a single writer* can be presented, not even a single name can be mentioned of any one cited, who opposed Chiliasm in this century, unless we except Clemens Alexandrinus (see 3); much less of any one who taught the Whitbyan view. Now let the student reflect: here are *two centuries* (unless we make the exception stated at the close of the 2d), in which positively no direct opposition whatever arises against our doctrine, but it is held by *the very men*, leading and most eminent, *through whom we trace the Church*. What must we conclude? (1) That the common faith of the Church was Chiliasm, and (2) that such a generality and unity of belief could only have been introduced—as our argument shows by logical steps—by the founders of the Ch. Church and the Elders appointed by them.

### 3. *Pre-Mill. Advocates of the 3d Cent.*

a. (1) *Cyprian*, about A.D. 200–258. (He greatly admired and imitated Tertullian. We quote him on the nearness of the Advent, the Sabbatism, etc. Shedd, in his *His. of Doc.*, vol. 2, p. 394, says that “Cyprian maintains the Millenarian theory with his usual candor and moderation.”) (2) *Commodian*, between A.D. 200–270. (Was a decided Millenarian. Comp. e.g. Clarke’s *Sac. Lit.* Neander, *Genl. Ch. His.*, vol. 2, p. 448—censures him as follows: “The Christian spirit, however, in these admonitions, which otherwise evince so lively a zeal for good morals, is disturbed by a sensuous Jewish element, a gross Chiliasm; as for example, when it is affirmed that the lordly masters of the world should in the Millennium do menial service for the saints.” Neander overlooks how early childlike piety might contemplate Ps. 149:5–9; Isa. 60:6–10; Mic. 7:16, 17, and kindred passages.) (3) *Nepos*, Bh. of Arsinoe, about A.D. 230–280. (Jerome, Whitby, Shedd, etc., make him a pronounced Chiliasm.) (4) *Coracion*, about A.D. 230–280. (He is always united with Nepos by various writers, comp. Hagenbach’s *His. of Doc.*) (5) *Victorinus*, about A.D. 240–303. (He is expressly called a favorer of Nepos and the Chiliasm by Jerome, *de Viris Ill.*, c. 74.) (6) *Methodius*, Bh. of Olympus, about A.D. 250–311. (Of whom Neander—*Genl. Ch. His.*, vol. 2, p. 496—says, he had “a decided leaning to Chiliasm.” Conceded to us by Whitby, Hagenbach, and others.) (7) *Lactantius* (although his works were chiefly composed in the next cent., yet being contemporary with Chiliasm so long in this century, we include him), between A.D. 240–330. (We quote from him, although Jerome ridicules his Millenarianism. Prof. Stuart calls him, “a zealous Chiliasm.”) Others, whom we strongly incline to regard as Millenarians, owing to their constant association with Chiliasm, etc., we omit, because the remains and the statements that we have are so meagre as to make it impossible to give a decided expression of opinion.

b. In this century we for the first time, unless we except Clemens Alexandrinus, come to opposers of our doctrine. Every writer, from the earliest period down to the present, who has entered the lists against us, has been able only to find these antagonists, and we present them in their chronological order, when they revealed themselves as adversaries. They number four, but three of them were powerful for mischief, and speedily gained adherents (comp. Prop. 76). The first in order is (1) *Caius* (or *Gaius*), who is supposed, by Kurtz (*Ch. His.*), to have written about A. D. 210, or as Shedd (*His. Doc.*), in the beginning of the 3d cent. (Much that he is alleged to have said comes to us through bitter Anti-Chiliastic sources, and must be correspondingly received with some allowance.) (2) *Clemens Alexandrinus*, who succeeded Pantæus (died A. D. 202, so Kurtz), as preceptor in the Catechetical School of Alexandria, and exerted a powerful influence (on Origen and others) as a teacher from A. D. 193-220. (He became a Christian under Pantæus, after having devoted himself to Pagan philosophy, and only during the latter part of his life made the disciples, who so largely moulded the subsequent interpretation of the Church.)<sup>1</sup> (3) *Origen*, about A. D. 185-254. (We shall refer to him under the next Prop.) (4) *Dionysius*, about A. D. 190-265. (See next Prop.) There is no doubt but others were largely led to accept of Anti-Chiliastic teaching (seeing what an opposition sprung up in the 4th cent.), but these are *the champions* mentioned as directly hostile to Chiliasm. Now let the student carefully weigh this historical record, and he will see that the Church history indubitably *seals our faith as the general, prevailing belief*, for the most that can possibly be said respecting the opposition is, that in the closing years of the 2d century men arose who started an antagonism distinctively presented and urged in the 3d cent., and which culminated in the 4th and succeeding centuries. Hence, our Prop. is *abundantly confirmed* by the doctrinal status of the early Church; indeed, it is—if our line of argument respecting *the apostolic belief* remaining unchanged concerning the Kingdom is conclusive—the *very position* that the Church in its introduction *must occupy*. How illogical and unscriptural, therefore, for men to strive to weaken the testimony of those Fathers, and to apologize in their behalf, by making them ignorant, superstitious, sensual, etc., thus tracing the Church, established by inspired men and their selected successors, though ignorant, superstitious, and sensual believers, until the learned, enlightened, and spiritual Clemens, Caius, Origen, and Dionysius arose and brought light which “*the consciousness of the Church*” appreciated.

<sup>1</sup> Prof. Shedd (*His. Ch. Doc.*) endeavors to take from us Clement, Ignatius, and Polycarp, on the ground of *silence*. To this Shimeall in his *Reply* has well answered, showing the traces of Chiliasm by quoting, and laying stress on their associating familiarly with Chiliasts. Indeed, the express manner in which Irenæus and Justin speak of the *unity* of faith includes them, or else, in respect to persons so eminent exception would have been made. Prof. Briggs (*N. Y. Evangelist*, 1879) is not satisfied with Shedd's seizure, but also claims, on the same ground, Hermas. But all this does *not help* the doctrinal status of either Shedd or Briggs. If simple silence, in the briefest, fragmentary writings, is a *test* of opposition or of Whitbyism, we have *yet to learn this rule and the reasons* upon which it is supported. In reference to Polycarp, it may be added, that he is so referred to by Irenæus in a letter to Florinus (*Euseb.*, v. 1, c. 20), who professes to receive the same doctrines held by him, that many class the master and disciple together. Prof. Briggs is unfortunate in his efforts to take adherents from us, such as Cyprian, Apollinaris, Melito, Methodius, Victorinus, and others, because the most unrelenting opponents *concede them to us*, fully admitting their Chiliastic teaching. But such efforts should not

surprise us, when against the uniform testimony of ancients and moderns, as well as the writings open to all, he even attempts to take Justin Martyr from us! A faith must *badly need propping* when it calls for such desperate and suicidal efforts. Let the reader ponder this fact, that neither Shedd nor Briggs can quote the direct language of any writer of this period, and later, *who advocates* their modernized ideas of the Millennium. This fact they artfully conceal.

\* We allow Clemens as against us, simply on the ground of his supposed influence in making Origen Anti-Chiliasm, because he was his teacher. But we do this under a *protest*. We find him enumerated as among the Chiliasts by a number of writers. It is admitted, on all hands, that there is nothing decided from him respecting a Mill. theory on the one side or on the other. Therefore he cannot be quoted by either party as positively favoring Chiliasm or Anti-Chiliasm. On the other hand, he is claimed as Chiliastic because (comp. Burnet's Theory of the Earth, vol. 2, p. 188, Duffield *On Proph.*, p. 29, *Prop. Times*, vol. 1, p. 73, etc.) he still holds to the Chiliastic ideas of the 7th Milliad introducing "the Rest," and of the Kingdom being introduced by judgments. It is certain that more in harmony with Chiliasm can be quoted from him than that which is hostile to it. But this serious objection inclines us to be sufficiently generous to place his name in the *limited* list of our opponents, viz.: his system of interpretation, which formed afterward, in the hands of Origen and his successors, such a leverage against our doctrine. While Clemens could not, with the introduction of his system, *entirely rid* himself of Chiliastic views on some important points, yet—whether he foresaw it or not—its entire tendency, as the development showed, was to form the weapons subsequently so freely used in crushing our belief.

*Obs. 14.* When surveying the historical ground, which so accurately corresponds with the Scriptural, we are forced to the conclusion that those writers—both friends and foes—who insist upon the great extent of Chiliasm in the Apostolic and Primitive Church *are most certainly* correct. We, therefore, cordially indorse those who express themselves as Müncher (*Ch. His.*, vol. 2, p. 415), that "it (Chiliasm) was *universally received by almost all teachers*," and (pp. 450, 452) refers it, with Justin, to "*the whole orthodox community*," summing up with this decided conclusion: "With these observations, the result of criticism is manifest, that in the Catholic Church the doctrine of the 1000 years' Kingdom was *the dominant doctrine*, and the rejection of it was regarded as an approach to Gnosticism. That the defenders of Chiliasm were fewer than Justin has represented—as Schroeckh asserts—is *a position which cannot be historically maintained*." With this statement every *unbiassed, unprejudiced* mind must coincide when regarding the historical facts which support it.

It is worthy of notice, that men, who, like Newman, Pusey, etc., make *much* of tradition, elevating it to a Romish position, are very careful—following thus the Romish Church—to reject *the earliest* tradition pertaining to the Kingdom. Chiliasm, being so *hostile to their exclusive Church-Kingdom* view, which forms the foundation of their system, is *particularly unwelcome and offensive*. This is true of all who are inclined to a mystical, Romish belief of Church authority and salvation. But here is an evident and palpable *inconsistency*, taking their own doctrinal position for granted, because they forsake *the earlier* tradition for the *later*, and deny that to be orthodox which once was promulgated as a test of orthodoxy. This only indicates that for the sake of some system of belief, sincerely held, and filling the mind with prejudice, not only *the plainest* Scriptures but *the most evident* historical facts will be ignored or set aside. They even in their ardor for the later tradition pronounce Chiliasm a "heresy," when it is noteworthy, as Chillingworth, Lardner, Greswell, Neander, and many others have observed that these very Chiliastic Fathers were *the bulwark* of the Church against all kinds of error, especially Gnosticism in all its forms, several having specially written against heresies then prevailing.

PROPOSITION 76. *The doctrine of the Kingdom was changed under the Gnostic and Alexandrian influence.*

What the doctrine was in the first churches, viz. : a belief that in the millennial age, still future, Christ would personally come and reign, restoring the Davidic throne and Kingdom and fulfilling the covenant promises, has been shown ; now to prove the defection indicated in our Proposition, in order to strengthen our argument, we shall rely upon the testimony of writers who are not in doctrinal sympathy with us. It would be an easy matter to bring a large number of witnesses to testify, but a few, prominent for learning and ability, will suffice to show the truthfulness and force of the same.

*Obs. 1.* The student will carefully notice that with the view the early church had of "*the Christship*," of *the Kingdom* as expressly covenanted and predicted, of *the postponement* of the Kingdom to the Sec. Advent, of *the speedy Coming* of the Messiah to inaugurate the Kingdom, of *the period of trial* intervening, etc., it was *simply impossible* for the early believers to identify the church as, in any sense, the Kingdom of God as covenanted and prophesied. It was only *when* the Scriptures and the promises were spiritualized, *when*, under the influence of release from persecution and incoming churchly prosperity, the church itself was exalted through civil patronage, that the Primitive doctrine was gradually but surely set aside, and *the church itself* was made (as by Origen) "*the mystic Kingdom of heaven*," or (as by Eusebius) "*the very image of the Kingdom of Christ*," or (as by Augustine) "*the City of God*."

Brookes (*Maranatha*, p. 536) quotes Bengel as saying: "When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success." Außerlen (*Daniel*, p. 375) remarks: "Chiliasm disappeared in proportion as Roman Papal Catholicism advanced. The Papacy took to itself, as a robbery, that glory which is an object of hope, and can only be reached by obedience and humility of the cross. When the Church became a harlot, she ceased to be a bride who goes out to meet her bridegroom ; and thus Chiliasm disappeared. This is the deep truth that lies at the bottom of the Protestant, anti-papistic interpretation of the Apocalypse" (see next Prop.—this allusion is made here, because the principles of interpretation flowing from Gnosticism and Alexandrianism led to such a development and application). Andreas (*Lardner's Credibility*, vol. 5, p. 79) fully admits (A. D. 550-600) the primitive view as still entertained by some, as follows (On Rev.) : "Others think that after the completion of 6000 years shall be the first resurrection from the dead, which is to be peculiar to the saints alone ; who are to be raised up that they may dwell again on this earth, where they had given proofs of patience and fortitude ; and that they may live here a thousand years in honor and plenty, after which will be the general resurrection of good and bad." He says that the Church (his portion of it) does not receive it, holding to a reign in the third heaven, etc., and advocating this interpretation : "By the thousand years we understand the preaching of the Gospel, or the time of the Gospel dispensation."

*Obs. 2.* The *Ency. Amer.*, Art. "Mill.," briefly states the case: "The Gnostics, despising matter, were *adversaries* to the dogma of the Millennium. . . . And ultimately the philosophical school of Alexandria." Mosheim (*Eccles. His.*, Cent. 3d, sec. 12), after declaring: "that the Saviour is to reign a thousand years among men, before the end of the world, had been believed by many in the preceding century, without offence to any," adds, "in this century the Millenarian doctrine fell into disrepute, through the influence especially of Origen, who strenuously opposed it, because it contravened some of his opinions." In his *Com. of the First Three Cen.* (vol. 2, sec. 38), he observes: "Among the Jewish opinions to which in this age philosophy proved detrimental, the most distinguished was that of the reign of Christ a thousand years, with the saints restored to their bodies. This opinion, I believe, was introduced into the church near the commencement of the Christian commonwealth. And down to the times of Origen, all the teachers who were so disposed openly professed and taught it, although there were some who either denied it, or at least called it into question.<sup>1</sup> But Origen assailed it fiercely; for it was repugnant to his philosophy; and by the system of biblical interpretation which he discovered, he gave a different turn to those texts of Scripture on which the patrons of this doctrine most relied." "It is certain that in the second century, the opinion that Christ would reign a thousand years on the earth, was diffused over a great part of Christendom, and that the most eminent doctors favored it; and no controversy with them was moved by those who thought otherwise. Tertullian speaks of it as the common doctrine of the whole church." "It is certain, from Justin Martyr and others, that very many, and they men of great influence, thought as he did (i.e. were Millenarians), nor were they on that account taxed with corrupt doctrine." "But in the third century the reputation of this doctrine declined; and first in Egypt, through the influence especially of Origen. . . . And yet it could not be exterminated in a moment; it still had respectable advocates." Mosheim proceeds in various places to show how, by a philosophizing, most violent, system of interpretation, which began "most wretchedly to pervert and twist every part of those Divine oracles which opposed itself to their philosophical tenets or notions," the literal interpretation was finally crushed. He thus contrasts the interpretation adopted by the two systems: "He (Origen) wished to have the literal and obvious sense of the words disregarded, and an arcane sense, lying concealed in the envelope of the words, to be sought for. But the advocates of an earthly Kingdom of Christ rested their cause solely on the natural and proper sense of certain expressions in the Bible."<sup>2</sup>

<sup>1</sup> The student will notice the evident reluctance manifested by the qualifying word "near," and that while some (Gnostics, etc.) may have denied it, it is utterly impossible for Mosheim to produce, or quote, a single orthodox writer who did this at that period. Such softening expressions are to be found in respectable works, of various writers, but not one has yet produced his authority for such assertions; and, therefore, we are forced to conclude that the wish is father to the statements. The concessions, partially given in frankness, are all that our position requires, and we feel under obligations to Mosheim, and others, for presenting them, although in direct opposition to their own doctrinal tenets.

<sup>2</sup> Neander follows in the main Mosheim enlarging on many points, and is equally decisive in tracing the gradual overthrow of the once prevailing doctrine to Gnostic and Alexandrian influence. Quotations from him will follow. Kurtz (*Ch. His.*, p. 146) remarks: "Since the time of Papias the expectation of a Millennial reign of glory at the close of the present dispensation had been fondly cherished by the Christians, who, under their continued persecutions, looked for the speedy return of the Lord. Only the

*spiritualists of Alexandria (Clement, Origen, etc.) opposed these views, and, by allegorical interpretations, explained away the Biblical arguments in favor of them.*" Gibbon (*Decl. and Fall*, vol. 1, p. 535), with his usual sarcasm, after alluding to the doctrine that "it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith," remarks: "But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." Beaven (*Account of Irenæus*, p. 255), after reviewing the ground, says: "There is no writer of any importance down to the time of Origen, who impugned the doctrine of the personal reign of Christ on earth." Olshausen (favorable to Millenarianism, but somewhat disposed to spiritualize the Kingdom in its application to the church) remarks (*Com. on Matt. 3 : 2*): "Even in the apostolic times sprung up the germs of the *Gnostic idealism*, which, in its doctrine of the Kingdom, denied any future real and outward manifestation of the divine dominion." He also shows how the Alexandrian school developed this ideal feature.

*Obs. 3.* Gnosticism, with its varied forms and subtle modifications, was early prevailing, and whilst nearly all the doctrines of Christianity suffered, more or less, under its moulding influence, that of the Kingdom especially became, under its plastic manipulations, *one widely different* from the Scriptural and early church doctrine. In its dualistic theories, its intermediary existences, its evolutions of the Divine, etc., it struck a *heavy blow* at the promised kingship of the *Son of Man* as David's Son; it changed the royal title of "the Messiah," "the Christ" into a mere name equivalent to that of Jesus; it discarded as foolish, or received as containing a *hidden* meaning, the prophecies relating to this future Kingdom; and with its peculiar tenets of making man rise to God Himself—a becoming identified with Deity—it rejected altogether the notion of such a Kingdom contained in the letter of Holy Writ, and believed in by contemporary Christians. Emanation then, as now in its Pantheistic form, has *no sympathy* for the early Patristic Kingdom. Asceticism, the belief in the inherent corruption of matter, and its kindred brood, then, just as now, was antagonistic to it. While Docetism, the outgrowth (so some writers) of one form of Gnosticism, denying as it did the reality of the human body of Jesus, the Christ, *effectually closed* all access to an understanding of the Kingdom, *spiritualizing* not only the body, but everything else relating to Him as Messiah. One party, impelled by their principles, not only ignored Judaism as antagonistic to Christianity, but insisted that the Old Test. contained error and should be rejected as a true exponent of the will of the Supreme God. (The Old Test., while true in itself, was only a history drawn up under the guidance of the Demiurge—hence inferior and liable to deceive;—comp. Neander *Ch. His.*, vol. 1, p. 383). The Chiliaists maintained the contrary, largely quoting from the Jewish Scriptures. To reconcile these opposite tendencies, another and succeeding party arose, who assumed that reason occupied the position of umpire, and from the deductions of reason instituted a medium between the two, retaining something from both Gnosticism and Chiliasm, so far as interpretation was concerned, but also *spiritualizing the Kingdom*, applying it to the church, etc. From this arose the rejection of the peculiar and distinguishing characteristics belonging to both Chiliasm and Gnosticism. Hence, it was the relationship that error sustained to Christianity—adopting the phraseology of the latter but with other meanings attached, wearing the garb of friendship and even of piety—that gradually undermined the *formerly received doctrine* of the covenanted Kingdom.

Precisely the same tactics were exhibited in that period, that we find to-day in the writings of Free-Religionists, etc. Gnosticism, in some of its phases and workings, is far from being extinct, as evidenced in a refined Pantheism that finds its advocates even among the professed orthodox.

*Obs. 4.* It is well to keep in view the direct means employed to get rid of the Chiliastic idea of the Kingdom. (1) Caius (or Gaius) and Dionysius first cast doubt upon the genuineness and inspiration of the Apocalypse, it evidently being supposed that the appeals made to it—in view of its correspondence with preceding Jewish ideas—could not otherwise be set aside. (2) By rejecting the literal sense, and substituting a figurative or allegorical; this *effectually* modified covenant and prophecy. (3) Such portions of the Old Test. as literally taught the doctrine, had their prophetic inspiration discredited, as in the Clementines (comp. Neander on them). (4) Accepting all the prophetic portions, and what could not be conveniently allegorized and applied to the church, was attributed to heaven for fulfilment (as seen in Origen and his followers). (5) Making promises directly given to the Jewish nation as such, either conditional in their nature or else merely typical of the blessings accruing to Gentiles. These, after what has been written, need no comment.

The student will also observe another cause mentioned by Gibbon, Mosheim, Neander, etc. It appears from the testimony of history that Chiliasts—under the pressure of persecution from which they earnestly sought deliverance, and under the misapprehension that Antichrist was already exhibited in the Roman power, hoped for the speedy Advent of Christ and the coming of the Kingdom. Now, this view of the Roman Empire, and this hope of a speedy anticipated deliverance caused them to feel unwilling to engage in wars of conquest, or even to enter into the civil service of the Empire. This feeling and resultant conduct, based, rightly or wrongly, upon their view of the Empire and its expected destruction under the coming Messiah and Kingdom, was naturally *most offensive* to the Roman Emperors and their adherents, and also to that portion of the clergy who were for *conciliating* the existing temporal power. This became the more so, when the church began to realize the protection of the State preparatory to a union of the two, and the reaction without due discrimination, made Chiliasm itself offensive.

*Obs. 5.* Another deadly, most effective weapon was *the philosophy* of that period. At first it was only represented as “the wall and the hedge of the vineyard,” but it was—withstanding apostolic warnings—very soon assiduously cultivated *as part* of the vineyard itself. The first insidious approach was, that this “wall and hedge” was so run as to exclude from the vineyard of truth whatever human reason regarded as objectionable; the second followed as a necessary (through human infirmity and shortsightedness) result, error itself was graciously accepted, diligently planted, cultivated, and grown. The crop was abundant.

It is only necessary, in confirmation, to direct the student to the able histories of Neander, Mosheim, Kurtz, Geissler, etc., for abundant proof in reference to the *fatal* influence of philosophy as then taught, “which” (as Mosheim) “struck at the *very vitals* of religion, and tended, in no small degree, to *affect the credit* of those sacred writings on which the entire system of Christian discipline relies for support.” It is a sad commentary on human frailty that no important doctrine existed which did not suffer, more or less, from this spirit of Rationalism and Apostatizing. It is only fair to say that the tendencies and teaching of some are far more destructive than that of others; but viewed as a whole, injury to the truth resulted both from the extremists and from those who sought to diminish the extravagances of the former. The same still holds true to-day, for the most determined opponents that we have are those who endeavor to bend religious doctrine to some favorite system of philosophy.



*Obs. 6.* Eccl. History informs us that Philosophy obtained *the victory* in this struggle between the ancient and later system of interpretation and resultant doctrine of the Kingdom. This mainly arose from two causes: 1. It has been truly observed, in tracing the rise and progress of ideas, that "ideas obtain authority and dominion, not altogether from their intrinsic truth, but rather from their *constant asseveration*, especially when they fall in with the common hopes and fears, the wants and necessities of human nature. The mass of mankind have neither leisure nor ability to examine them; they fatigue and so compel the world to acceptance" (Milman's *Latin Chris.*, vol. 3, p. 437). Thus repetition alone is often the parent of faith, and then of authority, especially if the continued rehearsal is done (*a*) by the learned, whom the vulgar regard with great respect; (*b*) by those in civil or ecclesiastical authority, whom the common people reverence; (*c*) by persons who are in a condition to enforce the same by the extension or withdrawal of patronage and emoluments; (*d*) by individuals and communities in order to accord with popular views and prejudices (which may be seen by contrasting the Alexandrian notion of the Kingdom, heaven, etc., with the heathen ideas of the same) in Eschatology—being thus more in sympathy with preconceived notions, popularly entertained, than with that of the doctrine of the covenanted Kingdom. 2. The Origenistic system of interpretation, being, more or less, under the patronage of the learned and great, the ambitious for civil and ecclesiastical preferments, the flatterers of the Emperors and of the Empire, became entrenched in the church, because of *its adulation* of the church, turning it into the covenanted Kingdom, it paved the way for increased power and riches. With its pliant aid, it was easy to get rid of the prophetic denunciations which seemed *derogatory* to the Emperors and Empire—to remove the belief of a Kingdom to come which involved the supposed *dignity and perpetuation* of the Roman power, to emasculate the prophecies pertaining to the future, which *now* could be applied—even the New Jerusalem state (as by Eusebius)—to *the then* present period. The Alexandrian substitution of the Kingdom, surrounded by talent, wealth, power, influence, and catering to the wishes, hopes, and ambition of humanity, *prospered and extended itself*. As time progressed, it was fostered and cherished by mystical and scholastic tendencies, and finally strengthened and confirmed by various philosophical systems.

Admitting the valuable results that may have flowed from some of these systems thus connected, in resisting Rationalistic influences running to an extreme and in counteracting the subtle arguments of infidelity, yet *so far* as the doctrine of the Kingdom (which is the point constantly aimed at in our argument) has been concerned, their constant aim has been to apologize for, or to ridicule, or to crush, *the apostolic view of the Kingdom*. Their influence in this direction (with but few exceptions, as e.g. in later systems, as Rothe's, etc.) has only been disastrous. In league with the spirit of Alexandrian interpretation, in sympathy with the old monkish notions of the Kingdom, in fraternization with mystical and scholastic ideas, they have endeavored to make out the existence of a Kingdom in *unison* with these; and churchly men, pious and talented, believing that they could be moulded into effective instruments to elevate and defend *the church as the divine Kingdom* of promise, have seized, used, and perpetuated them, not realizing their destructive nature. Human wisdom has been substituted for the divine, and *even dared* to become the measure of, or the standard for, the divine. Philosophy, with its boasted standing, leavened with Origenistic ideas, imbued with a refined Gnosticism, sympathizing with the Ideal or the Pantheistic, *has mistaken* either the Sovereignty of God or the Church *for the covenanted Kingdom*; others, not seeing the blunder, except of its teachings until, at present, this teaching seems *to be imbedded* in the churches as a *fundamental truth*. This could be the more readily effected seeing that philosophy takes into its

train men of intelligence and deep thinking, of leadership in literature and religion, while the mass of mankind, unaccustomed to laborious thought and relying upon such men for guidance, blindly follow their lead. But the days even of such a fettering philosophy are fast numbered, because there is abroad an independent mode of thinking (alas, too often running into unbelief and the wildest extremes) that receives the declaration of no one without weighing or testing. Two modes of thinking can only now largely affect and control the masses: one is dealing with truth and proving it to be such by the most reliable testimony—either from Scripture (for those who believe in it), or from history (for the student), or from nature (for the naturalist), or from science, art, etc. (for the scientist). The other is to cater in some form to the corrupt nature of man (and this even may be brought into an unnatural alliance with the other), and the more this is done under the garb of order, love, liberty, etc., the better it will be received. The love for the truth and the love for self-indulgence are the two leading motives to be appealed to; and we are assured from Scripture that, so far as this dispensation is concerned, *the latter* will constantly gain the victory as to numbers. We should, therefore, cautiously receive the utterances of man, unless they come to us with the imprint of truth, fortified by *ample scriptural* proof. Especially so when they come to us under the philosopher's cloak, for then if a fallacy exists, it is much more difficult to detect it, being enshrouded in a garb to unclasp which requires skilful hands. What Luther, and many others said respecting the influence of philosophy in the Church can be *truthfully* repeated to-day, at least in reference to the subject of the Kingdom philosophy, whatever its mission may be intellectually and morally, is *not necessary* to an understanding of this Kingdom (Prop. 9). The Kingdom is *founded on covenant and prophecy*, and not on human speculations. We find this Kingdom *only* in the Scriptures and not in human systems (Prop. 10). We do not even require its aid in ascertaining the sense or meaning of Scripture (Prop. 4). Philosophy, if she is (as some claim, and justly too) a handmaiden to Christianity, is a very humble one, that has too often, under the desire to serve, *injured* her mistress. Her true position is not the one assigned to her by many, as a kind of *guardian* (often changing, as seen in successive phases and stages) of the inner shrine, but that of a *mere servitor* sweeping the outer court. She has, through her friends, arrogated to herself the *chief seat*; in a discussion of this kind, when the appeal doctrinally must be to the Scriptures, she, if a true and valuable servitor, must descend from the same, acknowledging the *supremacy* of Holy Writ, and submitting to its authority.

*Obs. 7.* Another cause which operated largely to diminish the belief in the doctrine of the Kingdom was *the coldness and enmity* which arose between the Jewish and Gentile Christians, when they separated into parties antagonistic to each other. History conclusively shows that the peace formerly maintained between them through the wise, prudent, and conciliating conduct of the *early leaders*, was ultimately removed. Nothing contributed so largely to this as the removal (through Gnostic and Alexandrian influence) of *the distinctive Jewish* idea of the Messiahship and resultant Kingdom, *the bond of faith* that had united Jew and Gentile into fraternal believers. We need not enter into the saddening controversy—a mournful commentary on human frailty and passion—but one of the results arrests attention, viz.: that the Gentile Christians in their animosity to Judaism, which sought to impose its legality and ritualism, finally were carried to such an extreme that, without discriminating between what was abrogated and the things of God that remained in force, everything that savored in their estimation of Judaism *was cast aside*, including of course *the long-entertained* Jewish notion of the Kingdom.

As already intimated, a mystical, transcendent philosophy, a spiritual system of interpretation, aided them in getting rid of the *hated Jewish* forms, traditions, and beliefs. Epithets, a fruitful source from whence moderns still draw an ample supply, were heaped on the doctrine of the Kingdom as once entertained, including such as "gross," "carnal," "material," "degrading," "fleshly," "sensual," "earthly," etc., which still flow so readily from the pens of a certain class—"heresy-hunters."

*Obs. 8.* Notably, the conversion of Constantine, the deliverance and exaltation of the church, and finally the union of State and church under Imperial supervision and protection, served to make Millenarianism *unpalatable*. This has been remarked by numerous writers, and the fact is incontrovertible. We leave others, who have no sympathy for our doctrine, testify. Thus e.g. Smith (*New Test. His.*, p. 723), after stating that "the interval between the apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation," proceeds: "Immediately after the triumph, of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent and their spiritual conception of His Kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer an object of prophetic denunciation, but as the scene of a Millennial development. This view, however, was soon met by the figurative interpretation of the Millennium, as the reign of Christ in the hearts of all true believers." Kurtz (*Ch. His.*, vol. 1, sec. 40, par. 8), after referring to the opposition of Clement, Origen, Dionysius, adds: "But as the aspect of outward affairs changed under the reign of Constantine the Great, these views (Chiliastic) lose their hold on men's minds. The church now prepared for a long-continued period of temporal prosperity, and the State church of that time forgot the Millennial glory of the future."

The remodelling of the Church by Constantine, to conform it to the government of the State (compare Mosheim and Neander); the endowment of it with wealth and worldly honors; the constituting it the easy road to preferment, rank, power, and riches for the aspiring; the making it through imperial favor the popular channel of religion, so completely intoxicated men—not apprehending the serious calamities to result from the same—that instead of looking for the Messianic Kingdom to come, they now supposed and taught that the prophecies relating to the Kingdom were fulfilling—that the Kingdom itself was already established under Constantinian splendor, and that some, like Eusebius, dared even to apply the predictions relating to the new heavens and new earth to this era. An amazing change took place in the minds of men, when, forsaking the plain teaching of the Word and the early faith, they permitted themselves to be blinded by the outward popularity, the State-union and the imperial friendship conferred upon the Church. The reader will find in Brooks's *El. Proph. Interp.*, Elliott's *Horæ Apoc.*, and numerous Millenarian works, abundant references to this cause of decline in our doctrine. We can only briefly notice the remarkable change of opinion resulting from the change in the Church's external condition. Before Constantine, the Church, under Chiliastic leading, had always associated the idea of Antichrist with Rome, and that the Roman power would certainly be destroyed at the expected Advent of the Messiah. This was taught down even to Lactantius (*De Instit.*, ch. 15), and was so imbedded in the minds of many that Jerome himself (*Com. on Dan.* 9), giving the testimony of the Fathers on this point, could not contradict it as false. All this was humiliating to a professed Christian emperor, to the subservient followers of imperial honors, and to the hierarchical seekers of office, and "the convenient explication was discovered and adopted by many that Antichrist was pagan Rome, and that from the date of Constantine's conversion the millennium commenced." (A view that has been revived by Grotius, Bush, etc., thus caricaturing the magnificent prophecies of the Millennium by applying them to a period disastrous to the Church, full of bitter discussions and persecutions, pregnant with deceit, violence, and entailed evils.) Shimeall (*Eschatology*, p. 49) says: "The policy of Constantine, while it tended to eradicate the last remaining vestiges of the primitive landmarks of Christianity and the Church, contributed also to pander to the ambition of an aspiring clergy after 'the pre-eminence.' Hence the gradual suppression of that (Millenarian) doctrine, which the open hostility of some, and the timid, temporizing policy of others, succeeded to effect. This was brought about by their adoption of the Origenic rule of interpreting the teachings of Isaiah and St. John on the one hand, and the explaining of them in accordance with the theory of Eusebius, which made Rome the New Jerusalem of the

Apocalypse on the ground that Constantine turned the heathen temples into Christian churches, etc., on the other." Dr. Schaff (*His. Ch. Church*, vol. 1, pp. 299-301) presents the same testimony as Neander, Mosheim, Kurtz, etc., respecting the extent of Millenarianism in the Prim. Church, saying, for example: "The most striking point in the Eschatology of the ancient Church is the widely current and very prominent Chiliasm, or the doctrine of the visible reign of Christ in glory on earth with the risen saints for a thousand years," etc. After referring to the Fathers who taught it, he then remarks: "In the age of Constantine, however, a radical change took place in this belief. After Christianity, contrary to all expectation, triumphed in the Roman Empire, and was embraced by the Cæsars themselves, the Millennial reign, instead of being anxiously waited and prayed for, began to be dated either from the first appearance of Christ, or from the conversion of Constantine, and to be regarded as realized in the glory of the dominant imperial State Church." Certainly it was not in the selfish nature of "Patriarchs," "Metropolitans or Archbishops," "Bishops," and others, who received princely endowments, to desire the Coming and Reign of the Christ—they rather wished their stations, honors, and emoluments to remain in perpetuity.

*Obs. 9.* Another method, pointed out by Brooks, Mede, etc., which materially aided in removing our doctrine, was the suppressing of Millenarian works. Thus e.g. the works of Papias, several from the pen of Irenæus, the Treatise of Nepos against the Allegorizers, Tertullian's on Paradise, and others, were successfully removed. Indeed the writings of some of the Fathers were so totally obliterated that it is only by intimations in the writings of opposers that we know that they were Chiliastic in sentiment. While the ravages and changes of time, the destructiveness incident to age, may account for the removal of some, yet the extent of the suppression (together with corruptions, omissions, substitutions of other writings) clearly indicates the animus of aversion and hostility.

Then it was also customary to speak of Chiliastic adherents as if they taught a most gross doctrine, well knowing that the means of refutation were not at hand. At times, however, they contradict themselves, speaking in one place well of the men whom they in another stigmatize. This is true of Papias and others. We give another illustration referred to by Mede and others. Eusebius says of Nepos that he taught "a Mill. of sensual luxury on earth." But in the same chapter he makes Dionysius, who wrote against Nepos, to say: "I greatly reverence the man," and "greatly love Nepos both on account of his faith and industry, and his great study of the Scriptures"—which he scarcely would have said if Nepos was as "sensual" as Eusebius reports. The complacency with which Neander and others relate Eusebius' story of Dionysius converting Coracion and a large number of Chiliastic clergy at a conference held for a disputation at Arsinoe is remarkable—a story which bears on its very face the evidence of being a concocted one, having no substantial basis. Observe (1) that Eusebius was exceedingly bitter against the Chiliasts, and untruthful (as Mede and others have shown) in other statements respecting them. (2) Such a unanimous yielding of an entire conference of opponents is a result opposed to human nature and experience. (3) This story was concocted some time after the alleged occurrence took place, and we have none of the marvellous argumentation which produced such a result given. (4) The statement is utterly inconsistent with the principles of interpretation mutually held, and with the Scriptures held by Chiliasts, which are not so readily set aside. (5) The story very flippantly takes it for granted that Millenarians have but little Scriptural foundation for their belief, and that the spiritualistic interpretation is all powerful. (6) We have no statement of Coracion or of any of the alleged converts, of such a result. (7) We know that, notwithstanding the stated conversions, many in Egypt and other places remained Chiliasts. (8) If Dionysius had such extraordinary success and was really so powerful in argument, it is presumable—as Chiliasm was extensive—that this line of reasoning and arguments would have reached beyond Arsinoe. Now absolutely nothing that has reached us from him has any Anti-Chiliastic force, which a tyro could not meet.

*Obs. 10.* While it may justly be regarded invidious to attempt to lower the character or position of opponents in defence of a doctrine (which has

been largely done against us), yet in self-justification—seeing that many writers (as Jones, Shedd, etc.) *unduly exalt* the first opponents of Chiliasm *to the prejudice* of the Millenarian Fathers—it may be well, briefly, to allow *impartial* (because in no doctrinal sympathy with us) testimony demonstrate *to whom* we are indebted for the decline of our doctrine. Respecting Origen (comp. Luther's view of, *Prop.* 4, Obs. 1, note 1; Michelet's *Life of Luther*, p. 273, and Ap. p. 419, etc.; and Milner's, Mosheim's, Pressense's, *Prop.* 4, Obs. 6), notwithstanding his learning and ability, the ablest writers coincide in saying that *his mode* of handling the Scriptures resulted *most disastrously* to the church. In reference to Clement of Alexandria, Dionysius, and all of the Alexandrian school, it is sufficient to refer the reader to the temperate remarks of Neander, and other historians, on the entire tendency of the Alexandrian school, which was unfavorable to a correct interpretation of Scripture. Regarding Jerome and Eusebius, it will suffice to say, that the same historians, admitting the value of their labors in some directions, also state their unreliability in controversy, their devotion to asceticism (Jerome's), and their gross misinterpretation and misapplication of Scripture.

It is not our desire to detract from the honor due to Origen (as e.g. in his labors on the Hexapla, Treatise against Celsus, etc.), Jerome (as e.g. in his Latin version of the Old Test., etc.), and others. But the tendencies of their Scriptural interpretations and expositions being simple matter of history, and liberally animadverted on by our opponents, form a *legitimate* subject to be thus introduced. (Such animadversions are freely given on our side in Brooks's *El. of Proph. Inter.*, Shimeall's *Eschatology*, Seiss' *Last Times*, etc., and need not be repeated.) When Shedd (*His. Ch. Doc.*) and others shield themselves under the bare statement that our doctrine was crushed under the influence of the Alexandrian school (but carefully avoiding to tell us *the practical and evil tendency* of this school in Biblical interpretation), it is but just to direct the reader's attention to the same (comp. *Prop.* 4). Prof. Briggs in his series of articles decries all that are admitted to be Chiliasts, and *eulogizes* all that followed the lead of the Alexandrian school. In view of his extravagant praise, we append a few additional testimonies. First, as to Clement of Alexandria, Killen (*The Old. Cath. Ch.*, p. 10) says of him: "His spiritual taste was sadly vitiated by his study of the heathen philosophy, and his tendency to indulge in *allegorical* interpretations renders him an *unsafe guide* as an expositor of the Scriptures." On p. 374 he says of him that he "*allegorized Scripture in a way as dangerous as it was absurd*," and gives some specimens (with which compare those presented by Fairbairn, *Typology*, who gives Luther's and Calvin's opinion on such performances). This estimate of Clement is substantially presented by every Church historian of eminence—some even being more severe in their strictures. And we direct attention to the fact that whatever retention of Chiliasm he maintained, he was the one who introduced this allegorizing system at Alexandria, which proved so fatal not only to Chiliasm but other doctrines. In view, therefore, of his disastrous influence in adopting Philo's method and introducing it into the Church, we present the following estimate of his system of interpretation in the Art. "*Alexandrian Christianity*" (*The North Brit. Rev.*, Aug. 1855): "If we are asked how Clement understood his Bible, we must answer, *pace tantū viri*, very badly indeed. In interpretation he is a mere disciple of Philo; as that writer had dealt with Moses, so he deals with the prophets and the writers of the New Test.; and he applies his principle apparently without any fixed rules at all. He imagined that every passage of Scripture undoubtedly contained a *hidden meaning*, or rather *any number of hidden meanings*: the same passage might mean this, that, and the other thing, *all at the same time*; and so he set to work at it, as children do at a charade, and expected a discovery of hidden truth from God's blessing upon piously intended guesses." His fame rests not in exegesis; his admirers (Kingsley, etc.) praise him for his philosophy and earnestness. As to Origen, Killen (above, p. 374) says of his using this system and departing from the literal sense: "In this way the divine record may be made to support any crochet which happens to please the fancy of the commentator." The writer in the *North Brit. Review* (above) remarks: "His (Origen's) principles of Scriptural interpretation are Philo's, reduced to a still completer system; and the most remarkable feature in it is his bold avowal of his belief that the simple literal meaning

is often not only untrue but impossible. On the strength of this expression Strauss claims him as an ally. But the views of the two men are totally different. Origen believed in the complete inspiration of every word of Scripture, and he thought that *the allegorical sense*, which was the most precious, was always strictly true; but that God inverted *untruths and impossibilities in the literal text* in order that the reader might not be content with it, but look beneath it for the deeper and more precious truth. Indeed, in order to recommend this allegorical theory he even immensely exaggerates the discrepancies of the literal text, and finds difficulties where no one else would have thought of finding them. ("For example, he pronounces the text, 'If any man smite thee on the right cheek, turn to him the other also,' to be very absurd in its literal meaning; not because, as some have thought, it exaggerates the duty of submissiveness, but because, since a man naturally uses his right hand, he could not possibly strike his adversary on the right but on the left cheek. We wish one of his pupils had been saucy enough to give him a practical proof of the superiority, in such cases, of experiment over theory.") The *Ency. Brit.* says of Origen (*De Princip.*, 211, a. 2) that he described those who refused his views as such, who "refusing the labor of intelligence, followed the superficial mode of literal interpretation." Hase (*His. Ch. Church*, p. 94), after having referred to the characteristics of the Alexandrian theology in bringing out "a hidden sense" by means of "allegorical interpretation," which should develop a "signification worthy of God," adds: "It was through his (Origen's) influence that the expectation which then prevailed with respect to a near approach of Christ's Second Advent, and a Millennial Kingdom, began to be regarded as heretical, or at least funatical." Rees' *Cyclop.*, art. "Mill.," admits that the ancient belief of the doctrine "touching the new Kingdom of Jesus Christ on earth, after the resurrection, was held for near three centuries before it was charged as erroneous, as appears from *Eccles. History*" (quoting M. Launoy as authority), speaking of it as taught "by several of the greatest men among the Primitive Fathers," and then thus refers to the decline brought about, "principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." (Comp. arts. on "Origen" in Herzog's *Real Encyclop.*, M'Clintock and Strong's *Cyclop.*, etc.) The disciples of Origen, such as Dionysius, Hieracus, and others, carried out his system, and, of course, assisted in the decline. Among these later on may be especially enumerated Gregory Thaumaturgus, who (*Panegyric in Orig.*, ch. 15, quoted by Neander in *Genl. Ch. His.*, vol. 2, p. 491) most extravagantly eulogizes Origen as specially favored "by communion with the divine Spirit," "so that this man had received from God that greatest of gifts, the call to be to men an interpreter of the words of God; to understand God's Word as God speaks it, and to announce it to men as man can understand it." Men now imitate Gregory, and profess to go into ecstasies over Origen's astounding interpretations. Prof. Briggs (*N. Y. Evangelist*, 1879) writes in the highest terms of the Alexandrian school and its followers, simply because they are Anti-Chiliasitic. To such we commend the rebuke given by a writer (in the *North Brit. Review*, May, 1858, p. 273) to D'Aubigné (in *Christianity in the First Three Cents.*) as follows: "We are sorry to see Dr. Merle D'Aubigné eulogizing Origen as 'the greatest luminary of ecclesiastical antiquity.' Concede to Origen learning, fervor, and a self-sacrificing life; but do not canonize as a luminary one who did more to darken Scripture and to obscure some of its fundamental truths than any Father of the first five centuries."

*Obs.* 11. The opposition to our doctrine, when once inaugurated, was greatly aided by the talent and ability of a few great names. Conspicuously among these is that of Augustine. Probably no work has appeared that had such a powerful influence in overwhelming the more ancient doctrine, as Augustine's leading one, *The City of God*. This was specially designed to teach *the existence of the Kingdom of God in the church* beside or contemporaneous with the earthly or human Kingdom. The proof for this is remarkably weak; the supposed fact being largely taken for granted, and a superstructure erected upon a hypothetical foundation.

Let the student carefully read "The City of God," and he will find that Augustine to make out his theory (vol. 1, p. 436) arbitrarily quotes Ps. 87 : 3 ; 48 : 1, and 46 : 4, which do not apply (as we shall show hereafter) to the church in this dispensation; and (vol. 2, p. 202) in his eagerness he actually has the marriage of the Church with Christ already consummated, thus violating the order laid down in the Bible. Indeed, the proof alleged

by him is so slightly inferential, and so loosely applied, that it is scarcely worthy of even a *serious* refutation. The book never could have exerted so wide an influence, if it had not accorded so fully with the already favorite Church-Kingdom theory. We give an example of his exegetical proof: thus (b. 18, ch. 31) he adduces Obad. 21, which he renders, "And those who are saved again shall come up out of Mt. Sion that they may defend Esau, and it shall be a kingdom to the Lord." His comment is: that Mt. Sion is Judea where Christ was and is; Mt. Esau is the church of the Gentiles, and that the latter, being defended, becomes a kingdom. Similar far-fetched and puerile inferences are scattered over his pages, while (Eusebius-like) the Millennial predictions, the utterances of Habakkuk's prayer, etc., are all indiscriminately assigned to the church in this dispensation, and as now existing. Having a Kingdom on hand to portray, it must be eulogized at the expense of the Scriptures and stern facts. The truth is, when looking over the writings of Augustine, Origen, Jerome, and others, who so largely contributed to bring our doctrine into disrepute, we are forced to the conclusion that, however valuable they may be in other respects, the line of reasoning (for surely argument it cannot be called) and inferential proof adopted to sustain their own views of the church being the then constituted Messianic Kingdom of covenant and prophecy, is entirely and purely of human origin, finding no support in Scripture, but being actually in open antagonism to the oath-bound covenant of God. It is a fact, also, that neither Origen or Augustine could entirely give up all the characteristics of Chiliasm, but still received some of its features, as will be seen from the quotations, hereafter given, from them. It is in consequence of the retention of some features belonging to Chiliasm, that Bh. Taylor (*Lib. of Proph.*, sec. 5) ranks Origen, notwithstanding his decided opposition, a Millenarian, and this it is supposed (by Brooks) "because Origen lets drop his expectation of the renovation of all things in the seventh millenary of the world." How largely Augustine moulded the Church can be seen in our Church histories, the recent works of Mozley, Dorner, etc., on Augustine.

*Obs. 12.* The cessation, in almost a total manner, of the conversion of the Jews, also materially aided in extinguishing the doctrine of the Kingdom. Spiritualizing and allegorizing both the covenants and prophecies, changing the significant title of "The Christ" into a mere doctrinal name, heaping upon Gentiles the promises belonging to the Jews, substituting the church for the Messianic Kingdom in its true covenanted Theocratic form, the conversion of Jews was arrested, and, as a result, the advocates (for the Jewish mind posted in the promises of the Old Test.) of Chiliasm were proportionately lessened.

After the Gnostic ideas and the Alexandrian school obtained the ascendancy, the preaching of the Kingdom, so widely different from that previously proclaimed by the Fathers, was no longer effective with the Jews, for the simple reason that it was opposed to the Kingdom presented in covenant and prophecy. The "Gospel of the Kingdom" as given e.g. by Barnabas, Irenæus, or Justin, was widely different from "the Gospel of the Kingdom" as presented e.g. by an Augustine, Jerome, or Eusebius. The former corresponded with the Old Test. delineations; the latter could only be engrafted upon the Old Test. by the most extravagant spiritualizing and perversion of Holy Writ—by a flat denial of the plain grammatical sense and the substitution of a sense which the words do not properly and primarily bear. This, of course, repelled the Jewish mind and bore its fruit in a continually diminished number of Jewish conversions until they almost entirely ceased. The great link which united Jewish and Gentile believers in Jesus as "the Messiah" (which embraced the hope of the same kingdom at the Sec. Advent) was rudely severed when the Chiliastic doctrine was discarded. So long as the hope was held out to the Jews in "the Gospel of the Kingdom" that Jesus would come again to fulfil the Abrahamic-Davidic covenant, to rebuild the very tabernacle of David fallen down and in ruins, to restore all things, to verify the prophetic promises based on the covenants just as their obvious sense conveyed—so long were many of the Jews accessible, and joyfully received Jesus of Nazareth as "the Messiah," and looked for His Coming the second time unto the predicted salvation. But when this hope was taken away and denounced as "carnal"; when it was ridiculed, and, as Baronius informs us, was "hissed from the stage" under a pretentious Gnosis; when in place of the restored Davidic throne and Kingdom, a real Theocratic rule on the earth under the Messiah, men palmed off the Church, which in no

respect bore any resemblance to the promised Kingdom, as this predicted Kingdom—*Oes* the only bond of union and of sympathy, through which the Jews could be easily reached, was also removed. The sad and calamitous results naturally followed, from which the lover of mercy, justice, and humanity sorrowfully turns.

*Obs. 13.* This enables us to dispose of the historical inaccuracy of those who, overlooking the causes of decline mentioned, tell us that the decrease of Chiliasm is due to the influence of the Pauline Theology superseding the Petrine or Johannine. Learned disquisitions, abounding *with mere assertion*, are given on this point; but to sustain this philosophical conceit, it is requisite to close the eyes to well-known facts that utterly disprove the theory. It is a cleverly contrived plan to throw, if possible, *an apostolic mantle* over a later broached theory of the Kingdom.

This cannot be true, since (as has already been shown) *both Paul and Peter taught the same covenants and promises, the basis of Chiliasm, and confirmed the same hope by numerous utterances; since such a position takes it for granted (there being no proof) that there is a conflict doctrinally between Paul and Peter, the one bringing forth doctrine more suited to Grecian culture, and the other doctrine more adapted to Jewish; since the Fathers, East and West, taught Chiliasm and were utterly unaware of the modern notion of such a conflict or contemplated substitution. Neander, himself too strongly attached to this theory and often pressing it to an extreme to favor his pet development theory, comes nearer to the truth and the facts as they existed, when he traces the causes of this decline to the allegorical spirit of the Alexandrian school, and hostility to Montanism. No writer can do justice either to the early Fathers who were Chiliasmists, or to the real causes which affected Millenarian doctrine, who ignores how the Abrahamic and Davidic covenants were comprehended and embraced in the faith of the Church, and by what means they were eliminated or spiritualized.*

*Obs. 14.* The *abuse* that this doctrine received undoubtedly alienated the minds of some who were not able to discriminate between the true and the false, or who associated doctrine with the personal character of its advocates instead of determining its truthfulness by Holy Writ. Bh. Newton (*On Proph.*, Dis. 25) observes: "This doctrine grew into disrepute for various reasons. Some, both Jewish and Christian, writers have debased it with a mixture of fables; they have described the Kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse) the doctrine itself to contempt and ridicule. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretion of its friends; many, like Jerome, have charged the Millenarians with absurd and impious opinions which they never held; and rather than they would admit the truth of the doctrine, they have not scrupled to call into question the genuineness of the book of Revelation," etc. There is no doubt but that the fact that Chiliasmists also belonged to various already arising, and antagonistic, parties had a decided influence with many in rejecting the doctrine, as e.g. the Montanists, the Apollinarians, etc.

The candid student, however, well knowing both how true doctrine may become allied with error and how men may be charged with error when innocent of the same, will carefully consider such a point in all its bearings before deciding. To do this properly respecting the charge of Montanism, preferred against Tertullian, it would be well not only to notice what enemies have said on the subject but also friends. The excellent remarks of Neander, Lee's *His. of Montanism*, Brooks's statement, and others, are worthy of attention. It must not be forgotten, that if men, under the influence of personal feeling and passion, allied this doctrine with that which is erroneous, others, through whom the orthodox church is properly traced by every Church historian, held to this Kingdom



in its strictly covenanted form, excluding the idea of sensualism or corruption, and teaching the enjoyment of spiritual blessings in it. Dr. Weiss, Ap. Note E., p. 335, etc., of *Last Times* gives an interesting detail of "Millenarian views of the spirituality of Christ's Kingdom," quoting from Irenæus, Justin, Melito, and Tertullian, to show that they did advocate "*spiritual good as a leading characteristic of the Kingdom to come,*" and then gives Dr. Greswell's testimony, directing attention also to the spiritually-minded men who have hitherto received it, and concluding by exposing the art which, as Hartley says, some men have of bringing truth into disrepute, as follows: "Among the many arts practised in order to bring any truth into discredit, none is more popular than that of exhibiting it to public view *joined with the absurd tenets of some that have espoused it, and which is not improperly called dressing up truth in a fool's coat on purpose to make it ridiculous*; and this often succeeds with the undiscerning vulgar, who judge only by the outward appearance of things." These tactics were practised in old times by Origen, Jerome, Eusebius, and others, and they are repeated in modern times by a Corrodi, Stuart, Sanborn, Seyffarth, Briggs, and a host of others. It has prejudiced thousands against us then and now, who failed to see the lack of candor, honesty, and justice in the *unscholarly* procedure. No doctrine, however precious, but can be thus caricatured.

*Obs. 15.* The prophetic teaching, in explanation of certain prophecies, engrafted upon the apostolic and quite early Chiliasm, had its weight in detaching many from the doctrine, forgetting that the elucidation of *details* or the opinions of fallible men respecting the manner of fulfilment, could not possibly affect *the grand outlines* or the heart of the doctrine, because the former proceed from men liable to mistake, but the latter is fixed, *irrevocably in the oath-bound covenant* and the predictions resulting from the same. Thus, to illustrate: many writers have shown that the Chiliasts, more or less, down to Constantine's conversion thought that Rome would be the seat of the Antichrist and the Roman power would be destroyed. This was widely circulated, and finally became a part of the Chiliastic creed, impressed by persecution and the hope of deliverance, and was so regarded by its opponents. Now the prophecy as believed, instead of being verified, seemed to be utterly vain and idle *when the Empire became professedly Christian*. The result was, that the failure of a portion of the Chiliastic scheme, as *then* entertained, was deemed, without examination, to be *sufficient* proof of the unsoundness of every other part, and the whole was rejected.

Precisely as men do to-day. Because Bengel, Cumming, or Baxter, or some others in the explication of some prophecies, have made prophetic statements which time has proved to be mistaken; because Flemming, Pareus, Wood, and others misapprehended dates and events, the whole doctrine is rejected with ridicule and laughter, *just as if the doctrine depended upon the interpretation of the precise time of the Advent or the course of certain events, and not upon the solemnly covenanted Word given with preciseness and unmistakable distinctness*. Good men may indeed be mistaken in details or in the exact order of events, or in the application of prophetic time and announcements, owing to our limited knowledge of the future, and yet all this does not affect *the foundation* of our doctrine, which stands imbedded in "*the everlasting covenant,*" "*the sure mercies of David.*"

*Obs. 16.* The opposition that Chiliasts maintained against various errors and the allegorical interpretation of Scripture, excited hostility against them, and contributed to aid in the suppression of the doctrine.

In this discussion it is important for the student, in order to form a correct estimate of the early Chiliasts, of their doctrine, and of the opposition excited, to notice whom they doctrinally opposed. This has been candidly done by the researches of Neander (who clears them from unjust charges imposed by later enemies) and others, but a succinct statement is still needed. In addition to what has been said, a passing remark on a number may be illustrative of our meaning. The Chiliasts opposed the Ebionists, the

ultra, extreme Jewish sects, mainly on the ground because the latter denied the peculiar, distinctive person of Christ demanded to fulfil the Abrahamic-Davidic Kingdom. They combated all who were tenacious of the observance of the Mosaic ceremonial, abrogated through the founding of the Christian Church. They opposed the Oriental Theosophists because they spiritualized the letter entirely away, thus, among other things, rendering the fulfilment of the covenants, as they read, impracticable. They resisted what is called by some, "The Aristocratic element," as manifested in various Gnostic systems, the incorporation of Platonic and Oriental ideas, the combinations of false reasoning and a subtle philosophy in so far as they denied a literal, grammatical interpretation of Scripture (especially of the covenants), and a divine and supreme authority of Holy Writ. They materially aided in rooting out Cerinthianism, not only on account of its Christology contradicted by the covenants, but by reason of its un-biblical (if correctly reported, being dependent on later and hostile testimony) Chiliasm, seeing that none of the Fathers favored such a sensual system. They contradicted various forms of doctrine, having its advocates as e.g. the denial of the resurrection of the body, the disbelief in the future glorification of the body, the rejection of the final removal of the curse and of evil, the inherent eternal evil of nature, the unbelief in the restitution of all things, etc. They withstood the Basilideans owing to its Christology and to its giving to the ultimate deliverance of man, the race, and creation, a form different from that specified in the prophetic. They resisted the Saturninians with their denial of a real body to Christ, their notions of the Kingdom and way of life. They combated the Marcionites, the Bardesenesites, Tatianites, Valentinians, Carpocratians, Origenists, besides others who were regarded as heretics. They resisted, on the one hand, a gross materialism, and, on the other, an encroaching Idealism. It appears, from these contests and the faithful devotion to the essential truths of Christianity, that the Chiliasts were esteemed as strictly orthodox. This honorable feature is given to them *both* by enemies and friends—even their most violent opponents, as Origen, Dionysius, Jerome, and others, *do not deny their orthodoxy*. Indeed, after the declarations of Irenæus and Justin, that those *who were exactly orthodox* held to our doctrine; after the *continuous line* of Fathers through whom the Christian Church is traced, it would be both unsafe and unjust to give them any other position. But all this necessarily created opposition against them, and as this resistance finally accorded with the prevailing adopted Alexandrian influence, various parties united in decrying them and in treating their doctrine with contempt. The manner in which the primitive doctrine was gradually crushed reminds us of the parasite in Cuba or India, which enfolds and strangles the life out of the lofty tree. The tiny, silken threads grew into strong compressive cables and trunks encompassing the hapless victim, until he yielded to the long accumulating pressure.

PROPOSITION 77. *The doctrine of the Kingdom, as held by the early church, was finally almost exterminated under the teaching and power of the Papacy.*

This is so plain a historical fact that it needs no special evidence to sustain it. Roman Catholic writers, ecclesiastical historians, and others, have repeatedly recorded the statement, and no denial of it has ever appeared.

Rome, once Chiliastic, became intensely Anti-Chiliastic. Renan, in the Second Lec. of the Four recently delivered in London (at the request of Dean Stanley) on early Church History, declares that the church at Rome was of *Jewish-Christian* foundation, directly sprung from the church at Jerusalem, and *strongly attached to Millenarianism*. The reasons for the change have been already presented in detail. The writer on "*Revelation*" in M'Clintock & Strong's *Cyclop.* (and who cannot be charged with Chiliastic sympathies) thus candidly says: "Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent, and their spiritual conception of His Kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer as the object of prophetic denunciation, *but as the scene of a Millennial development*," with which comp. Prof. Bush's "*Mill.*" If there is any propriety and force in the position of the Romish Church, and in the reasoning of Bellarmine, Bossuet, Möhler, and others, that tradition *should be authoritative* with Scripture in deciding doctrine, then surely the traditions of the first centuries ought to have made, by their overwhelming weight, the Romish Church Chiliastic. But in this case ambition, pride, conscious power, the possession of honors and wealth, etc., override tradition, as they often have done Scripture (comp. Obs. 4). Chillingworth's reasoning on this remains, and ever will remain, *unanswerable*.

*Obs. 1.* The Papacy has been ever hostile to our doctrine, owing to the Chiliastic opposition to its pretensions, its provisions looking to futurity, its hierarchical endowments, corruptions, and bold assumptions of being the promised Kingdom. The early Millenarians, without exception, regarded the Roman Empire and the rising Papacy with distrust because of their belief that the Antichrist would in some way or form be identified with one or the other. Before the union of Church and State, the Empire was the object of suspicion; after the union, while the belief was still continued respecting Rome, men began to surmise, as the hierarchical tendencies were more and more developed in the increasing power of the Bishops of Rome, that those Bishops themselves were paving the way for the Roman Antichrist. This opinion was strengthened by the conduct of some of the Popes, so that they were plainly designated either as Antichrists or forerunners of the Antichrist. This view, of course, would be offensive to the heads of the Romish Church, and naturally resulted in their *decrying* Chiliasm and *condemning* it as derogatory to the honor of the church. Pride, dignity, ambition, power, could *not tolerate* a view which, necessarily brought with it, expressed, or even implied, reproach.

Various writers have expressed this as follows: Bh. Newton (On Proph., Dis. 25) remarks: "Wherever the influence and authority of the church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and, indeed, not without sufficient reason, this Kingdom of Christ being founded on the ruins of the Kingdom of Antichrist." Dr. Burnett (*Theory of the Earth*, vol. 2, p. 193), after showing how the Romish church discountenanced the doctrine, and that he never met with a Popish doctor who regarded it with favor, concludes: "The Millennium being properly a reward and triumph for those who come out of persecution, such as have lived always in pomp and prosperity can pretend to no share in it or benefit by it. This has made the church of Rome have always an ill eye upon this doctrine, because it seemed to have an ill eye upon her. And as she grew in splendor and greatness, she eclipsed and obscured it more and more, so that it would have been lost out of the world as an obsolete error, if it had not been revived by some of the Reformation." Cox (*A Millenarian's Answer*, p. 43) says: "The grand chasm in the history (of Chiliasm) seems to be those awful centuries of Rome's supremacy, when almost every truth was hidden. Indeed, some of the parasites of Constantine, like Ahab's Zedekiah, did not scruple to say that the 21st and 22d chapters of Revelation were fulfilled in his time. Thus did Satan mimic the Kingdom God had promised, and, as one has well observed, constitute the Pope his Melchisedec, his high priest to rule over the nations." Brooks (*El. Proph. Interp.*, p. 51) writes: "When the Christian Bishop of Rome came, in progress of time, to be elevated to the high rank which he attained under the papacy, the inconvenience of explaining Rome to be the capital city of the Antichrist and the 'Babylon' and 'Harlot' of the Apocalypse, was more sensibly felt than ever; because it could not be asserted without giving occasion for the very obvious conclusion, that the Bishop of Rome would some day apostatize, together with the church in general over which he was the head. Accordingly, from the time of Justinian, efforts were both openly and clandestinely made to get rid of the doctrine altogether, by removing or corrupting the evidence in its favor, or by affixing to it the stigma of heresy." Seiss (*Last Times*, p. 246-7) declares: "It is a sad fact, however, that from the fourth century until the sixteenth, this doctrine gradually lost its hold upon the minds and hearts of professed Christians, and went down into almost absolute neglect. But with it went down the great doctrine of justification by faith, and nearly everything that is distinguishing in gospel religion. It fell only as Popery arose; and it is only as it rises again that Popery shall shrink and quail. So long as men think they see and hear Christ in the Pope and believe that they are worshipping and honoring Christ by serving and obeying hierarchies regarded as *jure divino*, we need never expect them to believe that Christ will ever reign here in person. The two ideas are fundamentally antagonistic. If Christ is Himself to reign here in universal empire, He has not given that Empire into the hands of a vicar; and if He has made the Pope the supreme Lord of the world, it is settled that He will never reign here otherwise than by the Pope. Either proposition confutes the other. The two cannot live together. And this puts into our hands the key to the true explanation how the church has come to lose sight of the primitive and apostolic faith upon this subject."

Obs. 2. In the very nature of the case, the *Chiliasm* of the Abrahamic-Davidic covenant as taught by the Fathers, the hope in the constantly expected Advent of Jesus to establish such a Kingdom, the anticipated struggle with an Antichrist in ecclesiastical-political power, the view entertained respecting the church as a struggling, tried body awaiting deliverance and triumph alone through the personal Advent of the Messiah—these prevented aspiring prelates and the ambitious learned from indorsing it. It was an easy matter, by adopting the Origenistic interpretation of several senses, to reject the covenanted restored Davidic throne and Kingdom under a personal Messiah, and to substitute in its place an existing Kingdom under the rule of appointed hierarchs, and claim that in and through them Christ was already reigning in His promised Kingdom. This caricature of the Messiah's Kingdom was varnished over by the most laudatory and fulsome language (even applying to it the predictions alone applicable to the mighty Theocratic King) which self-interest and vain-glorious could suggest. Very soon, too, these declarations were summed up

and declared to be "*the voice of the church*;" the later Fathers superseding those who previously entertained Chiliasm, now so detractive and humiliating to Popish presumption.

It is noticeable that Romanism pronounces only such "Doctores Ecclesiæ" who have no decided leaning to Millenarianism, leaving Chiliasm like Papias, etc., simply "Scriptores Ecclesiastici" (Ueberweg's *His. Philos.*, vol. 1, p. 275). Those who spiritualized the faith of the Primitive Church were in the highest odor of sanctity. Dr. Pise, in the *Intro.* (p. 7-8) to Rutter's (Rom. Cath.) *Life of Jesus Christ*, exalts the ancient Fathers as in unity with Roman Catholicism (without, however, intimating how *the more ancient* in many points disagree, as abundantly shown by Barrow, Chillingworth, Cumming, etc.), and then, by way of contrast, points out how Luther, Calvin, Melancthon, Peter Martyr, Beza, Dudith, etc., depreciate them (without noticing that they mainly objected against *the later* who departed the most from the Primitive doctrine, and that they received them when in accord with the Scriptures). It is those very "doctores" that the Reformers found had departed the farthest from the "old paths," so that e.g. taking Jerome, Luther (*Table Talk*, "Of the books of the Fathers," ch. 135) remarks: "Jerome should not be numbered among the teachers of the Church." This reminds us that this Father, so eulogized by some of our opponents because of his one sided Anti-Chiliasm, is thus presented in "The Old and New," Sep., 1871, Art. "Jerome," which after acknowledging his merits in several respects, sums up the "Jerome of quarrelsome memory" as follows: "As supporter of the claims of the rising Papacy, as satirist of marriage and of the holiest laws of nature, as compiler of monkish legends and defender of monkish practices, as defamer of the earliest Christian Protestantism, and apologist for the martyr worship and paganized ceremonies of the Roman Church, Jerome must be classed with those who have hindered the progress of the race in morals and religion," etc.

*Obs. 3.* When a church arrogates to itself the great honor of showing forth *within its borders* the predicted millennial glory (as e.g. Eusebius and others, dating its inauguration from Constantine, or Augustine and others, dating the same from the First Advent of Christ); when it enforces the belief by a *wholesale appropriation* of prophecy without the least regard to its connection, covenant basis, prospective attitude, relation to the Jewish nation, union with the Sec. Advent, etc.; when it hedges this around by a confessional barrier, and calls for all its membership to receive it as the truth—*then*, especially when it has the ecclesiastical and civil power under its control to *compel obedience*, it is not strange that the doctrine, *so hostile* to these arrogant assumptions as ours, should be hated and depressed.

The Hierarchy could not, as a matter of mere consistency, receive the notion of a Kingdom (*viz.*: that of the reign of the Messiah in the covenanted Theocratic-Davidic) which protested against and *condemned* its substitution. Hence Shimeall (*Eschatology*, p. 49) correctly observes: "Then, too, the Popes, in after ages, discountenanced Millenarianism, inasmuch as it *militated* against their anti christian usurpation and dogma, that the Millennium commenced with Romish domination in the church." Dr. West (*His. Pre-Mill. Doc.*) says: "By union of church and state, and perversion of victory, the foundation was laid in the Empire for a carnal and a Satanic *caricature* of the Millennial Kingdom of Christ on earth before the time—a Millennium sunk in the gross materialism and idolatry of a mediæval, political, and military Christianity. By union of Church and State *the martyr doctrine itself was martyred*, no council resisting, and vanished from view with the departing glory and last remnant of a suffering, but pure apostolic church." How the union of Church and State, introducing an antagonism of view utterly irreconcilable with Chiliasm, facilitated the overthrow of Millenarianism, is also briefly noticed by Hagenbach, *His. of Doc.*, vol. 1, sec. 139. Dr. Fisher, Art. "Mill." M'Clintock & Strong's *Cyclop.*, although a Post-Mill., most candidly says: "It (the Mill. doctrine) *was still common*, however, in the time of Jerome, who himself was one of its opponents. But gradually the tenet which had *so widely prevailed* became obnoxious and proscribed. One great reason of this remarkable change of sentiment is to be found in the altered condition and prospects of the Church." The latter, he remarks, led to the idea of bringing the world into subjection to the Church. It is the just view of many that Constantine's conversion and the results were not productive of

good. In addition to writers quoted, see Stanley's *Life of Arnold*, vol. 1, p. 52, Mackinnon's *His. of Civ.*, vol. 1, p. 77, etc.

*Obs. 4.* Chillingworth (*Works*, Dis. 5)—of whom Prof. Bush declares, "Certainly there are few persons more competent to pronounce on the fact"—makes a strong argument against the Church of Rome, in its refusing to accept of our doctrine when professing to receive by tradition the pure doctrines of the primitive and apostolic age. He conclusively proves the generality of the doctrine entertained; that for some time it was uncontradicted; that all the Fathers, East and West, held it; that they professed not only to teach it "as doctors but as witnesses;" that it was esteemed as an "apostolic tradition" received by persons in personal communication with apostles and elders; that it was regarded as the faith of orthodox believers; and then, in the light of all this accumulated evidence, argues that, in this matter at least, the Roman Church "has grossly falsified the creed of antiquity, inasmuch as there is ample evidence that the doctrine of the Chiliasts was actually the Catholic faith of more than one century." Bowers (*His. Popes*), in his life of Damasus, takes the same ground, for, after describing the Millenarian doctrine and its extent, he remarks: "And yet such a doctrine is now rank heresy in the Church of Rome. But, by declaring it such, have they not upset their own system, which places tradition upon a level with the canonical books of the Scripture? Can they allege a more ancient tradition, one more universally received, or equally countenanced by Scripture, in favor of the many traditional articles of faith which they have obtruded upon the world? Papias declares he received the above-mentioned doctrine of those who had learned it immediately of the apostles. If such a tradition be rejected as false, what other has a right to be admitted as true?"

Judge Jones (*Essays on the Com. of the Kingdom*, Ess. 5), after declaring "that the system of Popery, morally speaking, could not have been established, except upon the virtual or practical denial of this very doctrine," remarks: "Hence it is that while most Romanists have treated the doctrine as a heresy, others feeling their traditions must fail, if Papias, Irenæus, Justin Martyr, Tertullian, Lactantius, and their contemporaries, should be denounced as heretics, endeavor to escape the dilemma, by making a distinction between what these fathers have said in the name of the church, and have delivered as the doctrine of the church, and what they choose to consider their personal opinions and conjectures. Some of them trace the doctrine to certain passages in the Apocalypse, which they suppose these fathers misinterpreted; while others affirm that they borrowed it from Plato. The answer given by Chillingworth to this mode of getting over the difficulty is conclusive." It may be here observed (what Jones, Cox, and many others have noticed) that it is not only the church of Rome that is, in view of its organization, ambitious projects, etc., hostile to our doctrine, but this applies to all those religious bodies having "a High-Church" tendency, and making much of "tradition" (as e.g. Episcopalian High Churchism, Mercersburg Theology, Puseyistic party, ultra Symbolical Lutheranism, etc.), which tells us, with insidious and subtle reasoning, that the Bible is to be interpreted by the past faith of the Church, and yet which, with all its professed churchliness, obstinately and utterly discards this once generally received faith of the church. The same is true, in sadness we write it, of all churches that are highly prospered in extension, wealth, and influence (excepting alone individual members, who have faithfully entered their protest), to whom our doctrine is unwelcome for reasons already sufficiently assigned. Ruling in an existing Kingdom, it does not suit the spirit and aims of a multitude to receive a doctrine which necessarily is humbling and derogatory to their pretensions and predictions of the future.

*Obs. 5.* It may then be briefly stated as a self-evident fact, that the entire spirit and aim of the Papacy is antagonistic to the early church view,

being based on coveted ecclesiastical and secular power, on extended jurisdiction lodged in the hands of a Primate. *When* episcopal palaces with their palatial endowments were erected under the fostering care of the Emperors; *when* the rulers of the church enjoyed the rich vestments, emoluments, and honor of office; *when* magnificent churches, with altars and walls adorned and enriched by the costly gifts of its devotees, were built all over the Empire; *when* ambitious men, under the cloak of an established Messianic Kingdom, formed the idea of a universal government; *when* men addicted to pleasures tasted the enjoyments afforded by rich revenues and the servile honor paid to them by the multitude; *when* a system was founded which decided that the reign of the saints had already begun—that the Bishop of Rome ruled on earth in Christ's place; that the deliverance from the curse would only be effected in the third heaven; that in the church, as a Kingdom, there was "an aristocracy" to which unhesitating obedience must be rendered; that the prophetic announcements respecting Messiah's Kingdom were fulfilling in Romish predominance, splendor, and wealth; that the rewarding and elevation of saints was not dependent upon the Sec. Advent, but upon the power lodged in the existing Kingdom, etc., etc.—*then it was that Chiliasm*, so distasteful and obnoxious to these claims and doctrines, fell beneath the powerful and world-pervading influence exerted against it.

Judge Jones (*Essays on Com. of Kingdom*) observes: "Ungodly men, allured by ambition, and who desired *nothing less* than the coming of Christ, got influence in the church, and they constructed a system, every part of which speaks in language not to be misunderstood, 'My Lord delayeth his coming.'" See also in the same connection his remarks, how this is found, more or less, in Protestant churches. It is a sad truth, that our most bitter enemies are those who are fostered by endowments looking to a perpetuity of present agencies, etc. It is but just to add, that while Jones is correct in specifying "ungodly men," yet it is also true that many sincere and pious hearts were drawn, by fallacious reasoning and the trust that they were aiding the truth and Christ's glory, in receiving and extending this opposition to Primitive doctrine, position, and usage. For we must not forget that aside from selfishness and personal interest seriously affecting our doctrine, mysticism, in all its forms, with its higher inner light and lowering of written revelation before spiritual contemplation, has ever disastrously—in Romanism and Protestantism—manifested *its scorn* at Chiliasm, owing to the influence of its devotees. A glance at church history is decisive, for such men as Hilary, Maximus, Bernard, John Scotus Erigena, Hildegard, Francis, Eckhart, Tassler, Thomas à Kempis, Molinos, and even such as Fénelon, Pascal, Madame Guyon, Law, and a multitude of others, could not possibly accept our doctrine, seeing that their fundamental principles and their method of interpreting Scripture were utterly opposed to it. Thus a variety of powerful influences (comp. preceding Prop.) were at work, hand in hand.

*Obs. 6.* The institution of monkery exerted a powerful influence in causing the rapid decline of our doctrine. They formed, owing to their privileges, numbers, sanctity, etc., *the most effective* allies in upholding Papal claims and doctrines, and, of course, in decrying, with the populace, all antagonistic utterances. From the fourth century down, they greatly moulded or impressed the sentiments and views of the church, and, therefore, the student, in estimating the causes leading to a suppression of Chiliasm, must not forget to estimate the leverage exerted by monkery.

It is unnecessary to discuss monkery, as Mosheim, Neander, etc., have presented their *vast* influence in building up the Papacy, etc. Yet it is noticeable that the earlier favorers of monasticism, like Jerome, while rejecting our doctrine, were *still unwilling* to brand it as a heresy; this spirit of toleration, with increasing bigotry and ignorance, finally ceased.

*Obs. 7.* The authority of Councils in the interest of hierarchical tendencies materially aided in obscuring the doctrine of the Kingdom. Indirectly, by exalting and confining the kingship of Christ to His Divine nature, and correspondingly lowering the human, forgetting that *the covenanted kingship* is given to "*the Son of Man*" who is of *the Davidic lineage*. This resulted mainly from the Arian and other controversies respecting the natures of Christ, when one extreme led to its opposite. Directly, by indorsing the polity of the church and state, the ambitious projects aiming at universal power, and the supposed Kingdom as exhibited under the leadership of one Bishop. The decisions of Councils were finally elevated to an equality with the Scriptures, and thus aided in crushing the doctrine.

What these Councils were (i.e. of what *fallible* persons composed, what indications of weakness, passion, bitterness, etc.) has been ably and satisfactorily shown by various writers (Mosheim, Neander, Killen, Stanley, Justin, etc., too clearly teach us that the majorities were only too often composed of bigoted, fanatical, and domineering prelates, whose only desire was to compel all men to believe in all things just as they did, to exalt their church by any means, even to the anathematizing of all who would not submit). After the Council of Nice, none gave utterance to anything in sympathy with Chiliasm. In the first General Council of Nice (A.D. 325), being nearly related in time to the preceding Chiliasmatic Fathers, we have the following: in addition to the definition of the faith and the canons, the Council set forth certain forms of ecclesiastical doctrine. Gelasius Cysicenus (*His. Act. Con. Nic.*) has recorded the latter, and among them is the one on the last clause (viz.: "I look for the resurrection of the dead and the life of the world to come") of the Nicene Creed. It reads: "the world was made inferior because of foreknowledge; for God foreknew that man would sin. Therefore we expect new heavens and a new earth according to the Holy Scriptures; *the Epiphany and Kingdom of the great God and our Saviour Jesus Christ then appearing.* And as Dan. says (ch. 7: 18) *the saints of the most High shall take the Kingdom. And there shall be a pure and holy land, the land of the living and not of the dead: which David, foreseeing with the eye of faith, exclaims, I believe to see the goodness of the Lord in the land of the living—the land of the meek and humble. Blessed, saith Christ (Matt. 5: 5) are the meek, for they shall inherit the earth. And the prophet saith (Isa. 26: 6), The feet of the meek and humble shall tread upon it.*" This is quoted by numerous writers, such as Mede, Burnet, Brooks, Seiss, Cox, Hartley, Shimesall, Investigator of Proph., etc. Brooks remarks that Dupin, the Romish historian, calls this into question, while others of the same church contend for its correctness. If it is to be received as genuine (as many contend, seeing that it is to the Romish interest to detract from it), it would appear that many, at least, of the three hundred bishops composing the Council were Millenarian—for this statement is *purely Chiliasmatic*—and that the influence and teachings of Lactantius (who was then an old man and died about that time) and others were not forgotten. Let us add: that the extract is still valuable in indicating *how anciently* such expressions in the Creed which simply expressed a belief in the resurrection of the dead, were understood, viz.: not necessarily to imply a simultaneous resurrection of all at one and the same time. This again shows, as we shall argue hereafter, that the leading creeds, as the Apostles' and Niceno-Constantinopolitan, as well as the brief formulas of Irenæus and Tertullian (comp. note to Murdoch's Mosheim *His.*, vol. 1, p. 81, Harper's Ed.), were in direct sympathy with Chiliasm (over against Shedd's, Sanborn's, and others' statements to the contrary), seeing that Millenarians *cordially embraced* the same, and even thus tersely expressed a great truth without entering *into details* respecting the *order* of the resurrection. Besides this: while giving this as proof that (aside from Lactantius and others) at this period Millenarian doctrine was not yet extinct, yet, we confess, that we are not great admirers of a Council called and presided over by such a man as *Constantine*, and in which were men (comp. Dunn, Stanley, Killen, etc.) who evinced by their conduct that *they were passionate and frail*. Our doctrine is *not* based on Councils; and we do not quote the latter to give it any authority, but only as a historical fact bearing on the *continuance* of its extent, at a time when abuses came trooping in and the doctrines heretofore held were beginning to fade before the incoming Hierarchy. Uhlhorn (*Conflict of Chris. with Heathenism*, p. 352) shows that after the Church introduced hierarchical tendencies and dreams of conquest, then "the hope of the speedy Advent, which shone so brightly in the



*early days*, has now become dimmed," and while "the earlier period had no thought of any victory but that which Christ was to bring at His Coming," the church now entertained hopes of victory over the Empire and the world. This was largely aided by Councils, aided and supported by imperial patronage and power.

*Obs. 8.* Theology, under the constant surveillance of a church *jealous* of its delegated kingly authority, in its more systematic arrangements, was entirely controlled so as to favor the substituted Kingdom. We find, therefore, in all such works, running down through the scholastic age to the Reformation, a set apologetic defence of the Romish notions of the Kingdom. Starting with the idea—often taken for granted as a settled premise or inferred by far-fetched inferences—that the Romish Church is the pre-ordained Kingdom of the Messiah, everything is made to bend to that theory. The utterances of later Fathers, the decrees of Councils, and the self-interested statements of Popes and Prelates, are appealed to with unbounded confidence, just as if, in so fundamental a matter, the fallible utterances of man were equal, if not superior, to Scripture itself;—and as many of these thus quoted had been canonized by the church they favored, their *sainthood corroborated*, in the eyes of many, the claims and doctrines indorsed. To oppose such a swollen stream, guarded by thousands upon thousands of devoted adherents, was simply to risk reputation and life.

We reproduce the language of a valued friend. Dr. Seiss, *Last Times*, p 290, says : "I have proven to you that such (Chiliasm) were substantially the hopes of the church before Christ came as the child of Mary ; that Jesus and his inspired apostles spoke of these hopes as deeply founded in the purposes and promises of God ; that they were entertained, preached, and gloried in by those who received their instructions from apostolic lips, and by the Luthers, and Arndts, and Paleys, and Baxters, and Wesleys, and Halla, and Edwardses, and Chalmerses of the first three hundred years of the Christian Church ; that no Christian ever disputed them previous to the time of Origen ; and that they are now held and proclaimed by hundreds and thousands among the purest, the most eloquent, the most learned, and the most useful of the children of God on the face of the earth. How the church came to lose sight of these hopes, I have also indicated. It was Popery that obscured them and cast them into darkness. First came Origen's fanciful method of interpreting the Scriptures, casting uncertainty upon the clearest statements, and introducing a way of exposition which all men unite in lamenting and condemning. Then came the desire to render the Christian faith palatable to a Roman Emperor, and then to the papal usurper, leading to a repudiation of a part of the Bible, and the mutilation and interpolation of the writings of the fathers. And thus, as the joint work of Origen's vagaries and the sycophantic spirit and corrupt principles of some who came after him, a disposition was made of these great anticipations from which every good man should recoil with horror. It was a stroke of Satan to cheat the Bride of Jesus out of her sublimest dowry. To this day the church is more or less under the influence of that deception. Nor can we do duty to ourselves or to the truth of God, and yet patiently acquiesce in a decision brought about in a way so unchristian and unwarrantable. Nay, I feel confident, that when once we have fairly examined this whole matter the pure Millenarian doctrine will be held and preached as one of the most glorious articles of our most holy faith." So Dr. Willis Lord (*The Blessed Hope*, p. 79) remarks : "In the Apostolic and Primitive Church it is certain that for more than three centuries the Sec. Coming of Christ was expected to take place before the Millennium, and that the bliss and glory of that period would flow from His presence and reign. Especially was this so while Paganism still held the seat of power, and the church was despised and persecuted. Most keenly did she then feel the sorrows of widowhood, and long for the return of her absent Lord. That return would bring the day of her redemption and joy. When, however, Constantine mounted the throne, and the church with him, her spirit and her faith changed. Favor with men, and increasing flatteries, honors, wealth, and power, made the world seem less barren, and more attractive. Gradually, but surely, the blessed hope gave way to the power of present possession and enjoyment ; the once desolate widow became elated, proud, and self-

sufficient ; and she said in her heart, ' I sit as a queen, and shall have no sorrow.' For many generations, it would have been *the dread* of the visible church to have the Lord to come."

Obs. 9. The historical fact that Millenarianism was thus crushed is far from being *dishonorable* to us. Indeed, we rather glory in the occurrence, as indirect proof of *the truthfulness* of our position, seeing that as a defection from the truth was predicted by the apostles to take place, that very form of doctrine departed from—provided once generally held, and contained (even in the literal sense) in the Word—it must be regarded as approaching the nearest to sound doctrine. The warnings *specially* given respecting this doctrine in its leading feature of the Sec. Advent, etc., *unmistakably indicate a foreseen denial* of its characteristics. Hence, we have corroborating evidence in its favor, when we hear the Roman Catholic Baronius telling us : " *The figments of the Millenaries being rejected everywhere, and denied by the learned with hisses and laughter, and being also put under the ban, were entirely extirpated.*"

The reader will observe that if our doctrine had *always remained the generally received doctrine* of the church it would *not* meet the requirements of prediction respecting the *lack* of faith in Christ's coming, the attitude of professed servants who say that *He delayeth His coming*, the abounding of unbelief and apostasy, etc. This same Baronius says (Bowers, *His. Popes*, vol. 1, p. 97) that Damasus condemned the Millenarians in the Council of Rome, A. D. 378. But Bowers shows that he is wrong, since *after* that Council " *many eminent men in the church held it, and Sulpicius Severus among the rest, without being deemed heretics on that score.*" Mede, Brooks, etc., evidently (saying that Damasus condemned the Millenarians, and Mede, *Works*, p. 664, also says that Damasus suppressed the works of Victorinus and Sulpicius) took this either from Baronius, or from Lorinus, the Jesuit (Lorinus in his *Com. on Acts 1 : 6*, refers to " *the heresy of Chiliasm, which Pope Damasus had condemned in Apollinaris*"), and both Baronius and Lorinus were misled by the condemnation of Apollinaris, who with views that the Pope reprobated, *also* entertained Chiliasm in some of its features. After looking over all the testimony available on the subject, it is our decided opinion that *the suppression of the doctrine was later* than the time of Damasus, and that Bower is *correct* in his opinion. In confirmation of this, it is only necessary to say that Apollinaris was not condemned as a *Chilias*t but for other alleged error, and that Jerome (with whom Damasus was intimate, and who upheld and praised Damasus) himself—opposed to Chiliasm—*dares not condemn* it as heresy (saying that " *many Christians and martyrs had affirmed the things (Chiliasm) which he denied ; and that a great multitude of Christians agreed in them in his own day, so that though he could not follow them, he could not condemn them*"), which he certainly would have done, or intimated, had the Bishop, his personal friend, decreed it. Suppose, on the other hand, that Baronius is correct, that we admit his statement (" *the heresy, however, loquacious before, was silenced then, and since that time has hardly been heard of*"), and that Damasus, with the aid of the Council, suppressed Millenarianism. It certainly cannot be *flattering* to the prevailing view, that this was done by a Pope *with the character* of Damasus, and by a clergy which sustained the reputation given to them at that time.\* It must, indeed, be *particularly gratifying* to some of our opponents that the charge of " *heresy*" preferred against us comes from *such* a source, so that e. g. Dr. Hamilton declares : " *Yet this doctrine of the Chilias*t was condemned *by the church*—since that time *all* are accounted *heretics* that maintained it." In our reading, this charge has been found *repeated again and again*

\* Comp. e. g. Bowers, *His. Popes*, noticing the statements of Baronius and others. The character of Damasus is very far from being *saintly*, if we are to credit Roman Catholic writers. It is a strange contrast to notice Jerome's time-serving spirit thus brought out : Jerome himself had called Damasus a " *virgin doctor of the virgin church,*" but after his patron was dead and he had left Rome, " *the virgin church*" was suddenly transformed into " *the scarlet whore,*" and the clergy, into " *the senate of pharisees.*" A tolerable specimen.

by respectable writers, but none of them dare to tell us by *what class* of men this was done, for such an exposure would blunt the edge of their weapon and make it recoil upon themselves. The fact is, that Millenarians esteem it an honor that their doctrine was first suppressed by prelates possessing *the character*, etc., that history accords to them. The truth is, that while our doctrine was obnoxious to, and detested by, the Bishops, and many of the leading clergy, through partisanship, yet it was not so early authoritatively condemned, seeing that such a condemnation would involve a disastrous controversy respecting the regular perpetuation of the church. The Bishops and Prelates were too shrewd to do this, seeing, as they did, that this would involve so many of the Fathers that it would be difficult and hazardous, yea, impossible, to trace the true church unless through "*heretics*." Hence the cautious policy was adopted, not to condemn it in any regular decree, but in establishing as the faith of the church its opposite, and making all submit to the latter as *the truth*. What must we think, however, of the spirit animating Prof. Briggs (*N. Y. Evangelist*, 1879), who, with evident relish, approvingly quotes Baronius' declarations, and eulogizes the Popish doctors, and even praises the long "dark ages" of triumphant Popery, pronouncing them "*the heroic ages*," and then wallows in the old slander of associating Chiliasm with fanatics, outside of "the historic church." The scholarly certainly cannot be influenced by it.

*Obs.* 10. Baronius and others have asserted that for a long time the doctrine was "entirely extirpated." This is *not strictly* correct. It certainly was brought into such disfavor by a ruling Romish Church that during "the dark ages," down to the Reformation, *it was scarcely known*. Still we have intimations, plain and decided, that *it was held* by individuals (as e.g. Jerome mentions in his day, what Lorinus, the Jesuit, says of Tully Crispold, quoted by Brooks, *El. Proph. Interp.*, p. 60; comp. Bernard, etc., quoted by Seias, p. 26, in *A Question in Eschatology*, etc.), and, at least, in some of its features, by the Vaudois or Waldenses, Albigenses, Lollard, or Wickliffites, and the Bohemian Protestants (comp. the extracts, some of which will hereafter be given, presented in Elliott's *Horæ Apoc.*, Taylor's *Voice of the Church*, etc.). This testimony could, undoubtedly, be extended, if we only had the opinions of many who fell under Romish condemnation, and of whom it is said that they were detested and rooted out on account of opposition to Romish doctrines. But even if all such intimations were lacking, it would only indicate *how wide-reaching* the apostasy had grown, *how fearfully* prediction on the subject was verified, and *how important* it was for the old truth to be revived.

Prof. Briggs (*N. Y. Evangelist*, 1879) exults in the fact that "the great churches of Rome, Alexandria, and Asia Minor condemned the *heresy*," and that "the consolidation of Christian faith in creed and liturgy, effectually excluded Chiliasm more and more from the church, until it was banished for many centuries." Admit the crushing of our doctrine, and then ask *by whom* was it done, and *how* it was accomplished, and the historical answer certainly *cannot* be flattering to our opponents. The period of time, the many centuries, when it lay depressed, is sufficiently delineated by Romish and Protestant writers to set aside the extravagant eulogies bestowed upon them by Prof. B. in order to sustain his *bitter anti-chiliasmic prejudices*. But it does seem strange for a Protestant, and a *professed* scholar, to so far forget himself, that, in order to make a doctrine odious, he will exalt those who have been the *most unrelenting persecutors* of the forerunners of principles and a liberty in which the Protestant Church to-day rejoices; and to correspondingly degrade, as unworthy of the least attention, men who advocated those principles and that liberty, because they held to "*Chiliasmic notions*." Those who opposed the encroachments of the Papacy and resisted its abuses, are to be derided, because they said (D'Aubigné's *His. Ref.*, vol. 3, p. 415) in their helplessness: "Let us lift up our heads, looking to the Lord, *who will come and will not tarry*." Individual members of the Romish Church, as well as protesting communities outside of it, who denounced hierarchical tendencies, resisted usurpations, and expressed a belief in a speedy Advent to remove existing evils and introduce a Sabbathism, are to be judged only *as estimated by their cruel enemies*, because they expressed sentiments too much allied with the Chiliastic. Why not go a step farther, and include the Reformers themselves, who

also expressed such views, utterly antagonistic—as we shall show—to modern, Whitbyan theories of the Millennium?

Under the preceding Propositions reference has been made to this continuation, and Jerome's statements respecting many holding it in his day. Later on the traces are rarer, until they cease, unless we regard those testimonies that Döllinger has given in *Prophecies of the Middle Ages*, as favoring Chiliaism in some of their aspects. We pass them by for this reason: although opposed to the Romish, general, view of the Millennium, yet there is such an admixture of error that they cannot properly be regarded as Chiliaistic. Let us e.g. take one of the most noted, the *Prophecies* of Joachim, and the *Evangelium æternum* of the Fraticelli, and these were widely removed from the Primitive Chiliaism, losing sight entirely of the specific covenanted Theocratic Kingdom of the Messiah, which was the idea of the early Church. A brief mention of the scheme entertained, is sufficient to demonstrate this fact. These held that we have had a dynasty of the Father extending from Adam to the First Advent; then followed a dynasty of Jesus Christ, lasting 1000 years or more from that Advent; this last, in which they lived, was to be succeeded by the dynasty of the Holy Spirit (golden age), which was indefinite or limited, at the pleasure of the believer. A number of views, hostile to the prevailing Augustinian, may, for aught we know, have arisen from the remains of Chiliaistic belief still existing here and there. Some of the former advocates of the Papal doctrine renounced it for Chiliaistic views, as Le Père Lambert (a French Roman Catholic, whose "Expositions," favoring a Pre-Mill. Advent, restoration of the Jews, and reign of Christ, was translated into German by Von Mayer), Laounza (Ben-Ezra, a Spanish Jew, whose work, "The Com. of Messiah in Glory and Majesty," was translated by Edward Irving), John Baptist Pagini (a Roman Cath. Priest, in his work, "The End of the World, or the Sec. Com. of our Lord and Saviour Jesus Christ). The fact is that some Romanists could not drift so far away from the old landmarks, but what they would revive sentiments and the idea of the Millenaries, more accordant with Chiliaistic antecedents than the Popish notion, but these feeble utterances were crushed under the weight of Church authority. Here and there we have intimations of the continued existence of the doctrine even down to the 16th century. Thus e.g. Appleton's *Cyclop.*, Art. *Moise Amyrant*, a French Calvinist theologian, born 1596, who "acting in concert with Richelieu, aimed at a reconciliation between the Protestant and the Catholic Church," wrote a work, "*Against the Millenarists.*" Although knowing nothing of the contents of the work, its title implies that a growing class must have existed, or it would not have been issued. One thing is certain that no union could be effected between Protestants being Millenarians and Romanists.

*Obs. 11.* Various writers in tracing our doctrine have, through inadvertency or misapprehension of our belief, made the *unscholarly mistake* of attributing a revival of our faith to the extended belief in the Advent of Jesus to judgment about the year A.D. 1000 and succeeding dates, and, with evident relish, endeavor to make our system accountable for the calamitous results (so graphically described by Mosheim). But this belief arose from the *Romish view, and not from Millenarianism*. The proof is *self-evident, and the least knowledge* of the facts will make it apparent to every one. The Augustinian theory, so generally adopted by the Popish doctors, commenced the Millennium with the First Advent of Christ, and consequently, in agreement with this view, when the one thousand years, dated from the First Advent, expired, Popery, driven to a conclusion by *its own adopted* Millennial theory, looked for the Coming to Judgment, and, with its doctrine of the end of the world, etc., for a general destruction of all sublunary things. Now this was the *opposite* of Millenarian views, which made the Millennium future, to be introduced by a resurrection, and to be followed by a glorious restoration of all things. The misapplication of the Millenary (making it Pre-Advent) and of the Sec. Advent (making it Post-Millennial) is *purely Romish error*, and, in view of the extent in which it was held and the miseries that it entailed, is decisive proof how largely Millenarianism had been obliterated.

This mistake has been incorporated in several cyclopædias (as Appleton's, Brit., etc.) and also Millerism which lacks the purely Chiliastic features of a future Millennium, the doctrine of the Kingdom, etc. (although the parties sprung from Millerism have in most cases, as the majority of Sec. Adventists, returned to a more pure Chiliastic doctrine). Writers against our belief introduce this *Romish* observation derived from Augustinian teaching, most offensively against us, never regarding in the least the numerous replies made by us in explanation. In illustration: one of the most unfair and uncharitable performances is Prof. Sanborn's *Essay on Millenarians* (*Bib. Sac.*, July, 1855), in which among other mistakes we are charged with the extravagances of the middle ages (when our doctrine was really buried under a cloud of darkness) introduced by *Post-Millennialists*, and with the errors of men who were *Anti-Millenarians*. Strange that learned men, when our doctrine is so accessible and history is so plain in describing our views and that of others, cannot discriminate between our *Pre-Millennial* position and that occupied by *Post-Millennial* and *Anti-Millennial* advocates. We sometimes are almost led to suspect that the oversight is intentional, but, in charity, trust that it results through simple *misapprehension*. As one (Brookes) has well expressed it: "the fanatical crowds that were so alarmed were *not* Pre-Millennialists, but Post-Millennialists." Hence it is unjust to burden us with the vagaries that belong, as all history attests, to our opponents. As this accusation is constantly repeated, we append several testimonies, which present the truth in the matter. Hagenbach, *His. of Doc.*, vol. 1, sec. 202, quoting Lücke, etc., shows that the Augustinian view adopted to avoid Millenarianism as formerly entertained, was the cause of the expectation and commotion. Dr. Fisher, Art. "Mill.," M'Clintock & Strong's *Cyclop.*, justly traces this expectation of Advent to Augustine's views, saying: "As the year of our Lord 1000 approached, it was a natural corollary that the judgment and end of the world would then occur." This is true, because the Mill. was then supposed to end, and the Popish ideas of judgment and its results were then to be realized. Compare Faber's *Inquiry into History and Theol. of the Anc. Vallenses and Abigenses*, p. 389, etc., Guizot's *Civ. in Europe*, p. 95, and the Arts. in Herzog and other cyclops.

PROPOSITION 78. *The early church doctrine was revived after the Reformation.*

Several hundred names, including some of the most eminent, learned, and pious in the church, are given in such works, as Taylor's *Voice of the Church*, Brooks's *El. Proph. Interpretation*, Seiss's *Last Times*, Elliott's *Horæ. Apoc.*, Shimeall's *Eschatology*, Cox's *Millenarian's Answer*, Anderson's *Apology, Time of the End*, West's *Essay on His. of Doc.*, and various others, embracing many living after the Reformation, who again revived the early faith of the church in the Kingdom of Christ still future, and to be set up at the Sec. Advent.

The works alluded to give many interesting extracts confirmatory of the Chiliastic views held at this revival of the doctrine. Bh. Newton (*Dis. On Proph.*, No. 25), after referring to the suppression of the doctrine through the influence of Rome, says: "No wonder, therefore, that this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of Revelation." Appleton's *Cyclop.*, Art. "*Mill.*," with all its one-sidedness, frankly remarks: "The Reformation of the 16th century gave a new impulse to Millenarian views," that the Anabaptist movement was only a "caricature of the old Christian doctrine," that "it was preached with enthusiasm by many sects and theologians of the 16th and 17th centuries," mentioning Wiegel, Comenius, Jurieu, Mede, Bengel, Oettinger, Hahn, Stilling, Lavater, and also Hass, Rothe, Hoffman, Delitzsch, Kurtz, Hebart, Thiersch, Nitzsch, P. Lange, Ebrard, Irving, Cumming, and others, as its advocates during this period and later. Abbott and Conant (*Dic. of Relig. Knowledge*) say: "These views (Chiliastic) may be traced to the earliest history of the church, and were advocated by the fathers up to the 4th century. They then declined, *till the Reformation gave them a new impulse*, since which time they have prevailed through the entire church to a large extent.

*Obs. 1.* Candor requires of us to state this peculiarity attached to those who were thus Chiliastic. (1) Some held strictly to the Primitive view, as contained in our argument, believing only in *one* Kingdom (while acknowledging the general Divine Sovereignty, etc.), still future, which was *to accord* with the Davidic covenant and related prophecies. The church, exceedingly precious, was regarded as *only provisional and introductory* to this Kingdom. (2) Others, with a cordial faith in *such a future* Kingdom, also upheld a Kingdom as present existing in the church—a kind of *prelude* to the coming one—thus retaining in part the Origenistic or Augustinian idea. (3) Some declare for a present Kingdom in the church, and also for a future one here on earth at the Sec. Advent, but *incorporate* with the latter mystical conceptions or spiritualizing deductions (which detract from the early view), as e.g. making the reign of the Messiah invisible, retaining the Son of Man during this period in the third heaven, etc., *thus violating* the express terms of the covenant and promises. (4) Others, again, with or without a decisive Church-Kingdom theory, have adopted certain salient features of Chiliaism (as e.g. the nearness of the Advent, the restoration of all things, the rise of the Antichrist and his destruction by

the personal coming of Jesus, the first resurrection literal, the Sabbatism, etc.), so directly antagonistic to prevailing views and so much in harmony with our doctrine that they may be classed as, at least, *partly* Chiliastic. The first three, and some of the fourth class, reject the notion that the present dispensation, *in any sense, contained the covenanted, predicted Kingdom of the Messiah*; they all looked, however they may regard the church as provisional and even an introductory reign, *to the Sec. Advent* for the realization of the glorious Kingdom *as promised* by the prophets, *as covenanted* by God, and *as believed* in by the early church. This Kingdom, pre-eminently Messianic, they all believed was introduced *by a personal Advent and a prior resurrection of the saints*.

Hence on the great outlines they are a unit, however they may differ as to details. For they are all *Pre-Millenarian* in view, and look to the Kingdom to be set up here on earth *after* the Sec. Advent for the fulfilment of covenant and prophecy. In a subject so vast and complicated, it is reasonable, owing to human weakness and infirmity, to expect a divergence of view as to details, the order of events, and the meaning of various predictions. A greater divergency and antagonism of view, even pertaining to fundamentals, exist among our opponents, but this is no reason why we should reject their views, seeing that no doctrine of the Bible has escaped such treatment. It is therefore unfair to (as Brown) object to our doctrine because differences of opinion exist as to the fulfilment of details, and conceal the greater differences prevailing on their own side. Besides this, as our argument progresses, it will be shown that these differences largely and almost invariably result from a departure from the oath-bound covenants and the plain grammatical sense of the Word. The truth is, that some Pre-Millenarians are so largely leavened by the prevailing spiritualizing interpretations, that they cannot entirely rid themselves of its influence. It is also true, as the crudeness of the works indicate, that some Pre-Millenarians, without a careful study of the subject, have rushed into print and presented but a meagre and one-sided aspect of the doctrine, utterly failing to observe the force of the *fundamental covenants*.

*Obs. 2.* While some of the Reformers entertained *partly* Chiliastic views, others expressed themselves in a way *contradictory* to pure Millenarianism. But whatever their sentiments, *not one of them believed in the modern Whittyan view* of the Millennium. Those who were not Chiliastic, at least supported, as we shall show, the *Chiliastic position* thus far, that they did not adopt the *idea of a Millennium still future*, to be ushered in *before* the Sec. Advent. They were Augustinian in doctrine, and utterly refused the modern prevailing doctrine *as anti-Scriptural and delusive* (comp. e.g. the quotations from them *under Prop. 175*).

In reference to the Reformers we give place to no one in deep respect for them as devoted men of the church, but we have greater esteem for the authority of Scripture (Props. 9 and 10). The Reformers, with all their greatness, were fallible, and differed among themselves. Now it is the distinguishing feature of the Protestant Church in opposition to the Romish that when men differ among themselves the question of such difference is to be decided by an appeal, not to church authority, or to the weight of any man's writings, but to the Scriptures. This was the position of the *Reformers themselves*, and they frequently asserted that they themselves should *only* be followed in so far as their views corresponded with the Scriptures. They themselves acknowledged their liability to error; that many things in the Bible were still obscure to them; and that by study, prayer, continued application, progress would be made in the knowledge of the truth. A pompous amount of quotations might be adduced *from them* to sustain these points, but we think no one will dispute a fact that is so apparent and essential to progress.\* For, if we blindly believe and only believe what some great and good men

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\* Comp. e.g. Mosheim Ch. His., vol. 2, p. 19, and Schlegel's note, Kurtz's Ch. His., vol. 2, sec. 30, D'Aubigné's His. Ref., Schmucker's Lutheran Symbols, and writings of Auberlen, Sprecher, Conrad, and a host of others.

have said, we (a) yield the liberty of private judgment given by God ; (b) set up an infallibility unrecognized by the Word ; (c) render ourselves liable to error ; (d) dishonor the doctrinal position of Holy Writ ; (e) remove advancement in the knowledge of the truth ; (f) and place the writer whom we indorse in a false position. Augustine has so happily and delicately expressed this, when he answered a Donatist who had quoted the authority of Cyprian against him, that it may properly be introduced as illustrative of our opinion : " But now seeing that it is *not canonical* which thou recitest, with *that liberty* to which the Lord hath called us, I do not receive the opinion, differing from Scripture, of that man whose praise I cannot reach, to whose great learning I do not compare my writings, whose wit I love, in whose speech I delight, whose charity I admire, whose martyrdom I reverence."

2. It has been asserted by numerous writers that the Eschatology of the Reformers is, more or less, defective. Thus e.g. Anberlen (Div. Rev., p. 224, seq.) says, that " the Eschatology of the elder Protestantism is now generally admitted to be imperfect" (comp. Dörner's *His. Prot. Theol.*, vol. 2, p. 170, etc., also Art. 2, *Evang. Quarterly Review* for Jan., 1875, written either by Dr. Brown or Dr. Valentine, one of the editors, Martenson, *Ch. Dog.*, etc.). Various reasons are assigned for this by different writers, such as, that the defectiveness arose from their recent emergence from Popery (being unable to rid themselves entirely from its influence), from the bias obtained through the teaching of the later Fathers, especially Augustine, from their being trammelled by the popish notion of the church, from their attention being specially diverted to other subjects at that time more the objects of controversy, from their not being placed in a favorable position for the developing of the truth in this direction, etc. However explained, the fact remains, and their language, whatever the reason may be, sometimes implies doubt, sometimes a feeling after the old paths, and sometimes it is contradictory.\*

3. After the Reformers occurred what they themselves were directly opposed to, viz. : their writings and confessions (especially the latter) were elevated to an authority equal to that of the Scriptures. All historians sadly testify to this unfortunate procedure. The impartial student must acknowledge that there is justice in the strictures of certain writers respecting the course taken by some of the followers of the Reformers. Thus e.g. Hallam (*Introd. Lit. of Europe*, vol. 2, p. 200) alludes to the right of Private Judgment, as an essential principle of Protestantism, but which was afterward constantly violated by the stringent imposition of Confessions, in the understanding of which Confessions *no liberty* was allowed, even in non-essentials. This gave force to one of the reproaches cast upon the Reformation by the adherents of Rome (and reproduced by Free Religionists, etc., of the present day), viz. : that *after* according liberty of judgment to reject the authority of the Romish church and form others, it *then* withdraws that liberty and devotes all who dissent from them to obloquy, heresy, and even to bonds and death. Hallam remarks : " these reproaches, it may be a shame for us to own, can be uttered and cannot be refuted" (comp. Milner's *His. Literature*, etc.). Hence it has been said (vol. 1, p. 370) that the Reformation " was but a change of masters" ; and if we are to credit certain rigid symbolists of our country and Europe, these old confessions (*with a mass of superadded matter*) are still to be our masters, to be received *unqualifiedly*, placed on a Romish footing of equality with the Scriptures. This spirit necessarily excluded proper development and true advancement : fettered by a *bigoted* confessional of standard by which everything drawn from the Scriptures is to

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\* Compare also on this defectiveness Dr. Lange, in his *Introd. to Rev.*, and p. 401 ; also the Art. " *Antichrist*," in Herzog's *Encyclop.*, the remarks of the Com. in Lange's *Com.*, 1 Thess., p. 24, and Dr. Lillie's note, etc. Dr. Kling, Art. " *Eschatology*," in Herzog's *Encyclop.*, declares that the Reformers while resisting, on the one hand, the fanatical Anabaptist view, and, on the other, Popish errors, still held to a defective Eschatology, the original doctrine not being correctly held, but which was restored as the church advanced in her prophetic studies. The best proof of such a defective Eschatology is found in the fact that the most ultra-symbolists, who specially pride themselves on a strict adherence to Reformation doctrine, do *not hold* the Eschatology as given by the Reformers, as e.g. the time of the Millennium, the nearness of the Advent, the non-conversion of the world, and the Antichrist. Such, while opposing us, are very careful to conceal their *own* defect from the Reformer's teaching. Accusing us of a departure—as if it were fatal—they themselves are open to the same accusation, if it has any force.



be measured, the Confessions *became the measurer* of Scripture. But this is only part of the truth; for however extended this spirit, yet good and true men, followers of the Reformers, endeavored to restrain this spirit, so fatal to advance in knowledge. German, English, French, and other theologians of eminence have *protested* against this *extreme* confessional observance, and have shown that, owing to this proscription and the virulent controversies engendered by it, a fruitful source of continued ignorance upon various points, and a shutting of the door to advance in the truth, have been entailed. Hallam and others overlook this protest, because in the earlier period it unfortunately proved itself a small minority, which by degrees, however, has swelled to a large number. It is somewhat remarkable, illustrative of human prejudice and passion, that while, on the one hand, it was acknowledged that such confessions were fallible—the *then* expressed understanding of the Scriptures by their authors—they still were, on the other hand, held as certain, from which there could be *no dissent* without meriting censure and punishment. From all this (comp. Prop. 10) we learn, that while it is a duty and pleasure to honor the Reformers and their utterances (in so far as they accord with truth), we cannot, without detracting from our Christian manhood, and from the honor due alone to the Scriptures, elevate these men and their works to the position of the inspired prophets and apostles. If God had intended the Scriptures to be circumscribed by such assigned limits, provision undoubtedly would have been made to secure to us a confession not evidencing in its very construction the marks of human workmanship.

4. Simply as a reminder to our opponents (as e.g. Seiffarth) who urge the Reformers as if they were infallible, we illustrate the fact that, with all their greatness and valuable labors, they may also be in error in their interpretation of Scripture. Thus e.g. both Luther (*Table Talk*) and Melancthon (*Initia Doctrinæ Physicæ*), as shown by White (*The Warfare of Science*); and see his references to Bretschneider, Lange, and Prowe), opposed the Copernican system by appeals to Scripture, Joshua, the Psalms, Ecclesiastes, etc., proving that the earth is the centre of the universe. In their conscientiousness Luther calls Copernicus “an upstart astrologer” and “fool,” while Melancthon pronounces him guilty of “a want of honesty and decency to assert such notions publicly.” This teaches us that good and great men may misjudge and misinterpret, under the impression that they are doing God’s service.

*Obs.* 3. The subject requires that we should more particularly allude to the views of the Reformers, and those after them, who were not directly Chilianic in doctrine.<sup>1</sup> They (as e.g. Luther, Melancthon, Zwingli, Calvin, and Knox) occupied the Augustinian or Popish position (see works giving extracts from their writings, such as Elliott’s *Horæ Apoc.*, Taylor’s *Voice of the Church*, etc.), viz. : that the church, in some sense, was the Kingdom of God (preparatory to a higher stage), and that the Millennial period (one thousand years) included *this* dispensation or gospel period (some of the Millennial descriptions being applicable only to a future period either in heaven or the renewed earth), and hence was nearing its close. But each of these recorded their belief, in the duty of every believer to be *constantly looking for the Advent, in a speedy Advent*, in there being no future Millennial glory *before the coming of Jesus*, in the church remaining *a mixed state* to the end, in the *design* of the present dispensation, in the *principle of interpretation* adopted, in unbelief again extending and widening *before the Advent*, in the *renewal* of this earth, etc.—doctrines *in unison with Chilianism*. The simple truth in reference to them is this : that they were not Chilianists, although teaching several points *that materially aid* in sustaining Chilianism (as e.g. in those enumerated), and in some, as Luther and Melancthon, holding that at the end of the 6th Chiliad—the close of six thousand years—Christ would appear and introduce a glorious Sabbatism (Prop. 143). They were thus *really Anti-Millenarian* in the sense of expressing faith in a proper Millennium yet to come, or in that of believing in a Millennium already past, and this *can be abundantly proven* from their writings, in their declarations of the future anticipated condition of the

world, in their hopes of an Advent drawing nigh, and in their emphatic denial of a conversion of the world prior to the expected Advent. Therefore it is that neither Millenarians (*excepting* in the features stated) nor Whitbyans (i.e. believers in a future Millennium brought about without the Advent through present agencies) can wholly claim them.<sup>1</sup>

<sup>1</sup> Because Millenarians quote Luther, etc., to sustain certain features of our doctrine, we are sometimes unjustly charged as if we referred to them *as express* Chiliasts; and this too notwithstanding the explicit statements given by us respecting their doctrinal position. Many Millenarian works (as Elliott's, Brooks', Cox's, Seiss', Taylor's, and others) allow in full their *Augustinian* position, but only refer to them (1) to show that nowhere do they endorse the modern Whitbyan doctrine; (2) that they *pointedly condemn* the present prevailing view; (3) and that, in important points, they *fully and unreservedly coincide with our Millenarian attitude*. Our opponents of the Whitbyan school cannot claim them, seeing that their position is *directly hostile* to that of the Reformers. In the course of extended reading, we have yet to find a single sentence in the Reformer's writings, that our opponents can *directly* quote in their behalf as being in sympathy with the Whitbyan hypothesis. Our ability to do this in behalf of some of our views seems to be a tender matter with Whitbyan followers.

Our opponents very artfully quote from the Reformers such matter as they suppose is Antichiliasitic, but are *very careful to avoid* two kinds of utterances given by the same men: (1) those that are in *cordial sympathy* with Chiliastic doctrine; (2) those that are in *direct conflict* with the modern, Whitbyan notion. Prof. Briggs, in the *N. Y. Evangelist*, 1879 (republished in the *Lutheran Quarterly*), endeavors, by a *concealment of the actual facts*, to leave the impression that the Reformers were in accord with the prevailing modern view. Articles like these—and they are numerous—are insidiously constructed, and well calculated to prejudice *the ignorant or unwary*. Our opponents, when driven to the wall, fully acknowledge that the Reformers were wrong in their Eschatology relating to the Millennium. Scarcely any theologian adopts their view to-day, it having been discarded for the futurity of the Mill., is a question no longer debated. Consequently the Reformers are *immensely more in agreement* with us than with our opposers, as we show by our quotations from them. No one denies that the Reformers held to a present spiritual Kingdom preparatory to a future one (as many Millenarians also do), or that they rejected a proper Mill. age in the future (which is *just as hostile* to our Post-Mill. friends as it is to us), for the simple fact, which colored their Eschatology, is that they, more or less, adopted the Augustinian notion of a past, present, or existing Mill. age, identifying it with *this dispensation*. That the Reformers were opposed to the carnal, fanatical Anabaptist movement is what every Chiliast does, on the ground of locating the Mill. age *after* the Advent and *after* the res. and translation of the saints. Whitbyans, certainly, ought not to seek the shelter and authority of the Reformers in this indirect method (which is both unscholarly and dishonest, because it seeks by the *suppression of their real views* to make them seem favorably disposed), when, in the most fundamental things pertaining to their theory, they were directly in antagonism (comp. quotations from them e.g. under Prop. 175). It is strange that men have not the acuteness to see that when they endeavor to array others against us who have *less sympathy* with their own theory than with ours, they are only *heaping up material condemnatory of their own views*. What service is gained, or what proof is obtained in behalf of the Whitbyan "hypothesis," by showing that certain persons were not favorable to Chiliasm proper (although they adopted and taught *certain prominent* Chiliastic doctrines), when the same persons plainly reject the Whitbyan theory *as unscriptural and misleading*? *What weight* should be given to such testimony, which forms the staple of numerous essays against us? Compare for the Reformer's views Elliott's *Horre Apoc.*, and Arts. in Herzog, M'Clintock & Strong, etc. Lange, *Introd. to Rev.*, p. 67, etc., refers to Luther's views as that "the thousand years extend from the time of the Apocalypticist to Gregory VII.," and this is stated in numerous Pre-Millenarian works.

<sup>2</sup> The same is true of many theologians who followed the Reformers, for while opposed to the direct ancient Chiliasm of the Primitive Church they, adopting the views of the Reformers, held to no future Millennium before the Advent of Christ. Thus to illustrate: for example, Quenstedt (*Theolog. Didactico-polemica*, 4, p. 649), Hunnius (*Epit. Credendorum*, pp. 286, sex. 291), Hutter (*Compend.*, p. 171), and others given by Dr. Seiss (*A Question in Eschatology*), with which compare Schmid's *Dogmatics*, etc. The intelligent and careful student will also notice (what happens frequently in late commentaries, etc.) that some theologians of this class while stating succinctly their belief in no

future Millennium before the Advent of Christ, in other places drop expressions which either make their utterances contradictory or leave the impression that they were in doubt respecting their own position. The fact, however, as stated by us is this: that such a view is held by but few at present. The Protestant position has (as noticed by Hengstenberg, *Apoc.*, vol. 2, p. 334, Stuart, *Apoc.*, vol. 2, p. 463), in view of its Apocalyptic application to the Papacy, approached a Chiliastic one, and locates the 1000 years' reign in the future, after the overthrow and destruction of the Antichrist. It is unnecessary, because of the almost universal rejection of their Millennial theory, to enter into a detailed statement. Under other Props. will be shown (e.g. Prop. 158, etc.), the Scriptural and historical reasons which lead, inevitably, to its abandonment. The advocates of this view are mentioned e.g. by Lange, *Introd. to Rev.*, and the denouncement of these "servile adherents to orthodoxy," etc., is given p. 401, etc.

*Obs. 4.* In noticing the history of Chiliasm, it is very important for the student to discriminate between the various beliefs in antagonism to it. By overlooking this some writers have made serious mistakes, (1) in calling those Millenarians who, before the personal Advent and the resurrection of the saints (both cardinal doctrines in our system) look for a Millennium (as e.g. Anabaptists, Shakers, Swedenborgians, etc.); (2) in making out those favorable to the Whitbyan theory (a) who oppose us and are really *Anti-Millenarian*, or (b) who decry Chiliasm, but are themselves *Post-Millenarian*, or (c) in producing those who are Millenarians as if opposed to it, as e.g. in quoting from their writings, as in the case of Bunyan and others, the belief in the conversion of the world, without knowing that when they come specifically to explain the manner of its accomplishment it is purely in the Chiliastic order. Hence the careful writer on the subject will distinguish between the various theories: (1) Pure Chiliasm as entertained by the early church, which held as distinguishing characteristics that the church was *not* the Kingdom, but that the Kingdom was dependent on a *Pre-Millennial personal Advent, a Pre-Millennial resurrection* of the saints, etc., when, after such an Advent and resurrection, the *personal reign of Christ* and the saints would be introduced; (2) mixed Chiliasm, (a) holding to the early view as stated, with the exception of making also the church a preliminary Kingdom, and (b) receiving all of the second, including the personal Advent and resurrection, but making the reign one in heaven, or invisibly; (3) the Augustinian or Popish view, which makes the church in this dispensation the Kingdom, and does not look for one to come in a still future Millennial period; (4) another Popish view, indorsed also by a few Protestants (Grotius, Prideaux, Bush, Vint, etc.), that the church is the Kingdom, and that the Millennial era is to be dated from Constantine's conversion; (5) the Anti-Millenarian theory, which, without any Millennial doctrine (or else making the Millennial descriptions apply to heaven), regards the church as a Kingdom, and denies that there will be any Millennium in the future; (6) the Post-Millennial view (which adopts either 3 or 4), but extends the church already (as Swedenborgians) into a New Jerusalem state; (7) the view of those who regard the church a Kingdom, but (as Shakers, etc.) have it in Millennial glory in their own organization; (8) the doctrine of such, who, without any Chiliastic Kingdom—also making the church a Kingdom—simply teach the nearness of the Advent and the destruction of the world (as Millerites, etc.); (9) the singular opinion of some (as Seventh-Day Adventists), who, also teaching that the church is a Kingdom, declare the nearness of the Advent, but consign the reign of the Messiah and of the saints during the one thousand years to the third heaven, to be followed by a renewal, etc.;

(10) the Whitbyan hypothesis, which makes the church a Kingdom, and looks for a higher stage of it in the future Millennial age, merging ultimately into the heavenly Kingdom; (11) the opinion of a few, that the church is no Kingdom, but will ultimately be incorporated into one in the third heaven; (12) the development theory, which teaches that, while an invisible Kingdom exists in the church, the church will still more and more develop itself into the outward form of a Kingdom, without noting any particular era for the same; (13) the Rationalistic view, that the church is no Kingdom, and none, in any proper sense, is to be expected; (14) and the notion of some (as Anabaptists, Fifth Monarchy men), that *prior to the Advent and resurrection* they could, through violence, etc., introduce the Kingdom of Christ in its Millennial greatness.

The reader will observe that nearly all in this list are based on the Alexandrian interpretation, and are the offshoots of the Origenistic system, discarding a *grammatical interpretation* of covenant and prophecy. Hence their direct antagonism to the Davidic covenant, and the promises founded on the same, and which is sought to be reconciled by *special spiritualizing* to suit the theory.

*Obs. 5.* A number of writers have sought to bring discredit on our doctrine by declaring that it never was embraced in any public and acknowledged confession of the church, either before or after the Reformation. A few remarks, indicative of the facts, may be in place, in order that the reader may decide for himself *what weight* is in the objection.

1. Even if this were true, two things are worthy of attention: (1) That Creeds and Confessions *do not circumscribe* the Word of God, or *prevent a deeper and more Scriptural insight* in Divine things, seeing that they are simply the expression of the understanding that certain persons or bodies have of the truth *at a particular period*. The fallibility of these Confessions is apparent, in that *no two of them coincide* in all particulars, and that one is antagonistic to another. (See Props. 9 and 10.) (2) Our opponents who present this objection weaken their own cause by urging it, because *some of these Confessions* contain Chiliastic features, or are *in greater sympathy* with our doctrine than with their own, and *none of the leading ones indorse the Whitbyan theory*. The objection would have force if the Confessions *directly taught* their own Millennium doctrine, but as this is *not the case*, it can only prejudice the ignorant or unreflecting.<sup>1</sup>

2. If we take the quite early creeds, the Apostolic and the Nicene, we find them *held equally* by Chiliasts and Anti-Chiliasts, for they contain *nothing* respecting the Kingdom or Millennium. If we are to take Gelasius' (Prop. 77, Obs. 7, note 1) explanation of the Nicene, *then* they were regarded as embracing Chiliastic views. Writers of ability have traced the Apostles' Creed *to express Chiliasts*, as e.g. to Irenæus and Tertullian. One thing, at least, is very evident to the student, that the brief allusions to Eschatology are of such a nature *that both parties can heartily adopt* them, since they only embrace some salient features without attempting to *explain how, or in what order, they are to be realized*.<sup>2</sup>

3. Coming to later confessions, we find them, the leading ones, to express Eschatology in such a form (as e.g. the fact of a resurrection, of an Advent, of a judgment, etc.) that Millenarians, Post- and Anti-Millenarians can *cordially subscribe* to them. It is, however, alleged that some have been specifically hostile to Chiliasm, and two, with evident relish, are

brought forward as evidence, viz.: the Augsburg Confession and the English Confession of Edward VI.

(1) *The Augsburg Confession.* Knapp, Schmid, Shedd, and a number of writers assert that the Augsburg Confession *positively condemns* Chiliasm. On the other hand, Semisch, Auberlen, Floerke, Delitzsch, Spener, Bengel, Crusius, and others *affirm the contrary*. The intelligent reader will, in such a discussion, be influenced by the statements of eminent men who disinterestedly, and after mature consideration of the subject, declare that the Confession does not reprove and reprobate ancient Chiliaism as held by the Fathers, but *only* the form of doctrine *as advocated by the Anabaptists*. We refer in illustration to the paper drawn up by members of the Faculty of the University of Dorpat in reply to questions proposed by the Lutheran Synod of Iowa. It is signed by Drs. Havernach, Kurtz, Von Oetengen, Von Engelhart, and Volck, and fully answers the question, whether Chiliaism is in conflict with the Confession and the Lutheran Church, *in the most decisive negative*.\*

(2) *The Confession of Edward VI.*, brought forward by Shedd and others, can only be fairly and scholarly treated by considering: (a) That the Art., adopted in 1553, to which they refer, was *only nine years afterward withdrawn* (which fact they are very careful to keep from their readers), thus indicating that any censure intended was *fully revoked*. (b) That in the later revisions it continued to be omitted, thus showing that a condemnatory spirit was *not indorsed*. (c) That in *immediate connection* with the Confession was published "The Catechism of Edward VI.," drawn up by his Prelates (said to be Cranmer, Burnet's *His.*, vol. 3, B. 4; or Neale, *His. Puritans*, vol. 1, p. 63, Poynt, afterward Bh. of Winchester), which contains, on the questions respecting "Thy Kingdom come," *the strongest Chiliaistic views* (see them given e.g. by Brooks, Cox, Taylor, etc.). (d) And that prominent Prelates (as Bh. Latimer, Arch. Cranmer, Bradford, etc.) who received the Confession *entertained* Millenarian doctrine.\* (3) Coming to other Confessions, we find upholders of our doctrine and opposers of it, *both* holding to the same. Thus e.g. the Westminster Assembly. In proof of our position we refer to the fact stated by an Anti-Millenarian (hence disinterested), Dr. Baillie, that "the most of the chief Divines here" (meaning the Assembly) "not only Independents but others, such as Twiss, Marshall, Palmer, and many more, *are express Chiliaists*."\* Again, if we refer to the Belgic Confession, produced by Shedd, Millenarians can most cordially subscribe to the Art. respecting the time of the Advent and the completion of the number of the elect. The same is true of many others, and it appears as if the language was purposely guarded to allow a *common confessional union*, which could only be done by avoiding direct Chiliaism or its opposite.

4. Several Confessions (confined to small bodies of believers) have Chiliaistic Articles. One of the most noticeable of these is that drawn up by the Baptists (for since they form a large organization, the same is discarded, or held only by individuals, or small portions of the Baptists) in A.D. 1660, and presented to Charles II., signed by John Bunyan and others (said to have represented "more than twenty thousand Baptists"), in which *the purest early Patristic Millenarian doctrine* is contained, discriminating the order of resurrection, making a literal first resurrection to occur at the Sec. Advent, having a glorious Messianic Kingdom then established, etc.\*

<sup>1</sup> That they are *directly opposed* to the Whitbyan doctrine, looking for the righteous to predominate in government, etc., is evident by looking at e.g. Augsburg Confession, Art. 17, the Apology of the Augsburg Confession, and Articles of Smalcald (Müller's *Symb. Buch.*, p. 245, 298). The Latter Confession of Halvita (Niemeier's *Col. Conf.*, p. 485-6), and the Confession of the Westminster Assembly, and others as given by Seiss in *A Question in Eschatology*, pp. 33-40, with extracts. (Comp. Prop. 175.) The reasoning therefore of Prof. Briggs, and others, is *totally irrelevant*, and if it has *any force* whatever, *must be decisive against themselves*. For, while there is no creed or confession which directly and positively teaches the Whitbyan theory, we have some creeds (which we shall quote hereafter) that *directly teach* Chiliasm, and we have all the great leading ones to *directly present prominent* Chiliasmic doctrines held by us, and such as are *utterly irreconcilable* with the modern "hypothesis."

<sup>2</sup> Comp. King's *His. Apos. Creed*, Bh. Pearson *On the Creed*, Mosheim's *Ecl. His.*, vol. 1, p. 79, and Murdock's note, etc., and notice the reference to Irenæus and Tertullian. Observe also that in the enlargement of the Creed, as now used, by the Romish Church the same features are retained so that both parties could still receive it. The eschatology of the Athanasian Creed follows the others, with more of a leaning toward Romanism. See the Creeds as given by Dr. Schaff in *Creeds of Christendom*. The Scriptural statements (using the exact phraseology), or the general expressions (without any attempt to explain order, etc.), were of such a nature as to allow both parties to adopt them as true; the difference and antagonism only appeared when the manner of fulfilment or realization was expounded. Thus e.g. to believe in a res. of the dead is the faith of all, but when the order and manner of the res. is afterward discussed (aside from the creeds) differences appear, etc.

<sup>3</sup> The reply is so admirable in spirit that we append a few extracts. It has been published in German as a Tract, and in English in the *Evang. Quarterly Review* and *The Lutheran*. Giving reasons drawn from Melancthon, Luther, and others, for the declaration: "There is no doubt that our Confession here (art. XVII.), has not in view the Old Catholic Chiliasm in its various forms, but that of the Münzer Anabaptists, and the fanatical errorists akin to them," the writers proceed as follows: "The fact, therefore, is *incontrovertibly* this, that the Augsburg Confession has *only to do* with the Anabaptist errors and efforts of those times. It places affirmatively the chief eschatological facts, in their principal features, over against the rejected error, without, for example, any special explanation as to how we are to understand the Coming of Christ, or the Last Day, what the Scriptures teach concerning the resurrection of the dead, and how the passage in Rev. 20: 1-6, in connection with the entire Scripture, is to be explained. Especially has it not at all yet expressed itself concerning the precise substance of the last question, namely: whether this prophecy must be looked upon as one already fulfilled, or as one, the fulfilment of which is yet future. Each one may answer these for himself, in such way as he may deem defensible by the Word of God and the *consensus* of church doctrine. We look upon these questions, neither as finally determined, nor as allowing, in attempts to solve them, a departure from the prophetic and apostolic word; further, that the attention which this subject commands is a characteristic feature, and one worthy of notice of the Church and theology of the present day. They are, in fact, yet open exegetical questions, every solution of which cannot be assented to; nor, on the other hand, is every Christian and theological conviction, resting upon an earnest and churchly-minded Scriptural investigation, which does not agree with old dogmatists, to be at once rejected with fanatical Chiliasm, or even to be suspected as Chiliasmic." After showing that church fellowship cannot Confessionally be denied to any one "on account of differences in the doctrine of the Chiliasmic Kingdom, concerning which *our confession has not at all yet expressed itself*," the writers continue: "We are indeed not able to see, under what churchly confessional claim it can be forbidden to the individual, and especially to the theologian, in the Lutheran Church, to search the prophetic Scriptures in the manner designated, and upon their basis to form a Christian and theological faith—conviction concerning the final acts of redemption; nor with what churchly right, inasmuch as our Church recognizes *no exegetical* tribunal, we can refuse to regard similar questions of doctrine, so long as the expressed saving faith remains, as anything else than they really are, namely: open questions." They add: "It is our conviction, that it is an error to suppose that there is *nothing more* given for faith and the Church to search after and to learn; or that it lies in the power of the Church, especially *the more* she nears her final goal, to go out of the way of these questions."

That the reader can see for himself that it does not, and cannot, condemn the Chiliasm of the Apostolic and later Fathers, we reproduce that portion of art. XVII. which is alleged as condemnatory: "they condemn those who spread abroad Jewish opinions,

that *before the resurrection of the dead*, the pious will engross the government of the world and the wicked be everywhere oppressed,"—(the German: "they condemn those who circulate the Judaizing notion, *that prior to the resurrection of the dead, the godly will establish a world-dominion and all the wicked will be exterminated*")." Now every one can see that the form of doctrine here condemned is *not the one entertained* by the ancient Chiliasts, for *not one of them* locates this Kingdom *prior to, or before, the resurrection, and not one of them* teaches that this can be effected by the pious but *only by the Sec. Advent and the power of the Messiah*. The error thus reprobated belongs to the Anabaptists, and all that class (*including also the Whitbyans*) who teach that *before the resurrection, and consequently before the Advent, and before the end of this dispensation, the Church will so advance, etc., that "the pious will engross the government of the world," institute a "world-dominion," and suppress the wicked*. The Millenarian view, having for cardinal doctrines *a prior Advent and resurrection*, is not chargeable with *so gross an error*; and those who urge this Confessional objection are *not sufficiently candid* to acknowledge that it is condemnatory—if it has *any logical force whatever*—of the *present prevailing Whitbyan theory of the Millennium*.

The reader is referred to an art. on the question, "*Does the Augsburg Confession condemn Chiliasm?*" by Dr. Seiss in the Append. (Note D.) to *The Last Times*. He makes at length the following points: (1) By name Chiliasm is not condemned. (2) The description of the opinions condemned does *not* describe Millenarianism, for it is *no doctrine of ours* "that the pious are to have a separate Kingdom to themselves *before the resurrection of the dead*." We look for a Kingdom *only after the resurrection, and the authorities in behalf of our doctrine are given*. (3) Reference is made in the Confession to the Anabaptists, and it is decisively shown from historical authorities that the doctrine of the Anabaptists *widely differed* from the Millenarian. (4) The declarations of Luther, Melancthon, and others, are produced to indicate the same. (5) Millenarians of eminence and ability are adduced, who subscribed to the Confession, such as Spener, Bengel, and others. (6) That the Confessors did not sit in judgment over, and condemn the Apostolic and Primitive Fathers, who were Chiliastic, for whom in other places they profess esteem.

It is unfortunate and misleading, that even in Cyclopædias, His. of Doctrines, etc., efforts are made to link ancient and modern Chiliasm with the vagaries of Anabaptists and the Fifth Monarchy men, and *hastily to infer* that when these are confessionally or otherwise condemned by the Reformers and others, that *this also is condemnatory of Chiliasm in all its phases*. Such a line of procedure if applied to other doctrine, would leave but little for us to receive. The vagaries of Anabaptists, such as, *that before the Advent and resurrection the promised Kingdom is to be established, that it is to be set up by human means and instrumentalities, that Christ will then reign through self-appointed prophets, vicars, kings, etc.*—which Chiliasm *pointedly repudiates*, are fully described by Mosheim, Ranke, Hardwick, Miller, Walch, etc., so that a student *cannot* plead ignorance when indorsing such an error. So also with the Fifth Monarchy men; history (Burnet, Wilson, etc.), attests, that the Fifth Monarchy of Daniel, they expected (with perhaps few exceptions, as Tillinghast and others) to raise up through *their own agency before the Coming of Christ, and contended, therefore, that all power, civil and spiritual, should be already given to them*. Hence they entered into open rebellion against the existing powers, etc., a principle *utterly at variance* with ancient and modern Chiliasm.

Numerous testimonies expressive of the intended meaning of the art. could be given. And as our opponents persistently urge it as an objection, a few more are appended. Dr. Lange in several places (e.g. Rev. p. 351, Amer. Ed.) refers to this misinterpretation of the Confession, e.g. saying: "The elder Lutheran theology continues most involved in the toils of mediæval tradition. The slavish theology of the letter has found a support in the view of John Gerhard in particular. The Apocalypse, Gerhard declares, is a deuterocanonical book—the Kingdom of Christ will never on earth, not even at the end

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\* We refer the critical student to the incorrect usage of "Jewish opinion" and "Judaizing notion" in the art. For, as we have abundantly proven, in former Props., in quotations from our opponents, Jewish authorities, and recent works on the Doc. of the New Test., it is not even correct to associate the Anabaptist error with Jewish views, because the Jews associated a res. of the godly with the Advent of the Messiah and His reign, etc. It is only true, when taken in a limited sense, expressed e.g. by Jews who permitted themselves to be imposed on by false Messiahs. Here even it is proper to discriminate, so that injustice is not done to the Jewish expressed faith. The Jews, as a class, took no part in this movement.

of the days, be one of external sovereignty (a sentiment dictated, doubtless by a *misunderstanding* of art. XVII. of the Augsburg Confession)—all the dead are to arise in one day—there is to be but one general resurrection of the dead at the Parousia of the Lord. Accordingly, it is further stated, the beginning of the Mill. Kingdom probably falls in the time of Constantine—Gog and Magog are to be regarded as significant of the Turka. A partialism for this *prejudiced* tradition can in general be regarded only as the *sad fruit of partyism*." (Comp. p. 401.) In Richter's *Erklärte Haus Bibel*, Tom. 6, 1134, in advocacy of our views, it is said: "The doctrine of the one thousand years' Kingdom, or Flower and Golden Time of the Church upon this present earth—which the prophets have so amply pictured—is thoroughly in accordance with the Evangelical Church doctrine, for in the 17th art. of the Augsburg Confession there is not a syllable (*steht kein wort*) about the one thousand years, nor about the one thousand years' Kingdom," etc. So the *Berleberg Bibel*, Tom. 6, pp. 397-399, advocates Chiliaism, and declares that the art. is not in conflict with it, but that "a mere carnal, world-kingdom is justly rejected." Thus others might be quoted, as Olshausen, Bengel, Steir, Auberlien, Delitzsch, Koppe, Piscator, Spener, Ebrard, Lisco, Roos, Kohler, Baurer Fr., and many others. Mallery (*Prop. Times*, vol. 5, p. 97) justly, in reply to Shedd, observes: "What the Augsburg Confession *does* condemn, is the now prevalent notion of a Millennium of righteousness and good government *before* the Lord's coming. It condemns the notion of the conversion of the world under the present dispensation, the idea now regarded as orthodox, but one which Luther constantly condemned." The student, too, will observe the force of the word "*prior*" or "*before*" used designedly, for, as we shall hereafter show by numerous quotations, the Reformers did believe that *after* the resurrection and *after* the Sec. Advent this earth renewed, etc., *would be given to the pious* and that they would gloriously reign—thus incorporating into their faith doctrines in sympathy with Chiliaistic views. As illustrative of view, we quote Koch (*Das Tausendjährige Reich*), who says: "Here, first of all, the false Chiliaism advocated in the time of the Reformation by the fanatical Anabaptists, is to be mentioned. They taught a future glorious Kingdom of Christ on earth, but imagined that *the immediate erection* of this Kingdom was a matter of the first importance to the Christian Church. *By her own might, sword in hand*, it must be established, just as it was attempted by Thomas Munzer to overthrow the Christ-opposed powers of this world (even as Israel overthrew the Canaanites formerly), in order to proclaim the Kingdom of Christ as the Fifth Monarchy, which was to succeed the four universal monarchies described by Daniel. Against this conception of the 1000 years' Kingdom—and only against this—was the 17th art. of the Augsburg Confession directed, which rejected the Jewish opinion that believers should enjoy on earth, *before the resurrection, a worldly kingdom, after a general crushing out of the wicked*. But not merely by the Augustana, but also by the Scriptures, is this false Chiliaism condemned, because, as already shown, the erection of the Millennial Kingdom, according to the prophets' words, is not the result of any such Church action, but comes only by means of the returning Lord, an event which the Church awaits with patience, and which at last it can only realize, not by works, but by suffering. Kindred with this false Chiliaism, is a conception of modern theology, according to which the Kingdom of Christ is to be realized by means of Church action, not, indeed, violently, but gradually and in a peaceful way. The sanctifying influence of Christianity is to evermore powerfully extend itself, in ever-widening circles, the power of sin evermore retreating before it, until, finally at the close of its historical development, all humanity shall be glorified into a Kingdom of God. Even *this finer form of Chiliaism*" (as e.g. given by Whitby, Edwards, Brown, Glasgow, etc.), "*like the coarse form* advocated by the Anabaptists, is condemned by the Apoc. of John. According to this, wickedness does not decline in the course of history, but rather ascends to its most fearful antichristian height, while on the other hand, also, the Church is purified by means of her tribulation, in the last time. Not the preaching of the Gospel, the moral influence of Christianity, puts an end to antichristianity, but the judgment of the returning Lord, with which the glorious Kingdom of God on earth makes an entrance." (Compare Starke, Steffann and Ebrard, p. 440, Lange's Com. Rev.)

<sup>4</sup> Brooks' *El. Proph. Interp.*, Taylor's *Voice of the Church*, Cox's *Millenarian's Answer*, *The Time of the End* by a Congregationalist, Shimeall's *Eschatology*, and other works give the evidence respecting this Confession, and copious extracts from the Catechism and from the Prelates indorsing it, *unmistakably proving* that many who were Chiliaistic received it; and that, therefore, the withdrawal of the article was intentional "either" (so Brooks) "from the increase of Millenarian principles at this time; or at least from the conviction that they were not to be confounded with the extravagances of Cerinthus or of Munzer." Bickersteth (*Prom. Glory*, p. 93, note) refers to the opinion of the Reformers (Tyndale, Bradford, Latimer, Becon) and of Edward VI.'s Catechism, and then to



the speedy withdrawal of this art., adding : "The idea of a carnal Mill. of worldly pleasures is justly denounced by all thoughtful Christians. The common idea of the Reformers, derived from Rome and continued for some time after the Reformation, was, that the Mill. was past, an opinion generally now abandoned. The 41st art. was wholly withdrawn from the authorized Articles of 1562. The prevailing opinion of the Reformers was, that the judgment to come was to be *expected speedily*, without any intervening Mill., and that our Saviour would soon return in His glory ; and hence the services have nothing that interferes with our looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ ; and have also many expressions of confidence in His return, and the Kingdom then to be inherited by the saints."

<sup>a</sup> Brooks, *El. Proph. Interp.*, p. 72, quotes the letter from Baillie (Let. No. 117, presented also in Anderson's *Letter to the Author of Millenarianism Indefensible*," and quoted in various works), and gives among the "*many more*" known to have been Millenarian, Ash, Bridge, Burroughs, Caryll, Goodwin, Gouge, Langley, and Sterry, *all members of the Assembly*. To these as expressing Chiliaistic views to some extent, Shimeall (*Eschatology*, p. 89) adds : Selden, Ainsworth, Gataker, and Featly. No wonder that Baillie writes that this "*error so famous in antiquity*" is "*so troublesome among us*." Prof. Briggs in his bitterness against Chiliaism affirms, *most unjustly*, that the Westminster Conf. rejects Pre-Mill. as *error and heresy* (Dr. Macdill follows him closely in the same *unhistorical* charge) ; now Dr. Craven in his reply to the grave charge (*N. Y. Evangelist*, Jan. and Feb. 1879), makes the following points, which serve as a *most ample refutation*. (1) The majority of the committee (*viz.* : Goodwin, Bridge, Caryll, and Greenhill—who had been members of the Westminster Assembly), who framed the Savoy Confession, were *express* Pre-Millenarians. (2) Pre-Millenarians *prominently* took part in framing the Confession, and evidently—as a compromise—to preserve unity and harmony, so worded the same, giving general and Scriptural statements (without any intimation of *order or manner*) that all could accept of it. (3) As a diversity of opinion existed relating to the events preceding and connected with the Sec. Advent, the only basis of union was to avoid a *discussion* of the order and manner of fulfilment, which was done. (4) The use of the phrases "*day of judgment*," "*Kingdom*," etc., as well as the adoption of Scripture on controverted subjects *without explanation*, did not forbid Pre-Mills. or Post-Mills. to accept of the same. (5) That the admission of Prof. Briggs that Pre-Mills. (as Sterry, Burroughs, and Goodwin) were in the Westminster Assembly, and *utterly unconscious* of being denounced and condemned, is sufficient evidence in our favor. (6) That these and other Pre-Mills. labored with Post-Mills. in the same Church, and were *never* tried and disciplined for their doctrinal views, is conclusive proof how the same were regarded. (7) That Homes' intensely Pre-Mill. work "*The Res. Revealed*," was *indorsed by a committee* (Caryll and Sterry) *of the Assembly*, is decisive that *no condemnatory* idea was ever entertained. (8) That the testimony of Baillie (*Letters*, vol. 2, p. 414-15), and of Masson (*Life of Milton*, vol. 2, p. 146), both opponents, as to *the extent* of the belief, and *the eminence* of its believers, is irresistible to any unprejudiced mind. (9) That Twisse, "a thoroughgoing Pre-Millenarian, *should have been selected for the position of Moderator*," is evidence either of the esteem in which Chiliaists were held, or of the number of Chiliaistic adherents in the Assembly, or of both. (10) Caryll, as one of the committee to whom Homes' Chiliaistic work was given, not only pronounces the book "*very useful for the saints and worthy of public view*," but states that its doctrines have "*gained ground in the hearts and judgments of very many, both grave and godly men, who have left us divers essays and discourses on the subject*." We leave the *candid* reader to say whether, in view of *such facts*, there is the slightest foundation for Prof. B.'s *uncharitable* deductions ; and whether the latter do not spring more from the heart than from the mind. The feeling and opinion even later is illustrated e.g. in the *Life of Ed. Irving* (by Mrs. Oliphant, p. 335) ; it being stated that the authorities of the Church tacitly admitted, by non-interference, attendance, etc., that the doctrine of the Millennium was "*open to a diversity of view*." We shall have occasion to quote this Confession under another Prop., as in sympathy with some Chiliaistic views, *viz.* : the looking for the Advent enforced as a duty without an intervening Millennial age, and the nonconversion of the world.

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of the days, be one of external sovereignty (a sentiment dictated, doubtless by a *misunderstanding* of art. XVII. of the Augsburg Confession)—all the dead are to arise in one day—there is to be *one* general resurrection of the dead at the Parousia of the Lord. Accordingly, it is further stated, the beginning of the Mill. Kingdom probably falls in the time of Constantine—Gog and Magog are to be regarded as significant of the Turks. A partiality for this *prejudiced* tradition can in general be regarded only as the *sad fruit of partyism*." (Comp. p. 401.) In Richter's *Erklärte Haus Bibel*, Tom. 6, 1134, in advocacy of our views, it is said: "The doctrine of the one thousand years' Kingdom, or Flower and Golden Time of the Church upon this present earth—which the prophets have so amply pictured—is thoroughly in accordance with the Evangelical Church doctrine, for in the 17th art. of the Augsburg Confession there is not a syllable (*steht kein wort*) about the one thousand years, nor about the one thousand years' Kingdom," etc. So the *Berleberg Bibel*, Tom. 6, pp. 397-399, advocates Chiliasm, and declares that the art. is not in conflict with it, but that "a mere carnal, world-kingdom is justly rejected." Thus others might be quoted, as Olshausen, Bengel, Steir, Auberlen, Delitzsch, Koppe, Piscator, Spener, Ebrard, Lisoo, Roos, Kohler, Baner Fr., and many others. Mallery (*Prop. Times*, vol. 5, p. 97) justly, in reply to Shedd, observes: "What the Augsburg Confession *does* condemn, is the now prevalent notion of a Millennium of righteousness and good government *before* the Lord's coming. It condemns the notion of the conversion of the world under the present dispensation, the idea now regarded as orthodox, but one which Luther constantly condemned." The student, too, will observe the force of the word "*prior*" or "*before*" used designedly, for, as we shall hereafter show by numerous quotations, the Reformers did believe that *after* the resurrection and *after* the Sec. Advent this earth renewed, etc., *would be given to the pious* and that they would gloriously reign—thus incorporating into their faith doctrines in sympathy with Chiliasmic views. As illustrative of view, we quote Koch (*Das Tausendjährige Reich*), who says: "Here, first of all, the false Chiliasm advocated in the time of the Reformation by the fanatical Anabaptists, is to be mentioned. They taught a future glorious Kingdom of Christ on earth, but imagined that *the immediate erection* of this Kingdom was a matter of the first importance to the Christian Church. *By her own might, sword in hand*, it must be established, just as it was attempted by Thomas Munzer to overthrow the Christ-opposed powers of this world (even as Israel overthrew the Canaanites formerly), in order to proclaim the Kingdom of Christ as the Fifth Monarchy, which was to succeed the four universal monarchies described by Daniel. Against this conception of the 1000 years' Kingdom—and *only against this*—was the 17th art. of the Augsburg Confession directed, which rejected the Jewish opinion that believers should enjoy on earth, *before the resurrection, a worldly kingdom, after a general crushing out of the wicked*. But not merely by the Augustana, but also by the Scriptures, is this false Chiliasm condemned, because, as already shown, the erection of the Millennial Kingdom, according to the prophets' words, is *not* the result of *any such Church action, but comes only by means of the returning Lord*, an event which the Church awaits with patience, and which at last it can *only realize*, not by works, but by suffering. Kindred with this false Chiliasm, is a conception of *modern* theology, according to which the Kingdom of Christ is to be realized *by means of Church action*, not, indeed, violently, but gradually and in a peaceful way. The sanctifying influence of Christianity is to evermore powerfully extend itself, in ever-widening circles, the power of sin evermore retreating before it, until, finally at the close of its historical development, all humanity shall be glorified into a Kingdom of God. Even *this finer form of Chiliasm*" (as e.g. given by Whitby, Edwards, Brown, Glasgow, etc.), "*like the coarse form* advocated by the Anabaptists, is *condemned* by the Apoc. of John. According to this, wickedness does not decline in the course of history, but rather ascends to its most fearful antichristian height, while on the other hand, also, the Church is purified by means of her tribulation, in the last time. Not the preaching of the Gospel, the moral influence of Christianity, puts an end to antichristianity, *but the judgment of the returning Lord*, with which the glorious Kingdom of God on earth makes an entrance." (Compare Starke, Steffann and Ebrard, p. 440, Lange's *Com. Rev.*)

\* Brooks' *Et. Prop. Interp.*, Taylor's *Voice of the Church*, Cox's *Millenarian's Answer*, *The Time of the End* by a Congregationalist, Shimeall's *Eschatology*, and other works give the evidence respecting this Confession, and copious extracts from the Catechism and from the Prelates indorsing it, *unmistakably proving* that many who were Chiliasmic received it; and that, therefore, the withdrawal of the article was intentional "either" (so Brooks) "from the increase of Millenarian principles at this time; or at least from the conviction that they were not to be confounded with the extravagances of Cerinthus or of Munzer." Bickersteth (*Prom. Glory*, p. 93, note) refers to the opinion of the Reformers (Tyndale, Bradford, Latimer, Becon) and of Edward VI.'s Catechism, and then to

the speedy withdrawal of this art., adding : "The idea of a carnal Mill. of worldly pleasures is justly denounced by all thoughtful Christians. The common idea of the Reformers, derived from Rome and continued for some time after the Reformation, was, that the Mill. was past, an opinion generally now abandoned. The 41st art. was wholly withdrawn from the authorized Articles of 1562. The prevailing opinion of the Reformers was, that the judgment to come was to be *expected speedily*, without any intervening Mill., and that our Saviour would soon return in His glory ; and hence the services have nothing that interferes with our looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ ; and have also many expressions of confidence in His return, and the Kingdom then to be inherited by the saints."

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at His Father's right hand, so we do believe that, at the time appointed by the Father, He shall come again in power and great glory; and that at or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His Kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem, forever." "We believe that the Kingdom of our Lord will be an universal Kingdom, and that in this Kingdom the Lord Jesus Christ Himself will be alone, visible, supreme God and King of the whole earth. We believe that as this Kingdom will be universal, so it will be also an everlasting Kingdom, that shall have no end, nor cannot be shaken; in which Kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also. We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell among them, will be the Metropolitan City of the Kingdom, and will be the glorious place of residence of both Christ and His saints forever, and will be so situated as that the Kingly palace will be on Mount Zion, the holy hill of David, where His throne was." The Confession insists on a personal Advent, upon Christ's obtaining the government of the world, the saints reigning on the earth with Him, applying Dan. 7 : 27 ; Rev. 19 : 16 ; Ps. 22 : 28 ; Zech. 14 : 9. etc., to this period. The contrast in the present and future condition of saints is thus drawn : "For unto the saints shall be given the Kingdom, and the greatness of the Kingdom, under (mark that) the whole heaven' (Dan. 7 : 27). Though (alas !) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2 : 26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces (Ps. 72 : 4), and their vain rejoicings turned into mourning and bitter lamentations, as it is written (Job 22 : 5-7)."

As to other Confessions, a number, indicative of the extent of belief, may thus be specified. The "Free Chris. Church of Italy," in Genl. Assembly at Milan, June, 1870, adopted the following Chiliastic doctrine : "Art. VIII. The Lord Jesus Christ will come from heaven and transform our body of humiliation into a glorious body. In that day the dead in Christ shall rise first, and the living who are found faithful shall be transformed, and thus together shall we be caught up in the clouds, to meet the Lord in the air, to be forever with the Lord; and, after His Kingdom, all the rest shall rise to be judged in judgment." The "Second Adventists," in their public expression of Faith (Taylor's *Voice of the Church*), declare their belief in the speedy Advent, the first and second resurrections separated by an interval of a 1000 years, the reign of Christ and the saints on the earth, etc. They are far more Chiliastic than the Millerites—the latter being chiefly distinguished for belief in an immediate coming and fixing the time for the same. "The Catholic Apostolic Church" (a succession of the Irvingites) presents in its Confession of Faith a strong Chiliastic belief, for which they are noted. Its leading doctrine is a belief in the speedy Coming of Jesus, and expresses it "as the only hope of deliverance to the sin-burdened and weary creation." (Comp. art. on, in M'Clintock and Strong's *Cyclop.* It has extended itself in England, Scotland, Ireland, Switzerland, France, Holland, Belgium, Denmark, Austria, Germany, America, etc.) The "Seventh-Day Adventists," entertain several of the Chiliastic tenets. "The Brethren," or "Dunkards," as represented by Nead, in Nead's *Theolog. Writings* (see ch. 20, on "The Sec. Advent"), hold to the personal return and reign of Jesus, to a previous fearful lack of faith and persecution, to a restoration of the Jews, to a glorious Mill., to a first res. preceding, and to a second res. at the end of the 1000 years, to a great battle between Christ and His enemies, to the perpetuity of the race after the Advent, and to the removal of the curse and the Sabbatism. Thus many of the essential points of Primitive and Scriptural Chiliasm are incorporated. What number or particular body are thus presented the writer does not know. A few copies of *The Brethren at Work*, a Brethren or Dunkard periodical published at Lanark, Ill., fell into my hands, and they contained the advocacy of the Mill. and the personal reign of Christ (as e.g. March 21st, 1878), by James Wirt. "The Church of God" (see art. by Winebrunner, in Rupp's *Orig. His. of Relig. Denom.*) gives as an art. of Faith: "She believes in the personal coming and reign of Jesus Christ, Matt. 24 : 42-44 ; Acts 1 : 11 ; Phil. 3 : 20, 21 ; 1 Thess. 4 : 16, 17 ; 1 John 3 : 2 ; Rev. 1 : 17." "She believes in the resurrection 'both of the just and the unjust; that the res. of the just will precede the res. of the unjust.'" (In 1867, the Church numbered 11 elderships, 400 churches, 350 ministers, and over 25,000 members.) In conversing with ministers and members of this Church, they exhibited an intelligent Chiliastic belief, in marked contrast with many others. The "Plymouth Brethren," or Darby-

ites, entertain a prominent Chiliastic belief, being one of their chief characteristics, as any reference to their expressed faith will abundantly show. The "Harmony Society," or the Rappists (followers of Rapp, settled at Economy, Pa.), hold Pre-Mill. views. The nearness of the Millennium, introduced by the Sec. Advent, is a cardinal doctrine with them. The "Mennonites" (art. in M'Clintock and Strong's *Cyclop.* says) "in the 16th cent., held, in common with the Anabaptists, the belief in Christ's personal reign during the Millennium." Buck's *Theol. Dic.*, art. "Mennonites," remarks, that Menno discarded the extravagant views of certain Anabaptists, but retained the doctrine of "the Millennium, or 1000 years' reign of Christ upon earth." How largely this doctrine continued among them, the writer is unable to say, for they now number altogether, it is supposed, about 200,000, divided into several branches. The "Apostoolians" (*Ency. Relig. Knowl.*), one of the branches, is decidedly Millennialian. The "Christadelphians" have largely incorporated Chiliaism, and make it essential to their system. It is most prominently presented in their published "Principles," and other works. Various offshoots of the "Pietistic movement" were largely affected by Chiliaism, as for e.g. the "Society of Korn" (art. on, M'Clintock and Strong's *Cyclop.*), which was under "the Millenarian influence of Jung Stilling and Michael Hahn." (The followers of Hahn in 1817 "numbered 18,000.") The "Moravians" favored Chiliastic views, however perverted by ideal and mystical conceptions. Writers professing to give the faith of the "Unitas Fratrum," present the Millenarian view, as e.g. Bish. Spangenberg in his last ch. of *Exposition of Ch. Doctrine*. Various parties, imbibing Spener's pietism and Oetinger's theosophy, incorporated Chiliaism, as e.g. the "Michaleans" (and in contrast with them the "Pregizerians"), of whom Kurtz (*Ch. His.*, vol. 2, p. 291) says: "They had a common ground in their Chiliaism, and in the doctrine of restoration." Chiliastic views are dominant in small parties, as in the "One-faith people," in the adherents of Barbour, of Rochester, N. Y., and in the followers of Russell, of Pittsburg, Pa., as well as in others whose location has escaped the writer's recollection. The same is true of some German Millenarians near Tiflis, the capital of Georgia (Henderson's *Bib. Researches in Russia*, pp. 524-529, and Pinkerton's *Russia*, pp. 143-151). The first attempt to form a Universalist sect embraced distinctive features of Chiliaism allied with Universalism, as seen in the "Rellyanites or Rellyan Universalists" (Art. on, M'Clintock and Strong's *Cyclop.*), whose theory of Restitution is in the main allied with Chiliastic views, revived by Barbour, Russell, etc., in the *Three Worlds* and their respective newspapers. As this fact is not generally known, we quote the following from James Rely's (at one time connected with Whitefield) and his followers' belief: "In general they appear to believe that there will be a resurrection to life and a res. to condemnation; that believers only will be among the former, who, as firstfruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in His Kingdom of the Millennium; that unbelievers who are after raised must wait the manifestation of the Saviour of the world under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communicating to their condemned brethren, who, like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that ultimately every knee shall bow and every tongue confess that in the Lord they have righteousness and strength, and thus every enemy shall be subdued to the Kingdom and glory of the great Mediator." (Those who have recently revived this Restitution scheme, change some features, as e.g. the obstinate and recalcitrant are given over to "the second death," etc.) Even the Mormons, together with much that the Church receives in general, incorporate Chiliastic features. Jos. Smith in his *His. of the Latter Day Saints* (Rupp's *Orig. His. of Relig. Denoms.*) says: "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes;" "That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory." But (Art. "Mormons," M'Clintock and Strong's *Cyclop.*) teach a gross future, illustrated by the future marriage, etc. (The influence that the association of Chiliaism with singular or fanatical views has upon many—who overlook the fact that the most precious and fundamental Christian doctrines are similarly treated—will be treated under Prop. 179)

· *Obs. 6.* The Chiliastic doctrine is not confined to any one branch of the Protestant Church. Its advocates are to be found in *all denominations*, more or less, and embrace men eminent for piety, abundant labors, and ability. The lists that are given in various works include Reformers, Martyrs, English Church Divines, Lutherans, Reformed, Westminster

Assembly Divines, English Dissenters, New England Divines, Baptists, Presbyterians, American Episcopal Divines, Congregationalists, Missionaries, etc., forming a noble band of adherents to the early faith.

The student is referred to the lists given in Brooks's *El. Proph. Interp.*, Taylor's *Voice of the Church, The Time of the End* by a Congregationalist, Seiss's *Last Times*, Shimeall's *Eschatology*, Elliott's *Horæ Apoc.*, McCaul's *The Old Paths*, Wood's *Believer's Guide*, *The Investigator*, 4th vol., Manford's *Apology for Millenarianism*, Drummond's *Dialogues on Prophecy*, and *Defence of the Students of Prophecy*, Bryant's *Millenarian Views*, West's *His. Pre-Mill. Doc.*, etc. Macaulay (*Essays on the Jews*, 1831) referred to this feature: "Many Christians believe that the Messiah will shortly establish a Kingdom on the earth and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it, who expect "that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire." While many of the names that we give are verified by a personal perusal of their works or extracts from them, many are presented on the authority of others, and we may thus inadvertently place some of those who are more thoroughly Millenarian with those who are less so, and the reverse. A complete list of writers, classified as to their exact views, is still a desideratum, and until this is done, injustice may unintentionally be done to authors.

*Obs. 7.* After the Reformation, however, the Reformers and others indorsed certain distinctive features belonging, as parts of the system, to Millenarian doctrine, we are chiefly indebted to a few leading minds for bringing forth a return to the old Patristic faith in all its essential forms. Prominently among these are the following: the profound Biblical scholar Joseph Mede (born 1586, died 1638), in his still celebrated *Clavis Apocalyptica* (translated into English) and *Exposition on Peter*; Th. Brightman (1644), *Expositions of Daniel and Apoc.*; J. A. Bengel (a learned divine, born 1687, died 1752), *Exposition of the Apocalypse* and *Addresses* on the same; also the writings of Th. Goodwin (1679); Ch. Daubuz (1730); Piscator (1646); M. F. Roos (1770); Alstedius (1643 and earlier); Cressener (1689); Farmer (1660); Fleming (1708); Hartley (1764); J. J. Hess (1774); Homes (1654); Jurieu (1686); Maton (1642); Peterson (1692); Sherwin (1665); and others (such as Conrade, Gallus, Brahe, Kett, Broughton, Marten, Sir I. Newton, Whiston, etc.), materially aided in directing attention to the Millenarian doctrine and to influence persons to Biblical study on the subject. When these were followed by men eminent for learning and marked ability (some have been mentioned, others will follow); when the leading poets and commentaries gave an additional impulse to Millenarian doctrine by their forcible portrayals and exegetical comments; when persons of the highest and lowest position, in all ranks and professions, of undoubted piety and usefulness, thus united in expressing Chilianistic views, the doctrine of the early church received correspondingly a revival and renewed strength in the hearts and hopes of believers.

The student is aware that when the revival of Pietism (a movement against a cold Philosophical and Symbolistic tendency) took place under Spener, Francke, and others, there was also a return to the Chilianistic faith. Admitting that in some cases it might have been allied with fanaticism, as Mosheim (vol. 3, p. 381) intimates, yet Mosheim (himself Anti-Millenarian) is uncanid when he says that they "also recalled upon the stage opinions long since condemned; asserted that the reign of a thousand years, mentioned by John, was at hand." The unfairness consists in this: (1) He seems to sanction the condemnation of the doctrine by the Romish Church; (2) he links this doctrine with extravagances, as if inseparable; (3) he forgets, having highly praised Spener, that Spener

himself defended the Millenarian view as Scriptural, and not opposed by the Augsburg Confession ; (4) that works, specially written to set forth what were the real views of the Pietists (as e.g. Klettwich's), were suppressed, and that their doctrine, in the bitter controversies that ensued, was caricatured, etc. ; (5) Mosheim permits his spirit of hatred to the doctrine (as e.g. in the case of Peterson, etc.) to appear on several occasions, and hence is to be received with caution ; (6) the best devotional hymns and books, as well as practical works on religion, have sprung from that movement. It would be well, if the detractors of the Pietists possessed their piety, sincerity, usefulness, and ability.

Dr. Fisher in Art. " *Mill.*" (M'Clintock and Strong's *Cyclop.*) remarks : " The Mill. doctrine, in its essential characteristics, has had adherents among some of the most sober-minded theologians of the Lutheran Church in later times. Of these, one of the most distinguished is John Albert Bengel, the author of *The Gnomon*, who defended his opinion in his *Com. on the Apoc.*, published in 1740. He has been followed by other divines of repute ; and the doctrine has not been without prominent supporters among the Lutherans down to the present time. One of the latest of their number who has discussed this question is the Rev. A. Koch (*Das Tausendjährige Reich*, Basle, 1872). This writer endeavors in particular to refute the arguments adduced against the doctrine of a Millennium by the German commentators Hengstenberg, Keil, and Kleifoth." (Comp. Lange's estimate of Hengstenberg, etc., in his *Introd. to Rev.*) The Dr. also says : " In all the other various orthodox Protestant bodies, there are many who believe in the personal Advent of Christ for the purpose of establishing a Millennial Kingdom."

*Obs.* 8. There is a class of able men whose sentiments were favorable to Millenarians—who either express these in their writings, or speak approvingly of Chiliaistic works—and yet by many, at the present day, are supposed to be the contrary. In illustration of this, a number may appropriately be mentioned. John Wesley has often been claimed as Chiliaistic (and is so given by Taylor, Shimeall, and others), because of his chiefly adopting Bengel's views in Revelation, and of the views presented in some of his sermons. This has been denied, and utterances seemingly contradictory presented in proof. But this has finally been settled by a Methodist historian, Tyerman, in his *Life of John Wesley*, vol. 2, p. 523, etc. After giving very candidly Hartley's Mill. views from " *Paradise Restored*" (affirming the Pre-Mill. Advent, and the Mill. reign of Jesus, etc., which Wesley indorsed, see *Works*, vol. 6, p. 743), Tyerman then gives the fact that John Wesley read and approved of the same, writing (*Meth. Mag.*, 1783, p. 498) to the author : " Your book on the Millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt, as long as I believe the Bible." Tyerman most frankly and honestly (worthy of special notice) adds : " With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a Millenarian, a believer in the Sec. Advent of Christ to reign on earth, visibly and gloriously, for a thousand years. This is a matter which none of Wesley's biographers have noticed ; and yet the above is not the only evidence in support of it." He then refers us to a letter to Dr. Middleton (published 1749), in which Wesley indorses Justin Martyr's Mill. views, saying : " To say that they" (i.e. the Fathers of the second and third cents.) " believed this, was neither more nor less than to say they believed the Bible." Reference is also made to an article, " The Renovation of All Things," in Wesley's *Arminian Mag.*, 1784, p. 154, etc. The adoption of the Millenarian Bengel's notes for the Apoc., in his *Com. on the New Test.*, his expressed views on the Judgment Day (which we quote, Prop. 133), the deliverance of creation (which we quote, Prop. 146), and related subjects, is ample testimony.<sup>1</sup>

Some few have denied that Dr. Chalmers was Pre-Millenarian, against the express sentiments quoted by us of a Pre-Mill. Sec. Advent, a non-conversion of the world preceding that Advent (see Prop. 175), the renovation of the earth (Prop. 146). However he may have been influenced by some of the vagaries of Irvingism not to give great prominence to his views on the subject, yet, in behalf of the truth, his utterances are decided, as can be seen e.g. by comparing his *Sabbath Readings*, vol. 1, pp. 311 and 108 (comp. *Proph. Times*, vol. 4, p. 110, etc., for detailed statement). So also some have tried to claim Spener as Post-Millenarian, against the testimony of history and his own writings. It is well known to students that Spener *defended Chiliasm*, and showed that the Augsburg Confession was *not* opposed to a Scriptural doctrine. The enemies of Spener made *his Chiliasm* one of their points of attack, and Pietism (comp. Kurtz's *Ch. His.*, Neander, Mosheim, etc.) was always, more or less, allied with Millenarianism. Some, attracted by his name, attempt to make out a very mild form of Chiliasm, but Dr. Kling, Art. *Eschatology* in Herzog's *Encyclop.*, pronounces Spener a *most decided Chiliasm*, inclined even to the fanatical. (?) Prof. Stuart, and many others of our opponents, concede him to us. Dr. Brown of Gettysburg, in an Art. published in the *Luth. Observer*, even attempted to take John Bunyan from us, but the *Confession of Faith* (with which compare him on the "First Chapters of Genesis") quoted under Obs. 4, is a complete and overwhelming answer. As to Bish. Butler, it is sufficient to refer to his *Analogy*, Part 2, ch. 7, and to his *Memoirs*, p. 298 (quoted by Taylor, and others), where occur sentiments *only* in accordance with pure Chiliasm. In reference to Rev. Hall, the celebrated Baptist, it is evident that in his early life he was opposed to Chiliasm, as is seen in the production "Chris. Consistent with Love of Freedom," where occurs the phrase "the long-exploded tradition of Papias respecting the personal reign," but in the closing years of his life he materially modified his views, coming nearer to Bunyan's *Confession*. For (Duffield *On Proph.*, p. 259) Mr. Thorp, of Bristol, England, conversed with him on the subject a few days before his decease, and he "regretted that he had not preached the Millenarian views he entertained." (May not others be found in this category; for the writer personally knows men who *privately* entertain Chiliasm, but *never* present it publicly).<sup>1</sup>

<sup>1</sup> Tyerman unhesitatingly classes among Millenarians, Charles Wesley (as various hymns evidence), Fletcher (as a letter to John Wesley positively asserts, written A.D. 1755. Fletcher's *Works*, vol. 16), Piers, and others. John and Charles Wesley's testimony is the more disinterested and valuable, since on the one hand they had to resist the indifference of others, and on the other, the fanaticism of Bell and others, who (so Tyerman) predicted the speedy end of the world. Rev. Dr. Naat (himself a leading Methodist) says (Art. "Christ's Mill. reign," in the *West. Ch. Advocate*, July 23d, 1879), after referring to the able Pre-Mill. advocates in the various denominations: "I admit that the Methodist Church is not so largely represented, and that at present Pre-Mill. views are unpopular among us, but it was *not always so*. Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied Pre-Mill. ground, and also, as I am credibly informed, in our day, the late revered Secretary of our Miss. Soc., Dr. J. P. Durbin." Now in contrast we present the following: Prof. Worman, in his extended Art. "Methodism" (McClintock and Strong's *Cyclop.*), says: "The Sermons of Jno. Wesley, and his Notes on the New Test., are recognized by his followers in Great Britain and America as the standard of Methodism, and as the basis of their theological creed." If so, then there has been a *wide departure* on Eschatology. To indicate the same by way of illustration, we copy this notice, without comment, from the *Luth. Observer*, March 1st, 1878: "The Rev. Arthur P. Adams, Beverly, Mass., so *Zion's Herald* states, has been suspended from the Methodist ministry for holding and teaching doctrines at variance with those of the



Methodist Episcopal Church. He held that Christ's Sec. Coming is *near* at hand, and that *not until after* the resurrection occurs can the redemption scheme of Christ be complete" (i.e. in results). It is proper to add, as Tyerman remarks, that Wesley was guarded, so as not to give place to extravagances; as e.g. on fixing the date of the Advent, Wesley (*Meth. Mag.*, 1827, p. 392) says: "I have no opinion at all upon when the Mill. reign of Christ will begin; I can determine nothing at all about it; these calculations are far above, out of my sight." Tyerman then repeats: "Still, Wesley *was a believer* in the certainty of such a reign, and so was Fletcher, as we have already seen, and so was Wesley's friend, the Vicar of Bexley, Mr. Piers, and so seem to have been the writers of some of the hymns in the Meth. Hymn Book" (quoting several hymns with Pre-Mill. sentiments). Charles Wesley's Pre-Mill. hymns are quoted in detail in *Proph. Times*, 1866, p. 111, etc., Taylor's *Voice of the Church, Time of the End*, etc., and they are so decided in sentiment that it is a matter of surprise that any one should fail to appreciate them.

\* Others, who entertained distinctive Chiliastic features and located the predicted Kingdom of Dan. 2 and 7 after the Second Advent, might be mentioned, as Archb. Cranmer (see the *Catechism* authorized by Edward VI., and written by him, on the phrase "Thy Kingdom come"), Archb. Newcome (see Bickersteth's *Diss. on Proph.*, p. 106), Dr. Benson (see *Notes on Ps.* 76 : 10-13, and 98 : 4-9), Rudd (see *Time of the End*, p. 325), Toplady (see *Sermons*, Lib. 3, p. 470), etc. (Comp. Taylor's *Voice of the Church* and Seiss's *Ap.* to the *Last Times*, from whom a large number might be added.)

*Obs. 9.* It would be interesting to trace the rise of Millenarianism in this country. That it was *early* incorporated into the belief of *many* of the first preachers of this country is evident from the testimony of Cotton Mather, who himself *heartily* indorsed it. Thus e.g. in the *Magnalia* he testifies of Rev. John Davenport (died in Boston 1668), that he apprehended "the true notion of the Chiliad," and "preached and wrote" about the "coming of the Lord, the calling of the Jews, and the first and second resurrection of the dead, which do now of late years *get more-ground* against the opposition of the otherwise minded, and find a *kinder entertainment* among them that 'search the Scriptures;' and that" he asserted "a personal, visible, powerful, and glorious coming of the Lord Jesus Christ unto judgment, long before the end of the world." He calls Rev. Thomas Walley (died 1679), "our pious Chilust, Walley," who was like Mede, Davenport, Hook, and who understood "the First Resurrection to be corporeal," just as "some of the first and eminent teachers in the church believed." Reference is made to Rev. John Eliot (died 1690), as constantly pressing "the Coming of the Lord Jesus Christ;" the same intimations are given respecting Whiting, Samuel Mather, Increase Mather (Pres. Harvard College), himself, and others.

We append additional testimony. In the Preface to *The Magnalia*, Mather says: "The *first and famous* pastors in the New England churches did, in their public ministry, frequently insist on the doctrine of Christ's glorious Kingdom on earth which will take place after the conversion of the Jews, and when the fulness of the Gentiles shall come in. It is a pity that this doctrine is no more inculcated by the present ministry, which has induced me the rather to preach and now by the press to publish, what is emitted herewith." And now that this must be understood in a *purely Chiliastic* sense, is evident from both what Cotton Mather and his father, Increase Mather, have taught on the subject. Thus e.g. Increase Mather, in his *Discourse on Faith* (A.D. 1710), and *The Mystery of Israel's Salvation*, teaches: "He (Christ) will then (at Coming) remove His throne from heaven to this visible world. Then will His visible Kingdom appear in the greatest glory; when also there will be a *personal reign and residence* of Christ in this lower world." "When they that corrupt the earth are destroyed, a new earth will succeed, in which shall dwell righteousness. Then will the kingdoms of this world become the Kingdoms of Christ, and He shall reign forever and ever," etc. But Cotton Mather is more plain: "It is well known, that in the earliest of the primitive times the faithful did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the

rising and the reigning of the saints with Him, a thousand years before, the rest of the dead live again,' a doctrine which, however, some of later years have counted heretical; yet in the days of Irenæus, were questioned by none but such as were counted heretics. It is evident from Justin Martyr that the doctrine of the Chiliad was in his days embraced among all orthodox Christians; nor did this Kingdom of our Lord begin to be doubted until the Kingdom of Antichrist began to advance into a considerable figure, and then it fell chiefly under the reproaches of such men as were fain to deny the divine authority of the Book of Revelation, and of the Second Epistle of Peter. He is a stranger to antiquity who does not find and own the ancients generally of the persuasion. Nevertheless, at last men came, not only to lay aside the modesty expressed by one of the first Anti-Millenarians, namely, Jerome, but also with violence to persecute the Millenary truth as a heretical pravity. So the mystery of our Lord's 'appearing in His Kingdom' lay buried in Popish darkness, till the light thereof had a fresh dawn. Since the Antichrist entered into the last half-time of the period allotted for him, and now within the last sevens of years, as things grow nearer to accomplishment, learned and pious men, in great numbers, everywhere come to receive, explain, and maintain, the old faith about it." In the *Student and Preacher*, Mather is equally decisive: "The Son of God, about to descend, will inflict vengeance on them who know not God and obey not His Gospel; but He will manifest His Kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam; and this, we confess, is ascertained to us by promise, but in another state, as being after the resurrection." "They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the Church on earth will be before the Lord Jesus shall appear in His Kingdom." "Without doubt the kingdom of this world will not become the Kingdom of God and His Christ, before the preordained time of the dead, in which the reward shall be given to the servants of God and to those that fear His name." "The rest of the saints, and the promised Sabbath, and the Kingdom of God, in which His will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of His prophets, all prophesying as with one voice; all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth." Rev. Joshua Spaulding (*Lectures*, pp. 221-2, etc.) speaks of "many Christians, who were looking, not for the modern Millennium, but for the Sec. Coming of Christ," etc., and adds: "I have had the testimony of elderly Christian people, in several parts of New England, that within their remembrance this doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches. No doctrine can be more indisputably proved to have been the doctrine of the Primitive Church than those we call Millenarian; and, beyond all dispute, the same were favorite doctrines with the fathers of New England; with the words of one of whom, writing upon this subject, we shall conclude our observations upon their antiquity: 'They are not new, but old; they may be new to some men, but I cannot say it is to their honor.'" In another place (p. 191) he says: "The doctrine of the Millennium is truth; and the prevailing expectation, that it is fast approaching, and is now very near, is doubtless rational," etc. The same is true doctrinally of Thomas Prince (A. D. 1728 to 1758), pastor at Boston (so Spaulding's Lectures), of Dr. B. Gale (see Barber's *His. Collections of Connecticut*, p. 531, who also says: "This (Millenarianism) appears to have been the belief of pious persons at the time of the first settlement of New England," etc.).

The same early Chiliasm is traceable in other denominations. Thus e.g. in the early Lutheran and Reformed Churches quite a number of ministers entertained it. The writer was informed by his grandparents and parents that they conversed with such and heard them occasionally present Millenarianism. The brief biographical sketches remaining give us no idea of the form in which they held it, but a clue is obtained by the fact that the works of Bengel, Stilling, and others like them, were favorites and largely circulated. Books of German and English Chiliasts were held in esteem, and the writer has often been surprised to find among old people a detailed and correct knowledge of the doctrine, and on inquiry the reception of the same was generally attributed to the instruction of some old pastor or the reading of such works. In conversation with others, they recalled similar reminiscences.

*Obs. 10.* The progress of Chiliastic doctrine in this country, while immensely in the minority, has been highly respectable, as admitted even by our opponents. It embraces many of the ablest, most devoted and scholarly men that the church has produced.

The *Luth. Observer* (always, more or less, an opponent), in a notice (Oct. 25th, 1878) of a Pre-Mill. pamphlet, "Jesus is Coming," by W. E. B., says that our doctrine "has had eminent supporters in the Church. Such men as Sir I. Newton, Dr. Chalmers, Dean Alford, and Dr. Breckenridge have been among its advocates. And among the signatures to a call for a series of public meetings to be held in New York, in the month of October, are the names of *learned and pious men representing all the denominations of Protestantism.*" Prof. Briggs, and a few others, evidently angry at the increase of Chiliasm in the Presbyterian Church, suggested discipline on the charge of "heresy," to which Rev. Dr. Mutchmore (quoted *Messiah's Herald*, Jan. 15th, 1879), of the same Church, replies: "It is best to allow our pastors to use their own judgment in preaching on the matter. What are we to do? Some of our most eminent men are Pre-Millenarians, and we have no article which is against the idea of Christ's personal reign on earth. It is all a question of interpretation, on which our highest bodies have never made any deliverance, and, in my opinion, they never should." Rev. Dr. Mackay, in his address at the Milday Conference (1879), speaking in reference to Chiliasm advocates as observed in his recent visit to the U. S. and Canada, said: "I thank God that in every city that I visited, in New York, Chicago, and elsewhere, the most spiritual men are rousing up to inquire and look into these things." Many such declarations might be given, but the reader can soon satisfy himself by glancing over the names following. We append a list—imperfect at best—of American and Canadian Chliasts, according to their Church relationship as far as known.

*Prot. Episcopal Church:* Dr. S. H. Tyng, sen., Dr. Tyng, jr., Dr. R. Newton, H. Dana Ward, Rev. J. S. Alwell, Rev. E. T. Perkins, Rev. Th. W. Haskins, Rev. Rob. C. Booth, Rev. L. W. Bancroft, Felix B. Brunot, Dr. Julius E. Grammer, Bh. T. H. Vail, Rev. T. W. Hastings, Bh. W. W. Niles, Canon Baldwin, Canon W. Bond, Bh. Southgate, Dr. F. Vinton, Rev. Morell, Bh. McLvaine, Bh. Henshaw, Rev. E. Winthrop, Rev. Morgan, Rev. Johnson, Rev. Farrer, Rev. Dobbs, Rev. Smith, Rev. Trenwith, Rev. Newton (Gambier), Bh. Bedell, Bh. Hopkins, Bh. Williams, Bh. Huntingdon, Bh. Odenheimer, D. N. Lord.

*Reformed Episcopal:* Bh. W. R. Nicholson, Rev. G. A. Reddles, Rev. W. V. Feltwell, Rev. B. B. Leacock, Rev. M. B. Smith.

*Presbyterian:* Dr. C. K. Imbrie, Dr. S. H. Kellogg, Dr. E. R. Craven, Dr. J. H. Brookes, Rev. W. J. Gillespie, Rev. H. M. Parsons, Dr. N. West, Rev. W. J. Erdman, William Reynolds, John Wannamaker, Rev. F. W. Flint, Rev. E. P. Adams, Rev. J. S. Stewart, Rev. D. E. Bierce, Rev. C. C. Foote, Rev. L. C. Baker, Rev. W. B. Lee, Rev. E. B. Davis, Dr. S. B. Wilson, B. Dubois Wyckoff, Rev. B. F. Sample, Rev. H. M. Bacon, Rev. D. Mack, Rev. E. P. Marvin, Dr. R. Patterson, Rev. R. C. Mathews, Rev. A. Erdman, Rev. J. R. Berry, Prof. J. T. Duffield, Saml. Ashhurst, Rev. Prof. R. D. Morris, Rev. D. B. Eddy, Rev. Wm. P. Paxon, Dr. Willis Lord, Dr. J. G. Reaser, Dr. Marshall, Dr. Felix Johnson, Dr. Kalb, Dr. F. E. Brown, Dr. Stanton, Dr. McCartee, Dr. Geo. Duffield, Dr. E. J. Breckenridge, Dr. Krebs, Dr. J. Lillie, Rev. B. C. Shimeall, Dr. Poor, Dr. Van Doren, Rev. Blauvelt, Rev. Dinwiddie, Rev. Laird, Matthews, Marquis, Congdon, Rev. Adair, Rev. Prof. McGill, Rev. J. C. Randolph, Rev. W. Hogarth.

*United Presbyterian:* Dr. J. T. Cooper, Dr. W. Y. Moorehead, Rev. J. P. Sankey, Rev. W. J. Gillespie, Rev. R. W. French, Rev. S. B. Reed, Rev. R. A. McAycal, Rev. D. A. Wallace, Rev. J. G. Galloway, Rev. J. S. McCulloch, Rev. W. W. Barr, Rev. G. Hayser.

*Baptists:* Dr. A. J. Gordon, Rev. J. D. Herr, Rev. J. Hyatt Smith, Dr. J. W. Bancroft, Rev. H. M. Saunders, Rev. J. P. Farrer, Rev. Alf. Harris, Rev. Jos. Evans, Rev. J. M. Stiffler, Rev. G. M. Peters, Rev. F. E. Tower, Dr. J. E. Jones, Rev. J. T. Beckley, Rev. J. J. Miller, Ed. S. White, B. F. Jacobs, Rev. C. Perrin, Rev. F. L. Chappell, Rev. Rob. Cameron, Rev. H. F. Titus, Rev. H. A. Cordo, Rev. G. M. Stone, Dr. S. H. Ford, Rev. A. J. Frost, Rev. J. C. Wilmarth, Prof. Dr. Weston, Rev. Barralle, Rev. Brown, Rev. Colgrove, Rev. Wm. Knapp, Rev. H. Knapp, Rev. J. C. Waller, Rev. Taylor.

*Congregationalist:* Dr. E. P. Goodwin, Rev. W. W. Clarke, Dr. H. D. Kithell, Dr. J. Wild, Rev. W. R. Joyalin, Rev. G. C. Miln, Rev. E. C. Hood, Rev. W. W. Syle, Rev. Myron Adams, Rev. G. R. Milton, Abner Kingman, Rev. Burton, Rev. Francis Russell, C. M. Whittlesey, Rev. Lorimer, Rev. Morton, Rev. Bancroft, Rev. Andrews, Rev. Cunningham.

*Reformed Church:* Dr. Rufus W. Clarke, Rev. C. Parker, Rev. J. B. Thompson, Rev. W. H. Clarke, Dr. W. R. Gordon, Dr. J. T. Demarest, Dr. G. S. Bishop, Rev. R. F. Clarke, Rev. Merritt, Rev. Ballagh, Rev. Brown, Rev. Dr. Forsyth, Dr. S. H. Giesy.

*Methodists:* Prof. H. Lummia, Rev. Jno. Parker, Dr. H. Foster, Rev. Jesse M. Gilbert, Geo. Hall, T. W. Harney, Rev. W. E. Blackstone, W. E. Grim, Dr. Geo. W. Brown, Geo. A. Hall, Dr. Marshall, Excell, Dr. J. P. Durbin, Rev. Dr. Nast.

*Lutheran*: Dr. J. A. Seisa, Rev. Laird, Rev. Dr. Oswald, Rev. A. B. Brown, Dr. J. G. Schmucker (and Drs. Helmuth, Lachman, and D. Kurtz, who recommended his Chiliasm work).

*Moravian*: Rev. E. Reineke, J. G. Zipple.

Chiliasm writers belonging to various bodies, such as *Second Adventists*, or branches: Hastings, Taylor, Andrews, Crozier, Bliss, Himes, Litch, Hale, Thomas, Wilson, Campbell, Reed, Coghill, Lyon, Chown, Cook, Woodruff, Catlin, Allen, Ramsey, Fancher, Parry, Chase, Coombe, Niles, Jacobs; Seymour, Champlin, Lumbard, Carpenter, Batchelor, Wellcome, Grant, Smith, Burnham, Libby, Brewer, Pratt, Shepherd, Flagg, Sutherland, White, Couch, Higgins, Burbank, Piper, Simpson, Cole, Hancock, Ballows, Austin, York, Teeple, Morgan, Preble, Chittenden, Cotton, Moore, Pearson, Miller, C. Palmer, E. K. Barnhill, S. A. Chaplin, etc.

Among other organizations are writers of the "Catholic Apostolic Church," "Plymouth Brethren," "Christadelphians" (Dr. J. Thomas and followers), and others.

*Miscellaneous*. Names that have fallen under observation as Chiliasmists, but whose exact Church relationship is unknown to the writer, such as Storrs, Beegle, Wendell, Ramey, Woodworth, Bh. Ives, Dr. Broadhead, Dr. McCarty, Lindsey, Forsyth, Rev. Geo. C. Lorimer, R. C. Matlack, Geo. B. Cramer, Rev. L. Osler, J. M. Orrick, L. B. Rogers, Geo. W. Tew, Rev. C. M. Morton, Rich. Aorton, Rev. Almond Baralle, Prof. T. W. Bancroft (Brown Univ.), Wm. Reynolds, Rev. C. Cunningham, S. J. Andrews, Rev. F. W. Dobbs, Dr. A. W. Pilzer, J. M. Haldeman, D. C. H. Marquis, Rev. Dr. Watson, Rev. Dr. Miller, Dr. J. R. Davenport, Dr. W. Lloyd, Rev. A. J. Patton, Rev. J. P. Newman, Dr. R. Jeffrey, M. Baldwin, Rev. Dr. Simpson (Louisville), Rev. Dr. Shaw (Rochester), Rev. Graves, Rev. Brookman, Dr. Williamson, Dr. Robinson, Geo. Reynolds (the last four in Canada), Rev. R. Campbell, Rev. W. Cadman, Thomas (of Canada), Rev. J. M. Weaver, Walter, John H. Graff, Rev. B. Philpot, Rev. S. Bonhomme, J. Harper, Anna Siliman, Dr. J. W. Hatherell, Darby, Thomas, Harkness, Bryant, Davis, Holgate, James Inglis, Dr. J. J. Janeway, Rob. Kirkwood, Rev. W. Newton, J. P. Labagh, Seth Lewis, Granville Penn, Dr. Wm. Ramsey, Hollis Read, Hugh White, Rev. John G. Wilson (Ed. *Prop. Times*), Jno. F. Graff ("Greybeard"), Woodbury Davis, D. M. Lord, Dr. Ramsey, Dr. Halsey, Dr. Harkness, A. D. Jones, B. S. Dwiggens, C. T. Russell, N. H. Barbour, J. M. Stevenson, J. P. Wheethes, Wiley Jones, J. H. Patton, W. J. Mann, B. Wilson, J. A. Simonds, B. W. Keith, G. M. Myers, A. B. Magruder, H. V. Reed, L. A. Allen, W. Laing, E. Hoyt, J. Pierce, T. Wilson.

*Obs. 11.* The advocates of Chiliasm in England, Germany, France, and other European countries form a band that contains names highly honored by the church, both as to attainments and usefulness in the service of Jesus.

We present the following without reference to their Church relationship.

*England, Scotland, and Ireland*: Dr. A. R. Fausset, Dr. W. P. Mackay, Bh. Newton, Sir I. Newton, Dr. Chalmers, Dr. Candlish, Horne, Bh. Trench, Bh. Ellicott, Twisse, Marshall, Elliott, Maitland, Birks, the Drs. Bonars, Bickersteth, Auriol, Fremantle, Byle, Palmer, Ash, Noel, Canon Hoare, Rainsford, Wood, E. Garbett, Bridge, Burroughs, Kelly, Cox, Caryll, Goodwin, Gouge, Wilson, Brock, Smith, Trotter, Langley, Sterry, Selden, Ainsworth, Gataker, Fealty, Greenhill, Stevenson, Shepherd, Dean Alford, Brooks, Pym, Dalton, Greswell, Burgh, Todd, Irving, Hewitson, Dr. M'Cauley, Anderson, Begg, McCheyne, Burns, Gilfillan, Hamilton, Cumming, Adolph Saphir, Frazer, Jamieson, Cochrane, Cunningham, Sabine, Hugh Miller, the Duke of Manchester, Lord, Jones, Habershon, Alexander, Tycho Brahe, Lord Napier, Leut.-Gen. Goodwyn, Haldane, Stewart, Rob. Montgomery, Preb. Auriol, Rev. M. Rainsford, Dean Fremantle, the Earl of Shaftesbury, Bell, Pruden, Baxter, Lord Radstock, Earl Russell, Rev. C. Skrine, Rev. E. Nangle, Rev. R. Chester, Capt. J. E. Dutton, Th. W. Greenwell, Rev. S. V. Edwards, J. Denham Smith, Capt. Moreton, Dr. C. B. Egan, Bh. Wordsworth, Rev. Gordon Calthrop, Rev. J. Gosset-Tanner, Rev. C. H. Hamilton, Rev. Grattan Guinness, Rev. S. Gravatt, Mr. Soltan, F. G. Bellett, Mr. Hyslop, Mr. Jenour, Dr. A. Saphir, Rev. E. Wilkes, Rev. C. H. Hamilton, Lord Carlisle, T. R. Andrews, Col. Sandwith, Preb. Cadman, Col. Rowlandson, Rev. E. H. Brooke, Rev. T. Flavel Cook, Rev. H. W. Webb-Peplow, Preb. Dalton, Rev. C. J. Goodheart, Rev. J. Wilkinson, Rev. H. E. Fox, Rev. F. A. C. Lillington, Canon Garbett, Rev. Rev. Frank White, E. J. Hytche, Rev. G. A. Sparks, R. J. Mahoney, Cheyne Brady, Bh. Horsley, Tillotson (a Westm. divine), Mede, Burnet,

F. E. Hastings, Chas. Maude, Rev. W. Frith, Durant, Farmer, the Bishop of Cashel, the Bishop of Ripon, Admiral Vernon Harcourt, Hon. A. Kinnaird, Capt. John Trotter, Rev. Capel Molensaux, Rev. James Cochran, Rev. Walter Wood, Geo. Ogilvie, Hon. S. R. Maxwell, Rev. James Kelly, Rev. Dr. Wilson, Rev. W. Brock, Rev. W. Trotter, Rev. B. Wills Newton, Rev. Dr. Stevenson, Rev. W. Niven, Wattson, Waples, Roach, Pirie, Mansford, Mandeville, McCausland, Gregory, Bellamy, Rev. S. E. Pierce, Keach, Tait, Sirt, Wells, Coke, the Wesleys, Fletcher, Piers, Skeen, Brightman, Frere, Pitcairn, Carleton, Waple, Archer, Dallas, Brightman, Woodhouse, Wickes, Bayford, Villiers, J. Biencho, Beverly, Grimshawe, Woodroofs, Barker, Marsh, Dibdin, Fisk, Fremantle, Wilson, Reichart, Harrison, Holland, Wigram, Nolan, Burgh, Bh. Clayton, Cooper, Drummond, Eyre, Farmer, Ed. King, A. Jukes, Flemming, jr., W. Vint, Keith, R. Hort, Dr. J. Knight, P. Lancaster, Flemming, Frer, Th. Loader, Frey, Gregg, Girdlestone, Habershon, Hallet, Maitland, Hartly, the Duke of Manchester, Manford, Hawtrey, Homes, Dr. W. Marsh, Rob. Maton, J. Hooper, Rev. Hugh McNeile, Hon. and Rev. G. T. Noel, Dr. F. Nolan, J. Hussey, W. Perry, Rev. A. Pirie, Rev. A. R. Purdon, J. Furnes, Forster, Nath. Ranew, R. Roach, B. W. Saville, James Scott, Dr. Sayer Rudd, F. Sergeant, Wm. Sherman, Peter Sterry, J. G. Zipple, H. W. Woodward, J. H. Stewart, Tillinghast, Th. L. Strange, Wm. Thorpe, Wm. Whiston, Jos. Tyso, Jos. Tyson, El. Winchester, Jer. White, Leut.-G. H. Wood, Walter Wood, Wm. Witherby, H. W. Woodward, T. Whowell, Benson, Ambrose, Rev. Ch. Brown, Spurgeon, Burnet, Burk, Pope, Sherwood, Dr. G. Sharpe, Dr. S. Charnock, Wm. Cowper, Spalding, R. Clarke, Wm. Clayton, Bh. Cranmer, Charlotte Elizabeth, Gilfillan, J. Glass, Dr. R. Hurd, Wm. Wogan, Dr. I. Watts, Bh. Heber, Gen. J. Harlan, Rev. S. Johnson, Jno. Keble, Jno. Milton, A. M. Toplady, M. F. Tupper, Dr. Jno. Thompson, J. L. Towers, Rev. L. Way, Cressener, Jno. Fox, Dr. Margolionth, Denham, Niven, Nangle, Harker, Dr. Wilson, Dr. Stephenson, French, Dr. Leak, Gillson, Berks, J. Verner, Foskett, Scott, Phillips, Dr. T. J. Bell, W. S. Ross, Purdon, Harris, Code, Rob. Howard, Hon. W. Wellesley, Rob. Baxter, Henry Drummond, Dr. Rob. Anderson, Rev. Wm. Maude, Rev. N. Starkey, M. Redman, Esq., Rev. S. Garrett, E. Phair, Rev. J. Sabine Knight, Rev. J. Cochran, Hon. S. R. Maxwell, Reads, Wood, Moleneux, H. Smith, J. Kelly, Brack, W. Trotter, Wills Newton, Niven, H. Shephard, Dr. J. Wilson, Dr. Stevenson, Geo. Ogilvie, B. Wills Newton, Rev. T. J. Malyn, Rev. E. J. Hytche, H. Weymott, Rev. G. H. Pember, Rev. N. S. Godfrey.

*Germany* : Bengel, Jung Stilling, P. J. Spener, M. F. Roos, P. M. Hahn, J. M. Hahn, Peterson, Rothe, Auberlen, Martensen, Dörner, Christlieb, Luthardt, Delitzsch, Lange, Olshausen, Ebrard, Meyer, Baumgarten, T. C. K. Von Hofmann, Lechler, Riggenbach, Floerke, Schlegel, Krummacher, Steir, Kurtz, Christiani, Rinck, Pfeiderer, Koch, Schmid, Steffan, Düsterdieck, F. Semler, Typke, Gerken, Opitz, Leutwein, Rühle, von Lilienstern, Sander, Oetinger, Lavater, Crusius, Cocceius, Breithaupt, Piscator, Passavater, Lisco, Kohler, C. F. P. Leutwein, Dr. V. U. Maywahlen, Huss, Clötter, Michael, Hebart, Schneider, Gotlob Schultze, Jno. Dav. Schaeffer, Daubuz, Koppe, Fr. Baner, Freiderick Kletwick, Dr. J. Lange, Jno. G. Schoner, Dr. F. V. Reinhard, C. B. Reichel, Osiander, J. Nissen, Kling, Thomasius, H. Wilh. J. Thiersch, Alb. Köppen.

*France and Switzerland* : Prof. Godet of Lausanne, Gausson, Dr. J. Abbadie, Père Amelote, E. Guers, P. Jurieu, Lambert, Pierre Poirat, Lavater.

*Holland* : Van Oosterzee, Da Costa, Capadose.

*Miscellaneous* : F. W. Stuckert, Rev. D. G. Mallery, Rev. Paul, Roorda, Hebert, Gneis, Madam De Gasparin, Rev. R. Hamilton (Melbourne, Australia), Comenius, Jurien, Seranius, Altingius, Alsted, Riemann, Worthington, Seitz, Dreissenius, Jarchi, Kimchi, Abrahanel, Alabaster, Durant, Chas. Jerram, Mejanel, Coleman, Ben Ezra, Crool, S. A. Blackwood, J. G. Bellett, H. W. Soltau, Wm. Lincoln, H. Snell, Bh. Spangenberg (Moravian), H. Meynott, Esq. (Australia).

*Obs. 12.* The number of able commentators favoring, indorsing, and teaching Chiliaistic doctrine is not only creditable, but extremely satisfactory to the faithful believer, showing that men who specially devote themselves to the study and explanation of the Scriptures find Millenarianism clearly taught therein.

We instance the following : Bengel's *Gnomon of the N. T.*, a work still in the highest esteem ; Olshausen's *Com. on the New Test.*, a work repeatedly republished ; Gill's *Expos. of the Old and New Test.* ; Steir's *Words of the Lord Jesus*, still republished ; Alford's *Greek Test. with Proleg. and Com.*, a standard work ; Lange's *Com. of the Old and New*

*Tests.*, especially the Amer. Edition, and particularly 1 and 2 Thess., Ed. by Dr. Lillie; Meyer's *Com. on New Test.*, recently republished; Cocceius' *Commentaries* in "*Opera Omnia*"—was charged by his enemies with Chiliasm, Kurtz's *Ch. His.*, vol. 2, p. 213; *Die Berlenburger Bibel*, 1726, 4 vols. large fol.; Richter's *Erklärte Haus Bibel*; Starke's *Synopsis of the New Test.*; Piscator's *Com. on Old and New Test.*; Coke's *Com. on Old and New Test.*; Jamieson, Brown, and Fausset's *Com. on the Old and New Tests.*, a recent one, and Pre-Mill. in the parts edited by Fausset; Judge Jones's *Notes on Scripture* (in the republication this title was changed); Dr. Nast's *Com. on New Test.*, only a part published.

Commentaries and Expositions on detached portions of the Scriptures. Greswell (*Parables*), Keach (*Parables*), Bonar (*Lev. and Psalms*), Tait (*Hebrews*), Byle (*Exp. Thoughts, Gospels*), Seiss (*Lev. and Hebrews*), Cumming (*Parables, Rev., etc.*), Lillie (*Thess.*), Schmuoker (*Rev.*), Daubuz (*Rev.*), Koppe (*Thess.*), Fry (*Rom. and Psalms*), Sirr (*Notes on Luke*), C. H. M. (*Notes on Gen., etc.*), Wells (*Dan. and Rev.*), Demarest (*Peter*), Delitzsch (*Gen.*), Sir I. Newton (*Dan. and Rev.*), Ebrard (*Rev.*), Skeen (*Rev.*), Haldane (*Rom.*), Mede (*Apoc. and Peter*), Brightman (*Dan. and Rev.*), Bengel (*Apoc.*), Goodwin (*Rev.*), I. Lange (*Apoc.*), Auberlen (*Dan. and Rev.*), Elliott (*Apoc.*), Lord (*Apoc.*), Buck (*Math. 24.*), Frere (*Dan., Esd., and Rev.*), Pitcairn (*Ps. 2.*), Carleton (*Math. 24.*), Waple (*Apoc.*), Woodhouse (*Apoc.*), Wickes (*Apoc.*), Bliss (*Apoc.*), Roos (*Dan. and Rev.*), Sander (*Rev.*), Kohler (*Hag.*), Birks (*Dan.*), Cressener (*Apoc.*), Hooper (*Apoc.*), Knight (*Peter*), W. Newton (*Dan.*), Pewn (*Ezek.*), Thompson (*Math. 25.*), Tyso (*Ezek. etc.*), Gausson (*Dan.*), Cunningham (*Apoc.*), Darby (*Dan.*), Holmes (*Apoc. and Dan.*), Tregelles (*Dan.*), Brown (*Apoc.*), Irving (*Apoc.*), Ward (*Rev.*), Wickes, (*Rev.*), Mandeville (*Heb.*), Waples (*Apoc.*), and others. Commentaries and Expositions that present some of the Chiliasm features. Clarke's *Com. on the Old and New Test.*; Jarohi's *Com. Hebraicus*; Kimchi's *Com. on Prophets*; Abrabanel's *Com. on Prophets*; Stuart's *Com. Apoc.* (gives the doctrine of a literal first resurrection); Altingius' *Com. Jeremiah*; Piscator's *Com. on Old and New Tests.*; Caryll's *Exp. on Job*; Gouge's *Com. Hebrews*; Passavant's *Phil. and Eph.*; Lisco's *New Test.*; Deprez *On Daniel*; and others.

We append a few statements respecting Pre-Mill. commentators. Alford (*N. T.*, vol. 2, p. 350), speaking of the Apocalyptic interpreters since the French Revolution, says: "The majority, both in number, learning, and research, adopt the Pre-Millennial Advent, following the plain and undeniable sense of the sacred text." Dr. Ed. Beecher in *The Independent* (Aug. 24th, 1871), laments over the "increase" of Millenarian "power" as exhibited in recent commentators, saying: "This is true of Alford, Ellicott, Lange, and his co-laborers, especially Drs. Lillie, Auberlen, and Riggenbach. To these we must add the writings of English and American Millenarians, the older and the more recent. And there is at present no adequate counterpoise to the weight of authority of the commentators whom we have mentioned." This feature, thus frankly acknowledged by an opponent, is a source of gratification to us, and of thankfulness to God in raising up such advocates.

*Obs. 13.* Numerous writers, who, in their occasional works, give expression to Chiliasm belief, without entering largely in details.

Such as e.g. Milton, the various Pre-Mill. Commentators, Chalmers, Charnock, Wogan, Dornor, Mather, Nissen, Spurgeon, Talmage (somewhat contradictory), Gilfillan, Moody, Burroughs, Clayton, Coleman, Fox, and many others.

*Obs. 14.* Authors, who prominently set forth one or more essential features of our system, either in elucidation or defence of the same.

Such e.g. Woodward, *Essays on Mill.*; Thorp, *Destinies of the Brit. Emp.*; Crool, *Rest of Israel*; Frey, *Judah and Israel*; Winthrop, *Premium Essay on Symbols*; Abdial, *Essays*; Begg, *Argument for the Coming of the Lord*; Nathan Lord, *The Millennium*; W. Newton, *Lec. on the first two visions of Dan.*; and the writings of White, Thompson, Burgh, Tyso, Strange, Stewart, Beverly, Eyre, Flemming, Sirr, Labangh, and many others.

*Obs. 15.* Writers who give a very fair exhibit of the system of doctrine, showing the relationship that one part sustains to the other, are also quite numerous.

Thus e.g. Seiss' *Last Times*; Brooke's *Maranatha*; Demarest and Gordon's *Christocracy*; Bickersteth's *Practical Guide*; Brooks' *Et. of Proph. Interpretation*; D. N. Lord's *Coming and Reign of Christ*; Dr. McCaul's *Old Paths*, etc.; McNeile's *Sermons on the Sec. Advent.*; Noel's *Prospects of the Church of Christ*; Duffield's *Diss. on the Prophecies*; and the writings of the Bonars, Pym, Shimeall, Molyneux, Lord, Birks, Bryant, Ramsey, and many others.

*Obs. 16.* The controversial writers who have directly written in defence of Millenarianism against the attacks of opponents are worthy of notice.

Works specially designed to defend Chiliasm against objections are numerous. The following may be designated: Duffield's *Mill. Defended*, and *Reply to Stuart*; Shimeall's *Reply to Shedd*; *The Theol. and Lit. Journal*, Ed. by D. N. Lord, contains a large number of such articles; Dr. Craven's *Reply to Prof. Briggs* (*N. Y. Evangelist*, 1879); Dr. Moorehead's series of arts. in reply to Dr. Macgill (*Chicago Instructor*, 1879); Randolph's series of arts. (*Danville Tribune*, 1879); *The Prophetic Times* in its entire old and new series; Lillie's *Notes on the Mill. Controversy* (in his "Perpetuity of the Earth"); Anderson's *Apology for the Mill. Doc.: Christocracy*, by Drs. Demarest and Gordon; Bayford's *Reply to Jones*; Tyson's *Defence of the Personal Reign*; Drummond's *Defence of the Students of Prophecy*; *The Literalist* (5 vols.) contains some able articles; Manford's *Apology*; Spence's *Defence of the Hope of Better Times*; Sirr's *First Res.*; Prudon's *Last Vials*; Bryant's *Mill. Views*; Pym's *Thoughts on Mill.*; Maton's *Israel's Redemption Redeemed*; Ogilvie's *Popular Objections*; Cox's *Millenarian's Answer*; and, in brief, the writings of Seiss, Brookes, Bonar, Bickersteth, Cunninghame, and many others (for nearly all Chiliasmic works devote some space to the consideration of objections), besides the quarterlies, monthlies, and papers specially devoted to the advocacy of Pre-Mill. The work of Dr. Brown (*Sec. Coming*) was answered by Lord (*Lit. and Theol. Journal*), Bonar (*The Com. and Kingd. of the Lord Jesus Christ*), the Duke of Manchester (*Ap. to the Finished Mystery*), Wood (*Tract*), Scott, and others.

*Obs. 17.* Various writers in our religious papers, periodicals, simply either give their initials or conceal their identity by a *nom de plume*, while presenting articles of a Chiliasmic tenor, are not to be overlooked in considering the number of advocates.

Hence it is difficult to form anything like a correct estimate of numbers. In my own denomination (Evang. Lutheran) quite a number of persons are only known to me by occasional articles signed in this way. This is true of many others. Rev. Ebaugh in his brief *His. of Mill.* in Rupp's *Orig. His. of Relig. Denom's*, says: "The number of Christians who hold substantially the foregoing views of the Millennium [Chiliasmic], cannot be computed with any degree of certainty, but from the writings of distinguished divines, both in the European and American churches, we are warranted in estimating their number at many thousands already." We have also quite a number of Chiliasmic works given anonymously, such e.g. *Time of the End*, *Spes Fidelium*, or *The Believer's Hope*, *Theopolis*, *The Sec. Com. of the Lord*, *Review of Scripture*, *Reign of Christ on Earth*, *Millennial Church*, *A Tenet of Millennium*, *Mulum in Parvo*; or *the Jubilee of Jubilees*, *The First Resurrection*, *Enoch*, *An Inquiry into the Sec. Coming*, *Das Tausendjährige Reich*, *Christ's Speedy Return in Glory*, *Abdiel's Essays*, *Second Advent*, and others.

*Obs. 18.* Writers who are utterly opposed to the prevailing Whitbyan theory, and declare the nearness of the Advent, the non-conversion of the world before the Advent; the renewal of the earth, etc., are also to be considered, because on some salient points, *essentially connected* with our system, they manifest a decided leaning favorable to Chiliasm.

We instance e.g. Richard Baxter, Bh. Bale, Th. Watson, Th. Vincent, Jno. Durant, A. Grosse, Arch. Usher, Arch. Cranmer, Bh. Davenant, Bh. Ridley, Matthew Henry, Sayer Rudd, Geo. Benson, Jno. Howe, Bh. Latimer, Archd. Woodhouse, Romaine, Bh. Russell, Hammond, Alberus, Nicolai, Ringwald, Grotius, Prideaux, Bh. Taylor, Paul Gerhard, Lee, Quenstadt, Hutter, Jno. Knox, Httmnius, the Reformers (as quoted), Jos. Alleine, Aretius, Bradford, Toplady, Tholuck, Dr. Scott, Pareus, Archb. Newcome,

Knapp, Dr. E. Hitchcock, Dr. Hales, Bh. Davenant, Flacius, Chytræus, Sandys, Keith, Gale, Dodwell, King, and many others.

*Obs. 19.* The controversial works, essays, and articles against us fully indicate the extent in which our doctrine is held.

Works that are directly written against Chiliasm may also be noticed, both as indicative of the extent of Millenarianism, and that the student may compare them with our line of argument. The controversial works of importance on the other side are the following: Brown's *Second Coming*; Gipp's *On the First Res.*; Hall's *Reply to Homes*; Hamilton *On the Mill.*; Jefferson *On the Mill.*; an anon. work, *The Kingdom of Grace*; Morrison *Christ's Personal Reign*; Waldegrave's *Bamp. Lectures*, 1854, Williamson's *Letters to a Millenarian*; Stuart's *Strictures on Dr. Duffield*; Vint's *New Illustrations of Prophecy*; Bogue's *Dis. on Mill.*; Bush *On the Mill.*; Pro. Brigg's arts. in *N. Y. Evangelist*, 1879, and repub. in *Luth. Quarterly*; numerous arts. in the reviews, quarterlies, relig. weeklies, etc., reiterate the statements of the above works; the brief statements found in works such as Barnes' *Notes on Rev.*, Shedd's *His. of Ch. Doc.*, Hodges's *Sys. Div.*, etc. In our argument we freely present these and other opposing works, give their objections (over-looking none), and meet them in detail. We really are desirous for the reader to know, Scripturally and historically, the arguments on both sides, so that he may intelligently compare them, and decide for himself. We feel assured that in a candid comparison, our doctrine will lose nothing by it. Hence we commend the preceding for perusal, as well as the following: Carson's *Personal Reign of Christ during the Millennium proved to be impossible*; Hopkins' and Boyd's *Second Adventism in the light of Jewish History*; Warren's *Parousia*; Merrill's *Sec. Coming of Christ*; Clemens' *Spiritual Reign*, and the writings of Berg, Hengstenberg, Davidson, and many others.

*Obs. 20.* The greatest and most decided opposition to Chiliasm is that which springs from the adoption of the Whitbyan theory—a view that is incorporated in systems of theology, sermons, etc., and is the prevailing one.

Prof. Briggs, in his series of articles (in the *N. Y. Evangelist*, 1878), states that he, Dr. Hatfield, and others, hold "that the Millennium began in the past, and corresponds with the period of the church, or the Kingdom of God, on earth, in whole or in part." (See this view adverted to under Prop. 158.) This he pronounces "the church view," and the Editor of the *Evangelist* (Oct. 10th), flatly contradicts him, saying that "the common doctrine of the church" is the one that Whitby introduced, viz.: that the Mill. is still future and that it shall be ushered in by the preaching of the Gospel, etc. Now while neither are taught in the leading confessions of the church (but are contradicted by the statements in reference to the condition of the church itself, the nearness of the Advent, etc.), the editor is correct when he makes the Whitbyan theory the present prevailing one. Prof. Briggs' view is held by an exceeding small minority of Protestants, however popular it has been with the Papacy as "the church view." A few remarks, indicative of the modern origin—so recent as to be amazing, when its progress is considered—of the Whitbyan theory is in place. The *His. of Doctrines* informs us that when the Augustinean view was introduced it became, as opposed to Chiliasm, the popular doctrine of the Roman Church; and that it was, more or less, entertained by the Reformers. This continued until the appearance of *Daniel Whitby* (comp. Prop. 175, Obs. 4, and Prop. 127, Obs. on Rev. 20), an English commentator (b. A.D. 1638 and d. 1726), who in explaining Rev. 20:1-6, advocated what he calls a "New Hypothesis," viz.: a spiritual Millennium still future to be introduced by existing Gospel instrumentalities. This appropriation by Whitby of a new, unheard-of application has been unquestioned by able scholars, such as Bh. Russell, Archd. Woodhouse, Prof. Bush, and others. Indeed it materially differs from the Popish and Jesuitical dreams of a subjugation and conversion of the world under Papal supremacy; because such dreams of conquest were allied with the Augustinean theory, and regarded as the result of an already existing Mill. period—the latter being regarded as equivalent to the existing dispensation, while Whitby located his as future and distinctive in time and results. The nearest ancient approach, although differing from it, to Whitby's theory are the prophecies of Joachim (comp. arts. on in *Cyclops*, and Von Döllinger's *Proph. of the Middle Ages*, VII.), or the declarations of Roger Bacon, Dolcino, and men of that stamp. So the fanatical Anabaptist movement



materially differs in the instrumentality used, but only sympathizes with it (Prop. 156, Obs. 4) in the effort to secure a world-wide dominion without the personal Advent preceding, and before the res. of the saints. Hence Pre-Millenarians, unwilling to associate the Whitbyan theory with such Popish and Anabaptist vagaries and dreams of conquest, assert (as Bh. Henshaw, Bickersteth, Dr. Lillie, Dr. Duffield, Dr. Seiss, Dr. Brookes, and others) that Whitby is the *first writer* who systematically presented the opinion, now so prevailing, that the Mill. age (1000 years) is future and will be introduced, without any Advent of Christ, by the preaching of the Gospel.\* This theory denies the Pre-Mill. Advent of Jesus, the prior res. of the saints, the personal reign of Jesus and the saints on earth, and holds simply to a conversion of the nations then living, and to a spiritual reign of the then existing church. It has thousands of talented advocates, and is held by multitudes of pious and devoted Christians, being found entrenched in Sys. Divinities, religious works of all kinds, books of worship, hymnals, periodicals, etc. It is a matter of surprise that a theory of such "*recent origin*" (so Dr. John Lillie, who adds, "it is very questionable whether even so late as two hundred years ago, it had yet been heard of among good men,"—quoted by Brookes, *Maranatha*, p. 321-2) should have such an extended reception, and be so perseveringly upheld, when bringing the church into the predicted position of unbelief (comp. Prop. 177). Bh. Henshaw (*An Inquiry concerning the Sec. Advent*) pronounces it "*a novel doctrine, unknown to the Church for the space of 1600 years. So far as we have been able to investigate its history, it was first advanced by Rev. Dr. Whitby, the commentator.*" (Comp. Dr. Seiss' *Question in Eschatology*, p. 47-50.) Some have questioned these statements, but no one has been able to produce a single writer of ability preceding Dan. Whitby. Historically, the modern view has no foundation whatever; it is "*a novelty.*"

*Obs. 21.* Many, without having a definite Mill. doctrine (their notions of Mill. prophecies being vague), are influenced by the general deductions of the Whitbyan theory, and reject our doctrine chiefly on the ground of a still future conversion of the world under present instrumentalities, which is supposed to bring about an ample fulfilment of predictions relating to the Messianic Kingdom. (Comp. Props. 175 and 176, where this matter is discussed in detail.)

We have men, who will in eccles. bodies oppose our views, and yet at the same time confess (e.g. The Mass. Gen. Conference on the Mill., *Proph. Times*, vol. 4, No. 12), that they have not given the subject "that critical study which it demanded," and that "with all the objections to Mill. views, it is still difficult to see how many passages of Scriptures can be otherwise explained." And, without such study, and with such a confession of weakness, they are content with their Modern Whitbyan theory. Indeed, many of this class cannot be induced to study the subject. The *Examiner* (N. Y.), commenting on the late "Proph. Conference," after speaking favorably of the men conducting it, says: "Put the great facts of Christ's personal Sec. Coming, that it may occur at any time, that there will be a first res. of the righteous dead, and a second res. of the wicked dead, and that the final general judgment will then come, do not belong to the shadowy and fanciful imaginings of mere theorists."

*Obs. 22.* However respectable the number of adherents to our doctrine in whole or in part, yet they form but a *small* minority in comparison with the *immense* body that rejects the belief once so prevailing in the church.

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\* Dr. Craven in Lange's *Com. Rev.* p. 346, Amer. Ed., introduces the following footnote: "Elliott writes: 'Vitrings, however, who alludes to Whitby's as a work just published, makes brief citations from two earlier writers, Conrad of Mantua, and Carolus Gallus, as expressive of the same general view.' Hence, as these writers had but little influence in moulding the sentiment of the Church (for they are almost unknown, and our opponents, so hard pressed for authorities, failed to find them—for no one quotes them (Dr. Craven in his "Excursus" says: "This theory (Post-Millennial), which is the one most generally adopted by English-speaking Protestant theologians, was first fully developed by Whitby.")

The retention of the Augustinian theory or Constantinian view by some; the general adoption of a spiritualizing interpretation to sustain a Church-Kingdom view; the reception of the Whitbyan hypothesis; the issuing of works in which our doctrine is caricatured, misrepresented, and ridiculed; the linking of our doctrine with the vagaries and fanaticism of certain parties to make it odious; the incorporation of some parts of our system by smaller organizations that exerted but little influence; the parading of mistakes made by some rash writers both as to time and details; the influence of leading societies in their publications, their endowments, commentaries for popular use, periodicals, etc.; in brief, the unfriendliness of worldliness, sect, indifference, unbelief, prejudice, etc., has been exerted to overpower *this ancient faith*. Numerous instances will be cited as we proceed. The fact that great and good men—men eminent for piety and ability in the church—have aided in decrying the doctrine has had a powerful influence upon the minds of many (comp. Props. 177-180). Doctrinal belief is not, however, *decided by numbers* (Matt. 8 : 13, 14, and 22 : 14 ; 1 Cor. 1 : 26, 27, etc.).

*Obs. 23.* Writers that are evidently unacquainted with the literature and history of our doctrine dismiss it with some contemptuous allusion to "the ignorance and fanaticism" of its upholders. Certainly the eminent and venerable names presented *are sufficient* to redeem it from such charges. We are not concerned in eulogizing its advocates; this is done by our opponents and others.

As indicative of the treatment received, we present several illustrations. Dr. Mosheim (*Ch. His.*, vol. 3, p. 393), notwithstanding the important concessions given by him, exhibits his animosity to the doctrine as follows: "The expectation of the Millennial Kingdom, which seldom exists in *well informed minds*, and which generally produces extravagant opinions." The editor of the *N. Y. Evangelist* eulogizes Prof. Briggs's *one-sided* articles, and then says (*Editorial*, Jan. 9, 1879) of Chiliasm, that it is "a delusion exploded many times," having a "a sporadic existence"; and even designates "the blessed hope" sneeringly, "the blessed appearance, as they call it." The slightest acquaintance with the history of Chiliasm, and the long line of revered advocates, should undoubtedly prevent the use of such language, unless the parties employing it desire the same to be attributed to improper motives. Consequently we find scholarly men, who desire to act honorably and justly, express themselves, although opposing our doctrine, as reverencing the pious and eminent Chiliastic advocates; they *know enough* concerning their honored lives, their labors of love, their sufferings for Christ, that, supposing them even to be in error on this point, they find *sufficient* redeeming qualities to secure a high respect and cordial esteem. Prof. Bush, whose eulogy on Millenarians we quote in the Preface, is an example followed by others. The *Princeton Review*, Ap., 1851, p. 187, concedes, as it well may, that we have in our ranks "minds too of devotedly pious men, who are also highly reputable scholars." Even Harria, in his *Great Commission*, where (pp. 115-117) he grossly misrepresents our doctrine and its advocates (comp. for a reply, Prop. 175), is still forced in candor to acknowledge: "We are aware, indeed, that among those who, for the sake of distinction, are called Millenarians, there are to be found divines of considerable reputation, and Christians of the greatest sanctity."

We leave a recent writer, an opponent (the author of *God is Love*—3 vols.—a work specially devoted against our doctrine), to testify *both* respecting its adherents and extent. He says (Pref., vol. 1) that he is personally acquainted with "a very large number of my most revered private friends, both among the clergy and laity, (who) are firm believers in the doctrine of a personal reign of Christ on earth." "They are alike eminent for the greatness of their talents, for their deep and sustained spirituality of mind, for their habitually close walk with God, for their exemplary conduct in the society and sight of their fellow men, and for their devotedness to the cause of Christ and of souls." He refers "to the fact that so many of my greatest Christian friends, equally remarkable for their gifts and graces, believe in the personal reign as the

great central doctrine," etc. He refers to "the great extent to which that class of views are now adopted," especially in "in the Church of England," "among the Independents, the Baptists, and the Presbyterians," and largely advocated by "the Plymouth Brethren." He adds: "Millenarianism is spreading rapidly in nearly all parts of the country at the time at which I write." He remarks that *all* converted Jews are Millenarian, and referring to the efforts of "The Prophecy Investigating Society" in propagating the doctrine, says: "The clerical members of this society are, in the majority of cases, *men of eminence* in the religious world; while the laymen are, in every instance, men of *acknowledged* piety and high social position." He remarks, "Among the vice-presidents are the Bish. of Cashel, the Bish. of Ripon, Admiral Vernon Harcourt, the Hon. A. Kinnaird, M.P., and Captain John Trotter." He speaks of the preachers, whose sermons are published on the subject, as "most of them men of eminence;" refers to the ability of its advocates in Ireland, and then gives a list of publications, interspersed with high eulogies of various writers, who hold to what he is pleased to call "the Millennial delusion." He declares that "Millenarianism is making such rapid progress among all Evangelical denominations," so that he advocates the "adopting measures to arrest its progress" (his book being one based on the rejecting from Scripture, as interpolations, all teaching that favors our views!). This confirms Moody's (the Evangelist) statement in a sermon on the Sec. Advent: "*Many* spiritual men in the pulpits of Great Britain are firm in the faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon." Dr. Fisher, Art. Mill. (McClintock and Strong's *Cyclop.*) says that an anon. work, *The End of All Things* (which is opposed to us), frankly declares that "more than half of the evangelical clergy of the Church of England are at this moment Millenarians." Dr. Moore writes from Wartburg, Ger., to the *Central Presbyterian* (1867), and after delineating the religious condition, says: "I find among the Evangelicals a great deal of Millenarianism; and the Sec. Coming of Christ is the great feature of the Gospel that swallows up all others with them." This agrees with Nast's (Com. Matt., 6:10) declaration, who speaks of "many Evangelical divines of Germany," and of "the most learned theologians of England and America" as Millenarian. Such testimony from opponents and sympathizers should certainly have sufficient weight to prevent that spirit of detraction so prevalent with some.

*Obs. 24.* Ignorance or malice, alone, can produce the charge of "heresy," so often, with evident relish, urged against Pre-Millenarians.

We give a few illustrations out of many such charges. Prof. Briggs, in the *N. Y. Evangelist*, Sept. 12th, 1878, pronounces Pre-Millenarianism a "*heresy*," and "the basis of a most pernicious series of doctrines, *ever rejected by the Church* as fanatical, visionary, and dangerous." (This certainly comes with good grace from one who professes to believe that the Church has been in the past, and now is, enjoying the predicted Millennium.) Dr. Berg in "*The Sec. Advent of Jesus Christ, not Pre-Millennial*," follows the same tenor, pronouncing "the doctrine of the Pre-Mill. Advent, and the so-called Personal Reign of Christ" to be not only "erroneous" but "pernicious," "yoked to the car of fanaticism," "the motive power of the wildest vagaries," characterized by "eccentric variations"; being "the favorite hobby upon which wild delusion has careered with whip and spur to perdition," "changing sincere fanatics into shameless impostors," etc. (This reads remarkable well from the man who strives to make the stone of Dan. 2 to represent the *American Republic!*) If the doctrine produces all this, it is exceedingly unfortunate for the wisdom of the Bible, that it contains so much in its plain, grammatical sense, in its structure and analogy, as to induce multitudes in the Primitive Church, and since, to believe and adopt it. If the doctrine has this tendency, and produces such persons, *then it follows*, that the Church has honored, and now reverences, men for their piety, usefulness, learning, etc., who are only "heretics." If the doctrine is so bad, demoralizing, and destructive, it is especially unfortunate for the Ch. Church, that through the first centuries of its existence, *it can only trace* its progress through such successful martyr, but hated "heretics." Our decided impression is, when we look at the men thus defamed—men who sealed their love for Jesus and His truth by abundant labors, toils, sufferings, and even death—that the time will come—if it be at the throne of Jesus Himself—when such *wholesale, unchristian and most unjust charges* will be deeply, if not bitterly, regretted by the persons urging them. The persons who bring this charge ought to have some consideration of their own accountability. Dr. West (*Essay before the Prop. Conference on the His. of the Doc.*)

remarks: "And equally powerless is the attempt to stigmatize the holders of this hope as aiders and abettors of 'heresy.' That is a weapon that cuts fearfully in the opposite direction. Never has there existed a persecutor of God's saints on earth, since the dawn of Christianity, *who was not an Anti-Chiliasit*. The Apostate Church of Rome, idolatrous corrupter of every truth of God, and red with the blood of God's saints, was built and nurtured on an Anti-Chiliasitic creed. The first perversion of this hope was by a heretic, Cerinthus or Montanus. The first assault upon it was by the rationalizing Origen, who became a Universalist. The next was by Dionysius, who denied the Apoc. of John. The first official condemnation of it was by a Roman Pope. The early misrepresentator of it was Eusebius, an Arian, and let him who can, defend Whitby from the charge of becoming a Socinian. I dismiss the imputation with the remark, that if, in days to come, a personal Antichrist, more God-defying and blaspheming than he who sits in Rome, shall rise, one of the marks that will signalize him as the concentration of satanic energy and hate, will be that he is a pronounced *Anti-Chiliasit*. And just in proportion as such time shall approach, will this glorious martyr-truth revive, as all history shows, and to suffering saints will it be given again to witness for that same hope under which the first confessors of Jesus, comforted, supported and strengthened, sank singing to their tombs." The absurdity, the injustice, and the sinfulness of thus designating the founders, martyrs, confessors, missionaries, and ablest divines of the Church, is self-evident, but it is something that we are led to anticipate, *Isa. 66: 5*. It is the old charge reproduced: Spener (Dorner's "*His. Prot. Theol.*," vol. 2, p. 211) was opposed on account of his Millenarianism, and those who received his views were denounced as heretics—his name lives in freshness of honor, while the opponents are almost forgotten. So Auferien (*Dis. Rev.* p. 315) quotes Delitzsch as saying in reference to the wide-spread influence of Bengel: "To whom do we owe it, that the orthodox church of the present day, no longer brands the Chiliasitic view of the last times, as all books of systematic doctrine do, as heterodoxy, but has woven it *into her own inmost life so deeply, that hardly a believing Christian can be found who does not hold it.*" (Thus indicating its hold in the Evangelical portion of believers.)

*Obs. 25.* Pre-Millenarianism is frequently, either through lack of knowledge or animosity, represented as indorsing the belief of bodies (e.g. the fanatical Anabaptists, Fifth Monarchy men, etc.) whose faith is directly opposite to it.

For Anabaptists, etc., see Props. 175, 179, etc., where their views are given in detail. We, however, present another illustration of our meaning. The Editor of the *N. Y. Observer*, (Sept. 1866) makes out "that Shakerism is composed of Millenarianism and Spiritualism." And as the result of his visit to the Shakers in Columbia Co., N. Y., says: "The Shakers believe He (Jesus) is *now present in them*, and that it is *high noon* of the millennium all around here." The truth is, that there is not a *particle of affinity* between Shakerism and Millenarianism. Their doctrine of the Second Coming of Jesus in the person of Ann Lee and of a present resulting Millennium is *utterly opposed* by our fundamental principles. No Chiliasit ever advocated such a delusion. Their doctrine best suits the Whitbyan spiritual reign theory, being the result of the *spiritual*, mystical system of interpretation repudiated by us. As to the Doctrine of a present Millennium, that *accords best* with Prof. Briggs' theory of a present existing Millennium. The fundamental position which distinguishes Millenarians from all others, is this: No Millennium without the personal coming and intervention of the same identical Jesus who ascended to heaven. To accommodate all this covenant and prophecies, to Ann Lee, is a *complete perversion* of the truth,—a sad prostitution of the promises pertaining to the Christship and the Messianic kingdom.

*Obs. 26.* Pre-Millenarianism is unjustly held accountable for the extravagances of its votaries, and even of its opposers.

We have referred to this, and give instances of both. It is only necessary to say, that no doctrine of the Bible has ever yet escaped being allied with error and fanaticism (but on that account ought not to be discarded), so this doctrine has not escaped the usual lot. We find it allied with error and extravagance from the days of Montanus down to the present day, but this should not deter any one from the reception of Biblical truth (which is not responsible for the affiliated error and fanaticism), especially when so many able and pious men have received it without incorporating those extravagancies, etc. (Compare Prop. 179.)

*Obs. 27.* Pre-Millenarianism, being chiefly related to Eschatology, is adopted by persons in all (or nearly all) denominations, but our opponents, overlooking this fact and its historical status, eagerly hold it up as related to some sect or sects, who incorporate it with other doctrines that are objectionable (compare Prop. 179).

*Obs. 28.* The newspapers and periodicals, partly or wholly devoted to an exhibit of Chiliastic doctrine, also evidence its extent.

*The Theol. and Lit. Journal*, Ed. by D. N. Lord, a Quarterly Review, only 13 vols., 8vo, published in New York; *The Jewish Repository*, changed to *Expositor and Friend of Israel*, London; *The Investigator of Prophecy*, London; *The Bloomsbury Lent Lectures*, 10 vols., London; *The Literalist*, 5 vols., Philad.; *Pardon's Last Vials*, London; *The Quarterly Journal of Prophecy*, Ed. by Dr. Bonar, London; *The Presbyterian Review* (Organ of the Scotch church, a no. of articles); *The Prophetic Times*, Philad.,—the old series edited by Dr. Seiss, the new by Rev. Wilson; *The Israelite Indeed*, or *Nathaniel*, New York, edited by Lederer; *Way-Marks in the Wilderness*, New York, edited by James Inglis; *The Truth*, St. Louis, edited by Rev. Dr. Brookes; *The Rainbow*, London, Ed. by Dr. Leask; *Old Truths* (Eng.), Ed. by Rev. Cox; *The Watchman of Ephraim*, England. Also such papers as "The Christian Herald" (London and New York), "The Christian Observer," "Revivalist," etc., contain Chiliastic articles. Besides these are the periodicals published by the Second Adventists, Christadelphians, Seventh-day Adventists, and various other bodies, which, more or less, largely teach Chiliastic doctrine, such as "The World's Crisis" (Boston), "The Gospel Banner and Mill. Advocate" (Geneva, Ill.), "The Proph. Watchman" (Harvard, Ill.), "The Herald of Life and of the Coming Kingdom" (New York), "The True Herald" (Plano, Ill.), "Herald of the Kingdom" (Birmingham, Eng.), "The Proph. Key" (Versailles, Ky.), and others.

*Obs. 29.* The survival of Chiliasm, amidst the opposition, ridicule, persecution, etc., of the past centuries, is worthy of notice. Dr. West (*His. of the Doc.*) has some forcible remarks on this point, showing "that only because it is an *imperishable truth of God* has it been able to survive the ordeal which it has passed." Considering the reproach attending it—the debasements and admixtures to which it has been subject; how offensive it was to Gentile rulers, to Gnostic and Alexandrian teachers, to Papal claims; the persecutions to which it was exposed; the obloquy heaped on it as heresy to crush it; the misrepresentations, abuse, hostility, etc., heaped upon it, as found in thousands of works; and considering the pious and eminent men who clung to it, taught it, and urged it upon others, it must be—as Chiliasts affirm—a truth found in the Divine Record, planted there *by God Himself* to inspire faith and hope.

*Obs. 30.* The number of missionaries holding our doctrine, who have gone to foreign lands and among the heathen, is not only gratifying, but evidences how widespread must be Chiliastic teaching.

Compare our remarks on the missionaries and missionary spirit, given more in detail, under Props. 175-178. In this connection we only say that a long list of missionaries, extending from the Apostolic church down to the present, who are Chiliastic might be given. Dr. West ("His. of the Doc.") says of its advocates: "that devoted missionaries like Duff the opener of India, Gutlaff the opener of China, Bettleheim the opener of Japan, Heber, Bertram, Wolff, Herschel, Poor, Lowry, and many more, were Pre-Millenarians, and are followed, if recent information is correct, by a majority of missionaries now in the foreign field, of the same faith." (Comp. Brookes, *Maranatha*, Seiss, *Last Times*, etc., for similar statements.)

*Obs. 31.* The Evangelists and Revivalists who are Chiliastic is conclusive evidence of two facts, viz.: that Chiliasm is not opposed (as some

allege) to personal effort to bring men to Jesus, and that Chiliasm is taught by men who have access to large numbers of hearers.

The Evangelists, well known, who present our hope, are the following: D. L. Moody, Rev. G. F. Pentecost, G. C. Needham, T. W. Bonham, Halsey W. Knapp, Maj. D. W. Whittle, B. F. Jacobs, Rev. H. W. Brown, F. M. Rockwell, H. P. Welton, — Harry, — Moorehouse, P. P. Bliss, (see testimony of chairman of the Proph. Conf. held at N. York, 1878, *Trib. Sup.*, p. 18), — Sankey, John G. Vassar.

*Obs. 32.* One remarkable feature connected with the history of Chiliasm must not be overlooked. It has been held by believers of all classes and the most opposite tendencies—men of the strongest Confessional tendency and men the most unconfessional; men hierarchical in teaching and men the most determined against it; persons who prided themselves in their orthodoxy and persons who rejoiced in their heterodoxy; persons highly Calvinistic and persons low Arminian—in brief, *nearly all classes* are represented. This arises from the fact that the doctrine is mainly confined to Eschatology (having, however, as we show, an important bearing on many related subjects), and could readily be incorporated in the various systems. Scarcely any other doctrine is found more widely diffused.

Simply to illustrate how parties the most diverse in view entertain it we point to organizations of believers who hold to it as a prominent article of faith. The "Holy Apostolic Church" is exceedingly high-church and ritualistic; on the other hand "The Plymouth Brethren" are the direct opposite. On the one hand the "Michaelians" (following Spenser's pietism and Oetinger's theosophy); on the other the "Pregizerians" (Kurtz, *Ch. His.* Vol. 2, p. 290-1) who laid the greatest stress on ordinances. The names that we give of its Primitive and succeeding advocates, down to the present day, clearly evidences this feature. This fact evidently indorses the idea that the doctrine must be distinctively taught in the Scriptures, seeing that so many, who are *not united* on other doctrine, find here a common scriptural basis,—some indeed more distinctively and systematically than others.

*Obs. 33.* The Conferences held at London, Milday, New York, and other places, in which the most eminent ministers and laymen of the various Protestant denominations participated, evidence *the extent* of the doctrine and its *practical* realization.

These Conferences, in view of the eminence, ability, etc., of their supporters, the various denominations so largely represented by leading divines and laymen, have directed public attention to the doctrine and its extent. It has alarmed Post- and Ante-Millenarians, so that Prof. Briggs and others protest, under the threat of Eccles. action, against their continuance, and call for a disbandment. Such menaces are a *good sign*, both of felt weakness in support of their own theories and of the strength manifested by Pre-Millenarians.

*Obs. 34.* The poets who have presented Chiliasmic views are both numerous and eminent.

The following may be instanced: Milton (*Paradise Lost*), Alex. Pope (*The Messiah*), Jno. Keble (*The Christian Year*), Charles Wesley (*Hymns*), Bh. R. Heber (*Hymns*), M. F. Tupper (*Poems*), Isaac Watts (*Hymns and Psalms*), Wm. Cowper (*Task*), Ed. Bickersteth (*Yesterday, To-day and Forever*), H. Bonar, (*Hymns of Faith and Hope*), Rev. L. Way (*Palingenesia*), Jno. G. Wilson (*Psalms*), S. B. Monsell (*Hymns*), Gerard Moultrie (*Hymns*), M. Habershaw (*Hymns*), and many others. Hundreds of hymns and psalms in the older Christian Psalmody are so opposed to the Whitbyan and Augustinian theories, so full of longing for the Sec. Coming as the "the Blessed Hope," so utterly faithless of the world's progress without the Christ, etc., that they strongly express Chiliasmic views.

*Obs. 35.* The design that God has, in thus greatly reviving the doctrine, is worthy of attention. He does not leave His truth without testimony.

Dr. West (*His. of Doc.*), pertinently, after referring to "the galaxy of illustrious names by which it is adorned, by what piety it is commended, by what unquestioned orthodoxy and scholarship supported, and how the Church seems to be rallying around it, as in the martyr age," says: "What an All-Wise Providence means to intimate, it is well to consider." (*Comp. Prop. 174.*)

*Obs. 36.* In conclusion, a brief résumé of our historical argument, to show its connection, is in place. The evidence in support of each step is *ample and conclusive*. Indeed, no other doctrine has *a more clear and decisive proof* in its behalf drawn from historical ground than this one. 1. We have shown that the Jews, before and at the First Advent, held to it, professing to derive it from covenant and prophecy. (*Compare e.g. Props. 20, 21, 40, 44, 72, 74.*) 2. Then we prove that John the Baptist and the disciples both entertained and preached the doctrine. (*Compare Props. 38, 39, 43.*) 3. Next, that the doctrine was still held after the death of Jesus. (*Compare Props. 69, 70.*) 4. Extended evidence is given that the apostles, after the ascension and after the day of Pentecost, still adhered to it. (*Compare Props. 71, 72 with Props. 66-68.*) 5. It is proven that our doctrine was generally, if not universally, received by the early churches, East and West, North and South. (*Compare Props. 72, 73, 74, 75.*) 6. This doctrine was perpetuated by the followers and successors of the first teachers. (*Compare Prop. 75.*) 7. That it was only changed and opposed under the Gnostic and Alexandrian influences. (*Comp. Prop. 76.*) 8. That the Papacy materially aided in crushing the doctrine, because obnoxious to her teaching, claims, etc. (*Comp. Prop. 77.*) 9. That, thus almost exterminated under Papal influence, there was a revival after the Reformation, since which time it has again been taught by able and devout sons of the church, as shown in this Prop.

PROPOSITION 79. *The Kingdom of God, promised by covenant and prophets, is to be distinguished from the general and universal Sovereignty of God.*

This is, owing to lack of discrimination, *a most fruitful source* of mistake. Take the Kingdom in its initiatory form and its covenanted and predicted aspect, and it will be found *widely different* from the Sovereignty that God exercises by virtue of His Godheadship. The latter indeed is the source of the former, but *the Kingdom of covenant is a visible, outward Theocratic Kingdom*, manifested here on earth, identified with a certain people, promised in a definite manner, and ruled over by "the man ordained." As we shall show hereafter (Prop. 81), it is a Kingdom specifically promised to the "*the Son of Man*," who is the Son of David. These, and other aspects of it, clearly *distinguish it from* such a sovereignty.

*Obs. 1.* It is but justice to say that many of our opponents (as e.g. Thompson, etc.) and others (as e.g. Van Oosterzee, etc.) *justly discriminate* between this Kingdom and God's Sovereignty, telling us that we must not make this Kingdom denote the Supremacy of God as manifested in Creation and Providence, in His "Universal Government over this and other worlds." They *correctly* inform us that the promised Kingdom is *a special divine* organization with Christ as its Head, and with believing subjects, etc., while the other is the sustaining, guiding, controlling, directing disposition, mediate and immediate, of the Universe under the Divine Headship. They teach us that the one is given by covenant promise, and that the other ever existed, even before this special Kingdom was promised to man. They properly direct us to the language of Christ and of His disciples in preaching that the Kingdom "is at hand," as justly implying that something which did *not then* exist was to be set up in the future. And they happily direct us to two passages, given by the same writer, as illustrative of the two, viz.: Dan. 6 : 26 and 7 : 13-14.

Indeed, if we were to gather the fragmentary evidences thus presented to us by various writers, we should have an abundant array of proof, much of it derived from those who have no sympathy with us. Those who constitute the Church a Kingdom are forced by simple consistency into this attitude. Hence Kurtz (*His. Old Cov.*, vol. 2, p. 97) remarks : "It is essentially necessary to make a twofold distinction in the process of divine revelation ; that is to say, it is necessary to distinguish the preservation and government of the world in general, from the *more special* operations connected with the introduction and working out of the plan of salvation," etc. The sovereignty of "the Absolute," which figures so largely in many religious books, etc., and upon which so much stress is laid as "the Kingdom," is simply a decided removal from covenant and promise. The reader will compare Dr. Storrs' excellent remark, see Prop. 37, Obs. 7, as well as Kurtz's, Prop. 26, Obs. 3. Dr. McCosh presents the Universal Sovereignty ably in his "Methods of the Divine Government, Physical and Moral," so also Butler, Paley,



Chalmers, the Duke of Argyll, and others; but this is only the source or foundation of this special manifestation of government. Dr. Craven (*Lange's Com.*, Rev., p. 97), in his "Excursus on the Basileia," properly distinguishes between the two; and this is characteristic of numerous able Chiliasts.

*Obs. 2.* Others, however, do not discern between things that differ, and make the very Sovereignty which promises, overrules, bestows the means for attaining, and finally gives the Kingdom (Prop. 83), to David's Son—the Kingdom itself. Illustrations of this looseness will abundantly appear as we proceed in our argument.

Many excellent men mistake this sovereignty for the *covenanted* Kingdom, so that literally thousands, like that noble Christian, Alfred Cookman (*Life*, p. 359, etc., in some of his most eloquent utterances), locate the kingdom in the same, not seeing how it strikes *at the root of the most precious promises* given to man. Even some Millenarians, not fully grasping the *covenanted* truth, not consistently confining themselves to the *Theocratic* idea, also, in a measure, mistake and confound the Divine Sovereignty for, and with, the *Kingdom of covenant*. This is seen e.g. in the interpretation given to Christ's inheriting David's throne, which, over against the *most positive covenanted* declarations and predictions, they make the Father's throne in the third heaven, etc.

*Obs. 3.* It is noticeable that in works of Sys. Divinity this Sovereignty is placed under the part pertaining to God and His general government, and is separated from the promised Kingdom of Christ by treating of the latter under the Part relating to Christ and His work. A distinction is observed, made, and taught in a specific form, but *practically* it is ignored, and in definitions it is made to disappear, forgetting that thus a *radical defect* is introduced, and a *palpable contradiction* is involved. For, uniting the two and making them one, they at once make that, which they tell us was never (even for a moment), intermitted, the subject of recorded promises as something to come, to be inherited, etc.

Williamson (*Theol. and Moral Science*, p. 73) says: "The Kingdom of God! What is it? No more or less than the reign of God." This is true of the Divine Sovereignty, but it is not correct as he applies it, for on p. 311 he quotes "Repent, for the Kingdom of God is at hand," and ignoring the non-fulfilment of the imposed condition "repent," the non-intermittence of the Divine reign, he frames a new "spiritual kingdom, designating it as follows: "It is a new and more perfect dispensation." This illustration out of many is given to show how able writers *confound source and result, cause and effect*, and overlook a *specific covenanted and predicted* kingdom under David's son, with characteristics which, down to the present, have never yet been realized.

*Obs. 4.* The line of argument already presented (which forms but a small portion of the Scriptural reasons to be assigned), is amply *sufficient* to show, that a *specified Theocratic Kingdom*, incorporating the Davidic throne, which once existed, which was withdrawn, and which is promised to be restored under David's Son, is something *widely different* from the general Sovereignty of the Almighty over the universe. So plain, and simple, and self-evident is this Proposition, that no more space is required in its consideration.

We can indorse Dr. Moll's statement (*Lange's Com.*, Pals. p. 306): "There is a distinction to be made between God's general government of the world, and that *special* one—the *Theocracy*—which He established on earth, in and through the seed of Abraham. Even in the imperfect and typical (?) form which it assumes in Old Test. history, this is described as His descending to the earth and His ascending to heaven. This theocracy, insignificant as was its origin in Israel, has a world-embracing destination. It

shall gather into itself all nations, who, as one people of God, shall serve and adore one and the same heavenly King; and their princes shall accomplish those purposes which God has ordained for them, viz.: to be the leaders of their people to salvation, and their protectors in the service of God." Avoiding the typical, and keeping logically to the Theocratic idea, we receive and extend this language.

**PROPOSITION 80.** *This Kingdom of covenant promise and prediction, is to be distinguished from the Sovereignty which Jesus exercises by virtue of His Divine nature.*

This is distinctively shown by a simple fact (overlooked by the multitude) that the Kingdom is *never* promised to Him as "*the Son of God*" but as (the covenants and predictions demand it) "*the Son of Man*" or "*the Son of David.*" The following Proposition will develop this feature; now it is only necessary to say, that (1) the Sovereignty of God introduces *this special* Theocratic Kingdom in the *incorporated* Davidic line, and (2) to constitute this a pure, unailing, perpetual Theocracy (*viz. : God ruling as earthly King, etc.*) the Divine is *allied or incorporated with* the person of this David's Son.

*Obs. 1.* It may be premised, in order to avoid misconception, that Jesus now in His Divine nature, in His Oneness with the Father, does exercise a dominion over all things. According to this nature He is Lord over all, and this is, in our estimation, most unequivocally taught in such passages as John 1 : 3 ; Col. 1 : 15, 19 ; Phil. 2 : 9, 11 ; 1 Cor. 8 : 6 ; Rom. 11 : 36 ; Rev. 1 : 5-6, etc. We fully admit the Divinity of Christ, revere His Divine attributes, make these *essential to a proper Theocratic ordering*, and acknowledge the Sovereignty that He possesses in His Divine right and possession. But independently of the actual realization of the Theocratic order as covenanted, and aside from the latter (for let the reader consider that *when* God Himself was Israel's Theocratic King, *He did not cease to exert* His general Sovereignty), this exercise of Divine Sovereignty is precisely the same as that we have been considering in the previous Proposition, *viz. : God's Sovereignty, and differs materially from this predicted Kingdom which is promised to Jesus, "the Christ," not merely in virtue of His relationship to God but of that which He sustains to David as his Son, and to man as the Man.* The reign, the dominion, or Kingdom that we are defending, is, in contrast with the other, that of *His humanity (as covenanted)*, or, more properly speaking (embracing covenant as it relates to man, and God's own Theocratic right which is *not* the subject of promise), that of *the Divine-Human*. The Theocracy, by incorporating the Davidic kingship, embraces, as *the grand instrumentality* for its future re-establishment in sublime power and glory, *the Divine-Human*, now united in Jesus, the Messiah.

It has been well said by various writers (as e. g. Neander, *His. Ch.*, vol. 1, p. 506, note, and *Life of Christ*, p. 143) : "The predicates 'the Son of Man' and 'the Son of God,' applied by Christ to Himself, have a reciprocal relation to one another, and imply a distinction as well as the conjunction and unity of the divine-human in Him." The careful student will observe that our argument receives additional force from the independent concessions made by able theologians, as e. g. Martensen (*Ch. Dog.*, sec. 174), when he properly dis-

criminate between the kingly power of Jesus, and the divine power belonging to Him as Logos, etc. Others distinguish in the same manner. Comp. e.g. Dorner's *Person of Christ* and kindred works.

*Obs. 2.* The early Chiliasts clearly distinguish between the Kingdom belonging to Jesus as the Divine-Human, and the Sovereignty vested in Him as God. Thus e.g. Lactantius ("Poem on Easter"), while firmly holding to the still future Kingdom of promise to be given to the Son of David, expressly asserts that Christ "reigns as God over all things, and all created objects offer prayer to their Creator." The idea, gathered from their writings, is this: in His Divine capacity He is represented as reigning, but this reign is *not the reign of promise*;—the latter is confined to a special covenanted outward visible manifestation of the human in conjunction with the Divine, *in an externally Theocratic ordering.*

*Obs. 3.* When Christ assumes the Kingdom at the time appointed, in view of His being the predicted seed of David, this does not by any means cause Him to lay aside the Sovereignty that He has with the Father over the universe. As Divine He is with the Father evermore, but as the Divine-human, He manifests Himself (and the Father through Him) *on earth in a specified form of reigning adapted to humanity.* Hence the predicted Kingdom is something that pertains not merely to the Divine but to "*the Christ*," i.e. the Divine-human united. The right comes to Him *in the covenanted line* through the human element (i.e. as the lawful seed of David) delegated by the Divine Sovereignty of the Father and rendered efficacious and Theocratic by the intimate and ever-enduring union of the Divine, *thus constituting Him in the highest and purest sense the Theocratic King.*

The reader is again reminded that this is fully illustrated by the Theocracy. When God condescended to reign as Theocratic King (i.e. to act in the capacity of an earthly Ruler) over Israel, two things were noticeable: (1) that this Theocratic rule was something *diverse* from the general sovereignty over all things; and (2) that when the former was assumed, the latter was *not* laid aside, but continued ever in force. The one was a *special merciful* manifestation in behalf of man, the other lies *inherent* in the Godhead and pertains to the universe at large.

*Obs. 4.* It is amazing that theologians, without observing *the contradiction* involved, *confound* the Divine Sovereignty with *the covenanted Kingship* of Jesus, and yet acknowledge that Rom. 14:9; Phil. 2:9; Heb. 12:2, etc., teach that "the ground of His dominion is to be found in His obedience unto death, the death of the cross" (so Oosterzee's Dogmatics). Now certainly the Divine Sovereignty is not grounded *in any such contingency*, but the Kingship pertaining to Jesus, as the Son of David, is based upon His obedience, etc. (comp. Props. 83 and 84).

Flavel, in his *Fountain of Life*, represents Jesus as now reigning under two heads: (1) "the kingly office of Christ, as executed spiritually upon the souls of the Redeemed, and (2) the kingly office of Christ as providentially executed for the Redeemed." The first is based on 2 Cor. 10:5, supposed to be especially confirmed by Luke 17:20, 21. He has, *over against the express covenant* that specifies with distinctness the throne to be occupied by Jesus, Christ's *throne in the hearts* of believers. The second is derived from Eph. 1:22 (a present realization being taken for granted), which is supported by an appeal to *the Divine Sovereignty*. Two things are noticeable in Flavel's *ignoring* of covenant and covenant promises: (1) the means are confounded with *the end*, and (2) without *any regard* to the

context of passages, or to their reference to time (dispensation), they are quoted as applicable to his spiritualistic theory. Many writers, of usefulness and piety, follow the same *illogical and unscriptural* view of the kingdom.

*Obs. 5.* What Lange (*Com.* p. 268) observes in reference to the miracles of Christ, that "the distinction between the economy of the Father and of the Son must ever be kept in mind," is especially necessary in the study of this Kingdom; *otherwise* we will be led to a confusion of ideas and to palpable contradictions. There are some things which essentially belong to Jesus as the Son of God, as One with God; and there are other things which appertain to Him as "the Christ," the Divine-human. *Two extremes* are to be avoided: on the one hand to lay all stress on the Divine, and making, in this Kingdom, the human too subordinate; and on the other hand pressing the human to the exclusion of the Divine. *Both* are firmly and eternally united, and the very revelation of the *Son of Man*, as David's Son, will necessarily be an attestation to His divinity in the works that He will do, in the power that He will exercise, and in the relation that He sustains to the universe. The last feature is illustrated as given in Jno. 3:13 (comp. 6:62, and 17:5), where, according to some commentators (as Barnes, Lange, etc.), Jesus speaks of Himself as being in heaven at *the very time* He was also on earth speaking to Nicodemus (two ancient MSS. according to Tischendorf's N. Test. the S. and C. omit "which is in heaven"). Thus also when again present on earth, taking the Kingdom as Son of Man, this does not forbid His being, through the all-pervading attributes ascribed to Him, in heaven or in any part of the universe. These are deep things, and we must speak of them after the manner of man.

For we are not of those who think that the Person of Christ *can be fully* explained. He portrays Himself as a mystery, connected with the incomprehensible, revealed only to a few, and then only in some of His features. Much pertaining to Christ is still unknown, and has been the subject of controversy and impotent discussion. Hence the author has little sympathy with a class of writers who, in their exactness to define the Person of Christ rush to opposite extremes: the one party, while acknowledging the union of the divine-human, have the human completely absorbed in the divine; the other with equal preciseness making all human. Others receive, justly, *all* that is recorded, and therefore cleave to Jesus as "the Christ," being constituted such by a *permanent union* of the divine-human, *both* existing in ever-enduring harmony. Man is himself, in some respects, a mystery, and so long as it has been found impracticable to explain man (as e.g. union of soul and body) consistently and satisfactorily, it would be better (as indicative of modesty) to avoid attempting an accurate explanation of "the Christ." It is painful to read the varied and contradictory statements given in the writings of fallible men concerning Him, who, in the very nature of the case, being man and above man—man united with the Divine Mystery (God, the Incomprehensible)—is in a higher sense beyond our comprehension. We must rest satisfied with the description given of Him in the Word (which some writers portray with force and depth), without attempting to explain what the Bible has left indefinite and unknown.

*Obs. 6.* As if purposely to guard us against the error which is so largely prevalent, the phrase "Son of God" is not employed *in direct* connection with the Kingdom of heaven to be set up on earth. Indeed, our argument thus far indicates that such a declaration, as e.g. that the Kingdom is given to Jesus in view of His being the Son of God, would be *utterly opposed to the Abrahamic-Davidic covenant*, for it would virtually then be saying that God gives the Kingdom to God, phraseology so *hostile to propriety* that the Spirit avoids it (comp. Props. 82, 83, 84). The corre-

spondence thus happily maintained between the requirements of the covenant (and that which is inherent with God) and the language of the New Test., is one of those indirect, but *really powerful, proofs of the inspiration of the Word.* The student is directed to a few peculiarities connected with this phrase. It is used, for instance, to denote the power, divine or miraculous, which was lodged in Him because of His relationship with the Father, as in Matt. 4 : 3, and 8 : 29, and 14 : 33 ; Mark 3 : 11, and 5 : 7 ; Luke 4 : 41 ; Jno. 10 : 36, and 11 : 4, etc. Jesus Himself clearly *makes* a designed difference between the two phrases, as in Matt. 26 : 63, 64. The High Priest uses the one, asking "whether Thou be the Christ, the Son of God?" Jesus, purposely *to identify Himself* with the covenants and the prediction of Daniel, employs in His answer the other, the "*Son of Man.*" The delicate propriety, the beautiful consistency underlying this, stamps the Record as true and divine. The same is the case in John 1 : 49-51 ; for when Nathanael "saith unto Him, Rabbi, Thou art the Son of God ; Thou art the King of Israel," Jesus, with exquisite tact, silently acceding to the title thus given to Him, directs his attention to the title which specifically (see Prop. 81) belongs to Him as the King of Israel by styling Himself "*the Son of Man*" in the "*hereafter.*" Uninspired men could *not* have kept up *such* a considerate and wonderful unity. This is preserved even in cases where a work (as e.g. the resurrection) is said to be done by Christ, which human power alone could not perform. Thus in John 5 : 25, where it is said that the dead shall hear the voice of *the Son of God*, He immediately adds, in order to avoid misapprehension, "*and hath given Him authority to execute judgment also ; because He is the Son of Man.*" Miraculous, creative, divine power is lodged in Him because *He is the Son of God* ; but Judgeship, the revelation of Kingship—for He judges as King—appertains to Him "*because He is the Son of Man.*" This change of title, this *precise and guarded* manner of expressing it, is sustained by *the most weighty reasons.* The predicate "*Son of God*" is given to show His ability to save, that requisite power is united with the human, as in Rom. 1 : 4 ; Heb. 4 : 14 ; 1 Jno. 3 : 8, etc. The predicate "*Son of Man*" is bestowed to identify Him as truly coming in the *covenanted and Theocratic order.*

The tendency of many Theologians is to exalt the divinity of Jesus to the *almost total exclusion* of the humanity, just as if the latter had performed its function and was *not destined* to remain in the future an *important and essential factor* in Redemption. So much is the latter ignored in the absorbing interest attached to the former, that its due relationship to covenants, to the purposes of salvation, to the Theocratic ordering, and to the history of the human race, is *not* observed. How often do we read expressions which ascribe the Kingdom of promise to "the Son of God" owing to the divine nature in Him, and arguments are plentifully adduced to prove that it must be so because of His Omnipotence, etc., while *the real ground* of the Kingdom being bestowed upon Him as "*the Christ*" is very differently represented in the covenant and by the prophets, viz. : *the relationship of Jesus to David as the covenanted seed ; a relationship sustained, elevated, made rich in blessing, fruitful in honor and glory by the union of the divine.* It is wrong, therefore, to estimate the human so lowly in the light of the divine, as *almost* to set it aside as if no particular value was to be placed on the same. Reuss (Introd., p. 16, *His. Ch. Theol.*), after saying that "God has no history," gravely asserts : "Any one who undertakes seriously, and without playing on words, to write a life of Jesus, by that very fact, and whatever may be the result of his labors, steps out of the strict enclosure of orthodoxy." Reuss forgets that Jesus is *the Son of David* as well as the Son of God, and that while the divine element, abstractly considered, cannot be limited by history, the Divine-human, the Christ, properly estimated from the Incarnation, *has a history* which must comport *with* the covenants and prophecies ; and that such a history, now and

when completed in the age to come, is a vindication of the faithfulness of God, etc. A history, if now necessarily incomplete, is a *sequence* of covenant and prophecy.

*Obs. 7.* The Divine has elevated the human, held in conjunction for the pre-ordained Theocratic rule, to the Father's throne, i.e. "the Christ," the Divine-Human united in one Person is "*set down with my Father in His throne,*" and that in virtue of His overcoming. Hence all power is lodged in Him both in heaven and in earth; He is exalted at the right hand of God; He is made "*both Lord and Christ.*" This insures the ultimate fulfilment of the Christship—for the Divine Sovereignty thus linked by the union of the fulness of the Godhead bodily with the Man Jesus shows that through "*this Man*" (as Paul calls Him) the Theocratic arrangement in the Davidic line, indicated by His being "*the Christ,*" will be carried out, and that thus God, in and through Him, will reign in the desired capacity of *earthly Ruler over humanity.* The present exaltation of Jesus, the resultant of His being esteemed worthy of the covenanted Theocratic position, is founded (1) on the Divine Sovereignty pertaining to Him as Divine; (2) on the contemplated and determined Theocratic rule; (3) on the provisional measures instituted by and through Him, mediatory, intercessory, etc.; (4) on the honor and glory that appertains to Him both in virtue of what He is now, and of what He will yet be when manifested as "the Christ" in the covenanted office. Hence while immeasurably (Eph. 1: 21, 22) exalted, *as becomes a Theocratic King* who is to rule on earth as God through David's Son, yet distinguishing as the Bible does *between His inherent Divine Sovereignty as God and the future manifestation of the God-Man as Theocratic King,* He is represented in the latter capacity as waiting, "*expecting till His enemies shall be made His footstool,*" etc.

This expectant position of "that man, whom God hath ordained to judge the world" (Acts 17: 31), will be fully developed as the argument advances. Let it only be said, that believers rob themselves of much comfort and sustaining hope when only looking at the Divine they forget the exceeding preciousness contained in the sublime fact that a man, *David's Son,* is exalted above all dominion and power, thus *unmistakably insuring* the fulfilment of covenanted promises. The *surety* is thus given that the oath-bound covenant—which contains the blessings that a sin-cursed world requires—will inevitably be realized in every particular. The Davidic line, in which the Theocratic ordering runs, *thus exalted* in the Person of the promised seed, is a *pledge* given that "*the sure mercies of David*" will be abundantly verified at the time appointed by the Father. It is well too in this discussion to keep constantly in view that "the Christ," in His exaltation, at present sustains to us the *relationship* of Mediator, Intercessor, and Advocate. *Mercy and forbearance* are characteristic of His waiting and expecting position now; *mercy and wrath* of His Sec. Coming.

In Rev. 3: 21, Jesus is represented as in His Father's throne. This in "the Christ" results from virtue of the *acceptance* of His sacrificial work, *His dignity* as the intended Theocratic King, and the *union* of the Divine with him. But while thus exalted, the special manifestation of the humanity in *its own right as Theocratic,* is reserved (for reasons that will hereafter appear) for the future. This is manifest even in the passage itself where two thrones are spoken of, viz.: His own throne—His by covenanted legal right as "the Man ordained," and His Father's throne, His also because of His Divine relationship. Attention is directed to this, in order that a due discrimination may be made between what pertains to the general Sovereignty of the third heaven, and what relates to the *special* Theocratic rule here on earth, and which alone is exhibited in and through "the Man." Overlooking this, Waggoner (*Ref. of Age*) makes this reign of Christ on the throne of the Universe the one that he resigns, 1 Cor. 15: 24. But this cannot be so, seeing that God ruling as a *Theocratic King* does not necessitate the relinquishment of the other (*Obs. 3*), that Jesus acting as Theocratic King never gives up the oneness with the Father or the fulness of the Godhead, that the Sovereignty inherent to His Divinity

ever remains unimpaired, that no honor or power, or exaltation belonging to the Christ shall ever be diminished. The mistake arises from two things: (1) forgetting that God, without yielding other rights, etc., can act in the capacity of Theocratic King, and (2) misapprehending 1 Cor. 15: 24.

*Obs. 8.* We do not lessen or lower the exaltation or power, or divinity, or glory of Christ, in thus referring the predictions and promises of the Kingdom covenanted to David's Son to an *outward manifestation* still future. (*Comp. Prop. 203*). Instead of detracting from Him, we exalt Him as high as the *Record* honors Him, seeing that we accept of its Divine utterances just as we find them, feeling assured that the literal fulfilment of the covenant itself in the Theocratic ordering will only the more clearly vindicate the foundation upon which it rests, viz.: Divine Sovereignty as exhibited in a *special Plan* of Redemption realized in all its fulness. Therefore we gladly receive the declaration that "*all power in heaven and on earth is given to Me;*" that He is above all earthly kings; that all things are subject to Him; that He can do all things in behalf of His people, etc.; but we add to all this, *precisely what the Bible adds*, that, aside from His Divine nature, we do not yet see "*the Christ*" as "*the Son of Man*" openly exercise this power, outwardly manifest this exaltation, visibly bring all things into subjection, and here on the earth perform all things that are promised. So far as the Kingdom *pertaining to the Son of David* is concerned, some things, and those too relating to the very re-establishment of it, are held in *abeyance* (as will be shown), *until a certain period has arrived*. By this faith, we honor "*the Christ;*" for in this way our belief is expressed that *He will yet fulfil* the precious covenants and the predictions of the prophets, *just as they read*; we evince *our confidence* that He is *worthy*, as David's Son, to receive what is *directly* promised to Him, and to which He is entitled, *His inheritance, throne and Kingdom*; we express *our trust* that He, thus reigning in a special and triumphant *Theocratic* manner, will perfect Redemption, not from a part but from *the whole* of the curse; we *glorify Him* in exhibiting His own faithfulness in Salvation, crowned as it will be by *His promised Theocratic rule* as "*the Christ,*" showing forth the union of the human with the divine in the most conspicuous, honorable manner here on earth (*comp. Props. 200, 201, and 204*).



PROPOSITION 81. *This Kingdom, thus covenanted, belongs to Jesus as "the Son of Man."*

The Kingdom is primarily and exclusively (i. e. *by covenant and prophecy*) promised to the *Son of David*, although intimations are given (as e.g. in David's Son and David's Lord, and also in the perfect Theocracy instituted, etc.) that the Divine shall be united with that Son. We have only to refer to the Davidic Covenant where this *is distinctly* announced. Upon this Covenant is based the promise, repeated by the prophets, that the descendant of David should reign; and from the same, and its relation to humanity, arises the distinctive title "*Son of Man*." The kingdom, therefore, is pointed in harmony with covenant and promise, predicted as bestowed upon "*the Son of Man*," as e.g. Dan. 7 : 13. Hence, too, when Peter preaches his first sermon (Acts 2 : 30) he in the same strain declares "that God had sworn with an oath to him (i.e. David), that of the fruit of his loins, *according to the flesh*, He would raise up Christ to sit on his throne."

*Obs. 1.* It is not our purpose to enter into a detailed account of the doctrine pertaining to the divine and human natures in Christ. Able writers (as Neander, Lange, Dorner, Hengstenberg, etc.) have done this, showing that *both are necessary* to constitute the Saviour, "*the Christ*." The Infinite and the Finite, the God and the Man, the Absolute and the Relative, are united in this *the most astonishing* of all unions. We dare not separate what God has joined, and we declare, (1) that such a union is *perpetual*, and (2) that its foundation—overlooked by many writers—is *in the Theocratic Plan* as purposed (comp. Prop. 199). But while this is so, our argument, in accord with the expressed Divine Purpose, makes *much* of the human nature and *the important part it is yet to take in Redemption*.

This union of the divine and human has been the battle-field between faith and false philosophy, revelation and proud reason. This great truth, one of *the most profound and essential*, has been, for the last years, the centre of strife between its foes and its friends. Work after work levelled against the divine in Christ has been issued and hailed with delight by unbelievers, while believers have sent forth an equal number in defence of the same. But in this contest, while the divine and human are both acknowledged by the Christian party, it must be sadly confessed that, in the effort to exalt the divine, *too little* stress has been laid on the human. It seems to be taken *for granted*, that the human, having accomplished its mission on the cross, is *swallowed up in the divine*; that its sole work is *finished*, and that it was *no longer necessary* to continue and carry out the Plan of the Divine economy. Now contrary to all this, the early church faith, while conjoining the divine with the human and making the former the supporter and ennobler of the latter, *insists* upon the human maintaining *its distinctive and enduring relationship in the Christship* of Jesus. It is to be lamented that able works written in defence of the Divinity of Jesus *entirely overlook* the strong argument derived in favor of the same by the relationship that the Humanity of Jesus sustains to *the Theocratic order*. A Theocratic King,

if ruling as *covenanted*, must be both Man and God. While we may not run to the extreme of Robertson (Frederick, as quoted by Cobbe in *Darwinism in Morals*), saying "only a human God and none other must be adored by man," yet it is true that the incorporation of the Davidic line into the Theocratic order contemplates the *manifestation of God in and through humanity* as found in the predicted Son of David, so that he who beholds this Son sees the Father also, and this owing to the Theocratic position and relationship of the same. Hence justice to "the Christ," in any life of His, ought to show the requisite union of the Divine and Human in the Theocratic Plan, and, therefore, lay great stress upon the coming revelation of these essential factors.

*Obs. 2.* Various reasons are assigned by theologians for the use of this phrase "*the Son of Man*," a favorite with Jesus, such as its reference to the incarnation, to His relationship with man, to His being the predicted man, to his special peculiarity of personality, to His humiliation, condescension, and lowliness, to His being the ideal or representative man, etc. Now whatever of truth may be attached to any of these, the true reason for its usage appears to be the following: *it is the peculiar, distinctive, predicted name of the Messiah given to Him in virtue of His covenanted relationship to the Kingdom.* This is clearly seen, (1) by the covenant designating *the Man*, pre-eminently, of the seed of David to whom the Kingdom rightfully belongs; (2) by the fact that the Kingdom is promised to *such an one* in the way of identification and realization by David and others, and hence is, and properly must be, adopted by Jesus; (3) by the invariable linking of the name *with the reception* of the Kingdom by Jesus Himself, as e.g. Matt. 25:31-34; Matt. 16:27, 28, etc.; (4) by the remarkable—but too much overlooked—scriptural fact, that the Kingdom, when specifically promised, *is always promised to the humanity of Jesus*, i.e. to Him as "*the Son of Man*," and not to His Divine nature, i.e. to Him as "*the Son of God*." This naturally results from the covenant specifying Him as the Son of David to whom alone the Kingdom is promised. Of course, as the Kingdom is also God's, being a Theocracy, the Divine is united with this inheriting, but for the *purpose* of identification and consistency with solemn covenant declarations, Jesus selects *the very title which accords with both covenant and prophecy, and which most directly indicates His covenant connection* with the Kingdom itself. The reader is only reminded that it is so far sweeping in its range that it also embraces, aside from the distinctive reference to the seedship of Abraham and David (indicative of covenanted relationship to the Kingdom), a second headship of the human family in the person of a Second Adam, made such by the Redemptive process.

This interesting subject urges us to say something more respecting the opinions that are usually entertained concerning the phrase. These are far from being satisfactory, seeing that they do not meet the requirements of its usage and the connection it sustains to covenant and prediction. Thus e.g. to say (1) as Oosterzee (*Ch. Dog.*, vol. 2, p. 528), that "the name Son of man" is a "*figurative* indication of the Messianic dignity," seeing that it is a *real* indication of the same, i.e. a real coming of such an one, based on the covenant with David. (2) That the name simply denotes the human nature of Christ is not sufficient, because it was not necessary to assume such a title to prove that He had a human body, but it was requisite to *identify* Him as *the specific Man* intended by the covenant. Dr. Campbell (*Diss. on the Gospels*) remarks, that the phrase meant that the Messiah "would be human, not an angelical, or any other being; for in the Oriental idiom, Son of Man and man are equivalent." This is only part of the truth; He was indeed human, a man, but He assumed the title *because* the covenant demands a man derived from the lineage of David, and this man promised is already designated by David (Ps. 80:17), and by Daniel (7:13), hence if Jesus is *indeed* the predicted promised One, it becomes Him to *assume* the name previously given to Him to distinguish

Him as the *intended One* from all other men. (3) Fairbairn indorses Campbell's view, but thinks that to it should be added the idea of a Divine Man, as it was in "the Son of man" that God was to appear to raise up man from his fallen condition, etc. Now while rejoicing in the divinity of the Man Jesus, and regarding it as a *grand essential* in the work of Redemption, yet planting ourselves firmly on the covenant and the development of it as *presented* by the prophets, it will be found that the phrase is *not used* to designate the divine nature of Christ, but His descent from David and His being the designated, pre-ordained One to whom the Kingdom, by virtue of such descent, rightfully belongs. It is freely admitted that with it can be associated other things, as His relationship to man and even to God, but *logically* the ground of the title lies in the covenant. (4) Some tell us that the name is to be taken in a typical sense; but that no type is intended is evident from the terms of the covenant, the birth of Jesus, the direct application of the name, and the future continued reception of the title. It indicates at His birth, in His life, at His Second Coming, a *particular Man*, i.e. the Son of David to whom the Kingdom is promised. (5) Others inform us that the name was "a mere periphrasis of the personal pronoun," but this is disproved by the use made of it by Stephen (Acts 7 : 56), by Daniel, David, and Jesus Himself. (6) Some declare that the name is only applied to a *temporary* humiliation, but that this is erroneous follows from His retaining the title in *connection* with His glorified and Kingly state (as seen e.g. Matt. 25 : 31; Mark 13 : 26, etc.). In this connection the strange utterance of Oosterzee (*Theol. N. Test.*, p. 75) may be quoted: "It (i.e. Son of Man) is nothing else than the *allegorical* designation of the Messiah in His lowly appearance on earth, derived from the vision of the prophet Daniel 7 : 13, 14." Having sufficiently answered this *unauthorized* interpretation, it may be well to add, that Daniel, in the passage designated, does not speak of *humiliation, but of exaltation*, and with the *period of Christ's highest glory* the title is associated as various Scriptures testify. (7) Others merely find that it was assumed to identify Him as the predicted One, regarding it as an accommodation. But it is more than this: a *permanent reality, and ever remaining such*, as the Divine Purpose indicates in Christ's greatest exaltation. (8) We are gravely told by one writer that the title was chosen as the lowest to manifest His humility, and to prevent His disciples from being overawed by His majesty. This, in view of the continued use of the title at the Sec. Advent, etc., presents an exceeding *low* estimate of the name and its preciousness. (9) A favorite notion prevails that it was significant of His being "the model man," "the representative man," "the ideal of humanity," etc. Whatever of truth there may be in the abstract in such representations, they are too one-sided to embrace its full meaning and *entirely overlook* its covenanted relationship to the Kingdom. Various other meanings, differing but slightly from those given, are presented by authors, and we may conclude by saying, that while the name embraces in its comprehensive meaning allusions to the Incarnation, the Messiahship, the covenanted relationship, and an affinity to humanity as the Second Adam, yet, in virtue of His being the covenanted Man or Son of David, its meaning reaches far beyond the present into the future, indicating the future conjoining and manifestation of the covenanted Son of Man and His Kingdom. These two *are inseparable*, and the one suggests the other. Hence it is incorrect to say, as an eminent writer does, that we are not to "seek the explanation of this name in any views bearing on the future." To confine the name to His First Advent or to this dispensation, is to *limit it within unauthorized bounds*, for Jesus repeatedly shows that this name stands allied with, and most intimately related to, *His final Advent and the revelation of His Kingdom*. Van Oosterzee, in his Art. "The Son of Man" (*Princeton Review*, July, 1878), accurately says, what we also must not overlook, that the very assumption of this name, whatever the intention, evidences—as no other man assumed it as a significant title—that "He was conscious of being originally and essentially different from man, and infinitely more." This is true, but to it we must add, that Omniscience gave Him this very title in the *covenanted line and Theocratic Purpose*, seeing that in Him, as David's Son, God—the Divine—would thus draw nigh to man in man. Fausset (*Com. Ezek. 2 : 1 and Dan. 7 : 13*) says, the "title, as applied to the Messiah, implies at once His lowliness and His exaltation in His manifestations as the Representative Man at His First and Sec. Comings respectively." Whatever of truth in this, it does not sufficiently express the covenanted and predicted Theocratic relationship. (Comp. Dr. Schaff's "*Excursus on the Meaning of the Title 'The Son of Man'*" in Lange's *Com. John*, p. 98; much of which we can incorporate with our view.)

*Obs. 3.* The manner in which Jesus employs this name is strongly corroborative and enforcive of our line of argument. In the use of

it Jesus speaks of Himself as of a third person instead of employing the pronominal or customary personal application. Writers say that this is a more intensive, dignified, majestic form of speaking, but Judge Jones (*Notes on Matt. 16 : 27*) comes the nearest to the truth when he writes : " Our God uses this form of designation as a *titular distinction* to denote His relation to this world as its Sovereign or Lord"—to which is to be added, in order to bring out the whole truth, that the same is founded on *His covenanted relationship* as the Son of David to whom David's throne and Kingdom (i.e. the Theocracy), and through the latter a world-dominion, is promised. It embraces then in its meaning the *personal King* to whom the Kingdom belongs, the perfected Redeemer and perfected Redemption through Him in accordance with covenanted promises, the exaltation of humanity and its intimate union with the Divine as intimated in the covenants, and, therefore, is a name that will *never be laid aside*, but continues forever perpetuated as *most significant, descriptive, and real*. For, in alliance with it is derived, as God has sworn, the salvation of mankind, not in prospect or in progress but completed, and, hence appropriately, the name is *not merely applied to the incarnate Jesus but to the glorified Christ*. If this were not so, a serious defect, vitiating our entire argument, would be found, but with it unity and an essential factor is astonishingly preserved.

With some surprise, we find even Renan (*Life of Jesus*, p. 144, who notices that the title "Son of Man" occurs eighty-four times in the Gospels, and always in the discourses of Jesus) saying : " But He is never thus addressed, doubtless because the name in question *could be more fully accorded to Him only at the period of His Sec. Coming*." This is true, for applicable as the name was to Jesus at His First Advent, yet it is *pre-eminently so* at His Sec. Advent, and the decisive proof is, that He Himself repeatedly and constantly thus refers it, making the future coming in power and glory in the establishment of the Kingdom *the emphatic coming of the Son of Man* (as e.g. Matt. 16 : 27 ; 26 : 64 ; 25 : 31 ; 19 : 28 ; Mark 8 : 38 ; 13 : 26 ; Luke 9 : 26 ; 21 : 27 ; John 5 : 27, etc.). The covenant promises demand this, and our faith in the covenant is strengthened by *the significant phraseology of Christ*. As already intimated, the God ruling in a Theocracy is taken for *granted* as fundamental to the idea of a Theocracy (hence even the Jews, as in the case of the high priest, looked for "the Son of God" to come and reign), therefore the phrase "the Son of God" is omitted and the phrase "the Son of Man" is substituted for the reasons assigned, thus giving us, if we will but receive it, the idea of God ruling in and through humanity. Dr. Schaff (*The Person of Christ*), therefore, correctly makes the title "Son of Man" one of elevation, dignity, instead of one of humiliation (so also Trench on *The Parables*, Nevin, and many others). This enables us also to appreciate the perversion of the title by others, as e.g. that it denoted (Amner) the Roman Republic, or (Grotius) the Fifth Kingdom, or (Berg) the United States, etc.

*Obs. 4.* The most fruitful source of misinterpreting this Kingdom arises from not discriminating to whom this Kingdom is specially promised. According to the covenant—and this must necessarily be the basis of a correct Scriptural representation—it is *promised to the Son of David, the Son of Man*. Not noticing this simple fact, leads to grave misapprehension. Many authors (as e.g. Priest, in *Intro. to View of Mill.*) assert that Jesus Christ now reigns in virtue of His Divinity and attributes as God, and, therefore, we are *to expect no other reign*. But *this is a confounding of things that differ* (comp. Props. 79, 80). No one refuses to believe in the Sovereignty of God as God, but this is materially different from a reign which is to be manifested in and through a *Son of Man in a purely Theocratic manner*, i.e. God in and through David's Son conde-

*scending to act in the capacity of an earthly Ruler*, which is the primary and true meaning of a Theocratic ordering as once witnessed and as covenanted. This Theocracy is given to this Son of Man (Prop. 83), and the reign is manifested through the *glorified* Son of David. Let it be repeated: it is not the Divine Sonship that constitutes "*the Christ*" (although an *essential* element), and it is not the Davidic Sonship that constitutes Him "*the Messiah*" (although *essentially* requisite), but it is *the two inseparably united* that makes Him "*the Christ*." Now while this is so, the covenant and prophecies, in view of the incorporation of the Davidic line in the contemplated and purposed Theocratic Kingdom, point out *the Man*, in and through whom this rule shall be manifested. Thus we have (1) the Son of Man, as presented by covenant the central figure; (2) with this Son of Man is united the Divine to insure a pure and perpetual *Theocratic* rule; (3) this reign being Theocratic, and under a manifested Son of Man, is *diverse* from the general Sovereignty of God; (4) that to encourage our faith in the covenanted Theocracy stress is laid on *the future coming and reign of "the Son of Man."*

It is, therefore, a distinctive title, constantly having a fixed, determined meaning, and not, as our opponents assert, susceptible of a variable or indefinite meaning. Thus e.g. Alexander (*Com. on Matt. 10 : 23*) overlooked this personal title, and pronounces the expression "till the Son of Man be come," "an indefinite expression meaning *sometimes more and sometimes less*, but here equivalent to saying, 'till the object of your mission is accomplished.'" And in the same comment, he makes it equivalent to "the Kingdom (i.e. the Church) of Messiah finally established." The simple fact is this: the phrase "Son of Man," in its covenanted sense, does *not fit* into a spiritualistic system, and hence arises the various and conflicting senses applied to it, making it to denote more or less by way of accommodation. The Pre-Mill. doctrine alone gives it one determined and continuous meaning, and consistently preserves it throughout. One of the most repulsive and unscriptural statements, given (*Introd.*) under the plea of "the illuminating power of the Holy Ghost," is Swormstedt's (*The End of the World is Near*, ch. 6.) who, in his astounding interpretation of Rev. 12, makes (p. 78-9) the man-child to be the Second Adam born at the time of the marriage of the glorified church, and this birth consists in *the separation of the union of the Divine and human natures!* We give his idea thus: "The divine purposes, for which the two natures of God and man were united in the person of Jesus, viz.: the atonement, and intercession, and the perfecting the Second Adam, the seed of Abraham, having been accomplished at the moment the man-child is born, the mysterious union of the human and divine natures existing in the person of Jesus Christ, the Son of God, is *terminated then*, and the glorified spiritual man, who is the Second Adam, stands forth before the glorified church, *separate and distinct from the Godhead.*" This is monstrous! evidencing but little knowledge of the Person of a Messiah, the Theocratic idea, the Second Adamship, the perpetuity of the Christ and of His Divine glory, the unchangeableness of Jesus. It is derogatory and dishonoring.

*Obs. 5.* The Theocracy is promised to this Son of Man, and this teaches us to anticipate two things. (1) The Theocracy is a *visible, outward Kingdom*. Now indeed overthrown, but its restoration promised under this "Son of Man," and *so openly, so visibly* that all flesh shall realize and acknowledge it. It is predicated of this Son of Man, that at His. Sec. Coming, He shall, through the power committed unto Him, overthrow His enemies and firmly re-establish *the downfallen* Theocratic Kingdom, and exhibit in an *outward rule, an external organized form*, the full realization of the Theocratic idea. (2) The very phrase "the Son of Man" *implies and necessitates the visibility* of His Coming and reign; to spiritualize it away destroys *both* its covenanted force and the fulfilment of covenant promise. Luther on this name, in his Dis. on Luke 21 : 25-27, re-

marks : " But, as He says, it is ' The Son of Man ' whom they shall see, it is clearly expressed that it is a *bodily coming and a bodily seeing, in a bodily form*, though it shall be in great power," etc. Luther is correct, for unless the Son of David comes thus to reign (glorified as to humanity), the covenant *cannot be fulfilled*, and the Theocracy *cannot be established* (comp. Props. 121 and 122).

A number of interesting features connected as results from the Kingdom being that of " the Son of Man," must be left for future consideration, such as the decided indication of a personal reign, as the early churches held, the suitableness and grandeur of the view that the Son of Man should in His glorified humanity exhibit His promised sovereignty in the very place where He lived in humiliation, suffered, and died, the elevation of humanity in and through Him, etc. Some of the views held on this point present a sad commentary of human infirmity, which thinks to improve covenanted and oath-bound language by spiritualizing it, making it to mean something very different from the expressed grammatical sense.

*Obs. 6.* " The Son of Man" is fully identified with *the re-establishment* of the Davidic throne and Kingdom by covenant and promise. In view of this, therefore, it was eminently proper for Jesus to employ this phrase in the manner recorded. If the reader turns to Psl. 80, he will find David referring to the elect Jewish nation brought out of Egypt, with whom God is angry so that it is overthrown and placed in the hands of the heathen. Imploring the Divine interposition and recalling the covenanted promises, he prays with faith and hope in the future restoration of the nation : " *Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself.*"

To indicate how this idea of " the Son of man" was held by the Jews, we quote the following from the " Parables of Enoch," c. 46 : 1, 2 : " And then I saw one who had a head of days (i.e. was old, the Ancient of Days), and His head was white as wool, and with Him was another whose face was like the appearance of a man ; full of agreeableness was his face like that of the holy angels. And I asked one of the angels who went with me, who showed me all the secret things concerning the Son of man, who He was, and whence He was, and why He came with that head of days. And he answered and said to me, This is the Son of man who has righteousness, with whom righteousness dwells, and who will reveal all the treasures of secrecy, because the Lord of Spirits (God) has chosen Him. . . . And this Son of man, whom thou hast seen, will arouse the kings and the mighty from their couches and the powerful from their thrones, and will loosen the bonds of the mighty and break the teeth of sinners." He is also called " the Chosen One," the " Just One," and the " Anointed." In ch. 48 : 3, a pre-existence of the Messiah is asserted, and in ch. 2 : 7, it is said : " For previously the Son of man was hidden, and the Most High God preserved Him before His power, and revealed Him to the chosen ones." As to our application to the Messiah of Ps. 80, compare e.g. Alexander *Com. loci*, and Acts 5 : 31.

*Obs. 7.* Hence at the Sec. Advent there must be, in order to fulfil the oath-bound covenant made with David (viz. : that one " according to the flesh" must be raised up to sit on *the restored Theocratic throne*), a *real, veritable Son of David*. The humanity, glorified as it may be, *cannot be ignored* ; it is an *essential factor* in the Theocratic ordering. Therefore the coming of " *the Christ*" is represented as the Coming of " *the Son of Man,*" i.e. a coming in *the very humanity* assumed under covenanted relationship.

Various writers (comp. e.g. Alford, Lillie, Braune (Lange's *Com.*), Ger. Ver., etc., render 2 John 7 " is coming in the flesh," i.e. is coming in humanity, referring it to the Sec. Advent, while 1 John 4 : 2 " hath come in the flesh" is interpreted of the First Ad-

vent. However this may be, the coming of humanity in glory is a result of the first coming in humiliation; and the one is just as reasonable and essential as the other. The Divine Plan requires both to effect the grand consummation. Even some of the apocryphal books do not rid themselves of this view. Thus e.g. in the *Test. of the Twelve Patriarchs* (Sec. Cent.), the reign is attached to the humanity without discarding the Divine: "The Lord God, the Mighty One of Israel, shall appear upon earth as man." The book of Enoch also employs the phrase "Son of Man." Martensen, Oosterzee, and many others have properly insisted upon the fact that the *individuality* of Christ must be so maintained that "even a glorified individuality, a spiritual body, cannot be conceived of, without limitations," otherwise "we are in danger of that error, which has so often appeared among mystics and Theosophists, which loses sight of a *personal Christ* in the general life of the Godhead; of the Christ of grace and salvation, in a pantheistic Christ of nature" (so Martensen). But if we were to assign a *firm reason* for such a view, it is found in the simple fact that covenant and prophecy, indicative of God's purpose, in their still future fulfilment *imperatively demand* it.

*Obs. 8.* The critical reader will not fail to notice that the Incarnation is a *covenanted necessity*, and that it forms a *fundamental part* of our system of faith; for without it the fulfilment of covenant promises *would be impossible*.

This doctrine, therefore, enforces the view of Dr. Dörner and others, of the necessity of the Incarnation, even apart from the fall. This we derive from the *Theocratic* ordering, by which the purest and firmest rule, theocratically, can be inaugurated and permanently secured. Again: while many systems make the Incarnation a central point in Theology, they either apply it mystically (as e.g. a present assimilating of the man into the Divine, as the Divine took upon itself man's nature and transformed it, etc.), or else they virtually end its career as a still working factor in the Plan of Redemption from the death on the cross, or have it so overshadowed and absorbed by Deity that in the future it presents *no special prominence* as a leading characteristic of the Kingdom. Firmly holding to the covenant, and the promises based thereupon, many views, extensively prevailing and imbedded in the faith of multitudes, *must be discarded* as both derogatory to "the Christ" in His future manifestation as "the Son of Man," and to the oath-confirmed covenant of God that positively requires this revelation of the *Humanity* of the King. It is not only Schwenkfeld (Kurtz's *Ch. His.*, vol. 2, p. 155) that has the "human nature absorbed by the divine," but many have the same in a kind of pious mystical Pantheism, by which they think to exalt the Divine at the expense of the human, urged to it by the old, old *gnostic* feeling respecting matter. The Incarnation, so necessary and exceedingly precious, introduces us to the personality of "the Christ," as promised; it is provisional for the contemplated end. On the other hand, the "Turneyites" (*The Ch. Lamp*) hold that Jesus is not a true descendant of David's, not truly of his lineage, being "of the seed of David" but not "the seed of David," hence not truly David's son, but only David's Lord. Now this is flatly opposed to the *Davidic covenant*, for he was not merely a man, separate and distinct, but he was to proceed from the loins of David, *according to the flesh* (supernaturally as Isaac), and hence is constantly and invariably recognized as *David's Son*. Again, Fiske (*The Christ of Dogma*, p. 125 of the *Unseen World*), without a particle of proof, and over against express usage (John 1:51; 3:13; 4:27; 13:31, etc.), asserts, that in the Gospel of John, "the title Son of Man has lost its original significance, and becomes synonymous with 'Son of God.'" He makes a number of similar unfounded remarks, indicative of a desire to find flaws when they do not exist. Unbelief parades, with evident relish, the ideas of incarnation as presented in some mythologies, in order, if possible, to weaken the Christian idea, but we accept of the same as expressing a need and longing of humanity, viz.: that God should manifest Himself to man in a form indicative of union and accessibility. Neander (*Life of Christ*, 2:12) makes some remarks in this direction, showing that these "cravings of the spirit" express the "wish, even though unconscious, to secure that union with God which alone can renew human nature, and which Christianity shows us is a living reality" (com. Dörner on the *Person of Christ*). The Ch. Incarnation is not an isolated fact, but results from a regular, revealed Divine Plan, as will hereafter be shown.

PROPOSITION 82. *This Kingdom is a complete restoration in the person of the Second Adam or Man, of the dominion lost by the First Adam or Man.*

The reign of Christ as "the Son of Man" points us back to the fall in which humanity was so sadly involved, and then forward to the period when humanity, through this manifestation of this Son of Man, is fully restored to the blessings forfeited by the fall. Among these blessings a right royal one is grounded in the developing Plan of Redemption, by which man shall again be restored to the *dignity of dominion* through Him, who by virtue of His relationship to the human in the covenanted line, has obtained the *forfeited right* originally granted to man, and which, as King on David's throne, will be most gloriously exerted, being sublimely and irresistibly aided by the Divine united with Him.

*Obs.* 1. What the dominion forfeited by sin was to be, is clearly announced, e.g. by the Psalmist and Paul. We leave others inform us of its meaning and extent. Thus e.g. Barnes (*Com. Heb.* 2 : 6) says it constituted man "*Lord of all things*," that "*all things were placed under the control and jurisdiction of man*," that "*all things were subject to Him and all obeyed*." Man was made a little lower than the angels, and was the *undisputed Lord of the lower world*," etc. Kurtz (*Sac. His.*, p. 39), states, that "he (mān) is appointed to have *dominion over nature*, as the representative of God, and to conduct it to its highest development." "The powers of man were intended, agreeably to the divine appointment, to be engaged in *exercising dominion over all the earth*." So also (Secs. 9 and 11, "*Bible and Astron.*," *His. of Old Cov.*) he was to be "*ruler of all creation, of its varied forces and creatures*." "The commencement was to lead to the goal, *man's dominion over the whole earth*." Hodge (*Sys. Div.*, vol. 2, p. 102) says: "God constituted him (man) *ruler over the earth*. He placed, as the Psalmist said, *all things under his feet*." "It was therefore *as a ruler* that he wore God's image, or represented Him on earth." "It was therefore *an absolutely universal dominion*, so far as creatures are concerned, with which man was invested." (*Comp. Commentaries* on Heb. 2 : 6, 7 ; Ps. 8 : 5-8.) These writers then tell us that, as the Scriptures affirm, this dominion was, in a great measure, lost, and that man, shorn of his power, could no longer act *as the representative of God*.

Such testimony, as the student well knows, could be endlessly multiplied, seeing that on this point there is a uniform teaching running from the Apostolic Fathers down, through the Reformers, to the present time. But alas ! while fully admitting the fact, thousands are utterly unprepared to receive the *logical result* which Redemption in its restorative process introduces as the *goal intended*. Consistency requires, that if we believe in *perfect Redemption*, then we also must accept of the *legitimate result* following as indicated



in these pages, viz. : *an actual, real restoration of the dominion forfeited, through the Messiah, and not some other dominion in the third heaven or universe substituted in its place.* The forfeiture and the restoration must, logically and Scripturally, refer to the same. We append the pertinent statements of a recent writer, as illustrative of much that might be quoted. Fairbairn (*Typology*, vol. 1, p. 308-9) says: "Man's original inheritance was a lordship or dominion, stretching over the whole earth." . . . "When he fell, he fell from his dominion," . . . "the inheritance departed from him; he was driven from Paradise, the throne and palace of his Kingdom." And then follows a vivid portrayal of how "Satan was permitted to enter and extend his usurped sway over the domain, from which man has been expelled as its proper lord," etc. But then he vitiates his own concessions by making, in various places, the promises of a restoration to this forfeited dominion typical of something else. Multitudes make it equivalent to a reign in the third heaven, and religious literature is full of such erroneous conclusions.

*Obs. 2.* In the next place, all Christian writers on the subject inform us that this dominion is restored to man again *through Jesus Christ*, the second Adam. But, with the exception of Millenarian writers, they somehow confine it to Jesus in His Divine Sovereignty, overlooking what they themselves assert respecting *its being given to the Man Jesus*, and ignoring the fact taught that this dominion is *relegated from and through Him to His brethren* (the co-heirs). Such spiritualize the dominion, and do not allow *its ultimate realization in the very place where it was forfeited*, i.e. they refuse to believe in man's restored dominion *over the earth*, and make thus an *imperfect* Redemption. We hold that, as Scripture plainly teaches, this dominion is restored through the Son of Man; that those who inherit with Him share in its exercise; that it is manifested *here on earth* (being a forfeited dominion pertaining *only* to the earth); and that thus *completed* Redemption is experienced.

To illustrate how writers, in no doctrinal sympathy with us, insist upon the restoration of this dominion in Jesus as man, we quote Barnes (*Com. Heb.* 2 : 6, comp. Stuart's *Com. on Heb. and Eccurs. IX.*) : "It was not true (v. 8) that all things were subject to Him, and the complete truth of that declaration would be found only in the jurisdiction conferred on the Messiah—the man by way of eminence—the incarnate Son of God." After showing that Paul's argument is based on man's losing the control or power originally given, which is restored in Christ, he adds : "It is found complete only in the second man, the Lord from heaven (1 Cor. 15 : 47), the Lord Jesus, to whom this control is absolutely given." It is true that some endeavor to weaken Paul's reasoning in favor of the restoration of this dominion, by making Ps. 8 refer to man in general, and that Paul employs the language only by way of illustration or accommodation. But to this we reply : (1) Paul *directly* applies the Ps. to Christ; (2) the spirit and intent of the Ps. contains more than is applicable to man in general; (3) the apostle teaches us that the Ps. is not yet fulfilled in the pre-eminent man, saying : "but now we see not yet all things put under Him;" (4) the abundant references in other places of a forfeited dominion and the same restored under the Messiah sustains this interpretation; (5) the incarnation and subsequent exaltation of Christ confirms the delineation thus given; (6) the dominion under the whole heaven given at a future period to this man and His associated saints, shows that Paul, under the Spirit's guidance, saw a force and depth in the predictions which *alone* can be realized in and through the Son of man. Hudson (*Debt. and Grace*, p. 6) correctly observes : "The passage (in Ps. 8) can only be explained as a prophecy of Christ. This is required by the true sense of one important word, and is so understood by the writer of the Epistle to the Hebrews." Fairbairn (*Typology*, vol. 1. p. 313), after advocating that "the renovated earth" is "the ultimate inheritance of the heirs of salvation," remarks : "And of what else can we understand the representation in the 8th Ps., as interpreted by the pen of inspiration itself, in the Epis. to the Hebrews, 2 : 5-9, and 1 Cor. 15 : 27, 28? These passages in the N. T. put it *beyond a doubt*, that the idea of a perfect and universal dominion, delineated in the Ps. is to be realized in the *world to come*, over which Christ, as the head of redeemed humanity, is to rule, in company with His redeemed people." (So compare Dr. Moll, Lange's *Com. Heb.* p. 54-5.)

*Obs. 3.* This dominion, here on earth, will be exerted by Jesus, the Man, through the re-establishment of the *Theocratic* ordering. It is the restored Theocratic Davidic throne and Kingdom, in its organized and associated capacity, under the leadership of the covenanted King that constitutes the *leverage* for the exertion of this dominion. The saints, made like unto Christ and associated with Him in His power, largely participate in it, *all nature* being brought into subjection to them. Thus the Scriptures will be *amply fulfilled*.

*Obs. 4.* Hence, while this dominion is even now lodged in the Son of Man, yet it is held *in abeyance* until the period of its manifestation in and through this Kingdom. This has already been shown by various considerations, and will appear still more conclusively as we proceed. Therefore it is erroneous (as a multitude of writers, including Hodge, Barnes, etc., just quoted), to say that this dominion was *fully attained and realized by the incarnation and the exaltation of the Son of God*. It certainly belongs to Him; but we must leave the Scriptures to decide respecting its *actual* realization. From the Covenant thus far *provisionally* fulfilled, the most glorious portion remaining in a state of abeyance, we can already see that it is a *wrong inference* to suppose an *existing* realization when the same is related with the *restored* Theocratic Kingdom. *So long* as the Davidic tabernacle is in ruins, this dominion *cannot and will not* be exerted. The dominion is given to Him as "*the Son of Man*" (Jno. 5 : 27; Ps. 8 : 7; Heb. 2 : 6, etc.), and this at a pre-ordained time (next Prop.). He is constituted the absolute Lord over all because He is "*the Son of Man*;" but this dominion pertaining to Him as the promised seed, related both to God and man, He did not fully (only on some occasions to indicate His power), exercise while on earth; He does not now as "*the Son of Man*" put forth the power with which He is invested, for He *has not yet been revealed* as the King, the Judge, the Maker of all things new, the Repealer of the curse—we see *not yet all things put under Him*, and He is *awaiting* the time when His enemies shall be made His footstool. But the period of time is coming *when this will be done*, and the dominion, held in restraint for purposes of mercy and love, will be exhibited with God-like power and glory. As the Son of Man, the Second Adam, He becomes the Lord of the world, but that Lordship is *not yet* manifested, it remaining veiled *until certain preparatory* purposes are accomplished and the time arrives for its blessed appearance through the covenanted Theocratic-Davidic throne;—for just as at the First Advent by the Incarnation the Christ is brought into direct relationship with humanity and from thence sustains His covenanted position in this particular, so also at the Sec. Advent by the Incarnation, as continued in "*the Son of Man*," "*the Christ*," in the inherited throne and Kingdom, is brought *into direct Theocratic relationship with humanity*, and from this revealed position *exerts His power in behalf of that humanity with which He is identified*.

Man, during the past ages, has sought to recover this dominion unaided and through his own power, and the Word represents it as a struggling of "beasts" for sovereignty, resulting in a mutual rending and destruction. Is this picture true? Let history attest, with its constant wars, overthrow of states and kingdoms, man being the "prey of man," bloodshed and slaughter, murder and rebellion, etc. The Scriptures teach us that this Jesus, appointed for the express purpose, alone can, and will ultimately, restore it. In this connection the student will observe that this second headship in Christ

restores the human family to its destined but forfeited Theocratic rulership or dominion, and, therefore, to confine this headship simply to relationship to man and salvation from sin (which it includes), is to leave out a *specific and most precious blessing*. (Comp. e.g. Props. 120, 202, 204, and 207.)

*Obs. 5.* It is only in the Millennial age, *when* this Theocratic Kingdom is established, that this forfeited dominion is fully restored. This is evident from the vivid descriptions, not only of the universal and absolute rule of Christ, but also of the dominion and glory of the saints. Hence this era *must be preceded* by the Coming of "the Son of Man" (Prop. 119-121).

Such a restored dominion involves, as a matter of course, *the personal* presence and rule of the Second Adam *here on the earth*, where the First Adam would have exerted it. It teaches us that it is not a dominion exercised in the third heaven, for it is one committed to man and pertains to this earth. It is not to be sought in this dispensation, for down to the very end wickedness will abound. It is not to be found in the Church as at present existing, for down to the Advent the believer himself is under the pressure of the curse. It is, therefore, future, and associated with "the appearing and Kingdom," and with "the world to come."

*Obs. 6.* If such an external, outward dominion is lacking in the history of the earth, *then* an important restitution is wanting, and we receive an *imperfect* Redemption; with its restoration we obtain an important element of *perfected* Salvation. Writers abundantly admit that this dominion would have been witnessed *here on earth* if Adam had not fallen, but somehow they overlook the fact, that as the Redeemer is given to recover us *from all the effects* of the fall, it must, under the auspices of the restoring Second Adam, *again be witnessed on earth* when Redemption is completed. Simple consistency, the perfection of Redemptive work, the efficiency and honor of the Redeemer, the ability of God to save and the worthiness of the Saviour—all require this restored dominion.

The prevailing view, derived from the Origenistic, limits this dominion to a present reign of Christ in heaven; but this, aside from other considerations, vitiates even their own representations of its original design, viz. : to be "representative of God on earth," "a ruling for God over all the earth," "a dominion exercised over all things, bringing nature into subjection," etc. Taking their views of the original grant, *none of these things are witnessed here on the earth*; the Ruler is in heaven, and not on the earth, His followers are suffering and chastened, His rights as "the Christ" are unacknowledged by multitudes, etc.

*Obs. 7.* This dominion, promised, predicted and restored, is corroborative of the Biblical account of *man's noble origin and high destiny*, forming quite a contrast to the ignoble theories of recent scientists. And may we not suggest, that as the period of this restoration draws near, the efforts that are so persistently made by able men to degrade the origin of man to the lowest scale, is *not altogether* one of chance or fortuitous circumstances, but to the student and believer have a deeper and more significant meaning—being in accordance with the predicted characteristic of the times just preceding the restitution.

What the Roman Catholic writer, Schlegel (*Phil. of His.*, s. 1), says, in opposition to the idea of man's low origin, we, in view of the Divine unity of Purpose thus manifested, can repeat: "We may boldly answer, that man, on the contrary, was originally, and by the very constitution of his being, designed to be the lord of creation, and, though in a subordinate degree, the legitimate ruler of the earth and the world around him; the

vicegerent of God in nature." God will not allow sin to triumph in the utter destruction of this grant, but will evince that grace in Jesus, the Christ, that will secure the victory in this, as well as in all other, respects. Tholuck (*Com. Rom. 5: 12*) produces a Jewish Rabbi, who remarks: "The secret of Adam is the secret of the Messiah," "As the first man was the one that sinned, so shall the Messiah be the one to do us away." (*Comp. p. 55, Lange's Com. Heb.*)

PROPOSITION 83. *This Kingdom is given to the Son of Man by God, the Father.*

This bestowal of the Kingdom to the Son of Man by the Father, is *clearly and explicitly taught* in the covenant. Hence in agreement with it, we have the language of Dan. 7 : 13, 14 ; Isa. 49 ; Luke, 22 : 29 and 1 : 32, etc. The Divine Sovereignty insures it unto Him.

Daniel (7 : 14) says that "*there was given unto Him (the Son of man) dominion, and glory, and a Kingdom, that all people,*" etc. Luke (1 : 32) : "*the Lord God shall give unto Him the throne of His father David,*" etc. (comp. Ps. 2 and 110, etc.). The Saviour Himself seems to refer to this fact in the Parable of the Ten Pounds (Luke 19 : 15), "*that when he was returned, having received the Kingdom,*" etc. It may be added : in view of the angel announcing that "*the Lord God shall give,*" we have "*the Ancient of Days*" (in Dan.) interpreted as the Father (for to make the Son of man and the Ancient of Days the same is both harsh and inconsistent with the analogy of the Word). Because of the Theocratic nature of the Kingdom, and the Father bestowing this Kingdom upon the Son of David, it is sometimes called (Matt. 26 : 29) the "*Father's Kingdom*" (Matt. 13 : 39-43), "*the Kingdom of the Father,*" because in *this Theocratic ordering* the Father and the Christ are one, both are associated together as in Rev. 11 : 15, and 22 : 3 ; because of the covenanted relationship of Jesus, it is more frequently spoken of as His throne and Kingdom. The different aspects under which this Kingdom is represented because of its Theocratic nature—the Divine participating in and enforcing the rule of the humanity—already enforces the idea of the perpetuity of the Kingdom (comp. Prop. 159). While it is difficult to say, on grammatical grounds (so Winer, Olshausen, *Com. loci*), that in Tit. 2 : 13 the great God and the Saviour Jesus Christ refer to the same person, yet it may be said : (1) that if it does (to Jesus), as many maintain (e.g. Beza, Clem. Alex., Mack, Matthies, Whitby, Bull, Usteri, Olshausen, Wiesinger, Horne, Middleton, Barnea, Bloomfield, etc.), then is it verified in the Theocratic personage and position of Jesus, in and through whom the Father is manifested (see Prop. 200). (2) On the other hand, if it refers to two persons or subjects, the Father and the Son as many others declare (as Ambrose, Grotius, Wetstein, Heinrichs, De Wette, Channing, etc.), then there is an evident allusion either to this period when the Father gives this Kingdom to the Son of man, or to the fact that a pure Theocratic ordering requires the intimate and enduring association of the Father with the Son in such a rule, so that the Father is manifested in and through the Son.

*Obs. 1.* This *giving* of the Kingdom by the Father to the Son of Man, shows, what has already been observed, that this Kingdom is something *very different* from the general Divine Sovereignty exercised by God. The Kingdom is an outgrowth from it, and the Divine Sovereignty will be exhibited through it, being constituted in *the Theocratic form*, which in its initiatory form was separated in its Rulership by two persons (i.e. God and David) but is *now happily conjoined*—making it thus efficacious, irresistible, and ever-enduring—in one, i.e., "*the Christ.*"

*Obs. 2.* This Kingdom is given to the Son of Man *at a particular, definite time*. Now without entering into a discussion (see e.g. Prop. 121) concerning the period of time designated by Daniel, we only, at present,

remark : (1) that as this Kingdom is *unalterably associated* with David's Son *restoring the fallen* Theocratic-Davidic throne and Kingdom (so both covenant and promise), and as such a restoration has *not yet been experienced*, it must, in the very nature of the case, *be still in the future*; (2) that the peculiar phraseology, corroborated by the prophets and applied by Jesus, *unmistakably refers it to the Sec. Advent*, which we have already seen (e.g. Props. 56-68), is the designated time for taking the Kingdom. Down to the present the covenant remains unfulfilled, and the Kingdom *continues postponed* until the times of the Gentiles have elapsed. The investiture, visible, is delayed for wise, and, to us accounted worthy to reign, glorious purposes. Hence, whatever may be alleged respecting the Divine nature of Christ, it is an established and plainly seen fact, that the Seed of David, as such, does *not now reign as the covenant requires and the prophets described* (i.e. a reign here on earth in the restored Theocratic order), but we are assured, both by the oath of God and the provisions already made, *that when the proper time arrives, this will be verified*.

*Obs. 3.* By simply keeping in the line of *the covenanted Kingdom* which the Father in the appointed time, still future, will bestow upon the Son of David, we know how to estimate that vast mass of mystical conceptions and spiritualistic descriptions given by Origen, Swedenborg, Randolp, and a host of others, of *the predicted Kingdom being now already realized* in some form, or to be experienced *immediately after death*. The Kingdom to exist *necessitates*, as a primary condition, *the restoration of the Davidic throne and Kingdom*, seeing that the Theocratic ordering is bound up with the same. A Theocracy, without such a restoration, is, as covenant and promise teach, *an idle dream*.

This serves to throw light on the rendering of Acts 3 : 21, a passage disputed by the Lutherans and Reformed (Olahausen's *Com.*, vol. 3, p. 221, and foot-note of K.). The English version, although condemned by the Form of Concord, is evidently correct, seeing that the Kingdom is promised and given to the Son of Man *as the Seed of David*. Hence Peter, in strict accord with the facts as existing, represents Jesus as one whom the heavens receive *until the time when He is manifested as King*, and not as one who receives the heavens.

*Obs. 4.* Because we are told (Heb. 10 : 12), that "this man, after he had offered one sacrifice for sins forever sat down on the right hand of God," it is inferred that this exaltation of the human nature embraces the predicted rulership of the Son of Man. But in this very connection (next verse), as if to guard us against such an inference, it is added : "*From henceforth expecting*" (Barnes, etc., "*waiting*," ) "*till His enemies be made his footstool*." All commentators agree that this overthrow and subjection is still future, and the Scriptures teach in the plainest manner that it is connected *with His Sec. Advent*. This, therefore, fully corresponds with our argument, for the passage must be considered and interpreted in connection with many others.

Some press the word "forever" to an extent that would forbid a Second Advent; others, as Bloomfield, Barnes, etc., connect the phrase "forever" with the sacrifice (i.e. he never comes again to make a sacrifice); the writer has his doubts whether the sense of the Greek is correctly given, seeing that "forever" does not give the force of the preposition and of a word understood with which the adjective agrees. It is merely suggested, that as Jews were addressed and the subject was the covenant, the word was not supplied, being understood. Might it not be rendered, to keep up the connection, "ac-

ording to or in conformity to the everlasting covenant," or in something similar, i. e. to verify this covenant it became necessary, etc. However rendered, one thing is certain : it cannot conflict with express covenant promises.

*Obs. 5.* The Sovereignty of the Father is the foundation, the security, that *David's Son* shall obtain this Kingdom at the allotted time, and, therefore, this Sovereignty is also represented as giving up into the hands of this Son of Man all his enemies. Hence, in view of the *Oneness* of the Father and Son, one class of passages intimate that the enemies of Christ are given into His power by the Father, and yet when the work of subduing these enemies is specifically stated and in detail, it is one assigned to the Son (sustained by His relationship to the Father), because *the Father commits all judgment and the Judgeship to Christ as the Son of Man*, and Jesus, at His revelation, is described as coming in vengeance, etc. Therefore it becomes the student to allow *both* classes of passages their due position and weight in the order of procedure.

Waggoner (*Ref. of Age*, p. 128), confining himself exclusively to the one class of passages, lays down this caption : "The work of subduing His enemies is never in the Scriptures ascribed to Christ, but that "the Father subdues the enemies of Christ and puts them under His feet." The simple fact is, that the Father does this *in and through Christ Himself*, Christ acting as the *agent*, and hence Christ is frequently represented in the Scriptures as the One coming in wrath, in vengeance to perform this work. Waggoner is induced to take this position in order to support a singular and favorite theory, viz. : the one thousand years' reign in heaven. But for the time he overlooks his own argument, and makes (p. 134) the following concession : " (1) The Father gives them (the enemies) to the Son. (2) *The Son breaks them with a rod of iron and dashes them in pieces* ; which dashing, as has been shown, takes place *at His Coming*." But to reconcile this incongruity, he resorts to a quibble unworthy of the subject, viz. : that "there is a great difference between having His enemies put under Him, and His destroying them." Indeed, admitting a difference (in the way we have indicated), how comes it that those very enemies, instead of being "subdued," etc., are represented (Rev. 19, etc., comp. Props. 115, 123, 161, etc.), as arrayed in open hostility to Christ, *making war against Him*, and are only brought into subjection, etc., *by Christ and His armies*. We dare not ignore the action ascribed to this Son of man at His coming, and what the Father performs *through Him*.

*Obs. 6.* The Kingdom being given by the Father to the Son of Man, we can, keeping this fact in view, appreciate the fact stated in 1 Cor. 15 : 27, 28, viz. : "*But when He saith, All things are put under Him, it is manifested that He is excepted, which did put all things under Him*," etc. (Comp. usage of present tense, Prop. 69, Obs. 9). As this point will be brought up under the perpetuity (Prop. 159) of the Kingdom, it is only necessary to add, that a Theocracy—in the very nature of the case, as seen in the form of the Kingdom, in its past history as given, and in the manner of its future restoration under David's Son—must ever retain the position of being *subordinate* to the Divine Will of the Father. This Theocratic idea Paul seeks to impress, and this very subordination is *essential* to our doctrine of the Kingdom, being indicative of a Theocracy here on earth.

This subordination is manifested in the investiture as described by Daniel ch. 7, and will be most strikingly exhibited at "the holy mount." The place of public inauguration by "the Ancient of Days" will be noticed under Prop. 166.

*Obs. 7.* Even if (which we do not acknowledge) we should be mistaken in ascribing Christ's present reign to the Divine nature (making it identi-

cal with God's Sovereignty) and not to the human, and which is specially exercised over the church, and yet not so specifically, outwardly, visibly (as covenanted), so that the church can now be styled the Promised Kingdom, it does not by any means follow that Christ as the Son of Man has not still a future Kingdom to come here on the earth over which He will reign. Whatever view may be taken of this intermediate state of Jesus, the covenant predictions relating to the future are *too many and decisive to be set aside*. It is proper to state this, since even some Millenarians, losing sight of *the specific promises of the covenant*, and overlooking to whom this Kingdom is given, viz.: to the Son of Man, also depart from the Primitive Church view, in so far as to indorse the Popish notion that Jesus, as Son of Man, now reigns in *the covenanted Kingdom* over the church, without however *discarding* the doctrine of the future visible throne and Kingdom *for which* we contend. Believing this to be an error calculated to embarrass and destroy *a proper conception* of the Kingdom, to weaken and obliterate the logical and Scriptural connection existing between covenant and fulfilment, we therefore, distinguishing between things that differ, the more strongly cleave *to the oath-bound covenant*, and, until we see a fulfilment *commensurate* with God's most solemn declarations, reject all theories which are presented in place of the Kingdom itself.

Our position simply is this: that before the Kingdom *pertaining to David's Son* can possibly be inaugurated there must be a *restoration* of the fallen Davidic throne and Kingdom; that any Sovereignty exercised by Divine right is *not* the covenanted Kingdom. The position of others is, that in connection with the future reign of Jesus here on earth, He has also a Kingdom now in the Church. As this theory will be examined in detail (Props. 89-110), we leave it with the remark: that opposers to Chiliasm sometimes endeavor to bring our doctrine into disrepute by concealing or denying that all Millenarians concede to Christ a present reigning, the one party as a Divine being (as God, being One with the Father) and exercising special care over the Church as its Head, Mediator, Intercessor, and Advocate; the other party, as the Son of man over the Church, the latter being regarded either as a visible or invisible Kingdom, to give place finally to a new and higher stage at the Sec. Advent. No Millenarian writer ever noticed by the writer but ascribes to Jesus, in some form, a present reigning—a present exercise of exalted power.

*Obs. 8.* The exact time when the Father will give this Kingdom to "the Son of Man" is not revealed. Signs are indeed given in the fulfilment of predictions, etc., by which an approximative (comp. Props. 173 and 174) knowledge may be gained, but the precise time is reserved by the Father as something exclusively pertaining to Himself, Acts 1:7; Mark 13:32; Matt. 24:36.

This gives us a clue to the perplexing passage given by Mark (13:32), that the Son did not know the day or hour. Now let it be noticed that this Kingdom is given by the Father to "the Son of man" at the Sec. Advent; hence it follows, (1) that Jesus speaks of this future period as "the Son of man," i.e. as David's Son; (2) that the Father retaining *the prerogative* of bestowing the Kingdom, the time of the Advent connected with the same is also thus retained as intimately associated with it. Consequently the Divine, the Father in Christ, could not reveal what *exclusively belonged* to the Father—what pertained to the Divine prerogative—and, therefore, while the descendant of David is inseparably connected with the Divine, yet the Divine in such a matter (for "My Father is greater than I") may deny to the humanity—David's Son—the precise knowledge of the day and hour, for the reason assigned. For David's Son takes the things belonging to the Father, and shows those that are allowed, the human being subservient to the will of the Father and to the knowledge imparted. Tillotson, *Ser. on Mark 13:32, 33*, attributes this not knowing to the human nature of Christ, referring to Luke 2:52, etc.



showing that the human nature did not necessarily, by virtue of its union with the Divine, know all things, or otherwise he could not, as man, be said to grow in wisdom, etc.

*Obs. 9.* When this Kingdom is given by the Father *then will be perfected* the covenanted arrangement concerning "*the Man,*" as indicated in 2 Saml. 7 : 19 and 1 Chron. 17 : 17 (comp. the Davidic covenant under Prop. 49). Then in a completed sense can it be said, taking Bh. Horsley's rendering: "And this is the arrangement about the Man, O Lord Jehovah,"—"And Thou hast regarded me (David) in the arrangement about the Man, that is to be from above, O Lord Jehovah." Therefore it follows, taking covenant promises for our guide, that this Plan respecting the Kingdom is made in virtue of the humanity of Christ, His relationship to Man in the Davidic line; and God the Father *will not allow this Plan to fail*, but will in due time exhibit His Theocratic rule in and through "*the Man ordained.*"

PROPOSITION 84. *As this Kingdom is specially given to the Son of Man as the result of his obedience, sufferings, and death, it must be something different from His Divine nature, or from "piety," "religion," "God's reign in the heart," etc.*

Our argument all along involves this, for we have (1) the Kingdom promised to David's Son ; (2) this promise based on the foretold affirmations that this Son shall be spotless, without sin ; and (3) the continued blessedness and perpetuity of the Kingdom asserted in view of the perfect character of this descendant of David. Numerous passages declare this ; hence, when we come to the Apostles, they plainly inform us that His exaltation and reception of dominion is due to His obedience, sufferings, and death. Two passages alone clearly present this to us, viz.: *Heb. 12 : 2 ; Phil. 2 : 8, 9*. The latter part of the Proposition follows as a natural sequence.

We now enter into a detailed statement in following Props., to show that the Church is *not* the covenanted and predicted Messianic Kingdom, in any sense whatever. This is the more requisite, seeing that able Pre-Mill. writers, forsaking *the strictly logical and Scriptural ground*, also—with our opponents—make a Kingdom to exist in the heart (God's reign), another in the Church, and a third still future which is to come. This is misleading, and perverts *the precise portrayal* of the Kingdom as given by covenant and prophecy. Hence the space devoted to this subject, and the meeting of every possible objection urged against us. The Christian student, desirous for truth alone, will *candidly weigh* our reasons assigned, and give them proper credit in so far as they are supported by the Word.

*Obs. 1.* The first clause of the Proposition is fully admitted by Commentators (as e.g. Barnes, etc.), and by Theologians (as e.g. Knapp, *Ch. Theol.*, p. 351 and 355), as "*acquired*," so that in the language of Knapp, "He received it (the government) from His Father *as a reward* for His sufferings, and for his faithful performance of the whole work, and discharge of all the offices intrusted to Him by God for the good of man." This, of course, corroborates and confirms our previous Propositions respecting the Divine Sovereignty of the Father and of the Son, and of the Kingdom being promised to *the human nature* of Jesus and not merely to the Divine. It is matter of surprise to find, after the frank acknowledgment of writers on this point, that many of them subsequently *overlook* it, and ascribe this Kingdom solely to the Divine nature. Another thing must also here be noticed, while it is true that the Kingdom is thus *acquired*, it is not correct to conclude as e.g. Knapp does : "this government which Jesus administers, as a man, is *not natural* to Him, or one which He attains *by birth*, but *acquired*." This is opposed to the covenant promises, for it is distinctly announced as a *prerequisite* that He *must be* of the royal line of David. It is *the distinctive Son of David* to

whom this Kingdom belongs by *covenanted Divine right*. He only confirms His right and title to it, as the Representative Ruler in such a *Theocratic Kingdom*, by the life and death which He manifested. Hence by these expressions we ought not to be led to reject *the claims* which Jesus has by virtue of His birth. This, as seen by previous Propositions, would be a grave mistake. The Father only confirms His right.

As illustrative of the doctrinal position of multitudes, we quote Reuss (*His. Ch. Theol. of Apos. Age*, p. 154), who says: "The Kingdom of God, which Jesus desired to make a reality, commences with His personal appearance on the theatre of the world. His Advent and the setting up of the Kingdom are *one and the same thing*, because He is the Head and cause of the Kingdom, and the cause cannot exist without the effect." Jesus is also e.g. the Head of the firstborn from the dead, and the Agent of the renewal of the earth, but the resurrection of the saints and the renewal has not yet transpired. This reasoning would be conclusive, if it could be proven that there was no postponement of the Kingdom. As it is, it begs the whole question, for we assert that there is nothing that our opponents allege concerning Christ's reign in the heart and Headship over the Church, which we cannot, and do not, cordially receive, claiming, however, that all this does not constitute a Kingdom, but is purely a *provisional, spiritual, and providential oversight* and rule tending toward the *ultimate* realization of the Kingdom itself. We distinguish between *the means and the end*; those who oppose us either blend the two together, or assume the former to be the latter. In the extract just given, the personality of the Saviour is made equivalent to the Kingdom's introduction (so many), and no heed is given to any Scriptures which restrict it, at least, to succeed an obedience rendered. Others, to save themselves from this difficulty, postpone the setting up of the Kingdom to His resurrection, or ascension, or to the day of Pentecost, but in their efforts to avoid one obstacle, plunge themselves even into greater difficulties (as e.g. if the Kingdom is "God's reign in the heart," was that postponed until then?). making it requisite to have a *number of Kingdoms* to meet the various contingencies.

*Obs. 2.* Some of the most eminent writers and commentators not knowing *how* to escape the dilemmas incident to their theory of a present existing Kingdom of promise, gravely tell us that this Kingdom is "*piety*," or "*religion*," or the most favorite phrase (as e.g. Dr. McCosh, and others), "*God's reign in the heart*." We leave them to reconcile a Kingdom of *promise, specially covenanted* to the Son of David in the line of his humanity, and for which He rendered Himself worthy on account of obedience, with *such interpretations* as these. If piety, religion, God's reign in the heart, etc., is the *Messianic Kingdom*, we may well ask what need of such promises of the Kingdom in the Davidic line and why not then date the Kingdom from Adam down to the present, seeing that "*piety*" or "*religion*," or "*God's reign in the heart*," has existed continuously? A host of questions suggested by our various Propositions indicate *the utter absurdity* of such a definition. Piety, religion, etc., are *prerequisites* to attain to this Kingdom, and are to exist in the Kingdom itself, but are far from constituting the Kingdom.

*Obs. 3.* The tender of the Kingdom to the Jewish nation, its rejection, postponement, the peculiar style of preaching of the first preachers—all go to show that "*piety*," etc. existed with a certain portion of the Jews, *without* the establishment of the Kingdom. Yet even those who advocate that Christ's Kingdom was only inaugurated after His death take this unguarded position, just as if these things were not previously exhibited. Their definition is *inconsistent* with their own admissions, and *fatal* to a distinctive Kingdom given to the Son of Man. It is not necessary to press this point.

An illustration, however, showing the inconsistency may be in place. Many eminent writers enforce this heart-reigning Kingdom theory (comp. Prop. 110), but when they come to explain the predictions (e.g. Dan., chs. 2 and 7) relating to this Kingdom they forget their own theory of a heart-kingdom, and affirm that the prophecies are realized in a *visible, external* manner through the establishment of the Ch. Church.

*Obs. 4.* It may, however, be well to give an illustration of the inconsistency of writers who insist on this Kingship of Christ's being exercised *before* He showed Himself thus worthy to receive it. Aside from many found in this work which declare that the Kingdom was manifested when Jesus appeared, lived, etc., (and mainly derived from this "piety," "God's reign in the heart" theory), we refer to, in many respects an admirable writer, Pressense. In his *Sermon* "On Jesus Christ as King," he has (1) Jesus King even in His humiliation; (this we admit, but the Kingship was held in abeyance); (2) Jesus King on the Cross (this we admit, but hold that His royalty was not manifested); (3) Jesus King in a signal manner after the resurrection; and all this to show that His Kingdom was established and manifested continuously *from His birth*. To all this, in connection with previous arguments against such a view, we only now say, how can such a Kingdom ruled over by Jesus during His life and at the time of His death be reconciled with the Scriptures which speak of, and the countless admissions of our opponents which advocate, an *acquisition* of a Kingdom of promise *in virtue of His obedient life and death*? Our theory is consistent and requires just such a position in the Son of David. The Divine Sovereignty only bestows this acquisition, and, when given, enforces it, but only in the covenanted Davidic line. Hence, to refer to the Divine attributes lodged with Jesus (such as His power over the angels, etc.), and from thence infer that He then exercised regal power, is evidence that the party making such an inference has *no idea* of the Scriptural difference existing between the Divine Sovereignty and the Kingdom (through which that Sovereignty will be gloriously displayed) *distinctively promised to David's Son*.

*Obs. 5.* This evinces what the covenant, etc., demands, viz.: a Ruler, who is such in virtue also of His humanity; and includes, that this Ruler has shown what no other Theocratic Ruler can do, *His perfect adaptability* for the position, i.e. to carry out the Divine Will in government. Keeping in view the goal of Theocratic government and its requirements, we find in the honorable obedience of Christ *the most ample and satisfactory assurance* that in His occupancy of the Davidic throne and Kingdom, He will indeed be a truthful and stable Representative of God. Therefore Peter says, 1 Pet. 1 : 21, etc.

In conversation with Rev. Dr. Rodgers on this point, he suggested that one reason why the sinfulness of the ablest and most highly honored of the Theocratic Kings (as e.g. David and Solomon) is so plainly recorded in Scripture, arises from the fact that thus is shown (1) the failure of mere mortals, through infirmity, to sustain the position perfectly, and (2) to evidence, by way of contrast through trial, the perfection of Jesus as Theocratic King.

PROPOSITION 85. *Neither Abraham, nor his engrafted seed have as yet inherited the Kingdom: hence the Kingdom must be something different from "piety," "religion," and "God's reign in the heart."*

We have shown that Abraham is to inherit the promises in this Kingdom (Prop. 49, etc.), and that saints inherit with him (Prop. 62, 63, etc.). The time of inheriting the Kingdom is specified, in accordance with our argument, e. g., in Matt. 25 : 34. Therefore to make "piety," etc., the kingdom is *an incongruity*.

To say that the Patriarchs were in this Kingdom, before the Advent of "the Christ," is a palpable absurdity; to infer that they and others are *now* in it, *when* it has not appeared in its covenanted form, and *when* it has been postponed to the Sec. Advent, is equally unworthy of credence.

*Obs. 1.* This is virtually to make "piety" inherit "piety." This is a *substitution of the means* by which the Kingdom is obtained for the Kingdom itself. The saints with Abraham, the Father of the Faithful, inherit the Kingdom because they are pious, religious, and acknowledge obedience to God. The ancient and the Christian believers receive their inheritance on the same conditions.

Consequently the "Plymouth Brethren" position, which would limit "the heirs of the Kingdom" to members of the Ch. Church, must be rejected as untenable. The positive statements of inheriting *with* the Patriarchs, the necessity of being engrafted and becoming the children of Abraham *in order* to inherit, etc., forbid such a limitation. Besides, such a view perverts the Scriptural idea of *the election and its continuation* (as previously presented in detail by us). It must never be overlooked, in order to avoid both extremes, that "heirs" are "heirs" of *the same promise* given to the Patriarchs, and that so long as simply "heirs" of the salvation and Kingdom included in that promise, they have *not yet* inherited. The time of inheritance is specific; it is determinately located *at the Sec. Advent*. To antedate it, or to substitute something else, or to fritter it away by a process of spiritualizing, or to limit it to modern believers, is to ignore the express, plain language relating to "the inheritance, not of law, but of promise."

*Obs. 2.* With the idea that believers now enjoy the Kingdom in the present dispensation, the most unjust reflections and comparisons are instituted *derogatory* to the ancient worthies. Some of these we have noticed, but to impress the matter another illustration is given from Reuss (*His. of the Ch. Theol.*, p. 150), who seems to take it for granted that saints already have inherited, or are in the enjoyment of the Kingdom of God, to the disparagement of ancient worthies, thus:—"Before time the Kingdom of God presented itself *to the imagination (!)*, now it reveals itself *in the heart*. Formerly knowledge, reflection, factitious duty conferred the privileges of the Kingdom; now it is the heritage of children and the childlike," etc. A mass of just such invidious representations might readily be presented,

drawn from various writers *utterly unscriptural and dangerous* in tendency. The simple truth is, that they are destructive of the covenant promises, of the true hope, and of the Kingdom of God itself.

We give another: Beecher, *Sermon* on "The Future Life" (*Ch. Union*, Sept. 5th, 1877), after referring to the apostles being mistaken (comp. Prop. 74) in their notion of the Sec. Advent of Jesus, then adds: "The best Jews had a *mistaken* notion of the Kingdom of God founded on the old prophets; but when you look at what was the scope and teaching of the apostles, I think that you will find that it amounts simply to a knowledge addressed to *men's hearts* by the understanding, the intellect, acting through the ministry of the imagination—if you can get that sentence into your mind. It is an intellectual teaching; but it is expressed through the imagination," etc. All that we now say is this: if Beecher is correct in his degradation of ancient believers, who trusted in the plain and indubitable gram. sense of the Scriptures, then how miserably (as our history of the doctrine conclusively proves) those who sat under *this intellectual* preaching of the apostles failed to have their "imagnations" impressed and exercised. It required the "imagination" of Origen or Whitby to bring forth this intended "intellectual teaching," which tramples on covenant and prediction, and makes men—even school children—of to-day wiser respecting the Kingdom than John the Baptist and the inspired apostles, owing to a continuous inspiration. Alas! what new paths!

**PROPOSITION 86.** *The object or design of this dispensation is to gather out these elect, to whom, as heirs with Abraham and his seed, Christ, this Kingdom is to be given.*

This Proposition is thus presented to recall, at this point of our discussion, some conclusions previously arrived at. We have shown (1) Prop. 57, how the kingdom was rejected, (2) Prop. 58, why it was postponed, (3) Prop. 59, that during this postponement a seed is raised up unto Abraham, (4) Prop. 63, that this seed, composing the elect nation, is the one to whom the Kingdom is given. Therefore, whenever the design of this dispensation is distinctively referred to, it is *to save them that believe, to proclaim the terms of salvation by which, if observed, men may become inheritors of Christ's Kingdom, to gather out such a body of elect ones.*

*Obs. 1.* It is not necessary, under this heading, to notice two mistakes by which the affirmation of the Proposition is obscured by error, viz.: (1) the regarding this dispensation as the final one, and (2) the belief in the conversion of the world before the Sec. Advent. These will be made, hereafter, the subjects of special remark (as e.g. the first, under Props. 140, 138, 139, 137, etc., and the second, under Props. 175, 121, 122, 152, 153, etc.).

*Obs. 2.* If our argument has any logical force, based on the plain grammatical sense of covenant, and prophecy, and fact,—if it has any Scriptural weight in insisting upon a restored Theocratic order under David's Son here on the earth where the previous Theocratic rule was inaugurated, —then the absence of such a Theocracy *in the form covenanted*, itself is sufficient to indicate that a dispensation or ordering under the personal reign of David's Son is still future, and that the Millennial glory in the blessedness of nations will only then be realized.

*Obs. 3.* Our Proposition is, consequently, only formulating, or recalling, the conclusions arrived at under previous ones pertaining to the election. It has been shown (1) that there is an elect-people, Prop. 24, etc.; (2) this elect-people for a certain and fixed time, is discarded, Prop. 59, etc.; (3) another elect-people is gathered out, Prop. 61, etc.; (4) the former election, now held in abeyance, is fully restored, re-engrafted in order to fulfil the covenant, Prop. 66, etc.; (5) hence the design of this dispensation, or "times of the Gentiles," in which this continuation of elected ones, grafted in, is going on, is not to establish the Kingdom but *to prepare the way* for the final restoration of that Kingdom to the covenanted people, Prop. 65, etc.; (6) and that it is by our identification with that people

that we also inherit with them, Prop. 64, etc. In the very nature of the case, this dispensation, as its progressive work indicates, can do no more than *prepare the heirs* for the Kingdom.

We see in this dispensation *only that* which unmistakably proves that the covenant *will* be fulfilled ; to say that in it the covenant is already realized, is either to ignore or misrepresent (if not to degrade) the most precious of its promises. As preparative, it is exceedingly precious ; as bringing present blessings and the prospect of the highest honor and glory in the future, it is indispensable ; as a link in the chain of Divine procedure, it is necessary to preserve and perfect a unity of Purpose.

*Obs. 4.* Our argument regards this dispensation (1) as *preparative* to the Kingdom ; (2) as introduced, because of the fall of the Jewish nation, to *raise up a seed* unto Abraham ; (3) as elective and not national in the sense that it gathers *out of all nations a people* for God ; (4) as extending to all nations in its offers of mercy, but resulting in no conversion of nations but of *individuals* only ; (5) as spiritual in its designs and operations, so that *no introduction* of an outward exhibition of God's Kingdom is to be expected in it ; (6) as one that will end in *unbelief and Apostasy*, just like previous dispensations, proving both the continued inherent depravity of man and the non-erection of the covenanted Kingdom ; (7) as one that is, therefore, an extraordinary manifestation of *Divine grace and forbearance* in Him who knows the end from the beginning ; (8) as one connected with *probation, trial, suffering, chastening, bereavement*, etc., and to exalt which into the position of the Coming one (freed from these evils), is to *do violence* to the Word ; (9) as one which, in the establishment and perpetuation of the Christian Church, stands forth as a *constant sign or witness* that God's purposes do not fail ; (10) and hence, as a *standing proof* that, however long delayed, *the oath-bound Davidic covenant* will be most amply realized.

*Obs. 5.* The covenanted relationship is recalled by the phrase, "*heirs with Abraham.*" Having fully shown the necessity of this (Prop. 61, etc.), the reader may again be reminded how eminent writers, viewing this dispensation as final, take the position, demanded by their theory, that the prophecies pertaining to this Kingdom have *no relation* to Israel as a nation. This is productive of discordant interpretation, unduly exalting the present divine arrangement to the *prejudice* of the truth. We are gravely told (e.g. *Alexander on Isa.* vol. 2, p. 31) that it is not only an "error" but an "*irrational extreme of making Israel as a race the object of the promises.*" Leaving former Propositions (such as Props. 24, 31, 33, 49, 51, 52, 63, 68, etc.), to speak for themselves, it may well be asked : how comes it that the *Theocratic ordering is inseparably connected with the Jewish nation as such* ? How comes it then that all the promises and threatenings *revolve around that Jewish race as a central pivot*, which is still recognized in the N. Test. as *indispensable*, since into that race we *must be grafted*, and to inherit we *must be adopted as Abraham's children* ? Why must we become Jews (i.e. of the seed of Abraham) in order to enter this Kingdom, if the promises are not given to *that nation*, and still pertain to them ? Why even in the time of rejection are they so wonderfully preserved, and why is their restoration so plainly predicted, unless the promises remain linked with them ? Why should the threatenings be carefully given to them and the blessings pertaining to the very



same people, be taken from them? Surely it is *illogical*, if not worse, to appropriate *the covenant promises* to ourselves, and leave *the curses* to the Jews. God has united them and bound them together in an *inseparable* manner with that people, and seeing the latter so fearfully verified, enjoins upon us the belief that the former will also yet be realized. *The "hope of Israel" is our hope*; and such hope is greatly increased by an intelligent and consistent Scriptural interpretation of the design of this dispensation.

*Obs. 6.* Noticing the design of this dispensation and not *overloading* it with things that belong to a coming one, Christianity itself, as it exists, is susceptible of a *more easy* defence against the attacks of infidelity. Thus e.g. we can more readily account for its want of success in some ages, its retrogressions where once predominant, its declines and revivals, its union with much that must be discarded, etc., for these and other events do not affect its object, or prevent the carrying out of the design originally intended. Humanly speaking, these may cause a delay, but the delay itself is an experience of *continued* mercy and forbearance so that the design may be completed. On the other hand, bind upon this dispensation ideas and notions which really belong to the future coming age, and at once—in view of the Church's mixed character, the comparative meagre extension of real piety after eighteen centuries of preaching, the losses Christianity has sustained in countries where once it existed in all its vigor, the corruption of doctrine and practice, the virulent controversies and spirit often exhibited, etc.—a resort must be had to apologetic shifts, mystical subterfuges, and philosophical glosses *utterly unworthy* of a candid and noble defence. Is there a student who has not been *saddened* by the apologies of eminent believers in behalf of the gospel, who, hampered by a Church-Kingdom theory, feel themselves compelled to excuse and justify a want of success, etc., *when no such special pleading* is demanded by the design God has in view, or by the real facts in the case? God's plan, and the time employed by Him, in gathering the elect, requires on our part no *object* vindication.

Additional evidence in behalf of the Proposition will be found under Props. 87, 88, 89, etc. The reasons (additional) for the design are given under Props. 124, 142, 118, 120, etc. Others again are found under Props. 131-139, 140, 169, 154, 158, etc. We have already laid sufficient stress on Acts 15 : 14-16, so that we need not repeat, only saying that Dr. Brown, in his recent *Com. on Acts*, entirely omits to recognize *the eclecticism* indicated by the phrase "taking out of them." As illustrative of doctrinal position, we append the views of two men. Pressense (*The Early Years of Christianity*, p. 25) makes the "vocation" of the Church to be that of "illuminating and vivifying the world"—"to purify itself within, and to extend itself without, such is the twofold task of the Church, and the ages are given for its fulfilment." Here the preconceived idea of the conversion of the world through the Church suggests the vocation (comp Prop. 175). Now in contrast, we give Dr. Fausset's (*Com. Dan.* 7 : 11) brief comment: "The New Test. views the present æon or age of the world as essentially heathenish, which we cannot love without forsaking Christ (Rom. 12 : 2 ; 1 Cor. 1 : 20, and 2 : 6, 8, and 3 : 18, and 7 : 31 ; 2 Cor. 4 : 4 ; Gal. 1 : 4 ; Eph. 2 : 2 ; 2 Tim. 4 : 10 ; cf. 1 John 2 : 15, 17). The object of Christianity is not so much to Christianize the present world as to save souls out of it, so as not to be condemned with the world (1 Cor. 11 : 32), but to rule with Him in His Millennium (Matt. 5 : 5 ; Luke 12 : 32, and 22 : 28-30 ; Rom. 5 : 17 ; 1 Cor. 6 : 2 ; Rev. 1 : 6, and 2 : 26-28, and 3 : 21 and 20 : 4). This is our hope ; not to reign in the present world course (1 Cor. 4 : 8 ; 2 Cor. 4 : 18 ; Phil. 3 : 20 ; Heb. 13 : 14)." Pressense's view is inferential ; Fausset's is directly Scriptural.

PROPOSITION 87. *The postponement of the Kingdom is the key to the understanding of the meaning of this dispensation.*

So important is this fact that before entering into a direct description of the relation that the church sustains to this dispensation and to the Kingdom, we take the liberty of referring the reader to what has been proven concerning this postponement, Props. 58-68. If our position is correct (and we deem it, as the early church did, impregnable) then it follows, as a matter of course, that *many things* now applied by divines to this dispensation have *no relation whatever* to it.

The great point overlooked by many theologians is this: that there was a time in the history of Christ when the proclamation of a Kingdom *near at hand totally ceased*, as we have already shown; yea, not only ceased but gave place to an entirely different tone of preaching, viz.: *the postponement of that Kingdom to the Sec. Advent.* This, of course, materially aids, as our entire argument indicates, in showing *why* the present ordering is established and continued to the Sec. Coming. Another feature forgotten is the following: that it is impossible to comprehend the Kingdom without going back to the Old Test. idea of it, which conception once received and entertained prevents an improper view of the present dispensation. While the Old Test. idea is plain, having been carried out partially in an outward, external Theocratic manifestation, yet men, to evade its force, contend that it has proven a *failure*, not keeping in mind (1) that the failure was not in God's plan but in man's depravity, and (2) that God is providing the means, as predicted, for the *ultimate realization* of His Purpose, so that there shall be no failure in the future (comp. e.g. Prop. 201 and 202). If, as Neander and others, it is insisted that God originally desired such an outward Theocratic Kingdom, but, owing to man's perversity, gave up its prosecution in that form, and so modified His Plan that the present dispensation alone gives us a kind of spiritual Theocratic Kingdom in the Church, *then* it follows—(1) that God, starting out with the intention of instituting such a Kingdom, has been foiled in His own Plan; (2) that the perverseness of man can *change* God's purposes, although announced under oath (as to certainty) in the Davidic covenant; (3) that this dispensation, instituted to overrule that very depravity and insure the future realization of God's original Plan, which in no shape or form exhibits the previous Theocratic idea (as presented in its initiatory form and as given by covenant), must be viewed as an evidence of God's changeableness and inability to carry out His own Purpose of government.

*Obs. 1.* It is a rule, more frequently violated than observed, that for a correct understanding of Scripture we should pay attention to *the particular* dispensation to which portions of it are intended to apply. Volumes, otherwise containing valuable matter, are vitiated by bringing nearly all Scripture to be applicable to the present time, or dispensation. The *distinctions* made in Holy Writ respecting the promises and blessings are broken down, and the blessings, *en masse*, are heaped upon the Gentile believers. The "dispensation of grace to the Gentiles" (Eph. 3:2) is fully and completely identified with "the dispensation of the fulness of times" (Eph. 1:10), and the result is an interpretation which mingles and interweaves *that which God's Purpose separates.* The definite postpone-

ment of the Kingdom, once entertained, preserves us from this free and plastic moulding of Scripture to suit our own ideas of the fitness of things.

Just as the Old Test. points us to a future coming Messiah, so also does the New; just as the Old directs us to a still future incoming age of Messianic blessedness, so also does the New. Properly to discriminate is to understand. As God has fully evidenced the literal fulfilment of the prophecies pertaining to Jesus in the past, and—instead of abrogating such a continued fulfilment in the future by substituting a spiritual one—thus urges us to Abrahamitic faith respecting the unfulfilled, we receive, with gladness, this distinctive feature of the New Test. (corroborated by the Old), and unhesitatingly cleave to it in hope. Men too often interpret Scripture to suit their own ideas of what is suitable. When the Duke of Somerset (*Ch. Theol. and Mod. Skep.*) sarcastically refers to Paul's allegory: "After all this confusion of types the allegory fails, as commentators remark, in the very point which it was adduced to illustrate; since, according to Scripture, the Son of the bondwoman and his posterity were free of the law, whereas Isaac's descendants—the children of promise—became the slaves of the law;" and then in apparent triumphant triumph asks, "Are Protestants expected to receive Paul's allegories as the Word of God?"—we answer, Yes, by receiving Paul's own statement as to the time of fulfilment; not locating it in the past or present, but in the glorious future, when all the children of promise are gathered and inherit.

*Obs. 2.* Among the things which the postponement of the Kingdom effectually removes, is the prevailing opinion that *the Church is the promised Kingdom of the Messiah*. Admit the postponement, and it will be *impossible* to make the church, as present constituted, said Kingdom. For, *if postponed*, how could it be in existence? This prevents us from giving the church in its present fighting and struggling condition those *exaggerated eulogistic* praises which only pertain to it in the dispensation still future. This leads us carefully to discriminate what things appertain to past dispensations, what to the present dispensation, what to the church as now constituted, what to the church as she shall finally be manifested in glory with the King, what to the Kingdom itself, what to the future dispensation, and what to the eternal ages. The *importance* of such a position cannot be too highly urged, since upon it largely depend the views we take of numerous prophecies and promises.

This position also forbids many extravagances, as e.g. the Shakers (Nordhoff's *Communistic Soc.*, p. 133), dating the last dispensation from the establishment of their church under Mother Lee, calling themselves the "Church of the *Last Dispensation*," or that of the Swedenborgians, Mormons, etc., applying to their rise, society, etc., promises that belong to a still future dispensation. These utterly ignore both covenant and postponement, and overlook the continued design of this dispensation (comp. Prop. 140, etc.). These extremes are only an outgrowth of conceptions, with which the Church is largely leavened, as will be hereafter shown.

PROPOSITION 88. *The Church is then a preparatory stage for this Kingdom.*

This follows from the preceding, for the church then resolves itself into an association of believers by which its growth, perpetuation, etc., is insured by the use of means of grace connected with such an organization, and by the care and oversight extended to it by its living Head. It is *preparatory*, because its office is, under divine assistance, to gather out of the nations the elect, i.e. those who are grafted into the Jewish Commonwealth, who shall, by virtue of adoption as Abraham's seed, be accounted heirs and inheritors of the Kingdom with Abraham. It is simply calling and preparing "*the heirs of promise*," the "*heirs of that kingdom* which God hath prepared for them that love Him."

In this gathering out of believers to form this elect people—the inheritors—is found the ground for a firm belief in the perpetuity of the Church. God's purpose, no matter how adverse at times the Church's circumstances, how hostile the world, how corrupt her mixed condition, etc., will and must be inevitably carried out. The number that God has predetermined will be secured, so that His Theocratic Plan may be realized in power and glory.

*Obs. 1.* Discarding the simple truth of the Proposition, eminent men of ability have arrayed themselves against each other, contending for some favorite church theory, manifesting an amazing variety of definitions, subtle divisions, imaginary distinctions, and irrelevant display of learning. This has resulted mainly from elevating the church into a Kingdom under the mistake that this dispensation being final, and the prophecies locating the Messiah's Kingdom here on earth, the church *must of necessity be the predicted Kingdom*. This has borne its fruit in the way indicated, and also, what is more sad, in covering up the covenant promises pertaining to the Kingdom, in spiritualizing them to make them consistent with human opinions, and in arraying themselves as hostile toward the preaching of the disciples and apostles, until at the present day, with here and there a few exceptions in all denominations, but *little faith* is exercised (as predicted), either in the *Pre-Millennial Advent* of the King, or in the *future* establishment of His Kingdom, *as covenanted*, here on earth.

*Obs. 2.* If we are wrong in this, and other Propositions linked with it, it can be easily decided against us by producing a passage where the church is *directly* called a Kingdom. A due examination will reveal the fact that *no such Scripture* can be found. Such a vital, foundation doctrine is *inferred*; and the influence comes the more naturally, since, overlooking the postponement, and regarding the preparatory stage of the church in a light different from that which the covenant throws upon it, it was taken *for granted* that a Kingdom being preached as once nigh, must have come.

And, as a literal Kingdom, such as covenant and prophecy describe, did not come, it was supposed that the church then must be it. The Origenistic interpretation, so destructive to early Millenarianism, appeared as the *patron and champion* of this inference, until under its wide-spread influence, the inference was changed into a supposed axiomatic truth. Being also in the line of ambition, etc., it was tenaciously held by all who were favorable to hierarchical tendencies, and any who rejected it as inference and assumption were regarded as heretics. Indeed even now, it is *so deeply imbedded* in religious belief and system, that to call it by its true name, a *mere inference*, is to excite prejudice, bitterness and wrath in the hearts of some who *profess* to love the truth for the truth's sake.

*Obs. 3.* We are not surprised that the result just mentioned should follow, for if it can be shown that the covenanted Kingdom is *something different* from the church; that the Kingdom is held in postponement until a certain predetermined number of elect are gathered; that the church is appointed to gather and cherish these elect, and hence is *preparatory* in its action, *then* this view of the Kingdom, showing that the church's relation to this Kingdom is a *subordinate and preparatory one*, prepares us to appreciate the claims of Popery, Puseyism, hierarchical tendencies, nationalizing churches, and a host of similar *exclusive* demands put on faith and practice, all of which are founded on the *assumption* that the church is *not preparatory to the predicted Kingdom*, but is in truth *the covenanted Kingdom itself*. Our doctrine is *too humiliating* for such, and therefore fails of acceptance.

The Church-Kingdom idea is deeply rooted in prevailing Theology and Literature. It is a notion long held in veneration, embellished by eloquence and poetry, supported by philosophy, strengthened by policy, power, and age, enriched by the cumulative reason of many centuries, and the mistaken concessions of piety. Ideas consecrated and cemented by the expressed opinions, attachments, and submission of men of ability and learning are not to be eradicated, saving by a higher hand, when fulfilling His own counsels and covenanted promises. It will require the secret stage of the Sec. Advent with its momentous results, and the incoming Antichrist with his persecution of the Church, before this notion—so fruitful in causing unbelief—will be discarded by the Church.

*Obs. 4.* As stated, it is owing to the view taken of this Kingdom, that such *widely antagonistic* notions are published respecting the church. One writer, e.g. accepting of the prophecies pertaining to the Kingdom and applying them to the church as *now* constituted, emphatically declares that the Mission of the church is a *failure*. This is announced by a host of writers, and is hailed with delight by multitudes with the addition, that hence prophecy (inspiration) is found unreliable. Another writer, receiving the same predictions as also declarative of the church's present position, endeavors to meet the requirements of prophecy *by exaggerating* the church's progress, etc. One author, seeing a non-fulfilment of prophecy, places Christianity on a level with other religions, predicting its *mergence into* a universal religion adapted to meet the longings of the prophets. Still another writer receives the same predictions as illustrative of the church's Kingdom state, and to establish this point, proceeds to fasten on the obvious grammatical sense *another and widely differing one* to make prophecy and history correspond. While another accepts of the predictions in their plain grammatical sense, finds in them the true Mission of

the church which is *no failure*, locates their fulfilment as a *comparison* of Scripture indicates, needs no *immoderate* exaltation to make church and prophecy tally, sees in their non-fulfilment *no reason* for invidious comparisons, and forces upon them *no sense* that would be discarded by the universal laws of grammar and rhetoric. This, to the student, indicates what influence is exerted upon our theological opinions by our views of the church. This only points out a few diverging lines, others will be presented as we proceed.

*Obs. 5.* The Romanist and the Protestant have made the question of the church a battle-field, in which many a past strife is noted by history. The Romanist making the church the Kingdom of God (called in the Dog. Decrees of the recent Council "the Kingdom of Christ") set up here under a *specific form* of government, held that by becoming obedient to that church the soul alone was brought to Christ, so that the Kingdom was the power that led to Christ, etc. The Protestant, who accepted of the Romanist idea of such a Kingdom, held that by faith, in and obedience to, Christ the soul was made to enter the Kingdom of heaven. The former made the church as a Kingdom a condition of salvation, the latter, a means of preservation and development to the saved. But both in one form or other, *forced* both by Scripture and the actual condition of the church, made this church or Kingdom a *preparatory stage* for another and higher Kingdom still in the future. A singular feature in the controversy is this: that both parties agreed in making *this Church* the Kingdom of Christ either as Son of Man, or as Son of God, or both united, and the higher Kingdom in the future at the end of the age, they made, *against express Scriptures*, to be exclusively the Kingdom of the Father or of the Divine. To the latter view, the student will find but few exceptions.

*Obs. 6.* Many, impelled by the idea that if the church is a Kingdom there ought, of necessity, to be a *unity*, have sought for this in various ways—in an outward union of believers, in an exact agreement of doctrine, in some form of church government, etc. Whereas, if they had retained the belief of the earliest age respecting the church, they would have seen that *the uniformity* they sought after is *not a prerequisite*. Diversity, as seen in the Apostolic Churches by contrasting the Jewish and Gentile, is not opposed to *the Scriptural idea* of the church. For, not being regarded as a Kingdom but as a *preparatory stage* for the Kingdom, some latitude was allowed in its external manifestation and even in non-essential doctrine and practice (see e.g. decision of Council at Jerusalem, Acts 15:19, 28) while unity was based on *fellowship with Christ* and consequent *adoption* as Abraham's seed.

*Obs. 7.* It is our deep conviction that the word *ekklesia*, translated church, was *designedly* chosen to express what the church really means. Let the reader notice how we have shown that to raise up a seed unto Abraham certain elect, those of like faith unto Abraham, are *chosen out of* the nations. The word therefore, *ek* out of, and *kaleo* I call, denotes *to call out of*, and hence means precisely what the Apostles in Council, Acts 15:14, denominated its object to be, viz.: *to call out from among the*

*nations a people, etc.* Why was the word rendered church chosen in place of the more familiar one synagogue, unless it be that the former more explicitly expresses the idea intended? (Vide Prop. 175, and Comp. Hagenbach's *His. Doc.*, vol. 1, p. 194.)

PROPOSITION 89. *Christ in view of this future Kingdom, sustains a peculiar relationship to the Church.*

Christ, now, in virtue of His divine nature, has absolute control over all nations, over the church, etc., but He only exerts that Sovereignty (Props. 79 and 80) as God in Providence, etc., not as the Son of Man (e.g. Props. 81-83), David's Son, in His human nature. That nature is also highly, immeasurably exalted because of its union with the Divine, and of its being intended for the coming visible Theocratic Government to be (Prop. 200) the Representative Ruler of God. This Rulership now belongs to David's Son, is His both by right of covenanted birth and obedience, but is not yet realized and will not be until the establishment of the Kingdom. For, we have no distinctive announcement of its actual participation in reigning as covenanted *until the Second Advent*, at which time it is plainly and specifically stated that He reigns not merely as the Son of God, but really and truly as the Son of Man.

*Obs. 1.* Indeed, if we refer to the covenant, *this must be the case*, for the Kingdom directly covenanted to David's Son is *not a reign* over other worlds, over the universe, or over the church as a church—is *not even a reign* in the third heaven, or some place *outside of this earth*—but is pointedly stated to be *a reign over David's Kingdom*, which is extended to embrace the whole earth. To say then, whatever may be the honored position of Jesus in heaven, that *He now is reigning in the covenanted, predicted Kingdom of promise, is directly opposed to God's oath-bound covenant*. This gives us then the proper idea of Christ's relationship to the church. As Divine, One with the Father, the church is under His care and protection; as Son of Man He sustains a Headship over the church; as the future revealed King, His interest in the church is deep and abiding.

*Obs. 2.* To avoid misconception, and the charge of lowering Christ's dignity or position, it may be in place to repeat that we most cordially receive and hold to what is said concerning Christ in Eph. 1:20-23, and other passages. But with the aid of a comparison of Scripture, we avoid the conclusion that many arrive at, as e.g. in Eph. 1:20-23, that the authority vested in Him *is now in all respects exercised*. We hold, that so far as its actual exercise and realization is concerned, part of it must be regarded *prospectively*, as seen e.g. by verse 22 compared with Heb. 2:8, i.e. that part referring to the *Davidic covenanted Kingdom*, in the world to come. (Comp. Alford, Steir, Meyer, etc.)

*Obs. 3.* The Headship of Christ over the church refers not so much, as is supposed, to *Rulership over the church* as to His being *the Chief or Head*



of Rulers, i.e. that the church is in some peculiar and distinctive manner *associated with Him*. What this is, will appear under the Props. (154 and 156) relating to the reign and priesthood of the saints. Christ Himself intimates this distinction when He calls faithful believers "*brethren*" and not "*servants*." The church is represented as *Christ's body*, simply because that body are "co-heirs," joint inheritors with Him in the Kingdom, and therefore they are purposely never called "*the subjects of the Kingdom*"—a phrase coined by man and *contradictory* to both the honor and position of the body, which takes a *much higher rank*. It is inconsistent, to say the least, to call "inheritors" of a Kingdom, the subjects of it.<sup>1</sup> Individual subjection or allegiance does not constitute a Kingdom, lacking as it does *the essentials* of a Kingdom, such as are promised. Jesus is called, and by right, and in the covenanted manner, is, "*the King of the Jews*," "*King of Nations*," "*King of the World*," but is *never* called "*the King of the Church*." The nearest approach to the latter is found in our English version Rev. 15 : 3, where He is called "*King of the Saints*," but this is opposed by some of the earliest of the MSS. (as e.g. the Sinaitic and Alexandrine) and various versions, so that it is rendered "*King of the Nations*," "*King of the Worlds*," "*King of the Ages*," and in the Greek texts in general use, it is given "*King of the Nations*" (comp. Lange, Alford, etc., loci Tischendorf's N. T. etc.), which is more in accord with the general tenor and spirit of the Word. The saints, elected *to be associated with Christ in Rulership*, are indeed subordinated to Christ. He is the Head, the Chief, and they being also kings with Him, it is rightfully His title to be styled "*King of Kings*," seeing that the latter are inferior to Him, but while subordinate, their rank, etc., elevates them as brethren and joint rulers above that of *mere subjects in the ordinary use of the Word*. They are truly subjects in one sense only, viz. : in the one given, e.g. 1 Cor. 11 : 3.

<sup>1</sup> The reader will of course discriminate here : the Church is subject (Eph. 5 : 24, etc.) to Christ, and this, in the very nature of the case, is indispensable, but this subjection is *preparatory* to the future glorification and exaltation of the Church, for when allied with Him in glory, this subjection is swallowed up in *joint rulership*, etc. with Christ, though still subordinate, as David's Son is to the Father ; and hence our argument merely is, that believers, in view of their future position, are never called "*the subjects of the Kingdom*," which is opposed to their being "*kings and priests reigning with Christ*" in the Kingdom. Believers are "*heirs*," and not the subjects of the *covenanted Kingdom*. Origen (*Ag. Celsus*, B. 4, ch. 10) refers "the Kingdom of God," as "*reserved for those who are worthy of becoming its subjects* ;" we prefer the Scriptural phraseology, if it were only to remind us of future exaltation and glory.

*Obs. 4.* The Kingship of Jesus Christ, as David's Son, the Theocratic Ruler, is to be manifested in a period of time, called by way of pre-eminence "*the day of the Lord*," "*the day of Jesus Christ*," etc. This will, under Prop. 138, be shown to be still future, dating from the time of His Second Advent. The covenant promises, if actually fulfilled, require this ; and hence until their realization, the church occupies the position of *waiting* (e.g. 1 Pet. 1 : 7, 13) for this Revelation of Jesus as King. During this expectation all things are working in behalf of the election, the contemplated gathering, the manifestation of the Sons of God. The Head is preparing the members, by the bestowal of blessed privileges, sacred ordinances, rich experience, and His own ever-abiding Presence, *for the coming exaltation of the Kingdom*. Communion with Christ and with

each other *necessitates a churchly arrangement*, so that the requisite elect may be taken out from among the nations to place the future Theocratic Kingdom on an immovable basis.

As simply illustrative of the conclusions adopted against us, we refer to a writer in the *Princeton Review* (Ap., 1851, p. 196), who endeavors to prove that "the Church is the Kingdom of the Lord Jesus Christ," in view of a spiritual reign in the heart and the Headship of Jesus. But aside from the numerous considerations hereafter presented by us against the theory, we may well ask, whether such an alleged Kingdom is a *restoration* of the Kingdom of God withdrawn from the Jewish nation on account of their sinfulness. Is there a single mark by which an identification can be made out, when we are assured by God Himself that *the same Kingdom* (Theocracy) overthrown is *the identical Kingdom* re-established? To resort, by way of apology and explanations, to types and spiritualizing, is to declare that God's words, sworn to, mean one thing in the plain grammatical sense, but are to be understood in a sense which men add to it to accommodate their respective Kingdom theories.

*Obs. 5.* In this postponement of the Kingdom, specifically promised to the Son of Man, we do not, by any means, detract from that power which is given to Jesus, or deny that to His will all things are subject. The question to be answered is, does He *now* exercise that power and make manifest that subjection *in the covenanted Kingdom*? The reply comes unhesitatingly, that we see *no such Kingdom* yet established which *meets* the requirements of covenant and prophecy, if the latter are received in their plain grammatical sense. Indeed, our opponents concede to us that so far as the church itself is concerned, that power is held in abeyance and its manifestation delayed, as is evidenced by the existence of tares mingled with the wheat, of different forms of evil, of kingdoms opposed to His will, etc. This conception, in the light of the covenant, the preaching of Jesus, the postponement of the Kingdom, etc., we apply to the church so far as the Theocratic-Davidic throne and Kingdom are concerned, showing that the former cannot *with any consistency* be substituted for the latter.

*Obs. 6.* Overlooking the design of the establishment of the Christian Church, viz. : to raise up a seed unto Abraham by gathering out of the nations a people for His name, until the throne and Kingdom, *now desolate*, shall be restored to its covenanted position, has led to some remarkable features in philosophizing. Deeming the church a Kingdom, and seeing how little in its external history it exhibited the ideas we attach to a Kingdom, some eminent writers have presented us with a kind of Christianized pantheism, which endeavors to make out a systematic organic development by asserting a continuation of the Divine and human natures of Jesus Christ in believers through the church, thus elevating the latter into a Kingdom. To make out such an organic history, the Papacy and a host of outgrowths are embraced, as in the main legitimate results of Christianity itself, etc. If a spiritual interpretation does not suffice, a mystical is added to exalt the church into the proportions of a kingdom; and when stripped of its persuasive generalities, it resolves itself into "a perpetually growing incarnation of God and deification of man," or "the development of the Divine essence in man." The trouble is, that this drag-net draws too much weight for the strength of its meshes. When compared with the simplicity of the covenant, with the history of believers and of the church, with the union and fellowship as presented by the Word, it is *merely man's hypothesis*. Its refutation has preceded, and will follow.

Thus e.g. Rev. S. Miller, advocating Dr. Nevin's theory, in his *Mercersburg and Mod. Theology*, p. 41, etc., forms a Kingdom, embracing the divine-human life, drawn from Christ, which he designates a "*new Kingdom*," not in the sense of renewed, but entirely new. This Kingdom, according to his view, was only inaugurated by the divine-human life of Jesus, and is entered by the person who partakes of the divine-human nature of the Christ. This mystical conception is, as our line of argument conclusively shows, utterly opposed by covenant, prophecy, the preaching of John, Jesus, the disciples, and apostles, etc. The Word always speaks of this Kingdom as something visibly, externally manifested in the form covenanted. Even if we were to adopt Miller's notion that the Church is an organism starting in the person of Christ, and being "a continuation of the Incarnation" by the imparting of the humanity or life in Jesus, it would not follow that it is the covenanted, predicted Kingdom. In a conversation with him (for he was an honored uncle of mine) on this point, he said he might receive Chiliasm and still retain his view, on the ground that this was preparatory, or as a stage in his development theory. Shortly before his death, he made Chiliasm a study (with what result the writer does not know), being deeply impressed by the historical argument in its favor. One remark of his deeply impressed the writer, viz. : that Eschatology had not received the attention that it deserved, in view of the end contemplated by Redemption, for, evidently, the prevailing views were defective, lacking Scriptural unity.

PROPOSITION 90. *Members of the Church, who are faithful, are promised this Kingdom.*

There is only *one* kingdom, Prop. 35, etc. Saints who become the seed of Abraham, are to receive, *inherit this kingdom of promise*, 1 Thess. 2 : 12 ; 2 Thess. 1 : 5 ; 2 Pet. 1 : 11 ; Matt. 25 : 34, etc. The Kingdom preached by the Baptist, Jesus, and the disciples continues to be proclaimed, Acts 8 : 12 ; 14 : 22 ; 20 : 25 ; 28 : 31, etc., and believers become "*heirs*" of it, Jam. 2 : 5. The wicked shall *not* inherit it, 1 Cor. 6 : 9. The apostles represent themselves and co-laborers as working for it still future, Col. 4 : 11 ; 2 Thess. 1 : 5 ; 2 Tim. 4 : 18 ; Heb. 12 : 28, etc.

*Obs. 1.* This Proposition is only intended to specify one of the results arising from preceding Propositions ; and it is decidedly corroborative of our argument that the Scriptures employ language to indicate *the futurity* of the Kingdom. If the church is the Kingdom, and believers are now in it, why designate them "*heirs*," etc., of a Kingdom? If the future Kingdom, as Theologians so confidently assert, is only a continuation of such a Kingdom, why employ then the specific language of *inheriting* a Kingdom still future, if that is only a *prolongation*, etc., of this one, and the inheriting *has already commenced*? If believers already by entering the church, enter into the *promised* Kingdom of God, and if this Kingdom is merged into a future one, it would be somewhat inconsistent to urge them to strive for that which they *already* possess ; or, at least, the language ought to be so changed that they are urged to retain their hold upon a *present* Kingdom lest they forfeit the future prolonged one.

The early Church view is content, and so are we, to receive the language unchanged as confirmatory of our doctrine, so that, as Clement (sec. Epis.), it exhorts all that "all may attain to the Kingdom of God," asserting that in the future "*we shall enter into His Kingdom, and shall receive the promises.*" But such is not the teaching of monkish theology, Roman Catholic, and even in much of Protestant Divinity, which declares that being already in the Kingdom you shall obtain the continued Kingdom. The incongruity, to say the least, of representing "*heirs*" as *already* possessing the Kingdom is scarcely noticed, and even the appointed time of inheriting, *specifically located* at the Sec. Advent, is ignored. This only shows how prejudice can refuse to receive the *plainest* statements of the Word. Believers are not in this Kingdom, but "*called unto*" it (1 Thess. 2 : 12 ; 2 Thess. 1 : 5, etc.) ; the passages which are supposed to teach the contrary will be noticed in detail under following Propositions. For the present, it is sufficient to say that the Bible is not contradictory, and the few places which are alleged to be contradictory must, in the nature of the case, be explained by the general analogy on the subject. Oosterzee (*Ch. Dogmatics*, vol. 1, p. 67, and vol. 2, p. 696) introduces a division, "Of the Church, or the Training School of the Kingdom." The idea of a training school is excellent, suggested both by Scripture and experience, but to make the notion still more distinctive and Scriptural, we suggest "the Training School for the Kingdom," which is one of the objects intended by the Church.

*Obs. 2.* Making the church the promised Kingdom, and believers in the enjoyment of it, has logically led some of our opponents (not all, for many recoil from it in view both of experience and the sad history of the church), to proclaim, that the promises relating to the reign of the saints are *now also* fulfilling. We leave one of the earliest give his view. Thus, e.g. Augustine (*City of God*, B. 20. s. 9) says: "The church could not now be called His Kingdom, or the Kingdom of heaven, *unless* His saints were even *now reigning* with Him;" and endeavors to make out such an existing Kingdom by showing that the saints now reign, summing up: "in fine, they reign with Him who are so in His Kingdom that *they themselves are His Kingdom.*" Leaving the reign of the saints for a distinct Proposition (154) it is sufficient to say that earlier Fathers distinctly oppose Augustine in his wholesale and mixed interpretation. Thus e.g. Barnabas (*Epis.* ch. 6) declares, that saints do not rule now; and speaking of the promised dominion adds: "We ought to perceive *that to govern implies authority*, so that one should command and rule. If therefore, *this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect (so as) to become heirs of the covenant of the Lord.*"

This notion that saints *now possess* the Kingdom, now have dominion, etc., has wrought great mischief, as Eccl. History attests, not only in hierarchical tendencies, in perverted and extravagant claims of authority, but also in fanaticism, as e.g. Anabaptists, Mormons, Hackett, the Prophet who was proclaimed (July 16th, 1832) "the sole Monarch of Europe," and many others. Our doctrine closes the door against *all* such claims and vagaries. The reign of the saints, as delineated in the outlines of the Divine Purpose, confirms our position.

*Obs. 3.* Only believers are promised this Kingdom. Faith and its fruits are essential to its inheritance. This is pointedly declared in Scripture, as e.g. Gal. 5:21; Eph. 5:5, etc. If the Jews were accounted unworthy because of lack of faith, etc., to receive this Kingdom—if they were rejected and a seed must be raised up unto Abraham, we may rest assured that it will be, it must be, "a righteous seed." This becomes the *more necessary* in view of the position that this seed is to occupy in the Coming Kingdom, viz.: that of co-rulers with Jesus Christ. Therefore the Word assures us that even out of "the many" but "few" will be chosen, and those only because they are believing and faithful.

In opposition to Holy Writ we have the theories of man. Thus e.g. Kingsley (*Sers. on Nat. Subjects*, 1 Ser., p. 14) makes man by nature a member of Christ and inheritor of the Kingdom of heaven. He so secularizes the Church, calling it the Kingdom of Christ, of heaven, etc., that the world is the Church and the Church the world, including all men, but specially manifested as a Kingdom when recognizing its relation to God. Some Amer. Universalists entertain very much the same view, so that all men belong to it by right, and will ultimately be identified with it; now the Kingdom, however, is only exhibited in and through those who acknowledge the truth, etc. The same idea is given to us by Prof. Seeley, author of *Ecce Homo* (p. 339) when making the Church a Kingdom, he says that it is such because "based upon a *blood-relationship*, the most comprehensive of all, the kindred of every human being to every other."\* This notion is paraded by

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\* This idea of blood-relationship reminds one of what Bungener (*The Preacher and the King*, p. 205) states of a certain La Tremouville, who, in his pride of birth, his arrogant dependence on blood-relationship, declared: "God would look twice before He damned me." Many, who make no such claim, still feel themselves good enough for God's Kingdom, without any heart and life preparation, not realizing that God is no respecter of persons.

the Free Religionists, Humanitarians, etc., and is covertly stated by some who desire to be regarded as orthodox. Such opinions, however, are flatly *contradicted* by the Word of God, not only in the distinction made between the righteous and wicked, but by that feature which our entire argument enforces, viz. : that "*Salvation is of the Jews,*" not because it originated or was at one time identified with them, but because it pertains, by *covenant relation*, to them. To them the promises were given, not to all men ; and the *only way* to obtain the promises *with* them is to be *engrafted* into the true olive tree. Now all are invited to become *the seed* of Abraham, but comparatively few accept of *the terms* of adoption. Instead of being related to the Kingdom of God by nature, by a common humanity, by the assumption of our nature by Christ, we must by *the obedience of faith* present ourselves in the *line* of the covenanted, chosen people ; and when, in the predicted time, God shall restore that chosen people to its forfeited position, *the engrafted ones* inherit the Kingdom with the Son of man.

*Obs. 4.* In Matt. 16 : 18, 19 Jesus seems to distinguish between the church and the Kingdom by placing the Kingdom of heaven in opposition to it, enforcing the idea that the church leads to, or is appointed as a means to attain unto, the Kingdom. The church is founded and, in addition, the keys of the Kingdom are (Prop. 64) committed to it, so that through its instrumentality believing members may finally inherit the Kingdom. It would be an easy matter to select from our opponents a multitude of writers who indorse this view, that in this passage the church leads to the Kingdom, but in correspondence with their theory make the Kingdom one in the third heaven and not one on the earth. Others include in the expression both the church and the third heaven, while others confine it exclusively to the church. Its true meaning must be sought for in other passages, as in the covenant and specific announcements of the Kingdom.

*Obs. 5.* The passage Matt. 8 : 11, 12, when "*many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven, but the children of the Kingdom shall be cast out,*" etc., not only confirms (1) the Proposition ; (2) the election of the Jewish nation ; (3) the offer of the Kingdom to the covenanted people, but it also establishes (4) the fact, that the church is not the Kingdom here mentioned, seeing that this Kingdom is related in the covenanted manner with Abraham, Isaac and Jacob. Hence commentators generally apply this Kingdom either to the third heaven or to the one still future.

*Obs. 6.* Flesh and blood cannot inherit (i.e. to become a ruler in it) this Kingdom, 1 Cor. 15 : 50. Just as it is with the Head, the Mighty One, that the covenant and promises demanded *an immortal Ruler*, so it is with *His members*, the body. As King He is to be manifested in His *glorified* form—a David's Son possessing all that is requisite to fulfil the Word ; so also the saints, as co-heirs, kings and priests must be *in their glorified condition before* they receive the Kingdom. Hence, while in the church, in flesh and blood, they *only await* the promises—hope and pray for their realization. The church, then, instead of possessing a Kingdom, as actually existing *according to promise*, only possesses it in anticipation, in looking for and expecting its arrival.

*Obs. 7.* Prophecy does not predict a Kingdom *to exist between* the First and Second Advents of Christ as a prelude to the Kingdom of the Eternal Ages. To make out such a prediction, Prophecy must be wrested from its

connection, or else it must be spiritualized to make it sufficiently accommodating.

The extravagances in this direction culminate when men of learning and ability make themselves out to be *already* in "the New Jerusalem state," in "the enjoyment of Millennial glory," in possession of "the latter day glory," etc. The Church in its present imperfect state is eulogized until it assumes the portraiture of the predicted Kingdom, but such eulogies are at the expense of a *consistent* interpretation and of *the real* history of the Church. As this infatuation, derived from Origenistic sources, is so general, it may be proper to pass over some views in detail, although our argument, based on the covenant, scarcely needs the addition.

PROPOSITION 91. *The Kingdom of God is not the Jewish Church.*

This is evident from *the Theocratic government by which State and Church were united*; from the same as administered under the Theocratic-Davidic arrangement; from the overthrow of the throne and kingdom while a churchly arrangement remained; from the preaching of John, Jesus, and the disciples, saying "the kingdom of God is at hand," showing that it did not then exist but was promised to be "at hand" or "near" on condition of repentance; and finally from the rejection of the Kingdom and its postponement *until after* "the times of the Gentiles." Whatever churchly or religious organization existed among the Jews after the overthrow of the Kingdom, they themselves, as we have shown, did not regard the Kingdom of God as existing just prior to the First Advent.

*Obs. 1.* This Proposition in this form is the more necessary, since many writers spiritualizing this reign into "God's reign in the heart," "piety," etc., endeavor to make out that the Kingdom was actually realized *without the cognizance* of the Jews, and *in opposition* to the first preaching. We would rather accept of the expectations of the pious Jews, of the direct preaching of the disciples, etc., than of such a theory, simply because the former is *in accord* with the most solemnly pledged covenant of the Word, while the latter *totally ignores the oath-bound promises*.

*Obs. 2.* This Proposition is yielded to us by many of our opponents, some already quoted, who make the Christian Church something new, and hence a Kingdom in a form in which it did not previously exist, although a continuation of the Jewish Church. But if the Christian Church is a *prolongation* of the Jewish in another form with increased light, privileges, etc., it goes far toward establishing the Propositions that follow concerning the church. If the one was *no* Kingdom as admitted, then the other following is *none*, for these writers to make out a union between them, tell us that members of both are justified by faith, saved by grace, adopted by God, and participate finally in the same promises and redemption. Real consistency requires both to be elevated to the position of a Kingdom, which some do, although *hostile* to covenants and promises. Logically there is no escape here, and those writers are really the most consistent (although opposed to the facts as they existed), who make no discrimination between the Jewish and Christian Churches, pronouncing both to be the Kingdom of God for the reason that the characteristics of believers at the present day in the church are precisely the same (as e.g. faith, obedience, love, hope, etc.), that they were in the Jewish Congregation. Hence,



*if* certain traits, qualifications, characteristics, as many assert, denote the Kingdom, then the Kingdom existed in both churches. The latter, however, remains unproven.

*Obs. 3.* We find on this point the most contradictory statements. Writers who fully admit that the Kingdom is to be established *only* under Christ, and who even tell us that this dispensation is thus distinguished, are forced by the interpretations given to the Kingdom itself to locate it *back* of this dispensation in the Jewish Church; and then to reconcile their theory inform us that the Kingdom existed *in one form* in the Jewish Church and now it is exhibited *in another* in the present Church. But all this is *antagonistic* to the most prevalent and confidently given interpretation of the Kingdom. If the Kingdom is what Dr. McCosh, and others, inform us, "*God's rule in the hearts of men,*" then *no difference* should be made between the churches, for such a rule has ever been manifested. Such a Kingdom has ever existed even before the Theocracy was set up; such an experience is compatible without the establishment of a Kingdom here on earth, as we see in Adam, Abel, Enoch, etc. Gratefully accepting of God's Sovereignty, of the duty of obedience to Him, etc., it does *not follow*, as shown by preceding Propositions, that this constitutes the predicted Kingdom. If it does, *then* covenant language has *no definite* meaning; *then* the Prophets and the early Preachers *miserably mistook* this Kingdom, promising as *in the future* what learned men tell us *ever* existed. No! that class of writers, equally learned and more scriptural, are correct when they assert that the predicted Kingdom is one that had *no existence* at the time of the Advent, and that it is one which Christ Himself is to establish.

*Obs. 4.* Any definition of the Kingdom under Christ, which affirms nothing more than was experienced by the pious Jews at the First Advent, *is most certainly defective.* Such are "God's reign in the heart," "religion," etc. Such definitions should, in the very nature of the case, excite a *mistrust* that there must be error somewhere, because opposed in spirit to express prediction and promise. The Jews, such as Simon and others, were utterly ignorant of the honor they possessed of being *already* incorporated with a Kingdom they *waited, looked, and prayed for.* Such definitions, however well meaning, are virtually a *lowering* of Scripture promise and of the intelligence of ancient worthies. Feeling this deeply, sadly, we write plainly for the sake of the truth.

*Obs. 5.* The reader's attention is recalled to our argument which clearly shows, under Propositions pertaining to the covenants, etc., that the Church itself as it existed *before* the formation of the Theocracy was no Kingdom here on earth; that such a Kingdom was *first* presented when *the Theocratic* form of government was instituted, *God Himself* condescending to act in the capacity of an *earthly Ruler* over the nation, and *State and Church* were firmly united in mutual support. After this government was overthrown or temporarily set aside, owing to the unworthiness of the nation, the Church remained as previous to the Theocracy; but *it is never recognized* by the Prophets as the Kingdom—the believer being directed to look for and await its coming. This posture of waiting the pious portion of the nation occupied.

*Obs. 6.* It is right, therefore, to say, that the Church has always existed and even, as some do, to declare, that the Christian is a continuation of the previous Church in another form and with added privileges ; but it is wrong to assert that the Church, without the previously ordained visible Theocratic order in actual union with it, is the Kingdom of God in the sense given by covenant and Prophet. It lacks the God-given distinguishing Theocratic arrangement which can alone elevate it to the position of a Kingdom here on earth, viz. : God through man acting in the manifested real capacity of earthly Ruler.

*Obs. 7.* To illustrate how the Jewish Church is elevated, in a circumlocutory way, to the position of a Kingdom, we select an example. Thus Fairbairn (*On Proph.*, p. 65) affirms (quoting Owen's *Prel. Diss. to Hebrews* to sustain his point), that the Church has always existed ; that Christ did not take one away to set up another ; that the Christian Church is the same as that before the Advent ; and afterward in his work calls this Church, which he has made identical, *the Kingdom of God*. The truth is, that all who take Fairbairn's position respecting the Church, and then designate it "the Kingdom of God," cannot avoid logically making (notwithstanding their disclaimers to the contrary that Christ's Kingdom was only established at His Advent, and is the only Kingdom of promise), the Jewish Church the same Kingdom.

*Obs. 8.* This last is attempted in another quarter, judging from the book notices in the *Evang. Review* (Oct. 1873), and *Scribner's Monthly* (Dec. 1872). Abbey, in a work called "*The City of God and the Church Makers*," takes the ground that the Christian Church and the Jewish are not only the same, but that they are one, beginning in Eden, basing their essential likeness as the same Christian Church, City of God, or Kingdom of heaven in Christ, He being an eternal person, etc. While there is propriety in the efforts to rebut the antagonism which some erect between the Old Test. and New Test. churches, yet there is the same old mistake of recognizing the Sovereignty of God or of Christ as constituting the Kingdom, and an ignoring of the plain covenanted fact that the Kingdom is promised to Jesus Christ, not merely in virtue of His divinity, but as Son of David, the predicted Son of Man. This simple and undeniable truth, in connection with the history of the covenanted development, overturns all such theorizing. All notions of the Kingdom that do not stand the test of the Covenant must be discarded.

Those who affirm that the Church is the Kingdom of God, and claim that John the Baptist was in the Kingdom, are met and confounded by even a single passage, *Mat.* 11 : 11, where the least in the Kingdom is represented as greater than John, showing that by the Kingdom something else than the Church is denoted. Some, such are the contradictions involved, forgetting their own definitions of the Church as a continuous Kingdom, apply this passage, for fulfilment, to believers after the day of Pentecost. (*Comp. Prop.* 39). The least reflection will show that the Jewish Church had not the covenanted characteristics of the Kingdom, for as *Daniel* (7 : 22) says, the time had not yet come that the saints possessed the Kingdom, etc.

PROPOSITION 92. *This Kingdom is not what some call "the Gospel Kingdom."*

Having met with the phrase "Gospel Kingdom" in writings, and having heard it from the pulpit, this favorite expression of some may require a few remarks. By the phrase is evidently meant either this dispensation or the church or religion, or the proclamation of the gospel. It is a phrase of human coinage, nowhere found in the Bible, and is incorrect when applied to the present time. The gospel is good news, glad tidings *concerning* the Kingdom. Hence the phrase is never found in the writings of careful authors.

*Obs. 1.* It is strongly corroborative that the language of the Bible falls in so accurately with our line of argument. We read of "the Gospel of the Kingdom," seeing that the Gospel itself has no power to produce the Kingdom, but is simply preliminary to it, designed to call the elect, who become "*heirs*" of the Kingdom.

A writer (*Proph. Times*, 1873, p. 105) makes a distinction between "the Gospel of the grace of God" and "the Gospel of the Kingdom of God," which appears, in some respects, to be well founded. The favorite terms of some theologians, such as "the Kingdom of grace," "the Kingdom of the cross," "the mediatorial Kingdom," are not found in Scripture, and while freely acknowledging the astonishing and unmerited grace existing in the Church, and that the future Theocracy is one of grace, yet the titles, however well intentioned, are not applicable, being misleading in their nature. When Jesus directly predicts the results of the preaching of the Gospel of the Kingdom, it is never intimated that any one of them is to form out of the Church, or believers of the Gospel, a Kingdom. The passages which are wrongfully inferred to teach the contrary will hereafter be examined in detail. The *means* are by multitudes mistaken for the *end*, as e.g. by the *Homilist* (quoted by Nast, *Com. on Matt.*, p. 323), which makes the Gospel to be "the Kingdom of God," because it produces "the reign of God over all the powers of the soul." To "preach the Gospel," or to "preach the Kingdom" (e.g. Luke 9 : 2, 6), is to present motives, etc., urging and inviting persons to become worthy of it when it, the Kingdom, comes in power and glory.

*Obs. 2.* Aside from other considerations, we have shown (Prop. 59, Obs. 5), that the Kingdom was tendered to the Jews but owing to their sinfulness was to be taken from them (i.e. could not inherit or receive it), and was to be given to another chosen, gathered people. The Kingdom was taken from the Jewish nation, but the nation, as all admit, *retained the Gospel*—the privileges of this dispensation, of the church, of religion, in brief, *of all that pertains to the Gospel*. It follows, therefore, as a national sequence that if the Kingdom was taken from them, that Kingdom did *not* consist in "the Gospel Kingdom," whatever meaning may be attached to it, for to this, if it denotes the present dispensation of the Gospel, the nation was made *first* accessible, the preaching of the Gospel commencing at Jerusalem. Other objections will be noticed in what follows.

We append Dr. Brown's (*Com.*) comment on Matt. 21 : 43 : "Therefore I say unto you, 'The Kingdom of God'—God's visible Kingdom or Church, upon earth, *which up to this time stood in the seed of Abraham*—'shall be taken from you and given to a nation bringing forth the fruits thereof,' i.e. the great evangelical community of the faithful which, after the extension of the Jewish nation, would consist chiefly of Gentiles, until 'all Israel should be saved.'" But (1) the Church was *not* taken from them ; (2) this very "nation" thus called is *of the seed* of Abraham, natural and engrafted ; (3) that the bestowal of this Kingdom is *future*, when the "nation" is gathered (comp. Props. 57-66). Some commentators, not knowing what to do with the passage, owing to their Church-Kingdom theory, conveniently pass it by. Those especially who take the ground (induced by Heb. ch. 11, Gal. 3 : 8 ; Heb. 4 : 2 ; 1 Cor. 10 : 2-4 ; Eph. 2 : 19, 20 ; 1 Pet. 1 : 10, 11 ; Jude 14, 15 ; Dan. ch. 7, etc.) that the Ch. Church is only a continuation of the more ancient Church, are *pressed* by the passage. Imagination is the basis of numerous interpretations and applications.

PROPOSITION 93. *The Covenanted Kingdom is not the Christian Church.*

Desirous to respect and honor that overwhelming majority of able and learned men, who hold and teach that the Christian church is *the Kingdom of Christ predicted by the prophets and so solemnly covenanted to Him*, yet truth and justice demand an *unequivocal denial of this doctrine*. The reason for such denial is found in *the terms of the covenant itself*. The church possesses *none* of the characteristics of the kingdom promised to David's Son. The Theocratic relationship, the throne and kingdom of David, are lacking.

*Obs. 1.* The Christian Church is an association of believers in Christ, who, led by the same consciousness of God, truth and spirit, accept of the terms of salvation, repentance and faith, and continue in the use of the means of grace appointed by the Redeemer. It is an association exclusively for religious purposes, separate and distinct from civil or secular interests. It is different from the Kingdom once established in that State and religion are separated, hence involving no civil or State relationship, for members of all nations and States, without absolving their allegiance due as citizens to their respective civil powers, can become members of this exclusive religious organization. It is different from the Jewish Church, before and after the Theocratic rule, in that it embraces new ordinances, discarding the Mosaic, and is open to both Jew and Gentile by an expression and experience of faith in Jesus Christ. It was formed solely on account of the rejection of the Kingdom by the Jews, in order that through it a body of believers might be raised, through whom finally, when all gathered, the Kingdom might be reorganized in the most effective and triumphant manner. Originated for *this special purpose* it was designed, as its commencement proves, to be separate and distinct not only from the Jewish State but all other States. Union with secular powers was not contemplated, because it was not in accordance with *the design* of its establishment, viz. : to call and gather *out of the nations and kingdoms* a believing people. If the object had been to organize a Kingdom, we then undoubtedly would have had a *specific form* of government given to us, and direct declarations concerning the union of State and Church, and the exercise of civil and political power. *The absence* of such directions abundantly confirms our argument. It is necessarily outward so far as the persons, ordinances, assemblies, expansion, form of worship, etc., is concerned ; and inward, so far as individual experience, adoption, union with Christ, etc., relates. It is a community of saints, who, while occupying various positions in life, are not deprived by it of civil, social, or family relations, but rather by the formation of such a community find their con-

duct in all these relations regulated and controlled. Having no ecclesiastical constitution for government (such as were afterward produced by human invention), given by *divine* authority, it rests in a few indispensable commands respecting its organization and perpetuity, acknowledging in these *the Sovereignty of God and the Headship of Christ*, and constantly realizing by obedience to the religious and moral precepts, of which it is the guardian, that it is under Divine guidance, and in reality the product of Divine power and grace.

This interpretation of the Church, with the exception of the excessive High Church view, which, against the testimony of both Scripture and History, insists upon the immediate establishment of a Hierarchy, and with the exception of that of Erastianism, which, against the Apostolic order, prescribes a union of State and Church, is substantially that adopted by many of our opponents, who, however, are forced by their theories to add to it the notion of an existing predicted Kingdom. Aside from the latter idea, when we read the interpretations given by various writers directly of the Church, we find but little difference from the one presented, and none to necessitate the view that it is a Kingdom. Neander tells us that the Church is "a union of men arising from the fellowship (communion) of religious life; a union essentially independent of, and different from, all other forms of human association." Then what he adds enforces our position instead of his own: "It was a fundamental element of the formation of this union, that religion was no longer to be inseparably bound up, either as principal or subordinate, with the political and national relations of men," etc. (See *Ch. His.*, sec. 81, ch. 4. and then compare sec. 52 where he *contradicts this* by giving the Church such relations and a world dominion.) We might well ask, Why not so bound? There must be some substantial reason. Mosheim (*Inst. of Eccl. His.*), in his preface, is guarded not to call the Church a Kingdom, whether intentional or not. Admitting that as an association it is governed by certain laws and institutions, and has its officers, he calls it "a society or community" formed by the body of Christians. Dr. Hagenbach, in his *Acad. Address* on Neander's services as a Church historian (*Bib. Sacra*, Oct., 1851), shows that according to Planck in his *His. of the Origin and Formation of the Christ. Eccl. Constitutions*, the Church is no Kingdom, but a union of individuals voluntarily coming together, bound by the same religious belief, etc. Da Costa attributed, according to Hurst (*His. of Rationalism*, p. 360), only "a relative value to the Church of the Gentiles, the Church before the Millennium," referring us to the Millennial era for a proper and developed Kingdom. This is the position of many Millenarians (Da Costa being regarded one), and seems partly also to be the idea of some of our opponents, especially of Neander, in his view of the final world-dominion. These few quotations are amply sufficient to illustrate our own view, that in the definition of the Church there is nothing that requires us to entertain the idea that it is a Kingdom.

The reader can find numerous illustrations in various Confessions, His. of Doctrines, Sys. Divinities, Theological writers, Works on the Church, Controversial Essays, etc. In this wide field the student will find every shade of opinion, from that of an association of believers to Schleiermacher's "living organism, i.e. the body of Christ" (or Lange's "the planting and development of the salvation and life of Christ in the social sphere," and "the typical commencement of the world's transfiguration"); from that of a simple congregation of receptive men and women to Schlegel's "great and divine corporation," "free, peculiar, and independent corporation," or to the most extravagant idealistic and mystical conceptions, or to the sterner idea of an existing, conquering Kingdom in a visible form (as e.g. Papacy, destined to a world-dominion. High-Churchism, Low-Churchism, Broad-Churchism, Spiritualism, Mysticism, etc., have here a favorite topic, but always, with few exceptions, considered isolated from the covenanted relationship. Many of the definitions could be adopted, provided the assumed transformation into a Kingdom were set aside. The most simple definition is that of the Apostles' Creed adopted in an art. in the *Princeton Review*, Ap. 1853, entitled "*The Idea of the Church*," viz.: that the Church is "the communion of the saints," in which, leaving out the notion of "a monarchy, an aristocracy, or a democracy," two affirmations are presented: (1) "the Church consists of saints, and (2) of saints in communion—that is, so united as to form one body."

*Obs. 2.* The first churches and the apostolic Fathers and their immediate successors, as already shown had *no conception* of the Church being the

promised Kingdom of the Covenant and Prophets. They looked and prayed for its speedy coming at the Second Advent. Origen was the first one who made the Church the mystic Kingdom of God (see p. 112, *Voice of the Church*, by Taylor). Others followed in his interpretation; and if we narrowly examine history it will be found that two things materially aided in entrenching and extending this notion of Origen's. The first was the Hierarchical encroachments which such an opinion sustained and flattered. The second was the fact that religions everywhere, among the Romans, Greeks, Egyptians, Asiatics, etc., were firmly united with the State, thus paving the way for a similar union and the exhibition of the Christian religion in a sphere not inferior to Pagan.

The student will be amply repaid in tracing these influences in confirming the Origenistic notion, and thus giving power into the hands of designing, and even of conscientious men. Against this conversion of the Church into a Kingdom there was a protest, which was ultimately silenced as the Papacy increased in power, until finally it was only held by the Paulicians and Waldenses (see p. 126, *Voice of the Church*, by Taylor). Coming down to the Reformers, great allowance must be made for them, seeing that the magnitude of the work before them scarcely allowed it to be consummated within the period of their lives. They could not readily rid themselves of all the prejudices engrafted by former Church relationship, and resulting from the growth of centuries. Their immediate successors, as all Church historians sadly acknowledge, instead of prosecuting the work of Reformation, engrossed themselves in disputes, and pressed each other on points of differences—many non-essential—until as a measure of advancement they seized the former Church idea, and taking advantage of the Kingdom notion as a source of protection and strength, they granted fatal concessions (which the Reformers refused), even to Royalty and the civil magistrate, vesting to a certain extent ecclesiastical power in their hands, uniting Church and State, elevating the civil head to a religious position over the Church, which speedily brought forth its bitter fruit in proscriptions, disallowance of freedom to individual conscience, heresy-hunting, the imposition of extended symbols and formulas, depositions, imprisonments, banishments, and even in some cases, death itself. The leverage underlying all this was the unfounded doctrine, that the Church being a Kingdom here on earth, a real power in actual sway over men, such power was to be manifested and exerted in an external authority felt and acknowledged by all. For the exertion of such authority, civil and ecclesiastical power were, more or less, combined. While history abundantly attests this to be the case with their followers, the Reformers themselves held views which it is difficult to explain as consistent with the notion that the Church is the predicted Kingdom of Christ. They speak of the Church as a voluntary association for strictly religious purposes, and with all their concessions to the civil magistrate, they still emphatically declared that Church and State were separate in their existence, and they could not merge the one into the other. (Neander's *Ch. His.*, Mosheim's *Ecc. His.*, Fisher's *His. of Ref.*, etc.). Their language is sometimes contradictory, but that they opposed, on the one hand, a secular rule of believers, and, on the other, an absorption of religious power by the civil head is positively stated. The contradictions that we find noticed by historians clearly indicate that they had no well-defined and authoritative conception of the Church as a Kingdom. Indeed, we find them using language respecting the future manifestation, and even speedy, of Christ's Kingdom at the Second Advent, the very spirit of which is opposed to the Church's now exerting a predicted kingly authority, and which fully accords with our own doctrine. The reader will find extracts given from Luther, Calvin, and others, by Taylor (*Voice of the Church*), by a Congregationalist (*Time of the End*), by Brooke's (*El. of Proph. Inter.*), by Elliott (*Horos Apoc.*), and others, which are difficult to reconcile with any other theory than that of the doctrinal position of the early Church, viz.: anticipating the Kingdom of Christ to be set up at His Second Coming. With all the honor that is due to these noble men, with respectful consideration of their vast and splendid services, yet the student feels that on some important points they are indecisive, indistinct, and somewhat contradictory. Hence their opinions, whatever they are, must be subjected, as they themselves desired and expressed, to the test of Scripture (Prop. 10).

*Obs. 3.* One class of our opponents who contend that the Jewish Church which existed at the First Advent was no Kingdom, certainly cannot

make the Christian Church such, if the Kingdom as they inform us only denotes "God's reign" for that was characteristic of the Jewish Church. Another class, too circumspect to fall into so palpable an inconsistency, insist upon the points of identity between the Jewish and Christian Church, and pronounce them to be one and the same Kingdom of God. That this is erroneous will appear from the following considerations (1) *The announcements* of the Kingdom with which the New Test. begins is opposed to it, Prop. 19; (2) *the expectations* of the pious Jews, Props. 20, 47, 40, 41, and 43; (3) *the condition* of the Church does not accord with predictions of the Prophets respecting the Kingdom, Prop. 21; (4) the Church does *not correspond* with the preaching of John, Jesus and the disciples, Props. 22, 23, 38, 39, 54, 42, 44; (5) the Church is not like the Kingdom of God once established, *lacking* the Theocratic arrangement once instituted, Props. 25, 27, 28, 29; (6) the Church is not like the Kingdom once established, *overthrown and promised a restoration*, Props. 31, 32, 33; (7) the Church is not the Kingdom, otherwise the disciples were *ignorant* of what they preached, Prop. 43; (8) that the Church is the promised Kingdom is opposed *by the covenants*, Props. 46, 47, 48, 49, 50, 52; (9) the preaching of the Kingdom as nigh and then its *postponement* is against making the Church a Kingdom, Props. 55, 56, 57, 58, 59, 60, 61, 62, etc.; (10) the preaching of the apostles after Christ's death *confirms* our doctrine, Props. 70, 71, 72, 73, etc.; (11) the Church was *not taken* from the Jews but the Kingdom was, Prop. preceding, etc.; (12) the Church is not the Kingdom because it will not be given *until* the elect are gathered, Props. 62, 63, 65, 68, etc.; (13) *The Second Advent* is the period when the Kingdom is established, Prop. 51, 52. In brief the Propositions preceding *all contain so many reasons* for not making the Church *the promised* Kingdom of David's Son. The simple fact is, that if we once take the covenanted promises in their plain sense, and view the testimony of Scripture sustaining such a sense, it is *utterly impossible* to convert the Church into the promised Kingdom without a *violation* of propriety and unity of Divine Purpose. The remaining Propositions that follow, nearly all, are additional proofs sustaining our doctrine.

Incidental proof corroborative of our position, can also be alleged. Thus e.g. the conduct of the apostles, after the Christian Church was established, to conciliate the Jews in attending the sacrifices and services in the temple, and adhering in many respects to the laws and customs of Moses, can only be satisfactorily reconciled with our view, that the Christian Church (just as the preceding Jewish) is *preparatory* to the Kingdom. If a Kingdom was established, as Fairbairn and others assert, then the charge of unbelievers, that they had but an imperfect notion of the Kingdom and its proprieties, remains in force (and crushing, because if imperfect in knowledge on so important a matter as the goal, how can we trust them in other matters?) But from our standpoint we see only a matter of prudence, a manifested desire to avoid difficulty, etc., which, connected with things non-essential, was far from being inconsistent with a *correct view* of the church, its meaning and design. In the controversy between Paul and Peter, our opponents forget what they previously asserted respecting Peter's knowledge of the Kingdom in Acts, ch. 2 and 3 (excepting some, who tell us that even in those sermons he manifested great ignorance, possessed only "the husk," etc.)—for they inform us that Peter had low ideas respecting the Kingdom. They forget also that Paul's objections to Peter were based (1) on the rites and ceremonies being non-essential; (2) non-essential, but yet burdensome and leading to bondage; (3) non-essential, but yet calculated, if pressed too far, to obscure repentance and faith in Christ; (4) non-essential, so that even he (Paul), for the sake of conciliation, attended to some rites, but without sacrificing Christian truth. Nowhere does Paul base his rejection of Mosaic rites, etc., upon the fact of a Kingdom being established, but upon the fact of the provision made through Jesus for salvation, and the call of the Gentiles



through repentance and faith. The Church-Kingdom theory feathers the shaft which infidelity (so e.g. Duke of Somerset, *Ch. Theol.*, p. 76) sends against inspiration, seeing that Paul is pressed as the exponent of a Kingdom, over against Peter, James, etc. Our attitude and belief indicate *no such antagonism*. If one is overtaken in weakness by the effort to conciliate the prejudices of the Jews, this only intimates the nature and design of the church, and is no reason for the rejection of fundamental truth, because it is a mere matter of conduct, probationary discipline, test of character, etc., to which the apostles, having to fight the good fight of faith, were, like all other men, subject—the very church relationship evidencing the same.

*Obs. 4.* Some occupying higher ground, take the view that the Kingdom of God existed continuously before and in the Christian Church, asserting that the form of the Theocracy was changeable and temporary (so Kurtz, *His. of the Old Covenant*, p. 110), but that the essence was retained and transferred to the Christian Church, thus forming an unbroken Kingdom of God. To this we observe: (1) That *the Theocratic arrangement* as specified in the Davidic covenant is *not changeable or temporary*. It is promised *by oath* that His throne and Kingdom as established in His Son is eternal; (2) to make it temporary is equivalent to saying that God's effort to act *as an earthly Ruler* was a *failure*; (3) the only change that was made in the form was that caused by the Jews seeking a visible King and *in this God acquiesced, and incorporated the principle*, as we have shown, in His purpose of Redemption; (4) admitting the change of form, then the Church has *less honor* than the past Theocracy, in that it has not God for *its earthly Ruler*, and that, therefore, in this respect, there is a *retrogression* from the higher Kingdom to the lower; (5) it overrides with inconclusive proof the reasons we have *already presented* for the contrary view.

To avoid repetition, it is taken for granted that the reader has passed over the previous Propositions, and hence a mere reference to the line of argument is deemed sufficient. The answer to Kurtz is found in *the Davidic Covenant*, the prophecies based on it, and the first preaching derived from it. It is a most *solemnly pledged truth*, confirmed by the *oath* of the Almighty, that *the Theocratic order*, as under David, *will be restored* and most gloriously perpetuated at the appointed time under his Son, our Lord Jesus Christ. Hence it is *impossible* to allow to the church the features of a *restored Theocratic Kingdom as covenanted*; for there is no restored Jewish nation, no restored tabernacle of David, no restored earthly rule of God, no Theocratic rule manifested through David's Son, etc. Men may claim that this or that church is "the Theocratic Kingdom" (so Papacy), or "the Kingdom of God" (so many Protestants), or "Christ's Kingdom on earth" (so Shakers), or even "the New Jerusalem state" (so Swedenborgians), etc., but all, without exception, lack the covenanted and prophetic marks, so that a firm believer in the Word *cannot* allow any of them this coveted honor.

*Obs. 5.* It may be well in this place to illustrate the arguments that are employed by others to elevate the Church into a Kingdom, and we therefore select a work which has been specially written to perform this service.

In *The Kingdom of Grace*, ch. 2, the author gives us his Scriptural, and other authority. The Church is a Kingdom, (1) because "the Kingdom of God is *within you*," forgetting that this was addressed to the wicked Pharisees who were so unconscious of a Kingdom *within them* that they inquired concerning it, see Prop. 110; (2) "My Kingdom is *not of this world*," which we also teach, as will be shown under its appropriate heading, see Prop. 109; (3) that Jesus claimed to be King, which claim we admit to be just, but is far from proving the establishment of the Kingdom; (4) Jesus did not set up any direct claim to occupy David's throne while living, which we admit and clearly point out the reason for not so doing, viz.: *the postponement* of the Kingdom, see Prop. 58, etc.; (5) that David's Kingdom was *not* of heavenly origin as the church:—this is

incorrect, as the reader will see by referring to Props. 26, 31, etc., and the covenant Prop. 49, all proving that it was *God's own ordering*, the throne and Kingdom claimed as *His own*, and the King himself being divinely consecrated or anointed to his position; (6) that Christ has not yet raised up David's throne, and therefore it is argued, that He never will,—this argument is presuming to point out what is right and proper for Deity to perform, and has been already answered; (7) the preaching of John, "Repent, for the Kingdom of heaven is at hand," is "evidently the gospel dispensation," for nothing else appeared near at hand but this, etc.—the reasoning is this: the Kingdom was predicted as near, the church was established, and hence the church is the Kingdom, which overlooks *the change* in the style of preaching, Prop. 58, and *the postponement*, Prop. 68. He continues (8) quoting Isa. 9 : 6, 7, and bases the alleged fact of the church being the Kingdom on, "of the increase of his government and peace there shall be no end," saying: "This expression is, in my view, fatal to the theory of Millenarians; for, according to the principles of that theory, the government of Christ is to have no increase after the Second Advent. The elect will all have been gathered in against that great day, when the Son is to be revealed in glory from heaven." It is surprising to charge our theory with a doctrine which it *pointedly repudiates*, as can be seen by the early church view and the history of our doctrine down to the present, which insists on the reign of Jesus on the restored throne and Kingdom of David over the Jewish nation, and the spared Gentiles, etc. (9) Refers us to Rev. 3 : 21, claiming from the passage that Christ is on His throne, and now reigns in the predicted manner, but (a) the Word says that He is "set down with my Father on His throne," indicating great exaltation, but contrasted still with the "*my throne*," which in a special manner belongs to Him as Son of man; (b) he makes in this theory, as a present result, all the saints *now rewarded, crowned*, associated with Christ in *His rule*, against the most direct teaching to the contrary; (c) and following His theory, as given in another place, he makes these same rewarded and crowned saints *lay aside* their received honor to appear at the judgment-bar and receive their sentences; (10) He asks what advantage would it be to have Christ's visible throne on earth, for He could only be seen by a few; those in foreign countries, as China and America, could not see Him, unless "they should have new organs of vision given to them," etc. This is altogether *unworthy* of notice, and is only reproduced to introduce the remark: suppose after all that the apostolic Fathers and that long line of noble witnesses to the Kingdom as covenanted, and as held by Millenarians, are correct, would not such writers, who speak so *disrespectfully* of the Saviour's throne, its lowness and degradation if planted here on the earth, appear before that King with the *deepest confusion*? Brethren, who think that they do God's service by opposing us, should at least exhibit the respect due to discussions in which the Saviour's glory is involved. This observation is the more necessary in view of what follows. (11) For, he makes sport of the dominion attributed to Jesus by Millenarians, taking *only as much* of it as happens to suit his style of witticism. Thus (a) he refers to Winthrop (*Lectures*), arguing that the original grant of dominion (Gen. 1 : 26-28), lost by the fall, is restored by the Second Adam, giving as proof Ps. 8, comp. with Heb. 2 : 5-9. (b) He examines this with the following result: (1) Adam reigned personally over fish, fowl, cattle, creeping things, etc., so the Second Adam must do the same, and "what a glorious Kingdom this will be of our blessed Saviour! But we did not know that this was the Kingdom which He bought with His precious blood." Comment is unnecessary, for argumentation that can stoop to such absurdity, disallowing the dominion *we give* to Jesus, is *unworthy* of a serious reply (comp. Prop. 203). (2) He informs us that the phrase "Son of Man," in the 8th Ps., has not "the remotest allusion whatever to the man Christ Jesus,"—that it denotes man only, and sarcastically inquires whether the animals, etc., are to be also resurrected over whom He is to reign. (3) He says that Heb. 2 : etc., *only* applies to man so far as dominion over animals, etc., is concerned, and *not* to Christ; objects to Winthrop's making "the world to come" to mean "the inhabitable earth to come," on the ground that we are not at liberty to add a word as understood;—that we make by such application to Christ verses 8 and 9 contradictory;—that Son of man when it has a reference to Christ begins with a *capital letter*; that our theory makes David's language unmeaning, which only indicates humility, for David could not say, "Who is Jesus Christ that thou visitest him," etc. Against this argument based on the dominion promised to "the Son of man," it is sufficient to say, (1) that it is opposed to the views of multitudes who are hostile to Millenarianism. The commentators, as e.g. Barnes, Stuart, etc., decide in our favor—while theologians of all classes almost universally contend that Winthrop's argument is correct. (2) That it is in opposition to the early church view, and in direct conflict with the promises given to Christ; that as the Second Adam, the Son of man, *all things shall be in subjection to Him.* (12)

Lastly he refers to Ezek. 36 : 23-28 (admitting the literal restoration of the Jews), Ezek. 37 : 11-14, and Dan. 2 : but as these passages will be discussed under Propositions, we leave them with this conclusion : Such is the line of argument which a work devoted to make out the church a Kingdom, a visible and spiritual one, is *only able* to produce. From it the reader cannot fail to see that it *infers* such a Kingdom, being utterly unable to produce a *decisive passage* which declares either that *the Son of man* now reigns as *predicted* or that the church is at *present* His Kingdom.

The reasons given by Brown (*Sec. Coming*) are of a similar nature (only not so disrespectful in tone), and the Scriptures relied upon to sustain a present Messianic covenanted Kingdom are the following : Acts 2 : 29-36, Zech. 6 : 12, Rev. 5 : 6, and 3 : 7, 8, 12, Isa. 9 : 6, 7, Acts 3 : 13-15, and 3 : 19-21, and 4 : 26, 28, with Ps. 2, Acts 5 : 29, 31. As all these passages are frequently referred to and explained,—as they have no reference to a present existing Kingdom as covenanted (that being inferred),—as they must be considered in the light of the general analogy of the Word,—it is sufficient, for the present, to allude to them, so that the student may observe the exceeding slight foundation upon which the prevailing view rests. A *direct* passage in favor of the Augustinian view cannot be produced ; it is supported entirely by inference, as e.g. Fairbairn (*On Proph.*) infers it from the two discourses of Peter in Acts ; and Mason (*Essays on the Church*, No. 1), after correctly defining the church, supposes it to be the Kingdom of God, because he infers that such passages as Isa. 68 : 12, Isa. 49 : 23, Isa. 6 : 3, 5, and especially “He that shall rise to reign over the Gentiles,” must apply to the present existing church. Now, we cannot, for a moment, allow that a Kingdom the subject of covenant and prophecy, the object of faith, hope, and joy, can be left, if really established, to mere inference. And more, we cannot believe, that if set up as many theologians tell us, the early church for several centuries would be unconscious of the same.

*Obs. 6.* A main leading feature in this effort to make out of the Church the predicted Kingdom of the Messiah, is found in applying to the present, things relating to the Church which are spoken of as *prospectively* (the present used as the future, Prop. 65, Obs. 9), as e.g. Heb. 12 : 22, 23. Promises are given which can only, as we shall hereafter show, be realized by the Church as a *completed body*. This principle must not be overlooked, as e.g. the marriage of the Church, which (1) one party confines to the Church now on earth as married to Jesus ; (2) another asserts is done as every believer enters the third heaven, so that recently a prominent theologian delivered a funeral discourse in which he made a distinguished minister, deceased, sitting down and already enjoying the marriage supper, etc. ; (3) while still another declares the same to be still future as the Scriptures and the early Church locate it, viz. : to occur only at the Second Advent. It will be satisfactorily seen, as we proceed, that many promises, that are *only to be realized in the future* Kingdom, are seized and appropriated to the Church ; and this is not only done by the Popes quoting and applying to themselves, as earthly Heads of the Church, Millennial predictions, but by Protestants in their laudation of Churches. This is done not only from motives of self-interest and ambition, but with a sincere desire to indicate the honor, stability, and perpetuity of Christ's Kingdom. Well may the former be attributed to some of the representatives of the Papacy who even appropriated descriptions *applicable to Jesus* unto themselves, while the latter is seen in the well-intentioned denomination of the Church by the phrase “*the City of God*,” given by Augustine, followed by the multitude, and recently re-introduced by Mansel, Abbey, and others. It is notorious that the names Israel, Judah, and Jerusalem are regarded by a host of writers as synonymous with the Church, without any regard to the connection of the prophecy that *the same* Israel, Judah and Jerusalem acted and overthrown for its sinfulness, is to be restored to favor, and is thus meant. The curses pronounced,

are all carefully heaped upon them severally and shown in their case to be sadly realized, while the blessings promised to the *identically same nation and city* are taken from them and carefully bestowed upon the Gentile churches. Is this *honest* to the Record?

*Obs. 7.* This view of the Church, as we have already seen (Prop. 78), is not inconsistent with the earliest creeds. Those modern phrases and definitions so current are *unknown* to them. They embody a Scriptural idea of the Church, and are consistent with the doctrine received by the first churches (Props. 72-76). The later confessions of various denominations, generally, when speaking of the Kingly office of Christ and His Kingdom either deal in general expressions susceptible of different interpretations, and therefore indecisive; or else passages are quoted which teach both the Kingship of Christ and His Kingdom, but are practically misapplied by not more explicitly asking *when* the same shall be manifested. Thus in looking over several, Isa. 9 : 6, 7 is the favorite passage with them in making the Church the Kingdom of the Messiah. Instead of asking *when* this is to be verified, leaving parallel passages and the preceding context of Isa. 9, which predicts this to occur *in union with the Jewish nation* at a time of mighty national deliverance (see verses 3, 4, 5, Barnes, Hengstenberg, Gesenius, etc., loci), they appropriate the passage *isolated and torn* from its connection. In one confession, more plain than others, it is asserted that "Jesus Christ hath here on earth *a spiritual Kingdom* which is His Church," etc., and the *proof* texts given are Matt. 11 : 11 and 18 : 19, 20. Neither of these texts have a *direct* bearing and are *inferred* (wrongfully) to teach it.

*Obs. 8.* The same is true of works on Systematic Divinity. Thus, e.g. Dr. Hodge in his recent work gives as *proof* texts Isa. 9 : 6, 7 ; Ps. 2, etc., which only assert that Christ shall be king; also Dan. 7 : 13, 14 ; Ps. 45, 72, and 110 ; Luke 1 : 31-33, without attempting to show that they are *correctly applied*, but in a manner, as if such an interpretation was *never questioned* by the early church and many witnesses in the church. This is *characteristic* of many of them, and is especially weak when the design is to give a *systematic view* of Christian doctrine thoroughly founded on the Word in a clear and decisive form. Theologians of eminence take singular and contradictory views of the church as a Kingdom. One of the latest, Dr. Thompson (*Theol. of Christ*, ch. 10), endeavors to define the Kingdom of God. He opposes the view of Dr. Oosterzee, who makes the Kingdom of God a new thing not formerly in existence; he tells us, "To the men whom Christ addressed, the Kingdom of God was no new idea, or rather, it was no new phase; but it can hardly be said to have represented *any definite idea* to a generation that had so far lost the meaning of their own law and history,"—this against the preaching of John and the disciples, see Props. 39, 43, etc. After correctly and forcibly stating that this Kingdom is based on a Deliverer and redeemed people, although probably in a sense different from ours, he then informs us that the Kingdom is "not simply his providential government over the world at large, nor his universal government over this and all worlds" (thus sustaining our Propositions on the Sovereignty of God the Father and the Son); "nor the king and high priest set up in His name; but the presence and power of God felt and acknowledged in

*the hearts* of those that trusted in Him and did His commandments" (comp. Props. 84, 85, 110, etc.). Subsequently he represents it as "the idea of a living present God who dwelt *in the hearts* of all true worshippers, as a monarch living among his subjects." Such a Kingdom he says Jesus preached, meaning "the presence of God as a Saviour realized *to the soul*," and gives utterance, under what he calls "a *spiritual conception of the Kingdom*," to a number of things as embraced in the preaching of Jesus that, so far as the Record goes, Jesus Christ never proclaimed. In reply, see the Props. on the preaching of Jesus and disciples.

If Jesus really did preach such a Kingdom as Thompson claims, it ought to be decided and established by the Gospels, but these *unmistakably prove the contrary* by the stubborn fact that neither the Seventy nor the Twelve comprehended the nature of the Kingdom to be such as he teaches. Another proof will be found below in next Prop., Obs. 2. We are indeed told that the more devout and spiritual, such as Zacharias, Simeon, Joseph of Arimathea, expected just such a Kingdom, but this is not only unproven, but contrary to the general, universal expectation of the Jews, Props. 20, 21, 40, 44, etc. Again, he declares that "the Kingdom consists in doing the will of the Father;" that "coming to the realization of God in His supreme Lordship over the soul, is the Kingdom;" that the Church, "held together by a personal faith in Him, did not constitute the Kingdom of God in the most pure and absolute sense;" that "the external, visible Church may shadow forth that Kingdom," while "the true Church of Christ" (i.e. as we understand him, true believers in union with Christ, hence the invisible Church) "is identical with the true Kingdom of God." All these definitions are of *human origin*; not one is to be found in the Bible (those expressions from which it might be inferred will be subsequently examined in Props. 108, 109, and 110), and every one of them mistakes the requisite qualification for entrance into the Kingdom, for the Kingdom itself. Repentance, faith, obedience, union with Christ, etc., are *essential for inheriting*, but do not constitute the Kingdom itself. The covenant forbids it.

Obs. 9. The church, as we have shown, being designed to gather out and raise up those who should be rulers in, inheritors of the Kingdom, it is necessary for them to possess certain qualifications. Those just mentioned are specified, and therefore true believers, instead of being *in the Kingdom*, are represented as being *in a state* of probation, of trial and testing. The very nature of probation is *opposed* to the idea of the Kingdom as given by the Prophets, and hence in the Epistles believers are exhorted to hold fast to faith and obedience that they *might attain unto* the Kingdom, 1 Pet. 1 : 7 ; 2 Thess. 1 : 5-11, etc.

Obs. 10. The church, instead of being represented as a Kingdom, is held up to us as a *struggling, suffering* people, Col. 1 : 24 ; 2 Tim. 1 : 8 ; 2 Cor. 1 : 5 ; 2 Thess. 1 : 4 ; 2 Pet. 4 : 12, 13, etc. The founders, the apostles, themselves suffered, Acts 14 : 20 and 9 : 16 ; Eph. 3 : 13, etc. Saints are to fill up the measure of Christ's sufferings, Acts 14 : 20 ; 2 Thess. 1 : 5, etc. Saints have endured martyrdom, and as such are still waiting until the body is completed. Take the descriptions given of Christians still groaning (Rom. 8 : 23), as given by Delitzsch (*Ser. Ap. to Sys. Bib. Pyc.*), in their trials, temptations, struggles against sin, etc., and how can this possibly be reconciled with the idea of a Kingdom *such as the Prophets predicted* under the Messiah, e.g. Isa. 25, etc.? "Pilgrims and strangers" in the Kingdom as promised, is something incredible. Tertulian (*Treat. on Prayer*, ch. 5), teaching that the Kingdom in the Lord's prayer is *not* the church, whilst admitting, as we do, that "God reigns in whose hand is the heart of all kings," locates the Kingdom, petitioned for, in the future at the end of the age, and in view of *the present condi-*

tion of believers rebukes those who pray that this age may be protracted, on the ground that such a petition is virtually opposed to the spirit of the Lord's Prayer, and virtually asks for a delayment or detention of the Kingdom, saying, "Our wish is that our reign be hastened, *not our servitude protracted*," etc. Such should be our spirit and prayer. For "the disciple is not above his master, nor the servant above his Lord," and if Christ, whilst on earth, instead of reigning as Son of Man, suffered for us, etc., we should, in our pilgrimage, anticipate reproach and suffering and not reigning or the enjoyment of a Kingdom. The *sad history* of the church teaches us that there is a deep and abiding meaning in Luke 12 : 49, and that she has indeed had a time of fire, and her trials indicate that this is not yet the Kingdom of peace under the benign reign of the Messiah as delineated by the Prophets. Individuals truly have peace with God in believing, but *if faithful* do not find it with their fellow-man, the world, or even in a great extent in the church itself.

*Obs. 11.* Those modern phrases of ministers and people, "of extending, enlarging, building up, etc., *Christ's Kingdom*" are *not to be found* in the New Test. They are the result of viewing the church as the Kingdom. The absence of such phraseology and eulogies of the church derived from Millennial descriptions must also have some weight with the student. For, if the church is what the many tell us, then surely we ought to find the portrayals of it as a glorious Kingdom to be extended by believers given by inspired men. But our argument logically and scripturally shows that such language from them would be *fatal* to the covenant itself. Christ Himself personally, and not men, can build up this Kingdom at the appointed time.

Much is said in books, sermons, hymns, prayers, etc., under the impulse of misguided zeal, respecting the Church's building up the Kingdom of Christ. This is a remnant derived from Popish sources, and reminds one of the Spiritual Exercises of Loyola (Littell's *Liv. Age*, vol. 122, p. 646), commending to the Order "the contemplation of the Kingdom of Christ Jesus under the similitude of a terrestrial king, calling out his subjects to the strife." The believer certainly carries on a warfare, constantly and unremittingly, if faithful, against temptation and evil, and in behalf of the truth and God's appointments, but never in behalf of an existing Kingdom. The latter is never asserted, and is, therefore, of human origin. What must we say, then, when bodies of Christians send forth circulars and proclamations urging believers to pray for the upbuilding, etc. of a present existing Kingdom, when in fact none exists in the sense they suppose, or, when an official oath is required of ministers (as in Prussia, established in 1815, and renewed in 1835), in which they swear that they will "extend in my congregation the Kingdom of God, and of my Lord and Master Jesus Christ," when such a Kingdom is given by the Father (Prop. 83) to Jesus at (Prop. 66) His Sec. Advent? Strange were man's wisdom, if the covenants are forsaken, leads him! Such a mode of procedure is unbecoming the eminent divines who have, unreflectingly, indorsed it, and may safely be left to others, as e.g. Mormons; for so Miss Eliza R. Snow, the Mormon Prophetess in the poem "*Our Prophet*, Brigham Young:"

"Help him to found thy Kingdom  
In majesty and power," etc.

*Obs. 12.* The church is not this Kingdom of prophecy, because the establishment of the church does *not meet the conditions* of the prophecy respecting the period of suffering, etc., preceding the Kingdom. Notice (1) the views of the Jews (Van Oosterzee, *Theol. of N. T.*, p. 53), that they expected the Messiah to come in a time of great trial; (2) this derived from the declaration of the Prophets, as e.g. Zech. 14; Dan. 7

and 12 ; this the language also of Jesus to the Pharisees, Luke 17, Matt. 24 ; (3) but instead of war, etc., as portrayed by Zech. and others, the Christian Church was established in a time of peace. The destruction of Jerusalem was afterward witnessed. This period of general peace is much admired and lauded by writers, and justly so, but their inquiries in this direction only proves *the more conclusively that the church cannot be substituted for the predicted Kingdom*, inasmuch as the very commencement of the former is not in accord with what is prophesied of the latter.

If the student refers to Props. 115, 123, 133, 147, 160, 161, 162, 163, etc., he will find the Scriptures relating to the period of war, suffering, etc., just preceding the establishment of the covenant Messianic Kingdom, showing that there is a wide and material difference between the First and Second Advents. And may it be most reverently said, that this very distinction of the condition of things as witnessed at the First Advent, and as shall be observed at the Second, is one of those incidental but forcible proofs of an all-pervading Plan which God purposes to complete.

*Obs. 13.* That such a Kingdom is not to be sought in the Christian Church appears also from the views entertained by our opponents of the general judgment. If the judgment exists in the form and manner given *by them*, and the believers, as well as unbelievers, are to be judicially tried at the end of the world, etc., then it is difficult to reconcile such a judgment with present admittance *into* the Kingdom of Christ, for the simple reason that the Scriptures assure us that entrance into by inheriting the Kingdom *is inconsistent with a future judging* of such persons. For such admittance is represented as a *reward* for previous well-doing and results from an investigation and approval of character (Matt. 25 : 34 ; Luke 22 : 29, 30 ; 2 Thess. 1 : 5, etc.).

*Obs. 14.* Those who believe that the church is the Kingdom, differ widely among themselves as to *when* it was established and in *what* it consists. As we have repeatedly seen, the time of its commencement varies, and a copious variety of definitions exist. This in itself would be undecisive, as differences in opinion may exist, and yet the truth may be in some one of them, but such, when they are found in *the same party*, clearly show that with them the subject is *more or less* involved in obscurity, giving rise to numerous conceptions of it. One theory steadfastly adhered to indicates at least unity, whilst several feebly conjoined, or antagonistic, manifests weakness. If we take the descriptions of the prophets and covenant promises, it is impossible to believe that the Kingdom of God should possess *such characteristics* that its commencement cannot be definitely and decisively fixed, and that its meaning cannot be precisely given. If we look at the prophetic announcements of the conspicuous nature, etc., of the Kingdom, it seems *incredible* that it should occupy the indefinite position assigned to the church.

As soon as spiritualizing is applied to the Kingdom, *then* antagonistic interpretations and opposite definitions are given, until we have in the same person two, five, ten, and even twenty different ones (see Prop. 3). This is the case with even the most recent writers, so that e.g. one (Van Oosterzee) makes Christ the Founder of this Kingdom at His First Advent, and another (Thompson) has Christ only reviving what previously always existed. The utmost latitude is given to generalities, which mean nothing, and qualifications for the Kingdom (and even the Gospel, preaching, etc.) are elevated into the Kingdom itself. *Surely* all this—in the light of positive prediction that the Kingdom when established is something recognizable by all men, something that all will

acknowledge as indisputable in its manifestation—should prevent us from accepting this Origenistic view of the Church).

*Obs. 15.* Making the church the Kingdom of God is a plain violation of some important rules of interpretation. Thus, e.g. take those given by Horne (*Introd.*, vol. 1, p. 393) on the doctrinal interpretation of the Scriptures, and we have a constant disregard paid to rules 1, 3, 5, 6, 10, and 11, and (p. 407) to rules 1, 2, and 3. For, as already repeatedly intimated, the view so generally entertained respecting the church is one of pure *inference*, whilst the general tenor concerning the Kingdom, the covenant and predictions in which it is specially discussed are practically ignored, preference being given to a few isolated passages (easily reconcilable with the general analogy), or to parabolic captions, which, in the nature of the case, must only be explained in the light of the more extended and detailed accounts given of the Kingdom. Besides this, our doctrine is *the only one* which preserves a consistency in the Old Test. idea of the Kingdom as held by the pious Jews, as preached by John and the Disciples, as covenanted, and which does not degrade the ancient worthies into an ignorant or mistaken people; interpreting as it does the Biblical view of the Kingdom in accordance with the ancient language, expectations, covenant, preaching, etc., and not with the Origenistic ideas and more modern modes of thought and spiritualizing.

Consequently we must logically and Scripturally reject any theory, no matter by whom advocated, which would make the Church, or religion, or piety, or the Gospel, or the dispensation, or the qualifications for eternal blessedness, equivalent to the Messianic Kingdom. Covenant, prophecy, provisional measures, fulfilment, ancient faith, all forbid it. The Church, however exceedingly precious and necessary, is in no sense the Kingdom, being simply preparatory for the Kingdom. Sustained as it is by the Divine Sovereignty; upheld as it is by the presence and authority of the Head, it has not the characteristics of the promised Kingdom. It is sad to find that men who exert a wide influence upon theological teaching do not discriminate in this matter, as e.g. illustrated in Robinson's *Greek N. T. Dic.*, which makes the Kingdom to be the Christian dispensation, and then a principle in the heart, and then a people under the influence of holiness, and then to be perfected at Christ's Kingdom. (Comp. e.g. for reply to such places as Prop. 59, Obs. 8; Prop. 65, Obs. 2; Prop. 68, Obs. 1; Prop. 66, Obs. 1; Props. 67 and 70, etc.) Such definitions overlook the most simple statements in reference to this Kingdom, as e.g. that this Kingdom is allied with a Coming of the Messiah—not in humiliation, but in glory; with a restoration—not dispersion—of the Jewish nation; with a completed gathering of the saints, etc.



**PROPOSITION 94.** *The overlooking of the postponement of this Kingdom is a fundamental mistake, and a fruitful source of error in many systems of Theology.*

One of the most important events connected with the history of Jesus (Props. 58, 66, etc.) is *entirely ignored* by the multitude; an event, too, *plainly stated*, and upon which result fearful (to the Jews) and merciful (to the Gentiles) consequences. This remarkable event, interwoven into the very life of Jesus as a *controlling force*, is the *postponement* of the once tendered Kingdom to the Sec. Advent.

*Obs. 1.* This doctrine, noticed by, and influencing the faith and hope of the Primitive Church, is now, under spiritualizing and mystical ascendancy, passed by in numerous Commentaries, Lives of Christ, Systems of Divinity, Introductions to Theology, Histories of Doctrine, Practical Theology, and Exegetical Works, *just as if it had no existence*. The fact is, that many writers, with their minds prejudiced and blinded by a previous training, never even suspected its existence; for, following the lead of others, swayed by previously given systems of belief and exegetical indorsements by favorite authors, they receive their guidance without mistrust as in accordance with the truth.

The leaders themselves proceed thus: *overlooking* the postponement of the Kingdom, and *assuming* that a Kingdom was somehow established, they proceed, one in this fashion and another in that, to find this Kingdom somewhere, if not visibly at least invisibly, associated with the Church or the Divine Sovereignty. In their estimation, and assumption of an unproven theory, a Kingdom must be erected, if it takes four, six, eight or more Kingdoms in different stages and places, with various meanings attached (comp. Prop. 3), to make it out, and this moulds the interpretation of Scripture, for every passage not in harmony with it must be spiritualized *until it is forced* into an agreement. And this creature of pure fancy, so antagonistic to the covenanted Kingdom, which they are pleased to give the title of "the Kingdom of God," some even, like the author of *Ecce Homo* (p. 23), consider "greater than prophecy had ever attributed to the Messiah Himself." In brief: the Prophets and the Covenants are "too materialistic," "too Jewish" for this *retined* spiritually conceived Kingdom. Alas! men, eminent for piety, ability, and usefulness, materially aid in this *wide departure* from the primitive truth. While some of those theories form pleasant pictures, and are finely portrayed, still, like some of the imaginary paintings of the old masters, they have no reality upon which they are based—they, however widely spread and deeply rooted, are only the results of human suppositions. The writer has often been saddened to find believers, from whom he has derived much valuable information on various subjects when entering into the discussion of the progress of doctrine, entirely discard the Primitive Church view as if it had never been so generally and publicly entertained, although the postponement forms the basis of the call of the Gentiles, the establishment of the Ch. Church, and the distinctive Chiliastic views of the early Church (referring the Kingdom, etc., to the Sec. Advent). Some writers even suppose that the preaching of Jesus as the Christ is the present realization of the Kingdom in the person of Jesus. They illogically make the "preaching of the things concerning the Kingdom" the equivalent of the Kingdom itself.

*Obs. 2.* A truth *so fundamental* to a correct understanding of the Doctrine of the Kingdom, is buried under a load of prejudice, preconceived opinion, mysticism, etc. Infidel and Orthodox, unbelievers and believers, alike maintain on this point a friendly relation. Thus e.g. Renan (*Life of Jesus*) makes Jesus set up an ideal Kingdom, which is to appear immediately, and which, he tells us, is established. Dr. McCosh, in replying to Renan (*Christ and Positiv.*, p. 243), admits the establishment of the Kingdom, and designates it a spiritual one. Rejecting the early church view (founded on the plain, unmistakable, grammatical sense of Scripture, and received directly from inspired men), which found a profound meaning in this postponement, and heartily embracing the Origenistic interpretation, which sadly mars the covenants and recognizes no postponement, this must necessarily have a moulding influence, a coloring power over all related subjects. One of the most radical defects in modern theology is found on this point, and, so long as persevered in, certain avenues of knowledge are closed; mystical interpretation; vain attempts to conciliate the Divine utterances with prevailing theories of church and state; labored, unavailing efforts to trace a methodical progress in the teaching of the Saviour and disciples; spiritualistic applications which effectually degrade the ancient faith of the church; the overshadowing and ignoring of highly important truth—these and other evils attend such a position. Thousands of volumes attest to the fact that, with *this link missing*, it is in vain to form a complete, perfect chain in the Divine Purpose, and at the same time preserve the integrity of the preaching of John, Jesus, and the disciples.

The sad consequences of overlooking this postponement is e.g. duly exemplified in the work (*John on the Apoc. of the N. Test.*) of Rev. Desprez (commended by Drs. Noyes, Williams, and Stanley). This writer, no doubt urged on by the critical attacks of unbelief in this direction, fully and frankly acknowledges all that we have stated concerning the preaching of the Kingdom and its expectation by the apostles and their immediate successors; but overlooking the plain and distinctive Scriptures which portray its postponement, he arrives precisely at the same conclusion with the destructive critics, viz.: that all this matter referring to a Jewish Kingdom, to the Second Coming of Christ, and to the final re-establishment, must be ruled out as no part of the Word of God (being the result of Jewish prejudice, misapprehension, etc.), because the lapse of time has fully demonstrated that nothing of the kind occurred as they expected. Alas! when accredited ministers of the Gospel give themselves up to such fearful destructive and delusive criticism to the delight of unbelievers! Of course, such an attitude at once eliminates a large proportion of the teaching of the Gospels and Epistles, utterly rejects the Apocalypse as revolving around a chimera, sets aside the covenants and God's oath as untrustworthy, and overshadows all the remainder with a heavy pall of doubt. If Desprez is correct, what confidence can we possibly have in the apostles, or in the utterances of any of the inspired writers; for if in error on the leading important subject of the Kingdom, why not also in error on the resurrection, the atonement, and, in brief, all other doctrines? No! never can such outrageous, dishonoring interpretation be received, although Desprez boasts of a phalanx of interlaced shields (of proof), for it lacks coherency in that it totally ignores the proof given by these writers themselves respecting the postponement of the Kingdom. The past is no criterion in the sense alleged by Desprez (although it proves the correctness of the postponement), and he had better wait until "the times of the Gentiles" are fulfilled before he thus decides. If Gentile domination ceases, if the Jewish nation is restored, and Jerusalem is no longer downtrodden, etc., and then the Kingdom does not come, it will be in place to receive his criticism; until then it amounts to nothing.

*Obs. 3.* The rejection of the postponement of the Kingdom, is a rejection of the only key that can unlock the singular and otherwise mysterious

sayings of Jesus. The consistency of the Divine narration of Christ's Life, and of the faith and conduct of His disciples before and after His death, is alone preserved by its adoption. We have learned and able treatises on this life of Jesus, which give varied and subtle theories in order to reconcile events and sayings, and to preserve the unity of Purpose, but every one of them, even those written by believers (as Neander's, Lange's, Cave's, Fleetwood's, Milner's, Pressense's, Taylor's, Farrar's, Beecher's, etc.), must, more or less, resort to the favorite "germ" theory, to "a hidden leaven development," by which is understood that the truth is at first concealed or enveloped in language which—if understood as it reads, according to the letter, is error—the "growing consciousness" of the church, by a spiritualizing process through such men as Origen, Augustine, Jerome, etc., is to bring forth in its developed form, having discarded "the husk."

Volumes, some from most gifted, learned, and pious writers, are filled with just such mystical and philosophical reasoning, and all arising from a *misconception* of the covenanted Kingdom and an *ignoring* of its postponement. Another class of learned writers, rejecting in part the Origenistic principle of finding a concealed meaning or another sense, subjecting the New Test. to a searching grammatical interpretation, find that such a Kingdom, as we argue for, was promised, preached, and fondly expected, but, *overlooking* this postponement so explicitly declared, tell us that Jesus, failing in the designed restoration of the Davidic throne and Kingdom (expecting but not receiving aid through angelic interference—so Renan), He then contented Himself, under the pressure of circumstances, to sacrifice His life and found a spiritual Kingdom. Some men (*Wolfenbüttel Fragments*, pub. by Lessing, etc.) declare that Jesus in His efforts to establish a Kingdom, failing of the popular support, miserably perished, the victim of ambition. Becker (in his *Univ. His. for the Young*, quoted by Hurst, *His. Raf.*, p. 190) thinks that Jesus received the idea of putting forth His claims from John and John's father, and that an arrangement was made between them to take advantage of the predictions relating to the Messiah in the Old Test., with the same result. Bahrdt, and many others recently, exult and triumph over this fancied interpretation, without in the least noticing *how the expressive language and predictions of Jesus*, in postponing this Kingdom, refutes their scandalous and vindictive assertions. What must we think of men who only take as much of the Record suitable for the purpose of condemnation, and carefully leave unnoticed the very testimony included in the same?

It may be suggestive, if not instructive, to contrast two classes, who both ignore the reasons assigned for and the predictions of Jesus relating to this postponement. In *Ecce Homo*, the writer informs us: "He (Jesus) conceived the Theocracy restored as it had been in the time of David, with a visible monarch at its head, and that monarch Himself." "Christ announced the restoration of the Davidic Monarchy, and presented Himself to the nation as their King; yet, when we compare the position He assumed with that of an ancient Jewish king, we fail to find any point of resemblance." Now let us consider the reply of *Ecce Deus* (p. 333) to *Ecce Homo*, viz.: that the Davidic Kingdom was only "typical" (just as if the covenant included a type) "of government and purpose which lie beyond the merely political horizon." And the writer argues from the fact that because such a restoration was not effected at the First Advent and since, Jesus never announced the restoration of the Davidic Monarchy (i.e. the language descriptive of it is "typical" of something else), and then, satisfied with his *illogical* reasoning, in his own fancy triumphantly concludes: "If the facts contradict the theory, what confidence can be placed in the theorist?" Precisely so: both writers ignore plain facts as given by Jesus and the apostles respecting the Kingdom, and not content with leaving these out of the question, confess that their unbelief is grounded on a *non-fulfilment* of prophecy and prediction, just as if God is bound to fulfil them, not according to *His own Purpose and Time*, but, to accommodate Himself to their mode of exercising faith. Such writers had better wait until "the times of the Gentiles" have ended, until the elect are gathered out, until the Sec. Advent arrives, until Christ's intermediate predictions are fulfilled, before rashly giving us those conclusions. We see from this what estimate to place on rationalistic criticism, which concludes, because the Kingdom that was covenanted, predicted, and preached was not at once realized; that, after all, Christ's relationship to the Old Test. was one of *mere accommodation* to circumstances; and this is

arrived at by persistently turning away from Scripture, which tells us *why* it has not yet been realized and *when* it is to be witnessed. The same is true of that class, who, because the Kingdom did not appear in the form grammatically expressed, declare that the language applicable to it must either be understood spiritually or as pertaining to the Church—i. e. a Kingdom, in some form, visible or invisible, must be recognized to suit preconceived views.

*Obs. 4.* Let the student reflect over the singular attitude of the Primitive Church, viz. : in view of this very postponement laying *the greatest stress* upon Eschatology or doctrine of the last things, *looking forward* with hope and joy to a speedy Advent, the re-establishment of the glorious Theocratic Kingdom under the Messiah, etc., and can such a state of things *be satisfactorily explained* to take place *under inspired* teachers and their immediate successors without condemning *the doctrinal position* of the early church and reflecting upon *the founders* of the church, *unless* the same doctrinal teaching is accepted as Scriptural? Leaving the history of the doctrine for future reference, it is sufficient for the present to say that the idea of the postponement of the Kingdom had a most powerful influence, for at least three centuries, *in moulding the doctrinal views* of the church. Hagenbach (*His. of Doc.*, vol. 1, p. 74), in summing up the general doctrinal character of the early church period, indicates this feature, when he says : "*The doctrine of the Messianic Kingdom ruled the first period.* This turned upon the point that *the Lord was twice to come* : once in His manifestation in the flesh, and in His future coming in judgment."

It has been remarked by many (as e. g. *Ecce Homo*, p. 22), that at the First Advent there was a general expectation that the Messiah would, by an irresistible and supernatural exertion of power, crush His enemies and establish His Kingdom, and that "this appeared legibly written in the prophetic books;" that He was rejected by His countrymen because He refused to put forth such power, etc. We have seen, under various Propositions, *why* He refused to exhibit such power. The time had *not yet* arrived, for the moral conditions imposed were not observed by the nation. But notice : the Primitive Church, instead of spiritualizing those prophecies, *only postponed the fulfilment to the Sec. Advent*; the traditional doctrine, the general expectation derived from the prophets, still continued in the Church, *only allied with the Second Coming of Jesus*. The apostles, instead of correcting this opinion, favor it by speaking of Him as one who, in strict accord with the prophets, shall come with supernatural power to destroy His enemies, etc., while the last revelation (the Apoc.) informs us that He will come "to make war," etc. The student, if judicious, will carefully consider this correspondence, and seek for its basis where alone it is to be found, viz. : in the Scriptures themselves. This meets the objections urged in various works, as e. g. Hengstenberg's *The Jews and the Ch. Church*.

*Obs. 5.* Writers commenting on the passage, "*Nevertheless I tell you the truth, it is good for you that I go away; for if I go not away the Comforter will not come unto you,*" etc. (John 16 : 7), have much to say concerning the coming of the Holy Spirit as an advance doctrinally, etc., but fail to tell us *why* the Holy Spirit, whose *special* (for He had been previously present), manifestation is thus announced, could not come unless Jesus went away. This was necessary, because the sinfulness of the nation had postponed the predicted promised Coming of the Spirit with the Kingdom (comp. Prop. 170), hence a special interposition of the Saviour was requisite *both* to prepare the way for the gathering out of the elect and to give an assurance of a future fulfilment by an inchoate fulfilment secured through the obedience and exaltation of Christ.

This also enables us to answer the question proposed by unbelief, why Jesus Christ does not personally manifest Himself, at least now and then, to remove the unbelief of

the world. The reply is, that having been rejected by the covenanted elect nation, and that nation suffering the consequences of such rejection, the Kingdom itself being postponed until the time arrives for the removal of the inflictions imposed, the withdrawal of the Messiah is part of that punishment entailed. Until "the times of the Gentiles" are ended, an open, visible manifestation cannot be reasonably expected. Besides this, the engrafting of Gentiles is, as we have shown, done on the principle of faith and not of sight. It ill becomes the dignity of the King to appear before the time fixed for the cessation of punishment and the gathering out of an incorporated people by faith. Killen (*The Anc. Church*, p. 46) asks the question, why so little notice is taken of the seventy in the New Test., and answers, because it was typical or symbolical of the future transmission of the Gospel. They could, however, be no type of the future, owing to their *exclusive* mission and message. The answer is found in the speedy postponement of the Kingdom ending their mission to the nation, and a sufficient amount of evidence being produced to show both the tender of the Kingdom and the rejection of the Messiah.

*Obs. 6.* The postponement of the Kingdom (with the events connected therewith), being the truth itself joining other truths in an intelligent and satisfactory manner,—is admirably adapted to meet and remove the objections of the Jews. The Jews, abiding by the plain statements of the Old Test., survey the various prevailing theories, advanced respecting a *present existing* Messianic Kingdom, and finding them one and all *antagonistic* to the covenanted and predicted promises, reject Christianity itself,—as if this *humanly interpolated* view was a part of Christianity (which it was not for the first three centuries). Compare Prop. 193.

Thus e.g. the objection urged by Rabbi Crool (*Restoration of Israel*), against Jesus as the Messiah, is, that He did not sit on David's throne or set up the Davidic Kingdom as it was predicted by the prophets and as covenanted; and also, that the Jews, instead of the promised peace, joy, exaltation, etc., under the Messianic Kingdom (if it really commenced at or immediately after the First Advent), found trouble, suffering, dispersion, etc. Now to such objections, the postponement, with the Scripturally given reasons for its occurrence, affords the *only satisfactory* reply, seeing that we leave the covenanted Kingdom intact, the covenants and predictions just as they are written, and the promises to the Jewish nation, in its covenanted relationship, to be yet fulfilled in all their greatness and glory.

*Obs. 7.* This acceptance of the taught postponement effectually removes the chief argument against, what some are pleased to call, "prophetical literalism." Fairbairn (*On Proph.*, p. 495, Ap. F.) attempts to make the charge preferred against his system (viz.: that it is calculated to repel Jews), to recoil upon us by boldly asserting that "prophetical literalism, essentially Jewish," aids the Jews in rejecting Christ, because we claim that many things referring to Christ still remain unfulfilled. (Comp. preceding Obs.) This is unfounded: for we show a *sufficiency*, already fulfilled, literally, in Jesus to justify His being received as the Messiah, while the main leading objections relating to the covenants, the Kingdom, the covenanted position of the nation, its supremacy as predicted, etc., are answered by us without *any perversion* of Scripture under the plea of spiritualizing, accommodation, a better sense, etc. The proof is found in the conversions effected by the relative systems.

We hold to the covenants as given to the Jews; accept of the predictions received by them; indorse as they did the literal fulfilment respecting the Kingdom, so that we are not guilty of that spiritualizing of promises into a vague and invisible fulfilment so exceedingly unsatisfactory to a Jewish mind. We do not take the promises expressly given to the Jewish nation and heap them, without regard to their connection, upon the Gentiles. Our position, and the proving the fulfilment of covenant and promise in the future; our showing a postponement to the Second Advent of predictions especially near

and dear to the Jewish heart, *must necessarily* be more acceptable to Jewish faith than the wholesale disclaimers of popular systems. The Jew finds in our system of belief a harmony with the language of Scripture that he sees in no other; and so much is this the case that many Jews have accepted of the Messiah under its influence, as witnessed in the numerous Jews who have been *Millenarians*, publishing Millenarian works and editing Millenarian periodicals. Indeed Fairbairn breaks the force of his own objection, for if our "prophetical literalism is essentially Jewish" it cannot be hostile to, but must be favorable to, the Jews. Besides this, it is worthy of notice, when once the principles of interpretation of the Alexandrian school (indorsed by Fairbairn) predominated, conversion among the Jews became fewer and fewer, until finally, under the spiritualizing system, they for centuries almost entirely ceased. And it was only after a more literal interpretation of the Bible was revived, that conversions among them increased. (Comp. works of McNeil, Margolionth, Brooks, Bicheno, etc., and sermons before the London Soc. for the Conv. of Jews by Cooper, etc., etc.)

*Obs. 8.* The most amiable piety, as well as the grossest unbelief, is alike arrayed against an acknowledgment of this postponement, owing to the *pervading influence* of the church-Kingdom theories. It is observable that the former even in its comments on things which are utterly inconsistent with the state of the predicted Messianic Kingdom (which the prophets make one of peace; release from suffering, deliverance from enemies, etc.). endeavors, by the force of the sheerest inference, to conciliate such a state of things now existing with the prophetic delineation of a Kingdom in a peaceful and flourishing existence.

Thus, to illustrate: Steir (*Lange's Com. Matt.*, vpl. p. 199, Doc. 1) attributes the intimations of Jesus that His disciples must endure persecution, tribulation, etc., to the fact that a Kingdom *very different* to the one expected must *intervene*. But where is this intervening Kingdom, combined with suffering, etc., *covenanted or predicted*? Jesus, too, nowhere says that His followers must endure tribulation in *His Kingdom*; more than this, in view of the covenanted and predicted blessings, He could not *truthfully* say it, for one single utterance of this kind would raise up an *irreconcilable antagonism*. The New Test. perfectly agrees with the Old, fully sustains the gladdening consistency, by attributing to and associating with the Messianic Kingdom *only* happiness, blessing, honor, and glory. Once to be in the Kingdom is *freedom* from all evil and deliverance from the curse. The peculiarity has already been noticed, that in the Old Test., so far as the Kingdom is concerned, there is no discrimination between the First and Second Advents. So much is this the case, that if we had only the Old Test. and knew nothing of the First Advent, as separate and distinct from another, we also, like the Jews, would believe this Kingdom to be subsequent to His First Coming. (We have shown why this feature became *necessary*, because of the tender of the Kingdom at the First Advent.) While this is true, the postponement of the Kingdom, in view of the refusal of the nation to comply with the required moral conditions, indicates *what* coming is meant, not the coming to humiliation, rejection, and death, but the coming in glory. We are, therefore, not at liberty to *change* the nature of the Kingdom in order to *accommodate* it to the state of things existing during *this period of postponement*.

*Obs. 9.* The Kingdom being thus postponed, and the process of the gathering out of the elect now going on, is sufficient reason why *no additional Revelation* is necessary. The Apocalypse of John, to encourage our faith and hope, includes all that is additionally required to be known, appropriately closing the direct Divine communications, and confirming the voices of the Prophets. Jesus Himself refrained from penning down anything, contenting Himself with the testimony of chosen witnesses, because He foresaw that such writing, if given, would have been perverted by His enemies and employed against Himself in accusation to the Roman power (as was even done through His reported words).

For the same reason, in part, the Apocalypse is given in symbolical language, and the apostles (as Paul in *Thess.*) are guarded in their expressions. After the reader has

passed over our entire argument, the reader will find abundant reason *why* the Kingdom is mentioned in the Gospels and Epistles without entering into the specific details given by the prophets, and *why* the same is represented under symbolic forms in the Apocalypse. Taking into consideration the nature of the Kingdom, the restored Theocratic-Davidic throne and Kingdom, which *necessarily* embraces a restored Jewish nation, etc., a more extended and detailed notice would *unnecessarily* (owing to this postponement) have excited the jealousy, hostility, and persecution of the Roman Empire.

*Obs. 10.* Jesus having come to fulfil the Prophets, and that fulfilment being in large part postponed to the Sec. Advent, the statements of the Prophets remain and include in them *a sufficiency* of information needed. To fully know what His mission was, and how it will be eventually realized, we must refer not merely to His life, to the preaching and testimony of His disciples, but also to what the Prophets have written, ever remembering that the covenants form *the basis* of all pertaining to the Kingdom. From these united, the doctrine of the Kingdom can be clearly adduced.

We strongly suspect (giving it as a suggestion) that in view of the postponement, and this being merely a preliminary stage to the final ushering in of His Kingdom, He, foreseeing (as has happened) how the words of the Prophets descriptive of this Kingdom would be perverted from their literal meaning and torn from their connection to sustain Church and hierarchical claims—He, foreknowing how His own words as reported would be changed in their meaning for the same purpose, left as little as possible on record indorsing the preliminary nature of this dispensation, in order to avoid *additional* perversion and spiritualizing of language; and in order, above all, to make the covenants, and predictions pertaining thereto, the objects of continued humble faith and hope. The prophecies that He has fulfilled, the testimony of Himself and disciples, the incorporation of all this in a regular Divine Plan possessing unity of Purpose, and which is only sustained and manifested when the prophecies which He is to fulfil at His Sec. Coming are included, evince that we possess *a sufficient* guide.

*Obs. 11.* By this postponement the special Davidic covenant remains unfulfilled (excepting that David's Son and Lord is born, and qualified for the immortal reign), and "*the tabernacle of David*" continues "*fallen down*" and "*in ruins*,"—"The house" remains "*desolate*." It demands the *harsh* interpretation to deny or spiritualize away *existing facts*. Yet men, involved in a system which, of necessity, must have the predicted Kingdom in actual establishment, endeavor to get rid of all this in *the most summary* way. Thus e.g. take any prediction relating to the Messiah reigning on David's throne (as e.g. Isa. 9:7, etc.), and see *how* it is connected with (1) a fearful overthrow of the nation, preceding, and (2) a deliverance of the same nation, *contemporaneously* with the reign. Take prophecy after prophecy, and notice *how* the rule of David's Son is *inseparably allied* by the Prophets with the Jews *nationally*, and well may we stand surprised at *the bold presumption* which rudely *severs* this connection made by inspired men, giving the *curse* to the Jews and the *blessings* (promised to the same nation), to Gentile nations. Why such an *unjust and arbitrary* interpretation? Simply because the Alexandrian-monkish theory, having the predicted Kingdom *unpostponed*, must in some way bend these prophecies to suit its pre-determined condition. Alas! great and good men have been engaged in *this destructive work*, forcibly reminding us that "*the wisdom of man is foolishness with God*," and that "*the things of God*" can only be obtained by observing what the Spirit has recorded and retaining *what is written unaltered*.

We give numerous illustrations from eminent men, who, with an honest desire to honor Jesus, deliberately *change* the divine record of facts. Unbelievers take a much

shorter method to get rid of the covenanted and predicted Kingdom, as e.g. Tuttle (*The Career of the Christ. Idea in History*), who reiterates and compresses an old view: "He (Jesus) was actuated by a grand political motive, which met with a sad defeat; then we observe the sorrow of disappointment. The temporal scheme is laid in the dust." Both parties, the one believing and the other unbelieving, do not allow the Scriptures to present their own testimony on the subject; both come to the Word with *preconceived* views of its teachings, and under a pious prejudice or a hostile feeling, explain the same so as to make it harmonize with their respective opinions. Both do injury to the truth as revealed: the one, by so dressing it up that its natural appearance disappears; the other, by attempts to destroy it. The one party may, indeed, plead a sincerity of purpose, and the other may give as its motive the claim of reason, etc.; but the truth, God's truth, *as written*, is dependent for its realization upon neither of them, and will find its ultimate verification notwithstanding the misconception of its friends or the cavils of its enemies. Some few, however, properly discriminate, and realize the importance of this postponement. One of the best articles on the subject is from the pen of Dr. Craven (*Lange's Com. Rev.*, p. 95), which fell under the writer's notice after these Propositions had been worked out. It was a gratification to find the same so strongly corroborated by such a scholar; and the student will be amply repaid by a perusal of his "Excursus on the Basilea."

*Obs. 12.* The evidence in behalf of this postponement has already been given (e.g. Prop 58, 65, 66, 67, 70, etc.), but it may be instructive to notice *how* the passages affording it are treated by many. Thus e.g. consider what Jesus said to the Jews (Matt. 23 : 37-39; Luke 13 : 34, 35), respecting His leaving their house desolate until a certain period elapsed, viz.: until "the times of the Gentiles" were fulfilled, and until the predicted time (as e. g. Zech. 12 : 9-14; Joel 3 : etc.), of their repentance and willingness to receive the Messiah. This "house" receives singular treatment at the hands of those who overlook the postponement of the Kingdom. Forgetting how this word is used *in the Davidic covenant* and by the Prophets, we have a variety of significations given, which are not in accordance with the covenant, or the Prophets, or the facts as they existed when Jesus spoke. Grotius, Meyer, and others make "the house" to be the city of Jerusalem; De Wette and others, the city and temple; Theophylact, Calvin, Ewald, Barnes, and others, the temple; Lange, and others, the temple, city, and land. But *how* could those be "left desolate," i.e. remain in *continued* desolation; for history shows that the temple (as indicated Mark 13 : 1, 2, etc.), by the additions made by Herod, was a splendid edifice, while the city and land were far from being desolate. The same history, however, informs us what was desolate and remained desolate, viz.: *the Davidic Kingdom* which was overthrown,—*the Davidic tabernacle which was fallen down*,—for the Jewish nation, instead of having their former covenanted Theocratic-Davidic Kingdom, were under the rulership of the Roman Emperors. This corresponds precisely with what David himself predicted, Ps. 89 : 38-45. Let the careful student but reflect: if Jesus came to fulfil the Prophets, He will use the word "house" as they employed it, and especially as it was given *in the covenant*. This He did, taking the word to denote *the fallen Davidic house or Kingdom*, which was indeed "desolate" for a long time, and, being left by Him in that state, *continues so* to the present day. Let the reader but notice how the word is employed in the covenant itself, how it is used by the Prophets, (as e.g. Jer. 22 : 5, "*this house [Davidic] shall become a desolation*"), that neither temple, nor city, nor land *were* desolate at the time the words were spoken, and he will see that *consistency* requires the interpretation that we have given. This might be abundantly confirmed by



quotations taken from the Prophets, but one or two references will be amply sufficient. Thus Amos 9 : 11 explicitly states that *the tabernacle of David itself*, fallen and made desolate, *shall be restored*, and no ingenuity can make this *fallen* throne and Kingdom or house the throne of the Father in the third heaven (to which the Davidic throne is likened by many writers). So likewise Hos. 3 : 4, 5. Christ, as our argument evinces, could not, owing to the nation's disobedience, restore this fallen, desolate tabernacle of David, and therefore tells the nation that this desolate "house" shall be *left thus until* another era, when the words of the Prophets shall *most assuredly* be verified.

The careful student will observe that, owing to this foreknown postponement, certain prophecies are framed to meet its foreseen condition, and others to correspond with it as an already determined fact. Thus e.g. Dan. 2 and 7, as connected with the ultimate re-establishment of Israel, does not refer in the slightest manner to the first Coming of the Christ. The subject-matter is *Gentile domination*, and as the Messiah's Kingdom, which is to *supersede* the same, was not then set up but postponed, the prophecies only, and in strict accordance with what has taken place, direct our attention to the Sec. Advent, when this will be accomplished. Thus also Jesus, after He announced the postponement, gives an epitome of Jewish destiny (Matt. 24, Mark 13, Luke 21), and only when the Sec. Advent arrives does Jewish tribulation cease. Thus again the Apoc. is so framed, that from beginning to end it directs the eye of faith to a Sec. Advent in power and glory, which shall overcome all enemies and bring in a realization of covenant promises. In none of these, extended as they are, is the slightest hint of a Messianic Kingdom *already* existing (as many teach), but the postponement being assumed as an accomplished fact, believers are spoken of as suffering, tried, tempted, persecuted, etc.—enduring things which never, never can be—as the prophets predict—associated with the Kingdom of the Christ.

*Obs. 13.* To Millenarians it may be observed, that a remarkable announcement of the postponement of this Kingdom, its ultimate establishment in the restoration of the tribes of Israel with the glory that shall follow, is found in Isa. 49 : 1-23 (Comp. Alexander's version), in Micah 5 : 2, 3, 4 ("give them up until," etc.), in Zech. 13 : 7-9, etc. This feature, the postponement, will be corroborated by many succeeding Propositions,—forming a regular series of connected reasons *confirmatory* of this important characteristic of the Divine Plan.

*Obs. 14.* Neander (*Ch. His.*, vol. 1, p. 36) sees clearly that to preserve unity, it is requisite to advocate a restoration of the Theocracy, but, unfortunately, overlooking this postponement and wedded to a church-Kingdom theory, he connects such a restoration with the First Advent instead of placing it, *where the Scriptures do, at the Sec. Advent*. No Theocracy has been established, *as covenanted*, from the First Advent down to the present, for that which is the kernel or life of the Theocratic idea is lacking, viz. : God condescending to rule over man *in the capacity of an earthly Ruler*.

*Obs. 15.* This doctrine of the postponement rebuts the unbelieving attacks against the Messianic Kingdom and the attempted explanations concerning it.

As e.g. that Jesus having failed to realize the Kingdom "by political means," and seeing "the folly of military Messianism," He then "relied implicitly on the establishment of His Messianic throne by the miraculous display of the divine power ;" but this finally gave place to "the idea of spiritual supremacy, through the religious reformation of His people." (So Abbot, p. 243, *Freedom and Fellowship*, being a reiteration of Renan

and others.) This is a complete ignoring of the Record, and a reversing of that which is plainly written, being pure assumption without a *particle* of historical proof to sustain it. Where e.g. is the least evidence that Jesus changed the popular idea (admitted to have been at one time entertained by Himself), of the Messiah into "the sublime idea of a spiritual Christ ruling by love," etc.? Aside from no such a change being expressed in the New Test., it is also refuted by the Primitive Church being utterly unacquainted with such an alleged transmutation.

*Obs. 16.* The postponement indicates that a very large Judaistic element remains yet to be realized in fulfilment.

Neander (*Ch. His.*, vol. 1, p. 339) and others assert that Christianity is "the fulfilment of Judaism." This is true, but only in a limited sense (as e.g. relating to the sacrificial and ceremonial law) for in the higher sense (*viz.* : *the Theocratic*) there is still lacking the fulfilment of the covenanted Kingdom with all that pertains to it. In the very nature of the case, if God's promises are ever fulfilled in their plain, unmistakable grammatical sense, much that is "*Jewish*" must eventually be incorporated. Our argument will necessarily develop this feature as we proceed.

*Obs. 17.* This view also shows how ungrounded is the insidious (and to the philosophic mind, fascinating) theory, so prevalent, of distinguishing between the Gospels, making them different types or stages of expression.<sup>1</sup> The simple fact is (comp. Prop. 9 and 10), that the Gospels are a unit in representing the leading subject of the Kingdom and of the King, and all of them have the same Jewish covenanted position presented.

<sup>1</sup> As e.g. Bernard (Bampton Lectures, Lec. 2, *The Progress of Doctrine*), making Matthew a Gospel from the Hebrew standpoint; Mark, a Gospel more disengaged from the Jewish connection, adapted to Gentiles, with a "habit of mind colored by contact with Judaism;" Luke, a Gospel passing from Jewish associations to those "adapted to a Greek mind, then, in some sense, the mind of the world;" John, a Gospel still more removed from Judaism, and planted upon universal principles, etc. The objectionable feature (admitting characteristics and peculiarities belonging to each Gospel) in such unwarranted distinctions, is the total ignoring of "the Jewish conceptions" (necessarily) of each, the fundamental Jewish covenanted position of each, and that none of them show any progress in the direction of Gentilism, but the reverse, *viz.* : striving to bring Gentiles to the acknowledgment of the Jewish covenanted Seed as the Messiah (which is sustained by the Acts and Epistles, showing that Gentiles are urged by the acceptance of this Messiah to become "*the seed of Abraham*," etc.).

*Obs. 18.* Unbelief,—rejecting the Messianic position, its rejection by the nation and the resultant postponement,—endeavors to deteriorate the actions of Jesus by ascribing to mere human passion what evidently was caused by *the legitimacy* of His station and His *treatment* by the nation.

Thus e.g. unbelievers assert that at the beginning of His ministry, Jesus was most amiable and mild, but that a change of disposition took place, owing to opposition and His expectations not being realized, so that He sternly rebuked and denounced His opponents. This is artfully represented as a deterioration of character—an indication of human frailty. The reader will observe, however, that the unity of character was preserved to the end, as witnessed e.g. in His weeping over Jerusalem and lamenting its doom, and in the utterances at His apprehension, trial, and crucifixion, when grossly insulted and deeply suffering. The alleged sternness and reproof was based on the rejection of the Kingdom by the representative men of the nation, who refused the condition of repentance and delighted in their sins. He, therefore, *as was requisite* to His position and tender, portrays their corruption and unfitness for the Kingdom. The Theocratic ordering perversely refused by non-repentance, exposed their own King—seeing their secret machinations for His death—to a righteous indignation, mingled with bursts of compassion. In the very nature of the case, such an indignation is not only just, but it is the very thing needed to complete the chain of evidence, since it is not merely enfor-

ing holiness as a prerequisite, but it harmonizes with His claims of Messiahship. It is the *rejected King* speaking to His *despisers*, and His language, denunciatory and stern, adds force to *the validity* of His claims upon them, when He points out to them their moral unfitness for entrance into His Kingdom. He speaks *as the Messiah*, with authority, and His enemies felt the same. This whole subject of the postponement, also, proves how untenable are the theories of a late origin of the Gospels, for such a delicate and consistent presentation of the same could not have been the result of the periods alleged.

PROPOSITION 95. *If the church is the Kingdom, then the terms "church" and "kingdom" should be synonymous.*

Those terms ought, if such is the fact, to be convertible or interchangeable *without vitiating* the sense. That they are *not* synonymous can be readily tested by every one. The numerous definitions and conflicting opinions of those who entertain this view already sufficiently indicates that they are not to be substituted, the one for the other.

*Obs. 1.* It may be proper to illustrate the application of the test. A few examples will suffice, as the subject is too momentous to be triflingly touched, being forced to it by the argumentation of our opponents. The word church is used for (1) an individual congregation. This usage of the word, of course, will not bear the test, for then there would be as many kingdoms as there are congregations. (2) For the general body of believers. Passing by the passages which would then make believers to inherit the church, and which would teach that the church itself shall inherit the church, we select such as Eph. 5 : 23-30, in which the church (i.e. Kingdom) was once so lost that Christ "gave Himself for it" (comp. Eph. 1 : 7 ; Gal. 2 : 20, etc.), that it needed special sanctifying and cleansing "with the washing of water by the word," etc. Or, Acts 20 : 28, where the church (i.e. Kingdom) is to be fed, "which He has purchased with His own blood," phraseology applicable to believers and not to the predicted Kingdom. Take every place where the word church occurs, and either in the passage itself, or in the context, or by a parallel passage, the notion of believers in their associated capacity is understood. But let us take the word kingdom and substitute for it that of church, and the result is seen e.g. in Mark 11 : 10 ; Luke 12 : 32 ; 22 : 29 ; 21 : 43 ; Mark 9 : 47 ; Acts 14 : 22, etc.

If the Church is synonymous with the Kingdom, then what becomes of the notion held by many that the Kingdom is invisible, seeing that the Church is spoken of as something visible, externally manifested, as e.g. Matt. 18 : 16, 17 ; Acts 8 : 1, etc., being used in the same sense so far as visibility is concerned, as that in Acts 19 : 32 (Greek : where it is employed in a secular sense).

*Obs. 2.* But the absurdity of making such terms synonymous will be more clearly seen if we take the definitions given of this Kingdom, and observing their intimate connection with this church notion. Selecting the example afforded by Dr. Thompson (see preceding Prop., Obs. 8), we are told that this Kingdom consists in "the presence and power of God felt and acknowledged in the hearts of those that trusted in Him and did His commandments," etc. Put this "spiritual conception" *in place* of the Kingdom or church, and sad work will be made of *God's oath-bound covenanted promises*. If this is all that is meant, *then* the most solemn

pledges given by God will be set aside and remain unfulfilled. It is strange that men of ability are so wedded to this mystical conception of the Kingdom that they cannot see how, with their own theory of Christ's delivering up the Kingdom (1 Cor. 15 : 24), if the Kingdom be such as above, or "God's reign in the heart," etc., *then* such "a presence," etc., or "reign" once "felt and acknowledged" will also *be given up*. Or, select any one of those definitions, and substitute them for "Kingdom," in Matt. 8 : 12 ; 16 : 19 ; Mark 11 : 12, etc., and it will be found that they directly introduce a *confusion of ideas*, making the Scriptures inconsistent and contradictory.

Take for example Dr. Neander's (given in detail under Prop. 106) definition and apply it to the first New Test. text where the Kingdom is mentioned (Matt. 3 : 2), and it then reads as follows : "Repent ye : for the whole of a series of historical developments, or a great assemblage of coexistent spiritual creations is at hand." Or, take Dr. M'Cosh's favorite, and then we have : "Repent ye : for God's reign in the heart is at hand." Comp. Prof. Lummis's Essay "The Kingdom and the Church" (read before "The Proph. Confer." at N. York), in which the inconsistency of making Church and Kingdom synonymous, the absurdity of men talking of advancing and building up this Kingdom, the inability of making a Methodist Kingdom, Lutheran Kingdom, etc., and of saying that the Church (if Kingdom) is "within you," is shown. This synonymous nature is so much taken for granted, and so confidently held, that the titles of books indicate it, as e.g. Maurice's "Kingdom of Christ," Jarvis's "His. of the Mediatorial Kingdom," Gray's "Mediatorial Reign," Symington's "Mediatorial Dominion of Jesus Christ," Uhdén's "New England Theocracy," Wilson's "Kingdom of our Lord Jesus Christ," an Anon. work, "The Inner Kingdom."

*Obs. 3.* Such substitutions are *unwarranted and dangerous*, although presented by most able men. Neander (*Life of Christ*, S. 82) informs us that while the name kingdom is "borrowed from an earthly kingdom," "was immediately taken from the form in which the idea of the Divine community was represented by the Jewish nation," yet this idea is to be discarded and a "*symbolical*" one is to be substituted. This exchange of ideas is, however, *unproven, and merely assumed* to sustain the theory that the church, in some aspect, is the Kingdom. If this is so, that the first preachers of the Kingdom presented the leading subject (i.e. Kingdom) of their discourses in symbolical language, we may well ask, If the Kingdom was symbolical, why not then repentance, faith, and everything else connected with this Kingdom? For, if the main subject is such, *why not* the subsidiary? This leads us where some have, from a false premise, logically landed, making the whole teaching of Jesus and the apostles a symbolical or typical one of that religion of humanity which is now arising.

PROPOSITION 96. *The differences visible in the Church are evidences that it is not the predicted Kingdom of the Messiah.*

Having alluded to this, it may be well to particularize. The Kingdom, as promised from the details of prophecy, is to exhibit a *visible outward unity*. So much is this admitted by our opponents, that they are seeking for and advocating such a unity. The feeling is almost universal that prediction demands it; and hence all, not finding it yet existing, anticipate it in the future. Isaiah, chs. 60, 61, 62, 65, etc., are conclusive. But, on the other hand, such a state or condition *has never been realized* in the church after eighteen hundred years of trial, and therefore we conclude that the church, not exhibiting the characteristics predicted of the Kingdom and connected with its establishment, is something different from that Kingdom.

*Obs. 1.* Let the unbiassed student contemplate how *schisms*, etc., are foretold in the church (Acts 20 : 29, 30 ; 1 Cor. 11 : 19 ; 2 Tim. 4 : 3, 4 ; Rom. 16 : 17, etc.) ; how it was organized amidst *dissensions and antagonism* even among its leaders (on the subject of circumcision and observance of the law) ; how it affected *compromises* concerning the law and the ritual ; how it arose without a *direct* verbal abrogation of Mosaic institutions, so that some followed the latter and others annoyed the Gentiles who refused the same. Christ Himself, Paul tells us, was preached a *contention*. These and other marks of weakness, infirmity, etc., certainly prevent us from accepting the church as *the predicted Kingdom*, seeing that the latter is to come in a *very different manner*. Its beginning (i.e. church's) is not that assigned by the Prophets to the Kingdom of promise.

Even the Apostolic Church evidenced great infirmities, as noticed in Ch. Histories by Schaff, Kurtz, Neander, etc. As illustrative, we only quote Conybeare and Howson's (1 c. 1, p. 488) statement : " It is painful to be compelled to acknowledge among the Christians of the Apostolic Age, the existence of so many forms of error and sin. It was a pleasing dream which presented the Primitive Church as a society of angels ; it is not without a struggle that we bring ourselves to open our eyes and behold the reality. But yet it is a higher feeling which bids us thankfully to recognize the truth, that ' there is no partiality with God, ' that He has never supernaturally coerced any generation of mankind into virtue, nor rendered schism and heresy impossible in any age of the Church." This feature has never been lessened, but has increased until e.g. in England alone, according to " Whitaker's Almanack" (1879), there are 174 distinct denominations and sects. The notion of a Kingdom is utterly opposed to the predictions relating to the Church, viz. : its militant nature, a fighting and struggling Church, which shall ultimately, by apostatizing (2 Thess. 2) and by lack of faith (Luke 18 : 1-8), fall under the power, as a punishment, of a culminated Antichrist, and endure a fearful persecution (e.g. Rev. 14, Dan. 7, etc.).

*Obs. 2.* The progress of the church teaches the same. Surely a Kingdom established by Jesus in fulfilment of the prophecies could not possibly

have *the conflicting elements* that the church has so lavishly shown. Antagonism in belief, compulsion in requirements, dogmatism in teaching, religious warring, persecution, error, false doctrine, etc., are incorporated with her history. Corruption not merely external, but imbedded in the very framework of her organization, and transmitted for centuries (diversity of Ch. government, belief, and practice); antagonism even in relation to the most important things (sacerdotalism, baptism, Lord's supper, etc.); exhibition of a spirit hostile to Messiah's Kingdom, even in the most noble of Christian men [as e.g. Luther's treatment of Zwingli, Zwingli's resort to the sword, Calvin's treatment of Servetus (Mosheim's His. of Servetus), Melancthon's epistle to Calvin, Oct. 14, 1544, commending Servetus's execution (Calv. Epis. No. 187, p. 341,) etc.]—these are landmarks, not of Christ's Kingdom but of *a preparatory stage* subject to infirmity, characteristic of all, even of true and noble believers. While here and there enlightened piety exists, willing to fellowship with and acknowledge as brethren in Christ all who repent and believe in Him, yet multitudes, organized bodies, counting their ministry by hundreds and their laity by hundreds of thousands, stand forth in doctrinal exclusiveness, even in the same denomination (as e.g. some of the symbolical Lutherans, High-Church Episcopalians, Close Com. Baptists, etc.), condemning all others, denouncing all others, sitting in Christ's seat and claiming Christ's prerogatives of judging, excluding all others of a diverse faith from the Kingdom of heaven, here and hereafter.

This is done too by those whom, in spite of their weakness and dogmatism, we must recognize as *conscientious* brethren in Christ. While the absurdity of such a position, claiming that outside of its own special communion there is no true Church, but only robbery and damnation, has been ably set forth by numerous writers, yet it is a sad fact that multitudes still slavishly cling to it with tenacity and zeal. Does such a Church, thus divided, etc., bear *the imprint* of Messiah's Kingdom? No! never ought such a portraiture as history but too faithfully gives, be *mistaken* for the divine one presented by the inspired prophets. Blindness voluntarily assumed alone can make such a mistake. The divisions and controversies are not merely between different denominations, but between branches of the same Church, as e.g. between Episcopalians, Presbyterians, Moravians, Baptists, Methodists, Lutherans, Reformed, etc. The lack of union and intercommunion is sometimes most painfully manifested, as e.g. in an exclusive spirit of clericalism or sacramentarianism, which refuses acknowledgment and fellowship with others, and even with each other. All Churches are, more or less, thus leavened. The Roman Catholics, complacently overlooking their past bitter divisions and contests, point to the differences, etc., of Protestantism; Protestantism, overlooking the design intended by the Church, meets the charge by endeavoring to make out an invisible unity, which is truly so "invisible" that no one has yet been able to discern it. Two extremes are to be avoided, both suggested by the Church-Kingdom theory, in contemplating the strange and painful pages of Ecclesiastical History; on the one hand Goethe's declaration: "Mischmash von Irrthum und von Gewalt," which looks only at the evidences of infirmity and wickedness; and on the other, Chateaubriand's painting a beautiful ideal of the past and present, which *ignores* the corruptions, errors, and sinfulness manifested. Truth suffers by either method; and the Church cannot be utterly condemned or unduly exalted without doing violence to it. Neither blackening nor whitewashing, neither defaming nor extravagantly praising, meets *the divine portraiture* as given in the Scriptures.

*Obs. 3.* These differences, division into sects, etc. are not given under the impression that the church has not, in a measure, carried on *the design intended* by its organization. When the object for which the church has been established is duly estimated, we find that amidst all its weakness and imperfection, prosperity and adversity, fightings within and without,

it has *been forwarding and accomplishing* the same. Hence, we give place to no one in a high appreciation of the church; and yet, in relation to her the truth must be told—indeed has already been recorded—lest we *exaggerate* her position, and *dishonor* the truth itself. Ecclesiastical History, Dogmatics, such works as Dorner's *His. of Prot. Theology*, etc., give painful evidence that controversies, bitter and unrelenting, have been waged between portions of the church, between good and great men. Passing by the lack of charity, the self-exaltation, the narrowness and bigotry, the confessionalistic zeal, the personal contentions, defamations, etc., we find that in important points, both theoretical and practical, devoted men of God were *in direct opposition* to each other. Were it not for *a few things* held in common, such as faith in Christ, the antagonism would be complete. Such a state of things, deplorable as it is, does not *vitiates the design* to be accomplished by the church, which is, as James asserted in the Apostle's Council, to gather out a people for His name. *This*, notwithstanding the hindrances and obstacles mentioned, has been carried on down to the present day. These evils may to some extent have retarded and hindered the work, but still it has been going on toward completion. No age, no century, no year, with its encompassing infirmities, but has brought forth, through the church, the called and adopted. But *to convert* this design *into* the Kingdom itself requires an imagination and a faith strong enough to plant—against the direct testimony of holy men of old—these evils, these conflicting elements *into* the Kingdom of the Son of Man. Whilst this diversity, etc., cannot be charged to the teaching of Jesus and the Apostles (for they warned us against it); whilst it is evidence of the probationary and not kingly condition of the church which could not be avoided without destroying man's free moral agency, yet they have come to pass, and the church grievously erred in giving place to them. Explanations and apologies do not lessen the naked facts, and cannot break their force. Unbelief may foolishly level them against Christianity, when Christianity itself in the New Test. pointedly condemns it; piety, on the other hand, just as foolishly endeavors to palliate the same by claiming it as a necessity, a requisite historical growth, etc.; still the facts remain, and can only be explained by placing them where the Bible does, viz.: in the depravity and weakness of man.

To a considerate mind, the very condition of the Church, instead of reflecting in the slightest degree upon the Divine Truth, most abundantly *confirms* it; for, without unduly exalting the Church into a Kingdom bearing on its bosom a mass of corruption, he sees that amidst all this diversity, error, hostility, etc., *the one great, grand design has never been lost sight of, i. e. to save them that believe*. If it be said that these evils are not inherent, but foreign outgrowths, we may even admit this without weakening our argument, seeing that we proceed on the ground that such a picture as the Church has presented is not the one drawn by the prophets. Whether produced legitimately or not, whether necessary developments or not, they resulted in the Church, and as firm believers in divine inspiration, we *cannot, dare not* receive the Church as the Kingdom predicted by inspired men; for if we do, to that extent do we make those men untruthful and their record of the Kingdom an impossibility to be realized as presented by them (i. e. in the grammatical sense). We cannot e. g. reconcile with the prophetic record of the increased and constantly expanding power of Messiah's Kingdom, the losses which the Church has sustained in the past in Asia, Africa, Greece, etc. The prophets, instead of losses, give us glorious permanent and eternal retention. Hence, while discarding the notion of the Kingdom, we cling to the observable gracious design of the Church as promised and developed in her history. This gives the proper antidote to a class of books ably written, which artfully, and in many respects most truthfully, represent the weakness, positive evil, incorporated with and extended by the Church, and from this



deduce that the prophecies, being unfulfilled, the predictions are merely human opinions. We believe with Lord Bacon, who long ago observed, in answer to the Papal argument of unity, "that the Church of God hath been in all ages subject to contentions and schisms; the tares were not sown but when the wheat was sown before. Our Saviour Christ delivered it for an ill-note to have outward peace. And reason teacheth us that in ignorance and implied belief it is easy to agree, as colors agree in the dark; or if any country decline into Atheism, the controversies wax dainty, because men do not think religion scarce worth falling out for; so as it is weak divinity to account controversies an ill sign in the Church." So long as tares and wheat continue mixed—which is down to the Sec. Advent—so long will this state continue.

*Obs. 4.* This leads to a brief consideration of the unity of the church. The notion of a Kingdom attached to it, involves that of unity. To carry out the design of the church does *not necessarily* require unity; unity indeed would facilitate its execution, and for various reasons it is desirable, and hence is enjoined, but really is not essential, as the history of the church conclusively proves. "Them that believe" are found in *all* denominations; those that are savingly united to Christ *are found* in Roman Catholic and Protestant churches; admixture of error, difference in Ch. government, etc., *has not prevented*, in the opposing camps, persons to become justified by faith, adopted by grace, and engrafted as the elect. The prayer of Christ, so often quoted, for union has special reference to *the ultimate end* of the church, and is identified with the manifestation of His glory (see Prop. 184). Many contend that union now is essential, or at least necessary. Keeping in view *the object intended* by this dispensation, we may concede its desirableness to expedite the gathering of the elect, but it is *not absolutely requisite* for this purpose. At the very commencement of the Christian Church, as every historian concedes, even in the Apostolic age, there was a tendency (even among the Apostles), to diversity, which has continued down to our day, and we are assured by the Word *will continue until* Christ ushers in the Mill. Kingdom. Just as God has used the peculiar temperament, disposition, style, etc., of men in giving His Word, so He also employs the various temperaments, dispositions, talents, etc., of men in gathering out; but whilst in the former diversity exists without breaking the unity of that Word being under *the restraining* influence of inspiration, the latter amidst its diversity has no such restraining medium, saving that Word which is already given. Therefore, the unity is not to be sought in the utterances of the church as such, not in its outward external form, not even in its inward experience and feeling, but only in three things: (1) in working out, consciously or unconsciously, a common design, i.e. the salvation of believers; (2) that every member savingly united to Christ, whether recognized or not, whether agreeing in all things with us or not, sustains the relation of brother and joint heir with those who also thus believe; (3) the common relation that all believers sustain to Christ even now, and which is finally to be openly manifested. Therefore, the efforts of those who urge for unity among brethren, without the exclusion of a diversity which is inseparable from a probationary state, are to be commended.

Such as the labors of Dr. Schmucker, the Christian Alliance, and others. The Augsburg Confession, Art. 7, pointedly says: "That subordinate differences do not abolish the unity of the church." This unity, as the reader sees, does not bear the marks of the covenanted and predicted Kingdom, being more of a spiritual and invisible nature, and preparative to the unity that shall be manifested when the Christ and His members are revealed.

PROPOSITION 97. *The various forms of Church government indicate that the Church is not the promised Kingdom.*

Taking the prophetic record, which gives the Messianic Kingdom a uniform government with a uniform faith, it is impossible to accept of the church, with its diversified forms of government, as an *intended exhibit* of the Kingdom.

*Obs. 1.* While men differ in their interpretation of the church, yet it is generally admitted, excepting by the Roman Catholics and a High-Church party, that Christ did not found His church with an *accurately defined and fixed form of government* for its associated capacity, but left the forms it should assume in society, and among nations, to the development made by Providence and human agency. This view, perhaps slightly but not materially modified, is the belief of multitudes. If we accept of it, then it refutes the notion of the church being a Kingdom, for it admits at once that the church at its commencement lacked one of the essentials of a Kingdom, viz.: a regularly constituted form of government. With our doctrine of the church and Kingdom this omission remarkably harmonizes; so much, indeed, that *it is requisite*. If the Roman Catholic doctrine is correct, that such a Kingdom under a regularly constituted government is found in the church, *then* an important and serious objection would be raised up against us. Millenarianism has ever resisted her doctrine as an *invasion* of the Messiah's rights and privileges, and as hostile to the early church view; for her doctrine cannot be maintained, being merely the result of the hierarchical growth of centuries, and lacks a Scriptural foundation. The very design of the church does not require such a government, it being fully met by the simple organization, few rites, sacraments, worship, and rules which are given.

It is remarkable how guarded prophecy is, not to allow the Church-Kingdom theory to find encouragement in its portrayals of the future. Thus e.g. Dan. 2 and 7 (comp. Props. 104, 121, and 160), in which we find that the nominal conversion of the Roman Empire under Constantine and the resultant form of church government patterned after the civil, *is unacknowledged*. The transformation formed no Kingdom of God (as multitudes vainly dream) for the Empire still remains symbolized as a *beast* down to the end. Its Christianity, nominal and hierarchical, pregnant with bitter evils and future persecutions, properly remains unrecognized. The simple fact, Scripturally attested, is this, that during these "times of the Gentiles," believers, instead of inheriting a Kingdom, are members of civil government, and are taught to render civil obedience, acknowledging earthly kings and rulers to be such over them. Let the student refer to Props. 3, 58, etc., and see the diversity existing respecting the time when this alleged Kingdom was inaugurated, and he will find additional reason for rejecting the prevailing view, because a Kingdom, to be such, must, of necessity, have some form of government allied with it, but this vagueness, indistinctness, lack of form, is opposed to the notion of such having been founded.

*Obs. 2.* Some hold that by virtue of the church being a Kingdom, Christ rules over it by a vicegerent (i.e. the Pope); others, by a divinely appointed and regularly descended Episcopacy; some, by the rules of the

State, forming State religions; others, by the ministry and officers of the congregation; some, by individual congregations who in the aggregate form the Kingdom; others, by General Councils, Conferences, Assemblies, or Synods; and others, by the associated union of the civil power with the church either as primary or subordinate. There is a *variety* to suit all inclinations. Again, some tell us that the church is a Kingdom, but that no one form of government is prescribed, it being left optional with the church to organize that form best adapted to contingencies; others, that the government of the church must be so shaped as to accommodate itself to the civil; others, that the New Test. leaves the whole matter discretionary with every individual congregation to assume one; and still others inform us that the church, whilst a Kingdom, is not one in the strict sense of the word, only symbolically, but is a society of believers governed by the moral law and the institutions of the New Test., its members being still subject to the civil power, etc. History is filled with the bitter contests arising between the advocates of these opinions, and every party nearly can enroll its martyrs who fell in defence of its peculiar tenet of church government. Is such a sad diversity *consistent* with the idea of Christ's *covenanted* Kingdom? The idea of a stable, well-ordered, acknowledged, and duly enforced government *is connected by all the prophets* with the Messianic Kingdom, but if the church is it, what party can rightfully claim it? So little is this the predicted Kingdom that there is no one here (excepting we take the infallible Pope, or Young, or others, who claim to speak by inspiration) to decide when believers differ among themselves respecting the government itself. Is it not strange that *intelligent men* continue to insist upon having *such* a Kingdom present, when they *differ so essentially* among themselves concerning such a weighty matter as *the form* of the Kingdom? Can we imagine that when Christ's Kingdom *as covenanted and predicted* is once truly set up, that it will be in a shape so undecisive and peculiar, that men *will contend* with each other as to its nature and form? *No! never!* In the day that the Lord is King over all the earth (Zech. 14), and His majesty and power is seen in giving and enforcing law, in restoring and upbuilding with Godlike energy and force the Davidic throne and Kingdom, men will not find it so insignificantly or enigmatically expressed that its organization, etc., can become a *question* like the preceding.

Singular episodes are to be found in this diversity. We mention a few as illustrations of the inability of man to preserve a consistency when violating the Divine order relating to the Church. Some German divines, thinking that the Church as a Kingdom, to be truly such, must have some point of external unity, insist (as e.g. Rothe and Thierachs—see Pressense's review of them, *Early Years of Christianity*, p. 411-412), that the apostles must have held a second Council at Jerusalem, in which they instituted the Episcopate! Savonarola, under the influence of this Kingdom notion, claimed that Christ had condescended to become the peculiar Monarch of the Florentines (Roscoe's *Life of Lorenzo de Medicis*, p. 345). The Anabaptists, Fifth Monarchy men, Mormons, etc., with this Church idea have claimed a special Kingdom of God as existing among themselves. Fanatics have duly taken advantage of the notion, and carefully incorporated it into their schemes. Eccl. History (especially English and Scotch) contains numerous instances where national establishments of religion were discarded on the ground that they were opposed to the nature of Christ's Kingdom, while the very men who made such an objection made themselves liable, on the same ground precisely, of rejection, because they too set up the Church separated from the State as the Kingdom. Edward Irving, in his work *Church and State*, overlooking, even while expounding prophecy, the design of this dispensation in gathering out a people for a future divinely constituted Church and State, makes in his argument a divinely constituted State practical.

and as, in a measure at least, existing. This plunged him into opinions intolerant, etc. The notion of "The Divine Right" is indeed ideally correct, but we must not forget the period when God Himself shall practically and really manifest it in a chosen King and His associated selected kings. This view of the Church and the State was one cause of Irving's troubles, leading him to endeavor to realize the impossible, that which was in the future and in God's own performance. Such allusions as these could be multiplied, which are given not for the sake of showing an abuse (for the abuse of a doctrine does not disprove the doctrine itself), but rather how variously men are influenced by the notion that in some way or other the Kingdom of Christ is to be now witnessed.

While thus employing the diversity existing as evidence that the Church is not the Kingdom, we must not be understood as opposed to a form of Church government as a necessity for its growth, etc. Hence we are compelled to dissent from the exceeding lax views of the "Plymouth Brethren" respecting Church government. It has been the universal opinion of the Church, following the Apostolic age, that the Holy Spirit, in and through the Church, called the Ministry, such a call being confirmed by a mediate act of the Church. The Church, in its official capacity, is the instrument to determine, by examination, the validity of the call, in order to avoid imposition, etc. This has been the universal rule, founded on Scripture, however disputes, etc., arose respecting the grades of the ministry. We cannot, therefore, sympathize with the "Brethren's" tirade against "Clericism," simply because, if followed, it would result in disintegration and perversion. Hence, to make baptism an ordinance *not in, but outside of* the Church dependent on the individual and the teacher, is unscriptural (leaving out an ordinance of the Church); and to make the ministry dependent on the will, or vagaries, or supposed inspired influence, of individuals, is also unscriptural (making the Church virtually dependent upon influences outside of it, and over which it has no control). The authority—if any is claimed—depends not upon any official voice of the Church, but upon the *ipse dixit* of this or that one claiming to be directed by the Spirit of God. The door is thus opened to claims and pretensions that pride, love of notoriety, etc., will speedily avail themselves of, owing to human depravity. Alas! extremes in the Church have already borne a mass of deadly fruit; even with the greatest care and utmost watchfulness, unqualified and uncalled men have been foisted on the Church, but human weakness, with no proper checks, untrammelled, and with power to claim a ministerial position, will be sure to manifest itself. Studying such passages as 2 Tim. 2 : 2, and those referring to the appointment of Elders, as well as the intimations of a continued ministry in the Church, and then linking with these the universal custom of the early Church, as testified to by history, that a ministry, no matter in what forms (for that is another question, touching the Hierarchy, etc.), was perpetuated in and mediated by the Church, it seems to us strange that men, evidently sincere and pious, will set themselves up at this late day as alone right in discarding all "Clericalism," and the whole Church from the days of the apostles in the wrong. The result is, that however honest in their views, they are only injuring the truth by associating such demoralizing opinions, unnecessarily disquieting others in their Church relationships, and increasing the number of sects by forming, with special and extraordinary high spiritual claims, another. The effort to make the eldership an exceptional and mere introductory office is unsuccessful and unhistorical. So the effort to overthrow the view, that men in the Church, and by virtue of their position in the Church as teachers, are not to perpetuate a ministry (as exemplified in Timothy, Titus, and Barnabas) by some act of setting them apart (thus giving them an official recognition), is both unscriptural and unhistorical. To leave the distribution of the Lord's Supper to a *direct* intimation of the Holy Ghost is fanatical and substituting human imaginings for divine inspiration. To leave the Holy Ghost, on an occasion of discipline, to designate who shall be, for the occasion, the Elders or rulers, is, to say the least, dangerous, and may cause personal feeling or prejudice to triumph. To allow special and specific claims to eldership or rulership, etc., under the specious plea of being directed by the Holy Spirit, is the visionary notion of a mystical enthusiasm, and tends to bring us under the subjection of false claims and pretenses. The entire theory (as illustrated e.g. Holden's *Ministry of the Word, and Corinth and Sects*) is calculated to lead astray and impair the usefulness of its upholder. For it raises up an antagonism to other Churches, which, to say the least, is uncharitable and unchristian. Thus Holden (*Corinth and Sects*) declares emphatically that a man who has the truth, and is conscientious, cannot go to any of the Churches (saying that of the "Believers") to worship, for in doing so he virtually connives at schism, sectarianism, etc. It will be well indeed for these "Brethren" if they have the piety, usefulness, etc. that many in these Churches manifest. This intense bigotry (and there are others who just as freely condemn the "Brethren") is the natural, logical outgrowth of their system, and evidences that it is based on error.

PROPOSITION 98. *That the church is not the Kingdom promised to David's Son was the belief of the early church.*

This has already been distinctly shown under Props. 69-75, but some additional remarks to enforce the same can be readily given.

*Obs. 1.* If the church is the predicted Kingdom of God, we certainly ought to find some *direct* passage teaching this, either in the writings of the Apostles or their immediate successors. But such an one *cannot be found*. For two reasons it ought to be contained in the Epistles. (1) If the Apostles at one time in their ministry misapprehended (as learned men tell us on Acts 1 : 6, but which we deny), the nature of the Kingdom, then surely at a later period when, as we are again told, they understood that the church was meant, we should reasonably expect that on so vital a matter some *decisive* utterance should be given, explanatory of the mistake made in their previous preaching and confirmatory of a *change of view*. Simple justice to the truth and to themselves *required this* at their hands, in view of their peculiar position. (2) The Jews held that the predicted, covenanted Kingdom was an external, visible reign of the Messiah on the restored Davidic throne, etc. Now in consequence of having continually to meet such prejudices, it is peculiarly significant that they employ no reasoning so prevalent at the present day, viz.: that the church is the Kingdom, etc., when such would have been *in place and eminently proper* if the Jews were in error. If the reader says that other errors of the Jews were not noticed, we reply, that all that were of importance in their relation to the Christian dispensation the Apostles met and refuted. And this one, if really an error, is of such magnitude and weight, had such a direct influence, sustained such a relation to the very thing they were taught to proclaim, viz.: "the Gospel of the Kingdom," that *it is impossible* to believe that they would have passed it by without a distinct rejection and a substitution of the truth. *A whole nation* under a mistake respecting the Messiah's Kingdom which the Apostles were *especially* commissioned to preach; and yet an error so fundamental is not directly corrected, but must be *inferred or implied!* Is it *reasonable or credible?* The truth is, that *no such repudiation of error was needed.*

*Obs. 2.* At the risk of repetition, it may again be said, that the declarations of the Apostles concerning the nearness of the Advent (Prop. 74) prevented them from entertaining the view that the church is the promised Kingdom of Christ. *How* could they believe the church to be such as the glorious Kingdom predicted, e.g. by Daniel, whose dominion was to be world-wide and everlasting, when they were constantly looking for the *consummation?* We confess no sympathy with Dr. Neander's method of reconciliation when, referring to this point, he exonerates the Apostles by showing that they were still *under Jewish forms of thought*, but that the seeds of truth then sown by them would, by a foreordained development,

finally be stripped from this apostolic shell or husk. *We dare not take such liberties with apostolic men*, and admit that they were mistaken in so consequential a matter; for if we do, what assurance have we that they did not also misconceive other truths, enshrouding them also in "husks"? Did the Spirit which promised to lead them into truth, which was specially given to them to impart, conduct them to a lower plane of knowledge, and contradict the inspiration given to Daniel? Were the Apostles, claiming inspiration, more fallible than, say, Origen or Augustine, or Jerome, or Eusebius, etc. Receiving the admissions of a host of writers (as e.g. Watts, *Essay prefixed to World to Come*) that "the Christians of the first age did generally expect the Second Coming of Christ to judgment and the resurrection of the dead in that very age wherein it was foretold;" that "the primitive Christians imagined the day of resurrection and judgment was near," etc., it follows that they could not possibly admit the Origenistic view of the Kingdom. (Comp. Neander, Mosheim, Kurtz, etc.)

*Obs. 3.* The strongest possible argument that the Apostle Paul could have used to convince the Thessalonians that they were mistaken as to the imminency of the Advent, would have been the modern one concerning the church, i.e. that Christ's Kingdom was established in the church, and that according to Daniel and the prophets a long career of honor and dominion was before it, for it would be *folly* to suppose that a Kingdom just newly set up should so speedily come to an end without fulfilling the prophecies. Let the student reflect on the situation, on the abundant predictions concerning the Kingdom, and then let him consider that if the church was really intended to meet the prophecies of the Kingdom, surely such an appeal, so simple, consistent, and convincing, would have been spoken. Inspiration, however, to be consonant with itself, *could not* thus give it. Instead of designating the church a Kingdom they (the Apostles) teach that it is a *probationary and preparatory stage* to the Kingdom. In the very Epistle (Hebrews) that above all others was designed for the Jews, and where, if anywhere, the church should be specifically (if such) elevated to the position of Messiah's Kingdom, we have, instead of this, language employed which is eminently calculated to confirm the Jews in their idea of a Kingdom *still future*. Taking e.g. the phrase "*the world to come*," knowing the notions that the Jews (Prop. 137) attributed to it, and representing Jesus as the One to whom it would be subject; speaking of "the rest" as future and that it is "a keeping of the Sabbath" without explaining that it was very different from that anticipated by the Jews (Prop. 143) under David's Son; declaring that the covenant promises are realized only in Christ when He "should come the second time unto salvation,"—these, and the whole drift of the Epistle, are to the effect that the church *must wait for "the appearing and Kingdom."*

*Obs. 4.* Neander (*His. of Plant. Ch. Church*, vol. 2, p. 176) thus gives Paul's view: "Such an universal sovereignty in reserve for the Kingdom of God, Paul certainly acknowledged; but the thought was then, and must have continued to be, not familiar to his mind, that such a supremacy of the Kingdom of God was to be formed by that developing process which Christ compares to the leaven, through the natural connection of causes and effects under the Divine guidance." Neander argues that by this developing process the Kingdom of God would by degrees assume a suprem-

acy "brought about under other conditions than those of earthly existence by the Second Advent of Christ." It is *but too true*, that such a theory built upon the parable of the leaven, *was unfamiliar* to Paul; it cannot be found in his writings, and yet he was also (more so than Neander) familiar with the parable. This theory, which its advocates so learnedly prefer, and which is claimed to have been developed through "the life of the church" (rather through Hegelian philosophy), was unknown to the early church. For the sake of the truth, "the simplicity and ignorance" of Paul is *vastly to be preferred* to the philosophical "leaven theory," which overrides the most solemnly given promises, and oath-confirmed Davidic throne and Kingdom,—and which assumes that Apostles, to whom the parables were explained by Christ, who conversed much with Jesus respecting the Kingdom, and who were specially guided by the Spirit, knew less about the parables than uninspired men following centuries after.

*Obs. 5.* So little, indeed, did the first Christians hold the notion that the church is the Kingdom, that they refused even to allow the saints after death to have ascended into the third heaven (see Brooks' *El. Proph. Inter.*, Bickersteth's *Guide*, etc.), and be in the enjoyment of it, placing them in an intermediate state, awaiting in Hades the coming of the Kingdom (so, e.g., Justin Martyr explicitly declares). And even down to Tertullian, who is willing to make an exception in behalf of the Patriarchs, Prophets, and Martyrs, this intermediate state or Paradise "is not, properly speaking, the Kingdom of heaven, into which they will not enter until after Christ's Advent." (So Neander, *His. of Dogmas*, p. 252, vol. 1.) *How then* if even unwilling to admit this, as Justin informs us, could they constitute the church a Kingdom? Hence, in the earliest writings, there is not a decisive passage which teaches the prevailing modern view. While the Fathers insisted on the universal government of God, the Headship of Christ over the church, yet they do not designate the church the Kingdom of God, or profess to be in the Kingdom, but represent themselves as looking for it still future. Barnabas, Irenæus, Justin, and others freely give us their opinions, and they fully correspond with our doctrinal position. This fact alone is strongly corroborative of our belief.

Let the reader refer e.g. to Prop. 93, Obs. 10, and observe how Tertullian explains the Lord's Prayer. "Thy Kingdom come" cannot be prayed for by those who already possess it. The disciples (as we have shown, Props. 43, 44, 54, 55, 68, 70, etc.), who prayed it, had *no idea* of the modern notion engrafted on the prayer. They prayed it, looking for a Kingdom to come visibly in the future under David's Son. We may well ask, *How* could the Divine Master give them such a prayer, with such a clause in it, which, as the facts evidence, was eminently calculated to confirm them in expecting the covenant to be realized in its plain grammatical sense? Would Jesus give them that in prayer which He foreknew would be (if the modern notion is correct) grossly misunderstood and perverted? No! consistency, the covenants and prophecy, require us to understand the Kingdom prayed for *as not then* in existence, but as future and certain to come. The prayer is given, without explanation, in view of a well-known covenanted Kingdom, generally anticipated. (The delicacy, exquisite, expressed in the word "Thy," in its Theocratic ordering, relating to David's Son, is seen e.g. under Props. 83, 200, etc.) The clause "Thy will be done on earth," etc., is not now verified even in the Church (e.g. Props. 96 and 97), and, so long as it remains in its present mixed character, cannot be. The "will" of God respecting the earth is easily seen if the eye of faith is directed either to the past or to the future; in the past, it is reflected before the fall, and in the future it shines forth in the renewed earth. To make it manifested now as originally intended, as covenanted and predicted, is to cover it over with the passions, frailties, etc., of poor humanity. (Comp. Prop. 105.)

PROPOSITION 99. *The opinion that the church is the predicted Kingdom of Christ was of later origin than the first and second centuries.*

In the first centuries Millenarianism was prevalent and generally held, Props. 72-76. It was entertained *in the form* that we now advocate, and, in the very nature of the case, *could not* receive the opinion stated in the Proposition. The Fathers all looked and longed for a speedy appearance of the Kingdom under the personal reign of Jesus. The opposers of Chiliasm in the third century first gave a different interpretation to the church, by which it was transformed into the Kingdom of Christ.

*Obs. 1.* The opposers mentioned designed such an exchange to offset the idea of a coming Kingdom of Christ here on earth. If they could point to an already existing Kingdom over which Christ then reigned as predicted, it would go far to demolish *the Chiliasm doctrine* of the future Kingdom. The Origenistic interpretation was admirably adapted to bring about so desirable a substitution, and through its flexible and mystical manipulations the work was accomplished. Origen was about, if not, the first one who introduced "the novelty."

*Obs. 2.* In justice, however, to Origen himself, we must add, that while paving the way for others, and expressing himself somewhat like many moderns, yet even he frequently writes guardedly, perhaps undecidedly. Thus e.g. in his "*De Principiis*" when making a Kingdom to exist here on earth in the church, he speaks of the church (B. 1, ch. 6) "*which is the form of that Kingdom which is to come,*" and (in B. 3, ch. 6), he goes on to show that "*the form*" of a Kingdom does not include the reign of Christ, but only that of Christ's agents, for speaking of "the consummation and restoration of all things" when "those better institutions" will be introduced, he adds: "For, after his Agents and servants, the Lord Christ, who is King of all, will *Himself* assume the Kingdom." As we cannot tell whether Rufinus added to this or not, we are content to receive it as also Origenistic, and proof that he himself could not entirely rid himself of *the early church doctrine* of a Kingdom still future belonging pre-eminently to Jesus Christ.

*Obs. 3.* After the Roman Empire nominally became Christian, *then, indeed, a host* of writers sprang up, who lavished the Kingdom upon the church with so liberal a hand, that the union of state and church under Constantine and his successors was pronounced to be *not only* the Kingdom of Christ, but the Kingdom in *Millennial bloom*, even to a New Jerusalem condition. (See Eusebius and Jerome.) When the Papacy was unfolded



and in power, it was impossible, with its idea of vicegerency, etc., to expect *any other* than an anti-chiliasitic view of the church. This brief synopsis, with Props. 76, 77, 78, and what follows, is amply sufficient for the present.

The Popish Church is called "the Kingdom of Christ" in the Dogmatic Decrees of the recent Vatican Council, thus only confirming the ten thousand previous utterances. Out of a multitude of illustrations, it is sufficient to give Bh. Vaughan (Gladstone's *Vaticanism*, p. 55), who says that the Church has been created "a perfect Society or Kingdom," "with full authority in the triple order, as needful for a *perfect Kingdom*, legislative, judicial, and coercive." (Comp. Arch. Manning's *Vatican Decrees*, p. 43, and as illustrative of this "perfect Kingdom" read the lives of the Popes.)

*Obs. 4.* The history of the doctrine of the church should not influence any one to reject the truth itself. The Scriptures, in the cautions and warnings given, teach us to *anticipate the result* witnessed. No doctrine of the Bible, however important, but has been perverted and abused by men, and has been allied with error and even extravagance. The doctrine of the Kingdom has *not escaped* the withering touch of depravity; and as we read, again and again the testimony comes how enthusiasm, mysticism, fanaticism have sought to engraft upon it the most outrageous and blasphemous *assumptions*, even to the extent that persons have given themselves out to be the king of such a Kingdom. Reflection, however, enables us to perceive that such abuse and perversion are only, in the light of prophecy, corroborative evidence of the truthfulness of Scripture.

This notion of the church being the covenanted Kingdom of Christ (instead of being, what it really is, a preparatory stage for the future introduction of the Kingdom) is deeply rooted in prevailing Theology, and even in literature. It is an idea long held in veneration, fortified by great names, embellished by eloquence, supported by philosophy, strengthened by policy, power, and age, enriched by the cumulative reasoning of many centuries and the concessions of piety, so that, in view of its position, dimensions, and intrenchments, the person who ventures to meet it is almost placed like one in "a forlorn hope." Ideas, consecrated and cemented by the expressed opinions, attachment, and submission of multitudes, embracing men of the highest ability, piety, and learning, are not to be eradicated, saving by a higher hand, when fulfilling His own counsels and covenanted promise. The notion, as we have abundantly shown, is variously presented, and is so general that it is even adopted in the titles of books, as e.g. a history of Congregationalism in New England is designated by its author, H. F. Udden, "The New England Theocracy"; a history of the church is called by the writer, Dr. Jarvis, "The History of the Mediatorial Kingdom," etc. Under its influence the most extravagant claims have been enforced, not only by the Papacy but by Protestantism. Sects have taken advantage of the opening, and pretended that their several organizations were the predicted Kingdom. The Mormons (Seward's *Travels*, p. 19) declare, "that, according to divine promise, the Kingdom of God came upon the earth immediately after the departure of the Saviour; that this Kingdom has a key; that the church early lost it, and that the Latter Day Saints have found it," etc., being the Kingdom. Enthusiasts have pressed it to an extreme.

*Obs. 5.* With infidel writers no view of the church is satisfactory. Thus e.g. the Duke of Somerset boldly informs us, that the early church doctrine, once entertained, but properly rejected by the church, does not satisfy modern thought and wants, being too "*deeply colored by the popular traditions and poetical imagery of the Hebrew race.*" On the other hand, the doctrine substituted by the church in the place of the one rejected is contrasted with the early one, and being found *so diverse*, the deduction is drawn, that the Word itself is unreliable, erroneous, etc. Or, contrasting

the modern church views with the prophecies, they claim that one or the other is incorrect, etc. The Kingdom not existing, as predicted, in the church at present, causes them to refuse the Biblical account ; the Kingdom professedly in the church is obnoxious to them, and leads to the same refusal on the ground that it does not correspond either with the early church or the record.

PROPOSITION 100. *The visible church is not the predicted Kingdom of Jesus Christ.*

The covenant forbids the idea to be entertained, for the Davidic covenant and the promises based on it, as we have shown, *remain unfulfilled, unrealized* in the church. This Proposition is advanced in this form only to direct attention to the fact, that many writers affirm that the visible church itself is the kingdom. The arguments already advanced refute this notion, but leaving these to speak for themselves, we give some additional observations.

*Obs. 1.* Aside from Roman Catholic and Protestant divines, who declare in the most positive manner (as e.g. Bellarmine—Fisher's *His. of Refor.*, p. 465—Romanist, says that the church-Kingdom is as tangible as the Republic of Venice, and Gresley—in his *True Churchman*—a Protestant, who takes the same ground), that the visible church is the Kingdom, it is painful to follow the inconsistent and half-way utterances of a large class of writers, who on one page affirm the same and on another page, confronted by its mixed state, conclude the contrary, or else concede a kind (lower) of Kingdom to the external ("a shadowing forth") but the true notion to the internal or invisible church. In the latter, a distinct and uniform theory is lacking; whilst in the former, claim can be made, at least, to a unity, etc., for it contains a form of government, having its rulers, subjects, etc.

An illustration of these two opinions may be in place. Thus e.g. whatever may be the Scriptural and historical value of presbytery itself, under the idea, taken for granted, that the visible church is the Kingdom, Rev. Porteus gives us a *Prize Essay* with preface by Dr. Bonar, bearing the significant and far-reaching title. "*The Government of the Kingdom of Christ: An Inquiry as to the Scriptural, Inevitable, and Historical Position of Presbytery.*" Again, e.g. Schmid (*Bib. Theol. of the New Test.*, p. 250) clearly sees the difficulty of making the visible church in its present state the Kingdom of God, and yet forced by this theory to find an outward development of the Kingdom of God here on earth, and such a church being the only thing present to which it can be attached, he gives us this paradoxical assertion: "It may be said that the church is not in any respect identical with the Kingdom of God; but yet the actual Kingdom of God on earth coincides with the church." To prove this we are led into mystical and philosophical reasoning, based solely on assumption, and which is afterward contradicted by his own showing, that the church is the Kingdom because baptism, the Lord's Supper, Christ's Word, are "the groundwork of God's Kingdom on earth," etc. The efforts to soften and tone this down to a spiritual nature does not deliver him from palpable contradictions, as e.g. in one place telling us that these ordinances thus related to the Kingdom are external and outward, then in another that the Kingdom upon which these external ordinances are based is inward, and then still in another that the Kingdom is also outward, working from external ordinances, and from within outwardly. A theory that needs such a *confused bolstering* requires no special comment, although some of the most able men, forced by a *preconceived notion*, tenaciously cling to it. And it is a matter of amazement that many men, like Neander, who insist so strongly that the invisible church is the Kingdom predicted, finally, by a series of mystical transfusions, have this same invisible Church-Kingdom made an outward visible Church-Kingdom here on earth, thus

violating the fundamental principles of the very theory which causes them in the first place to adopt the invisible ; for, if correct, the church should always in this dispensation possess *the same characteristics*, undergoing as it does *the same leavening process* described by him. Fuller (*Strictures on Robinson's Sentiments*, Let. 3), to indicate that the church is a Kingdom, says : "The church of God is represented as a city," etc., and quotes as confirmatory Isa. 26 : 1, 2. But this passage does not refer to the church as now constituted, as is apparent from the context, following as it does the resurrection of the saints, the complete overthrow of all enemies, and the restoration of the Jewish nation. Passages which refer exclusively to a still future dispensation are thus constantly applied to this one, without the least attempt to show that they are properly used. This is only a continuation of the Papal view. Thus e.g. a recent Romanist, Dr. Alzog (*Univ. Ch. His.*, vol. 1, p. 153), says : "Christ, therefore, recognized the necessity of such an institution, founded a visible church, which He calls indifferently the Kingdom of God, the Kingdom of Heaven, and the Kingdom of Christ." It is this idea that infused such a spirit (see *Spiritual Exercises*) into Loyola and others, and is the basis of the infallibility doctrine (as also exemplified in the Metropolitan, Arch., Macarius, teaching the infallibility of the Czar—the Greek Church being leavened with the Church-Kingdom idea), as brought out in the recent *Sermons, Lectures, etc.* of Rev. Burke and others.

*Obs. 2.* The reader will notice, that *the visibility* of the Kingdom in the church is a matter fully admitted by a host of our opponents. Even those who cleave to the invisibility of it (i.e. under the invisible church), as at first and now constructed, in some way bring *ultimately* out of this invisible a visible Kingdom. They, notwithstanding the inconsistency involved, are simply compelled to this by the testimony of prophecy, which (as e.g. Dan., chs. 2 and 7), *unmistakably predicts such an outward, visible dominion*. The singular feature in this is the following : in the construction of such a visible Kingdom either as now existing or as it shall ultimately in the future, they find *no difficulty* in the declaration "my Kingdom is not of this world," in making out *the church to possess a world dominion*, having church and state united, etc., but the same passage is persistently paraded, and false inferences drawn from it, against the visible Kingdom, the world dominion *when presented* by Millenarians. Another fact is to be observed in this controversy, that all divines, who oppose our view, agree that either now or at some future time when the church has this *external* development predicted by the prophets, the phrases Kingdom of heaven and Kingdom of God are applicable to a *visible* state here on the earth. This feature is then yielded to us by the large majority of our opponents ; if not universal, it is generally held. If so, it should certainly aid in removing *prejudice* against us.

The works on the Church, Church and State, Ecclesiastical Polity, Church Government, etc., evidence this widespread notion, derived from the prophecies. Many of the ideas advanced are fundamentally correct, but the mistake which vitiates the whole is the transference of the fulfilment from the period *after* the Sec. Advent to the "times of the Gentiles," between the First and Second Advent. A multitude of able writers advocate a present visibility of the Kingdom, a present realization of the prophecies, and a Theocracy already established, as can be seen e.g. in Jewell's *Apol. for the Church of England*, Hooker's *Ecccl. Polity*, Buckle's *His. of Civ.*, vol. 2, p. 271, Gladstone's *State in Relation to the Church*, and Macaulay's *Essay* on same, Warburton's *Alliance of Church and State*, Paley's *Defence of the Church*, etc., etc.

*Obs. 3.* The prophecies so decisive of a visible manifestation of Christ's Kingdom, it being something that all men can see and realize in its organized and exerted power, drives some to a singular classification and division of the church, such as that the Kingdom is (1) the church, (2) the church

in the Millennial age, and (3) the church in heaven ; or, as a commentator has it, (1) the church an internal Kingdom, (2) the church an external Kingdom, (3) the church as a future Kingdom, and (4) the church in heaven. A Kingdom is often formed (as e.g. Olshausen, *Com.*, vol. 2, p. 172) at the will of the writer *to suit* the occasion. The Kingdom instead of being one (Prop. 35), is really made into several. And in some instances, if we understand the authors correctly, one *within* the other. This, in the light of prophecy, is evidently incorrect. Dr. Neander (*Life of Christ*, Sec. 52) feels that there is a difficulty in making the church a Kingdom *to accord* with prophecy without an external, outward manifestation of governing power ; therefore, he mystically distinguishes two stages of the Kingdom ; first, a hidden or inward condition, and then the second stage was by means of the first "to establish His (Christ's) Kingdom as a *real one*, more and more widely among men, and subdue the world to his dominion." And this reality is to be witnessed in "a *real world dominion*," "a *perfect world dominion*," an "universal empire." Now aside from this theory being flatly contradicted by the parable of the tares and wheat, etc., it certainly looks, with his "leaven theory" to alone accomplish it, suspicious and accommodating to make the Kingdom (1) unreal or ideal, and then (2) real or the ideal realized. Multitudes embrace the notion, that in some way the church must be the Kingdom, because they suppose that it will ultimately in this dispensation become universal and exhibit outwardly, more and more, the form essential to a Kingdom. We request the reader to notice the important concession made by it, viz. : it admits an outward, visible form *requisite to fulfil* prophecy, and that the church has *not yet attained* to the period when this is to be manifested. Such admissions, *as far as they go*, materially confirm our own doctrinal position.

Probably one of the most vigorous efforts to make the church the promised Kingdom of Christ is that found in the Scottish Church in its struggles with Popery and Prelacy. (See the Epitome given by D'Aubigne in his *Germany, England, and Scotland*, chs. 4, 5, and 6.) Opposing the pretensions of others, the assumption is taken that such a Kingdom is to be inferred from the headship and kingship of Christ. During the entire discussion there is no discrimination made between the Divine Sovereignty and the Kingdom promised to the Son of David ; the covenants, which underlie the whole subject, are totally ignored (in grammatical sense), and issue is made on isolated passages of Scripture torn from their connection and unity. It is supposed that the church is the Davidic Kingdom (spiritualized) ; it is taken for granted that Jesus now sits on David's throne (but how the Father's throne is thus substituted does not appear) ; and Luke 1 : 32, 33 is often quoted, without any attempt at explanation, as if applicable to the present. The holding of His Kingdom in abeyance for purposes of mercy and love (to gather out a people) ; the postponement of the Kingdom to the Sec. Advent (clearly taught) ; in brief, those characteristics which evidence the preparatory nature of the church and its non-identity with the Kingdom—are left out of sight, and the greatest stress is laid on visible sacraments, a visible ministry, a visible government, etc., without excluding the invisible. A writer (anon., but withal Protestant) builds his entire argument that the church is the Kingdom upon "Thou art Peter, and upon this rock," etc., laying special stress on the words "And I will give unto thee the keys of the Kingdom of heaven" (for which comp. Prop. 64, etc.). Indeed, the *Reformed Presbyterian Church*, or *Covenanters* (see an Art. on, by Rev. Hutcheson, in M'Clintock and Strong's *Cyclop.*), makes not only the church the covenanted Messianic Kingdom, but even includes the State : "They consider the church and the State as the two leading departments of Christ's visible Kingdom on earth." This is done by ignoring the grammatical sense of the covenants, spiritualizing the predictions, applying to the present what belongs to the future, and misapprehending the "times of the Gentiles" and the design of this dispensation. But it is a legitimate following out of the principles of Calvin (from which others swerve), for Calvin's rule in Geneva resulted from the misconception that "the Kingdom of God" was to be realized in the lives and

society of the people (comp. Fisher's *His. Refor.*, p. 217, etc.; D'Aubigne's *His. of Refor.*, etc.). He so framed the State that the Church through a consistory had the controlling influence, and the State was only co-operative in enforcing a code, which was the resultant of the opinion that God's Kingdom was established in the Church, and that a sort of Mosaic legislation under an alleged existing Theocratic organization was in place, by which all—even such as were not predestined unto salvation—were forced, by penalties, upon their good behavior and obedience. History records the sad conflict, and infidelity, overlooking the conscientiousness (however mistaken) of "the venerable company," makes itself merry at the expense of the trivial and bloody stringency (repeated again in Puritanism) of its laws, without considering that men who sincerely entertained such views of the Kingdom of Christ could not, if *really honest* in their convictions, act otherwise. This mistaken doctrine affords an apology for a code which advocated coercion in matters of religion, and made the State, as in the Papacy, the executioner. Neal (*His. of the Puritans*), when summing up the differences between the Puritans and the High-Church party, adds finally that both insisted upon a uniformity of worship and of "calling in the sword of the magistrate for the support and the defence of their several principles." The spirit of the Papacy is by some most strenuously enforced, as e.g. illustrated in Cartwright (Disraeli's *Cal. of Authors*, vol. 1, p. 365, note), who made out a Republic of Presbyters to be superior to all sovereigns, for the latter "were to be as subjects; they were to veil their sceptres, and to offer their crowns as the prophet speaketh, to lick the dust off the feet of the church" (misapplying the prophet). He says: "The monarchs of the world should give up their sceptres and crowns unto Him (Jesus Christ), who is represented by the officers of the church." Alas! by a perversion of Scripture, honestly and most tenaciously held, what disastrous results, what crimes, what persecution and death, have resulted. Those who desire this Church-Kingdom theory "run to seed" may refer to the dying testimony of Alex. Campbell, as given in the *London Quarterly Review*, 1851, p. 165.

*Obs. 4.* A number of authors, who declare that "the church on the earth, or the body of the faithful, is a true and visible representation of Christ's Kingdom, the Kingdom of Grace, the mediatorial Kingdom," also say, "the Patriarchal Church, the Jewish Church, and the Christian Church are but different names for the same church—they are all the Church of Christ." Identifying the two, making one and all the same Kingdom, i.e. Christ's, they involve themselves in the absurdity that the Kingdom *especially promised* to David's Son, said David's Son held in possession *before David's Son was ever born!* The most fatal objections, as preceding Propositions show, beset this theory *on all sides*. Even the simple matter of John's preaching sets it aside; for, if correct, then John's preaching of the Kingdom was equivalent to his saying, "Repent, for the church is at hand." But how could such a declaration be made, if the church, as Christ's Kingdom, existed previously and at that time? One writer, however, thinks that he finds the solution in saying that the church had previously to John's time existed "under types, in a typical state." This only involves the subject in still *greater absurdity*. For, while all admit that types existed that were to be superseded, nearly all also retain the *reality* of the church itself; but this theory makes the church itself *unreal*, simply "a shadow of good things to come," thus constituting it in itself a mere typical establishment or Kingdom, instead of its being, what it really was, a real, organized, visible establishment having and observing some typical ordinances.

*Obs. 5.* Men of the greatest reflection, such as Rothe, Coleridge, Arnold, and others, seeing the past and present condition of the church, and frankly acknowledging that it does not in its visible aspect *correspond with the conditions imposed by prophecy*, and yet hampered by a theory which

requires them to regard the church as a sort of embryotic Kingdom or state, they contend that the church will not be complete, i.e. assume the predicted aspect, until it is absorbed in the state, or the state is identified with the church—ecclesiastical perfection being civil perfection, the state constituting the church—the present separate condition of the church being *only provisional*. Thus deep thinkers have of their own accord adopted the early church view, that the present state of the church is *only provisional*, but they *certainly mistake* when they (i.e. some of them) attribute the ultimate result, i.e. the development into a visible Kingdom such as prophecy demands, to the progress of the human race through religious, moral, mental, social, scientific, etc., influences, instead of, where prophecy places it, to *the personal intervention and power of Christ*. This will be examined in detail hereafter, and it is sufficient now to say, that the covenant itself, descriptive of the Kingdom, *forbids* our acceptance of such a theory. The line of argument adopted by them makes, however, valuable concessions, equivalent to what we contend for in this future Theocratic-Davidic Kingdom, as e.g. the perfect union of church and state. The Millenarian view is not specially concerned in adopting any of their ideas; only it insists, that with such opinions certainly *no serious objection* can be alleged against the visibility, etc. of the covenanted Kingdom as entertained by us. Their statements even go farther than we have seen in Millenarian writings. Thus e.g. according to Rothe, the state is finally to absorb the church, taking up Christianity in itself and becoming the Kingdom of God (consummated, Dr. Lange adds); and according to Bluntschli the church will yield up its specifically Christian character, thus paving the way for the culture of Mohammedans, Japanese, etc. In all this, the admission is constantly made that the visible church, as now constituted, does not yet present the predicted appearance of the Kingdom. In pressing their theory to make it correspond with prophetic announcements, they, without the guidance of the description of the Kingdom *already solemnly covenanted*, go to unnecessary lengths; on the one hand, making an enslavement or subjugation of the church under the state; or, on the other, such a radical change of the church that in this dispensation it loses its specific character. We, however, show that in the future Kingdom there is a perfect union of church and state under one Head *without absorption or prejudice* to either one or the other.

Again, we caution the student that able Pre-Millenarians hold to the idea that the Church is a provisional or introductory Kingdom, or as some call it, "an embryotic Kingdom" or "a Kingdom in mystery." But not one holds that *this* is the proper covenanted and predicted Kingdom, for they all teach that the Sec. Advent can *alone* introduce it. The few passages which cause such Pre-Millenarians to retain this view, will come up hereafter for detailed examination. We vastly prefer the simple, plain grammatical sense to guide us in connection with the general analogy of the Word, which, as we have already seen, reveals to us only one distinctive Messianic Kingdom. To such who may read this, the writer simply points to Luke 17 : 22, and reminds them that this period of time, during the absence of the Son of man, cannot possibly—aside from the Divine Sovereignty and the headship of Jesus over the church—bring us into the enjoyment of a Kingdom, although it brings us the faith, hope, and joy of "heirs." Taking the view advocated by us, it introduces a consistent logical position. As illustrative of the vague and inconsistent interpretations which the other involves, we select an esteemed writer. Dr. Nast (*Com. on Matt. 16 : 19*) makes the church the Kingdom of heaven, but not satisfied, and evidently realizing a discrepancy, he adds: "Yet the visible church and the Kingdom of heaven are not, in every respect, identical." But he fails to tell us in what respect they are identical—a task which no one has yet undertaken. Such a statement at once vitiates his own application. But in an Art. in

*The West. Ch. Advocate*, Aug. 6, 1879, opposing Bh. Merrill's view that the sending of the Comforter was the coming of "the Son of man," he justly adds: "The 'ecclesia' (church) is not the 'basileia' (Kingdom) in the Biblical sense of the term, and therefore the establishment of the Ch. Church on the day of Pentecost was not the coming of the Kingdom Christ had referred to in the promise, Matt. 16 : 28."

*Obs. 6.* The unsatisfactory correspondence of the present condition of the church with the condition of the Kingdom of God as delineated by prophecy, has led sincere and ardent Christians, with most honorable motives, to agitate and press for constitutional amendments, by which states and nations, civil governments, are to become identified with the church as a sort of allies or guardians of Christianity. This is done under the supposition that in this way the Kingdom of Christ will be established and extended to meet the requirements of prophecy; and much *laudation* is expended in this direction. As our entire argument in all its phases is opposed to such a theory, we may very briefly say, that this is to be rejected, (1) as opposed to the *covenanted Kingdom*; (2) to the *design* of this dispensation and of the church itself; (3) to the *time when* (under last trumpet), and the *order under which* (Second Advent) this is to be accomplished; (4) to the *representations* of the church in this dispensation as separate and distinct; (5) to the *predicted overthrow and destruction* of states and kingdoms at the end of this dispensation. Indeed, we have no prediction that the church in this age can accomplish it; for a comparison of prophecy teaches us *that down* to the very Advent of Jesus the church, instead of being in the condition represented by such writers, is more or less oppressed by the state, and at the very ending of the age endures a terrible persecution. Moreover, the Bible, when alluding to such unions, represents them as unsatisfactory and oppressive, even going so far as to represent states and governments identified with such a union (e.g. Roman Empire) as beasts, a whore, and mother of harlots. Whatever may be thought of the last assertion, whether conclusive or not, one fact confirms such a Biblical representation, viz.: that history teaches that the union of church and state has almost always resulted in a *positive injury* to the church—the state imposing its confessions, fettering by its symbolical deductions, lording it over believers, and frequently wielding the sword of persecution. Experience has shown that it is impolitic and dangerous to lodge a controlling power over the church in the state, and any movement in this direction ought to be avoided. Let us be content with our "stranger and pilgrim" allotted condition until the time comes *when God and His Son shall unite church and state*, not under rulers liable to corruption, etc., *but under tried and immortal ones.*

*Obs. 7.* Many of the last class also profess to guard their view against some objections by upholding the unchanged condition and supremacy of the church, making the state a very subordinate part in the future programme. But in doing this *they sacrifice* in a great measure the prophetic announcements of the greatness and extent of the world-dominion of the Kingdom. It conduces to a vagueness which proves very unsatisfactory, and it produces in abundance glittering generalities, which in themselves establish nothing.

*Obs. 8.* It is a truth, that a vast number of works are published in the interest of controversy and of doctrine respecting the church, in which the



most important of all the questions concerning the church is either taken for granted or else entirely ignored. The leading, fundamental question, whether the church is *truly* the covenanted Kingdom of God, is, in many instances, entirely untouched. Under the assumption that it is such, we are treated to an immense array of learning and disquisition entirely based on an alleged and arrogated doctrine. *No proof is even attempted; just as if the assumption had never been questioned.* This itself is evidence of great weakness.

*Obs. 9.* Just in proportion as the notion that the visible church is the Kingdom of God is entertained and extended, in the same proportion will there also be an extravagant idea of superiority and supremacy over others. This is true from the earliest period when this was asserted, down to the recent establishment of Mormonism, which also claims "a visible Kingdom of God," "the Latter Day Kingdom," the stone of Dan., ch. 2, which is to be converted into the mountain (so Elder Pratt, etc.). This opinion, arbitrarily received, has had a *most powerful influence* among the nations, and it has proven a *most fruitful source* of aggrandizement, contention, and oppression. Out of it has sprung those hierarchical tendencies accepted by Roman Catholics and Protestants, and to it even the most liberal of Reformers have made sundry concessions which has hampered Reformation itself.

Arrogance, animosity, and even bloodshed have been some of its bitter fruits as witnessed in the Latin, Greek, English, and other churches; and down to the present day its claims are characteristic of various antagonistic parties. It has urged popes, kings, queens, bishops, etc., to enact and enforce arbitrary and cruel penal laws; and it has proven the root from which has proceeded a growth of misery, persecution, and martyrdom. It is a sad truth, that if we once admit that the visible church, in any one of its forms, is the Kingdom of Christ on earth, we close the doors to the exclusion of freedom of investigation and of private judgment, elevating said church into the position of a dispenser and arbiter of God's Word in the form (confession) it then may possess. This is abundantly made manifest by the pleas of Popery and of national establishments in the past. And we do not blame these for pressing very logical claims; for, if the premise be once conceded, i.e. that the visible church is such a Kingdom, then the rest *legitimately* follows. Consistency then demands an outward unity, and, in the efforts to secure such unity, force must be employed, and as a result, violence is done *both to religion and man*. The edicts of the first Christian Emperors become a model of church authority; the fulminations of certain Councils are cherished as the lawful exhibitions of authorized dominion; the canons and work of fallible man are elevated to tests of allegiance, resulting in crimination, excommunication, and anathema. The fountain itself being impure, the stream flowing from it, whatever pure and refreshing springs alongside of it may commingle with it, will carry on this impurity.

*Obs. 10.* This claim of making the visible church the Kingdom of God has been *conducive to infidelity*. Arrogating to itself such pre-eminence, the imperfection so palpably existing (e.g. its contentions, retrogressions, lapses, diversity of faith, conflicting creeds, various systems of interpretation, church government, etc.) has vitiated in the eyes of such not only the claim itself, but unfortunately Christianity along with it. The device of making an invisible Kingdom to meet their objection did not materially alter the case; for they observed that even the purest and truest of believers retained imperfection and antagonism in belief even as to the nature of this Kingdom, etc.

The Encyclopædists rejected, and in more recent times numbers have arisen who repudiate the church because of its attempting to occupy such a position. Sneeringly

but truthfully they point to the prophecies and then to history, telling us that the church, if a Kingdom, does not correspond with the description given by prophecy: sarcastically but fairly they refer to the early preaching and faith of the church in this Kingdom, and laughingly contrast it with the preaching and faith now extant on the same point; and from these infer that either the prophets, or the disciples or the apostles, or the church, or all together, were mistaken. Others, however, pretending great friendship for the church, more soberly point out the same, and discard divine revelation, retaining a belief in a religion of humanity. These endeavor to show that such claims that the church put forth were probably necessary in the march of human development, but that now they must give place to another new Kingdom of heaven, predicted by themselves, as a result of a new development of progressive humanity. If you reply to these also, that the Kingdom must be conceived of as purely spiritual and invisible, they answer that what pertains to humanity, its amelioration, and elevation, must, if it professes organization, form, etc., be also exhibited externally, and that growth, extension, etc., as predicted, can only be predicated of such. In looking over this controversy, the fact remains that the church has set its claim *so high* that it cannot be *successfully* sustained. Even the efforts of Neander and others to set this claim in a philosophical light has by no means retarded the progress of infidelity, for it is widening and extending in all countries, probably in many cases, with this change, that it now, under the garb of professed regard, accepts of the church as a Kingdom, not in the light, however, of Roman Catholicism, or Protestantism, but of a part of the natural, inevitable development of the races of men, placing this church and Kingdom, with ill-disguised contempt and a flourish of learning, among the Oriental and other religions of the world. Without pretending that our doctrine would have met with a better fate at their hands (for the root of infidelity is in the heart and not in the head), yet it is true that the simple design which we hold that the church was to accomplish, and the position which she was to occupy while carrying it out, being so widely different from this pompous claim, and being more consonant with history and Scripture, if entertained in place of the other, would have rendered many of the arguments now arrayed against the church so irrelevant and worthless that they never would have been broached. In the first centuries of the church infidelity could and did not, in view of the faith generally entertained, employ them.

*Obs. 11.* The simple predicted facts, that the visible church is to *be overcome* by the Antichrist (comp. Props. 123, 162, 160, 161, etc.), and that the church is *saved by the personal Advent* of Jesus when under the most terrible of persecutions in the future—are sufficient in themselves to show that the nature of a Kingdom, as covenanted and predicted, does not appertain to the church. For, when the Kingdom is once established, all prophecy declares that, instead of being overwhelmed by its foes, it obtains dominion over the nations and ever afterward retains the same. No Antichrist can then give the option of worship or death.

If it be alleged that "the gates of Hades shall not prevail" against the church, we fully agree by saying that while the saints are persecuted and under its death-dealing blows enter Hades, Jesus, who has the keys of Hades, will deliver them at the first resurrection (Prop. 125-129). The church, however persecuted, is safe; our argument only insists upon it that persecution and a low, oppressed condition of the church is incompatible with the predictions relating to Christ's Kingdom, and that, in consequence, the church is only a preparative stage for the incoming Kingdom.

PROPOSITION 101. *The invisible Church is not the covenanted Kingdom of Christ.*

Whatever of truth we may concede to the theological division of the church into the invisible and visible, neither of them meets the conditions imposed by the covenant. Instead of an invisible Kingdom, the covenant and the prophecies relating to it *unmistakably point out a visible Kingdom*, outward and universal in a world dominion. So plainly is this stated, that even those who advocate that the invisible church is the predicted Kingdom of Jesus, in some way, either by development or by copious outpourings of the Spirit, etc., make this invisible Kingdom assume *ultimately* the form of a visible one.

Let the student but consider the Kingdom *covenanted* to David's Son, a *real, visible, external Theocracy* here on the earth, and he will see at once that to transmute this into an invisible, indefinite Kingdom is to take *undue* liberty with the Divine Record, and to introduce an element perverting the proper application of much Scripture.

*Obs. 1.* This division of the church into the visible and invisible is of comparative recent origin. Dr. Knapp (*Ch. Theol.*, p. 471) traces the use of these terms, saying: "These are, indeed, *new*, and have come into use since the Reformation." Many able Divines have since then employed them, whilst others reject them. So far as our argument is concerned, it is immaterial whether they be received or not; for the church may indeed be invisible, if by that is only meant the body of real and true believers who are saved, and also visible, if by this is denoted a mixed body containing believers and professing believers, without, however, constituting either of them a Kingdom. Reference is therefore only made to the use of the terms to indicate that they were never thus employed in the early history of the Christian Church.

Oosterzee's (*Ch. Doqm.*, vol. 2, p. 700, etc.) reasoning is unsatisfactory, inconclusive, and contradictory. The key-note of his argument is found in the sentence: "As Christ was the fulfilling of prophecy, so in a certain sense is the church the fulfilling of the Theocracy, though under an entirely different form." But Christ fulfilled prophecy only to a certain extent; much remains yet to be fulfilled at His Sec. Advent. The reference to "the Church" being "a fulfilling of the Theocracy in a different form" is pure *conjecture* to help out a preconceived Church-Kingdom theory; and the whole finds its proof in the parable of the leaven applied to the church and the world, instead of to the individual believer. The contradictory part is found (p. 702) when, speaking of the church as "an independent society of a moral, religious nature," he says: "Its members are, as such, *not yet* citizens of the Kingdom of God, but must be regenerated and trained up within its bosom," and yet insists that, as a spiritual, mystical body, its members are citizens of the Kingdom of God, which spiritual, invisible Kingdom will finally be visibly realized. That is, he seeks refuge for his theory in the invisible church for the present, and ultimately in the visible. He admits that this distinction of visible and invisible church "was not made, or was scarcely made, by the oldest teachers and fathers of the church," but that it "slowly reached the desired development."

Strange that believers for centuries lived in the church utterly unaware, unconscious, that they were in the predicted Kingdom of God. Admitting the spirituality of the church, its union by faith with the Head, the interest and power of Christ exerted in behalf of the church, its preciousness in its means of grace, etc., yet all this by no means elevates it to the position of a Messianic Kingdom. Covenant and promise, entirely unrealized in it, forbids the idea, and forces us to receive the Word, which teaches that it is *introductory, preparatory* in its nature—the means introduced to secure a desired end. Simple consistency demands this view of the church and Kingdom. Litton (*The Church of Christ*) quotes the Romanist theologian Moehler as defining, “that the difference between the Protestant and the Romanist view of the church may be briefly stated as follows: The Romanist teaches that the visible church is first in the order of time, afterward the invisible; the relation of the former to the latter being that of cause and effect. The Lutherans (Protestants), on the contrary, affirm that the visible church owes its existence to the invisible, the latter being the true basis of the former.” The student will appreciate Litton’s remark: “He adds, very justly, that this apparent unimportant difference of view is pregnant with important results.” Our line of reasoning does not require a consideration of these, and we only add that many eminent Protestant divines have rejected the view of an invisible church, as a theory introduced to combat the Romanist objection of a succession, etc. Thus e.g. we instance Rothe (*Beginnings of the Ch. Church and its Constitution*, p. 109), who expressly declares that the church is alone visible, and tracing the rise of the idea of “the invisible church,” pronounces it “a mere hypothesis, a pure fiction, a notion involving a contradiction,” and presents (Introd.) a series of reasons why it should be rejected. It is very sad to find in many, otherwise excellent, writers the two ideas combined and appropriated to the Kingdom of God, for the invisible Kingdom offers an easy application of passages which cannot be made to fit a visible Kingdom, although both do violence to covenant and prophecy. Of course, such writers as Bunsen (comp. Art. *Bunsen’s Church of the Future*, in *North Brit. Review*, Nov., 1847), in their ideal of a national church, are, as a logical sequence, hostile to an invisible church (comp. Litton’s *Church of Christ, in its Idea, Attributes, and Ministry*).

*Obs. 2.* To illustrate how men write on this point, we select several examples, which, whilst confirming our previous Proposition, also affirm the contrary to our present one. Van Oosterzee (*Theol. of N. T.*, Sec. 41), explicitly says: “The church or congregation of the Lord is by no means the same as the Kingdom of God and of Christ. This latter is a perfectly spiritual society whose ideal will be fully realized in the future; the former is the union of those who are already here on earth, through faith and love, members of the Kingdom.” Again, Dr. Luthardt, (*Apol. Lec.*—see *Quarterly Review*, Jan., 1873) makes “the church now in the form of a servant over against the Romish view, which makes the church in ‘her outward reality the Kingdom of God,’ whilst in the Reformed view ‘the eternal Kingdom of God has its home in that inner nature of the church; this temporal form of the church, on the contrary, is only the external covering in which the treasure of the Kingdom is deposited.’ These are very mystical conceptions of the Kingdom, and they originate from an effort to observe a consistency which the mixed condition of the church does not outwardly allow. Thinking that from the captions attached to the parables, the phrase ‘the Kingdom of God within you,’ etc., that a Kingdom must in some way be found, this one that cannot be seen, being spiritual, beyond our perception, is thus presented for our acceptance. The simple truth is, that it is even more inconsistent than the opinion entertained that the visible church is the Kingdom, for the latter, at least, corresponds with the visibility and external manifestation insisted on by the covenant and prophets. But its inconsistency is still more apparent by its being flatly contradicted by—adopting their mode of interpretation—the parables, upon which they rely. Thus, e.g. if the church is the Kingdom of heaven in some form, then the parable of the Virgins includes the

whole ten, not merely the five wise (i.e. spiritual), but the five foolish (i.e. not spiritual). So also the parable of the tares and wheat, on the same principle, being prefaced by "the Kingdom of heaven," includes in the same church the tares (i.e. those not possessed of "the inner nature") and the wheat (i. e. those having "the inner nature"). Admit the church as the Kingdom, and there is no escape from this dilemma, provided the parables are (*on their own theory*) consistently applied (comp. Prop. 108). This application of the Kingdom to an invisible church to avoid one difficulty is *too one-sided*; and it only plunges them into a still greater one. Such a refined view of the Kingdom ignores and disbelieves the *oath* that God made to David, that in and through his Son a Kingdom, even David's then visible and outward, should be set up, that all men would recognize and obey, owing to its distinguished external exertion and manifestation of power. It is *strange* and *sad*, that some of the most eminent and talented men of the church, *blinded by a subtle theory*, cannot and will not see how antagonistic such a theory is to God's faithful promises. No wonder that we are so carefully cautioned to beware of mere human wisdom.

We again refer to some eminent Pre-Millenarians, who hold, evidently, to some kind of a Kingdom connected with this *invisible* theory, for they designate a present existing Kingdom as "the Kingdom in *mystery*." Unable to comprehend exactly their meaning, I will quote the definition given to this "Kingdom in mystery" by Rev. Dr. Brookes, in *The Truth*, vol. 4, No. 3, p. 101: "It is not equivalent to the Church, but it indicates the peculiar sphere here below in which the ascended Christ is carrying on His work, or, in other words, it refers to what is called *Christendom*." This is entirely too vague and indefinite to meet with acceptance, and really is not needed in the interpretation and application of Scripture. Such a view, however, is not in conflict with Pre-Millenarianism, because the covenanted and predicted Messianic Kingdom is *not* placed in this dispensation, *but* in the one following the Sec. Advent; but we object to it, on the ground that it is not required by the Word, and that it only burdens the doctrine with a Kingdom-theory which tends to confuse the student and mars the simplicity of inspired statements. Others introduce a confusion of ideas, evincing an imperfect knowledge of the covenanted Kingdom, as e.g. Swormstedt (*The End of the World Near*, p. 114) makes "Christ's Kingdom represented in the world by the visible church;" then he has "the gospel net or invisible Kingdom" drawn up to heaven, and when this earth is purified, "then this invisible Kingdom is to be let down again in the midst of this new Eden," and with Christ becomes "a visible and temporal power." Such representations require no reply. Some Pre-Millenarians mistake the Divine Sovereignty (comp. Props. 79 and 80) for this present Kingdom. Even Lange (*Bremen Lectures*, sec. 8) falls into this error, and, therefore, speaks (p. 221) of "the still conceded Kingdom of God, which is finally to be openly manifested at the Sec. Advent. Faussat (*Com. Rev.* 20 : 6) more guardedly says: "As the church began at Christ's ascension, so the Kingdom shall begin at His Sec. Advent. Außerlen in his *Biblical Doctrine of the Kingdom of God* (a brief epitome is given by Nast in his *Com. on Matt.* 6 : 10) maintains our doctrinal position, but in connection has the church also a Kingdom, for in *The Prophet Daniel* (p. 372) he correctly portrays the future Kingdom as not merely internal but also external, outward, "Israelitish, but by no means carnal, a Kingdom of glory, precisely as the prophets have pictured it, and whom Jesus contradicts in no part," etc., but confuses the whole subject and ignores the covenanted conditions *requisite* for a Messianic Kingdom, when in the connection he says: "Thus the Kingdom of God has different periods. It has appeared in Christ, Matt. 12 : 28; it spreads in the world by inward, hidden spiritual processes, Matt. 13 : 33; but *properly* as a Kingdom in royal glory, it comes only at the Parousia, Luke 19 : 11, 12, 15, even as the Lord Himself has taught us to pray, day by day, 'Thy Kingdom come,' Matt. 6 : 10." (The passages referred to we examine in another place.) So Schmid in *Bibl. Theol. of the New Test.* advocates Chiliasm, but holds to a number of Kingdoms, or stages, or developments, as e.g. "As the Kingdom of God on earth, it is, in the first place, in fellowship of men. It also embraces humanity as a whole, without limitation to any particular part thereof, in contrast to the choice of the Jewish people. The Gospel will be preached to the whole

world. It also comprises heaven and earth, and likewise the coming periods of the world, both before and after the judgment." The reader can see from this brief extract that the writer has no *distinct conception* of the one covenanted Kingdom, but mixes the Divine Sovereignty, church, person of the king, dispensations, etc., all together in a bewildering manner. So Theurer (*Das Reich Gottes*, p. 36-9) affirms the Millenarian doctrine as held by us, but has a present existing Kingdom which finally gives place to a higher. Thus compare Ebrard (*Ch. Dogm.*, p. 747-9, vol. 2), Shenkel (*Ch. Dogm.*, 2 Ab., p. 1195-6), and many others whom we esteem as able defenders of Chiliasm. One of the most consistent articles on "the Kingdom of God" is that given by a writer with initials "M. A.," in the *Proph. Times*, July, 1873. A proper conception of the Kingdom is also presented by "Senex" in some articles in the *Luth. Observer* of 1880. The same is true of others, a tendency being observable to return to the Primitive Church view. This is especially observable in the *Excursus on the Kingdom* by Dr. Craven, p. 93, etc., Lange's *Com. Rev.*, a perusal of which will amply repay the reader.

*Obs. 3.* The doctrine that the invisible church is the Kingdom of God was unknown to the early church. Even amidst the controversies which shortly raged between antagonistic parties respecting the church, no one,—although in churches planted shortly before by inspired men who ought to have known it—broached such an idea. Neander (*His. of Dogmas*) acknowledges this, and says that they *overlooked* this distinction. Such an acknowledgment, coming from such a source, is the more valuable, since it is a favorite theory of Neander's that the invisible church is the Kingdom (although he has it finally merged into a visible Kingdom). But the manner in which he accounts for this distinction being overlooked is *highly objectionable*. His theory, as shown in his different works, is the progressive development, one by which the truths given by the Apostles were only "germs" to be developed by the future growth of the church. We have already protested against this germ principle when applied to doctrine, Props. 4, 9, 10.

For while we freely admit growth in numbers and even in knowledge, etc., we admit none in Biblical doctrine. The doctrinal truths enunciated by the apostles were not merely germinal truths leading to others or enlargement to another form, as from the seed to the stalk, and then to the flower and fruit. No! it was, as a distinctly announced doctrine, *the whole* doctrine. By this we do not mean that it would not be suggestive of thought and even, by comparison, lead to other truths, but we mean that, as far as the apostles revealed doctrine or truth, it is so complete in itself—i.e. no seed to sprout into something unlike itself—that no part of it can be safely omitted or transmuted without making it in so far imperfect. Hence to say that the invisible Kingdom doctrine is the result of a growth of knowledge in the church is to do it at the expense of the truth itself (that is to say, the Kingdom idea was imperfect), and at the risk of the reputation and veracity of the first teachers of Christianity. Neander even, in some places (as e.g. p. 5, *His. of Dogmas*), throws a guard around this developing process *conformable* to our position and *hostile* to some of his own deductions, viz. : "not that we obtain anything absolutely *new*, but we have a *deeper insight* of its contents." Such a deeper insight is obtainable, however, not by a growth of the doctrine itself, but by a comparison and study of the Scriptures containing it. In order that the critical reader may see how an able writer transmutes the Church-Kingdom theory, we refer again to Dr. Neander (*Plant. and Train. Ch. Ch.*, p. 499, etc.). The Church is "the particular idea," related to the Kingdom of God "as the more general and comprehensive one." Hence : "The idea of the church is *subordinate* to that of the Kingdom of God, because by the latter is denoted either "the whole of a series of historical developments, or a great assemblage of coexistent spiritual creations." (The student can readily test this mystical conception—that overrides covenant and amalgamates the Divine Sovereignty—by employing it as synonymous for the Kingdom.) He then makes the Jewish Theocracy a *type* of this Kingdom. (We have proven, in detail, that it was no type, and the predictions of its ultimate restoration prove it be none.) Then, in opposition to some of our opponents, he says : "The Kingdom of God was not first founded by Christianity as something entirely new," but was grafted on to the old,

extended to all people, transformed, and made "spiritual and internal." And the proof of such transformation is, Eph. 2 : 19, 20, Rom. 11 : 18, the unity of God's people founded on the apostles and Jesus Christ. (A unity that we most heartily adopt, but which says nothing of the Kingdom.) Then he admits that Christianity at first allied itself with the Jewish view of the restoration of the Theocracy (thus confirming our past propositions) in a glorious outward form under the Messiah, and placed this in the future "as the perfected form of the Theocracy;" "but in accordance with a change in the idea of the Kingdom of God, a different construction was put on this opposition of Christianity; it was transformed from the external to the internal, and withdrawn from the future to the present." (This *change*, he informs us in various places, was brought out in "the consciousness of the church"—whatever this may mean—but we have traced it directly to the Origenistic and Alexandrian influence, and is in direct conflict with the Word.) He then defines the *change* thus: "By faith in the Redeemer, the Kingdom of God, or of the Messiah, is *already* founded in the hearts of men, and thence developing outward, is destined to bring under its control all that belongs to man," so that "the Kingdom of Christ coincides with the idea of the Church existing in the hearts of men, the invisible church, the totality of the operations of Christianity on mankind." (Thus a principle actuating men is elevated into the covenanted Kingdom, lacking every covenanted characteristic. For the heart-Kingdom, see e.g. Props. 110, 84, 85; and for the unscriptural statement of its working outward until it *conquers all*, see e.g. Prop. 175.) But then to reconcile the passages which locate a Kingdom of Christ in the future, he admits that this Kingdom now present is only the germ of the future, and that this future Kingdom "Paul represents not as something which will spontaneously arise from the natural development of the church, but as produced, like the founding of the Kingdom of Christ, by an immediate intervention of Christ." Hence he divides the Kingdom into an inward (1 Cor. 4 : 20), an inward in connection with the future (1 Thess. 2 : 12), and a consummated Kingdom (2 Thess. 1 : 5). Mistaking the Divine Sovereignty for the Kingdom, he appeals to it as confirmatory, and also to the headship of Jesus, the victory of the church, etc. (This mixture and floundering under several Kingdoms are fully met in our Propositions.)

*Obs. 4.* It is remarkable to notice how, in the advocacy of the invisible church as a Kingdom, its advocates involve themselves in a sophistry *inconsistent* with their own development theory of a growth of this invisible Kingdom until finally at some time in the future it shall become visible as a world dominion, etc. Taking the same able writer as an exponent of this view, we find him (*Life of Christ*, sec. 213) explaining the phrase "the Kingdom cometh not with outward show" to mean "*cannot be outwardly seen by human eyes*," and in a foot-note adds: "The antithesis is, that it reveals itself *invisibly*, so as to be seen only by the eye of faith." Now if it is only the object of faith, something not tangible, how comes it that its nature is *so changed* by growth that it is *converted* from the unseen, excepting as viewed by faith, into the *real, tangible, visible* Empire here on earth? If in the region of invisibility, it ought in consistency remain therein according to its mode of propagation. No wonder that we find *so many contradictions* in its advocates, even so gross as the following: in sec. 52, at the consummation, Neander has this world renewed and all converted, "*a real world dominion*," and then again, sec. 214, at the same time it is "*a corrupt world*;" in one place it is invisible and in another visible, etc. The theory is not sufficiently plastic to cover every Scriptural passage and description, and hence refuge is taken in what another of its adherents calls "*varied forms*."

A more systematic effort is found in Rev. Miller's *Mercersburg and Mod. Theol.* (p. 41), in which a "new Kingdom" is advocated as arising from a partaking of the divine-human life of Jesus Christ, so that a new Organism is constituted. This mystical conception, however plausibly presented, ignores the covenanted position of the humanity of Jesus, the covenanted Kingdom, the postponement of the Kingdom, etc., and is

based on the development theory (incorporating the continued development of Christ's humanity in believers), already sufficiently noticed. Like all other theories of the kind, it largely rejects the grammatical sense, and is addicted to spiritualizing. Its positions are amply met in various Propositions.

*Obs. 5.* This adhesion to an invisible Kingdom is based on the supposed ground, that according to some passages we are taught that Christ will not have an earthly Kingdom. These passages we will examine hereafter, and now only allude to the fact, that when these same writers come to describe the *Millennial era* of the church, this ground of objection *no longer exists*, and they have *to all intents and purposes* an earthly Kingdom, i.e. a Kingdom visible and extending over all the earth. The Kingdom then, once held to be "*hidden*" or "*concealed*" in the church, "*to be in but not of the church,*" is manifested openly to all the world, holding all under its direct influence and dominion. Surely the advocates of such a system should not object to our doctrine, which observes a consistency in the manifestation of the Kingdom by fully explaining *how* and *when* this occurs, without resorting to an *unexplained and mystical* growth, which, in the very nature of the case, *cannot produce the transformation* claimed. If the Kingdom is unseen and at the same time unchangeable as claimed; if it is as a writer (*Proph. Times*, vol. 2, p. 97) declares, "the Kingdom of God is simply where God reigns—this Kingdom is within—it is spiritual," and ever remains, as contended for, the same, we ask, *How* can it then become the seen, the outward Kingdom of the Prophets? Here among these writers we find the most *hopeless floundering*, and every reader can for himself see the *utter antagonism* of their spiritual theories by comparing their utterances on the texts "my Kingdom is not of this world" (John 18 : 36), "the Kingdom of God is within you" (Luke 17 : 21), *with those* derived from Dan. 2 : 34, 35, 44, 45; Dan. 7 : 14, 27, and Rev. 11 : 15. In the former we have an *invisible Kingdom* in the church, and in the latter the same church becomes a *visible Kingdom*. It is scarcely necessary to refer to even a greater diversity existing among such writers : e.g. extending this covenanted Kingdom from the heart of the believer to an extent commensurate with the universe itself, etc.

*Obs. 6.* To indicate the vagueness of argument employed in this direction, reference is made to a leading and excellent writer. Olshausen (*Com.*, vol. 1, p. 264), to prove the existence of a spiritual Kingdom in opposition to the Jewish idea of the Kingdom, says : "As the carnal man makes his God for himself, so he makes the Kingdom of God for himself. The spiritual man has a *spiritual God* and a *spiritual Kingdom* of God." This, however, proves too much, for on the same principle we can prove that the Saviour is wholly spiritual and is not the Son of Man; we can deny the bodily resurrection, the renovation of the earth, or anything that is outward or external. Just *such unfounded premises* lay the foundation for an immense amount of deduced reasoning on this subject.

Reuss (*His. Ch. Theol.*, p. 150), in order to prove the spirituality or invisibility of the Kingdom, quotes John 18 : 36, Matt. 22 : 21, Luke 12 : 13, and the temptation of Christ. Such is the slender foundation upon which to rest so important a doctrine. Literally, multitudes follow such guidance, excepting those who have it already outwardly manifested, or such who deny any future visible revelation (comp. for such proof, Props. 108, 109, and 110).



*Obs. 7.* It is certainly curious to notice how even unbelievers avail themselves of this invisible Kingdom theory. Thus e.g. Renan, with great complacency, and perhaps lurking sarcasm, claims that if the church repels him, and others of like faith, "let us console ourselves by reflecting on that invisible church, which includes excommunicated saints and the noblest souls of every age."

Perhaps the earliest advocates who carried the invisible church or Kingdom theory to an extreme were the Petrobrusians (Kurtz, *Ch. His.*, vol. 1, p. 456), who rejected an outward or visible church, and only received one as in the hearts of believers. Some recent sects are largely reproducing the same features.

PROPOSITION 102. *Neither the visible nor the invisible church is the covenanted Kingdom.*

This has been shown by preceding Propositions, as e. g. Props. 75, 90, 91, 93, 68, 94, 96, 98-100.

*Obs. 1.* Some make the visible church the Kingdom, others the invisible; some unite *both* in the same Kingdom, and others that *both* are the same Kingdom, but in two different, a higher and a lower, aspects. Having shown that neither one nor the other is the predicted Kingdom, it follows, from the reasons given, that a combination of both *cannot transform* them into such a Kingdom.

*Obs. 2.* It is not surprising that the Papacy should so tenaciously hold to the doctrine that the church is the Kingdom, since everything so distinctively Popish, as Bellarmine (quoted by Bowers, *Pref. to His. of Popes*) assures us, depends upon it. For out of it proceeds the Pope's supremacy, the vicegerent rule, the entire papal governmental machinery. It is *the foundation* upon which the superstructural pretensions are built. If this is removed, the whole falls. It is also consistent for those who hold to what the Germans call *Cassero-papismus*, or for those who advocate *hierarchical* tendencies in any form, to adhere to such a doctrine. But it is not necessary for *pure* Protestantism, as is evinced in the history of the early church, for which see the candid confession of Neander under Props. 49 and 101. Our view admits of nearly all that is said by a host of esteemed writers concerning the church, excepting that of its being already constituted a Kingdom. The latter theory is not only of *no practical use* in the working of the church, but is *really dangerous* in its tendencies, as is seen from the use made of it by various parties. Thus, e.g. on the one hand, by those just alluded to; and on the other by Free Religionists, Humanitarians, etc., who build the most extensive of Kingdoms on the foundations laid by the orthodox, expressing the same in the most eloquent terms. Here and there, indeed, we find a writer who holds to the early church doctrine of the church, that it is no Kingdom, and occasionally attention is called to it in church papers (as e.g. *Luth. Observer*, April 25th, 1873), but thus far with so little logical connection and argument that it has scarcely aroused attention. Then we also find many writers (Millenarians), who, conceding that the church is a Kingdom in some way, yet distinctly announce that it is *not* the covenanted and predicted Kingdom of Jesus, which they assert is still in the future. Then, again, we have another class (as e.g. Prof. Seelye, *Bib. Sacra*, Ap., 1866, pp. 228-234), which, whilst indorsing the prevailing view of the church being the predicted Kingdom, confesses that the doctrine of the church—i.e. what the church really is and its relations—is *not yet* understood, having hitherto been considered only as involved in other doctrines and not as a promi-

ment theme standing alone—vital, it is true, but yet imperfectly comprehended, and which they regard as the great question of our time, etc.

Such confessions indicate that the prevailing doctrine is far from being satisfactory, and accords with one made to the author by a professor in one of our colleges, who acknowledged that he preached on the subject until he himself felt that his deductions, drawn from the general view, were inconsistent. Indeed, is it not time to discard a doctrine which causes some of the ablest defenders of Christianity to fall into palpable contradictions? Thus e.g. Dr. McCosh (*Christ and Positiv.*, p. 245) makes the Kingdom "a mixed Kingdom," admitting both good and bad, and on the same page he has it, "the reign of God in men's hearts," which can only apply to the good. In one place he asserts for Christ's language to Nicodemus that only those who have realized "the new birth" are in the Kingdom of God, and then in another place he deduces from the parables of tares and wheat, and drag net, that "the tares" and "bad fish," who, of course, have not experienced such a birth, are also in the Kingdom of heaven. The only way to rid themselves of such contradictions is to erect several Kingdoms, one within the other, or to establish several existing phases of the same Kingdom, but such procedures do not logically help the matter, seeing that they are in opposition to *covenant and prophecy*. Again, an excellent writer who attempts to avoid Dr. McCosh's "mixed Kingdom," gives us the following arrangement. Van Oosterzee (*Theol. of New Test.*, p. 70) says: "Even with the idea of the Christian Church, that of the Kingdom of God must not be confounded. The church is only the inadequate outward form of the Kingdom of God—the Kingdom of God itself is a spiritual communion." In a foot-note he adds: "the Kingdom of God, on the other hand, until its glorious manifestation includes the outward church, which is in but not necessarily of it, comp. Matt. 13 : 41." Here we have: it is, and it is not; it is in, but not of it; it includes it, and it does not include it as part of it, etc. Alas for the Kingdom, if such nice mystical distinctions are needed to ascertain what the Kingdom of God is as proclaimed by covenant and prophet. Why not discard a theory which produces from the same fountain both sweet and bitter waters, from the same tree sweet and sour fruit?

*Obs. 3.* The very idea of the Christian Church, as given by these same writers, forbids the notion of a Kingdom, viz.: that "it is a religious, moral institution," or "a society of exclusively religious interest, independent of and distinct from political relations and duties;" or as some have it, the same "disconnected from the state or civil compact;" or "an organization of believers for religious purposes, which does not interfere with their civil and other rights;" or even Schlegel's opinion, that it is "a free, peculiar, independent corporation." Such, and many other definitions of like spirit, might be adopted without bringing in the idea of a Kingdom. They do more, they prevent its adoption. Let the reader turn back to our argument, by which, under the Theocracy and the Theocratic-Davidic Kingdom, *God Himself gives us His idea of what constitutes the Kingdom of God*, and we find this distinctive element of a Kingdom, lacking in the Christian Church, and in these definitions of the same. In the Theocracy, which gave outward form and prominence to the Kingdom, the religious and political commonwealth, the church and the state were, by Divine constitution, *identical, one*. A separation was never made which allowed a distinction between citizen and worshipper. It was this feature which gave force and validity to the idea of a Kingdom, and just so soon as the separation was effected by the overthrow of the Jewish state, *the distinctive idea of a Kingdom then existing, also, as the nature of the case demanded in consistency, vanished*. This arrangement, this *fundamental union* we have already proven was *God's own expressed definition of a Kingdom*, and when this was lacking all the holy men deplored *the overthrow of the Kingdom and predicted its restoration*. This feature, without which the Kingdom is *impracticable as God has*

*covenanted*, was tendered to the Jews at the Advent of Jesus, conditional on repentance. It was rejected. The Christian Church followed, but this church *also lacks the Theocratic peculiarity* which exalts to the position of the Kingdom of God. The question is, Will it *always* be lacking? Will God's efforts at restoration always prove a *failure*? Is God's Kingdom, which requires, *as essential* to its very existence, *the union of church and state*, never to be re-established? Multitudes assert this, and cling to an organization *wanting* God's requisite order to constitute it His Kingdom, and pronounce it *against precedent, covenant, and promise*, the Kingdom. God's promises will be verified *in their appointed time*; present failure does not imply continued; the Divine Purpose, delayed by depravity, is even merciful in this period of detention, manifesting grace toward us Gentiles. When the time of "the appearing and Kingdom" comes, *then* will the appointed Son of Man, the covenanted David's Son, *restore that Theocratic feature which elevates to the position and dignity of the Kingdom of God*, a Kingdom in which, as formerly, worshipper and citizen, church and state, are one. Since, then, no such union as *precedent makes necessary to God's idea of the Kingdom*, called and appropriated as His, is to be found in those definitions, or in the church itself as organized by the Apostles, we ask, *Is it proper* to give it this designation?

Can it be possible that David's Son has a *real Kingdom* here on earth, when David's throne and Kingdom are *overthrown*? When Jerusalem is *downtrodden*? When Jesus declared (Matt. 23 : 39, Luke 13 : 34) that He would be absent from it, leaving it desolate, until a certain return? Alas! men by ignoring the express language of the covenant, and by an unwarranted substitution, set up another as the Messianic Kingdom, overlooking the simple fact that no Kingdom (so called) can possibly be acknowledged unless it restores (as e.g. Isa. 1 : 26, 27, etc.) *the identical Theocracy withdrawn*. It is *self-evident*—as we have shown in detail—that the twelve and the seventy, who were preachers of the Kingdom, had not the remotest idea of such extraordinary transmutations as have appeared engrafted, by human reason, on the doctrine of the Kingdom.

*Obs. 4.* If the church is the Kingdom of God, then the student, if candid, and allowing the prophecies their plain grammatical sense, must see that the condition of the one is not like the predicted condition of the other. Hence the result follows, as in Schleiermacher, Arnold (see Fairbairn *On Proph.*, p. 96), and others, that the prophecies must be regarded in another light than that of a *predictive* one. Then the prophecies as given remain *unrealized*, and they must be received only as the *longings* of humanity, the expressed *desires* of man respecting the destinies of the world. An important and fundamental element of prophecy is frittered away, until an *unreliable* human one alone remains. The God-derived power is left out, and a man-derived substituted. Why this result in the minds of so many scholars? Simply because of the attempt to fit, by the wholesale, prophecy concerning the Kingdom into something which it is *not designed* to embrace; these men, finding no just and reliable fulfilment, are driven to the opposite extreme so injurious to the Word itself.

If the prophecies are taken in their plain connection and meaning (and not simply a verse here and a verse there), it is simply impossible to predicate a fulfilment in the church. Thus e.g. take Daniel's four monarchies (Props. 104, 121, 160), and we find that the church existed at the side of them without being recognized as a Kingdom, that the church was oppressed by them until the Kingdom came, and that the Kingdom was given after them in a regular succession, at which time and afterward the dominion of the saints is represented as supreme, etc. This feature will be urged under several Propositions.

*Obs. 5.* The question back of that of the Kingdom itself, which must be decided, is that referring to the literal, grammatical sense of the Word, Prop. 4. If it is assumed that a higher and more spiritual meaning is attached to the recognized grammatical one, *then* the Kingdom is *at the pleasure* of the interpreter; if the grammatical sense is alone *firmly retained*, *then* it is *impossible* to construct out of the church the predicted Kingdom. Awarding to the church her *just* position and mission, we are forced logically to accept of *the covenanted Kingdom in the form delineated by covenant and prophecy.*

This objection to the plain grammatical sense as held by the early church is common ground for the infidel and the spiritualizing believer. Renan employs it as a reason to set aside the literal notion of a Kingdom, and thus to show that the first teachers were mistaken (in this way attacking their credibility and inspiration); Neander argues from it that they only presented "the husk," which contained "the kernel" that uninspired men afterward developed. The author of *Eccs Homo* on the one side, and the writer of *Eccs Deus* on the other, are both agreed to relinquish the idea of a Kingdom as found in the plain, unvarnished grammatical sense of covenant and prophecy. Thus, unbeliever and believer stand shoulder to shoulder, mutually supporting each other, in attacking the Kingdom as *originally* preached and believed. Having assumed that some ideal, or the Church, is intended, they either assume that the language itself is a mistake, or that in and under it is concealed a conception which, in some way, must fit the estimate they have formed. The more ultra, indeed, seeing the Church, and believing it to be the only result that shall ever be witnessed in confirmation of covenant and prophecy, declare that Christ and the apostles misapprehended its nature, and hence reject both the Church and the Kingdom. One eminent writer in his apologetics and eagerness to vindicate the Church as a Kingdom, even ventures to the unwarranted length to assert that if the Kingdom had been established as preached by John the Baptist and the disciples (Acts 1 : 6), it would have been "*a sinful measure.*" What lack of knowledge this evinces of God's *oath-bound* Davidic covenant and the precious, ennobling *Theocratic* ordering (comp. e.g. Props. 81, 82, 200, 203). And what sinfulness to sneer at and ridicule a Kingdom postponed to the Second Advent, when such is God's own arrangement. Ignorance can alone tender an apology for such conduct.

*Obs. 6.* Take any history of dogmas, and if impartial, it will enable us readily to trace in the doctrine of the church that the present mixed interpretation and confounding of it with the Kingdom of God is the growth of centuries. In the first and second centuries the church was simply a community of believers, who, as is evidenced by the action of the Apostles in reference to the Jewish and Gentile Christians, were united by a common faith in Christ, without basing unity in a complete outward uniformity. Fellowship with Christ in the use of the ordinances appointed, and in obedience to the Word, was *the test* of union, and no one arrogated to himself precedence in the way of authority. The church was nowhere called the Kingdom; for the church, instead of admitting itself to be the Kingdom, *was looking for* the speedy coming of the Kingdom. Admit that it was, as one remarks, "a sensuous interpretation," it is sufficient for our purpose to receive the admission that the Apostolic Fathers had *no other than* this "sensuous" conception of the church. It may indicate weakness, but we confess that "a sensuous interpretation" of so important a doctrine, having the advantage of nearness to apostolic times, and remaining for so long uncontradicted, is *far more credible* than the later refined and spiritualized ones, because of its *accord with Holy Writ.*

Carefully tracing the doctrine, we soon see the entering wedge which mars the simplicity of the early church view. Dr. Neander has well and candidly pointed this out, in his various writings, as taking place in the history of the Gnostics. The notion,

founded on that of a Kingdom, of an outward unity gradually obtained the possession of men's minds and resolved itself in endeavors to manifest the idea by definite form in the visible Church. Antagonism to Millenarianism also contributed to the entertainment of such views. It exhibited itself in claims of authority in sacred things, in planting the germs and fostering the growth of a hierarchy, until finally the suggested and fostered ideal presented itself, practically exemplified in the Papacy. Here was indeed a Kingdom, with subjects, laws, rulers, and a central power, visible, and exerting extensive dominions. It was the predicted Kingdom of heaven! It would surpass our limits to show how the unguarded language of really sincere and good men were made subservient to this development, or to indicate how during this growth protests here and there were pronounced against this theory and its resultant effects. For centuries it remained the controlling and enforced view; taught by a Church in which both laity and clergy were compelled to follow its teaching with unquestioning obedience. It is not surprising that the meaning of the Kingdom should be almost eradicated, when for ages the Bible was scarcely read, and was only interpreted by persons wedded and subservient to the Hierarchy itself. To evince how imbedded this notion, that the Church was the Kingdom, had become, it is only necessary to refer to Chancellor Gerson. In the fifteenth century, when the reaction took place in the University of Paris respecting the relation of the Papacy to church and state, Chancellor Gerson, the leader in the controversy, hampered by the prominently retained idea that the Church was the Kingdom of God, and that as such it needed an outward expression of unity and power, conceded "the whole Hierarchical Order as necessary for the organism of the Church." Conceding the premise from whence the conclusions naturally flowed, retaining the foundation upon which the system is built, his opposition was consequently very one-sided and lacked in radical force.

Coming to the Reformation, two antagonistic Churches are arrayed the one against the other. The Roman Catholic vested all authority in the Church simply because it was, *per se*, the Kingdom of God, as tangible, Bellarmine informs us, as the Republic of Venice. The Reformation, unable altogether to rid itself of the insidious and life-interwoven notion of the Church-Kingdom, endeavors to check the hierarchical Church position by advocating the authority of the Word of God, the universal priesthood of believers, etc., and by turning to the early Church view respecting the Church. The latter was in a great measure attained; the fundamental maxim was laid down that the Church is a community of believers in Christ, and embraces all such; the utterances were almost entirely scriptural, and were only marred in the efforts to conciliate the Roman Catholics, or to favor civil government. To some extent there was a departure from the primitive simplicity, which need not be wondered at, considering the age and the influences surrounding the Reformers. Indeed, at times, as Neander, Mosheim, and recently Fisher, in his *His. of the Reformation*, show, Luther advocated precisely the government adopted and practised by the early churches, but regarded it, in view of the condition and training of the Germans, *impracticable* in his time. It would be interesting to note how on various occasions the entire truth seemed on the point of enunciation. We have only place for the following exhibit of doctrine in remarkable correspondence with the early one. In the *Augsburg Confession* (Art. 7) "the Church is the congregation of the saints, in which the gospel is correctly taught and the sacraments are properly administered." Provision is made against the Catholic external unity by asserting that "for the true unity of the Church nothing more is required than agreement concerning the doctrines of the gospel and the administration of the sacraments." But lest this Article be misconstrued to mean that all in the Church are saints, and thus pave the way for the shafts of the enemy, Art. 8 is added: "Although the Church is properly a congregation of believers, yet in the present life, many hypocrites and wicked men are mingled with them." The Reformers advocated an outward Church, embracing good and bad, although admitting also, that to the pious alone, in view of the demarkation in the future life, the name properly belonged. So that while, as Dr. Knapp and others state, Luther first employed the term "invisible" in his reply to the Roman Catholic party in answer to the question, "Where, then, was the true Church before him," yet Neander (*His. of Dogmas*, p. 687) shows that "the idea of the invisible Church was for a time held to be doubtful" by both Melancthon and Luther. "Melancthon himself says: 'These passages treat not of a Platonic idea, but of a visible Church.'" "And Luther says: 'They say the Spirit must do it. The merciful God preserve us from that Christian Church in which there are only saints.'" From these and other expressions, and from the Confession itself, it seems that in all probability they used the term invisible to denote true believers in a sense very different from the later engrafted ideas. They endeavored to avoid, on the one hand, the Donatist idea

that the Church ceased to exist when unworthy members were attached to it, and, on the other, that it can exist exclusively of wicked, unregenerated men. Hence Neander (p. 685, vol. 2) remarks: "The distinction was therefore made between the *proper and improper* Church." This, in response to attacks of Romish theologians, was taken up and enlarged by their successors, until an inner and outward Church, the inner exclusively confined to the good, was advocated, the inner especially forming "the Kingdom of Christ," "a spiritual Kingdom," also in a manner outwardly manifested. Zwingli (Neander, *His. of Dogmas*, p. 686, vol. 2) has two churches, one of all who profess Christ, embracing good and evil; the other, in the true sense, composed of all believers. Calvin also (*Insti.*, B. 4) has the external composed of professors; the internal or true Church of the elect of God. The same division characterizes nearly all Reformers and divines; and with it nearly all included the Kingdom of Christ, either related to the one or to the other, or to both; and in this last respect departing from the original simplicity of the doctrinal position of the Church. Among these, however, as we have already stated, there were many who professed the belief that the present Kingdom appertaining to the Church was *only a prelude* to a future and still more magnificent manifestation of the Kingdom, such as the prophets describe, and which was in a higher and more significant sense the promised Kingdom. The history of the doctrine, regarded in its connection with apostolic times, has nothing in it of sufficient weight to deteriorate our view; rather the indications of departure from the early one, the manner in which it was produced, the fruit that it bore, the varied definitions it gave rise to, etc., are decidedly favorable to our line of argument. The fact is, that in view of the predicted blindness and lack of faith in Christ's coming and Kingdom, characteristic of the world and the Church before the Sec. Advent, the prevailing view so deeply entrenched in the Church—the departure from the Primitive belief so widely extended—is open to the gravest suspicion (comp. Prop. 174). The Augustinian view of the Church is the one largely adopted, and the influence of *The City of God* is widely felt. Comparatively few theologians but feel the preponderating tendency, and give way to it. This is the position of the multitude—just as the Word predicts.

PROPOSITION 103. *This Kingdom is not a Kingdom in the third heaven.*

Some writers, especially in answering Millenarians, inform us that the Kingdom of Christ, of God, or of heaven, *is now in heaven*, where the redeemed now dwell, and that it will continue to remain there after the resurrection. Aside from its *direct conflict* with covenant and promise, it is easily rebutted by Dan. 2 and 7, Rev. 14, etc., which describe the Kingdom as one existing *here on earth* over the whole world.

*Obs. 1.* Whatever the authority and power of Christ in the third heaven in His Divine and human natures (Props. 80, 79, 83, etc.), the same does *not meet* the conditions either of prophecy (Prop. 35, etc.), or, especially, of covenant, Prop. 49.

Simply to illustrate the conflicting views, we give Gregory (*Four Gospels*), who, hampered by a preconceived notion, finds a difficulty to define the Kingdom; for on p. 126 he makes it, God reigning in the hearts of men; on p. 146, influenced by the expression "Kingdom of heaven," he makes it a Kingdom in heaven above; and on the following page he makes the Church a manifestation of the Kingdom, etc. Many writers have two co-existing Kingdoms, one on earth and the other in heaven, and some call the one "the militant Kingdom," and the other "the triumphant Kingdom." Any absurdity, under the specious language of pious phraseology, is eagerly received, and, without examination, reiterated. To indicate how men flatly contradict themselves when leaving the scriptural basis of the early Church, we give another illustration from Lange's *Com. Acts 14 : 22*. In the doctrinal part (1) Lechler declares that "the Kingdom of God," here mentioned, is "something that lies beyond the bounds of this world," etc. He affirms that believers, "as long as they are passing through tribulations or afflictions, have not yet entered into the Kingdom of God," and concludes: "'The Church' and 'The Kingdom of God' are not equivalent terms: the former is the court; the latter, the sanctuary, or rather the holiest of all (Heb. 9 : 2, 3)." Now let the reader turn e.g. in the same *Com. to Acts 3 : 19-21*, Doctrinal (6), and here on earth after the Sec. Advent a complete restoration to blessedness, etc., is presented in accord with our views (comp. Prop. 144, where the language is quoted).

*Obs. 2.* The Kingdom is not, as held by some, e.g. Dr. Lange and others, the church in heaven before the Second Advent in a triumphant state called "the Kingdom of glory." This theory is derived from mistaking the Divine Sovereignty for the *specialty promised Kingdom to the Son of man*, and probably from a desire to cover up what defects may exist in several lower grades or phases of Kingdoms simultaneously in operation. But this is *exceedingly unscriptural*; and the theory can be traced directly to the Origenistic interpretation. It is utterly unreliable, from the simple fact, already abundantly proven, that this Messianic Kingdom is *based exclusively* on the covenant and the prophecies elucidative of the covenant, and neither of these promise a Kingdom *in* the third heaven, or any other part of the universe; but explicitly predict its establishment



*Here on the earth*, with a world-wide dominion, etc. If believers are to be heirs with Abraham, according to promise, *then* to behold our inheritance with faith it becomes us *to confine ourselves to these promises*. If so, then it is *impossible* to find any one given to Abraham that has not a direct reference *to this earth*, or to his seed *here on earth*. Not one refers to the third heaven, or to any place outside of the earth itself. What we are to understand by the words "heaven," "heavenly," etc., will be duly considered under Prop. 107, and what relationship the earth under Messiah's rule will sustain to the third heaven has already been intimated and will again receive consideration. Having also shown that the saints have *not yet* received the promises, *not yet* inherited, etc. (Prop. 85, 90, 91, etc.), it follows, that they have *not received* the Kingdom. This Romish view, which has a leaning toward Paganism, is indeed popular and deeply rooted, so that the poet writes, and many devoutly sing :

"With thee we'll reign, with thee we'll rise,  
And kingdoms gain beyond the skies ;"

but it is *in direct antagonism* to the Kingdom promised to David's Son and to His brethren.

Lindsay's Art. Millennium in *Encyclop. Brit.*, by exalting and pressing the intermediate state *beyond* its scriptural representation, forms an objection against us. Thus : saints are happy in heaven ; it is inconsistent to bring them to this earth *from a higher to a lower stage* of enjoyment. But this is *begging the question*, for (1) it takes for granted what remains unproven, viz. : a present inheriting of the Kingdom and forfeited blessings ; and (2) that our doctrine brings the saints from a higher to a lower stage, seeing that we expressly teach the contrary. Lindsay then adds something, which we have seen advocated by no Millenarian author, viz. : that the saints "then return to heaven to permit their enemies *for a season to reign in their stead*." He may have found some crude writer to express this view, but it is opposed to the universally expressed views of ancient and modern Millenarians, and cannot, therefore, without injustice, be charged to us.

*Obs. 3.* Another theory concerning this Kingdom being in the third heaven during the thousand years or Millennial age, will be noticed under a following Proposition.

"The Perfectionists" (Nordhoff's *Com. Societies*, p. 268) also say that at the destruction of Jerusalem, A. D. 70, "the final Kingdom of God then began in the heavens ; that the manifestation of that Kingdom in the visible world is now approaching ; that its approach is ushering in the second and final resurrection and judgment ; that a Church on earth is now rising to meet the approaching Kingdom in the heavens, and to become its duplicate and representative," etc. This theory ignores the covenant, etc., and substitutes the Divine Sovereignty for the Davidic throne and Kingdom, spiritualizing the Theocratic idea.

*Obs. 4.* The early church had no idea that this Kingdom was received *at or after* death (see Prop. 98, 136). Whatever the view concerning the intermediate state, whatever the condition allotted to the pious, one thing is *certainly affirmed*, that they looked for the Kingdom, the inheriting, crowning *at the Second Advent* of Christ and *not* at death. The departed were also represented as *waiting for* the Kingdom, and the whole period during which the bodies of the saints were not restored was characterized as one of expectation, waiting for redemption, Rom. 8 : 23. The non-crowning of Paul, during the intermediate period, the reception of the

Kingdom at the time of "regeneration" or "restitution," etc., was decisive.

This most conclusively rebuts the amazing declaration of Archb. Whately (*Corruptions of Christianity*, p. 131), when he actually makes, after the ascension of Jesus, the apostles to "establish the Kingdom of God, over which He had placed them, saying: 'I appoint unto you a Kingdom, as my Father hath appointed unto me,'" and this in fulfilment of "the Kingdom of heaven is at hand." Surprising that he did not notice the period of fulfilment at the restitution of all things, the disclaimer that Paul made of now reigning, the period of crowning, inheriting, etc., at the Sec. Advent.

**PROPOSITION 104.** *The Christian Church is not denoted by the predicted Kingdom of the Prophets.*

Having already shown what the Kingdom is according to the covenants, it may be well to briefly direct attention to the prophets. In the nature of the case, both (i. e. covenanted and prophetic) announcements coming from the same source, they must correspond, or else *unity*, and with it *credibility*, is destroyed. The Proposition is amply sustained, as the observations following indicate, and also the various corroborating proofs taken from the Prophets under a large number of Propositions (comp. e. g. Props. 121, 132, 133, and 159).

*Obs. 1.* Taking the establishment of the Kingdom for granted, and overlooking the postponement, has led to a wholesale appropriation by the church of predictions relating *exclusively* to the Kingdom still future. We select of those thus applied, Dan. 2 : 31-45 ; Dan. 7 : 1-28 ; Isa. 25 : 6-9 ; Isa. 2 : 1-5 ; comp. with Micah 4 : 1-8, and then one or two that, while also partially arrogated, our opponents would rather not quote very liberally, viz. : Zech. 14 : 1-21 ; Isa. 63 : 1-6.

We remind the reader of one fact as fully presented in past Propositions, and demonstrated *both* historically and scripturally, viz. : That the view we take of the prophecies pertaining to the Kingdom accords in every respect with those entertained by the Church in the first centuries. It is passing strange, to say the least, that the early believers, east and west, north and south, should, under the leadership of men who organized and perpetuated the Church, place, as we do, the fulfilment of those predictions *at the Sec. Advent of Jesus*, and not, as many now do, at the founding of the Ch. Church. These prophecies, too, are so prominent, so magnificent in proportions, such landmarks in the Divine Redemptive plan, that they must have largely occupied the attention of the apostolic and succeeding age.

*Obs. 2.* Taking Dan. 2 : 31-45 and 7 : 1-28 as descriptive of the same Kingdom (so admitted by all our opposers, as e. g. Barnes, Brown, Stuart, etc.), we save space by considering them together, seeing that the one is an amplification of the other. For the same reason we avoid a description of the Babylonian, Medo-Persian, Grecian, and Roman Empires, denoted by the image and the beasts, for this has been done by many able writers, as e. g. Mede, Bh. Newton, Sir Isaac Newton, Faber, etc., and recently by Auberlen, Delitzsch, etc.; and the same is fully accepted by leading writers opposed to our doctrine, as e. g. Barnes *Com.*, Pres. Edwards *His. Redempt.*, Brown *Ch. Sec. Coming*, etc. The student will find by a fair comparison of these Scriptures with each other, and then with history, that no other position in reference to them can be maintained. Hence the almost general agreement existing between Millenarians and Anti-Millenarians thus far concerning them. But as soon as we come to the Kingdom set

up by God and given to the Son of Man, the Church-Kingdom theory applies the same to the Christian Church, affirming, as e.g. Barnes, that it was set up at the First Advent or day of Pentecost, or as e.g. Bush, at a *supposed* Second Coming of Christ at the destruction of Jerusalem, or, as others, at some intermediate period, at the birth, baptism, death, resurrection, or ascension of Christ. At least, whether the establishment be as notable for its conspicuity as the prophecy intimates or not, the Kingdom is represented to be equivalent to the Christian Church. Now in opposition to this view, the following reasons, drawn from the predictions, appear conclusive.<sup>1</sup>

1. The Kingdom is set up "*in the days of these kings.*" It is supposed that this means in the days or time when one of these empires exists, and the inference is drawn that the church, being established under the fourth Kingdom, it is certainly the undivided Empire that is meant. But against such an inference we allege (a) the simple fact that the phrase "*these kings,*" following the description of the divided form of the Roman Empire, most naturally refers to the kings or kingdoms existing *in such a divided state*, and which fact is corroborated by other prophecies; that this Kingdom is set up *after* the ten horns (Dan. 7; Rev. 18:12-17, comp. with Rev. 19:11-21, etc.), or ten kingdoms are in existence. The expression in Dan. 2 thus accurately corresponds with other predictions, and forbids our receiving the Christian Church as denoted, because it was established *long before* the Roman Empire was thus divided. (b) One Kingdom follows the next *chronologically*, and we are not at liberty to make a change to the contrary unless *expressly* specified. Accepting of this, "*these kings*" refer to the later ones, those in the divided form, or else we have the fourth and fifth Kingdoms contemporaneous.<sup>2</sup>

2. The smiting, whatever it may mean, does *not occur* in the undivided form of the Roman Empire, and yet the smiting is *contemporaneous* with the establishment of the Kingdom. In Dan. 2:34 it is explicitly stated that "*the stone*" "*smote the image upon the feet.*" Therefore not only the legs (Eastern and Western divisions), but the feet and toes appear *before* the smiting process. This is *significant* of the period, and the reference *cannot* be made to the church, because that appeared *long before* the division into legs and feet. The church came during the consolidated period of the Empire, and therefore it is not intended, seeing that the entire image is presented *before* the stone enters upon its work of demolition.<sup>3</sup>

3. Taking for granted their own theory respecting Dan. 7, they have the Son of man receiving this Kingdom, as the prophecy plainly contradicts, *before* the ten horns have arisen. The church was for several centuries in existence, according to their own interpretation, *before* they arose. Hence, the church *cannot* be meant by the Kingdom, for the prophecy locates the appearance of the Ancient of Days and the bestowment of the Kingdom *after* the horns have appeared.<sup>4</sup>

4. Not only this, but the location of the Kingdom is placed not only *after* the appearance of the ten horns, but *after* three have fallen, and *after* the rise and extended progress of another horn called the "*little horn,*" which is in correspondence with what precedes the Advent in Rev. 19. The church, therefore, *cannot possibly* be this Kingdom, as the time of its establishment *so widely differs* from that of the prophecy.<sup>5</sup>

5. The smiting of the stone, the overthrow of the image and beast, the entire action of setting up the Kingdom, is in such accord with what John

states in the Apocalypse, that the outlines are conceded by nearly all of our opponents to be the same. If so, the whole matter *still appertains* to the future, and again is indicative that the church is not meant. This argument is only available with those who concede, as e.g. Barnes *Com loci*, that the Beasts of Dan. and John are identical, etc.<sup>6</sup>

6. The stone comes, the Son of man comes, at the time when the Kingdoms are to be destroyed, and the prophecy proclaims this to be *one* of the objects contemplated by the Coming. The fact that the church, instead of destroying earthly Kingdoms, has herself been in danger, been persecuted and terribly smitten by such Kingdoms, again shows that the church is *not* intended.<sup>7</sup>

7. The testimony of Jesus Himself, when at His First Advent He refers to or quotes these prophecies, is in favor of locating them still in the future, at least so Barnes and others. Thus, e.g. Matt. 21 : 44 has reference, according to Barnes, to the judgment-day, and Matt. 26 : 64 relates also to the future Advent and not to the First. The latter passage is fully appropriated by Jesus as Messianic, just as the Jews understood it, from whence the charge of blasphemy. This Kingdom is only given to the Son of man at this Coming, referred by Jesus not to *the first but a future one*, and therefore it is *not* the church. (Comp. Prop. 121).<sup>8</sup>

8. The horns and the little horn are represented as existing down to *this* Coming, and during their presence and exertion of power, the saints, just as has occurred in the church but will not in the Kingdom, have been oppressed and persecuted. Such a condition of the saints is not *in accord* with their condition in the Kingdom, and hence the church and the Kingdom are *not* the same.<sup>9</sup>

9. At the Coming of the Son of Man, etc., as here predicted, there can be *no* reference to His First Advent, because that was a Coming *in humiliation* to suffer and die, whilst this is a Coming *in triumph* to rescue saints *after* they have endured a period of trial, etc. Hence this is not the Coming which preceded the Ch. Church, but must be the same alluded to in Rev. as preceding the Mill. age. From this Paul evidently obtains "*His appearing and Kingdom*," admitted by all to be future.<sup>10</sup>

10. The declaration of the prophecy is, that the church was in a struggling condition "*until*" "*the time came that the saints possessed the Kingdom*." This language clearly implies that during the period when this oppressing hostile power existed, the saints did *not* possess the Kingdom.<sup>11</sup>

11. The setting up (as Tregelles, Fairbairn, etc.) of thrones (not casting down), "*the judgment set and the books opened*," etc., locates the coming of the Ancient of Days and that of the Son of man, just where John locates the judgment *under the last trumpet*—Rev. 11 : 15-19 ; Rev. 15 : 15-19 ; Rev. 20 : 4—still in the future. Therefore, these are not descriptions of events preceding the establishment of the Christian Church. (Comp. Props. 121, 132, 133, 134, etc.)

12. The giving of the Kingdom, dominion, etc., implies at once a rulership, power, exaltation, etc., a fulfilment of which is thus far *contradicted* by the history of the church. It embraces *actual* dominion over nations, their subjection, etc., which has *never* been realized.<sup>12</sup>

13. When the power of this Kingdom is once exerted, it includes a *continued, unremitted exertion and manifestation of the same*, which does not correspond with the wavering, often weakened condition, relapses, losses, etc., of the church. (Comp. Prop. 159.)

14. This judgment, bestowment of a Kingdom, possessing a Kingdom, all imply in the saints *actual personal* rulership, something which is promised in *inheriting* a Kingdom still future, and in a *reign* of the saints also still future. Seeing such a correspondence, and knowing that instead of reigning the saints have been suffering more or less, we cannot apply this to the Christian Church past or present. (Comp. Prop. 154.)

15. The time when this Kingdom is set up is a time of *dire vengeance*, as the slaying of the beast, giving his body to the burning flame indicates; this *agrees* with the vengeance to be inflicted at a future coming recorded in Rev. 19, etc. Hence, a Kingdom before this period of retribution is not described. (Comp. Props. 115, 123, 147, 161, etc.)<sup>14</sup>

16. The smiting of the stone is also a representation of vengeance. It demolishes, breaks into pieces, makes like chaff or dust, and utterly roots out. This teaches *violence*, not conversion, etc., as some contend to support a theory, but the *utter removal* of hostile powers, as our argument demands, and as illustrated in the closing portions of the Apocalypse. Kingdoms antagonistic to the truth, wars resultant from them, etc., exist down to the Second Advent; but that period, as Paul tells the Thessalonians, is a time of terrible smiting or vengeance. The church has exhibited *no such power*, and therefore is not denoted.<sup>14</sup>

17. The entire narration of the prophecy makes the natural impression that this Kingdom is not set up *beside* the image or beasts to be *contemporaneous* with them, and to be engaged in a continued series of smiting processes, but that at a certain period (as Rev. 11 : 15) it will be manifested, and that in connection with their removal.<sup>15</sup>

18. That the operation of the church is not meant is evident from the predictions relating to the same, which do not correspond with the prophecy. Thus, e.g. instead of these Kingdoms being spiritually consumed or absorbed, as men confidently tell us, we find (Rev. 19, etc.) them arrayed against Christ and making war. The condition of the world at the Sec. Advent *does not coincide* with the proposed conquest of the world attributed by interpreters to the church.<sup>16</sup>

19. The Coming of the Son of man is *personal*, seeing that symbolical representation is laid aside, and it is characterized as a Coming of *the Son of man*. Leaving the discussion of the personal Advent to another Prop. (131), we now adhere to the view of the Jews of such an Advent (i.e. personal) here delineated, and which Neander and others concede the inspired Apostles and early church held to, in looking for the Advent itself as not very remote. All that we now suggest is, that the very structure of the prophecy is calculated to make such an *impression*, viz.: that the Messiah would personally come, and a Kingdom, etc., would be given to Him. *Inspired men* and their immediate successors could not see a fulfilment of the prophecy in the First Advent, and have located its realization *at the Second*. We are content to accept of their opinion, if it is "Jewish," etc., in its cast.<sup>17</sup>

20. The Kingdom, dominion, etc., is to be in the territorial limits, *the very place* occupied by the image and beasts, but if the church is meant, how comes it, unless we indorse the assumptions of the Romish and Greek Churches, which do *not meet* the conditions of the prophecy, that the church *after* so long a trial has *never* exercised such dominion within those limits? In place of it, those Kingdoms have existed often to the detriment and persecution of the church, and instead of being subdued or absorbed

are either independent of, or exercise a lordship over, the church. If it be said, that this will yet occur, the reply is, that according to the prediction (if the church is meant), something of the kind ought to have already taken place and to have manifested its continuance. For, as our opponents admit (Barnes, *loci Com.*, p. 155), the language affirms that power, etc., *once obtained shall never diminish or decrease.*"

21. A *real, visible, outward* Kingdom is to be witnessed. This is the clear announcement of the prophecy, if it has *any meaning whatever*, seeing that it is to occupy the very position, place, territory, etc., previously taken by the image and beasts. It is a mere quibble to pronounce against this on account of the prophecy being symbolical. Let it be such, yet the image and the beasts symbolize real, literal, visible Kingdoms, and the last Kingdom, being portrayed with symbol and then without, must, in the very nature of the case, *be the same*, unless we *violate* the propriety of language. Hence, the language *cannot* be spiritualized away into an invisible or spiritual Kingdom. So decided is the language, that many who oppose us concede that at some time still future, the church will assume this very characteristic."

22. The prophecy implies forcibly that when this Kingdom is set up it will be done *so conspicuously* that all will *know* definitely the period of its setting up. The action of the stone and of the Ancient of Days, the judgment set, the vengeance inflicted, etc., *all indicate such stupendous events*, that, taken in connection with the description of the Kingdom itself, it forbids that hesitancy, vacillation, etc., characteristic of the theories of the Church-Kingdom already examined. The latter cannot even precisely define its commencement, sometimes having several.

23. When this Kingdom is established, it is not only *continuously*, with triumphant power, *perpetuated*, but is in itself, just as established, pronounced a *perpetual or everlasting* Kingdom. It is not susceptible of change in form. This is clearly taught. But the Church-Kingdom theory, according to its idea of 1 Cor. 15 : 24 (see Prop. 159) merges this Kingdom into quite another one, changes it into one that materially differs, some even removing it, transformed, from earth to heaven, making this dispensation, called the Kingdom, to end, etc.

From these considerations, and especially from that arising in a *preservation of covenanted promise, of Divine Unity of Purpose, of consistency* between earlier and later prediction, we are forced to the conclusion that the church *by no means meets the conditions* imposed by the prophecy. Keeping constantly before us the covenanted Kingdom, we fail to see any of the *distinctive marks* of the same in the church, and we dare not *substitute* another in its place. Prophecy does not *contradict* covenant promise. Therefore the assumptions of Popish doctors, who make the Papal dominion the Fifth Monarchy down to the more recent ones of Swedenborg and the Mormons, who specially claim (as Anabaptists, Fifth Monarchy men, Shakers, etc.) in their respective cases a fulfilment of Dan. 2 and 7, etc., are to be *rejected* as not only extravagant but arrogant, because in *direct conflict with covenant, prediction, and fact*. At the same time it may be proper to notice, in the briefest manner, the objections that are presented against our view. They are given by a writer (*Kingd. of Grace*) as follows : (1) "*The stone cut out of a mountain*" indicates that the Kingdom "has a small beginning," etc., equivalent to the church's. Much depends on what is meant by the Stone. Writers differ regarding its meaning. Our

opponents generally explain it to mean the church, and some have ingeniously raised up a Kingdom of the Stone (*Regnum lapidis*), and a Kingdom of the mountain (*Regnum montis*), as if two Kingdoms or stages were predicted.\* Amidst the diversity of meaning attached, we must keep in view the parallel passages which aid to explain it; and thus we find, that by the Stone is symbolized *Christ Himself*. The reasons for this opinion are these: (a) Christ is predicted as the Stone, Gen. 49:24; Ps. 118:22, 23, etc.; (b) Christ applies the image of the Stone to Himself, Matt. 21:44; (c) the term referred to Christ by the Apostles, Rom. 9:33; 1 Pet. 2:6-8, etc.; (d) the action performed by Christ at His Second Advent, as delineated in various prophecies, fully corresponds with that of the Stone; (e) the Stone, Son of Man and King of Kings, are identical in their relationship to the Kingdom; (f) the primitive Fathers, who had the advantage of nearness to the apostolic age, apply the Stone to Christ. Taking this for its meaning, we find that this Son of man, David's Son, the Stone, did come in humility, and that its smiting, grinding power (Matt. 21:44; Rev. 11 and 19, etc.) is held *in abeyance* until the end of the times of the Gentiles. The prophecy says nothing of growth while in action; the representation is that of *demolition*, and the result, i.e. the Kingdom, is stated as *following*, not as *accompanying* the same." (2) The expression "*without hands*" signifies "nothing else than that it was to be a spiritual and not a temporal Kingdom." But to this we reply: (a) The reference to the church is presumed not proven, whilst this supernatural characteristic is confirmatory of Christ being the Stone. According to the prevailing view, "cut out of a mountain" is not even symbolic; it is only added as an expressive figure. On the other hand, we find that "mountain" is a symbolical equivalent for "Kingdom;" we find Christ *directly sprung* from the royal line of David, and recognized, not merely from the past but the certainty of the future, as "cut out of a mountain," i.e. descended from the Kingdom or mountain belonging to God, and this too "*without hands*," i.e. *by Divine agency*, supernaturally, as the *miraculous conception of Jesus in the royal line of David* through God's Spirit confirms. (b) "*Without hands*," denoting such agency of God's is also to be exerted at the Second Advent, as e.g. Rev. 11, etc. Divine, supernatural power is to be manifested at Christ's "appearing and Kingdom." (c) Making this Kingdom only spiritual, and therefore invisible, violates the plain statement of the prophecy. (3) Becoming a "great mountain" means that, insignificant at first, it will spread until co-extensive with the whole earth, which can only be predicted of the church. To this we answer: The Stone appears, but we are taught *is rejected* by the very nation to whom the Kingdom appertains; but this same Stone *thus rejected* is the chosen one, held *in abeyance until* the period of its manifestation. The imagery of figurative language is preserved under what is related of the Stone, i.e. its becoming a great mountain; and the time when this is to be done must be obtained from other predictions. Christ being the representative of the Kingdom, the figure is appropriate, seeing that in the image the first kingdom is represented by Nebuchadnezzar personally, "Thou art this head of gold," in view of the sovereign power *invested* in him; so also with Christ, now indeed the rejected one, He is the Stone which *at the period of its future manifestation* will break in pieces and convert into chaff the Kingdoms opposed to Him. (4) But "this Kingdom was to be set up in the days of the four preceding kings,



or in the days of the Roman Monarchy," and "this can only be said of the church." Leaving the fact that this proves too much—for the same author has the church or this Kingdom existing long before the head of the image arose—and passing also the fact that we have already shown that the Kingdom is set up in *the divided* form of the Roman Empire, we concede that at some time during the divided existence of the beast or toes of the image, it must be set up. This implies, then, their present and future existence. Now the weakened and divided condition of the once united and formidable Empire is evident. Faber and others have conclusively proven from historical documents that there has been a continuous Roman power existing down to Francis II., reinstated by Napoleon I., claimed by others, and efforts made for its revival in Italy and elsewhere. The non-existence and revival are clearly taught in Revelation, and the identity of the beasts of Daniel and of John are fully admitted by many writers. (Comp. Prop. 160). We say nothing now of the admissions even of many, that the Roman power was perpetuated in the Papal power, which exists down to the present. But whatever opinion may be formed concerning these explanations, one thing *is certain*, that the Kingdom of Christ is to be erected *after* the Roman Empire has been *disrupted*, and from the description of the disruption itself, a long time after it has occurred. The time we are living in still proclaims that such is its condition, for the limits once occupied by the Empire are now the territory of a number of Kingdoms. Such, and such only, is the predicted posture of affairs when this Stone, this Son of man, shall come. Daniel, therefore, confirms our doctrinal position, which will be more decisive when we come to speak of the promise made to him personally under the Prop. of the resurrection."

<sup>1</sup> The student will observe that we enter upon the consideration of these prophecies prepared by the powerful scriptural evidence afforded by the past history of *the Theocracy*, its fall and promised restoration, the Davidic covenant attested to by oath, the postponement of the Kingdom, etc., and that no interpretation which destroys the unity between these can be received as correct. Prophecy only predicts *one* Kingdom of God, in *the Theocratic form*, to exist here on earth, and we may rest assured that, if the Word is truly inspired, there will be no conflict between one and another portion of Holy Writ. In addition: several opinions, entertained by a few, respecting a portion of Daniel, are so utterly untenable and have been so ably answered by other writers and commentators, that they require no special attention. Such e.g. is the view of Amner and Grotius, that by the Fifth Kingdom is to be understood the Roman Empire having become Christian, which is to endure many ages, and the Son of man (which Jesus appropriates to Himself *personally*) symbolizes the Roman Republic contrasted with the monarchies, etc. (Lord's *Lit. Journal*, Jan., 1857, p. 499, note). Or, Prof. Stuart's (*Com. on Dan.*) idea, that the Fourth Kingdom refers to the dynasties of Syria and Egypt immediately succeeding the reign of Alexander the Great (comp. the reply of Barnes, *Com.*, and others). Black, in *Messiahs and Anti-Messiahs*, departing entirely from the ancient and continued interpretation, regards the four parts of the image as descriptive rather of races than of nations i.e. to the descendants of Shem, Ham, and Japheth, under the sway of Satan as Antichrist. The "Antiochus Epiphanes theory" is (Auberlen on *Dan.*) a favorite one with modern Rationalistic interpretation. Destructive criticism endeavors to revive and enforce the objections of Celsus and Porphyry, and, not satisfied with this, endeavors to break the continuity and force of the predictions by making the Medes and Persians two of the four Kingdoms, and urging that Alexander and his successors form two (comp. Birks's *Mod. Thought*, p. 192, etc.). Extravagances are fastened on these predictions on all sides. Thus e.g. a Pope can approvingly quote them (Littell's *Liv. Age*, Aug. 10th, 1872) as a threat against the German Empire, "that by and by there will fall from the Mountain a little stone which shall break the head of the Colossus;" the Jesuit Vieri (Von Döllinger's *Essay on Proph. Spirit*) can interpret: "God will again raise up your King, and elevate his Portugal to be the heart and the centre of a new universal empire, the Fifth according to the prophet Daniel, since the

Fourth, the Roman-German, is already falling in pieces, and will be dissolved at the coming of Sebastian. In the time of this Fifth Empire all Jews and heathen will be converted; and thus the prophecy about one Shepherd and one fold will be fulfilled. Dr. Berg makes America the Fifth Empire, reproducing the opinion of Sir. Th. Browne (*Works*, Tr. 12), and which, as stated by Dr. Johnson, is in accordance with the interpretation and expectation of Dr. Berkeley, viz. : "that America will be the seat of the Fifth Empire" (comp. Prop. 168); Davis (*Seven Thunders*) insists that the stone is the American Republic, which is destined to demolish European despotism, and overthrow thrones, etc., commingling Christ and the Republic, and applying the army (Rev. 19) to the Republic; others confidently and exclusively refer the Fifth Kingdom to their peculiar and distinctive church or sect. Such vagaries can be dismissed; for as Fairbairn (*On Proph.*) says: the efforts to make the succession of Kingdoms different from that anciently, ordinarily, and generally entertained, have "palpably failed. They have been thoroughly refuted by Hofmann, Hengstenberg, and latterly by Auberlen" (to which may be added, Lord, Birks, Barnes, Newton, Mede, Elliott, Cumming, Frere, Bonar, Bickersteth, Brooks, and many others). The natural legitimate interpretation, according as it does with the plain language and the facts of history, cannot be set aside by those mentioned. Bh. Newton (*On Proph.*, vol. 1, p. 217) well remarks: "All ancient writers, both Jewish and Christian, agree with Jerome in explaining the Fourth Kingdom to be the Roman." The learned Mede (*Works*, quoted by Newton, p. 217) says: "The Roman Empire to be the Fourth Kingdom of Daniel, was believed by the Church of Israel, both before and in our Saviour's time; received by the disciples of the apostles and the whole Christian Church for the first three hundred years without any known contradiction. And I confess, having so good ground in Scripture, it is, with me *tantum non articulus fidei, little less than an article of faith.*" The interpretation therefore, really worthy of consideration, is that which consecutively leads down to the Roman as the Fourth Kingdom, and this we thus notice preparatory to the contemplation of the Fifth. The only point in the adverse criticisms and speculations deserving the least attention, is that of making it a question whether the divided portion of Alexander's Empire after his death is to be considered as part of the Third Kingdom, or whether they (for it was divided into four parts) are to be regarded as separate and distinct Kingdoms (so Davidson, etc.). That they are the former is evident: (1) that a portion of the body or a beast symbolizes as well a succession as an individual; (2) that the same symbolizes a succession, even when divided or undergoing changes; (3) that such a change is indicated in ch. 7, by the horns springing out of the same beast; (4) that the successors were Macedonians or Grecians; (5) that all ancient authors speak of Alexander's Kingdom and that of his successors as being the same; (6) the Empire was simply divided among successors, and each one acknowledged his portion to be a part of the same; (7) the Jews always spoke of these several portions as pertaining to one characteristic rule, calling them by one name, the Kingdom of the Grecians; (8) the next Empire was stronger than the brazen, which is not true of the divided Grecian Kingdom; (9) the Fourth reaches down to the end (comp. Prop. 160), whereas the divided form of the Grecian has long since disappeared; (10) that to make such a radical change destroys the unity of the prophecy and prevents a proper incorporation of the subject-matter that follows in its natural order.

<sup>2</sup> It is noticeable what influence a preconceived opinion will have in guiding writers in their interpretation of this passage. A recent one (Fairbairn, *On Proph.*, p. 295), who comes to Daniel with the determination to find the Christian Church, as now existing, delineated by the Fifth Kingdom, gravely tells us: "It (the vision) does not indicate at what particular time, or even under which worldly dominion the Kingdom represented by the Stone should begin to develop itself on the theatre of the world," although he admits that it must be referred to the period of the last power as "*the natural inference obviously.*" So others evince a lack of candor, seeing that the action of the Stone (aside from its being the last in the order of time and place) is represented as taking place on the feet of the image, whereas Fairbairn and others, in plain contradiction of the language, will have the smiting process, or action of the Stone, to begin, not on the feet, but on the body, even before the legs and feet are in existence. They also forget that in ch. 7, the bestowal of the Kingdom (corresponding with ch. 2) is after the Fourth Kingdom has run its career, and is to be brought to its end. Where is the consistency of a criticism, so forced that it does violence to the express delineation given by the Spirit? It will not avail to say, as some do, that the Stone was in existence and "taking form," etc., before smiting the feet, for that is begging the point at issue by adding to the vision mere assumption. The latter proves too much, for if, as Fairbairn states, it took some time for the Stone to be organized and to put on "a form in which it could act extrane-

ously upon the affairs and destinies of the world," we are therefore to understand that for several centuries previous to the formation of the feet, it did not "act extraneously upon the affairs and destinies of the world" (for the distinctive stated work of the Stone begins when the feet are planted, and not before), which notion, pressed out by a Church-Kingdom theory, by no means agrees with his own presented idea of a Kingdom. In addition, a number of particulars that will be enumerated, as well as the general analogy of prediction on the subject, compels us to this location of "these kings." Tregelles (*On Dan.*, p. 19) justly says: "These kings, cannot mean the four successional monarchies, because in that case the plural form could not be used, seeing that they do not *co-exist* as the holders of power," and therefore he refers the phrase to the divided form of the Roman Empire, when (as we shall show, Prop. 160) a number of kings exist contemporaneously, according with the fuller details of Rev. This is corroborated by the time of smiting. Hence Fausset (*Com. Dan. loci*) gives this note: "Rather 'in the days of these kings' answers to 'upon his feet' (v. 34) i.e. the ten toes (v. 42) or ten kings, the final state of the Roman Empire. For 'these kings' cannot mean the four successional monarchies, as they do not *co-exist* as the holders of power: if the fourth had been meant, the *singular* and not the *plural* would be used." Many other writers of ability take the same view, locating "these kings" in the future, because Gentile domination continues and the action of the Stone, as predicted, has not been witnessed. They are made to relate (as Dan. 7, Rev. 13 and 17, etc.) to the divided form of the Fourth Empire.

<sup>3</sup> Arguments might be derived from the admissions of our opponents, who, when commenting on the ten horns, Kingdom, etc., in Revelation, forgetting their own interpretations of Daniel as relating to the Church, make the divided form the period of smiting, etc. (Comp. e.g. Barnes *Dan. and Rev.*) The toes are by many supposed to designate exactly ten divisions or ten Kingdoms, and accordingly many Protestant and Roman Catholic writers have designated exactly ten Kingdoms, but they differ among themselves in producing the same Kingdoms. It seems more correct to suppose that the toes simply represent such divisions without being pressed to the exact number of ten. Division is intended, but whether the number is more or less than ten is of no material consequence. If it can be shown that such divisions took place, that is sufficient, otherwise, to be very exact, it must be shown (1) that one leg of the image is longer than the other, seeing that one portion of the Empire lasted longer than the other; and (2) that five divisions occurred in the eastern and five in the western portion, as five toes are on one foot, and five on the other; the legs, according to commentators, etc., represented the divided form of the Empire. This, like making a parable to have a definite meaning in the particulars required for filling up to complete the representation, would be pressing a symbol so closely as to endanger its unity. If it is, however, expressive of the ten horns of Dan. 7 (which may be the case), then we are not to seek for these divisions in the past, but in the future (comp. Prop. 160). In Dan. 2, a general chronological epitome of history is given without entering into details; in Dan. 7 more of the latter are given, and in view of the "little horn," the ten horns are specifically given as existing, but (just as in Revelation) existing previous to and at the Sec. Advent. But our line of argument does not require us to enter into particulars, or to discuss the divisions, the proof necessary for our purpose being independent of the same.

<sup>4</sup> This is so plain, and the chronological order of the prophecy so regular and consistent, that even Augustine, the great leader of the modern Church-Kingdom theory, *dare not* apply this Kingdom of Daniel to the Church, but to a period *after* the Second Advent. Thus (*City of God*, B. 20, c. 23) he locates this Kingdom *after* the still future Antichrist, *after* the Sec. Advent, and places it in the third heaven (comp. for reply to last, Prop. 103). But this reference to the third heaven is a palpable violation of the prophecy, which speaks of a Kingdom here on the earth, "*under the whole heaven*," where these previous Kingdoms existed. He enforces one feature thus: "He who reads this passage, *even half asleep*, cannot fail to see that the Kingdom of Antichrist shall fiercely, though for a short time, assail the Church before the last judgment of God shall introduce the eternal reign of the saints." He makes the number "ten" an indefinite number, and the times, three and a half years.

<sup>5</sup> This is even felt by the spiritualizing Jerome so forcibly that he, with Augustine, locates the fulfilment in the future. Thus (*On Daniel 7*) he remarks: "Therefore let us say what *all the ecclesiastical writers* have delivered, that at the end of the world, when the Kingdom of the Romans is to be destroyed, there will be ten kings, who will divide the Roman world among themselves, and an eleventh will arise, a little king, who will overcome three kings of the ten kings," etc. He makes Dan. 7 : 13 refer to the personal coming of Christ, and applies the whole, not to the present existing Church, but to the

future. The words "king" and "kingdom" he regards as convertible, as seen by comparing verse 17 with verse 23 in Dan. 7 (comp. Storrs's *Diss. on the Kingdom of Heaven*, who says: "The Hebrew term which commonly signifies king properly means kingdom," and refers to Dan. 8 : 21 and 7 : 17). The student will see at once that persons who lived before the division and breaking up of Roman unity could not possibly apply such prophecies—as now done—to an existing Church, because they were linked with events that had not transpired.

\* Without indorsing the opinions or position of every writer, attention is directed to the following, who give much illustrative of our meaning: Auberlen's *Prophecies of Daniel and the Rev. of St. John*, Frere's *Combined View of the Prophecies of Daniel, Ezeckiel, and St. John*, Roos's *Exposition of Daniel, and Comparison of them with the Rev. of St. John*, Faber's *Diss. on the Prophecies and Sacred Calendar of Prophecy*, besides various works either on Daniel or on the Apocalypse which illustrate and enforce the one by reference to the other, such as Elliott's, Lord's, Schmucker's, Daubuz, Ebrard, Brightman, Bengel, and others.

† Writers who endeavor to soften the prophetic language and make it representative of moral and spiritual influences, still are forced to admit (as e.g. Barnes, *Com. loci*): "The language here would seem to imply some violent action, some positive crushing force, something like that which occurs in conquests when nations are subdued." Comp. the concessions of Fairbairn (*On Proph.*, pp. 449, 447, 465, etc., where he admits that the language embraces more than mere conversion, etc. Our position is corroborated (1) by the fact that the Primitive Church, instead of smiting, was so smitten that many churches were finally exterminated; (2) that the prophecy (Dan. 7 : 21) indicates the persecution of the saints; (3) that, as will be shown, at the Sec. Advent the powers arrayed against God's people will be terribly smitten, with which this prophecy accords.

‡ This indicates how erroneous is the view of Mede, Cotton Mather, and others, that Daniel describes a "twofold state of the Kingdom, viz. : a Kingdom of the Stone and a Kingdom of the Mountain—the Kingdom of the Stone from the resurrection of Jesus to His Sec. Advent, and the Kingdom of the Mountain from the revelation of Jesus when He comes to destroy His enemies. Dan. 2 and 7 describe the same order, and as Jesus referred the same to Himself at the Sec. Advent, as the action of the Stone is identical with what takes place at His Sec. Coming, and as the time of the display of the Stone's power, etc., is still in the future (cannot be attributed to the undivided form of the Roman Empire, etc.), it is impossible to receive the theory. To do so vitiates the regular order, and introduces an antagonism. The same is true of Lange's (and others) engrafting upon Matt. 26 : 64 a reference to the present as well as to future Advent. The express order enumerated of fulfilment forbids it, and it would not be attempted if there were no Church-Kingdom to be supported.

§ Such considerations, besides those derived from the non-fulfilment of the covenant, largely influenced the early Church. In their oppressed, persecuted state under the Fourth Empire, it was simply impossible for believers to imagine themselves in that Kingdom of God which all the prophets predicted would afford an immediate and enduring release from Gentile domination and oppression. They never supposed themselves to be in a Kingdom which was to overcome those around, and then boasted as e.g. Romanists afterward. (Thus e.g. in the beginning of the twelfth century—*Ranke's His. of the Popes*, vol. 1, p. 22—the Provost Gerohus said: "It will at last come to this, that the golden image of the Empire shall be shaken to dust, every great monarchy shall be divided into tetrarchates, and then only will the Church stand free and untrammelled beneath the protection of her crowned high priest.") Their hope of the fulfilment of Daniel related to the future—to the personal Coming of the Messiah. They never could advocate (with their view of the overthrow of the Theocracy, the postponement of restoration to Sec. Advent, and the preparatory nature of the Church) the notions entertained e.g. by Jewel (*Apol. for Church of England*), or Hooker (*Ecol. Polity*) that a Theocracy was thus restored and must be exercised, or even by the Scottish Kirk Sessions (*Buckle's His. Civ.*, vol. 2, p. 271), or the Genevan Church Council (*D'Aubigne's His. Ref.*), enforcing government on the plea of a revived Theocratic order, giving the power into the hands of the saints. Ten thousand arrogant and unscriptural claims, offensively and one-sidedly paraded by Buckle (*His. Civ.*), Lecky (*His. Morals*), and others, are set aside by retaining the simple, rational, logical interpretation of Daniel in reference to the Kingdom.

|| Justin Martyr (*Dial. with Trypho*) quotes Dan. 7, and refers its fulfilment to the future. In ch. 32 the Jew Trypho is represented as objecting to its applicability to Jesus Christ because His coming was in humiliation, and that He was crucified. If Daniel's prediction were to be confined to the First Advent and to the Church, then the exception

stated would be well taken, seeing that *nothing commensurate* with Daniel's prediction took place. Justin correctly meets the objection by showing that the prophecy will be fulfilled at the *Sec. Advent*. Now, this alone, aside from numerous other considerations, effectually disposes of Reuss's (*His. Chris. Theol.*, p. 349) theory, that "the fact of the veritable appearance of Christ implies the immediate setting up of His Kingdom," or Oosterzee's (*Ch. Dog.*, vol. 2, p. 528), that "the effect of His appearing plainly shows that He has in reality founded that Kingdom of God which was looked for by kings and prophets." We confess our utter inability, with the early Church, to see such a "reality" (comp. Prop. 42-68), finding it opposed by covenant, prophecy, postponement, and history. So Ueberweg (*His. Philos.*, vol. 1, p. 266) wrongfully applies Dan. 7 : 13, 14, to the First Advent, and against the order of prediction and the plain facts of history, says that Jesus then "had the courage to found a Kingdom of God." Thompson (*Theol. of Christ*) quotes e.g. Dan. 7 : 27 as now fulfilled, because a believer with prayer becomes "a spiritual power," or "a co-worker with God in the realm of spiritual agencies," thus placing him among the "providential forces that rule the world." This only shows how hard pressed our opponents are to find a support for their theory.

<sup>11</sup> Several objects are evidently designed by the prophecies (1) to indicate the ambition of these four Kingdoms, to obtain, if possible, a universal lordship or dominion over the earth; (2) the fearful threatenings of God, given by Moses, etc., were to be realized under this Gentile domination; (3) the prosperous and triumphant career of these Kingdoms in contrast with the depressed condition of God's people; (4) the ample deliverance that would yet be brought through the Messiah after the predetermined course of these Kingdoms; (5) the full bestowal of the dominion that these sought but failed to realize but only in the covenanted line and manner; (6) and, hence, are designed to sustain the faith of believers under such trials, assuring them that such powers would come to a final end (comp. Prop. 164), and that God's promises would be verified. Lord (*Lit. and Theol. Journal*, 1860, p. 305) well suggests that in this Gentile ordering God allows an exemplification to take place, on a decisive scale, "of what fallen man is as a ruler of his fellow-men," as essential to show what is in man, what he will do when in power, and to demonstrate the necessity—in order to have a perfect government—of Christ's assuming the Theocratic rule.

<sup>12</sup> The sway of the Romish Church is no fulfilment of the prediction, lacking the extent, unity, continuance, etc., given by the prophecy. It is only a caricature of the promised Messianic Kingdom, a self-appropriation of the work of Jesus.

<sup>13</sup> The reader will observe that this vengeance is poured out upon these because (Dan. 7 : 9-11, Rev. 17 : 12-14, and 19 : 19, etc.) they are directly hostile to and make war against Christ. Prophecy corresponds as to the *time* of and *reason* for infliction. To see the difference between prophecy and some writers : Schlegel (*Phil. of His.*, Lect. 10) makes the Jewish Covenant and the old Revelation of the Hebrews the first corner stone, the Greek language the second foundation stone, and the Roman Empire the third foundation stone of the Christian religion or Church. The Church is not founded on that that perishes.

<sup>14</sup> Fairbairn (*On Prop.*, p. 297, see preceding § 7, note 1), although admitting that such monarchies are "doomed to perpetual destruction," strives hard to make this smiting and destroying the work of the Church, as now existing, by means of moral and spiritual influences (so Barnes, Edwards, Brown, etc.). But where is the historical proof (aside from the tenor of the prophecy and the analogy of the Word), when all history asserts that the Church has been the best ally that earthly kingdoms have possessed in supporting their claims, pretensions, divine right of kings, etc. Take the Roman Kingdom, and is it not abundantly confirmed that when divided and weakened, it was upheld by the Church through its nominal conversion and ecclesiastical connection with the same? Gibbon and others plainly teach us how the Church, in many an emergency, supported and revived the sinking civil power. Even Grotius, with his singular view of the Fifth Kingdom, must acknowledge that the sublime sense is that Christ Himself, according to 1 Cor. 15 : 24, will put an end to all earthly empires. The question to be answered is, When? Tregelles (*On Dan.*, p. 20) properly discards, as untenable, the action of the Stone as representing the results of grace or the gospel, and indorses the view "that *destroying judgment* on Gentile power is here spoken of;" which power Jesus ascribes to himself personally, Matt. 21 : 42, 44. Fausset (*Com. Dan.* 2 : 4) says : "The falling of the Stone on the image must mean *destroying judgment* on the fourth Gentile power, not gradual evangelization of it by grace; and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ Himself at His coming again." The contrast

in the utter removal of these Kingdoms, and the substitution of this fifth dominion, fully sustains such a view. The fact that this Stone is not presented as a foundation stone (i.e. preservative), but as a judgment stone (i.e. destructive), confirms the same. So also the image is not presented as something transformed or changed by the action of the Stone, but a complete demolition of it is expressed. The regular succession of downfalls, and the Stone appearing (not when the Church was established and the Roman Empire was in its strength, but) when the image is completed (i.e. in the days of the feet) corroborates our position. And this is confirmed by the following: The "breaking to pieces" in Dan. 2 : 40 (comp. Dan. 7 : 7, 19, 23) is admitted by all to indicate violence, but the same phraseology is applied to the action of the Stone, and consistency demands a like interpretation. Therefore we need not be surprised at Fairbairn's concessions (*On Proph.*, pp. 449, 447, 465, etc.) that the language denotes more than simple conversion.

<sup>15</sup> This was the uniform opinion of the ancients, and is remarkably exhibited in the delicacy of Josephus (i.e. not to offend the Roman power, as noticed by Bh. Newton, *On Proph.*, p. 195—taken from Bh. Chandler's *Defence*) in refusing to explain the Kingdom of the Stone (*Antiq.*, B. 10, ch. 10, s. 4), the apology of Jerome (as presented by Newton, p. 192), the dread expressed by Tertullian and others. Sulpicius Severus (*Sacred His.*, B. 2) gives the general view previously held (but in his day beginning to be questioned), when he makes the Fourth Kingdom the Roman, and insists upon Christ's coming to reduce the same and "establish another everlasting Kingdom." If the reader desires to know how generally this was entertained, he need only notice how the previously prevailing Millenarian views (comp. Props. 73-78) necessarily embraced it as a distinguishing feature. This old interpretation was not flattering to Roman power nor to Papal pretensions, and it was coldly treated, as evidenced e.g. by Calmet (see Newton *On Proph.*, p. 206).

<sup>16</sup> For decisive proof the reader is referred to Props. 123, 147, 175, 160, 161, 162, 163, 164, 171. While God's purpose in reference to the establishment of the Church is fully carried out (viz. : to gather out the elect), it is also true that down to the very Advent organizations hostile to the truth shall exist and yet fearfully oppress the Church. Instead of being absorbed, conciliated, they shall persecute the saints. The culminated Antichrist must yet arise in his dreaded career of supposed triumph over the Church. What Irenæus (B. 5, c. 25, 26), Cyril (*Hier. Cat.* 15, c. 6), even Jerome (*Hier. Com. loci*) and Augustine (*City of God*, B. 10, c. 23—see these and others given by Newton, in *Diss.* 13 and 14) said respecting the then future Antichrist and the oppression of the Church can still be repeated, for these predictions relating to the great final catastrophe are far, very far from being exhausted. In the nature of the case, then, it is misleading and dangerous to attach to the Church a work which she is utterly unable to perform, and which will only be done in her behalf when overwhelmed in the depths of an awful persecution. The delineation given of the future of the Church by Paul, John, and others is directly opposed to the prosperous and triumphant state of this Kingdom, when established by Jesus.

<sup>17</sup> Compare Luther's opinion (D'Aubigne's *His. Ref.*, v. 2, p. 166, and Elliott's *Howe Apoc.*, v. 2, p. 133, etc.) on the personal coming of "the Son of man," as well as that of many others given by Taylor (*Voice of the Church*), Brooks (*El. Proph. Interp.*), A Congregationalist (*Time of the End*), etc. D'Aubigne (vol. 4, p. 123) also says: "The Reformer, dreading lest the end of the world should arrive before he had translated all the Bible, published the prophecies of Daniel separately—"a work," said he, "for these latter times." "Historians relate," added he, "that Alexander the Great always placed Homer under his pillow: the prophet Daniel is worthy not only that kings and princes should wear him under their heads, but in their hearts; for he will teach them that the government of nations proceeds from the power of God," etc. This indicates Luther's esteem (and what a rebuke to modern neglect!) for Daniel.

<sup>18</sup> Take the territorial limits, and see the fearful inroads that Gentile domination has made upon the Church. Thus e.g. take a map of the Roman Empire as it existed for some time after the Church was established, and to-day we find immense portions of the territory *without* a Christian Church, and large portions of it, which once boasted of such a Church in a flourishing condition, have fallen back into a state of unbelief and degradation. The facts of history are thus antagonistic to the prophetic portraiture.

<sup>19</sup> Out of a multitude of testimony on this point, we select Dr. J. G. Schmucker's (*Exp. of Rev.*, notes on ch. 20 : 6): "We are assured by Daniel that *after* the four universal Empires, the Babylonian, the Medo-Persian, the Macedonian, and the Roman, which are there symbolized by the parts of a human image and by four beasts (ch. 2 and 7),

the God of heaven shall set up a *Kingdom*, the dominion whereof shall be given to the *Son of man*, and all people, nations, and languages shall serve and obey Him. Now, as the preceding four are temporal monarchies, *homogeneity* compels us to consider the *Fifth Empire one of the same nature*; or otherwise these prophecies would appear an impenetrable riddle, and the words without a certain signification, of no use to the Church." He therefore advocates the visibility of the Kingdom, in the establishment of "a Theocracy among His people," etc., calling it "such a government as the personal Kingdom of Christ" will introduce.

<sup>20</sup> Reference has been made (Obs. 2, 7, note) to this twofold theory. Fausset even (*Com. Dan.* 2), hampered by the Church-Kingdom theory, makes "a Stone-Kingdom" now existing in this dispensation as preliminary to "the Mountain-Kingdom;" the one he designates "the Kingdom of the cross," and the other "the Kingdom of glory." But this is *utterly opposed* to the prophetic time given in the prediction when the Stone enters upon its mission, as evidenced e.g. in the simple announcement: "*Thou savest*" (i.e. as the context shows, until the complete formation of the image down to his feet) "*till that a Stone was cut out without hands.*" This locates the period of manifestation precisely with that of "the Son of man" in ch. 7, long after the Church has been established, as already shown. So Brown (*Christ's Sec. Coming*, p. 2, ch. 3) labors to make the Stone the Church developing itself ultimately into the mountain stage. (The proof derived from the mustard seed and leaven will be examined under Prop. 108.) Our reasoning fully meets his view. We only add: the action of the Stone, instead of indicating a feebleness in beginning, etc., presents us with the exact reverse, viz.: that of a mighty power, which successfully overthrows earthly Kingdoms, it being the exerted power of Him who is the head of this "mountain" ("mountain" symbolizing the Kingdom and the "stone" the destructive agency). The action of the Stone and the work of Jesus at His Sec. Coming are *identical*, as the prophets describe, and we cannot be mistaken in the application. It is absurd to assert in behalf of the Church-Kingdom theory (as Brown, p. 344), that "this heavenly Kingdom appears in the first instance, simply as 'the saints of the Most High,' worn out and given into the hands of the little horn of the fourth beast," etc., for this is to locate the Kingdom, against the prediction, *before* and not *after* the tribulation of the saints.

<sup>21</sup> Lord (*Lit. and Theol. Journal*, Jan., 1854, and Oct., 1860) makes the Stone the symbol of risen and glorified saints—the kings who reign in the Fifth Empire and extend it over the earth—who obtain the government of the world, etc. Now, while this would correspond with the promises (Prop. 154), while believers are designated "stones" (1 Pet. 2 : 5, Eph. 2 : 21, etc.), yet as this work is specifically applied to *Christ Himself* (the co-operation of the saints being implied or taught in other passages), and the singular is employed, expressive by way of pre-eminence of "the Stone," we vastly prefer the early Church interpretation, which is expressed by Severus (*Sac. His.*, B. 2, p. 67), "But in the Stone, cut out without hands, which broke in pieces the gold, the silver, the brass, the iron, and the clay, *we have a figure of Christ*. For He shall reduce this world, in which are the Kingdoms of the earth, to nothing, and shall establish another everlasting Kingdom." Thus many others, some referring to 1 Cor. 15 : 24, Ps. 2 : 12, Isa. 63 : 1-6, etc. The only objection of force made against this view is the following: that the change from a Stone to a Mountain is unsuitable to Christ. But there is a beautiful application in this very change to David's Son, as the Son of man. For when He comes, He comes, *according to covenant promise*, to claim His right and heirship to the Theocratic-Davidic Kingdom, which, when restored, is necessarily—as infidels have ridiculed it in contrast with these four Empires—a small Kingdom (and mark—in the prophecy, as king and Kingdom are convertible, the figure of the Stone is dropped, v. 44, and that of a Kingdom substituted, as Christ is the Head, which performs this work and extends and perpetuates itself), but which under His auspices immediately advances to a world-wide dominion, overcoming all opposition. There is propriety in directing attention to the central figure, the great Agent and King, who, from His covenanted position on the weak (compared with earthly powers) Davidic throne, waxes great and mighty over all the earth. The work that He accomplishes requires time, and prophecy indicates this feature. The figure of the Stone (and not of another metal) may have reference to the weighing (judgment) of nations in God's scale of justice, a Stone being used as the medium (as e.g. Deut. 25 : 13 marg., Prov. 16 : 11 marg.). Gill (*Com. loci*) mentions Rab. Simeon Ben Jochai, Saadiah Gaon, Rab. Abraham Seba, and one of the ancient Midrashes or Expositions, as applying this Stone to the Messiah. This was a Jewish opinion, so that our opponent, Dr. Brown (*The Sec. Com.*, p. 352), remarks: "Prebendary Lowth says, 'The Jews agree that by this Stone is here (Dan. 2) meant the Messiah.'" And (p. 352) he adds, to show how it was per-

petuated: "The fathers were fond of illustrating the miraculous generation of Christ by the Stone's being 'cut out of the mountain without hands,' and thus the application of the word to Christ seemed to have gained a footing." The early Church view is well illustrated by a brief sentence from Hippolytus (*Treat. on Christ and Antichrist*): "After a little space, the Stone will come from heaven, which smites the image," etc. While able to incorporate much that Wilson (*Proph. Times*, N. S., 1876, p. 166) says in relation to the Kingdom (it being inseparably associated with the Stone, which is its Head), yet we cannot make the Stone itself to be "the Kingdom of God," because of its being expressly appropriated, pre-eminently, to the Christ personally. It is true, however, that the Kingdom cannot be dissociated from Him, for the one embraces the other; still in the prediction special attention is directed to the Head as the powerful source of these judgments. Hence some, as Fausset (*Dan. loci*), unite the two together. Berg's theory (*The Stone and the Image*) that the Stone is the American Republic, destined to overthrow despotism, or that of some Spiritualists, of its being spiritualism extending itself, may be dismissed without comment. So also Wild's notion of England and America's supremacy. The *Luth. Obs.*, Oct. 26th, 1877, reports that a missionary of the American Sunday-School Union states that a zealous sectarian preacher "asserted his belief that David's Stone cut out of the mountain is the Methodist Episcopal Church." Indeed, those who hold that this Kingdom is the Church, and who are at the same time exclusive, may in their self-complacency think that their own exclusive Church is thus favored. But sober-minded men of all churches despise such a sectarian exclusive appropriation.

"The idea of forming a Fifth universal Empire, to be nominally Christian, was a favorite idea of Constantine, Charlemagne, Charles V., Napoleon I., and others, but according to Scripture it can never be realized under human auspices. It will only be fulfilled under the supernatural agency of "the Christ" at His Sec. Advent. This same dream of conquest and a universal Kingdom excited the imagination and fired the ambition of various Popes. It also is a favorite with a class of Protestants, as e.g. *The Sermonizer* (vol. 1, No. 2, p. 22) on "The Messiah's Kingdom," says, "This will only be brought about by human co-operation"—thus entirely overlooking the predicted condition of the Church, under Gentile domination, at the Sec. Advent.

*Obs. 3.* If we turn to Isa. 25 : 6-10, the reasons are convincing why this noble prophecy should *not* be applied to the church *in this* dispensation. (1) If we take the prediction to describe *one period* of time here on earth; if we are not at liberty to *separate* the prophecy, and apply part of a sentence to the church here and another to the church in heaven, part of it to the church now and part of it to the church in the distant future, etc., *then* the condition of the church has *never* been that described by the prophet; for instead of the grand deliverance and glorious blessings promised, the church's condition has been the reverse, and shall continue thus down to the Sec. Advent. (2) The church, v. 9, is represented as *waiting* for this period. (3) The context shows that this "mountain" or Kingdom is preceded by terrible judgments upon the nations of the earth, *corresponding* with the concluding portions of the Apoc. and the portrayals of the Sec. Advent. (4) The context shows that it is connected with the *deliverance* of the Jewish nation and with "the land of Judah." (5) The time *agrees* with the gathering of the nations (ch. 24 : 22; ch. 25 : 10-12; ch. 26 : 5-8 and 20, 21), and vengeance inflicted, Rev. 19, 15, and 11, etc. (6) The figurative language of context (Rev. and Matt. 24, comp. e.g. with verse 23, ch. 24); the reigning after the judgments in Jerusalem according to covenant promise; the destruction of a city (chs. 25 and 26), corresponding with that of Babylon in the Apoc.; the sparing of some people, after these judgments, who shall glorify God; the appearance of God in a critical, distressful period of time; the triumphant song sung at that day "in the land of Judah;" the obtaining at that time of a strong city; the removal of the wicked; the non-resurrection of the wicked dead



(ch. 26 : 14, comp. with Rev. 20 : 5)—these things *so accurately correspond* with what is to occur, still in the future at the Sec. Advent, that we *cannot* appropriate these to the church. (7) This Kingdom is established *on the earth* (not in heaven), and embraces *the removal* of the curse, of events that are *only linked* with the Sec. Coming. Thus the resurrection of the saints, which Paul in 1 Cor. 15 : 54 *expressly* quotes and applies to such a resurrection, and which must occur *before* the Kingdom comes, and the removal of tears, of rebuke, etc., which *exactly agrees* with what John and others apply to the future Kingdom. Indeed, if we leave the text and context speak, and be contrasted with the facts of history and with what is predicted in the future, it is *impossible* to find a fulfilment of them in the church or world. This feast undoubtedly corresponds with the predicted *future one* in the Apoc.

*Obs. 4.* The favorite prediction seems to be Isa. 2 : 1-5 and Micah 4 : 1, which, as all admit, describe the same Kingdom. But that these do not refer to the church as now constituted is *evident* from the context. The immediate connection, as in Micah, chs. 3 and 4 and in Isa. 2, demands a restoration of the *identical* Zion that was *ploughed*, the same Jerusalem that was made *heaps*, and the *same* mountain of the house that was *overthrown*. The downfall was *literally* accomplished, and the Prophet not only, without a change, necessarily advocates a complete and triumphant restoration (just as *the covenant* demands), but to avoid any mistake in the matter, *conjoins the one with the other*, specifies a supremacy (Mic. 2 : 8) to Jerusalem, and (11, 12, 13) points out the gathering of nations and their complete overthrow. Besides this, the blessings of this Kingdom, as in the cessation of war and the perfect safety of the citizen, has *never* been realized, and we are assured *will not* (for *express* passages teach war down to the Advent itself) *until* Christ comes again. The terrible overthrow of Isa. 2 : 10-22, etc. is in such agreement with the closing chapters of the Apocalypse, that we *must locate them both at the same period*.

So plain and decisive are these predictions that it is a matter of amazement that the Church has ever departed from the early Church belief, sustained as it is by the fair grammatical sense and analogy of the Word. Justin Martyr (*Dial. with Trypho*), referring to Micah 4 : 1, etc., declares those as "*destitute of just reason* who did not understand that which is *clear* from all the Scriptures, that two comings of Christ are announced—one in which a suffering, inglorious, dishonored, and crucified Saviour is preached; but another in which He shall come with glory from the heavens," etc. To show the contrast and evidence how the prophecies are appropriated in behalf of the Church, *without any regard* to their connection, etc., we quote from the father of the modern prevailing theory and mode of application. Origen (*Ag. Celsus*) thus interprets Isa. 2 : "Each one of us, then, is come 'in the last days' where one Jesus has invited us, to the 'visible mountain of the Lord,' the Word that is above every Word, and to the 'house of God,' which is the Church of the living God, the pillar and the ground of the truth. And we notice how it is built upon 'the tops of the mountains' i.e. the predictions of all the prophets, which are its foundations. And this house is exalted above the hills, i.e. those individuals among men who make a profession of superior attainments in wisdom and truth," etc. Alas! that *such* a method of interpretation should *even yet* obscure most precious portions of Holy Writ! For some ruthlessly divide what God has joined together, applying part to the earth and part to heaven, part to the present and part to the future, etc.

*Obs. 5.* If we turn to Zech. 14, we have, as predicted in other places, the Jewish nation in a fearful position (not the one at the destruction of Jerusalem in the first century, but a still future one), by a gathering of

nations against it, a Divine interposition in its behalf, the Advent of Christ and of His saints, the triumph of the Jews, the Kingship of the Lord then over the earth manifested, the safety and peace of Jerusalem, the plague poured out on the enemies, the sparing of some people, the worship tendered to God, the service and holiness—all these things are *entirely consistent* with our argument concerning the Kingdom as covenanted and identified with the Jewish nation, as exhibiting a theocratic manifestation in the appointed manner hereafter, while they *cannot be applied* to the past history of the Jews or of the Church without *gross violation* of text. This chapter of Zech. gives such a remarkable order of the events, and insists so pointedly on the exaltation of the Jews, that our opponents find it *the most difficult* of all passages to spiritualize.

*Obs. 6.* In order to apply "the year of my redeemed" (the Jubilee), and the "salvation" (forgetting that Christ also comes the second time unto salvation) of Isa. 63 : 1-6 to the Church, the exact *reverse* of the prophecy is advocated. The coming of the King *in vengeance*, treading the people *in anger and fury*, is transposed into a gracious coming and converting power; and *the blood of the enemies* staining His raiment is changed into Christ's own blood on the cross! Surely when *such liberties* are required by a theory to preserve its consistency, is it not time to consider its validity?

It is a matter of surprise that so clear a thinker as Dr. Schaff (Lange's *Com. Matt.* p. 489) should apply this to the passion of Christ (comp. Props. 162 and 166). Numerous sermons by eminent men pervert this Scripture, and as Dr. Moore (Lange's *Com. Isa.*, p. 673, after such a given specimen) well says: "It is strange that an eminent modern preacher (Ziethé) should so misrepresent the teaching of this passage. If we wish to lead men to contemplate Christ as the Man of Sorrows, by whose blood we are redeemed, we should choose a passage of Scripture that exhibits Him in this character. But it is either culpable ignorance or something worse to affirm that the Scripture before us contains the lessons set forth in the above-mentioned heads of a sermon." This rebuke is merited by many who utterly pervert and misapply its meaning. Calvin justly calls this "a perversion of Scripture." No one, however, follows the extreme of Jerome, to make the bloodshed to be that of demons. Comp. the judicious remarks of Weber, quoted Lange's *Com. Isa.*, p. 673, who correctly locates its fulfilment to "the judgment that will befall the antichristian persecuting world in the last days."

*Obs. 7.* Thus we might present one prediction after the other, and in each case show, either by the context, text, or parallel passages, that the Kingdom described by them is still future. For, notwithstanding the assurances given and the eulogies passed on the Church, it is a *plain fact* that no such predictions, having a direct reference to the condition of this Kingdom, *have ever been realized* in the history of the Church. And if it were not for this Church-Kingdom theory, no one would make the attempt to wrest and pervert them in this direction. Take, e.g. Isa. 65 : 17-25 (comp. with v. 9), and the ablest of writers, as Pres. Edwards, Alexander, etc., apply this to the Church even to the extent that "the new heavens and new earth" have appeared (although some admit also that it has a future reference). But if we leave *inspired* men give *their testimony*, we find that the location of this "new heavens and new earth" is indeed still future, 2 Pet. 3 : 13; Rev. 21 : 1. Moreover, if we concede that they have been already created, then surely *the results* of such a new creation should be fully exhibited in the Church. Is it true, however, that the voice of weeping has ceased in her, that the longevity has been realized, that the

safety, peace, and happiness predicted has been attained? No! the sad experience of individual believers and of the Church *forbids* such an appropriation.

But many of our opponents (even Alexander, e.g. *Com. Isa.*, vol. 1, p. 226), as we shall show under Props. 148-151, make numerous concessions which are antagonistic to their own Church-Kingdom theory. Many predictions are appropriated by setting aside the grammatical connection, or by making that which might interfere with the Church theory emblematic and figurative. Thus, to illustrate: few commentators do justice to Acts 15: 13-17. They have much to say about the call of the Gentiles enforced by the passage, but make the restoration of the fallen tabernacle "an emblem (so Barnes, etc.) of the favor of God," etc., violating the order laid down, and substituting a sense not found in the text. To understand the connection of James's reasoning, it is absolutely requisite to notice the covenanted aspect of this Davidic tabernacle (with which the apostles were familiar), the context and text of Amos, and the facts stated by Peter, Paul, and Barnabas, suggesting James's reference. If this is done, then we have: (1) the rejection and overthrow of the Davidic Kingdom; (2) the preservation of some of the nation (in order to make a future restoration possible); (3) a fearful slaughter of the Jews; (4) a call extended to and accepted by the Gentiles to become also God's people; (5) this work of grace, including Jews and Gentiles, then going on; (6) this to be followed by a rebuilding or restoration of the Kingdom, now fallen and in ruins; (7) the result following.

*Obs. 8.* Many of the predictions are so exalted in their nature, and promise such a continued and ever-abiding blessedness, that it is *absurd* to predicate them of the Church in this age. Besides this, the identical language, ideas, and blessings are incorporated by John with the crowning period of restitution here on earth, so that it is a *violation of all propriety* to extend them to any other time of manifestation. The reader will perceive this by comparing, e.g. Isa. 60, with Rev. 21 and 22. Again, a fair interpretation must, as the connection requires, always link such predictions with a future restoration of the elect nation in its favored Theocratic position under the sublime reign of the predicted David's Son. These are *inseparable*, as the covenant teaches, and these the Prophets *always unite*.

The student can readily see, by a reference e.g. to Art. "Kingdom of God," in M'Clinck & Strong's *Cyclop.*, how the Church is transmuted into a Kingdom. The process is plainly stated, as drawn from Knobel, "On the Prophets." Thus, when the prophets describe a deliverance from "political calamities," we must attribute "a higher sense," viz.: deliverance from "error and sin;" when they describe a restored people, God again dwelling among them in a restored and perpetuated Theocracy, we must again apply this "higher sense," viz.: it means reconciliation to God, access to Him, union of His people in faith, etc.; when they portray special provision for temporal wants, the blessings of life, civil duties, health, offspring, harvests, etc., the "higher sense" is again applied, viz.: it denotes spiritual good, the graces of the spirit enjoyed, etc.; when they delineate God's people, "supremely blessed in the enjoyment of all earthly pleasures," this "higher sense" elevates the meaning into spiritual pleasures, "eternal life," etc.; when they predict "the re-establishment of their people into a mighty state, which should endure upon the earth in imperishable splendor as an outward community," then the "higher sense" duly applied makes this "a religious invisible community." The student will observe (1) the admissions made that the prophets really predict these things in the plain grammatical sense, but (2) that this must be changed by "a higher and spiritual sense." Alas! what absurdities are engrafted on God's Word by the *assumed* superior reason of man. According to this principle, the interpretation, the meaning of the Scriptures, is left at the mercy of this *assumed* "higher sense," which in one is this, and in another that, as fancy, or imagination, or alleged influence of the spirit, or some favorite opinion suggests. In the Art. "Baptists" (*Ency. Relig. Knowl.*), in the Introd., it is asserted that the visible organized Church is "the Kingdom of God foretold by the prophet Daniel, and announced by John the Baptist as at hand, Dan. 2: 44, Matt. 3: 2." (What a departure from John Bunyan's position.) Dr. Mason (*Essays on the Church*, No. 1) correctly defines the

Church, and then designates it the Kingdom of God, and for the support of such an affirmation quotes such passages as Isa. 66 : 12, Isa. 49 : 23, Isa. 6 : 3, 5, and especially "He that shall rise to reign over the Gentiles." Schmucker (*Evang. Luth. Cat.*, p. 66) gives, in order to transform the Church into a Kingdom, Acts 5 : 31. These and other writers do not consider that their representations are utterly opposed by the general analogy of Scripture, as shown ; by the epitomes of history, as given in Matt., chs. 24 and 25 (comp. Mark and Luke), and 2 Thess., ch. 2 ; by such statements as Matt. 9 : 15, Matt. 23 : 39, Luke 17 : 22, Luke 21 : 31, etc. ; by the numerous reasons logically united as already given. The disposition is general to take the whole matter for granted, and then to quote Scripture without the least regard to its connection or order of fulfilment. It is even a sad fact that Apologists (e.g. Row, "*Ch. Evidences*," *Bampton Lectures*, 1877, p. 211, etc.), taking for granted as a fact that the Church is the covenanted and predicted Kingdom, present it as evidence why the Scriptures should be received as a Divine Revelation, viz. : through the fulfilment of prophecy exhibited in a matter of fact. Alas ! the fact does not exist ; it is wholly imaginary, as the least comparison between covenant and the Church abundantly proves. Such statements are misleading and injurious to the truth. A strong and reliable argument can be built upon the existence and mission of the Church, without introducing material that weakens the whole structure. A simple statement of the design of the Church and this dispensation has far more weight with infidelity than all the high-flown and exaggerated eulogies so lavishly employed ; for the former is seen to be actually in progress and realized, while the latter exists only in the imagination of the eulogizers, being opposed both by Scriptures and history.

PROPOSITION 105. *The Lord's Prayer is indicative of the fact that the Church is not the covenanted Messianic Kingdom.*

Jesus, in teaching His disciples to pray for a future, coming Kingdom, undoubtedly taught them to pray for *the same* Kingdom covenanted, predicted, and which they preached. He certainly desired them to pray understandingly, and, therefore, the views entertained by them respecting the Kingdom remaining uncontradicted to the end (Acts 1 : 6), and which must have inspired the use of the petition, are certainly correct (comp. Props. 37-45, and 54-68).

We call the student's attention to the fact that we have already quoted numerous able opponents, who frankly admit that down at least to the ascension the disciples of Jesus fully entertained the idea of the Kingdom expressed by us. A multitude more might be thus quoted, as evidenced by their enforced and fatal concessions when commenting e.g. on Acts 1 : 6. We refer to this in order to say : Is it reasonable to suppose that Jesus would give His disciples a prayer in behalf of the Kingdom, knowing as He must what construction they would place upon it, unless, if mistaken in their apprehension of it, He would also enlighten them as to its meaning, so that they could offer it up intelligently and with a proper hope? The fact that we do know with what sentiments these preachers of the same Kingdom prayed this prayer—specially instructed, too, as we are told, in private—goes far to sustain our position. If candid, those who oppose us will find this prayer, as understood and used by the disciples, a blow to their excessive spiritualizing of the promises.

*Obs. 1.* The petition "Thy Kingdom come" (Matt 6 : 10, Luke 11 : 2) cannot appropriately be prayed by one who is already *in* the Kingdom, for the sentiment expressed looks to futurity. The disciples to whom it was given, and evidently used it, had no idea whatever of the modern notions engrafted on the prayer. They prayed it looking, as we have in detail proven (as many of our opponents frankly admit), for a Kingdom to come visibly in the future, and this Kingdom was the Theocratic-Davidic restored under the Messiah. We may well ask, How could the Divine Master give them a prayer with such a clause in, which, as all the facts show, they—if the modern view is correct—grossly misunderstood, without some explanation? Our line of argument conclusively proves that such an explanation was unnecessary (and hence was not given) because they had *the true idea* of the Kingdom, when they prayed for the Theocratic Kingdom to come. Jesus, knowing the view of the Kingdom held, by giving this petition in its present form, *indorses* the disciples' opinion as a correct one. The integrity of the Divine Teacher, and His express assurance that He gave them the mysteries of the Kingdom (Prop. 11), forbid any other position.

There is an exquisite delicacy (which man could not have conceived) in the prayer, "Thy (i.e. the Father's) Kingdom come." The delicacy and propriety arises from Christ's position in the performance of an allotted mission, and in thus avoiding the word "My"

(which, as He and the Father are one, He might truthfully have employed), and in expressing the Theocratic relationship that the Kingdom sustains to the Father, and implying that the Kingdom is given (Prop. 83) by the Father, because of the obedience of Jesus (Prop. 84). Again, foreknowing His ultimate rejection by the nation and the consequent postponement of the Kingdom, the petition is purposely couched in language indefinite as to the time when it should come. Again, the clause annexed to this petition, "Thy will be done on earth," etc., is indicative of the result of this Kingdom coming, as stated by the prophets. But we add: The simple fact is evident that God's will is not verified in the Church, as her checkered history attests, and so long as she remains in her mixed condition, cannot be. The "will" of God respecting the earth is easily read if we but direct the eye of faith either to the past or to the future, as given in the Word; in the past it is reflected before the fall, and in the future, it shines forth in the renewed earth. It is, therefore, readily perceived, and any view that fails to grasp these two marks of the "will" falls immeasurably below the reality. To make it manifested now is to cover it over with the weakness, frailties, passions, etc., of poor humanity, and is to ignore the plainest statements in the predictions (e.g. 2 Thess. 2) relating to the Church.

*Obs. 2.* The petition "*Thy Kingdom come,*" is a prayer that one distinctive Kingdom should come, not two or more; not that one should be within the other, not that one should be a prelude to the other. The disciples only recognized in the petition one Kingdom; the early Church adopted the same belief, and we see no reason for a change of faith, seeing that the covenanted and predicted Messianic Kingdom, as expressed in the plain grammatical sense, is the one evidently denoted.

It is a matter of surprise that able and eminent men pervert this prayer by making out a variety of Kingdoms prayed for, as e.g. one writer (Bernard) has three Kingdoms petitioned for, viz.: "The Kingdom of Providence, the Kingdom of Grace, the Kingdom of Glory." (Comp. Prop. 3, and observe that all the meanings there noticed are, more or less, incorporated with this prayer.) Others have a visible and an invisible, a present and a future Kingdom in it. Some make it "piety," or "religion," or "God's reign in the heart," or "the spread of Christianity," or "the victorious development of the Christian Church," or "grace," or "power," or "the gospel," etc. Even Pre-Millenarians, forgetful of the logical covenanted meaning that the phrase undoubtedly possesses, while carefully insisting that it necessarily includes the still future Kingdom here on earth after the Sec. Advent, tell us (as e.g. Alford) that it embraces "the fulness of the accomplishment of the Kingdom of God so often spoken of in prophetic Scriptures, and by implication all that process of events which lead to that accomplishment," and so another (Lange) says it means, "the Kingdom of heaven in its spiritual reality, including both time and eternity." Hampered by a Church-Kingdom theory, the interpretation and application must be such that the prayer includes a petition for the Church, bringing out a prayer for Lange's "threefold Kingdom of grace, of power, and of glory." The absurdity of many of these interpretations appears if we but substitute them in the petition for the word "Kingdom," especially when contemplating the disciples as uttering them with their Jewish views. Meyer (*Com. loci*) is logically and scripturally correct when he asserts that the "Kingdom" simply denotes "the Messianic Kingdom." Dr. Schaff (*Lange's Com. loci*, Amer. ed.) objects to Meyer's rejecting all ecclesiastical and spiritual meanings attached to the petition, saying that he "forgets that the one for which he contends exclusively, the Messianic Kingdom, does in fact include or imply them all." But this reply to Meyer is suggested by the idea that the Church in some way must be included or implied, which view was certainly not entertained by the disciples and the early Church. Meyer's position is the correct one, historically and scripturally, and this opinion is steadily gaining ground with students. Nast (*Com. loci*) says that the view that this Kingdom "is not to be applied to the Church of God before the second visible Coming of Christ," "is held by many Evangelical divines of Germany at the present time, and has gained of late also the assent of some of the most learned theologians of England and America." (He adds: "Yet the Pre-Mill. theory has not yet been fully met, and is certainly entitled to far more attention and examination than it generally receives.") Yet Dr. Schaff is correct in so far, that when we pray for the Kingdom to come, the petition includes the preparative work of the Church that it may be hastened, but this preparatory stage is not the Kingdom itself.

*Obs. 3.* Attention is directed to the fact that critics (like Lightfoot, Schoetgen, Gregory, etc.), indorsed by various commentators, assert that Jesus collected this prayer out of Jewish Eschatologies, and prove the assertion by giving every sentiment expressed in full as drawn from them. If this be allowed, and Jesus did this purposely, it is only another proof of the correctness of our interpretation and application, seeing that Jesus thus, in the highest possible manner, indorses the Jewish views (comp. Props. 40, 44, 47, 20, 21, etc.) of the Kingdom by taking *their own* expressions, and framing them into a petition to heaven. Every Jew who employed it would, of course, use it in the sense indicated, and it is a mere begging of the question to declare that Jesus placed one sense on it and the Jews quite another; for if this were true, which it is not, it would invalidate the integrity of the Teacher, making Him to conceal the truth and leave His hearers under a wrong impression and in error.

We refer, as illustrative of the Observation, to what Barnes, *Com. Matt.*, p. 83, footnote, says of the usage or language of the Jews, and which "were doubtless familiar in the time of Christ." Thus, he says, that the Rabbins declared, "That prayer in which there is no mention made of *the Kingdom of heaven is not a prayer.*"

*Obs. 4.* The quite early Church entertained our view of this petition, as is apparent from the Eschatology affirmed by them, seeing that they looked for the speedy Advent, etc. The modern engrafted views were foreign to their simple faith. The extracts that we have already given from them, exhibiting their belief in the covenanted Kingdom, forbids any other view, and so imbedded was this in the Church that even Augustine (Cuming, *Lects. on Romanism*, p. 207) could not transmute this Kingdom into "the Kingdom of Grace" (as was done by Ambrose and others), but held that it meant "the Kingdom of glory."

Tertullian (*De Oratione*) makes this prayer to be one for the coming of the Kingdom at the Advent still future, and thus urges this petition to be used: "Wherefore, if the appearing of God's Kingdom belongs to the will of God and to our earnest expectation, how can some pray for a lengthening out of the age, when the Kingdom of God, for which we pray that it may come, tends to the consummation of the age? *We wish to reign earlier, and not to serve longer.* Even if it were not prescribed in the prayer, about praying for the coming of the Kingdom, we should, of our own accord, offer that petition, hastening to the fruition of our hope. . . . *Yes, Lord, let Thy Kingdom come with the utmost speed!* The wish of Christians, the confusion of the heathen, the joy of angels, for which we struggle; yea, more, for which we pray." Cyprian and others refer the petition to the Kingdom still future, Cyprian e.g. saying: "That we who first are His subjects in the world may hereafter reign with Christ, when He reigns." The early Church linking, as Paul does, "the appearing and Kingdom" together, virtually made this petition a prayer for the Sec. Advent of Jesus, and the petition of Rev. 22:20 one including the Kingdom. In unity with this early view of the petition the student will find many utterances since the Reformation, e.g. Luther's (*Meurer's "Life of,"* p. 33), Bish. Latimer (*Investigator*, vol. 1, p. 170), Archb. Cranmer (*Brooks's Essays*, p. 12), Bish. Newton (*Diss. on Prop.*, p. 587), Baxter (*Works*, vol. 2, p. 555), Increase Mather (*Discourse on Faith*), Spaulding (*Lectures*, p. 123), and hundreds of others for every Pre-Millenarian writer strenuously holds that, if it does embrace more in its meaning, its main, great reference is to this Kingdom on earth after the Sec. Advent."

*Obs. 5.* The petition "*Thy Kingdom come*" assumes, by its allusion to futurity, that the Kingdom did not then exist. This forms corroborative proof of the position taken by us in previous Propositions, over against the utterances that it was present when Christ gave the prayer.

We have already presented numerous testimonies respecting the assertion that the Kingdom was already actually in existence. Others, as illustrative, may be added. Prof. Lummis (*The Kingdom and the Church*) quotes Dr. Warren, Pres. of Boston University, as saying: "The Christian Church is the Kingdom of God on earth viewed in its objective or institutional form. God's Kingdom among men is as old as human history." Beecher (*Christian Union*, Dec. 29th, 1875) defines the Kingdom to be "a state of mind," or "a Kingdom of character, and not a Kingdom of place or of organization," or "the development of human nature into spiritual manhood," and being thus allied to piety or religious growth, it is something that has always existed. Hence, when we pray "Thy Kingdom come," we only pray for spiritual things, spiritual growth, etc. If Jesus really intended such a meaning to be foisted on the idea of the Kingdom, He certainly used the most extraordinary language by which to convey it, owing to the precise, definite meaning attributed to it by the Jews and disciples.

*Obs. 6.* The expression "*Thy Kingdom come*" expresses faith in the realization of the covenant, and the predictions based upon it. What Kingdom is the proper subject of prayer, if not *the Theocratic-Davidic*? Faith, in its usage, is manifested that God's oath to David will be respected, that it is His determinate purpose to have it restored, and that God will institute the means and arrangements for its recovery. The *Theocracy* is, as we have proven, God's own Kingdom; *He* being the Ruler in it, gives force to the "*Thy*."

John Ruskin, in *The Lord's Prayer and The Church* (*Contemp. Review*, repub. in *The Library Mag.*, Jan., 1880), observes: "I believe very few, even of the most earnest, using that petition (viz.: *Thy Kingdom come*), realize that it is *the Father's—not the Son's*—Kingdom, that they pray may come, although the whole prayer is fundamental on that fact: 'For *Thine* is the Kingdom, the power, and the glory.' And I fancy that the mind of the most faithful Christians is quite led astray from its proper hope, by dwelling on the reign—or the Coming again—of Christ; which, indeed, they are to look for and watch for, *but not to pray for*. Their prayer is to be for the greater Kingdom to which He, risen and having all His enemies under His feet, is to surrender His, 'that God may be All in All.'" Here are quite a number of mistakes, resulting from a total misapprehension of the covenanted Kingdom. 1. The Divine Sovereignty is not the Kingdom. Props. 79 and 80. 2. The Kingdom is both the Father's and the Son's; being Theocratic, Jesus is the representative of God, e.g. Prop. 200. 3. Admitting the doxology (comp. Lange's *Com. loci*, New Version of New Test, Variorum of New. Test.), the "*Thine*" refers to this Kingdom being given to David's Son (Prop. 81), and that the fulness of the Godhead sustains it. 4. The oneness of the Father and Son cannot be thus ignored. 5. The perpetuity of Messiah's Kingdom is thus flatly denied (comp. Prop. 159). 6. The ignoring and denial of prayer for the coming and reign of Jesus, in the light, e.g. of Rev. 22 : 20, Tit. 2 : 13, 1 Pet. 4 : 7, etc., is surprising.

*Obs. 7.* "*Thy Kingdom come*" embraces the idea of a conspicuous, visible, external coming, so that every one would *be cognizant* of its coming. The adoption of the Jewish language itself, which *included* this, is evidence sufficient to inculcate it. But aside from the reasons already assigned, and others that will appear under appropriate headings, it amply subserves our present purpose to say, that the Jewish view (which is eminently Scriptural), that an extraordinary exhibition of the Supernatural would be manifested (as e.g. in the resurrection of the righteous) with the re-establishment of the Kingdom, alone enforces this idea.

The establishment of the Church did not introduce the supernatural results confidently anticipated in the resurrection of the saints, the removal of evil, etc., but while preparatory in its nature and imparting inestimable blessings, it left the righteous *still under the curse*, oppressed, burdened, chastened, etc. The visible consequences, as delineated by the prophets to be the *immediate issue* of the restored Theocracy, were all lacking. Hence no coming of a Kingdom was witnessed as covenanted and predicted.



for instead of a visible organized Theocracy, uniting Church and state, all-powerful and all-conquering, the Church exhibited an organization persecuted by the state, sustained by the blood of martyrdom, struggling and fighting to maintain an existence against encroachments from within and without. If we are to follow the teaching of the Word, we must conclude that the Jewish view, held by the disciples, is the correct one, viz. : that so marked are the distinguishing characteristics of the reintroduction of this coming Kingdom under the Messiah that no one can possibly mistake its time of commencement. Now, over against this, observe, as we have largely quoted, the conflicting views of our opponents, who select various beginnings, several of them united, etc. We give another illustration : " An Inquirer," in the *Ch. Union*, Jan. 16th, 1878, makes the Christian Church to be organized at the time of the Translation. The Editor (evidently recalling how eminent men fixed the same at the birth of Jesus, His baptism, the confession of Peter, His public entry, His death, His resurrection, His ascension, the day of Pentecost, and the destruction of Jerusalem), in reply, says : " It seems to us to be impossible to fix the date of its beginning as it is to fix the hour when the oak tree first begins."

*Obs. 8.* Prophecy, if the Church is the Kingdom prayed for, should, by way of encouragement, and in answer to faith, show that the prayer is realized in its delineation of events. But the reverse of this is true, as e.g. seen in Dan. 2 and 7. Auferien (*The Proph. Daniel*) remarked the absence of any portraiture of the Church (and its sham imitation of a Theocracy when Church and State were united under Constantine) when God unfolds the history of the Fourth Monarchy, the Roman world-power excepting only as it suffers under the persecution of earthly Kingdoms. (The same absence is noticeable in the epitomes of Matt. 24, Mark 13, Luke 21, 2 Thess. 2.) Now if our opponents are correct with their theory, it seems reasonable that when an Empire is leavened and transformed into a nominal Christian power by the Church, such a change ought to be recognized, if it is a legitimate answer to such a petition. On the contrary, down to the end " the beast" remains " a beast."

Auferien, thoroughly Chiliastic as he is, and able in his prophetic studies, embarrassed by an existing, invisible Church-Kingdom, explains the omission by saying, that as the prophet only describes " the course of the world-powers, hence the Kingdom of God enters the horizon at that point where it begins to be a real and external power of the world—that is, at the Second Advent of Christ." This explanation, while unsatisfactory to those who hold the visible Church to be a Kingdom, is equally so on any hypothesis that it is a Kingdom, seeing that the distinctive characteristics belonging to a Kingdom are only manifested at the coming of the Son of man, when the fourth beast and his brood are to be destroyed. The existence of such a Kingdom must first be proven, before its omission is thus accounted for in a prophecy. The omission itself, as conceded, decidedly favors our view. We insist that (as Prop. 35) the prophets and covenants describe only one Kingdom : they know absolutely nothing of those additional assigned by human reason, prejudice, and ambition.

*Obs. 9.* This petition must be, if Scripture is to give in its whole testimony, viewed in the light of the postponement of the Kingdom (comp. Props. 58, 66, 67, etc.). The simple fact that the Kingdom believed in by the disciples, and for which they prayed when using this phrase (and for which Jesus gave it to them), was postponed to the Second Advent, forbids our incorporating with or substituting for it any other Kingdom, alleged to be visible or invisible. If we do this, we take an unwarranted liberty with the same.

In addition to our reasons previously assigned in detail for the postponement of the Kingdom, the attention of the advanced student is directed to an exceedingly interesting Scripture, which, if we are to take the general analogy, teaches the postponement, and shows us how to understand this petition. We refer to Dan. 9 : 26, to the clause " shall

Messiah be cut off, but not for Himself." It is admitted by able commentators that the rendering "but not for Himself" was adopted (so Barnes, etc.) "from the common view of the atonement—that the Messiah did not die for Himself, but that His life was given as a ransom for others." Barnes, however, asserts that the marginal reading is the correct rendering: "And shall have nothing." So Hengstenberg insists upon translating, "and is not to him," i.e. "there was nothing to him," that is, the authority, dominion over the covenanted people would cease. Tregelles' rendering is, "and there shall be nothing to Him," i.e. no Kingdom. He says (*On Dan.*, p. 102) that the common application to Christ's sacrifice must be rejected as "placing a most true and important doctrine upon an insufficient basis," and adds: "I believe that the words simply imply 'and there shall be nothing for Him;' He will be rejected, and His earthly Kingdom will be a thing on which He will not enter." Now this position is amply sustained by the facts in the history and the declarations of Jesus, viz.: that when thus cut off, rejected and crucified, He did not establish a Kingdom, but it was postponed to the Second Advent, when, according to promise, He will come again and erect it. This reference to not having, as *Messiah*, a Kingdom by the expressive "nothing" (comp. Barnes, Lange, etc.), should certainly prevent us from attributing to Him, in this direction, something of a Messianic Kingdom. The *unity* of the Word forbids it, for as e.g. in the parable of the nobleman, the Kingdom is distant and the position of the servants in this dispensation is assigned. Even the admissions of our opponents strengthen our position, as e.g. Dr. Brown (*Christ's Sec. Coming*, ch. 3), quoting Dr. Urwick, and conceding that Luke 19 : 11-27, Matt. 25 : 19, shows that the Kingdom to be set up was to be long delayed.

*Obs.* 10. Eminent divines take this petition, and in dedication and missionary sermons, employ it to denote the present existing Church, and vigorously and eloquently exhort their hearers or readers to help, by special labor and efforts, to make the Kingdom come. That which is *the special work* of the Lord Jesus (Prop. 129, etc.), under the Divine bestowment of the Father (Prop. 83), men, by a perversion and misapprehension, undertake to perform themselves (Prop. 175).

This widespread notion is found in thousands of published works and appeals. Simply to illustrate: The official oath required of ministers in Prussia, established in 1815 and renewed in 1835, was one in which they swear that they will "extend in my congregation the Kingdom of God and of my Lord and Master Jesus Christ." They may have succeeded, by God's grace, in urging piety, spiritual growth, etc., upon some, but as to a Kingdom, judging from the history of the Church in Prussia and the bitter struggles since then, no trace of one can be found. Waldegrave (*New Test. Millenarianism*, Sec. 2) assumes the Church to be the veritable Kingdom of Christ, and referring to the usual passages adduced in its behalf (which we shall notice), declares very emphatically, that, whatever this Kingdom is, our Lord taught that it was gradually and widely to extend its bounds by the preaching of the gospel (but fails to give *one passage* which asserts this idea, he transforming "the gospel of the Kingdom" into the Kingdom itself), and then triumphantly adds: "Is it possible that, after all, Christ did not intend His people to recognize in that Kingdom, when it should be set up, the very Kingdom of the Messiah? Is it possible that, after all, that Kingdom was not to come for eighteen centuries, at least?" The only reply that need now be given is this: Can Waldegrave point out the time *when* the Church first recognized herself to be the Messianic Kingdom? If so easily recognizable, why do he, and others who believe with him, make *so many different Kingdoms*, and *differ so materially* as to the beginnings? Why did the early Church employ this petition in the Lord's Prayer, without the least idea of the Messianic Kingdom having come, and *why* do they locate it at the Sec. Coming of Jesus? What are we to do with the Scriptures that *expressly* teach a postponement? Such questions can be multiplied, all of which he, however, completely ignores, complacently satisfied with *the merest inferences* drawn from Christ's present exaltation, the Divine Sovereignty, etc. Such affirmations like these are abundantly supported by assertions, but *direct* Scriptural proof is lacking in every one of them.

*Obs.* 11. "Thy Kingdom come" is the prayer of those who are "heirs," for they have an interest in it. It is the prayer of those who are

called," and the usage of this petition indicates an appreciation of their "high calling." It is a prayer designed to stimulate faith and hope, to wean from the world, to qualify us for a future "abundant entrance." It is a prayer which honors the Father who bestows it, honors the Christ who receives its glory, and honors the Holy Spirit, whose wonder-working power will be exerted in its behalf. It is a prayer that fell from the lips and heart of David's Son, expressive of His own desire, and it has encouraged, consoled, and strengthened the hearts and lives of multitudes of believers. To appreciate it properly, we must study its distinctive meaning, denoting as it does a well-defined ("Thy") Kingdom, which the Father has promised most solemnly under oath, and which David's Son receives from the Ancient of Days at the allotted period—a Kingdom bringing completed Redemption and the most precious blessings.

We only add: The Kingdom that we pray for is not one that shall fall terribly oppressed under the Antichrist; it is not one whose members shed their blood in behalf of the truth, reaping the vengeance of earthly powers, but it is a Kingdom which the Word, truthful and consistent, always represents as exalting its rulers in honor and glory, and in extending peace and happiness to its subjects. To this divine portraiture we cling; for it we long and pray. In reference to the ardent praying and longing for this Kingdom, compare e.g. Olshausen, *Com. loci.*, Nast, *Com. loci.*, Alford, etc. Nast remarks: "According to Olshausen the one leading idea is the ardent longing after the Kingdom of God, which constitutes the burden of all the prayers of God's children." But, it may be added, we should pray intelligently as the disciples—to whom the prayer was given and who preached this Kingdom—prayed. Much prayer in this direction is confused, and mingled with human opinions. In sadness, too, we must say that multitudes, if they really apprehended that the coming of this Kingdom is inseparably linked with the Sec. Advent, and that to pray for the one is really to pray for the other, would feel no interest in the prayer—yea, would dread its use—although identified with "the blessed hope" and perfected redemption. So long as they can apply it to the Church, or to the third heaven, or to a very distant future, they can employ it, but to give it the ancient Chiliaistic interpretation and application, although amply supported by the analogy of the Word, is beyond their personal desires, for the speedy coming of the Messiah, although it be "unto salvation," is unwelcome or visionary to them.

*Obs. 12.* Pre-Millenarians are a unit in the application of this petition to a future Messianic Kingdom *at the Sec. Advent*. Some, indeed, as we have pointed out, being under the influence, more or less, of the prevailing views respecting the Church-Kingdom theory, think that the Church is also embraced in the petition (which we deem illogical and inferential), but such an application is expressly affirmed to be secondary or a lower sense. And it must, moreover, be borne in mind that even then, not one of these contends that the Church is, in any sense, *the covenanted and predicted Messianic Kingdom*. They unite in regarding it as simply *preparatory* to the Kingdom of covenant and of Dan. 2, 7, etc., which is to be manifested at the Second Coming of Jesus. Therefore all Pre-Millenarians unite in regarding the petition as embracing that still future Kingdom.

We thus again call attention to this uniformity of belief, as some of our opponents have called it into question, as if we prayed, longed, and hoped for different Kingdoms at different times. Thus e.g. Dr. Brown (Christ's Sec. Coming, ch. 7) professes himself to have gotten "entangled and nearly despairing," at the variance and confusion of Pre-Millenarians respecting "the period and the nature" of Christ's Kingdom. This is hardly complimentary to himself, seeing that they are easily classified: (1) Those who make the Church simply preparatory, and have the Theocratic Kingdom restored at the Sec. Advent. (2) Those who make the Church an initiatory Kingdom, but locate the proper covenanted, outward Kingdom at the Sec. Advent. (3) Both of these locate the cove-

nanted and predicted Messianic Kingdom at the Sec. Coming of Jesus—some correctly extending it beyond the one thousand years, others limiting it to the Mill. period. (4) As to details, a diversity exists, as is natural on such a subject (mainly arising from interpreters being still influenced by some of Dr. Brown's principles), but the points of union are clear and distinctive : (a) the covenanted Kingdom is at the Sec. Advent ; (b) this Kingdom is Theocratic in its nature ; (c) this Kingdom is visibly under the rulership of Jesus and the saints (some making the visibility of the rulers constant, others occasional) ; (d) the Church is only provisional ; (e) this Kingdom introduces the promised blessings, restitution, etc. Dr. Brown increases the supposed diversity by quoting persons who are strictly Pre-Millenarian, agreeing with us only in a few points. Now one should suppose that Dr. Brown's side must have perfect unanimity, seeing that he employs *such* a course of reasoning against us, which, if it proves anything, only shows that men, on important subjects, make mistakes. Instead of going to the numerous meanings, beginnings, etc., given to the Kingdom by others of our opponents (with whom Dr. Brown agrees), we will but briefly refer to Dr. Brown's own statements respecting the Kingdom to exhibit the *wonderful unity* of doctrine that his system presents, and this is the more satisfactory since it comes from the alleged champion against us, and forms, from *his own* writings, a strong answer to his charge of variance and confusion. On p. 106 of "Christ's Sec. Coming" he quotes the commission (Matt. 28 : 18-20) which is designed "to establish His (Christ's) Kingdom upon earth ;" on p. 130 he maintains that Christ's Kingdom was "in being before His ascension," but, on p. 136, was "formally recognized" and newly commenced at His ascension (for p. 138, etc., he asserts that Jesus is on David's throne in the third heaven, and p. 136, this is "a Kingdom of salvation or grace," preached by the apostles, and denoted by "Repent ye, for the Kingdom of heaven is at hand"). In his Com. on Matt. 4 : 17, he informs us, "Our Lord sometimes speaks of the new Kingdom as already come—in His person and ministry ; but the economy of it was only 'at hand,' until the blood of the cross was shed and the spirit on the day of Pentecost opened the fountain for sin and for uncleanness to the world at large." Com. Matt. on the petition, "Thy Kingdom come," he remarks, that this Kingdom is "a moral and spiritual Kingdom, which the God of grace is setting up in this fallen world, whose subjects consist of as many as have been brought into hearty subjection to His gracious sceptre, and of which His Son Jesus is the glorious Head. In its inward reality of it, this Kingdom has existed ever since there were men who 'walked with God,' etc. "When Messiah Himself appeared, it was, as a visible Kingdom, 'at hand.'" "On the day of Pentecost was a 'glorious coming' of this Kingdom," i.e. of this visible. Com. Matt. 21 : 43, "the Kingdom of God—God's visible Kingdom, or Church upon earth." Com. Rom. 14 : 17, the Kingdom of God is "Religion." This is a fair specimen of that system which he adopts as so clear and self-evident, built, as the student can see, upon a total perversion of covenant language and prediction. While guarding himself from many of the absurd meanings engrafted by Barnes and others, on the Kingdom, a sufficiency remains to show that the plain grammatical sense of covenant and prophecy must be completely set aside before such a belief can be entertained. Alas ! how such men of ability lead the Church into blindness and unbelief.

We turn from such an interpretation of the Lord's Prayer to those given by Pre-Millenarians with thankfulness, as evidence that the early faith is expressed in hope. Bh. Newton (*Diss. on Prop.*, p. 587) observes : "In the general, that there shall be such a happy period as the Millennium ; that 'the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High' (Dan. 7 : 27) ; that Christ shall have 'the heathen for His inheritance, and the uttermost parts of the earth for His possession (Ps. 2 : 8) ; that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11 : 9) ; 'that the fulness of the Gentiles shall come in, and all Israel shall be saved' (Rom. 11 : 25-26) ; in a word, that the Kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as of St. John ; and we daily pray for the accomplishment of it, in praying 'Thy Kingdom Come.'" Hon. Gerard T. Noel (*Perspectives of the Church of Christ*, p. 10) says : "It may confirm the view here given of the future (Pre-Millennial), to inquire into the nature of that felicity which our Lord Himself has taught us in our prayers to expect. It would be natural to suppose, that in the selection of blessings which He condescended to make the subject of our prayers to God, the consummation of His own work of mercy would find a marked place. The supposition is consistent with fact. He has concentrated a prayer for the completion of His own work, in the two remarkable expressions : 'Thy Kingdom come,' 'they will be done on earth as in heaven.' Can we refuse to admit that

our Lord here bounds our view to this scene on earth? In heaven, that is, in the other regions of the universe of God, His will is already done; but here we are surrounded with a scene of rebellion, anarchy, and sorrow. Does He then teach us to pray for a translation from this unquiet land to another and distant orb? He puts no such request within our lips; He directs us to pray for the establishment of His Kingdom, and this Kingdom appears to belong exclusively to this material earth. 'Thy will be done in earth, as in heaven.' Is not the inference twofold: first, that the earth is the theatre of His Kingdom; and secondly, that conformity to His will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thoughts than that the hallowed sceptre should be replaced in human hands, even in the hands of the mighty Antitype, 'the second Adam, the Lord from heaven.' Such testimonies could be reproduced from many able and eminent Chiliasts, and eloquently expressed (as e.g. by Bonar, Seiss, Bickersteth, Brooks, etc.). In addition to this, we might readily bring forth a mass of evidence to show that many writers of ability, cannot, and do not, limit this petition to the church as now constituted, but refer it to the future, after the Second Advent. Thus e.g. Barter (*Saint's Everlasting Rest*, p. 438), in the peroration of his work, after expressing his most fervid desires for the speedy coming of Jesus and the resurrection of believers bursts forth: 'Return, O Lord, how long? O let Thy Kingdom come.' Thy desolate 'bride saith, Come!' for Thy Spirit within her saith, Come; and teacheth her thus to 'pray with groanings, which cannot be uttered; yea, 'the whole creation saith, Come, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God.'" We conclude with the utterance of one of the Reformers. Archb. Cranmer wrote (so Burnet's *His.* vol. 3, B. 4), the Catechism drawn up by the English Prelates, and authorized by Edward VI. in 1553, and the following question and answer will be of interest, as indicative of the views then entertained. "Q. How is that petition, *Thy Kingdom come*, to be understood?"

"Ans. We ask that His Kingdom may come, for that as yet we see not all things subject to Christ: we see not yet how the Stone is cut out of the mountain without human help, which breaks into pieces and reduceth to nothing the image described by Daniel; or, how the only rock, which is Christ, doth possess and obtain the empire of the whole world given Him of the Father. As yet Antichrist is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled; and that Christ alone may reign with His saints, according to the divine promises; and that He may live and have dominion in the world, according to the decrees of the holy Gospel, and not according to the traditions and laws of men, and the wills of the tyrants of the world."

PROPOSITION 106. *Our doctrine of the Kingdom sustained by the temptation of Christ.*

The Church-Kingdom view endeavors to sustain itself by referring to the temptation of Jesus, informing us that He was tempted by Satan "to adopt the worldly idea of Messiah's Kingdom," i.e. to receive just such a literal Kingdom as covenant and prophecy describe, but which we are to discard, as it is alleged Jesus did, as "sinful," and substitute a "spiritual Kingdom."

*Obs. 1.* This, however, is far from being sober, sound exegesis, being wrongfully inferred. The Kingdom offered to Jesus, as our opponents admit when they explain Rev. 11 : 15 or Dan. 7 : 14, 27, etc., is, taking their own explanations (as we have already seen), *the very Kingdom and world-dominion* tendered by Satan. And in this consists *the force* of the temptation : the first temptation is based on the actual existence of hunger and of real power lodged in the Christ ; the second on the protection promised to servants of God and God's ability to protect ; and so the third is also based on *facts*, viz. : the promised Kingship of the Messiah on David's throne and Kingdom, and the consequent attainment of Supreme Rulership over the world. Each temptation depends upon the *reality* of the thing proposed, and hence none of the things around which it entwines for support are to be removed, but only the manner of presentation and the design intended by the tempter are to be controverted. (For temptation, see Matt. 4 : 1-11 ; Luke 4 : 1-13 ; Mark 1 : 12, 13.)

*Obs. 2.* Hence, it is *inconsistent* to withdraw that from the temptation, which these same writers in their comments on Rev. 11 : 15 admit will ultimately be realized, viz. : "a real world-dominion." The far-fetched and one-sided comments of some who find in the third temptation "a negation of all the Chiliastic schemes of the synagogue" are refuted (1) by the third temptation, having no point or force if it had not, like the others, *been based on the promises of God* in that direction, and (2) by Jesus not denying that this honor would indeed be His, but, as in other cases, emphatically objecting to *the manner* in which it was to be obtained.

Uhlman (*The Sinlessness of Jesus*) has well observed that Jesus was tempted both as man and as the Messiah. Two of the temptations appeal to Jesus "if He be the Son of God," but one significantly omits this phrase, thus tacitly assuming *the covenanted Messiahship* to David's Son—"the Son of man." A friend, Rev. Rowe, suggests that as there is a declaration of "being forty days tempted of the devil," we may have, in the narrative, only the more salient or significant temptations selected and reproduced.

*Obs. 3.* So unguardedly do able men express themselves on this subject that we find Neander (*Life of Christ*, ch. 2 s. 27) declaring, "He regarded the establishment of a worldly Kingdom as inseparable from the

worship of the devil ;” and argues from this that Christ’s yielding to the establishment of such a Kingdom would have been “sinful.” It is admitted that *the manner* suggested by the devil would have been sinful, and to this Christ *properly* objected, but Neander travels *beyond* the record and *confounds* things that are different when he asserts that the possession of “all the Kingdoms of this world” would have been in itself sinful. If this is necessarily sinful, *then* the promises which bespeak this very thing are sinful ; *then* the Kingdom under the Theocracy uniting State and Church, *then* the literal language of the prophecies which describe it, *then* the visible outward world-dominion embracing in its rule all earthly Kingdoms, as Neander advocates in his *Ch. His.*, etc.—all these *too are sinful*. It is true, that under the Messiah’s reign such earthly Kingdoms would undergo a change *to fit them* for that delightful union of Theocratic union of Church and State, but the very tender of the devil is such that nothing is reserved of them, but given for any purpose or transformation that might, suit the Saviour. Therefore we firmly and consistently abide by the record which teaches that Christ *rejected the worship of Satan by which* the tender was bound, and not that He refused because He would not have “a world-dominion” here on the earth. Besides this, as we have seen, Prop. 83–9, the Kingdom is given to the Son by the Father, and the acceptance of the offer of Satan would have been a *direct insult* to the Father.

Out of a multitude of assertions that Satan presented the Jewish and covenanted idea of the Messiahship, which tempted Jesus, and which He rejected owing to its “falseness and carnality,” we give the following illustrations : Shenkel (*Hurst’s Life and Lit.*, p. 122) says : “He was tempted to believe that the Messianic Kingdom was merely to take the prophecies of the Old Test. in *their literal* signification. The Jews were full of the Old Test. Messianic idea, and Christ was inwardly tempted to accord with it. His whole triumph over these inward stirrings was His great preparatory work for the accomplishment of His design.” Alas ! what a Saviour this presents ! Woolsey (*The Relig. of the Present and of the Future*, p. 35, remarks of the temptation : “It was an endeavor to divert Jesus from the aim of setting up a spiritual Kingdom, and to induce Him to establish *such an one* as His countrymen were wishing for and expecting.” (Why, then, e.g. leave the preachers of the Kingdom—if thus spiritual—in ignorance down to His ascension, Acts 1 : 6 ?) Woolsey (p. 29, etc.) correctly lays stress on the point that the temptation was specially intended “for Jesus in His official station as the Messiah,” but he utterly misapprehends the meaning of Messiahship when he says that it was designed to test Him “whether He would remain true to *the spiritual idea* of the Messiah.” The temptation is accounted for from Woolsey’s standpoint, viz. : that the official title and office is wholly spiritual, a position *which cannot* be proven from covenant, prophecy, or promise. Much is written on this point irrelevant, imaginary, and derogatory of covenant and prophecy.

*Obs. 4.* The temptation would have failed in cogency and adherence, *if such power* had not, in some way, been the object or design of Christ’s mission. It was derived from the covenant itself, and its allied predictions, and promises of supreme authority and acknowledged Rulership over the earth. It pertained *to the humanity of Christ*, and not merely to His divine nature : to the former was the rulership covenanted, the former was tempted and tried, and the former came forth out of the temptation pure and sinless, just such a King as the predicted Theocratic Kingdom restored needs in order to secure the solidity, stability, etc. connected with it. Even such writers as the author of *Eccle Homo*, who endeavor to make the temptation of Jesus a mental operation, still insist that the Saviour must have had in view the Messianic predictions which represented the Messiah enthroned in Jerusalem on

David's throne, swaying the world in triumph and glory. If the foundation of the temptation be sought in the promises of the Word of God, *then* we find it firmly laid. Satan *did not mistake* in the Messiah's power of making bread, of His being under the special providence of the Almighty, and thus he made *no blunder* concerning the authority to be vested in Him. Satan's mistake was in not fully apprehending that this Kingdom, owing to the unrepentant state of Jews and for gracious purposes of mercy, was *to be postponed* for a definite period, and that when the time arrived it was to be given to David's Son by God Himself, and *could not*, in the nature of the case, be obtained by an act of worship to himself. The temptation does *not vitiate* the power of creating, the Divine oversight and protection of God, and the final subjection of "all the Kingdoms of the world" to Christ.

As this temptation is *unjustly* urged against us, men forgetting that Jesus, while rejecting the *manner* of Satan's proposals, did *not deny* either the miraculous power, the tender of Divine protection, or the ultimate world-dominion belonging to Himself—it may be well to add a few words. Kurtz (*Sac. His.*, s. 130) remarks: "The three forms of his temptation were governed by one design—to induce Him to adopt the carnal Messianic expectations of the Jews; these converted the Kingdom of God into a Kingdom of the world." Neander (*Life of Christ*, ch. 1, s. 45), on the third temptation, says: "We consider it as involving the two following points, which must be taken together, viz.: (1) the establishment of Messiah's dominion as an outward Kingdom, with worldly splendors; and (2) the worship of Satan in connection with it, which, though not fully expressed, is implied in the act which he demands, and which Christ treats as equivalent to worshipping him." Such interpretations abound, all admitting that a visible Kingdom with the Messiah as King was embraced in it, but all, with few exceptions, declare that the temptation was based on a mistaken notion. They—overlooking their own concessions of a future visible Kingdom—gravely tell us that the Jews were mistaken in their interpretation of the covenant and prophets, and that Satan also likewise misapprehended the Scriptures, for no such outward Kingdom was designed for the Messiah. But this is a wrong inference, founded on the supposition that Satan proposed something which could not be realized, and which did not appertain to the Messiah. In the first temptation Jesus does *not deny* that He is hungry and able to make bread; in the second, He does *not deny* that He is the Son of God, and under special protection; and in the third, He does *not deny* the Kingdom or dominion which is to be given to Him, but only rejects the *mode* by which it is to be obtained. As observed, if such a Kingdom is not covenanted, predicted, and intended, the temptation would not have any force. Therefore, it is *mere assumption* to say, that the temptation is intended to teach that the Kingdom of Christ would not be visibly established here on the earth, and that the invisible Church is to be substituted for such a Kingdom. The exact reverse is the truth. Satan's temptation embraced a condition that was derogatory to God's honor; it embraced a right in bestowal which only belongs to God; and it overlooked the time and manner when the predicted Theocracy should be restored.

*Obs. 5.* In this connection, the conjecture of *Eccs Homo* is very derogatory to the character of Jesus. The supposition that Christ was tempted to employ force in the establishment of the Kingdom, and that this is the key to the whole matter, is *utterly unfounded*, and, notwithstanding the faint praise and professed laudation of Christ, stabs vitally. Is it true that the Messiah was so influenced by the prophecies that *He was Himself tempted* to grasp the Kingdom by violence, but milder thoughts prevailed; what, then, becomes of the character attributed to Him, and which He justly claimed? The theory is *unworthy* of Christ, and borders on the blasphemous; it destroys the clear conception of His mission and removes His oneness with the Father. The theory is broached under the idea that, mistaken in one Kingdom, an outward dominion, as the prophets predict, *another, inner and spiritual, is substituted.* Proposition after Proposition,



in reference to preaching, covenant, postponement of Kingdom, etc., refutes such a notion so unworthy of Jesus.

The conjectures, that it is mythical, added afterward to exalt the character of Jesus; that He was tempted perhaps by one of the Sanhedrim to entrap him; that it was merely suggested to Him, or a dream, are not worthy of a reply, because we see ample reason for this temptation as a test or trial of One who was to occupy the covenanted Davidic Sonship and the Second Adamic position. It vindicated *His complete fitness* for the Theocratic glory—being One who was in *perfect union* with the Father.

*Obs. 6.* The reality of the world's possession by Satan is claimed by him: "All this power will I give Thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it" (Luke 4: 6). This reality is abundantly sustained by the titles given to him, "the Prince of this world," "the god of this age." He endeavors to assume the lordship and dominion forfeited by Adam, and how he succeeds is vividly portrayed in the Apocalypse, etc., especially exhibited just before the open revelation of Jesus, in the person and confederation of the Antichrist. Therefore it is that Revelation represents Satan as bound, so that the Sovereignty of this world is securely in the hands of the once tempted Jesus.

Jesus, to whom "all power is given," now leaves Satan, "Prince of this world," but will, as promised, eventually "take to Himself His great power and reign." The reason for this delay is involved in the merciful provision made to gather out a people who, like the Master, shall be made perfect under temptation and trial. We refer to this under several Propositions.

*Obs. 7.* Ebrard on the temptation of Jesus (*Gospel His.*, p. 207) remarks: "But when Satan offers the whole world to Jesus, he reminds Him of the power which he exercises over this world of sinners. The promise which he makes, if He will but worship him, involves, therefore, the tacit threat, that he will let loose the whole terrible force of sin to resist His progress, if this *proskunesis* is refused. This threat on the one hand, and on the other the possibility of ruling over the whole of this glorious earth in carnal security and ease, were calculated to render the choice so difficult, that only one in whom the fulness of absolute holiness put forth fresh energy from moment to moment, could have been in a condition to resist the temptation." How soon, terribly, and extendedly the powers of sin were let loose, history, in the person of Jesus and the progress of the Church, painfully attests. But this threat, tacitly implied, culminates in the *final* great struggle, when all the forces of Satan are marshalled against Jesus and His army, to prevent Him, if possible, from securing this world-wide dominion (comp. Props. 161, 162, 163).

Krummacher, in a sermon (quoted by Nast, *Com. Matt.* 4: 1-11), remarks that Satan "makes with his offer the covert insinuation that, by virtue of his dominion in heathendom, he has the power to turn the whole world against Jesus if He rejects the proposal." Many writers declare that this was a falsehood of Satan's—an assumption of power beyond his ability. Fully admitting and joyfully receiving the fact that Jesus eventually, because of His resistance of temptation and obedience, becomes the victor, yet Satan is truthful also in this claim of power as frequently partially manifested in the past, and ultimately completely exhibited in the culminated Antichrist with the kings of the earth and their armies, prostrating the Church in dire persecution, and arraying themselves against Jesus (comp. Props. enumerated, and likewise 164, 165, 115).

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
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
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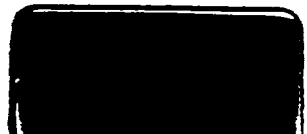








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THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS, THE CHRIST,  
AS COVENANTED IN  
THE OLD TESTAMENT,  
AND PRESENTED IN  
THE NEW TESTAMENT.

BY  
GEO. N. H. PETERS, A.M.,  
EVANG. LUTH. MINISTER.

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"Give instruction to a wise man, and he will be yet wiser : teach a just man, and he will increase in learning."—PROV. 9 : 9.

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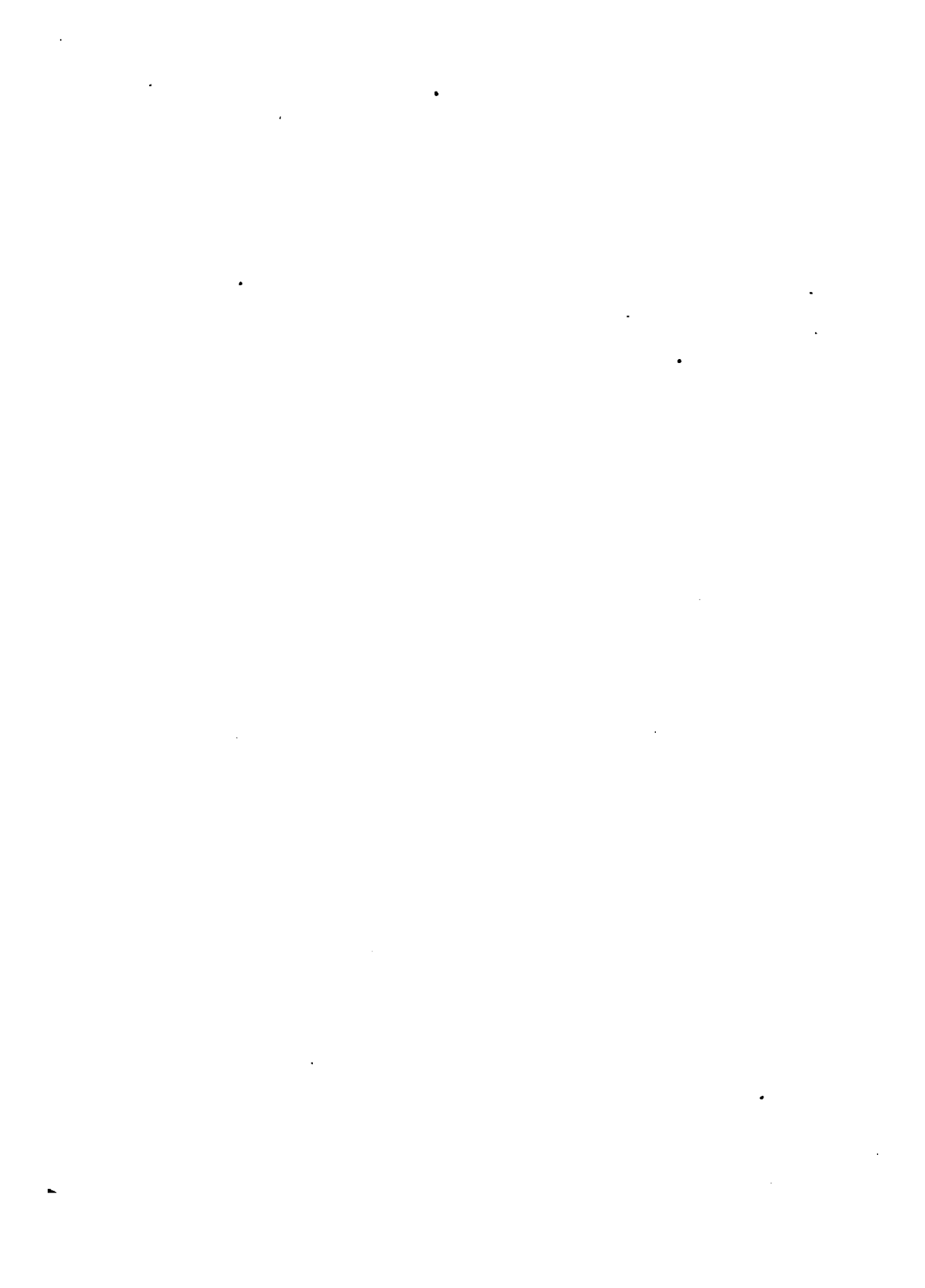
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## TABLE OF CONTENTS.

---

PROPOSITION 107.—The passages referring to heaven in connection with the saints, do not conflict with, but confirm, our doctrine of the Kingdom.....	11
PROP. 108.—The formula, "Kingdom of heaven," connected with the parables, confirms our doctrine of the Kingdom.....	16
PROP. 109.—An examination of the passages of Scripture, supposed to teach the Church-Kingdom theory, will confirm our doctrine of the Kingdom.....	32
PROP. 110.—The passage most relied on to prove the Church-Kingdom theory, utterly disproves it.....	39
PROP. 111.—The Kingdom being identified with the elect Jewish nation, it cannot be established without the restoration of that nation.....	48
PROP. 112.—The Kingdom, if established as predicted, demands the national restoration of the Jews to their own land.....	55
PROP. 113.—The connection of this Kingdom with Jewish restoration necessitates the realization of their predicted repentance and conversion... ..	75
PROP. 114.—This Kingdom being identified with the elect Jewish nation, its establishment at the restoration embraces the supremacy of the nation over the nations of the earth.....	92
♦ PROP. 115.—The Kingdom is not established without a period of violence and war..	102
PROP. 116.—This Kingdom is a visible, external one, here on the earth, taking the place of earthly Kingdoms .....	117
PROP. 117.—The Kingdom of God re-established, will form a divinely appointed, and visibly manifested, Theocracy.....	123
PROP. 118.—This view of the Kingdom is most forcibly sustained by the figure of the Barren Woman.....	130
PROP. 119.—The Kingdom of God is represented, in the Millennial descriptions, as restoring all the forfeited blessings.....	141
PROP. 120.—This Kingdom, with its Millennial blessings, can only be introduced through the power of God in Christ Jesus.....	152
PROP. 121.—This Kingdom, of necessity, requires a Pre-Millennial Personal Advent of Jesus, "the Christ".....	161
PROP. 122.—As "Son of Man," David's Son, Jesus inherits David's throne and kingdom, and also the land of Palestine.....	199

PROP. 123.—The Pre-Millennial Advent and accompanying Kingdom are united with the destruction of Antichrist.....	208
PROP. 124.—This Kingdom is delayed several thousand years, to raise up a nation or people capable of sustaining it.....	224
PROP. 125.—The Kingdom to be inherited by these gathered saints requires their resurrection from the dead.....	227
PROP. 126.—In confirmation of our position, the Old Testament clearly teaches a Pre-Millennial resurrection of the saints.....	244
PROP. 127.—In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.....	264
PROP. 128.—The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Mill. resurrection.....	295
PROP. 129.—The Jewish view of a Pre-Mill. resurrection, requisite for the introduction of the Messianic Kingdom, is fully sustained by the grammatical sense of the New Testament.....	311
PROP. 130.—This Kingdom is also preceded by a translation of living saints.....	314
PROP. 131.—This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.....	340
PROP. 132.—This view of the Kingdom confirmed by the judgeship of Jesus....	352
PROP. 133.—This view of the Kingdom fully sustained by the "Day of Judgment".....	362
PROP. 134.—Our view of the Judgment (and, as a consequence, that also of the Kingdom) is fully sustained by the passage of Scripture, Matt. 25: 31-46.....	372
PROP. 135.—The doctrine of the Kingdom in full accord with the scriptural doctrine of the judgment of believers.....	385
PROP. 136.—The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.....	394
PROP. 137.—This doctrine of the Kingdom sustained by the phrase "the world to come".....	404
PROP. 138.—This doctrine of the Kingdom fully corroborated by "the day of the Lord Jesus, the Christ".....	409
PROP. 139.—The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in "the morning" of "the day of the Christ".....	414
PROP. 140.—The doctrine of the Kingdom confirmed by the phraseology of the New Testament respecting "the end of the age".....	420
PROP. 141.—This Kingdom necessarily united with the perpetuity of the earth.....	427
PROP. 142.—The Kingdom being related to the earth (extending over it), and involving the resurrection of the saints (in order to inherit it), is sustained by the promise to the saints of inheriting the earth.....	439
PROP. 143.—The early church doctrine of the Kingdom is supported by "the Rest," or the keeping of the Sabbath, mentioned by Paul.....	448
PROP. 144.—This Kingdom embraces "the times of refreshing," and "the times of the restitution of all things," mentioned Acts 3: 19-21.....	461



PROP. 145.—This Kingdom includes “the regeneration” of Matt. 19 : 28.....	473
PROP. 146.—This Kingdom is associated with the deliverance of Creation.....	479
PROP. 147.—This Kingdom is preceded by a wonderful shaking of the heavens and the earth.....	494
PROP. 148.—This Kingdom embraces the New Heavens and New Earth.....	499
PROP. 149.—This Kingdom is preceded by the conflagration of 2 Pet. 3 : 10-13....	506
PROP. 150.—The establishment of this Kingdom is not affected by the extent of Peter’s conflagration.....	510
PROP. 151.—This Kingdom is identified with “the New Heavens and New Earth” of Isa. 65 : 17 and 66 : 22 ; 2 Pet. 3 : 13 ; and Rev. 21 : 1.....	524
PROP. 152.—This Kingdom is connected with the perpetuation of the human race..	535
PROP. 153.—This view of the Kingdom, with its two classes (viz., the translated and resurrected saints, glorified, forming one class, and mortal men the other), is for- cibly represented in the transfiguration.....	554
PROP. 154.—This Theocratic Kingdom includes the visible reign of the risen and glorified saints, here on the earth.....	570
PROP. 155.—This Kingdom exhibits Jesus not only as “the King,” but also as “the Priest”.....	601
PROP. 156.—The doctrine of the Kingdom enforces the future priesthood of the saints.....	607
PROP. 157.—This doctrine of the Kingdom enforces the future ministrations of angels.....	618
PROP. 158.—The doctrine of the Kingdom aids in locating the Millennial period....	622
PROP. 159.—This Theocratic Kingdom of the Lord Jesus, the Christ, will never come to an end.....	630
PROP. 160.—This Kingdom will be set up in the divided state of the Roman Empire.	639
PROP. 161.—This Kingdom will not be re-established until Antichrist is overthrown.	668
PROP. 162.—This Kingdom will be preceded by a fearful time of trouble, both in the Church and the world.....	731
PROP. 163.—This Kingdom revealed will be preceded by the predicted “Battle of that great day of God Almighty”.....	751
PROP. 164.—This Kingdom ends the Gentile domination.....	773



THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS THE CHRIST.

---

PROPOSITION 107. *The passages referring to heaven in connection with the saints do not conflict with, but confirm our doctrine of the Kingdom.*

In urging this Kingdom it is said that such promises as Matt. 5 : 12, Matt. 19 : 21, etc., refer to the third heaven, and from thence it is inferred that the Kingdom is the state of the saved, triumphant Church in heaven. But we have already shown (Prop. 108, etc.) that Covenant and prophecy describe a Kingdom here on the earth "*under the whole heaven*"; that for wise purposes the Kingdom has been *postponed*; that Christ now remains in heaven *until* the period of manifestation arrives; that He comes *from* heaven and the Kingdom is inherited—these and other reasons indicate that there is no conflict between the two, but that, as specifically announced (as e.g. Zech. 14 : 5) the saints come with Him, and *then* follows the reign over the earth (as e.g. Zech. 14 : 9)—hence such passages must not be understood as embracing or inferring *the Kingdom itself*.

*Obs. 1.* That large class of writers who concede the renewal of the earth and its occupancy by the saints, etc., do not, of course, press these passages to an eternal inheritance and Kingdom in the third heaven. The concessions that they make are all that are requisite for our view (Props. 140-152).

*Obs. 2.* The meaning of the phrase "Kingdom of heaven," and its derivation have already been given (Props. 19, 45, etc.); we now only add that those nearest to the latter, viz., the Jews, disciples, and the early Church, found no difficulty in the phrase in applying it to a Kingdom *here on earth* established under Divine auspices and power.

It was only when men proceeded to forsake the Covenant and to spiritualize the promises that "heaven" (i.e. the third heaven) was substituted for the Kingdom, and even applied to present believers in the Church. When Augustine, Ambrose, and others (Cumming's *Lec. on Romanism*, p. 206) could interpret the word "heaven" in the Lord's Prayer to mean "the souls of all believers," it was very easy to erect the Papal views upon the same. It is surprising, however, that eminent Protestant theologians should follow such a perversion of Scripture, so that even Knapp (*Ch. Theol.*, 8. 159, 2, (2) etc.) transfers the Kingdom to heaven, thus expressing the opinion of a vast multitude, but forgetting his own concessions (8. 155, 2, (2)) of the renewal of the earth for a "beautified abode of man" and "a Kingdom at the end of the world." It certainly is contradictory to adopt *both* views, for if the Kingdom is in the third heaven it cannot be on the earth, and if it is on the renewed earth, it certainly is not in heaven. The pure Popish view does not involve such an antagonism (seeing that it places the Kingdom forever in heaven), while this Protestant application, half Popish and half Chiliastic, is palpably contradictory.

*Obs. 3.* In the consideration of this subject it must not be overlooked, that "heaven" is employed as a symbol or figure of honor, station, authority, power, and political or civil supremacy. This is admitted by numerous writers, thus e.g. Horne (*Index to Symb. Lang., Introd.*, vol. 2, p. 465) makes it denote in Isa. 51 : 16 "a political universe," "a Kingdom and polity"; Alexander, *Com. Isa.*, 34 : 4, refers it to political states or authorities and Kingdoms; several Coms. explain "the war in heaven," the casting out of heaven into the earth of Rev. 12 : 7-9, to denote the overthrow of Satan from power, etc.; Barnes, Rev. 6 : 14, makes it equivalent to "the high places of the earth," and explains this to mean places of power, station, etc.; many writers regard the "new heavens" of Isa. 65 and 66, as indicating prosperity, honor, exaltation, and others as delineating a new civil and religious union, etc. Such references, which can be found in every variety and form, show that the word is also employed to denote things *on* the earth. Hence, Prof. Bush and others define it when thus used, a symbol of "a state or position of great conspicuity"; but we incline rather to that of others which explain it as "a position or state of authority or dominion." In Luke 10 : 18 "*I beheld Satan as lightning fall from heaven,*" Neander explains: "from the pinnacle of power which he had thus far held among men."\* This Observation is corroborated by the use made of the word in connection with Satan, as in Eph. 6 : 12 where he is represented as being in "*the heavenly places,*" or "*heavenlies.*" See the marginal reading, and notice that it is the *same place* precisely that the saints shall occupy, Eph. 1 : 3. Satan now has the Kingdoms or *heavenlies* of this world (hence the offer made at temptation); he is "the Prince of this world"; he is "the Prince of the power of the air" (referring to the fact that the political powers, etc., typified by Sun, Moon, and Stars, are in his power); and we are assured that the time is coming when this power shall be *taken from him* and be bestowed upon the saints. It is promised to believers that they shall possess *the greatness of the Kingdom under the whole heaven*; that they shall occupy *the high places of the earth*; and this again is represented as an occupancy of the "*principalities and powers in the heavenlies*" (Eph. 3 : 10, 11), and as

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\* Barnes's note *Com. loci*, is unsatisfactory, making the lightning fall from heaven instead of Satan. Saying nothing of the quibble which destroys the force of Satan's falling, we find that in other places Satan is spoken of as in heaven, as e.g. Rev. 12 : 7-9; Eph. 6 : 12, marg. reading, etc.

being "*blessed in the heavenlies in Christ*," Eph. 1 : 3. Keeping in view that future blessings are spoken of (Prop. 65, Obs. 9) as present owing to the *present heirship* of these heavenlies in Christ and to the *certainty* of attaining to them when the appointed time comes for the overthrow of him who has usurped those heavenlies, there is no difficulty in determining the *general design* of such passages. It throws additional light upon the phrase "Kingdom of heaven," as indicative of a Kingdom of power and dominion, a Kingdom manifesting, like that of heaven itself, the highest stations of honor and irresistible power over the earth. We are now sitting "*together in heavenly places in Christ Jesus*," just as we have arrived at the New Jerusalem (Heb. 12 : 22), that is *prospectively*, and this will be shown under the Prop. (154) of the reign of the saints. The reconciliation of things in heaven (Col. 1 : 10), and the gathering of all things in the heavenlies in Christ ("in the dispensation of the fulness of times," Eph. 1 : 10), are also in a great measure to be applied to the *restoration of authority and dominion* over the world ; for, as all prophecy unhesitatingly directs, it is still some time in the future when these Kingdoms, these heavenlies, *now* in the possession of Satan, *shall become* the Kingdom of our Lord and of His Christ. These "heavenlies" also may thus be called, because the authority in them *rightfully belongs* to God, which authority is now fettered by them and remains more or less unacknowledged.

*Obs. 4.* The predicted Kingdom of the Messiah, David's Son, is nowhere specified to be a Kingdom in the third heaven (Prop. 103), but "*of heaven*" or rather "*of heavens*" or "*of heavenlies*." According to the Covenant it could not be *in* heaven, but it is *of* heaven ; that is, given by God, made as God designs it, fashioned after the will of heaven, and containing in itself "*heavens*," or "*heavenlies*," i.e. most eminent stations of power and dominion. Besides this, whatever might be allowed in this intermediate (always excepting the Kingdom itself) state, we find that at the period of time designated for the setting up of this very Kingdom, Christ Himself, as the Inheritor, the Son of man, *leaves* heaven and with His saints proceeds to establish this identical Kingdom of heaven, and His saints inherit it. The fact that He thus leaves heaven and appears on earth, that a Kingdom specially His is connected with His appearing, etc.—this should impress us not to draw *inferences* from passages and directly oppose them to the general current of the Word. Thus e.g. that class like the following : "Rejoice, for great is your reward in heaven," Matt. 5 : 12, and others of similar import. Aside from the plural form "in heavens" or "heavenlies" which is in accord with what has been stated, we might dismiss this with the remark that what "heavens" are denoted is simply taken for granted. But grant that the third heaven is meant, and that the plural form is used to impart grandeur, etc., even then it is easy of explanation without confining the parties themselves to the third heaven to obtain the reward of the Kingdom. God in heaven takes cognizance of actions and it is represented that a book of remembrance is kept (Daniel informs us that some Books are opened when the Kingdom is established), and that at the Coming of the Judge the award will be assigned. The reward of every one then in view of conduct, is awarded, and that award is kept in heaven, as in the case of the seventy returning who were (Luke 10 : 20) "*rather to rejoice because your names are written in heaven*," and

of the disciples (Luke 12 : 32) to whom it was said "it is *your Father's* good pleasure to give you the Kingdom." The reason of this resolves itself in a reward determined on *before* the period of its reception, a principle that all theologians adopt. Christ who is our life is in heaven, and what we shall do or endure for His sake, shall elevate us as joint heirs with Him at His Coming ; the reward itself being increased or diminished, so far as mere rank, position, etc., is concerned, proportioned to our use of talents, privileges, etc. But these positions are *predetermined* for certain characters ; hence Jesus said, that no one should occupy His right or left hand, excepting him to whom *the Father may give the honor*. This is *the key-note* to all such passages. All positions, according to the will and foreknowledge of God, are prepared for this manifestation of the Sons of God, Mark 10 : 40. This inspires hope ; hence in Col. 1 : 5 we read of "*the hope which is laid up for you in heaven,*" and which hope is to be realized *when* Christ shall appear, 1 John 3 : 2, 3 ; Tit. 2 : 13, etc. Just as the hope does not remain in heaven but descends to earth a blessed reality, so we find by a comparison of Scripture that in every case the reward designed for us is only realized at the Sec. Advent upon earth. Thus to illustrate : in Phil. 3 : 20, "*our conversation* (citizenship, community, political society, Parkhurst, Wahl, Bloomfield, etc.) *is in heaven*"—the predetermined order or arrangement or "administration" is there, the title or award that gives adoption or heirship or judgeship, but to avoid the very inference that so many make and to remove any objection that any might allege from the stand-point of the Covenant, the Apostle adds, "*from whence also we look for the Saviour, the Lord Jesus Christ,*" etc., thus uniting *its realization* with the Advent of Christ (comp. Meyer's *Com. loci*). So the Hebrews (Heb. 10 : 34-37) are told that in view of their enduring sufferings and spoilings "*ye have in heaven a better and an enduring substance,*" but well-knowing "*the hope of Israel,*" he guards it by adding : "*for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come and will not tarry.*" Thus placing the reception of the promise where the entire tenor of the Record does, viz., *at the Second Advent*. In 2 Tim. 4 : 8, the crown laid up in heaven for Paul is to be given *only* in the day of the Lord's appearing ; in 1 Pet. 1 : 4, 5, 7, the inheritance "*reserved in heaven*" is "*ready to be revealed in the last time,*" "*at the appearing of Jesus Christ ;*" in 2 Cor. 5 : 2 it is "*the house which is from heaven,*" and which when exalted to the heavenlies is eternally in the same ; and in Rev. 21 : 2 the New Jerusalem, itself in heaven, is "*coming down from God out of heaven,*" and the Bible leaves it here without a withdrawal. Taking these and other illustrations, all pointing to the future, not in heaven but *here on earth*, for a realization of reward, crown, etc., awarded, we see the force of *the express* passages which refer this period to the time when the Son of man sits on the throne of His glory, and the inheriting of the Kingdom, the reception of the peculiar stations of honor and authority, the bestowment of "*the heavenlies,*" once usurped by Satan, shall be duly and happily experienced.

The inferences drawn from the most simple passages (as e.g. "For of such is the Kingdom of heaven," i.e. those accounted worthy of the Kingdom have a childlike, etc., disposition, making it equivalent to entrance now into the Church or after death into heaven), of an inheritance received immediately after death in heaven, etc., has led to various extravagances. It forms e.g. the foundation upon which the Popish doctrine of

the intercession of saints is erected. This is forcibly illustrated in the case of Pope John XXIII., who raised the question of "the beatific vision," declaring that none of the dead saints would enjoy it until after the Judgment Day. He was accused of heresy and of taking a course opposed to the interests of the Church. For the question was at once raised, "If the saints stand not in the presence of God, of what use is their intercession? What is the use of addressing prayers to them?" (Draper's *Intel. His. Europe*, p. 394.) It is the basis of the canonization of saints, the profuse and intemperate exaltation (i.e. rewarded, crowned, etc.) of believers in Protestant funeral discourses, and the ten thousand unscriptural works on heaven as the Christian's home, inheritance, etc. The reader will find additional reasons for our position under Props. 120, 131, 132, 135, 136, 137, etc., so that the clearer and express language, the explanatory, must give us the proper conception of such passages. When this earth has a God-man for its Ruler, a Theocratic ordering manifested in its glory, a God again dwelling with man and disseminating His blessings, the will of God done on earth as in heaven, etc., then we have "*the heavenly country*" which (Heb. 11 : 16) the Patriarchs sought, and this is *consistent* with the inheritance covenanted to them, which *then* is "filled with the glory of the Lord."

PROPOSITION 108. *The formula "Kingdom of heaven" connected with the parables confirms our doctrine of the Kingdom.*

The contrary is asserted by all opposed to us, and as the Church-Kingdom view mainly obtains as a Scriptural basis its rise and defence from it, it deserves attention.

*Obs. 1.* A few preliminary thoughts are, however, in place. (1) The reader will recall our Prop. concerning the mysteries of the Kingdom. The parables were given respecting the secrets of the Kingdom and were in themselves designed to *conceal* some things that were necessary. Lange (*Com.*, Matt. 13) correctly shows that the common notion (*viz.*, that they were adapted to weak and carnal understandings) entertained, is erroneous. But Lange does not go far enough, for if we are to take the testimony of Jesus Himself, they were far from being designed for *popular* instruction, being in point of fact employed to conceal some very important truths.<sup>1</sup> Jesus says that He spoke *plainly* to His disciples, but *in parables* to the people, clearly distinguishing between plain and hidden truth. In Matt. 13 : 13 ; Mark 4 : 11 ; Luke 8 : 10, He says that the parable is used that the people *may not* comprehend. The reason for this lies in their *foreknown* depravity and rejection of the Messiah, in their being *unable* to receive the intended postponement of the Kingdom and contemplated ingrafting of the Gentiles. 'To appreciate the parables in *all* their fulness it is *absolutely necessary* to keep in view the Covenant and the Divine Purpose in its fulfilment, as shown in previous Propositions.' (2) The depth of these parables cannot be apprehended unless we especially keep in mind what afterward occurred, *viz.*, the *postponement* of the Kingdom, which, impressed by the foreknowledge of Jesus, gave a *coloring* to them highly marked and distinctive. By doing this, we avoid the perplexity of commentators in reconciling the one with the other (as e.g. the parable of the Leaven with that of the Tares) ; and we make them *accurately* correspond with Covenant, prophecy, and the actual history of the Church. The parables having reference to the Kingdom of God must, as is the case, have reference to the rejection of Jesus and the consequences resulting therefrom, otherwise *they would not be adapted* to meet the exigencies of Christ's position.' (3) If the parables delineate the Kingdom of God in the Church as now currently believed, why is it that the Apostles did not *ascertain* this fact and use them as *now popularly* employed ? If e.g. the parable of the Leaven, or of the Mustard Seed means what Neander and a multitude inform us, how comes it that those under *special instruction and guidance* did not so *understand* them, as admitted by Neander and these writers, and as proven beyond all dispute by Acts 1 : 6 ? Why did they still labor under " a sensuous interpretation," " Jewish opinions," etc., when as we are confidently told, " the reference to the Kingdom is *so plain* ;" and *why* was this ignorance of the Apostles perpetuated in the churches founded by



them ; and *why* was it left for an uninspired man (such a doubtful source) as Origen to present the leverage by which the parables were lifted to their generally accepted position ? Strange that it took several centuries before men arose who were able to obtain a correct understanding of them ! In this estimate of the Apostle's knowledge of the parables—for we take that given by eminent men—no account is taken of *the special private* instruction of the Apostles, but because these, as they concede, did not militate against the notion of the Kingdom as entertained by the pious Jews (witness Acts 1 : 6), did not prevent the retention of "Jewish conceptions," they are not to be regarded. If the parables really mean what so many popular works ascribe to them, the Thessalonians and others might have received a ready and crushing answer to their views of the Kingdom ; and the Apostles themselves could not have *consistently* preached a near, expectant Advent. Let any man with unprejudiced mind consider the opinions that the Disciples, Apostles and early Church entertained, and *then compare them* with those now so prevalent, and he will see *abundant reason* for a most careful re-examination of the whole subject, for between the two there is a *most decided* conflict. If the parables were designed, as some assert (Lange *Com.*, Matt., vol. 1, p. 237), to show the difference between the true Kingdom of Christ and "the carnal" expectations of the Jews ; *how* comes it then that they did not restrain such "carnal" anticipations—with private instruction and the express declaration that they should understand them added—in *the disciples and Apostles themselves* ? This must be *satisfactorily answered*, or else the *very preachers* of the Kingdom stand before us *self-deceived and ignorant*. Our doctrine, however, clears them of such inconsistency, and places them in a position of *correct knowledge and proper appreciation* of the parables.\* (4) In this discussion, the vital difference that exists between our view and that of others is, that we hold that the parables teach what is *preparatory or introductory* to the Kingdom, whilst they maintain that the parables refer directly to a Kingdom already in existence, and describe its condition, etc. The latter opinion is brought out in the general affirmation (Lange's *Com.*, cap. to Matt. 13), that Christ presents in them "the founding and development of His Kingdom through all its phases, from its beginning to its end." Aside from the fact that they themselves tell us that the Church was founded previously and hence could not, on their own showing, be founded then, this caption affirms *more than can be proven*, but nevertheless is taken *for granted*, without decisive—only inferential—proof, and forms the *key-note* of the entire interpretation. The former idea, forced upon us by the exact promise of the Theocratic-Davidic Kingdom, prophecy, history of the Church, example of the disciples, etc., forms, on the other hand, *the guide* for our interpretation of the parables. In the application of these two principles we now propose to test the language of the parables themselves and see to which one they most accurately correspond. There is no difference, of account, between us as to the definition of a parable, and with them we hold that the main thing to be sought for is the truth pointed out, or taught by the narrative, or course of action presented.\* (5) We are not to be understood as basing our doctrine *on the parables*, for we cheerfully adopt the rule given by Horne (vol. 1, *Introd.*, p. 395) and others, that no doctrine, or article of faith, is to be established from a parable, simply because all such, however illustrative and confirmatory, in order to be understood and appreciated, presuppose and require a *previous acquaint-*

*ances* with doctrine. It is in this respect that so great a man as Neander fails to give satisfaction. In the introduction to his admirable Church History, he finds his doctrine of the Church-Kingdom upon the parable of the Leaven; and the entire History and other works are pervaded by its influence. It was in this direction that his sincere mind sought to escape from difficulties alleged against Christianity; but whatever the motive, it certainly was a mistake to draw so important an inference from so slight a source. A doctrine permeating such noble monuments of learning and research should have had a stronger foundation underneath it than a parabolic one.\* (6) Covenant and prophecy promise *only one*, and that a permanent, Kingdom to the Messiah, David's Son. Nothing is said of an inferior and then superior one, of one existing before the Sec. Advent as a prelude to another, of several successive stages in a progressive direction; for the decided impression made is, that *one Kingdom alone* is described as existing under "the reign of the Messiah." Hence, this theory of successive stages, etc., so conveniently grafted on the parables to make them, if possible, consistent with each other, ought, if correct, to find corroborating evidence in its support outside of the parables, either in Covenant or prediction. But unfortunately the only proof adduced in its behalf comes from two of the parables themselves. The parabolic form is a *convenient refuge* for all mystical interpretations, being admirably adapted to secure, as some do, a Kingdom in the visible Church, or, if necessary, in the invisible, or even in both, owing to its caption. (7) Again, it must be borne in mind that quite a number of the parables, as many writers (especially Greswell) have shown, are *prophetical* in their nature. They predict matters which relate to the Kingdom of God. This prophetical meaning is so self-evident that it needs no discussion. We only refer to it to add that, if they possess such a characteristic (as any good classification at once indicates), *then* they ought to be explained, not isolated but *in accord with the general tenor of prophecy*.

<sup>1</sup> In addition to what was said under Props. 11-15, it may be advisable, in view of the important bearing on the subject, to introduce other writers who fully indorse our position. Thus Lange (*Com. Matt.*, pp. 235 and 239) also contends that they (the parables) were designed in a measure to conceal the truth. Storr (*Diss. on Parables*, s. 10) fully admits that they "also answer the end of clothing them (the subject) in obscurity, and become obscure allegories or enigmas if propounded without any explanation." After stating that many were thus uttered, he assigns the reasons, that the Jews were not then prepared for appreciating the doctrine of the Kingdom, and that it was done to prevent them from deriding Christ, etc. (Smith, *New Test. His.*, p. 284) rejects the idea that parables were designed as "a condescension to the ignorance of the great mass of mankind," and points out the fact that Christ first taught without a parable, and only when met with unbelief and scorn does He teach in a parabolic manner. The question of the disciples (Matt. 13 : 10) implies their astonishment at this change, which indicated that "He was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples." He also says: "He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. 13 : 13), and in order that they might remain so (Mark 4 : 12)." He adds, that parables were given to reveal "the seekers after truth." Kleuker (quoted by Lisco, *Introd.* p. 17, *to Parables*), remarks: "It was the design of the parables of Christ, like the old prophetical delineations of His coming, to describe things, indeed, according to the whole compass and internal truth, yet still, like the former, to carry with them a certain darkness, so that those alone could see into the spirit of them who sought it with full sincerity of mind; no others understood anything of it, and what they understood they made no other use of than to fret themselves and oppose Christ." Gerlach (Lange's *Com.*, vol. 1, p. 242) says: "the parables are like the pillar of the cloud and of fire, when darkness was presented to the Egyptians, but light and brightness to the Covenant people. They resem-

ble the husk which preserves the kernel from the indolent, and for the earnest and diligent." A multitude of such references, indicating that the parables are not so easily comprehended but require study and application to understand their meaning, might be presented, thus paving the way for what follows.

<sup>2</sup> As has been abundantly proven in previous Propositions, the foreknown and actually realized rejection of the tender of the Kingdom, conditioned by repentance, making a new ordering requisite in order to prepare for the Kingdom, gives that peculiar and distinctive aspect to the parables which was so perplexing to the Jewish hearers who anticipated an *immediate* setting up of the Messianic Kingdom, a hope from which even the disciples could not at once divest themselves. To comprehend the parables, therefore, the student must observe what Kingdom is covenanted and predicted; why it was not established at the First Advent, what was the mode of Divine Procedure during the postponement, etc., as presented in Props. 19-73. The parables cannot be opposed to the *outer-bound* Covenant.

<sup>3</sup> Hence it is that the peculiar teaching of the parables, in the form given, is strong proof of Divine inspiration. Reference is not now made simply to the exact fulfilment of the *prophetic element* in them, but to the *manner* in which Jesus evidences the exceeding delicate position in which He was placed. For, foreknowing the rejection of the Kingdom by the representative men of the nation and the consequent postponement of the Kingdom until a people are gathered (repentant and believing) and until His Sec. Advent, He now vindicates His foreknowledge and presents the result (that has happened thus far) in a form least repellant to the Jewish mind and expectation. We assert, in view of what has already been proven respecting the Kingdom, that no mere human intellect could have devised such a *skillfully* arranged mode of conveying the most unpalatable (i. e. to Jews) truths.

<sup>4</sup> The student is requested to ponder Mark 4 : 34, etc., where it is said that "*He expounded all things to His disciples*" so that it might be fulfilled (v. 11), "*Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, all these things are done in parables.*" Now the parables are given to *illustrate* things pertaining to the Kingdom; is it reasonable to suppose that the principal thing, viz., the Kingdom itself, would be *left untouched* in this private expounding, especially when these disciples were sent out to preach the Kingdom? No; and yet all this private teaching and explanation of the parables *only confirmed them in the covenanted Messianic Kingdom* (so e.g. Acts 1 : 6, etc.). Hence we affirm, that if the parables and the expounding of them privately by Jesus did not remove the Jewish conception of the Kingdom out of the minds of the disciples *especially* favored and appointed as preachers of the Kingdom, the parables *ought not* to have that influence to-day; for if it does (as many contend), it lowers the authority of the Apostles (accusing them of gross misconception and of having preached a Kingdom never to be realized), and it represents the teaching of Jesus and His sending them forth as such preachers in an invidious light. This also sets aside a favorite theory of some European and American writers, who think the parables describe "a Kingdom of God in mystery," i. e. a hidden Kingdom, because the mysteries of the Kingdom were given to the disciples. But we have shown (Props. 11-15) that the Kingdom is one thing and the mysteries *pertaining to it* quite another. Neither Covenant nor prophecy present us a hidden Kingdom; for, as we shall logically show, its re-establishment as a Kingdom is dependent upon the restoration of the fallen-down Davidic tabernacle. The disciples and Apostles knew nothing of such "a Kingdom in mystery"; and so also the early Church were ignorant of it.

<sup>5</sup> Farrar (*Life of Christ*, vol. 1, p. 324) makes the parables illustrate the reception, value, results, and extension of the Gospel of the Kingdom, i. e. the truths pertaining to the Kingdom. To this no particular exception might be taken, but when he afterward makes the Gospel of the Kingdom the exact equivalent of the Kingdom itself, *then* serious objection arises. Sirr (*The First Resurrection*, p. 37) presents a view that is deserving the attention of the critical student. He makes the Kingdom of heaven as employed in the parables to be equivalent to "the Supernal rulers," because (according to Scapula, Schlessner), the word kingdom (in Greek) often denotes "supreme power" or "king," etc. Since the plural form "heavens," or "heavenlies," is used, we then have "the supreme power or rule of the heavenlies" as thus illustrated through the parables. However this may be, it is not requisite to adopt it, being in some respects different to the general usage respecting the phrase (comp. Props. 22, 23, and 45).

<sup>6</sup> Trench's remarks (*On Parables*, Introd. p. 39), as corroborative, may well be quoted. "Once more, the parables may not be made the first sources of doctrine. Doctrines otherwise and already grounded may be illustrated or indeed further confirmed by them; but it is *not allowable* to constitute doctrine first by their aid. They may be the outer

ornamental fringe but not the main texture of the proof. For, from the literal to the figurative, from the clearer to the more obscure, has been ever recognized as the law of Scripture interpretation. This rule, however, has been often forgotten, and controversialists looking around for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these." He refers to Irenæus, Tertullian, etc., as entertaining the same opinion.

*Obs. 2.* If the Kingdom of God is what is so popularly represented, viz., "God's rule," or "God's reign in the heart," or "the body of believers," then, as a matter of course, if they are synonymous, it would be appropriate to substitute one or the other of these in the place of the heading of the parables. Let any one test this, and he must see by its evident *unfitness* that such is not the case. Hence having found by Covenant and prophecy in the Old Test. the Kingdom of God, let us come to the parables and regard them *from this position*, and see whether they do not fully correspond with the one Kingdom promised and predicted. In this way we avoid making the unfounded distinction of a select higher measure of information for the initiated and an inferior degree for the unlearned, which Fairbairn justly condemns; and at the same time preserve the more private instruction afforded to the disciples from degenerating into substantially (Acts 1 : 6) what all received, i.e. they remained, with their special advantages (*according to our opposers*) just as ignorant. This removes the notion that there are secret doctrines imparted by them that should not be made known to all over against the precise declaration, Matt. 10 : 27. And also, it proposes to correct the idea entertained by many writers, that the parables "tended virtually with the mass of His hearers *to increase their ignorance and misapprehension of the truth*" (Fairbairn, note to p. 26, *Introd. to Lisco's Parables*). This sadly reflects on the ministry of Jesus. If the Kingdom is what Fairbairn pronounces it to be, a purely spiritual affair, then indeed we admit this was the case, and Christ the Light appears with an obscured disk. But take our doctrine of the Kingdom and apply it, and the Light is untarnished, for then, instead, the Kingdom is truthfully and correctly represented, *its postponement* intimated, *the preparatory stage* of gathering out portrayed, and the unbelief and rejection of the truth by the Jews is rendered the more culpable. We unhesitatingly say that, if the Kingdom, the main leading covenanted subject preached, is what so many style it, then it was the duty of Christ to so plainly proclaim it that, at least, His own disciples should not say what they did, Acts 1 : 6. Having already vindicated Christ's preaching, it is not necessary to enlarge. Therefore, we only add : that the Jews did not receive the truth because a spiritual Kingdom was presented in it for their acceptance, but for the reason that these parables, *before the setting up of the Kingdom*, imposed upon them preparatory duties and intimated a period of time to intervene, which was unpalatable to their hearts and expectations. Hence the parable itself, the real truth contained in it, proved to be instrumental, just as Paul indicates 2 Cor. 2 : 14-17. Truths hitherto concealed may indeed be found in them, reference to higher truths still future may be indicated, but *never is the leading subject*, that of the Kingdom, thus concealed. Covenanted as it is, firmly bound by the oath of the Almighty, it cannot be transmuted into a mystical or spiritual Kingdom by a hidden process, *without a violation of unity, language, and Covenant*.

Attention is again called to the fact that the peculiar teaching of the parables in the form given is strong proof of Divine inspiration. Reference is not now made simply to

the exact fulfilment of the prophetic element in them, but to the delicate position of Jesus and the extraordinary tact evidenced by them. The Jews expected the Messianic Kingdom; Jesus foreknew His rejection by them and the subsequent postponement of the Kingdom; now in these parables this foreknowledge is clearly shown, and the result is presented in a form least repellent to the Jewish mind. The change from the direct form of teaching to the parabolic which excited the astonishment (Mark 13 : 10) of the disciples is readily accounted for *in view of this contemplated postponement*, especially when it is considered that the parabolic form was introduced (so numerous Harmonies) after the representative men of the nation had commenced consulting and conspiring against Jesus. Because of the moral obliquity (Matt. 13 : 13) evidenced by the nation, He now teaches in parables in order that they may remain in it (Mark 4 : 12), and carry out their plans to the end; the parabolic form being intended only for those who humbly sought the truth, believing in Jesus. The direct appeal being rejected, repentance being refused by the nation, the postponement of the Kingdom and the processes in preparation for its ultimate re-establishment demand the veilment of the parabolic—a form admirably adapted to the contingencies then sprung up. For, aside from other considerations, the caution thus exercised by Jesus avoided an unnecessary persecution by the Roman power; the Kingdom being thus veiled under a form and preparatory measures that had the least tendency to excite jealousy and animosity.

*Obs. 3.* In passing over the parables we shall only select that class which have the formula "Kingdom of heaven" attached to them, being supposed specially to favor the prevailing view. If these are satisfactorily explained, the rest will need none.

1. The parable of the Tares and Wheat, Matt. 13 : 24-30 and 37-43. Keeping in view *the covenanted Kingdom* as it was promised, the peculiar position of hearers and the Speaker, the former expecting this Kingdom and the latter foreknowing its rejection and postponement, we have *the only practical key* to the formula itself. Something is understood, which the then present general expectations of the Jewish hearers (Prop. 20, etc.), *supplied*, viz., the Kingdom you expect *is to be introduced* as follows; or the Kingdom of heaven that you anticipate *requires* the following. As a preacher of "*the Gospel of the Kingdom*," the parables fall *within His Mission*, and above all things His hearers desire to know *when* it will be established. The call to repentance leaves it indefinite and dependent; hence Jesus, as the Divine Teacher, proceeds to satisfy a pious curiosity or laudable desire, and in this parable locates the establishment of the Kingdom *at the period of the harvest*. To obtain the force of the parable it is requisite to supply the idea of the setting up of the Kingdom as to manner and time and *then* notice what things Jesus teaches are required *before* this will be done. 'The Kingdom is *not* likened to any particular one thing in the parable *but to the final result, the end*. For if it were, then it would be likened to "a man," for, taking the theories prevailing, that is expressly asserted. But it is *not* likened to "a man" or to his acts, or to "the good seed" which grows into wheat, or to "the field" which is the world, or to "the tares" which are mixed with the wheat, or even to "the harvest;" but all these are used to indicate *how certain things must be accomplished until "the end of the age," when the righteous, the gathered wheat, shall "shine forth as the Sun" in the Kingdom*. That this is a correct interpretation of the parable will appear from the following: (1) by linking the Kingdom *only with the harvest* as do Joel and John; (2) by expressly mentioning the Kingdom as *following* the harvest; (3) by locating the Kingdom *at the end of the age*; (4) by the *correspondence* existing between the parable and Matt. 25 : 31-46; (5) by otherwise making the Kingdom (if the Church) a mixed one, *utterly opposed* to covenant promise; (6) a

mixed condition of tares and wheat down to the very end of the age itself, *forbids* the fulfilment of Millennial descriptions, as e.g. "all shall be righteous," etc. The positive manner in which Christ puts His language is also expressive of what Paul says Rom. 4 : 17, "*callet*h those things which be not as though they were,"—the present tense is employed, as the Kingdom, although future, is regarded by the Divine Mind as a certainty, a determined realization. Hence the Kingdom of heaven, an ordained, fixed arrangement, is *to be obtained in this way and time*. This is the meaning of Jesus, *a meaning in accord* with all other Scripture.'

2. Then follows the parable of the Mustard Seed, Matt. 13 : 31, 32, to which the same principle must be applied. According to our position it would denote that the promised Kingdom of heaven is not brought into existence *at once* as they, the hearers, expected; it demands *time and preparation*; it requires small beginnings, a small seed, a Christian Church, or first an individual, then a family, then a nation, then a people adopted into that nation, until finally, when all this preparative growth has been experienced, *the tree*, i.e. the Kingdom appears and it will be found greater than all herbs (i.e. other kingdoms), affording abundant shelter. The tree *alone* represents the Kingdom, and this Kingdom is shown *to be the result of an intervening growth or work*, a constant accretion or gathering. A tree too is *significant* of a Kingdom, Dan. 4 : 10, 20; Ezek. 31 : 3. The small flock by constant accessions to its number will ultimately *at the manifestation* of the Sons of God become a mighty nation, a strong people, etc. "*When it is grown*" it "*becometh a tree*." If we turn to Mark 4 : 34 in immediate connection with this parable, it is said, "*and when they were alone He expounded all things to His disciples*." In this private *explanation*, the interpretation suggested by us was *undoubtedly* the one impressed upon the disciples as *their preaching the Kingdom proves*, for they knew nothing of the modern ideas grafted on this parable, as Acts 1 : 6 *clearly indicates*. Either the expounding of Jesus amounted to nothing or availed nothing, or else it confirmed the disciples in the covenanted Kingdom as believed in by them. The latter is the truth, honorable both to Jesus and Apostles.'

3. The most important of the parables is that of the Leaven. Matt. 13 : 33; Luke 13 : 20-21; it being employed more than any other in the development Church-Kingdom theory. The opinion that this refers to the Church is beset with difficulties, for *then* this parable *contradicts* that of the Tares and Wheat, which asserts that instead of the whole being leavened there shall be down to the Advent a mixed condition. Many passages corroborate this, that neither the world nor the Church shall be *thus leavened*. Besides this, if the leavening process is carried out, it is *constantly progressive*, and does *not accord* with the relapses, retrogressions that history records. In the efforts to reconcile this parable with a theory, one (Lange, vol. 1, 248) says : "*the woman* is an apt figure of the Church;" another (as Trench, Lisco, etc.) makes *the leaven* the Kingdom; another (Lange, *loci*) informs us that the *three measures of meal* is the visible Church (Welt-Kirche). Many find refuge in the invisible Church, others in the Gospel Kingdom, or the Gospel truth, or Christianity. Some, to avoid a contradiction of the parable of Tares and Wheat, confine it exclusively to a delineation of piety in the heart of the *individual* believer, and make the Kingdom existing in the individual. Another class (as e.g. Vitringa, Gurtler, Teelman, Cyril, Darby, Paine, Seiss, etc.) make this

leaven used in a bad sense, equivalent to error, false doctrine, corruption, and apply it in the history of the Church. Thus a *variety* of views are entertained concerning its meaning, indicating that, from the desire of nearly all to unite it in some way with an existing Kingdom, the Church is selected, either visible or invisible, either in its aggregate or individuality, as the Kingdom denoted.

But remove the notion, taken *for granted*, that the Kingdom must now be found and the parable corresponds with the preceding ones. As in usage the leavening process is only a *preparatory one*, so it is here; the leaven is the Divine Word of the Kingdom, it leavens a definite measure of meal, i.e. a predetermined number who are to be adopted as the Sons of God. *The gathering out process, and the detention of the Kingdom until this is accomplished*, is thus presented, preserving *the unity* of Scripture. The leavened meal is *initiatory* to the formation of bread, so this Divine Process is *introductory* to the Divine Purpose of establishing the Kingdom. The people and the disciples are taught, that *previous* to the setting up of the Kingdom a *definite number of the elect* must first be obtained, and the manner in which this is done, by gradual appropriation through Divine truth, is also intimated. If it denotes, what so many believe, is it not strange that the disciples, *preachers of the Kingdom and having the advantages of private instruction concerning it*, should not be able to comprehend its meaning to be, as alleged, a complete overthrow of *their expectations* of a covenanted Kingdom. It is true, that Christ most delicately, and thus vindicating His Divine foreknowledge, teaches them that their hopes cannot be at *once* realized, that a *postponement or preparatory stage or leavening process is necessary, but He does not, and cannot as a Covenant-sealing Saviour, destroy their hopes of the Kingdom.* The confidence with which *they preached* the Kingdom proclaims this fact. With this view we can adopt and incorporate many valuable remarks recorded by the various writers on the parables, discarding the engrafted Origenistic Church-Kingdom idea, and adhering to the one that the Kingdom of heaven will appear when the certain number, represented by the three (sacred number) measures of meal, are obtained by the power of the truth. In this manner we preserve the unity of Scripture, the consistent preaching of instructed disciples. Again, by reference to the connection of this parable in Matt. 13 : 34, 35, we find that it embraces "things which have been kept secret from the foundation of the world." Now it is taken for granted that "the secret thing" pertains to the nature, the spirituality of the Kingdom, but that this is a wrong inference is apparent from the declarations of the Apostles who found this secret or mystery in the postponement and consequent call of the Gentiles, as is proven by Eph., 3 : 4-6 ; Col. 1 : 26, 27, etc., thus *fully according* with our interpretation.<sup>3</sup>

4. The parables of the Treasure and of the Pearl, Matt. 13 : 44-46, need no special notice, as the simple idea running through them is this : that as men exhibit their interest in, and willingness to sacrifice all for, something that is very precious and costly, so we ought to do the same *in behalf* of the Kingdom of God. It again indicates a *preparatory stage* in the individual and that he can obtain an abiding interest, inheritance, in the Kingdom itself. No one but can see that if we press the captions of these two parables, as is done in others, they become at once contradictory — for the one likens the Kingdom to the treasure and the other likens the Kingdom, not to the pearl but to the merchantman, thus indicating that Christ's

design was only to show *what spirit should actuate us in seeking His Kingdom*. This excludes all those forced and constrained expositions which abound in several writers, especially in Vitringa. Faith seizes upon the treasure God offers, and is willing to surrender all to obtain the abiding hope which it inspires, and its ultimate enjoyment.<sup>4</sup>

5. The parable of the Net, Matt. 13 : 47-50, resembles that of the Tares and Wheat, and therefore requires no explanation. The *design* of this dispensation is represented, the *postponement* indicated in a preparatory gathering which shall continue *until* the end of the age. The mixed condition until the final separation is a prominent feature. The Kingdom, owing to its rejection by the nation, requires *this previous casting of the net* and its results.<sup>5</sup>

6. The parable of the King and his Servants, or of the Unmerciful Servant, Matt. 18 : 23-35, shows the correctness of our deductions concerning the heading of the parable ; for *our entrance into the Kingdom of heaven is here conditioned* on our brotherly forgiveness. As the servants render their account to the King, so shall we also finally to the great King. A *preparatory qualification* is requisite. Of the same tenor is the one of the Laborers in the Vineyard, Matt. 20 : 1-16, showing that *previous* to the bestowment of the reward a *preparatory service* is demanded, and that all thus engaged will receive their just dues. Lange, and others, make the vineyard the Kingdom of God, but it is likened to the householder who is represented as following *a certain course of action*, illustrative of what God will also do in the final settlement. We are taught that certain things are necessary *before* we can enter into that Kingdom, and that the principle actuating the householder will *eventually* influence the Judge in his arbitration of affairs. The parable of the Royal Wedding, or the Wedding Garmet, Matt. 22 : 1-14, clearly points out that the Church is *not* the Kingdom of God, because the parties are represented merely *as invited* to the wedding. *Before* the Kingdom is introduced, represented under the figure of the Son's wedding, a *preliminary* stage is introduced ; and owing to the conduct of the guests first invited a further *postponement* is indicated *until* a certain gathering is obtained, *thus accurately corresponding* with our line of argument. This dispensation of grace, resulting from the perverse refusal of the invited Jewish nation, is designed to secure *the requisite* guests for the marriage feast *at the end of the age*.

7. As we proceed the parables become still more distinctive of our position. The parable of the Ten Virgins, Matt. 25 : 1-13, refers us by the word "*then*" directly *to the period* of the Second Advent, as is admitted by all our best critics. We are by its peculiar arrangement and connection *limited* to a certain period of time *when* such a separation of the wise and foolish shall be made. The time of the Kingdom and that of the coming of the Bridegroom and marriage are the same ; and in view of *an indefinite* (i.e. to man) *postponement* of the same, and of a *preparatory state* of preparation, we are exhorted to be watchful, occupying the position of wise virgins.<sup>6</sup> The parable following, that of the Talents, Matt. 25 : 14-13, inculcates still more forcibly this *preliminary, intervening* period before the Kingdom can be established. For we have (1) the allotment of specific duties, (2) the withdrawal of the person into "*a far country*," leaving his servants behind, (3) "*after a long time* the lord of these servants cometh and reckoneth with them," (4) the reward of the faithful servants is *the assignment of rulership* in the Kingdom, (5) and its connection with what



follows, verses 31-46. Here is a pointed and significant delineation of *the postponement of the Kingdom* as various Propositions inculcate.

8. Thus we might pass over all the parables and in each case show how they fully correspond with the interpretation given. This, however, is unnecessary in view of the ample illustrations already presented. But we cannot in justice to ourselves close without directing *marked* attention to the parable of the Ten Pounds, Luke 19 : 11-27, which most forcibly *confirms* our position. This parable was introduced as follows : " He added and spake a parable, because He was nigh to Jerusalem, and *because they thought that the Kingdom of God should immediately appear.*" It is reasonable to suppose that the parable will throw *light* on the anticipated appearance of the Kingdom, especially as it was supposed to be connected with His *then* visit to Jerusalem. Now let any unprejudiced reader study this Divine utterance, *expressly given* to meet the notion of a speedy establishment of the Kingdom, and he must, *if language has any force*, arise from such a contemplation of it with a *deep conviction* that it teaches *distinctly and vividly a protracted postponement* of the Kingdom, the identical postponement so repeatedly advocated in these pages. We have (1) a nobleman *going* into a far country ; (2) the *design* of going is to obtain the title, right, etc., to a Kingdom ; (3) *then* he will *return* ; (4) but his stay is a *prolonged* one, for time is given for trading, etc. (as in the parable of the Talents " *after a long time* the lord of those servants cometh," etc.) ; (5) the Kingdom that he receives is located *where* the nobleman lived, " his citizens," etc. ; (6) he *returns*, having received the right of ruling ; (7) during his absence his servants are required to be *faithful* to an imposed trust ; (8) when he comes back to reign he has a *reckoning* with his servants ; (9) and assigns to the faithful a *rulership* in his received Kingdom. Here is a *decided answer* to the theory that the Kingdom was established at the First Advent or shortly after, for we have in the nobleman an *undoubted representation of Jesus, of His removal, of His injunctions upon His servants during the period of His departure, of His return with authority to appear as the covenanted King, of "His appearing in His Kingdom" (2 Tim. 4 : 1), and of His awarding stations of honor and ruling to the faithful.*<sup>1</sup>

<sup>1</sup> The parable has reference to the ultimate Theocratic purpose, and hence Krummacher (quoted by Trench, *On Parables*, p. 42), however he vitiates his utterance by making the parables illustrative of the Kingdom's (i. e. Church's) " progressive development," is correct in saying : " The parables of Jesus have not primarily a moral but a *politico-religious, or Theocratic purpose.*" Our position fully indicates this and makes them teach, in view of the intended postponement, what are the *preparations for the Theocratic Kingdom.* Let the reader now observe how utterly antagonistic this parable is to the Church-Kingdom theory. The prevailing view is that the Kingdom is now within the hearts of believers, but *how* reconcile it with this mixture, as e. g. Dräseke says (Lange's *Com. Matt.*, p. 249) : " *what a strange mixture* in the Kingdom of heaven,"—yes, indeed, strange if it were true. Fairbairn (*On Proph.*, p. 397, foot-note) remarks : " The parable of the Tares and Wheat represents the *Divine Kingdom* as continually to the end, more or less, intermingled with corrupt principles and false members." We know that this is true of the Church (for alas ! experience and history as well as prediction proclaim it), but *how* does Fairbairn explain this *when*, in other places, he makes the Kingdom equivalent to God's reign in the heart, and *how* does he reconcile it with the purity, universal righteousness, etc., ascribed to Christ's Kingdom, or even to the preparatives, as given to Nicodemus, essential to entrance therein ? *How* can they reconcile it with their heaven theory of progressive development ? Every one who indorses a Church-Kingdom theory comes to this parable to find insuperable difficulties, as e. g. seen in Olshausen's exposition (*Om. loci*), to whose help Dr. Ebrard comes with this aid by way of explanation : " The King-

dom of God exists not in visible separation from the world, but as mingled with the world as a Church. Hence again, the Church is not identical with the Kingdom of God, but a blending of the Kingdom of God and the world." Comment is unnecessary at such a wide departure from primitive simplicity, and the less so in view of the comments of these men on the text, "My Kingdom is not of this world." In the days of the Donatist contest the Catholic party (Augustine, etc.) declared the field to be the visible Church, and the tares and wheat were mixed in it, while the Donatists held that the field was the world and the tares and wheat were mixed, not in the Church but in the world. Neander (*His. Dogmas*, vol. 2, p. 395) remarks that "the distinction in the idea of the Church as visible and invisible might have led to an agreement." Scarcely; but the idea of the world having the Church in it and the same thing being predicated of the Church in the world, might have produced it.

Three points connected with this parable are worthy of attention by the student. 1. Dr. Brown (*Ch. Sec. Com.*, ed. 1879, p. 276), after claiming that the parable teaches "a simultaneous judgment of all the wicked and righteous both dead and living," *acknowledges* in a foot-note that there is "a defect" in the parable because it could not properly represent the dead tares of past ages, and this defect *he assumes* (in view of the Saviour's deficiency) *to supply*: "The defect here is that it cannot represent those corrupt members of the Church visible who have been in the field (to use the figure of the parables), but are removed out of it by death, generation after generation, before Christ comes. And yet we have seen above" (viz., his opinion of a simultaneous res. and judgment of all with which comp. Props. 125-129, etc.) "that all these are meant as the tares to be gathered and burned when Christ comes. Though the figure represents only the wicked *then living*, the parable as a whole teaches that the tares represent the children of the devil at large." We presume that *the Saviour used language sufficiently precise to convey His intended meaning*, and this is corroborated by the numerous statements of the *actual result* at the Sec. Advent which this parable illustrates. 2. Again, Dr. Brown (part 2, ch. 2) objects to our use of the parable on the ground that we have tares, more or less, existing in the Mill. age, as seen e.g. in Isa. 65, Zech. 14, and in the admissions of Pre-Millenarians as McNeile, Elliott, etc., which, he claims, involves an inconsistency, viz., that the tares ought to cease. But (1) we claim the parable as specially teaching the following points: (a) the non-conversion of the world *during this dispensation*; (b) the general admixture of tares and wheat *until the harvest*; (c) the exhibition of such a mixture *at the time of the harvest*; (d) the separation at Sec. Advent, (e) *the time when this is done, not sooner than the harvest*; (f) the exaltation of the righteous, *following the harvest*; (g) the destruction of the tares; (h) and claim that, with McNeile, Elliott, etc., there is no Millennium as predicted and described during this dispensational mixture of tares and wheat, as proven e.g. by the condition of the field at the time of the harvest, and by the harvest itself. And (2) in reply to Brown's objection that tares also exist in the Mill. age; (a) allow them to be there, this parable and its application *is limited by the harvest*; (b) we show that so far as the Jewish nation is concerned (whatever may be the initiatory result) "all are righteous," and that as the Kingdom extends its sway (Zech. 14, Isa. 60, etc.), righteousness is extended over the nations; (c) that in the Kingdom itself no such admixture of tares and wheat as now exists is admissible; (d) that under the Theocratic sway the ultimate outcome is a universal righteousness over the whole earth; (e) that the results of the present dispensation and of the Millennium are widely different as represented by the Holy Spirit; (f) that if, as Dr. B. holds, the parable represents the condition—mixed down to the end of the Mill. age and then a transference to an eternal state, there is no possible way for the fulfilment of Mill. descriptions as written, and the predictions must be set aside as exaggerated; (g) that in justice to our views, our opponents must distinguish—as we do—between the glorified and unglorified conditions coexisting. 3. For the advanced student (thus forestalling a point cleared up in some of the last propositions), attention is called to the statement of the Teacher that the tares are to be gathered first. Now how can this be reconciled with a previous gathering of the saints, the first-fruits, who escape the tribulation, etc. There is no discrepancy, but a beautiful harmony, simply because the parable relates to *the time of the harvest and not to the gathering of the first-fruits*. After "the first-fruits" are gathered the tares continue and the wheat also, as seen by those coming out of the tribulation; the mixed condition is *not changed* by the taking out of the 144,000, but exists down to *the time of the harvest*, at which time *this parable is realized* both in the Church and in the Jewish nation. We have no occasion for Barbour's mental ideal gathering, for the plain, direct teaching of the Scriptures is that *before the Messianic Kingdom is exhibited in the place of manifested royalty, before the Kingdom is established in visible power and glory and the righteous shine forth as the sun in that Kingdom, the wicked are first removed and de-*

*stroyed.* This is the divine order as illustrated e.g. in Mal. chs. 3 and 4, Rev. chs. 19 and 20, etc. Jesus in the parable only brings forth the general results and does not introduce every particular. Barbour's theory (making this the time of the harvest, wicked churches the bundles, himself and others the wheat driven out and thus separated) is a perversion of the parable, a misapplication of its teaching, and an ignoring of the general analogy on the future separation at the Sec. Advent.

Graff, in *Lay Sermons*, No. 8, says: "The Kingdom of heaven—which literally signifies the rule of the heavens—is the phrase employed in the Scriptures to denote the Church in its earthly relation, composed of good and bad." We may well ask *where?* For (1) we have proven in detail that the phrase has a *definite* distinctive meaning relating to the *express covenanted* Kingdom (which Graff admits is still future); (2) such an application overrides the reasons assigned against it under the previous Propositions, and is itself opposed by multitudes of those who reject this admixture in the Kingdom; (3) if derived from the parabolic teaching it makes a parable the foundation (and not illustrator) of doctrine; (4) it makes the parables contradictory, for the same formula is applied to the parable of the Mustard Seed, Leaven, etc. The fact is noticeable that these things in the parables illustrate how ultimately this rule of the heavens predicted by Daniel (as given at a set time by the Father) and enforced by the Covenant, is to be manifested. All these things relate to (as in parable of the Sower "the seed" is "the word of the Kingdom," i.e. a word which tells of and prepares for the Kingdom; and in that of the tares "the seed are the children of the Kingdom"—a Jewish phrase—i.e. children pertaining or relating to—i.e. such as shall receive—the Kingdom) the Kingdom. It will be well to consider that in the *interpretation* the seed is sown *not* in the Church *but* in the world, that the tares come up afterward among the wheat (thus descriptive not of the world but of a certain class), but it is not requisite to push it to the extreme (as Barbour, etc.) that "the bundles" are Church organizations, etc. We insist that as Jesus positively interprets "*the field is the world*" (and as a consequence the implication follows, that the Church is in this field), it is vain for persons (as e.g. Calvin, *Lisico On Par.*, p. 69) to make "field and Church" synonymous. It is simply a perversion of the parable to interpret it as Fowle (*Contemp. Review*, May, 1873), viz., as foretelling the fall of Judaism: "the good seed are the children of Christ's Kingdom, the bad seed is perverted Judaism, the harvest is its coming complete downfall," (he adds that "perhaps" the destruction of Paganism was also foreshadowed). The "harvest" has a far more definitive future Scriptural application than this one imposed.

The early Church, thoroughly Millenarian, understood the Tree to be manifested under Christ at His Sec. Coming. Somewhat similar figures were introduced, as e.g. the Vine mentioned by Clement (First and Sec. Epis.) the ripened fruit of which they only hoped to enjoy in the age to come. One of the earliest writers who made the tree equivalent to the Church in its present state, was Nicetas. In the *Fragments (Ante-Nicene Lib., sec. 4)*, we learn something of the fanciful manner in which this parable was treated, thus: "Matt. 13 : 31, 32, The word which proclaims the Kingdom of heaven is sharp and pungent as mustard and represses bile, that is, anger, and checks inflammation, that is, pride, and from this word the soul's true health and eternal soundness flow. To such increased size did the growth of the word come, that the tree which sprang from it (that is the Church of Christ established over the whole earth), filled the world, so that fowls of the air—that is, divine angels and lofty souls, 'dwelt in its branches,'" (so comp. Vitrings's medicinal allusions to mustard and his fanciful comparisons, which others, possessing but little taste and sense of propriety, have imitated). While more recent commentators have justly rejected the nonsense engrafted upon the parable, yet many of them infer from it a condition of things that was never intended when e.g. Lange applies it to "the visible Church generally" or Barnes to "piety in the renewed heart or the Church," or Alford to the inward Church-form. (They differ also concerning the seed, some making it Jesus, others piety, and others the Christian Church, without observing that piety and the Church existed previously, etc.) Much better is the interpretation of Alford that "we must beware of imagining that the outward Church-form is meant," or of Judge Jones, "it is the tree which represented the Kingdom, but the tree was the slow product of the seed then about to be planted," or as a learned divine (Dr. Sprecher, in personal conversation), that "the seed was not necessarily the Kingdom, for the tree, *when* it was grown, was *more likely* to represent it." The consistent interpretation must be one that applies the seed and growth to a *preparative* process by which from small beginnings—insignificant to many—a Theocratic ordering will ultimately be realized. The Divine Purpose has planted that which will finally, when all things are ready, stand forth in manifested power and glory.

Brown (the evangelist) and others make the whole parable illustrative of the progress

of evil, the birds also being symbolical of evil, and the tree, like Daniel's, is to be cut down and extirpated. Whatever force such a view may have we are not prepared to receive the same, preferring the good sense usually attributed to it rather than the bad one thus engrafted. For the Kingdom of heaven cannot be either likened to, or be introduced by, that which only is evil. Hence when Lincoln (*Lec. on Rev.*, vol. 2, p. 103), as the Plymouth Brethren generally do, makes the tree "the great Babylonish tree," and the birds "clericals," it is done more to enforce preconceived views than to sustain *harmony* between the relation of the Kingdom idea and the parable. Dr. Tregelles (*On Dan.*, p. 202) suggests the correct train of thought when he points out that such a tree should spring from so small a seed. This is true: the seed was in the Theocracy which history almost entirely ignores (and at which unbelief makes itself merry) in contrast with the mighty empires of the Gentiles—it is in the Church, gathering out by degrees *its rulers*, which men now deride, etc., but it will spring up into the tree with its sheltering branches. Brookes (*Marantha*, p. 267) has well observed: "No interpretation of the parable of the Mustard Seed, or of any subsequent parable can be sound which makes our Lord utter a flat contradiction to His own testimony as given in the two first parables which He Himself explained," for as Trench (*On Par.*) has pertinently stated, Jesus in explaining the two first "intended to furnish us with a *key* for the interpretation of all." This is eminently correct as to the application of the whole (i.e. they cannot be contradictory to each other, etc.), but it certainly cannot apply to the imagery and details of every other parable, seeing that they introduce others. Hence we need not, if so minded, to follow Brookes in making the birds of the air to represent wicked ones, and thus introduce into the parable the notion of a mixed condition of good and evil, because wicked ones are thus represented as seeking and obtaining a place or lodgment in the Church. It does not necessarily follow that because something is used in a bad sense it must invariably retain, whenever employed, the same sense, not being susceptible of a good one. The introduction of such a principle and a persistent adhesion to it would introduce confusion, as every student of the Bible knows. The usage of a word, etc., must be determined by the general design or scope of the passage.

<sup>3</sup> Drs. Seiss, Brookes, Tregelles, etc., make the Leaven the emblem of evil, and certainly introduce weighty reasons worthy of consideration arising from the scriptural usage of the word. These are the only ones that affect the position taken here, seeing that the others proposed against the prevailing view (such as, that the world is not thoroughly leavened or converted, and not continuously, to the Advent, that it must be explained not in conflict with the parable of the Tares, etc.), do not exist against us. We prefer the good sense of leaven, simply because of its connection with the Kingdom idea as stated under the previous parable. The same principle must in consistency be applied to both. Aside from this, "leavening the whole lump" can only be applied in the way indicated or as next in preference to the individual believer (the three measures of meal being supposed by some to have a reference to the threefold—spirit, soul, and body—nature of man), because evil does *not* leaven all, even at the Second Advent, for this would contradict two of the parables, that of the tares and that of the drag-net, seeing that wheat and good fish exist down to the end. If applied to the period of tribulation even when Antichrist is triumphant and the Church driven to dire extremity by persecution, even then the multitude coming out of tribulation shows that not all are leavened by evil. Notwithstanding, as the opinion preserves the unity of teaching (i.e. does not make them contradictory as to the conversion of the world through the Gospel), and has strong reasons in its behalf, it is worthy of attention. Indeed, the one given by us, or the application to grace in the individual (which gives a good meaning), or this reference to evil, must be accepted as most consistent with the express covenanted Kingdom.

<sup>4</sup> Tregelles (*On Dan.*, p. 206), denies that this parable of the Treasure hid in the field can be individualized, for then, he alleges, the doctrine is taught, opposed to Christian faith, that if we give up all for Christ we procure salvation, saying: it "shows us what Christ did for His people; they were in the world, and because they were given into His hands to redeem, He bought the whole for their sake." We prefer the common view, making it equivalent to take up the cross, denying ourselves, forsaking all for Christ, which is the practical evidence of an exercise of Christian faith. So Tregelles (p. 207) makes the Pearl the elect Church and Christ the purchaser. Brookes (*The Truth*, vol. 4, No. 9), makes the Saviour the seeker (leaving the ninety-nine, etc., Luke 15: 4 and 19: 10), the saints being the Pearl. Rev. Fox (*The Truth*, vol. 4, No. 3) interprets: "The Pearl of pre-eminent value is the ransomed Church. The Purchaser is the Lord of Glory. The price was His own blood. He gave up all and bought the field, and now the treasure remains hidden until the redemption of the purchased possession. Rom. 8. Then will be the glorious manifestation, Eph. 5: 25-27."

<sup>5</sup> The Kingdom is not (as Heubner) "the apostolic or ministerial office in the Church," or (as another) "the Church as an institution of grace," etc., but it is, as covenanted, the Theocratic-Davidic Kingdom to which men are called by the Gospel, and for which they are gathered in the Church, and the fitness for which is finally to be tested at the end of the age.

<sup>6</sup> Lange (*Com. Matt.*, p. 447) correctly makes this parable to be verified at the beginning of the thousand years, and in this he is sustained by the early Church and a multitude of interpreters. Even Neander (*Life of Christ*, s. 258) admits that it was designed to set vividly before the disciples the necessity of constant preparation for the uncertain time of Christ's Sec. Advent, but he fails to see *how much* this concession opposes his favorite Church-Kingdom theory, seeing that such a constant looking for the Advent is hostile to his universal leavening process, etc. Barnes (*Com. loci*) concedes the validity of our position, when he makes the phrase "then the Kingdom of heaven shall be likened," to be applicable only to the period of the Sec. Advent of the Son of man. We add, the lowest possible form of interpretation is that employed by many, who take portions of this parable (e.g. v. 13) and, wresting it from its connection, apply it to death—a procedure utterly misleading and calculated to injure the truth. Compare Prop. 181.

<sup>7</sup> This parable *alone conclusively proves* the strictly scriptural and logical attitude of the early Church (whose faith is now derided by the substituted wisdom of man), and, if received in its entire connection, repudiates the far-fetched inferences that it taught (so Lisco, etc.) that no "earthly and visible Kingdom" would be established. How can such a doctrine be possibly engrafted on it when (1) it forms a reply to the immediate establishment of such a Kingdom and contains no repudiation of it, (2) but (as Calvin admits, quoted by Lisco, against his own theory) teaches (a) that there is no "hope of a present Kingdom," (b) that it is postponed by his departure, (c) that, without any change of meaning but, in continued answer to the inquiry, at his return the Kingdom anticipated will be set up. The whole parable enforces (1) that during this postponement there is no Kingdom here (as Lisco, Calvin, etc.), (2) but that it will appear *at His Sec. Coming*. The treatment that this parable has received under the influence and prejudice of a preconceived Church-Kingdom dogma is certainly a remarkable one in the history of interpretation. Judge Jones (*Essays, Literalist*, vol. 3, p. 41) remarks: "in reference to this parable Greswell (*On Parables*, vol. 4) says, 'that the difficulty or rather the impossibility of explaining it *satisfactorily and consistently*, upon any other principle than that of a reference to the Millenary dispensation, contributed as much as anything else to confirm his own belief in the futurity of that dispensation and in fact, first to draw his attention seriously to this subject. The difficulty which was felt by himself he is persuaded will be felt by any other person who shall attempt to explain the parable without doing violence to it, and to find a counterpart for it in any economy or in reference to any Kingdom of Christ whether past or to come but that.'" Waggoner (*Ref. of Age*), to build up his theory of a thousand years' reign in heaven lays much stress on the phrase "having received the Kingdom," forgetting that the actual reign is connected with his return (comp. Props. 83-90), that the whole scene *after* the return (as many writers have noticed) is laid *here on the earth*, and that no mention is made (as Waggoner's notion demands) of a transfer of this Kingdom from earth to heaven. It is a matter of surprise to find concessions where we would scarcely expect them. Thus e.g. Henry (*Com. loci*) says: "That which they thought should immediately appear Christ tells them will not appear till this same Jesus, which is taken into heaven, shall in like manner come again, see Acts 1: 11." Dean Trench says: "He went to receive solemn investiture of that Kingdom which He had purchased with His blood, and which hereafter He shall return and claim as His own, sitting on the throne of His father David." The critical student will observe that the force of the postponement leaves no room *for the substitution* of another Kingdom in the place of this one, or the making of a germinal one to develop into the covenanted Messianic one. The subject matter, the general analogy, refers all along to but *one* Messianic Kingdom. To indicate the manner in which our opponents have to deal with this parable in order to make it fit into their theory of the Kingdom and to wrest it from us, we give, without comment, Williamson's (*Letters to a Millenarian*, p. 61) view, viz., that "the return" is "a returning after His resurrection" (!) which he calls a coming "the second time" (!). We thus set aside the broad statement of Russell (*Our Lord's Return*, p. 54), when he says: "The Scriptures everywhere recognize the Church as the Kingdom of God," but as proof only refers to the parables. The Church in no sense, in no manifestations, in no peculiarities, is the same as the covenanted and predicted Kingdom of God, and Russell constantly falls into the error of substituting the Divine Sovereignty or the preparatory for the Kingdom itself.

*Obs.* 4. It would be an easy matter to criticise the inconsistencies and contradictions engrafted on these parables by the Church-Kingdom theory, but such a course is not needed by our argument, seeing that they are readily detected and exposed. Yet an illustration may be in place because of the influence exerted by the distinguished writer. If we take the last parable we find that Dr. Neander, in order to make the Church the Kingdom, handles it in a very illogical manner. He makes this absence of Christ, His return, and the establishment of the Kingdom to refer to a *very brief period*—to His death, ascension, and immediate return (the servants having a few days to trade in, etc.). He vainly endeavors to conceal the difficulties environing his interpretation by general phrases (which do not exclude the Second Coming), and utterly fails to make his interpretation fit into his own theory. The proof is this: Previously (*Life of Christ*) he informs us that the Kingdom of God had *already* come, that it was even then in progress of development, and declares that while Christ is absent during this brief interval "His agents advanced *His Kingdom*," that *when* Christ ascended to heaven He was "*appointed* Theocratic King," and immediately after such an appointment returns (spiritually is our conjecture) to *exercise* His royal power. Here he has a Kingdom *already* founded, *then* this Kingdom is left for the purpose of *being appointed* "Theocratic King," and *then* a return is made to exercise this kingly authority *thus received*, so that the reply that Christ gave to those who thought that the Kingdom would *immediately appear* was in substance the following: You are mistaken; the Kingdom *is already here*: the interval of my absence makes *no difference* in its existence; that interval embraces but a few years at most, etc. (see p. 239 *Life of Christ*). But even this interval is reduced to a few days, for in Sec. 243 he interprets the triumphal entry into Jerusalem as expressive "that the Kingdom of God *had come* and that He was the promised Theocratic King," so that the departure and the appointment were *unnecessary* for the appearing of the Kingdom. Such a style of interpretation *needs no comment* beside the language of the parable itself; and, we may add, it never would have been attempted by so able a man if he had not been *fettered by* a preconceived doctrine that the Church is the Kingdom of God. Alas! when so great and good men fall into such palpable contradictions.

The reader can extend the self-evident contradictions involved. Thus e.g. after this supposed immediate return the bestowal of rewards is to be engrafted to accord with the parable. But this resolves itself into, as facts attest, an assignment to suffering, persecution, and martyrdom. Can we credit such a forced interpretation? The student will also observe how it utterly demolishes Dr. McCosh's (with many others) theory, that the Kingdom is "God's reign in the heart." If this is true, *how* could the truthful Jesus present a parable in answer to such an introductory question, which places the Kingdom not as then present in the hearts of believers, but as future—*dependent upon His going away and future return*. The absurdity and unscripturalness of the Church-Kingdom theory is seen on all sides as the converging testimony of Scripture appears. We now append as a fitting conclusion Dr. Craven's (*Lange's Com. Rev.* p. 100) remarks: "Matt. 13: 31-52. It is contended that in the parables of the Mustard Seed and the Leaven especially Jesus taught concerning the Kingdom, that it begins silently and imperceptibly in the heart and in the community, and gradually increases. The force of the argument is derived from the assumption that in these parables *the thing next to the verb of comparison* is that to which the Kingdom is compared—that in one case it is compared to the mustard seed and in the other to the little leaven which the woman hid. But if this rule hold good in one case it must in all others; and under its operation we have the Kingdom likened (v. 24) to the sower, (v. 45) to the merchantman, (22: 1) to the householder, (22: 2) to the King, etc. Manifestly in all these instances we must pass over the

*next thing* to the verb of comparison to seek for the object of comparison. Doubtless the true explanation of the phrase 'the Kingdom is likened,' etc., is the one given by Alford on Matt. 13 : 24, 'is like the whole circumstances about to be detailed,' i.e. the entire parable presents a truth concerning the Kingdom. With this explanation, unity as to the nature of the Kingdom (which on the current interpretation is lacking) is brought into this whole series of parables, and these and all the other parables are brought into beautiful consistency with all the other teachings of our Lord. The series in Matt. may be regarded as setting forth that nothing impure, imperfect, or immature, can have place in the Kingdom—in such case the good grain, the mighty tree, the thoroughly leavened lump, the treasure separated from the field, the pearl, the good fish, will represent it."

PROPOSITION 109. *An examination of the passages of Scripture supposed to teach the Church-Kingdom theory will confirm our doctrine of the Kingdom.*

The Propositions already given, and the concessions of candid writers like Neander concerning the apostolic views, indicate that all such passages are susceptible, by a fair comparison of the Word and interpretation, of a consistent explanation *in accord* with covenant, prophecy, and the position of the early Church.

*Obs. 1.* The passage usually quoted against us is the one in John 18 : 36, "My Kingdom is *not of this world*; if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, *but now is my Kingdom not from hence.*" There is not *the remotest* declaration here that the Church is the Kingdom, but it is *inferred* on the ground that a Kingdom *was established* and that this describes a *purely* spiritual one which must be the Church. Leaving the parties who use this Scripture against our doctrine of a visible, real world-dominion to reconcile it with their own alleged objections drawn from it, when advocating the same visible world-dominion in describing Millennial portrayals, etc., we content ourselves with merely giving the reasons why this passage is not only *not* hostile but *in actual harmony* with our doctrine. The view that we have all along maintained is this, viz., that this Kingdom, Theocratic-Davidic, is of divine origin and is specially claimed as God's, *He Himself* being the Ruler in and through the reigning King; that this Kingdom, being *not* of worldly but divine outgrowth, is promised to Jesus Christ as the promised David's Son; and that, owing to the foreknown rejection of the Messiah, etc., is postponed to the ending of this age or dispensation. The language of Christ accurately corresponds with our previous propositions, for we have (1) "*My Kingdom*," a Kingdom belonging to Jesus as covenanted; (2) "*is not of this world*"—it is a Kingdom, as we have already shown, *not* of a human-devised order of arrangement, *not* of earthly derivation, but heaven-derived and belonging to a renewed order of arrangement, in the future, to "*the world to come*," having been, as prophets and as Jesus Himself, previously predicted, postponed; (3) "*if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews*," i.e. if it were not of "*the world to come*," if it were not postponed to the end of the age and to a new order of things, *then* would I not be in the power of the Jews for then even my servants would fight, but the Kingdom being postponed from the First to the Second Advent, my servants do not interfere with the authority of Cæsar; (4) "*but now is My Kingdom not from hence*," i.e. *but now, during the present order of things*, owing to this very postponement my Kingdom is not of this world. This itself would forbid the idea of the Church Kingdom, and as the emphasis



is on the word "now" there is implied *that at some future time*, as our argument demands, His Kingdom would be established. Besides this, the peculiar and significant "*but now*" implies even more, viz., that His Kingdom will ultimately, although not at present, embrace a jurisdiction or dominion over the world, crushing and overcoming all resistance, which corresponds with what is predicted, Rev. 11 : 15, "the Kingdoms of *this world* are become the Kingdom of our Lord and His Christ, and He shall reign forever and ever." Our view causes *no antagonism* between the two passages, but receives and harmonizes both of them ; for, as the prophets describe the Kingdom, it is *not world-derived* but will at a certain period of time manifest itself in the appearing of the King and exhibit a world-dominion.

The way this passage is pressed beyond its natural meaning reminds us of the interpretation given by some fanatics to another, "all things are lawful for me." We commend, on the other hand, the language of Van Oosterzee (*Ch. Dog.*, vol. 2, p. 621) : "With regard to the nature of this Kingly dominion it is to be observed that it must be ascribed to the Lord, not in a metaphorical but in a natural sense. Wrongly would any derive the opposite from the frequently misinterpreted words of John 18 : 36. This saying of the Lord indicates only that—which no one doubts—this Kingdom is not of worldly origin, but as the Kingdom of truth establishes itself in the hearts of men ; *but by no means that it is not at all a Kingdom, destined also visibly to come.*" Thus, without denying its plain meaning, he endeavors to incorporate with it his Church-Kingdom view. Schlegel (*Philos. His.*, s. 10) does the same, as follows : "The expression 'My Kingdom is not of this world,' does not imply that it was not to be in this world a real and effective power, with a form and organization clearly defined. Many have read so much or inferred so much from this declaration, that they could not adopt an easier or more polite method of shutting out this divine Empire of truth from the world." So Schmidt (*Bib. Theol.*, p. 247) remarks : "According to Matt. 12 : 28 and 11 : 12 ; Luke 17 : 20, 21, the Kingdom exists on earth, and all nations on the earth shall receive it, Matt. 13 : 31, 33 ; 8 : 11, 12 ; 24 : 14." Compare Seiss's view, p. 338, *Last Times*, and his quotations from Tholuck, Stier, Krummacher, Trench, Alford, Luther, and King. Turning from these utterances (opposed to the idea of invisibility), we give a few others in accord with our view. Demarest and Gordon (*Christology*, quoted p. 192, *Nathanael*, vol. 11), say : "Christ said 'My Kingdom is not of this world' (Cosmos), John 18 : 36 ; but He also said to His Apostles, 'Ye are not of the world' (Cosmos), John 15 : 19. The two propositions are identical ; if the first one proves that Christ's Kingdom shall never be literally on the earth, then the second proves that the disciples, to whom He addressed these words, were not then literally on the earth, because neither were of the 'Cosmos.' On the other hand, if it be true that while the disciples 'were not of this world' (John 16 : 16), they might remain in it (John 17 : 25), it is also true that *this Kingdom* is not of this world, and yet shall be in it ; for what may be said of Christ and His disciples can also be said of His Kingdom. The import of the passage is transparent. Christ's Kingdom, in its origin, form, spirit, economy, nature, and object, is not in any of these respects like the kingdoms of earth, such as Cæsar's. The anticipation of the saints will be realized, Rev. 5 : 10, 'we shall reign on the earth.'" Comp. Brookes's *El. Proph. Interp.*, p. 149, and his quotation from Koppe, which however misapprehends the real facts in the case at the future setting up of the Kingdom, when denying that a resort will be made to violence—which is contradicted by *the predicted action* of the stone, the war with Christ and His army, Rev. 19, the overthrow of Antichrist and all enemies (see e.g. Props. 115, 123, 147, 161, 162, 163, etc.). Christ's servants were not *then* to fight, and to say that they *never will*, is to *contradict* the most express predictions in God's Word. Sirr (*The First Resurrection*, p. 89), "My Kingdom is not of this world, is not derived from it, if My Kingdom were out of this world, that is, were world-derived, then would my servants fight that I should not be delivered to the Jews, but My Kingdom is not now, henceforward, or here, that is, in the world. From this place we learn that the Messiah's Kingdom was not to be world-derived. It is to be *given directly* by the Father, and to be based on the ruins of every earthly dynasty. It was not to be set up at that time. There is a time to come, viz., the *Palingenesis*, commencing in the restitution of all things, when it shall thenceforward be set up here. Such is the direct, plain, natural import of the place before us. Were this the only passage in the Bible bearing on the subject, I would here take my

stand and assert that Christ must yet be King over all the earth." Judge Jones (*Notes*, p. 343, etc.) has excellent remarks, insisting upon a Kingdom in the future, world-embracing, etc., but vitiates much by not properly discriminating between the Divine Sovereignty (Props. 80, 89), and the covenanted Kingdom of David's Son. He correctly notices that as Christ assumed that He should have a Kingdom in the future and hence that He was a King, this was observed by Pilate, who instantly drew the inference, "Thou art a King, then." The impression left on Pilate's mind is evinced by the super-description of the cross, "This is the King of the Jews." The student can easily add to such quotations. Christ positively asserts that His Kingdom was not then in existence (Props. 56, 57, 58), and hence not the Church, but would be at some time in the future.

The student will observe that the stress lies on the two statements, "*not of this world*," and "*but now*." King (*Mors. of Criticism*, vol. 1, p. 421), correctly says of the first clause: "It might be translated or at least paraphrased, My Kingdom is not derived from any powers or authority in this world." This is precisely the truth concerning a *Theocracy*, for to be such it must be heaven or God-derived. Now mark well: it is of *this Theocracy* that the declaration is made, and that it was not then to be established (being, as we have shown, postponed to the Second Advent). This language, therefore, in its appropriateness and force, *alone harmonizes* with our position. For if the spiritual Kingdom (invisible reign, etc.), were denoted, the latter clause would not be true, for our opponents say that was in existence. The emphasis that may be laid on "*this world*" (and which confirms our view) has been well expressed by Krummacher (*Suffering Saviour*, p. 248): "He only asserts that His Kingdom was not of *this world*, and clearly intimates by laying the emphasis on the word '*this*,' that another *aeon* than the present would certainly see His delegates seated on thrones, and His word and Gospel the *magna charta* of all nations" (comp. Steir, *Words of Jesus, loci*). In opposition to our view, our opponents push the first clause to an extreme which (comp. Schlegel's *Philos. of His.*, sec. 10) will not allow a Kingdom in the world at all of "a real and effective power with a form and organization clearly defined," but which expressed opinion they themselves again flatly contradict when—*overlooking this passage*—commenting e.g. on Dan. chs. 2 and 7, Rev. 11 : 15, etc. The history of the interpretation and application of this passage would form in itself an interesting essay: the primitive view, the Papal opinion, how it was used in the struggle against the Popes (as e.g. in the contest of Louis XIV. in 1682, when—Mosheim's *Ch. His.*, vol. 3, p. 309, note 81—it was employed as evidence that the civil and temporal should be separated from the spiritual power), how it was understood by the Reformers and their successors (as e.g. what inconsistencies were observable in its use, being employed against the Popes when those using it claimed for the Church a kind of Theocracy which could enforce obedience, etc., through the civil power, etc.), the various interpretations succeeding (and the contradictions again involved, etc.). The perversion and abuse of this Scripture is something remarkable, and a sad commentary on the weakness and prejudice of human nature. Employed as a weapon against others it became a deadly shaft when turned against themselves—charging others with forming a Kingdom of this world, they proceeded to do the same thing, only claiming a higher degree of spirituality. In view of the great stress constantly laid on this passage, we may refer to the decided opinion expressed by Dr. Craven in his "*Excursus on the Kingdom*" in Lange's *Com. Rev.*, a most admirable paper. He remarks (p. 100) that the "*now*" "may be regarded as a particle of time: My Kingdom is not *now* established," and then pertinently asks whether Jesus would inform "a heathen" of the truth (alleged by our opponents) and conceal it from His disciples after the experience of Luke 22 : 29, 30, and continued to conceal it after the experience of Acts 1 : 3; Luke 24 : 45. Craven's view makes a consistent whole, avoiding antagonisms between the preaching and teaching of disciple and Master. It is the only interpretation that will do it.

*Obs. 2.* Rom. 14 : 17, "*For the Kingdom of God is not meat or drink; but righteousness and peace and joy in the Holy Ghost.*" From this is inferred that the Church or piety is the Kingdom. But this passage must be explained in accordance with the *general tenor* of the Word, and if this is done then the idea of the Apostle is that the Kingdom we hope to enter is not one of (leading to or tending to, e.g. Rom. 8 : 6, etc.) meat and drink (hence no need of the contention, etc., *previously* mentioned concerning meats), but one of righteousness, peace, and joy. Or, the Kingdom is not

obtained by meat and drink but by righteousness, etc. If we are to understand it differently and by way of inference, then some passage direct and explicit, teaching that the Church is the Kingdom, ought to be produced to prove its correctness (comp. Meyer, *Com. loci*). Matt. 6 : 32, "*But seek ye first the Kingdom of God and His righteousness*" only has reference to seeking an interest in the Kingdom; for, as many commentators admit, the connection in which it stands in Luke 12 : 31 shows this, Jesus having immediately added : "*Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom,*" etc. The passage in Luke 16 : 16, "the law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it" (also Matt. 11 : 11-12) has already been alluded to, and the satisfactory explanation given by Judge Jones (*Notes on Matt. 11 : 12*) proves that instead of every man pressing into it, every man, i.e. the generality of men pressed against or resisted it, which accords with the historical facts as given by John 1 : 11; 12 : 37; Rom. 11 : 8, 11, 12; Matt. 23 : 13, etc. This interpretation sustained by the language prevents it becoming contradictory to others.\* The passages found in Matt. 16 : 28; Mark 9 : 1; Luke 9 : 27; Matt. 10 : 23, will be examined in connection with the transfiguration, Prop. 153. The language addressed to Nicodemus, John 3 : 3, 5, is of such a nature that we have a *preparatory work* described preliminary to a future seeing and entering into the Kingdom, or, as will be shown under the Prop. relating to the resurrection it is so far-reaching that it also includes *that birth of the Spirit which Jesus Himself experienced*, viz., that of the resurrection from the dead, which is *preliminary* to the inheriting, etc., of the future Kingdom.

Meyer, *Com. on Rom. 14 : 17*, makes a direct reference to "the Messianic Kingdom which shall be set up at the Sec. Coming of Christ." Other writers, as Craven, Lummis, "Senex," etc., give the same interpretation. Matt. 11 : 11 has been already sufficiently noticed; but it may be observed additionally that if the current explanation of Matt. 11 : 11, 12, and Luke 16 : 16 is the correct one then it proves too much for the Church-Kingdom advocates, for (1) it ignores the theory that the Christian Church or Kingdom was only established on the day of Pentecost; (2) it makes a Church or Kingdom existing from the days of John into which persons entered and John the Baptist the least one of all that entered; (3) and it introduces an antagonism between two supposed Kingdoms. The palpable contradictions into which leading popular commentaries fall can readily be tested by any reader if he will take the trouble to compare their comments on these passages, and then see how quickly they *forget* them when explaining the day of Pentecost or even Acts 1 : 8, etc. A theory that introduces such confusion and antagonism is, to say the least, open to grave suspicion of unsoundness.

*Obs. 3.* It is supposed that the most direct Scripture in support of the Church-Kingdom theory is found in Col. 1 : 13, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son." This undoubtedly is the strongest proof text that can be presented in favor of the prevailing view. But (1) if we receive our version as it stands the language is easily reconcilable with the principle that future blessings are spoken of as present, as exemplified in Heb. 12 : 22, 23, etc. (comp. Prop. 65, *Obs. 9*). This is a peculiarity of Paul's, so that in Rom. 8 : 30 he has those who are justified *also* glorified, when, as is taught in the

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\* Let the student see the excellent and satisfactory explanation of Dr. Craven, p. 96, *Lange's Com. Rev.*, as well as the statement given, in detail, under a previous Proposition.

same chapter, the period of glorification is still future. In the context itself the allusion to the inheritance of the saints and deliverance from darkness indicates the same, seeing that "the inheritance" is *only* bestowed at the Sec. Advent and that a *complete* deliverance from darkness (which includes death and the grave) is *only* obtained at the Coming of Christ. This Scripture must be explained according to the *general analogy* of Scripture, and it is too indefinite to form the foundation of so important a doctrine as that of the Church-Kingdom. (2) Some authors, however, give a different rendering from our version, making the reading "changed us for the Kingdom of His dear Son," contending that the preposition "eis" should be translated "for" as, e.g. in Luke 9 : 62, etc.<sup>1</sup> Either view will secure uniformity of promise, etc.<sup>1</sup> A passage from which it is inferred that John was then in the Kingdom (i.e. Church) is found in Rev. 1 : 9, "I, John, who am your brother and companion in tribulation and in the Kingdom and patience of Christ." The best comment on this is to be found in 2 Tim. 2 : 12, "If we suffer, we shall also reign with Him," or in Rom. 8 : 17, "If children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Commentators (as e.g. Bloomfield, *loci*) frankly admit this explanation and think that reference is made to the *hope* of the Kingdom expressed in verse 6. Hence John declares in the most decided manner his strong faith and hope of sharing in the Kingdom.<sup>2</sup>

<sup>1</sup> Thus Reed, etc., renders : "Who hath delivered us from the power of darkness, and changed us for" (or unto, in respect of, in order to, see Graves on Prep. eis) "the Kingdom of the Son of His love." Lyon and others "and hath transferred us over unto the Kingdom," etc. Ward "hath changed us into a better way toward the Kingdom," etc. Wakefield : "For delivering us from the power of darkness and removing us into the Kingdom of His beloved Son." We are content to receive the version as it stands, satisfied to explain it by the general analogy of the Word. Comp. the remarks of Craven (Lange's *Com. loci and Excursus*), who, if the common rendering is to be received, gives it a *de jure* force. Comp. *Variorum*.

<sup>2</sup> Other renderings are given, as e.g. Wakefield's, "I, John, a sharer with you in enduring the affliction of the Kingdom," etc., but we are satisfied with our version. Rev. Hosford (*Bib. Sacra*, Ap., 1866, p. 310) explains it, "sharer with you in the *hope* of the Kingdom," and this explanation is presented by numerous writers. Ward (*Proph. Times*, vol. 12, p. 39) well observes that "the idea that John is with us in tribulation, and is at the same time in the Kingdom of heaven, is inconsistent with itself and with 'the glorious Gospel of the blessed God,' and, therefore, he regards the passage as equivalent to saying, I, John, who also am your brother and companion in tribulation and "in patient waiting for the Coming and Kingdom of Jesus Christ." That is, being now in tribulation, he patiently hopes for deliverance in that Kingdom of Christ's which he is about to delineate. The critical reader is reminded that such phraseology as our version gives was current among the Jews (Knapp's *Ch. Theol.*, s. 99, 1), so that "when a proselyte was received, he was said to be admitted into the Kingdom of heaven, or, of God"—that is, he then became one of "the children of the Kingdom," and as such was *entitled* to the Kingdom with the other sons or heirs. The certainty of future inheritance was thus expressively denominated. The critical student will observe one feature, in the next Prop. we meet the prevailing view that the Kingdom is not something *into which* John or a man enters, but is something *which enters into* John or a person—so conflicting and directly opposite are the views we have to oppose. Tischendorf's *New Test.*, *loci*, has the mss., S. and A. to give, "in tribulation and the Kingdom and patience in Jesus (A. in Christ)." The passage evidently must be interpreted by the general analogy. Comp. *Variorum*, etc.; especially Craven, Lange's *Com. Rev.*, p. 103, who quotes Trench as saying : "As yet, however, while the tribulation is present, the Kingdom is *only in hope*; therefore he adds to these, as that which is the link between them, 'and *patience* (endurance) of Jesus Christ;' cf. *Acts* 14 : 22, where exactly these same three, the tribulation, the patience, and the Kingdom occur," etc.

*Obs. 4.* Several other passages are occasionally urged against our view that may be worthy of attention. Thus 1 Cor. 4 : 20, "*For the Kingdom of God is not in word but in power,*" is thus employed, but it really sustains our position because we all along contend that it is not produced or established by "word" but by "power," not by speech but by authority. If the ancient (Bloomfield, *loci*) and some modern commentators are correct in making the word "power" an equivalent for "miraculous power," then it is still stronger on our side. At least the language is a rebuke to certain ones who thought that they *were* rulers, possessed authority, etc., and the appeal is that if they were *such* their power should be manifested, although Paul himself professes not yet to reign. But if the passage does refer to the power exhibited through the Apostle himself (as in ch. 2 : 4), then the idea is that the Kingdom of God is proclaimed, preached by him not in word, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In any case the verb, being omitted, must be supplied by the force of the context, and therefore is not very decisive in a question of this kind, especially as the word "power," on which critics differ, has a material influence in deciding what is to be supplied. Again, such passages as Luke 22 : 16 ; Matt. 26 : 29 ; Mark 14 : 25, require no particular notice, since over against the few who make a fulfilment in the Church in the sacrament of the Lord's Supper, the immense majority of those who hold to the Church-Kingdom view concede that it has no reference to the Church here in this dispensation. They indeed refer it to the third heaven, etc., while we regard its fulfilment connected with Luke 22 : 29, 30. Finally many inconclusive inferences are drawn from the phrase in the Lord's Prayer "*Thy Kingdom come,*" the main one being that it is praying for a Kingdom already present, and that its power, etc., may be extended, etc. But this is in direct opposition to the words of the petition which is—as the last saint will do—praying for something *to come* ; the force of which is admitted by later Fathers, commentators, and others, so that they (as e.g. Cyprian, Augustine, etc.) tell us that the Kingdom meant is the Kingdom of glory or the third heaven. That it has an *undoubted reference* to the future is evident from the annexed clause, "*Thy will be done in earth as it is in heaven,*" which by numerous passages we find will not be done *before* but *after* the Second Advent. Besides this the prayer is given to the people with the *then* prevailing belief that the Kingdom of promise was still future, and as we have seen from Jewish expectations, etc., fully accords with the preaching of the Kingdom. A theory must be hard pressed for argument that can change "*Thy Kingdom come*" into a present, existing one. The Church-Kingdom is grafted upon it irrespective of real fitness and against the protests even of many of our opposers.

Having several times referred to the Lord's Prayer (see Prop. 105), but little need be added. Against the prevailing view which would engraft upon it "the spread of Christianity," "the extension of the Christian Church," "the increase of God's reign in the hearts of the children of men," "the development of the power of religion," "the Church now and the Kingdom of glory in heaven," the Church in its development, the completion at the Sec. Advent, and the events which shall lead to its glorious transformation," etc., etc., we only now, in behalf of Meyer's (*Com. loci*) scriptural interpretation of the Kingdom prayed for being "the Messianic Kingdom" (understood in the Millenarian sense), propose to the reader two considerations. (1) How comes it that those nearest to the Apostles, and who, it is reasonable to suppose, ought to be the best acquainted with the nature of the Kingdom petitioned for, *adopted the Chiliasitic view*

and prayed for a Kingdom still future to be ushered in at the Sec. Advent? How, with their views of the Advent, etc., could they entertain the modern notions? Hence, *the use of the prayer in the apostolic and immediate age enforces our position.* (2) It has been proven by Lightfoot, Schoettgen, Gregory, etc., and which is indorsed by various commentators, that Jesus brought together in this prayer what was *already* in use by the Jews, since they give every sentiment in full taken from Jewish sources. If this is so, then it strongly corroborates our attitude. For, Jesus thus incorporating them without explanation, virtually and emphatically indorsed the Jewish view of the Messianic Kingdom. This He does, too, framing them in the form of a prayer, which in itself is so sacred as to exclude the notion of prevarication, accommodation, etc. It was given to Jews, and *mark it*, to Jews who went forth and preached the Jewish conception of the Kingdom (Prop. 43, etc., comp. Acts 1 : 6), and hence when they prayed it they did so with Jewish conceptions. Now is it credible that Jesus would give a prayer so framed that He knew His disciples would thus employ and understand it, when He, as modern theologians assert, placed another sense on the words? No! never. We only add that all other passages are readily incorporated and consistently applied by our doctrine. Thus e.g. 1 Thess. 2 : 12, "who hath called you unto His Kingdom and glory" (Lange's *loci* calleth you into His own, or Amer. Bible Union, "is calling you into His," and comp. Notes of Alford and Lange), only asserts, what we firmly hold, our high calling to both—united—Kingdom and glory. The *nearness* of Matt. 3 : 2, etc., has been fully explained; the Kingship of Jesus, John 18 : 37, etc., for He was "born King of the Jews," only evidences that in His humiliation we must distinguish—as our whole argument proves—between a King *de jure* and a King *de facto*. (Craven in Lange's *Rev.*, p. 95, points this out and adds: "The fact that He is now exalted to the throne of universal dominion, Eph. 1 : 20-22, no more proves that the Kingdom is now established *on earth*, than did the universal government of God in the days of Daniel prove that *the Kingdom of God* was then established *on earth*. We must distinguish between a Kingdom *on earth* and a Kingdom *over earth*, which includes earth as a revolted province." With this compare e.g. Props. 79 and 80.) All passages, either directly or indirectly bearing on the subject have been, or will hereafter be, introduced, so that the reader can in every case judge for himself in reference to the consistency of our application.

PROPOSITION 110. *The passage most relied on to prove the Church-Kingdom theory utterly disproves it.*

Desirous to call especial attention to this passage of Scripture, it is reserved for a separate Proposition. In a careful reading and study of the Church-Kingdom theory, it will be found *the most frequently* quoted, and adduced as an authority, from Origen down to recent writers as Dr. McCosh, and including a host. In view of the learning, ability, and high standing of those who thus employ it, this Scripture (viz., Luke 17 : 21) deserves marked attention:

*Obs. 1.* Before discussing the passage itself we may briefly advert to the manner in which it is employed. It is amazing that, notwithstanding the just criticisms of able commentators, the most prominent men will continue to quote it in support of a spiritual Kingdom without *the least attempt to show how* it can be *consistently and logically* thus applied. They use it as if *no difficulties* of any kind were attached to it, and as if it did not prove *too much* for their own theory. To give a recent example : Dr. McCosh in replying to Renan (*Christ. and Posit.*, p. 245) adduces the passage to prove that "the Kingdom was to be a reign of God in men's hearts" without seeing that if such is its meaning *then* the wicked Pharisees *had already* this Kingdom "*within*" them, for the words were *directly* addressed to them. When men of acknowledged ability will quote Scripture *so loosely* it is saddening to the heart, and causes but little hope that many will duly weigh and examine the passage. It is true some allowance must be made for the manner in which such an interpretation is entrenched in the Church itself, and thus becomes unless particular attention is directed to it, part of its theological equipments. Thus, e.g. Dr. Woodhouse (*Transl. of Apoc.*) lays down as a canon of interpretation that the Kingdom predicted in Revelation is a spiritual Kingdom and to prove it quotes, italicizing it, "*the Kingdom of God, says our Lord, is within you, Luke 17 : 21,*" which canon is indorsed and adopted by Horne (*Introd.*, vol. 2, p. 383). Thus it is erected even as a *foundation* upon which to build an interpretation. Neander is more guarded, translating (*Life of Christ*, s. 213) "Behold the Kingdom of God *is among you,*" and in a foot-note opposes the rendering "*within you*" as inconsistent because it "*would not suit* the persons addressed, for they were *as yet strangers* to the Kingdom of God," etc. But bound by his theory to find the spiritual Kingdom he apprehends it in the preceding phrase, which he renders "*the Kingdom of God cometh not with outward show* (cannot be outwardly seen by human eyes), and in a note adds : "The antithesis is, that it reveals itself *invisibly*, so as to be seen *only* by the eye of faith." He afterward *forgets and contradicts* his own definition of this Kingdom, making it in the course of development a *real, out-*

ward, visible world-dominion. Many such illustrations can be given, found in commentaries, etc., which find here a spiritual Kingdom in one or the other of these sentences, and then make this same inward, invisible Kingdom—a Kingdom only seen by the eye of faith—*transform* itself somehow into a *visible outward* Kingdom. This singular transformation notion, so hostile to what they call “a higher spiritual conception,” is evidence that there must be something *faulty* in the theory itself. The reader need scarcely be reminded that this passage, with the interpretation that it denotes “God’s reign in the heart,” is a favorite one with Spiritualists, etc., to confirm spirit revelations, claims to inspiration, etc. Various sects have built largely on it as indicating special inward light, knowledge, authority, etc.

The interpretation given by believers is well adapted to the use made of it by unbelievers. Thus e.g. Renan (*Life of Christ*, p. 106) employs it in the interest of humanitarianism as “a true Kingdom of God which each one bears in his heart”; it is “the universal Fatherhood of God,” etc., but remarks that later in the life of Jesus it took more of a Jewish complexion which was connected with “a speedy renewal of the world.” Rob. Dale Owen (*The Deb. Land*) employs it as Dr. McCosh and others, to denote a Kingdom in the heart, or “the divine, indwelling spirit of truth,” or a kind of ethical, spiritual development. This is the old mistake of confounding the Divine Sovereignty with the covenanted Theocracy, which e.g. Jerome (quoted by Neander, *Christian Life*, p. 241) expounds, in “From Jerusalem and from Britain the Kingdom of heaven is equally open to you, for the Kingdom of God is within you.” Sermons in every variety not only reproduce Jerome’s statement but (as Dr. Lowrey and others) actually apply the Millennial predictions, *en masse*, to this Kingdom in the heart, as e.g. illustrated thus: “When we read that the wilderness and the desert shall be made glad we must understand this to refer to the wilderness and desert places of our own hearts.” Writers, whose earnest piety must be admired, thus confound the Divine Sovereignty, God’s universal rule, with the Covenanted Kingdom (comp. Props. 79–90), and chiefly base their conclusions upon this passage misinterpreted, as illustrated e.g. in Flavel’s *Fountain of Life*. One distinguishing feature in this class of writers is, that without any regard to the context of passages, or their reference to dispensation or time, they are all equally quoted as applicable. Others (as e.g. a writer in *Proph. Times*, vol. 11, p. 156) have (1) “the reign of God over the heart,” (2) God’s reign in and over the Church, (3) and a Kingdom “to come—something future.” But this is only a reiteration of the old misapprehension, a confounding of things that materially differ, a mistaking the means for the end intended, a substituting of sovereignty for the Kingdom covenanted to the Son of man, and an ignoring of express Covenant promises and the strictly logical facts connected with the Kingdom. It is calculated to prevent a proper conception of the Kingdom covenanted to David’s Son. Farrar (*Life of Christ*, vol. 2, p. 137) takes the common view, and says that “even they (the disciples) did not fully realize that the Kingdom *had already come*,” and that they looked forward to some glorious future for its arrival. We only now say that the preachers of a Kingdom, specially appointed and sent forth by Jesus, were far better qualified (comp. Props. 43, 44, etc.) to judge in this matter, and form an estimate of the Kingdom than men are at this late day. Of course, Farrar’s view ignores the abounding passages relating to the postponement (Props. 58, 66, 67, 68, etc.). Even so excellent a writer as Christlieb (*Mod. Doubt*, p. 416) falls into the error of quoting this passage to sustain the notion of an existing Kingdom “*within man*,” and adds, “and yet this opinion gains ground.” Alas! this is but too true that it is gaining ground, rooting out the early Church belief, and preparing both the Church and the world for the predicted state of unbelief on this very subject. This *heart-Kingdom* theory put in the place of the covenanted Kingdom cannot be sustained by the Covenants, by the predictions, by the bestowal of the Kingdom to David’s Son, by the postponement, by the time when it is to be inaugurated, by the means employed at its establishment, etc. It is simply an unwarranted substitution of something, which has always existed (Prop. 84) for a *specifically covenanted Theocracy pertaining to David’s Son*. Beecher (*Ch. Union*, Jan. 15th, 1879) gives this increasing belief as follows: “I (Jesus) came to establish a Kingdom that consists in man’s dispositions, and not in an outward and visible Kingdom.” This passage is a favorite with all the mystical and spiritualistic theories, making the Kingdom to be “the pre-



dominance in the soul of man of right dispositions," etc. Entire works, as e.g. *The Inner Kingdom*, are based on a wrong inference taken for granted, viz., "The Kingdom of heaven, Christ said is within us; it is not a physical state; it is a condition of the soul." The Swedenborgian (*Christ is Coming; but how?* p. 14) is more consistent when he spiritualizes not merely a part but the whole, and makes the Lord Jesus's Coming into the heart to raise up this Kingdom, His Second Coming. Alas!

*Obs. 2.* The passage, Luke 17 : 20, 21, must be taken in its *entire* connection. (1) "And when He was demanded of the Pharisees *when the Kingdom of God should come.*" The question *when* the Kingdom should come *determines* the answer. And we may well ask the question whether Jesus will give that information to the Pharisees which He *uniformly denied* to His own disciples during His ministry (Mark 13 : 32) and even after His resurrection (Acts 1 : 7). Would He give that (i.e. exact time) to His enemies which He withheld from His friends? (2) "*He answered them and said, the Kingdom of God cometh not with observation.*" Perhaps no word has received such singular treatment as the word "*observation*" here; its primary, distinctive meaning is discarded and a meaning given to it which Judge Jones (*Essays on the Com. of the Kingdom of God*, p. 51) justly remarks "cannot be extracted from it," and as a further proof of it the reader may be challenged to produce another place, either in sacred or secular literature, where any critic has attempted to force any one of these meanings (i.e. outward show, pomp, splendor, etc.) either upon the word '*parateresis*' or '*observatio.*'" Discarding then all those *far-fetched* secondary engrafted meanings, and leaving even the highly ingenious (perhaps correct) and critical interpretation of Judge Jones, we are willing to accept of the plain meaning of the word as given by critics, viz., denoting (Olshausen) "the act of perceiving or of observing," (Kypé) "scrupulous attention or observation," etc. Thus then, the Kingdom of God cometh, not as something whose approach may be attentively perceived, observed, considered, i.e. like that of a visible object gradually or even swiftly approaching. It will not come indicating its coming by sending forth any observable signs. This is the simple meaning and it corresponds with the *general tenor* of the word. This Kingdom is linked, as we have shown, with the *Sec. Advent*; "the appearing and the Kingdom" (as in the following verses) are united, 2 Tim. 4 : 1. No one will be able to observe its coming, for it comes as the Advent itself, *suddenly, unexpectedly, like a thief*, illustrated in the parable of the Ten Virgins and by its comparison with the lightning and the days of Noah. So concealed is its approach that it becomes "*a snare*" to the world, and even to the Church; for its coming is *dependent* on the fulfilment of "the times of the Gentiles," the completion of a certain number of the elect, the Advent of Christ Himself, which things are *not observable* to man, being *known* only to God. There is nothing in the Kingdom itself to indicate the time of its establishment. (3) "Neither shall they say, Lo here! or Lo there!" Not being observable for the reasons just assigned no one is able to direct attention to it in the manner indicated.'

(4) "*For, behold, the Kingdom of God is within you.*" Surely He did not mean that the Pharisees who addressed Him and to whom He spoke, had the Kingdom *within them* individually, personally. The phrase "*within you*" is susceptible of an easy and consistent solution. Let the reader consider the Propositions in which we showed conclusively that this Kingdom is covenanted to the Jewish nation; that it is an *elect* nation;

that this Kingdom belonged so *exclusively* to them that the public ministry of John, Jesus and the disciples was *confined* (Prop. 54) to that nation; that the Kingdom was *tendered* to it; that on its refusal (through its representative men) to repent, the Kingdom is postponed and the people who are to receive it as an inheritance with Christ are grafted into that elect nation, etc., and all these considerations show at once *how* this Kingdom was "*within*" them. It was truly "*within*" the nation, it being the elect nation. The persons addressed were part of the nation and chief men of it, and Christ, *in strict accordance with* covenant relationship and fact, told those very unbelievers, that in view of *the tender* of this Kingdom to the people of the nation, and of its being preached *within* the nation, and of its being identified with the nation in the throne and Kingdom of David, this Kingdom is *within* them. It is *connected with them, and within their reach* on condition of repentance. It is also equivalent to the expression in Luke 11 : 20, "*the Kingdom of God is come upon you,*" or Matt. 12 : 28, "*come unto you,*" i. e. has attained unto you or pertains to you. The word "*within*" receives its force from *the restriction* thrown around the Kingdom *by the covenant relationship* of the nation, and therefore it has or it is, come "*upon*" them, "*among*" them, "*within*" them, as it could not at that time come to any other nation or people. This is evidenced from the fact that this very Kingdom thus come *within* the nation is taken *from* it and given to another engrafted people. If it did not *in a high and peculiar* sense *belong* to the nation, it could not be taken *from* it. Hence the "*within you*" addressed to these unbelieving Jews is *most expressive of their covenanted relationship and the glorious privileges* that they as a nation enjoyed. Restricted as it was to that nation, *the opportunity* was presented of a blessed change, but instead of repentance and faith and a consequent establishment of the Kingdom, a sad history of wickedness intervened.\*

(5) If the *context following* is noticed it confirms our interpretation. He now addresses the disciples : "*the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it*" (v. 22). This, *in reply* to the question *when* the Kingdom shall come, indicates what we have already proven, *the indefinite postponement* of the Kingdom; for the line of Christ's remarks makes the decided impression that the Kingdom will *not soon* be established, owing to His departure, and *that the time of His return and its manifestation is concealed*. None of the disciples then living shall see and enjoy it during their lives; and, comparing John 17 : 11, 12, 13; Matt. 9 : 15, etc., these days of absence extend down to our own time, and will only end when *the day* of the Lord Jesus (Phil. 1 : 6; 1 Cor. 1 : 5, 8; 2 Cor. 1 : 14; 1 Thess. 5 : 2, etc.) shall be revealed. In verse 23 He cautions against deceivers who shall pretend to found this Kingdom, which again intimates that it will not come very soon. In reply to the question *when*, He, taking *the fundamental fact* that the Kingdom itself *is dependent on His appearing*, directs attention to the sudden and unmistakable (v. 24) Coming of the King, of the Son of man "*in His day.*" And (v. 25) directly shows that the Kingdom cannot soon appear, because of His suffering and rejection by that generation. Then He points out the condition of the world at the period of His Advent, that it will be a season of forgetfulness, unbelief, etc., as in the days of Noah and Lot. And yet at such a period, when men almost generally shall *discard* the notion of the imminency of His coming and the setting up of His Kingdom, this question of the Pharisees shall be realized, for "*even thus will it be in the day when the Son of man is*

revealed." This is followed up by a parable representing a period of trial as *intervening*, that although such trials were before them men should pray and not faint, because although God "*bear long with them*" (expressive of delay) He shall finally deliver them, concluding with the deeply impressive question (alas, so abundantly verified in this day), "*Nevertheless, when the Son of man cometh, shall He find faith on the earth?*" Jews and Gentiles, with here and there an exception, discard all faith in this personal Coming of the Son of man, and the Kingdom covenanted to Him and identified with that Coming. The delay is to them ample evidence that *it never will be witnessed*. Now in the direct answer to the Pharisees, and the added remarks to the disciples, together with the corroborating state of the Church and world, we have *reiterated*, what has already been proven, that the Kingdom *was nigh* to the Jewish nation, that, owing to their sinfulness, it *was not established but is postponed* to an indefinite period in the future, viz., "*to the day when the Son of man is revealed*" (comp. Props. 56-68).<sup>1</sup>

<sup>1</sup> Bloomfield, *Com. loci*, has well observed that many professed versions are rather interpretations sought out. Van Oosterzee (Lange's *Com. Luke, loci*) explains: "literally, with or under observation, so that it can be recognized and observed by outward tokens, and that one could exclaim with assurance, *Lo here, lo there!*" To this Craven (Lange's *Rev.*, p. 96, foot-note) attributes the idea "it cometh not with the signs of a gradual approach." The idea of a sudden, unexpected Coming—especially to the Jewish nation, to whom this is specially addressed—is particularly impressed; and *how* this will be verified is stated in immediate connection with the Advent. Various propositions, hereafter, will develop, in detail, this very feature.

<sup>2</sup> Dean Alford, *Com. loci*—"The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense 'in your hearts,' should have been prevented by reflecting that they are addressed to *the Pharisees*, in whose hearts it certainly was not. We have the very expression, *Xen. Anab.*, 1 : 3, *entos auton*. See also John 1 : 26, and 12 : 35, both of which are analogous expressions" (comp. Neander, *Obs.* 1). It is noticeable that even those who in some form admit of a present existing spiritual Kingdom are unwilling to concede that this expression teaches it. Thus e.g. Steir (*Words of Jesus, loci*) expressly says: "It does not, as superficial expositors dream (here and verse 37), refer the Kingdom of Christ to the invisible region of the heart." Dr. Brown (*Com. loci*) cannot, with his views of the Church, make this a purely "internal and spiritual character," declaring, "But it has its external side too." They find especial difficulty to harmonize this saying with their engrafted spiritual views, with e.g. their (Fairbairn, etc.) expressed opinions of the Kingdom portrayed in the parable of the Tares. It is sufficient to say that if this Kingdom is "God's reign in the hearts," or "pious dispositions," it is only requisite to apply it (as synonymous) to e.g. Matt. 3 : 2, or 4 : 23, or 8 : 12, or 11 : 11, or 16 : 28, etc., and notice the absurdities introduced. An interpretation to be valid must be consistent and in agreement with the Kingdom wherever mentioned. The prevailing view is that of the Romanist, Dr. Butter (*Life of Jesus*, p. 358), who says that "the Kingdom of God within you" denotes "that interior one (Kingdom) which God possesses in the souls of the just, after destroying these the empire of the devil, by the doctrine of the Gospel and by the infusion of the Holy Ghost; in other words, by faith and charity he reigns triumphantly in the hearts of all his elect." Lyon, Thomas, and others render "the majesty of the heavens is among you," but while this introduces a more consistent application (thus avoiding the contradictions by a reference to the person of Jesus) this is not the usual meaning of the phrase (as is readily seen by attempting to make it synonymous with numerous other passages where the phrase occurs), and is not the Jewish conception and usage, thus violating the general analogy of Scripture on the subject.

<sup>3</sup> We have purposely avoided taking any liberties with our version, accepting of its rendering, although if we were to take those made by Neander, MacKnight, Phavorinus, Jones, and others, it would, in several places, confirm still more our view. But such aid is not necessary and therefore no appeal is made to it.

*Obs. 3.* Because of the free use made of this passage, a few more remarks on the meaning of "*observation*" are in place. Coming to this Scripture

with a preconceived notion of a Kingdom spiritual and invisible in this dispensation, the multitude engraft on the original word such expressions as "outward show," "splendor," "pomp," "outward display," "external display of majesty," etc., which do not legitimately belong to the word translated "observation," but are given to it, *to suit* a theory, on the ground *that such things are observed!* As Judge Jones (Philo-Basilicus, *Essays*) has at length shown, nowhere else is it even attempted to render such a meaning.\* Commentators who employ this secondary sense (as e.g. Bloomfield, Olshausen, etc.) frankly admit that this secondary sense only becomes a *conjectural* one, because they cannot find another example to verify it. Surely this in itself should be *already sufficient reason* for the student to regard the secondary sense with suspicion, but we have two additional ones to add. (1) This secondary sense is *not true* even of the Church. The Church comes with observation, as e.g. on the day of Pentecost. It was established with "outward show" and is perpetuated with the same, having a preached Word, ministers, officers, external ordinances, etc., and the saints are to be a light, a witness of the truth to the world. The faithful body of believers is to manifest itself as a testimony to all, and, of course, this cannot be done unless they can be observed, etc. (2) This secondary sense is *not correct* concerning the Kingdom of Christ. Let the reader notice what the Covenant demands, what the prophets predict, respecting this Kingdom. Is it not to come with such "outward show," such "splendor" and "external majesty," that it shall arrest the attention of, and be witnessed by, all living? Is it not to occupy the place of other kingdoms and to be exalted to the sovereignty of the world? Multitudes of passages teach this; and the least consideration of *the predicted glory* of the Kingdom, *its universality, the restoration* of the Jews connected with it, *the worship* of nations, etc., will at once show that, when it arrives, it will be *the great and absorbing object* of "observation." Indeed so evident is this, that we find admissions on all sides conceding it, even although opposed to a previous interpretation of the first part of the passage. Thus, e.g. Schmidt (*Bib. Theol. of the N. T.*, p. 246), after spiritualizing this Kingdom, admits that "the Lord also depicts in v. 24 this same Kingdom *as appearing visibly.*" Olshausen (*Com. loci*) advocating the spirituality of the Kingdom in the reply to the Pharisees also claims that in the same chapter it is alluded to *as external*, external in its perfection. Having already pointed out the inconsistency of this development theory of a claimed higher (spiritual) position to a lower one, it is only necessary to add that all such admissions prove the correctness of our interpretation of the chapter, and the incoherency of their own theory.

Van Oosterzee (Lange's *Com. Luke*, p. 268) rejects the idea that this is to be pressed to exclude the visibility of the Kingdom. While we cannot receive his explanation entire (because contradictory), yet we indorse this utterance: "Not seldom has the saying, that 'the Kingdom of God comes not with observation,' been misused and exaggerated, in the sense that this Kingdom will never on earth display itself in a glorious form worthy of itself. No; the Kingdom of God comes not with observation, but when

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\* See Philo-Basilions's *Essays in Literalist*, vol. 3, and *Essay No. 4*, where reference is made to Campbell, Ravanelli, Munthe, Scott, Cartwright, Illyricus, Michaelis, Bloomfield, Kype, etc. So also compare Dr. Clarke (*Com. loci*), who refers to Kype and others having shown from Greek writers that it means "scrupulous observation," i.e. it will be easily discerned. Olshausen (*Com. loci*) says: "It denotes literally the act of perceiving, of observing, and then, secondarily, everything that excites observation."

it has once come, we shall nevertheless be well able to say: Lo here!" But he rejects (p. 266) the view of Chrysostom, Luther, etc., that "within you" means "in your hearts," and gives his reasons for preferring the translation "in the midst of you." The fact is, that the elect condition of the nation necessitating the offer of the Kingdom—bringing it nigh to it—is too much overlooked, and that the relationship of these "children of the Kingdom" to the tender offers the most ample and satisfactory explanation. Spiritualize it, and then ask whether such spiritualisms can explain either the language of the prophets as to its world-dominion, or what Kingdom was really taken from the Jews.

*Obs. 4.* The meaning that so many deduce from the expression "*within you*," is not only opposed by ourselves but finds opponents among many who have no sympathy with our doctrine, and who are in doctrinal position with the Church-Kingdom party. Advocating a spiritual Kingdom, yet they cannot find it a consistent measure to take the phrase "*within you*" as indicative of God's reign in the heart," etc., for, as they tell us, this would prove *too much* of the unbelieving party addressed. Hence Neander takes the position (see *Obs. 1*, above) that it ought to be rendered "*among you*." Olshausen informs us that Paulus, Fleck, Borneman, De Wette explain it, "*among you*." The marg. reading also gives "*among you*." Bloomfield (*loci*) gives "*among you*." Barnes (*Com. loci*) gives both "*within*" and "*among you*." On the other hand Dr. Campbell, Dr. Jones, and many others insist on retaining "*within you*." So far as the sense of the passage is concerned, either one or the other would suffice, although our preference is for the latter. Again, in the efforts to avoid the prevailing application of the "*within you*," some, as Dr. Neander, assert that "the Kingdom of God was manifested in his own appearance," and, as Prof. Whiting explains it, "the King is among you." So also Dr. Thomas and the Christadelphians generally. Whatever truth (Prop. 56) there may be in King and Kingdom being convertible, yet the peculiarity of the expression embracing a word that legitimately means "*within*," and the use of the previous word "*observation*" *forbids the application* of this to the person of Jesus Christ, for then He would be "*within*" those unbelievers and He could not be observed. Besides this, such an explanation is forced, being derived from the third one given by Cornelius à Lapide,\* and which was based on the Divine Sovereignty of God; while the Kingship of Christ, in view of the foreseen rejection, is held *in abeyance*, being founded on His covenanted humanity and His relationship to God, after the performance of an allotted mission (Props. 81-90). The explanation given under *Obs. 2* is *in correspondence with and unites* the statements of the Old and New Testaments, and *accurately accords* with the then existing status of the Jewish nation.

*Obs. 5.* This Kingdom "*within you*" could not be the Christian Church, for that was *afterward* instituted and it was not anything that the Pharisees were in personal actual enjoyment of, and to apply it either to the person of Christ or to a spiritual reign is to bring it into conflict with covenanted expectations and the preaching of John the Baptist, Jesus, and the disciples (Props. 19-23 and 38-49).

Hence, even Bloomfield (*loci*) says, that to make this phrase significant of "the internal and spiritual principle" "is forbidden by the context." How he can reconcile

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\* *Vide Philo. Basilicus's quotations from Cornelius à Lapide, p. 17 Essays, Lit., vol. 3.*

his own view with such an admission is something that we cannot understand. Enemies and friends concede to us all that we require.

*Obs. 6.* While the approach of *the Kingdom itself* is not discoverable by any observation, being dependent on the secret knowledge of God Himself as to the time and to the completion of the number of the elect, yet this does not forbid a certain approximative knowledge concerning the period of its approach. While not *in itself* giving forth *any visible signs* of its Coming, yet the Divine Spirit has given us other signs, other events as a kind of guide by which we may know, more or less, the nearness of its Coming. Jesus Himself enumerates a lengthy series of events, and emphatically adds, Luke 21 : 31 ; “*So likewise, ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.*” Having already used this passage in sustaining the postponement of the Kingdom, it is only necessary to say that neither the Church, visible or invisible, nor “*God’s reign in the heart,*” could be denoted, since “*these things*” specified are running their course down to the present day. Still attention is directed to “*these things*” to urge us *to watchfulness and anticipation* of the Coming of the Kingdom undiscoverable by any outward, visible signs. Even the believing, owing to this lack of external observation of the Kingdom, are represented as in danger of having its approach coming upon them most unexpectedly, while the world, rejecting those merciful and gracious predictions, is buried in slumber and caught in “*a snare,*” or “*net.*” But few, wholly dependent on faith and not on the Kingdom itself presenting preliminary external signs for observation, will accept of the prophecies pertaining to this matter and be looking for, watching for, and awaiting with hope the Kingdom. These signs, not of the Kingdom itself but of things existing when it is to come, will be enumerated under another Proposition (comp. Props. 173 and 174).

We may in conclusion quote several writers who reject the prevailing interpretation. Rev. H. Dana Ward, in an interesting article, “*The Inhabited Earth Shortly to Come*” (*Proph. Times*, vol. 12, p. 37), resists the notion that the Church is the visible Kingdom of the Messiah, and among other texts examines Luke 17 : 21-26. He justly repudiates a Kingdom existing in the Pharisees, and also “*among you*” (i.e. in the person of the King then present), for the former would honor the Pharisees above His disciples, and the latter is opposed by the context following and the references to this Kingdom being still future. He makes the “*observation*” to be “*outward watching,*” and the “*within you*” to be an inward looking for it and preparation for it. This, however, is to lose the force of “*within*” pertaining—*not to believers but*—to the Jewish nation, viz., the Kingdom actually tendered to them in view of the elect position occupied. We thus preserve its depth of meaning, so pregnant with tremendous results. Craven (*Lange’s Rev.*, p. 67) points out that the question and answer are both in the present tense, the Pharisees asking : “*When cometh the Kingdom of God?*” and adds : “*The question and the answer are but illustrations of that law proper to all languages, but pre-eminently to the Greek, by which a certain future may be represented by a verb in the present ; illustrations may be found, Matt. 26 : 2 ; 1 Cor. 15 : 42-44 (see Jelf, Winer, Kühner, and grammarians generally). To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations : The supposition that He indicated an existing Kingdom (a) implies that it was set up in (or among) the Pharisees ; (b) disconnects His words from the immediately following address to the disciples, while the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances.*” In a foot-note on “*observation*” and “*within,*” he adds : “*The Pharisees ask ‘when cometh the Kingdom of God?’ He answers, ‘It cometh not with the signs of a gradual approach ; neither shall they say, Lo here, or lo there, for the Kingdom of God is in the midst of you.’ Then turning to His disciples, He says : ‘The*

days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo here, or lo there : go not after nor follow. For as the lightning that lighteneth (flashing) from one part under heaven shineth to the other part under heaven (*comes not with the signs of a gradual approach*), so also shall the Son of man be in His day,' etc. Does not the very unity perceptible in the entire address—the vividness of the scene it presents—the manifest oneness of the doctrine with that elsewhere taught by our Lord, especially on the Mount of Olives—place the stamp of truth on the hypothesis? Does it not become manifest that this passage, *so far from teaching the doctrine of a present establishment of the Kingdom, must be numbered among those that connect the establishment with the Sec. Advent.*"

PROPOSITION 111. *The Kingdom being identified with the elect Jewish nation, it cannot be established without the restoration of that nation.*

This has been proven in preceding Propositions, but as the proof is *abundant and cumulative*, additional ones may be assigned. For, if the Kingdom is the Theocratic-Davidic, *then* embracing the throne, Kingdom, and land of David, it must also include *the nation* to whom it was *alone specially covenanted*; that is, the Jewish people, one branch of Abraham's natural seed, viz., in the line of the Patriarchs and their descendants. Hence, the restoration of this nation naturally *falls in* with the Divine Purpose—is fully identified with it.

All those who deny the restoration of the Jewish nation confine themselves to *isolated* predictions which they endeavor either to spiritualize or make conditional, forgetting that *the main* foundation of our doctrine is left untouched by them, viz., the necessity imposed by *oath-bound Covenant* for such a restoration. The purpose of Redemption, as exhibited in the Theocratic Plan, makes such a restoration *imperative*. Hence, the Millenarian scheme makes the restoration of the Jews *an integral* part of its system. But the reader will observe that, aside from this basis of ours, many who are opposed to our doctrine as a whole *still* accept, being forced to it by Scripture testimony, of this restoration as something future to be realized. Thus e.g. Faber in *Diss. on the Propht.*, and *Sac. Calendar of Propht.*, ably presents the subject. Brookes (*El. Propht. Interp.*, p. 63) mentions Cyprian, Jerome, Chrysostom, Theophilus, Alexandrinus, Augustine, Bede, Hugo, Lyra, Dean Prideaux, Hilary, Ambrose, Aquinas, Scotus, Cajetan, and others (for the list might be indefinitely swelled, including Origen, Locke, Clarke, Doddridge, Erasmus, Poole, Simeon, Primasius, Owen, Scott, McKnight, etc.), who hold to a national restoration of the Jews while being neutral or opposed to Millenarian tenets, and points out how Lorinus, the Jesuit, even rejected this restoration on the ground "because it leads to the heresy of Chiliasm, which Pope Damasus had condemned in Apollinaris." The Jesuit, at least, had the perception to see that this tenet was *an important* feature in our system of faith. Many evidently entertained this belief of whom we have no direct account, as of "the many" alluded to by Jerome, and so e.g. indirectly mentioned, as by Evelyn (*Diary*, vol. 1, p. 325), who states that the "renowned mathematician, Mr. Oughtred, entertained the belief that the Jews would be converted by the personal appearance of the Saviour."

*Obs. 1.* The only objection of force that can be urged against our view is, that these promises of restoration are conditional, but this has been met under Props. 18 and 46-52. If we can make the Covenant—confirmed by God's oath, and its ultimate fulfilment again and again affirmed by holy men—conditional, *then* everything else is conditional; *then* the foundations of Christian hope crumble away beneath us, and *nothing stable* remains. It is a fact of weight in this discussion to note, that a vast number of writers, opposed to our doctrine, and inclined to spiritualize the predictions as much as possible, are *still forced* by the singularly effective language of the prophets to *admit* a restoration of the Jews to their own land. The powerfully converging testimony is *too strong* even



for them to refuse credence to it ; and they give us, urging with just and conclusive reasons, the scriptural ground for such a faith, although it badly fits into their system, owing to its being, more or less, in antagonism to their theory of exclusive spiritual blessings, of the abandonment of the wall of partition between nations, and of the remaining portions attached to the same predictions. Even such a writer as Whitby acknowledges, owing to the force of Luke 21 : 24 ; Jer. 31 : 27-40, etc., such a restoration and the rebuilding of Jerusalem. Indeed, some even see that its *unconditionality* is asserted in various places ; that they are restored not on account of their own holiness but to preserve *the faithfulness* of God ; and that Israel being carefully distinguished from the Gentiles (as e.g. Isa. 49, Marg. reading, etc.) must, in order to preserve the Divine arrangement, *also* be gathered. The application of passages relating to the earthly Jerusalem by Waggoner (*Ref. of Age to Come*) to the New Jerusalem, because the Old is cast out and the Son of the Free Woman is the heir, *misapprehends* the Barren Woman (see Prop. 118), does *not* distinguish between the heir and the subject, unites things which God has *separated*, *violates the promises* of God to His own ancient city and people, and, in brief, *ignores* the inheritance of Christ, as David's Son.

*Obs. 2.* This too is shown by *the election* of this Jewish nation (see Props. 24, 54, 55, 59, 60, 61, 62, 63, etc., on Election). No nation on earth, *saving* the Jewish, has God chosen, over whom He condescends to act in the capacity of *an earthly Ruler*. No nation save it *alone* has been thus favored with a Theocratic rule. Owing to the sinfulness of the nation this Kingdom was indeed overthrown, and the nation itself, as a nation, driven from its land and placed in a scattered and subject condition among the nations of the earth. It has abundantly been shown that they are still the elect nation, not *perpetually* cut off. Indeed, if this election were to entirely cease, or if it were diverted to any other nation or nations, *then* it would be *impossible* to verify the Covenant promises made *directly* to it. This subject having been elucidated, it is only necessary to add : the election of the nation, evidenced even now by the necessity Gentiles are under to *be grafted into it*, continues on by virtue of its covenanted relationship to the Theocratic-Davidic Kingdom, and if such election is manifested in the establishment of the Kingdom, it involves, fully embraces, its *restoration* to Palestine.

It is essential to notice what has been proven under various Propositions, viz., that the Theocratic ordering, pertaining as it does to the Jewish nation as a nation (for how else can the Theocratic-Davidic throne and Kingdom related as it is to the nation and of which Jesus, as David's Son, is the heir—Props. 49, 116—be re-established), constitutes the Jewish nation an elect nation. The careful student will ponder the expressive language based on this Theocratic relationship connected with a restoration, such as “ *the tribes of Thine inheritance,*” “ *the cities of Thy holiness,*” “ *Thy people,*” “ *Thy holy mountain,*” etc. Men may make sport of this feature, and, with Froude (*Short Studies*, p. 239) may speak of “ the narrow littleness of ‘ the peculiar people,’ ” or with learning contend in order to exalt Gentileism, against its reception ; but against all such we simply oppose God's covenants, and the simple facts of history, and the fulfilment of prophecy, down to the present day, with the abundant assurances that this cast-away condition of the nation is *only temporary and not perpetual*. Otherwise—mark it well—the government of God over the Jewish nation would prove a failure, and thus God instituted a form of government in the world, which He is unable to have realized (comp. Prop. 201). But God will not fail in His purpose, and hence the strong assertions given, as e.g. Jer. 33 : 15, 26 (with which comp. Props. 47 and 52).

*Obs. 3.* It is important to keep in view, in the consideration of this subject, that the Jews, living at the time of the First Advent and afterward, believed that the prophets *linked* a complete restoration of the nation *with* the Kingdom of the Messiah. This is admitted by all; but if the admission is made, *then* the question arises, unless the doctrine is true, *how* comes it that the New Test. employs (as e.g. Rom. 11) language *to confirm* the Jews in their opinions? Ernesti's one-sided criticism making Rom. 11 to mean a mere possibility of being saved or restored without its being accomplished, is contradicted by *the positive* language of Paul, his eulogy of the nation, his confident expressions, and the accordance of the same with generally entertained expectations. The application of New Test. passages solely to a conversion of the Jews, and not to a future restoration, is met not only by the same, but also by the directness of passages which teach that the dispersion, desolation, and the treading down of Jerusalem shall continue for *an appointed time* (and then cease), as well as by *the references* to this election and covenanted relationship, and by *the connection* in which such a conversion stands to a restoration to the land.

Fairbairn (*On Proph.*, p. 249, etc.) and others are very unjust and one-sided in their estimate of the New Test. argument in favor of the restoration. They proceed on the principle that whatever is not distinctively repeated, and in detail given, in the New Test. must be rejected, which is derogatory and destructive to the Old Test. (comp. Prop. 16). We dare not overlook the intimate connection existing between the Old and the New; and if we find that the New does not recall or cancel the Old as to promises, that in itself should be sufficient to excite faith in God fulfilling His Word. But we have more than this: we have, as will be shown, confirmatory and express evidence in the New sustaining our position. So clear and decisive is this fact that many of our opponents concede the same to us. Let the reader turn e.g. to Prop. 50, *Obs. 24*, note, and see the concessions of one of our chief opponents, Dr. Brown. When Williamson (*Letters*) refers to the silence of Jesus, or of the New Test., he simply ignores *what* is pointedly stated on the subject. The objections of Oswald (*The Kingdom*), Waggoner (*Reful. of Age to Come*), and others, will be fully met as we proceed in the argument, it being sufficient for the present to say that the Jewish view (e.g. Reuss, *His. Chris. Theol. Apos. Age*, p. 55) is most positively confirmed by the language of the New Test., so that the doctrine was indorsed and perpetuated, without dispute, in the Primitive Church. So clear is this, that even writers largely addicted to spiritualizing the prophecies frankly admit it.

*Obs. 4.* The Jews, influenced by the plain language of Covenant and prophecy, *universally held* that the Messianic Kingdom was to be accompanied by a complete restoration of the nation; both ideas were inseparably united, the one being regarded an impossibility without the other. So wedded were they to this view, that they objected to Jesus being the Messiah because it was not realized at the First Advent (the early Christians answered by locating the fulfilment at the Second Advent of this Jesus). Now observe, that with this prevailing Jewish doctrine, so dear to the Jewish heart, before them, Jesus and the Apostles use the very language *pre-eminently calculated* to cherish and confirm the Jews in their opinion of restoration, and the proof that it was thus adapted and intended is found in the simple historical fact, that both believing Jews and Gentiles in the early Church held to, and taught, the doctrine. A glance at various passages—keeping in mind the existing belief of the hearers—is amply sufficient to show this distinctly. Thus e.g. "*the regeneration*," Matt. 19:28, the removal of *the desolation* from "*the house*" Matt. 23:37-39, the Messianic reign over *the house of Jacob on the throne of David*, Luke 1:32, 33, *the deliverance* from enemies, Luke 1:74, the

removal of Jerusalem's *down-trodden* condition *when* the times of the Gentiles are fulfilled, Luke 21 : 24, *the times of refreshing and restitution*, Acts 3 : 19-21, the *rebuilding* again of the fallen-down Davidic tabernacle, Acts 15 : 16, *the Jewish hope* to be realized, Acts 26 : 6, 7, etc.—all is adapted to strengthen the hope of ultimate restoration, just as Covenant and prophecy promise. Hence we need not be surprised at the Apostolic and Primitive Church cleaving to such a future restoration at the Sec. Advent of the Messiah.

If no restoration was intended ; if all was to be understood typically, or spiritually, or conditionally, *then* surely the language was most eminently calculated to deceive the hearers, and simple justice demanded such an explanation as would have prevented the Ch. Church from following in the Jewish belief. But since there is no denial of the prevailing faith, but, on the contrary, a confirmation of it, we are forced to accept of it. The fact is, that it is so unmistakably taught that men addicted to spiritualizing freely admit it. Scott (*Com.*) even allows the restoration to be distinctly taught in Matt. 23 : 38, 39 (Luke 13 : 34, 35), Acts 3 : 21, etc., and so many others, as Tomlinson (*Ser. on the Mill. and Appendix*), Doddridge (*Com.*), etc. Nast (*Com. Matt. 24 : 15-28*) expresses the view of a large number, when he says, "We are taught in other passages of Holy Writ (that) the Millennial state of the Church of Christ shall not commence before the restoration of Israel." The Mormons also hold to the restoration of the Jews, but in accordance with their eclecticism, giving a Mormon bias to every incorporated doctrine, the Jews are to be gathered to their "Western Zion" (see Art. on "Mormons, M'Clin-tock & Strong's *Cyclop.*).

*Obs. 5.* As in the following Props. our proof, given in detail, shall be mainly drawn from the Old Test., it may be well to state why the New Test. does not enter into the subject of the restoration so extendedly as the Old. For, although pointedly mentioned and often implied, yet such magnificent portraitures of it as the Old Test. contains, are lacking. (1) It is taken *for granted* that the instruction of the New *will be combined* with the Old (both being one, etc., comp. Prop. 16), where a sufficiency is given to every one who will "search the Scriptures." (2) The union of the doctrine of the restoration with the events of the Second Advent make it easy for any believer *to join* the declarations of the Old with those of the New Test. (3) In the condition of the early Church and of the Jewish nation at, and after, the First Advent, a more detailed statement would *unnecessarily* (in view of the lengthy postponement) have prejudiced the Roman Power (already embittered) against the nation and Church.

That the reader may have a fair specimen of the quibbling of passages in the New Test. when arrayed against us, we direct attention to Fairbairn (*Typology*, vol. 1, p. 361, etc.). Well knowing how essential to our system is the doctrine of the restoration of the Jews to their own land and of the Theocratic polity, he strives, under the specious plea of his *typical* application, to discard it. Thus e.g. after making "Zion" (Rom. 11 : 26) equivalent to "the Church of the New Testament," and that Jesus therefore "must come out of it at the same time He comes for it," saying : "It (the promise) holds out none, indeed, in respect to the cherished hope of a literal re-establishment of their ancient polity. It rather tends to discourage any such expectations ; for the Zion, in connection with which it tells us the Messiah is to come, is the one in which He *at present* dwells—the Zion of the New Test. Church ; to which He can no longer come, except at the same time coming out of it." It is surprising that so able a writer should shield his faith under an *absurdity* of his own creating, and which, if true, would forbid the personal Second Coming of Jesus to His Church for her deliverance. Jesus ascended to heaven (not Zion) where He now remains at the Father's right hand as Mediator and Intercessor, and is only spiritually present in His Church through the imparted Comforter. Now, when He comes again, He is predicted to come to Zion, and out of that Zion He is to exert His power as Deliverer ; and even to go personally out of it (see Prop. 113) to meet the tribes in the wilderness. Let the Word give its own

testimony, and the plain grammatical sense will always be found to be the true one—in unity with all Scripture. But to allow Fairbairn to show his reasons for his typical application, we give them as specially stated in Appendix, pp. 395-399, in reply to the question, "Does the original relation of the seed of Abraham to the land of Canaan afford any ground for expecting their final return to it?" This he answers negatively: (1) The possession of the land of Canaan only a type, earnest, or pledge, of the possession of the renovated earth by the glorified saints—hence the nation excluded. (Answer: how could it be a type, earnest, or pledge to Abraham who never—as he affirms correctly in another place—possessed the land, and how could it be an earnest, etc., to the exiled ones?) (2) That things are spoken of in relation to this future inheritance which cannot be realized within the bounds of the earthly Canaan. (Answer: that depends entirely on the amount of faith we have in the plain grammatical promises of God, and in the One who is to inaugurate the changes.) (3) The inheritance is one that can only (p. 317) be enjoyed by the children of the resurrection, hence only designed for the redeemed and glorified saints; this excludes nations in the flesh, and therefore such a restoration. (Answer: Let the whole Record speak, and not merely one passage, and then the Scriptures clearly distinguish between "heirs" and subjects—between the glorified and the unglorified—between the Kings and those over whom they reign.) (4) That being a type, it cannot foreshadow another occupation, just as eating manna in the desert does not typify a future eating of the same. (Answer: He has not yet proven that the possession of the land was a type, for all prophecy forbids it, as we shall show in next Propositions, specifying a return to the identical land, etc. Besides: unbelief might turn this principle against his own theory, thus: he makes part of the earth to typify the whole earth renovated.) (5) That those who make it a type of a future occupation must include as also types the resuscitation of the Levitical priesthood, sacrifices, etc. (Answer: We do not make it a type but a real possession to which there is a return, and hence are not driven to the position indicated.) (6) That the Mosaic economy is abolished and a spiritual dispensation takes its place, and, therefore, no restoration can be expected. (Answer: We leave God to tell us the nature of the dispensations, and find that this one is to be succeeded by one more glorious that includes this very restoration.) (7) The natural seed are types of the spiritual seed, the national Israel of the spiritual Israel, and hence no restoration. (Answer: (1) Were none of the natural seed also of the believing, spiritual seed? and if so, were they types of themselves? (2) If this is so, why the process of engrafting? Why necessary?). (8) Abraham's seed are the heirs, i.e. the believing portion only inherit. (Answer: Granted; but they inherit a coming Kingdom and reign over others, including the restored Jewish nation.) (9) The type is lost in the antitype, as the Paschal Lamb in Christ. (Answer: Granted, where really a type exists.) We are sorry to say that, admirable as this and similar works are in some respects, their whole tendency and spirit is to lead the Church away from Covenant promises, and inducing to that unbelief so sadly predicted.

When the typical theory is deemed insufficient, recourse is had to other methods. An illustration may be in place. The *Interior* (quoted by *The Luth. Observer*, Dec. 27th, 1877) rejects the restoration of the Jews on mathematical grounds, thus presented: "The present population of Palestine is 300,000—all that it will support in the most starveling way. The area of Palestine is 12,000 square miles. The present number of Jews in the world is 6,000,000. If located in Palestine the population would be 500 to the square mile. But the population of China is only 303 to the square mile; of France, 173; of Hindoostan, 130. If a third of the Jews were to go back to Palestine they would starve to death. Now, we call the attention of the exegetes to the fact that this showing appeals directly to their bowels of compassion. Are they willing to starve a matter of 5,000,000 of Jews to death for the sake of vindicating their exegesis." *This effort* at witicism and sharpness, evincing no faith in the Word, exhibiting ignorance of its real teaching on the subject, and making natural impossibility the measurer of God's promise, evidently takes the position that such a restoration is advocated only as one of the results of national movements. It overlooks (1) that this is a *supernatural* restoration under the Messiah, who will provide for the maintenance of the nation; (2) that the dimensions of Palestine, to accord with the original grant, will be greatly extended, even from the Nile to the Euphrates; (3) that it will have its population largely in cities; (4) that special fruitfulness of the land, special commerce with nations, special prosperity, wealth, etc., are promised; (5) that if divinely promised that should suffice, God being *abundantly able* to perform whatever promises He makes. Surely, if the writer had lived before the Exodus from Egypt, his mathematical acumen would have demonstrated the absurdity of entering the wilderness with such a host; or had he lived before the

First Advent, he would have demonstrated *from scientific data*, the utter impossibility of a virgin giving birth to a Son. This favorite cry of "impossible" from professed believers comes with a bad grace, when so many divine truths are denied on that ground by unbelievers. We are not surprised that *The Princeton Review* (Ap. 1850, p. 329) complacently speaks of a "modern and more spiritual view of the Millennium, which has gained general prevalence of late years in this country. It rejects the doctrine of the return of the Jews to their own land; of the personal appearance and reign of Christ for a thousand years, but retains the idea of a Millennium." Surely, in the light of Covenant and prophecy, an *emasculated* Millennium without a personal Christ, reign, and restoration. This the reader will more clearly see as he follows our argument step by step.

*Obs. 6.* In view of the elect position of the nation (Prop. 24) and its consequent Theocratic position, the restoration is so essential, such a prerequisite, that two remarkable forms of expression are employed to indicate it. (1) God restores the nation for His own sake, to vindicate His covenant-keeping mercy, and thus magnify His own name. For example, Ezek. 36 : 22 declares, in connection with a restoration which has never yet been realized, "Thus saith the Lord God : I do not this *for your sakes*, O house of Israel, *but for mine holy name's sake*, which ye have profaned among the heathen, whither ye went," and v. 32, "Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel." The condition in which both Judah and Israel are *at the time* of the restoration, viz., that of unbelief, shows that God evidences mercy because the time has eventually arrived for the re-establishment of the Theocratic Kingdom, and hence to exalt His own truthfulness, "because" the nation has been overthrown and its uplifting is a necessity, "because" the heathen ridicule the Covenant and its promises, *God will perform this work*, and, by an astonishing process, bring this rebellious nation to heart-felt obedience and most fervent allegiance. (2) He will do it for *the Father's sake*, in behalf of that portion who have been believing and God-fearing. Paul appeals to this, Rom. 11 : 28, "*beloved for the fathers' sakes*," to whom the Covenant was given. Now turn to Lev. 26 : 42-45, which Paul evidently had in view, and it is asserted, that although the nation be dispersed, God "*will remember*" His "*Covenant*" and "*the land*," and it is affirmed that in their dispersion He will not "*utterly cast them away, or abhor, or destroy*" and thus (by an utter destruction) "*break His covenant with them, for I am the Lord, their God. But I will for their sakes remember the Covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am the Lord.*" The restoration, therefore, is impregnably fixed, upon *God's honor* as a covenant-keeping God, and upon His promises given to the Fathers, which will be realized.

The reader will observe that two things in the future history of the Jews show conclusively that *after the saints*, sufficient to form the predetermined number of kings and priests, have been gathered out, God then, for His own sake and for the Fathers' sakes, manifests His amazing mercy in restoring the nation, when still in unbelief against Him. For, as to one portion of the nation (the two tribes) it is converted and saved by the open Parousia of Jesus and His saints, as we shall explain, and as to the other portion (the ten tribes) they afterward shall be converted and saved. The unbelief at the Sec. Advent is proven by the hearty repentance and mourning of Judah, and the trial and selection of Israel in the wilderness before qualified to enter the land. Thus it is true that God does not restore the nation because of moral worthiness at the period when He comes for that purpose, but He does it because the time has arrived for the fulfilment of *His own Covenant promises* made to the Fathers; and it is likewise true, that morally unqualified as the nation then is for a restoration to Theocratic rule and

privileges, He will so impress, teach, and guide the nation at His Coming, that it will acknowledge its guilt, and most earnestly and devotedly receive Jesus as the mighty Theocratic King promised to it. God's Word will be *amply vindicated*, and every declaration will find its realization. With the magnificent destiny before it, it is saddening to find a portion of the nation casting away its hope as founded in the prophecies. Thus, *Reformed Judaism* (see Art. on, by Felix Adler, in *North Amer. Review*, Sept., Oct., 1877), following its Rationalistic tendencies and rejecting the glorious prophecies "abandons the idea of a national restoration," and, of course, with it a future Advent of Messiah, in the Davidic line; the nation, according to its modernized conceptions, becoming its own Messiah. This, to say the least, is degrading Moses and their prophets into virtual impostors, making the past noble faith of the nation an idle dream, and casting mud upon the most exalted Records in existence. How can a Jew engage in such work?

PROPOSITION 112. *The Kingdom, if established as predicted, demands the national restoration of the Jews in their own land.*

This we have all along proven, viz., that such a connection is *positively required* by Covenant and election, promise and prophecy. Now it remains to prove in a more specific form a national re-establishment of the nation, which, of course, confirms our doctrinal position. Besides, the reign and Kingdom, as will be seen, is invariably associated with such a restoration (comp. preceding Prop.).

We are the more encouraged to insist upon a restoration to the land, because it is freely admitted by some of the most prominent opposers to Millenarianism. Thus e.g. Brown (*Christ's Sec. Coming*, p. 434) frankly concedes "a territorial restoration," saying that "the people and the land of Israel" are "so connected in numerous prophecies of the Old Test. that whatever literality and perpetuity are ascribed to the one must, one would think, on all strict principles of interpretation, be attributed to the other also." The "Millerites" or "Adventists" (Art. on, M'Clintock & Strong's *Cyclop.*), and others (comp. next Prop.) make the restoration of the Jews to comprise only the resurrected and glorified Jews and adopted Gentile believers (Israelites), on the ground of "an everlasting possession of the land," because "mortal Jews cannot possess it forever—glorified and immortal ones can." But this is one-sided, ignoring the return of mortal men in the flesh, who repent and are converted, who perpetuate the nation in the flesh, etc.; overlooking that the saints are engrafted into the nation and that the everlasting possession of the land is promised to the nation in virtue of this incorporation of glorified ones who bear the rule; passing by a number of clearly related doctrines such as the nature of the Theocratic Kingdom, its relation to the Jewish nation, the reign of the saints over the nations, the perpetuity of the race after the Advent, the requirements of Redemption to give it completeness, etc. On the other hand, Swedenborgianism (comp. e.g. Works of Swedenborg and a recent—1878—*Address to the Clergy*) spiritualizes everything future relating to the Jews, and takes the predictions of Jewish restoration, the blessings particularly, and applies them to the Swedenborgian new Church. This is true of many others; but it is sufficient to say that it is done at the sacrifice of the plain grammatical sense, and the careful avoidance of appropriating the curses which *logically and grammatically* (if language has any meaning) belong to the same people that are restored. We say nothing of the unenviable position in which it places the Divine Word, making it to contain a sense which was pre-eminently calculated to deceive, and did—if this is true—deceive generation after generation of Jews, and the Primitive Church established under inspired guidance. The time is coming when the dreadful persecution of the Church—now arrogant—by claiming these Jewish blessings—shall sweep away all such false interpretations and applications of prophecy. We turn from such expositions with relief to those given by Bickersteth, the Bonars, Seiss, Brookes, Bonhomme, Wilson, Nicholson, Faber, Lord, Clarke, Herschell, McNeile, Wood, Tyso, Thomas, Pym, Arnold, Pirie, Noel, Molyneux, McCaul, Maton, Frey, Cunningham, Cox, besides many others, who hold with Rev. Rizer (Art. on Restoration, *Proph. Times*, July, 1877) "That the Jews will ultimately be restored to the land which was promised and given to Abraham and his posterity for an everlasting possession, *cannot be successfully controverted* by those who believe the inspired prophecies." Even works of fiction incorporate the idea as seen in Lord Beaconsfield's (D'Israeli) *Lothair*, and George Eliot's *Deronda*. One caution is requisite: as the subject itself is a vast one and complicated, requiring the close study and comparison of numerous predictions (some exceedingly concise, others abrupt, and still others obscure), it is reasonable to expect a *diversity* of view respecting the exact order and manner of fulfilment. We can only

anticipate a unity in the *grand outlines* pertaining to the subject, viz., in its being associated with the Second Advent, Pre-Millennial in its accomplishment, repentant and converted under direct Messianic influence, exalted during the Mill. age, etc. Too many writers regard the restoration separate and distinct from the Covenant and Theocratic relationship of the nation, and thus *materially weaken* the force of their representations; casting away or overlooking the golden key which opens before us the nation's grand destiny.

*Obs.* 1. Before continuing our proof, several preliminaries must be considered which materially add to the force of the prophecies. (a) The *perpetuity* of the Jewish nation, owing to their election, is asserted, and with it their separation from all other nations. This is distinctly stated in Numb. 23 : 9, and from this arises the declarations of God not to make a *full end* of them as He may do with other nations, Lev. 26 : 44 ; Jer. 30 : 11 ; Jer. 46 : 28, etc. ; Deut. 32 : 26, 27 ; Amos 9 : 8 ; Ezek. 11 : 16. As explained in previous Props. this nation is chosen, out of all others, to be the peculiar instrumentality by which *the Divine Purpose in Redemption and Government* is to be carried out, and hence of them it is said, 1 Chron. 17 : 21, 22 ; Ps. 136 : 4 ; Jer. 31 : 35-37, etc. This, of course, is an indispensable feature in our argument which must by no means be overlooked. (b) This perpetuity of the nation thus promised, together with the reasons which impose it, and with the added predictions derived from it, *involves* the final restoration of the nation to its old state of special favor and nearness to God. Several writers, as McNeile, Noel, Bh. Newton, Kurtz, etc., employ this promised perpetuity as a powerful reason favoring the restoration. (c) This nation, owing to unfaithfulness, is driven from its land and scattered among the nations. History has made this so familiar, that a mere mention of it will suffice. (d) But such removal, as Moses and the prophets taught, being designed for correction and punishment is *not perpetual*. It is for a limited, appointed time, the knowledge of which God has reserved to Himself. That this period of tribulation, long as it may be, is a limited one, all the prophets testify and Christ Himself pointedly specifies. To deny this, is simply to reject some of the *plainest statements* in the Word of God and the entire current of prediction. The Scripture bearing on this point has already been partly given, and hence needs no repetition. (e) The Jews, therefore, owing to their nationally promised perpetuity and future position as a nation in the yet unfulfilled Purposes of God, *are preserved* down to the present day as a people, separate and distinct from all others, who, if such were the Divine Will, can at any moment be reorganized into a distinctive nationality among the nations. The preservation of the people is distinctly predicted, not in the possession of king, government, etc., characteristic of a nation properly organized but, in a *dispersed and utterly disorganized* condition, retaining national peculiarities, such as rites, practices, customs, doctrines, etc. The astonishing verification of these predictions in the history of the Jews has been noticed by numerous able writers, and has been aptly styled "a standing miracle"; and from it also has been derived an argument favoring the literal restoration.\* Many writers of history, science, etc., have noticed, that while some individuals have been absorbed by other nations yet the vast body of them, in the midst of the nations, have preserved their Jewish individuality and national peculiarities, remaining a separate, and for ages an isolated, people.\* The confident prediction of Celsus that the Jews as a race would become extinct is not verified. Dis-



persed among powerful nations, they continue to exist, while these nations disappear. Denied the privilege of living under their own magistrates, etc., debarred for centuries from all civil rights; suffering frequently the most terrible persecutions that ever afflicted a people; driven from country to country and made a "hissing," "by-word," etc., among nations not wise, but cruel; in brief, enduring, as history shows, what no other nation on earth has ever passed through, yet they still remain a peculiar, distinctive people, ready at almost any time, if the way were prepared, for a national reorganization. Their powerful enemies have perished or decayed, and they remain numerous and a *significant power* in the earth. But all this is necessary, *preparatory* to another phase in their remarkable history. If God intends to fulfil His promises concerning their national restoration, it certainly is *essential* to preserve them, while the preservation itself thus becomes—being predicted and fulfilled—evidence that the Divine Purpose in reference to them is in regular course of fulfilment, and leads on to the *ultimate end* intended. God has been, even when scattered, "a little sanctuary" (Ezek. 11 : 16) to them, thus saving them from extinction that His own Word may stand. (f) The plaintive representation of Isa. 63 : 18, "The people of thy holiness have possessed it but a little while," contrasted with the promises and with the protracted tribulation, has pertinence. The comparative *brief* possession of the Holy Land when compared with the prophetic intimations, clearly evinces that something great and lasting in this direction must be held in abeyance for this same nation. (g) Certain promises of restoration are made to the Jewish nation, *not* to Gentile nations or even to Gentiles adopted into the nation (although the latter are included in the way hereafter shown, viz., as inheritors, etc.), *but to the one* distinctive Jewish nation. The Church is *not* composed of "the outcasts of Israel," of those cut off under the anger of God, possessing the sad traits and experiencing the forsaken condition attributed to this nation. The Church has *not* the throne and Kingdom of David in ruins, the city of God desolate and in the hands of enemies, etc., and hence the Church *cannot* be denoted. The *same nation* which experienced this heavy tribulation is *also* to realize the blessings of restoration. There is nothing so sad and absurd in the interpretation of the Bible as that, alas! so prevalent with many, to give all the threatenings, curses, and afflictions to the Jews, and appropriate the promises and blessings to the Gentiles or to the Church.<sup>4</sup> It is not only *wrong but dishonoring* to the Word, and opens a wide field of *arbitrary* exposition. The threatenings and reverses have been *literally* fulfilled, even to the minutest particular, *so also must* the predicted blessings, standing as they do in the *same connection* with this scattered, etc., people. History indorses a literal interpretation of these prophecies, and its testimony thus far forbids the seeking and applying a hidden, mystical, or spiritual meaning to the remainder. God Himself appeals to the justness of such a conclusion, Jer. 32 : 42, 44, "For thus saith the Lord: Like as I have brought this great evil upon this people, so I will bring upon them all the good that I have promised them." "For, I will cause their captivity to return, saith the Lord." Let the reader compare as unanswerable, Jer. 31 : 27, 28. (h) The dispersion and the restoration, the tribulation and the blessings cannot be *contemporaneous*. In the predictions, the latter invariably follows the former. To reverse this Divine Order is to violate all propriety of language; and yet this is done by multitudes of even learned and able divines, under the mis-

taken notion that the Jewish nation having forfeited the blessings, they are now bestowed upon the Gentiles. And what confirms them in the opinion is, that some Scriptures are quoted by the Apostles merely to prove that Gentiles are also called, shall also participate in the blessings, etc. (just as the Jews also at that day believed), and the conclusion is formed that this denotes that the Gentiles take the place assigned at one time to the Jews. But before such deductions, *so destructive* to the unity and symmetry of prophecy, are drawn, would it not be best to ask and decide, whether the nation, as such, has *forever* forfeited these blessings; and whether there is not a *specific period* appointed during which the nation is to experience the just anger of God; and whether the mention of the present era as "the times of the Gentiles" is not *sufficiently suggestive* of their ending, etc.; Important considerations, which we have passed over, are brought in view which forbid this wholesale appropriation of promises given *only* to the Jewish nation. The fact that the threatenings prophesied run down to the present day and continue on in the future (for they are not quite all fulfilled, as e.g. Zech. 14 : 1), is positive evidence, if we will only receive it, that the blessings are still future. Those blessings cannot be applied to the Church; for it is highly improper and a dissevering of prophecy, to say that the evils predicted of the nation and the blessings prophesied of the same nation can *coexist*. (i) The promise that this nation shall be restored to *their own land* cannot be understood of the Church. It is *fashionable* to make the land of Canaan a type of the Church or of heaven. Aside from the reasons already urged against such a perversion of the prophecies, it would appear sufficient to consider, that it is *the same land out of which* the nation has been driven; a land lying *desolate* for many generations until the restoration; a land that shall be tilled and sown, *its ruined cities rebuilt* and inhabited, *man and beast* multiplied upon it; a land *specially covenanted* to the Fathers who lived in it at one time, and which shall be settled again *after "the old estates"* and as at "*the first*;" a land for a long time *in the possession of their enemies*; a land formerly occupied by *the Kingdom of David*; a land *whose geographical boundaries* are fixed; in brief, a land which, by a great variety of allusions and specifications, *can only be Palestine*. To convert this land into something else is not only *most arbitrary*; impossible to reconcile with language, unity of prediction, etc., but it is a virtual impeachment of *the veracity* of the Word, and an expressed doubt of God's intention to fulfil His Word *as written*. If no reliability is found here in *the plainest* of all predictions; if to obtain the true meaning an astonishing and most awkward transposition of a spiritual nature must take place; *then* truly the Bible may denote almost anything that fancy can attribute to it. (j) In the investigation of this subject, other things are worthy of notice, which can only be briefly alluded to, such as (1) that certain prophecies have never, in any sense, been fulfilled, as Ezek. chs. 36, 39, etc.; Isa. 11 : 11, 12, etc.; (2) that the promises of Deut. and Lev. cannot be explained in any other way than referring to the Jewish nation; (3) that the prophecies referring to restoration distinguish between Judah and Israel; (4) that the division into "two kingdoms," formerly existing, is stated and the union into "one nation" in the same land predicted; (5) Jerusalem and the Jewish nation are in the restoration distinguished from the Gentiles; (6) the action, position, etc., assigned to the Jewish nation at and after the restoration; (7) the prosperity and the results of the restoration point to the future; (8)

the astounding reception and acknowledgment of the crucified Saviour by the nation, which can only be predicted of the personal interview described by the prophets ; (9) the refining process, terrible but glorious.

<sup>1</sup> If we are to receive Dr. Draper's rule (*His. Intel. Devel. of Europe*) that nations, like individuals, die and are succeeded by others, we find an exception in this Jewish nation. This exception, as the Bible assures us, flows from an overruling, superintending Providence (e.g. Deut. 32 : 26, 27). The vitality of the nation is specially notable in the list of eminent names that it possesses as statesmen, senators, legislators, bankers, mayors, officials in places of great trust, artists, scholars, etc.

<sup>2</sup> *Basnage* (*His. Jews*) has well said : " The preservation of the Jews in the midst of the miseries which they have undergone during 1700 years is the greatest prodigy that can be imagined." An Art. in the *Eclectic Mag.* (taken from the *Saturday Review*), Ap., 1877, entitled *The Jews in Europe*, asserts : " The Jews really stand by themselves as the case of a whole nation dispersed in all parts of the world, yet remaining a nation, cherishing a national feeling, but having no local country of its own anywhere." Speaking of the purity of Jewish descent, the writer adds : " The gens remains a gens by birth, and not by legal fiction. The phenomenon is one of the strangest in all history ; the more it is thought of the more its thorough strangeness comes out."

<sup>3</sup> Milman's *His. of the Jews*, Jost's *His.*, Gibbon, Edesiborn, Laurence on *Physiology*, p. 468, Smith, S. M. Smucker, C. and A. Rothschild's *His.*, Bicheno, Rule, Neal, etc. Milman frequently refers to the fact that neither in the Eastern nor Western part of the world were they absorbed by other nations. Thus e.g. (p. 140) " However opposite the institutions, the usages, the manners of the people among whom they dwell, whether the government be mild or intolerant ; the Jews, equally inflexible and unsocial, maintain their seclusion from the rest of mankind. The same principles operate on the banks of the Yellow River, and on those of the Tiber, or the Seine ; the Jew, severed for ages from all intercourse with his brethren, amid the inaccessible regions of the Celestial Empire, in most respects remains as he would have been, if he had continued to inhabit the valley of Palestine." Clarke (*Ten Religions*, p. 421) says : " Dispersed as they are, they are still a distinct people, a nation within other nations. Like drops of oil floating on the water, but never mingling with it, so the Jews are found everywhere floating drops of national life in the midst of other nationalities." Such testimony from Anti-Millenarians, etc., could be multiplied. The Jewish nation is an exception to the general law of decay laid down by Draper (*His. Intel. Dev. of Europe*), and this arises that behind and underneath the natural law there is a controlling power, a higher law, which preserves the nation for a glorious purpose.

<sup>4</sup> Whether men will receive it or not, there is propriety in the reproach ascribed to David Levi (quoted by Bickersteth, *Guide*, p. 84), " Can anything be more absurd than to explain the prophecies which foretell the calamity which is to befall the Jews in a literal sense, and those which speak of their future felicity in a spiritual and mystical sense." We add : Equally absurd is the typical theory so prevalent, because the nation and land made typical still exists—the alleged type having suffered, and still suffers, its threatened downfall and punishment—and of them prediction has still much to say relating to the future. It is preposterous that a type should be the subject of such evils, so continuous, etc.

*Obs. 2.* It is requisite here to meet another objection urged against our view, on the ground that the predictions of restoration were met by the return from Babylon. Having noticed this before, some repetition is necessary to bring it before the reader in this connection. Leaving the reasons first announced in this and preceding Propositions which bear against such a theory it is sufficient to add, that the promises of restoration were never realized in the return from Babylon ; not in *the King* that was to reign over them, not in *the magnitude* of the return, not in the dwelling *safely*, removal of *sorrow*, imparting of *prosperity*, etc., not in the *union* of the two Kingdoms, or in the *protection* from enemies and *perpetuity* of the Kingdom, or in a *manifestation* of the Branch, or in *repentance* of the nation occurring as described, or in an *engrafting* of Gentiles, or in a *gathering* of nations against Jerusalem and a sudden deliverance, or in a

*fearful overthrow* of nations and corresponding exaltation of the nation, or in a *removal* from nations so far off that they then did not know them (Zech. 7 : 14), etc. Such reasons can be multiplied by looking over the prophecies; and this notion is even more groundless and objectionable than that which makes the predictions conditional, seeing that they *belittle* the Word, making the Spirit give an *exaggerated* (after Oriental style) bombastic description of a restoration which, as history attests, falls *far short* of the description. No! The Divine Spirit deals in sober, actual, blessed truth and, as fulfilment down to the present day abundantly testifies, never deals in Oriental eulogies with their engrafted exaggerations. It is amazing that believers in Holy Writ can overlook the fact that not only prophets before, but prophets at and *after, the return from Babylon* predict *the same* glorious restoration. Let any one e.g. compare Zechariah, Haggai, Malachi, with previous prophets and a restoration *very different* from the one experienced is seen to be foretold. The one from Babylon was designed and carried out to provide the necessary preliminary conditions for the First Advent; the one in the future is identified with the Second Advent. To bring up the rule of the Maccabees as a fulfilment against our view, is to *overlook the requirements* of prophecy, which demand that not Asmoneans or Levites but *those of the lineage of David* are to bear rule; that *not tributary* princes should govern, but One independent of, and superior to, all others should have dominion. It is sad to reflect on the *lack of faith* existing in God's promises, and how, to accommodate such want of faith, human reason seeks after an *apologetic* fulfilment which diminishes the lustre of the Divine Record, bringing its prophetic portion down to the level of the uninspired productions of man. Well may it be asked, if the return from Babylon with its small colony, under Persian rule, struggling painfully on, etc. is all that is meant by those glowing portrayals of restoration, dominion, and exaltation, where, in the light of historical fact, is the boasted *foreknowledge* of the Spirit which these prophets professed to be guided by, and what becomes then of *the credibility* of their utterances in other respects? Such manipulation of Scripture is not only *unwarranted* but *dangerous*, leading as it does (as infidels have shown in seizing this Maccabean theory) to a direct impeachment of the truthfulness of the Divine Word.

*Obs. 3.* Unless the student keeps before him *the actual condition* of the Jewish nation at the time of this great deliverance and restoration, it is impossible for him to preserve *the unity* of the Divine statements on the subject, or to locate *the period* of the restoration at the time assigned to it by the Spirit. That condition has been briefly noticed, and shows us that when the restoration, and the Theocratic Kingdom united with it, is to be witnessed, it will find the Jews and Jerusalem in a *fearful extremity*. It was, as commentaries, etc., inform us, an opinion current among the Jews, derived from prophecy, that only in a *time of sore trial* would the Messiah come to deliver and establish His Kingdom.' This opinion is *correct*, and is fully indorsed by Christ Himself, who in Matt. 24, etc., identifies His Coming, the deliverance, etc., with the direful situation of an oppressed nation and down-trodden city. The tribulation described by Jesus is by no means confined to that inflicted by the Romans, it continues down, *as expressly stated*, through Gentile nations, until these "times of the Gentiles" are fulfilled. That they are not yet fulfilled, the condition

of the city and nation painfully indicate. What the future has in store for the same, is also described by the sacred writers. Planting ourselves on the past literal fulfilment, *unswerving faith* accepts of what is recorded *still relating to the future* of city and nation, as that which shall become historical verity. Occupying this stand-point, there is no difficulty in ascertaining the *exact position* in which these will be placed when God will arise to be again merciful to His ancient people, and restore the Theocratic-Davidic rule. If the reader will turn to Zech. 12 : 1-14, he has (1) the multitude gathered against Jerusalem besieging it ; (2) the Lord interfering in behalf of the people ; (3) Jerusalem becomes " *a cup of trembling*," " *a burdensome stone*" to the nations ; (4) the complete overthrow of all enemies ; (5) the subsequent exaltation of " *the house of David*," etc. In Zech. 14 we have, taking the preceding context, (1) the smiting of the Shepherd, (2) the scattering of the sheep, (3) a period of tribulation, (4) the gathering of nations against Jerusalem, (4) the Lord interfering, " *his feet standing upon the mount of Olives*," (5) *the saints* coming with Him, (6) *the destruction* of the enemies, (7) *the reign* of Christ, (8) *Jerusalem* safely inhabited, exalted, etc. Dan. 12 has, (1) a time of trouble, resulting from a gathering of nations against Jerusalem, (2) special Divine interposition in behalf of the nation, (3) a gracious deliverance vouchsafed. Joel 3 has (1) the same gathering of nations, (2) deliverance by the Lord and His " *mighty ones*," (3) the complete removal of all enemies, (4) *the Lord dwelling* in the holy mountain, (5) the safety, happiness, etc., of *Jerusalem*. Without discussing the order of events, or how they are to be brought about, the simple fact of the Jews being in a state of extremity at this stage, just immediately before their national deliverance, is proven by these passages. It is impossible to apply them to the extremity under the Romans, for the events represented to follow, *did not then take place* ; there was no deliverance and triumph of the nation, no Divine interposition and destruction of enemies, no Millennial glory, etc. The same all-wise Spirit, as if to direct attention to the matter, repeats this testimony again and again. The leading predictions are those found in Ezek. chs. 38, 39, where (1) a confederation of nations is formed against Jerusalem, (2) the Lord will directly interfere for the land of Israel and His people, (3) a terrible overthrow of those nations, (4) the cessation of captivity and gathering of the Jews " *out of their enemies' lands*" " *unto their own land*," etc. References to this period are scattered here and there through the Word, which only become distinctive when viewed by the medium of the more enlarged, detailed prophecies. Thus, e.g. Jer. 30 : 4-11, where the same order comes in, (1) a time of dire trouble, (2) deliverance, (3) the nation " *shall return from the land of their captivity*," (4) and in that time " *they shall serve the Lord their God and David their king*." Comp. Zeph. 3 : 8-20, Ps. 124 (which would be even more expressive if it be allowable to take the rendering of some in the last verse : " *Our help is in the name of the Word of the Lord*" (Dr. Clarke *Com. loci*), taking that Word to be the one described by John), Isa. 51 : 17-23 ; Isa. 11 : 4 ; Isa. 1 : 27, 28, etc. The introduction of a number of Millennial descriptions accords with what we have stated, viz., the straitened condition of the people, the triumph of God's enemies cut short by His righteous judgments, etc. Hence, the conclusion must be formed that the nation has not yet experienced its full tribulation, and that until all is fulfilled respecting them the restoration bestowed directly by God (not by a

nation, as may, and in all probability will, partially be done), *cannot possibly* be effected. It will also be noticed, how *this still future* extremity of the Jews helps us to estimate the theories of fulfilment at return from Babylon, in the Church, etc.<sup>1</sup>

<sup>1</sup> In addition to previous quotations : Milman (*His. Jews*, vol. 3, p. 98) remarks : " It was an opinion, deeply rooted in the hearts of all faithful Israelites, that in the darkest hour of the race of Abraham, when his children were at the extreme point of degradation and wretchedness, that even then the arm of the Lord would be revealed and the expected Messiah would make his sudden and glorious appearance." This view is evidently based on plain prophecies (as e.g. Zech. 14, etc.), and will hereafter be shown to be correctly founded. Their restoration immediately follows a fearful period of distress, so that deliverance from enemies that sorely distressed, and triumphant exultation over their downfall, is mingled with national rejoicings. Many of the Jewish Rabbins link the restoration of the Jews with the destruction of Rome (under the name of "Edom," see e.g. Mede's *Works*, B. 3 and 5). A singular and fanciful notion is mentioned by Mr. Calman (*Mis. of Inquiry to Jews*, p. 403) : Some Jews of Birlat told him that the Messiah " is to come when their nation is either very corrupt or very pure, even as the leper, Lev. 13 : 6, 13, was counted clean either when his whole body was white, or when there was so sign of leprosy at all."

<sup>2</sup> The critical student will observe that the feast of the Passover has reference, as *Jesus teaches*, to this final restoration of the Jews. Consider, what we have already abundantly proven, that Jesus foreseeing His rejection and death, the refusal of the nation to accept of the Kingdom on the condition of repentance, and the consequent postponement of the Kingdom, could not therefore proclaim the deliverance of the nation from the Roman yoke, but, in place of it, predicted a long-continued tribulation and captivity. Hence when Jesus eats the Passover, commemorating deliverance, not then experienced according to the intent and spirit of the feast (a feast designed for freemen and not for those in bondage to others), he says, Luke 22 : 16. "*For I say unto you I will not any more eat thereof, until it be fulfilled in the Kingdom of God.*" Now, the Passover belongs to the Jews, and it was enjoined as a national observance. The Lord's Supper instituted in its place belongs to the Christian Church in this dispensation. Christ is the Paschal Lamb in both these feasts. The Lord's Supper points us on to the Coming Saviour (for we "show forth His death until He come") for perfected deliverance ; so also the Passover directs the Jewish nation to a contemplated, covenanted, and predicted deliverance, and Jesus calls attention to this fulfilment which occurs when the Theocratic-Davidic Kingdom, or the Kingdom of God, is re-established. A scene similar in nature and fearfulness to that witnessed in Egypt at the Exodus will be (Isa. 26 : 20, 21, etc., comp. Props. 115, 147, 161, 162, 163, etc.) repeated on a grander scale. Dr. Ethridge (*Introd. Targums*) says that the Jews "contemplate the Passover as a prophetic signal of their future release and restoration to Canaan." He adduces abundant proof of this, and quotes from the Targums and Paschal ritual. In the ritual the Passover is "for a sign of protection and deliverance, escape and salvation."

*Obs. 4.* Finally we come to additional prophecies which, taken in their entire scope, leave no doubt of the national restoration of the Jews and of the Theocratic-Davidic Kingdom. Isa. 11 : 10-16 is conceded by many commentators, as even by Scott, Nägelsbach, etc., to teach a literal restoration. The "*second time*," v. 11, cannot refer either to deliverance from Egypt or from Babylon because in neither case were the Jews recovered from the lands here enumerated ; and it cannot refer merely to a conversion (as some hold) of the people because it is linked with "*a cutting off of the adversaries of Judah*" (*Obs. 9*), with "*a gathering of the outcasts of Israel and the dispersed of Judah from the four corners of the earth*," with a removal of the enmity between the two kingdoms, etc. It must relate to the future, and the miraculous events "*like it was to Israel in the day that he came out of the land of Egypt*," the special Divine interposition, the "spoil" that shall then accrue to them (comp. Zech. 14, etc.), the power that shall be given, its connection with Millennial era (context preceding

and following) *fully identify* it with the period of time and manner of introduction held by us.' But even this prediction must be regarded in the light of plainer ones. Thus in Ezek. 36 : 8-38 there is a profusion of circumstances irreconcilable with any other view than the one adopted. In the enumeration of them there are (1) the *gathering out of all countries and the bringing again into their own land*; (2) they shall dwell in the land given to their fathers; (3) they shall be also converted; (4) the desolate land is to be tilled and sown; (5) man and beast are to be multiplied on it; (6) the cities shall again be inherited and the wastes builded; (7) they shall be settled after their "old estates"; (8) God "will do better unto you than at your beginnings"; (9) the land shall be for an inheritance; (10) the land shall no more be bereaved; (11) it shall not be burdened with the shame of the heathen; (12) the identical land defiled by Israel's sins is the one thus again obtained; (13) the removal from the land caused by sin; (14) the return to it caused by God's mercy and faithfulness; (15) the fruit of the trees and the increase of the field so sure as to prevent famine; (17) the land once desolate to become like the Garden of Eden; (18) the heathen that are left shall acknowledge the Lord's power when this is done; (19) the house of Israel shall be increased with flocks of men and the waste cities with the same. So circumstantial and minute are details given that no unprejudiced mind can resist their force.\* But in the very next chapter (37th) the prophet reiterates and adds to them. After describing the resurrection which (as shown Prop. 126) is also related to this period, he tells us (1) that the children of Israel shall be gathered from among the heathen and be brought into their own land; (2) that they shall be "one nation" and not "two kingdoms" as of old; (3) that they shall have "one king," even "David my servant"; (4) that they shall no more be "defiled" being "cleansed"; (5) that "they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt"; (6) that they and their descendants "shall dwell in it forever" (for the ages, so some); (7) that during these ages, or forever, David shall be their Prince; (8) that they shall have peace and be multiplied; (9) that God's sanctuary shall be in the midst of them forever; (10) that their situation shall be as in Rev. 21 : 3; (11) that the Gentiles shall acknowledge the great power of God when this is accomplished. Comp. Jer. 32 : 37-44 (notice contrast with which comp. Jer. 31 : 28); Jer. 33 (noticing "the building as at first," the cities and even "streets of Jerusalem" filled with rejoicing, the reigning of the Branch a descendant of David's, the Covenant shall not be broken, etc.); Jer. 3 : 14-18 (observing that then Jerusalem shall be called "the throne of the Lord," that nations shall be gathered unto it, and that they come "to the land that I have given for an inheritance unto your fathers"); Ezek. 11 : 16-20 ("cast far off" shall still be brought into "the land of Israel," etc.); Jer. 23 : 5-8 (so complete is this restoration under the supervision of David's seed that it is compared with that from Egypt, etc.); Ezek. 34 : 11-31 (sheep delivered "in a dark and cloudy day," and the

\* When Fairbairn (*Ezekiel*), Schröder (*Ezekiel in Lange's Com.*), and others, by a wholesale spiritualizing of the plain grammatical meaning (with great learning, etc.) make out that all this is fulfilled in the Christian Church or world, the Jewish nation and land (and all particulars) being only typical of something else, this is the result of deep-rooted prejudice, that overrides everything, bends everything, substitutes everything to make it correspond with its preconceived spiritual theory. We envy not the labors and results of such writers.

“servant David” shall be “the Prince,” delivering them from “*the yoke*” so that they shall no longer be “*a prey*”); Zeph. 3 : 8–20 ; Zech. 8 ; Jer. 31 ; Micah, chs. 4, 5, and 8 ; Hos. 2 : 14, etc ; Isa. 43 and 52, etc. Bp. Newton well remarked, “*innumerable* are the prophecies concerning the conversion and restoration of this people” ; for we find them on all sides, imbedded in nearly all prophetic utterances ; and, as the reader must observe, if the Covenant and its fulfilment, if the promises of God respecting Kingdom and perfected salvation are *so directly and fundamentally identified* with this people, *then* it is reasonable to anticipate that much should be said of it. If the reason be asked why, although not ignored but expressly mentioned and implied, comparatively so little is stated on the subject in the New Test. the answer is given by Jesus and the Apostles themselves, viz., that *the prophets are to be fulfilled*, and that *it is taken for granted* that we possess, read, study and *believe* in them. The Old Test. is not superseded by the New (Prop. 16), and we are urged to observe *the intimate and enduring connection* existing between them. Both form the Word of God, and therefore it is our duty on a subject like this to consult both, and ascertain what God has been pleased to reveal. If we take the particulars thus given ; notice of whom they are predicted ; how they are related to each other ; that they never have been fulfilled ; that they cannot without violence be applied to any other people ; how the most sacred of all pledges support them, etc., *the only consistent* conclusion that we can arrive at is that contained in the Proposition. If some will be like those spoken of in Ezek. 11 : 15, saying that the land shall not be given to this people in possession but pertains to others, the *reply* coming from God Himself immediately follows, for *He will sanctify Himself* (Ezek. 20 : 41–44) before the Gentiles, and manifest (Zech. 8 : 6) that the work is not difficult of accomplishment. Hence the Spirit of the New Test. as we show in various places, accords in upholding “*the hope of Israel.*”

<sup>1</sup> We refer to another point which Nägelsbach (Lange's *Com. Isa.*, ch. 11 : 10–16) brings out prominently, viz., “The return of Israel takes place *only* when the Messiah has appeared, and the heathen have gathered to Him.” The order laid down is plain : (1) a previous gathering out of Gentiles ; (2) then a glorious restoration to follow ; (3) this is a universal, and not a partial, return ; (4) this, like the deliverance from Egypt, will be accompanied by an extraordinary manifestation of the supernatural.

<sup>2</sup> The student desirous to investigate this highly interesting subject will find abundant material in the prophets. Thus e.g. let him compare the concluding part of Isa. 42, where the judgments brought upon the nation are delineated, and contrast this with the promised restoration, which God appeals to as His special work that He may be glorified, as contained in the following chapter. The miraculous power exerted in that day is presented in Isa. 30 : 26, which even our opponents, as Barnes, *Com. loci*, apply “to the times of the Messiah” as something that cannot be doubted, and on the healing the wound, etc., remark : “Jehovah would heal it by restoring them to their own land and to their former privileges.” The context indisputably shows that it is allied with the same period of time (Rev. 19, etc.) that precedes and follows the Sec. Advent of the Messiah. Isa. 61 is connected with the restoration of the Jewish nation, seeing that it is allied with a “day of vengeance,” with a “building the old wastes,” a “raising up the former desolations,” a “repairing the waste cities, the desolations of many generations,” etc. If we were at liberty to receive the remarkable rendering (*msa. Pachom* and 1 D., 11 of the Sep.) of the phrase “in their land they shall possess double,” viz., “they shall possess their land a second time,” it would increase the force of it ; but this is not necessary. Various distinctive predictions will follow under the Propositions relating to Jewish conversion and supremacy, the period of violence, the inheritance of Jesus, etc.

*Obs. 5.* There is only one objection that at first thought appears plausible urged against this restoration, which we feel unable to answer as it



probably deserves. It is this: "*the whole house of Israel*," both "*Judah and Israel*" are to be restored, but if so, where are the ten tribes? Thus far the question asked is legitimate, but when it is added: "if their present situation cannot be certainly and satisfactorily established it is impossible to accept of a restoration," then the objector goes beyond his commission. (1) Where are the ten tribes? Entire volumes have been written on this interesting point, one writer finding traces of them in the American Indians; another in various nations in Central Asia; one in Abyssinia and on the coast of Africa; another in South America, etc. Eminent linguists (as Jones, etc.), travellers (Wolf, etc.), and others, have found in some tribes and nations peculiarities of language, custom, rites, etc., resembling those of the Jews. But amid the diversity of view who can positively give us the proper information? No one, with any degree of assurance, although in some instances we may grant a high degree of probability. This may, however, be taken as an indication that their existence, owing to such existing peculiarities cannot on the other hand be positively denied. This would be both illogical and unscholarly. (2) Is it, however, necessary to know, or, according to the Word, can we ever know their location, etc.? This is *doubtful*, for it is proper to consider in such an investigation several particulars more or less, overlooked. 1. This restoration is not appointed for man to perform, or for the nation itself to undertake; it is constantly and invariably designated as *God's designed work, specially delegated to His Son Jesus Christ*. Hence, if God knows where they are, that is all-sufficient. If, on the other hand, the work were ours, then we ought to know. 2. In view of this being God's work He has specifically declared that *His watchful eye* is constantly fixed upon them, and that, however commingled among the nations and as individuals concealed in the mass of humanity, He takes cognizance of every one of them. Thus e.g. Amos 9 : 9; Ezek. 12 : 15; Jer. 46 : 28; Deut. 28 : 62, etc., in connection with the ascriptions of perfect knowledge, a knowledge and power that extendeth to all things, it is *unworthy of faith and of reason* to stumble over our lack of knowledge in the face of *so many plain predictions*. The resurrection, and other doctrines might on the same plea be discarded. It is sufficient to stay ourselves upon God, Isa. 64 : 4. 3. But when we come to scan the prophecies more narrowly it will be found that this very undecided information is *predicted* and forms an additional proof both of the inspiration of the prophets and of the necessity of faith in this return. For the ten tribes being more idolatrous than Judah and having first dishonored the Theocratic ordering, meet with special abhorrence, and, as the Word teaches, suffer proportionately. They are "*the outcasts of Israel*," distinguished from "*the dispersed of Judah*," Isa. 11 : 12, cut off long before Judah, and not restored at the return from Babylon;\* and as Brookes (*El. Proph. Interp.*, p. 198) has shown, their return is *a matter of surprise*, the question being asked: "*then where had they been?*" Isa. 49 : 21. Being more idolatrous than Judah they are more given up to it according to *the threat* of Deut. 4 : 27, 28; Deut. 28 : 36, 64; Jer. 16 : 13, and implied as realized in Ezek. 36 : 25, etc.; consequently a portion of the nation thus adopting

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\* Brookes ably shows this in *El. Proph. Interp.*; Shimeall and others do the same. Admitting that some few may have returned does not embrace a general or tribal one, or meet the conditions of prediction on the subject.

the worship and usages of idolatrous nations, although kept more or less separate in the very forms used by them, would be difficult to distinguish.\* And some even think that a hidden, concealed condition is implied in Isa. 16 : 3, 4, etc. Fully admitting the difficulties attached to this point, yet over and against them is *the Word of God* ; and *the believer* is at no loss in making his decision when God says : *Jer.* 31 : 35-37. What our eyes now behold in the perhaps now unconscious witnesses of God (Isa. 43 : 10-13 : Isa. 44 : 8, etc.) causes us firmly to hold to the testimony of the future that is yet to be added in the eyes of all nations. In the light of a thousand predictions like Ezek. 39 : 28 ; Deut. 30 : 3, 4 ; Isa. 43 : 5, 6, etc., who, that receives *the Word as given by the Almighty*, can reject such a restoration.

Satisfied from the particular fulfilment of prophecy in the past, and from the positive declarations of the Almighty on the subject, that He will perform this work, and, when the time comes, reveal the long lost ones, we do not, for the reasons assigned, consider the identification of the lost tribes essential. Yet in view of the interest pertaining to them, it may be well, if only to show the variety of conjectures, to point out, to some extent, the opinions entertained. Aside from Calmet's *Dic.* and the articles to be found in our religious cyclopa., the writings of missionaries, Wolf, Carey, Marshman, and others, the reader will find the following works on the subject. Grant's *Nestorians, or the Lost Tribes* ; Fletcher's *Israel Redux* (making them the Tartars) ; Moore's *The Lost Tribes* (making them the Saxons) ; Sailman's *Researches in the East* (endeavors to trace the tribes to the 17th century) ; Whiston's *Memoirs*, vol. 1 (advocates the Tartar theory) ; Thorowgood's *Jews in America* (old work—others more recent—comp. e.g. Wm. Penn in *Jewish Expositor*, under the title of *The Sun in the West*) ; Brookes, under the signature of "Abdiel," in *Jewish Expositor*, indicates the Welsh and some of the Irish ; Samuel's *Israel's Hiding Discovered* (makes them of Daghistan on the Caspian Sea) ; Hamilton, Bryant, Buchanan, Wolf, and others trace them to the Jews of Cochin on the coast of Malabar ; Wolf, in his *Miss. Journal*, speaks of finding some of the lost tribes in and around Bombay, and among the Afghans ; Sumnius, *De Extremo Dei, Judicio* (holds the North Amer. Indians to be the lost tribe) ; so also Boudinet's *Star of the West*, Crawford's *Proph. of the Gospel*, Elliott's *Jews in America*, Jones's *His. of America*, Simon's *Hope of Israel*, Worsley's *Amer. Indians*, Ingraham's *Ten Tribes* (in opposition, L. Estrange's *Americans no Jews*) ; Edrehi's *His. Acct. of the Ten Tribes* (finds them beyond the Sambotyran in the East) ; indeed, every confitent is placed under contribution to swell the list, Mexico, South America, the coast and the wilds of Africa, China, and other countries have swelled the number of conjectures. More recently a vigorous effort is made by Wilson (*Our Israelitish Origin*) and many others to identify the British nation with the lost ten tribes. A society called "Israel's Identification Society" is reported by the newspapers to be established to prove this Jewish origin. Other works also refer to the subject, such as Burns's "*Travels in Bokhara, Bannage's His. of the Jews* (so other histories), Jerome on Dan. 11, Josephus, B. 11, ch. 5, and various of the Pre-Mill. writers, especially those who devote considerable space to the restoration of the Jews. As we have no theory of our own to support, it is unnecessary to discriminate between these widely conflicting opinions.

We have no objection to finding the lost tribes in any country on the globe, and especially none to discovering them in England, Ireland, and Scotland, but we do most earnestly protest to the deductions, perversions, and absurdities that may be engrafted upon such views. It is proper to notice the manner in which the theory of "Anglo-Israelism" (i.e. of making the English nation identical with the lost ten tribes) is handled under the leadership of Edward Hine, of London, England. This view assumes that Judah and Benjamin *alone* compose the Jewish nation, and that the Ten Tribes *alone* constitute Israel. By this unscriptural distinction it denies that the Twelve Tribes

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\* Rev. McNeile, *Prospects of the Jews*, an able work, justly and at length shows that the prophecies relating to the separate condition of the Jews mainly apply to Judah. But this by no means excludes Israel, whom God will preserve in a sufficiently distinctive form to verify His promises. The greatness and majesty of God, as well as His faithfulness, are shown in this wonderful, covert preservation.

constitute the nation. Such a theory is utterly repudiated by the Scriptures. The reader will find the reasons given by Robert Roberts in the *Debate* with Hine on the question, "Are Englishmen Israelites?" It is sufficient here to say, that the origin of both is the same; both have the name of their common father Jacob, changed to Israel; that when the separation took place (as a punishment) it did not affect the Israelitish status of Judah and Benjamin; that, in view of the separation and to distinguish between the two sections of the same nation, the smaller portion was called after Judah (the royal tribe), the larger retained the designation of Israel; that when the Ten Tribes were scattered and disappeared, Judah being still the visible representation of the nation, the name applied to the nation was derived from those recognized as existing; that all the tribes were also called Jews, as seen in Josephus, and in the New Test., Rom. 3 : 9, 29; 10 : 12; 9 : 23, 24, and 2 : 9, 10; that "Israel" was used as synonymous with "Jew," and applied both to the ten and to the two tribes, as e.g. Matt. 8 : 10; Luke 1 : 16, 54, 68; Acts 13 : 17; 21 : 28, and Acts 22 : 3, comp. with Rom. 11 : 1; that Jesus is both "the King of the Jews" and "the King of Israel," both phrases being identical; that the twelve tribes are distinctively mentioned as constituting the one nation, Acts 26 : 7; James 1 : 1; Acts 28 : 20; that the nation is an elect, covenanted nation to whom the promises belong, and although punished for disobedience, the election remains including the whole nation originally chosen; that the prophecies speaking of the nation as a whole, do not discriminate (as e.g. those in Deut.) between the tribes; that the prophecies particularizing the manner of restoration refer both to Judah and to Israel; that in the future Kingdom of the Messiah the twelve tribes are distinctly mentioned, as in Rev., chs. 7 and 21; that as a nation both the two and the ten tribes are suffering the withdrawal of God, and are under judgment as such, thus fulfilling the threats presented against "the children of Israel"; and that if such a preference is shown to the ten tribes, it would be manifestly unjust to the two tribes who continued more faithful and received more special promises, etc. The plea that the Ten Tribes were separated, etc., for blessing, is, as Roberts conclusively shows, completely met by the predictions of the prophets, which declare *the exact reverse*. The effort to make the exalted predictions relating to Israel in the future to be verified at the present time by an identification with England's greatness, without the Advent of the Messiah, is simply a *degradation* of the sublime prophecies, and leading to unbelief. It is more: it slides into "blasphemous nonsense," as illustrated by a writer in the *Proph. News*, Ang., 1879, who quotes one Oxley, a follower of Hines, writing in Hine's own periodical, on *The Deliverer out of Zion*, as follows: "The work of identity (of the British nation with the lost ten tribes of Israel), and that of the Deliverer out of Zion, according to our impression, is all one. It is the same work. It is effected at the same time. . . . If these things are so, then where is the Deliverer? He must already have come out of Zion; He must be doing His great work; He must be among us. It is our impression that by the glory of the work of the identity we have come to the time of Israel's national salvation by the Deliverer out of Zion; and that *Edward Hine and that deliverer are identical*." Alas! how sad, that things which belong exclusively to Jesus the Messiah should thus be prostituted under fanatical "impressions." But this is on a par with numerous other vagaries (such as making the English throne David's throne, etc.), which a mixture of spiritualizing, literalism, rashness, and dogmatism produces. There is no danger that one who has compared the Scriptures relating to the restoration of the Jews will, for a moment, entertain such views (whatever identification may exist as to Jewish origin); it is only those who are ignorant of the subject, or have a slight knowledge of it, that can be influenced by it. The fundamental error (upon which a mass of others is erected) is in not discerning "both the houses of Israel" (Isa. 8 : 14) are identical with "the house of Jacob." So Wild's work (*The Lost Ten Tribes*) takes a somewhat similar position, and lays great stress on the United States, making the Saxon race to be Israel. Having nothing to say respecting the alleged Jewish origin (saying that it is largely founded on conjecture and speculation) we do object, however, to the perversion of prophecy, covenants, promise, etc., as illustrated in making Queen Victoria's throne to be "David's throne," the stone to be England, etc. We give our reasons for dissent under various Propositions, while acknowledging the sincerity, etc., of the writer.

*Obs. 6.* Our argument on this point would be incomplete if a brief synopsis of Paul's reasoning in Romans, alluded to, were not appended, thus more completely binding the Old and New Testa. together in *the same doc-*

trinal position. Leaving the filling up of minor details to the reader, the leading ideas of the Apostle are presented by us in the following order : In ch. 9 we have : (1) His sorrow for the Jews ; (2) the covenant relationship of the Jews ; (3) their election ; (4) " the children of promise are counted for the seed " ; (5) that Gentiles by faith can also become such a seed ; (6) that the nation being in unbelief, still a part, together with engrafted Gentiles shall be saved ; (7) to prove this calling of the Gentiles he quotes Hos. 2 : 23, but to observe the force and propriety of the quotation we turn to Hosea and find it connected *with a restoration* of the Jews which has never yet been realized ; hence it is presented (a) because it clearly indicates that the Gentiles can and will thus be called, and (b) that they being thus also grafted in shall, as taught in many places, participate in the glory, etc., of the restoration. He then produces Hos. 1 : 10, which applies in *the same way*, and next Isa. 10 : 22, 23 (Sep. Ver. Horne 1, p. 302) ; Isa. 28 : 22 ; Isa. 1 : 9, the immediate contexts of which *confirm* our statement ; for in them we have (a) the Jewish nation cast away on account of their sinfulness ; (b) this consumption decreed ; (c) but during this period a remnant shall be saved, a seed is to be raised up lest God's purposes and promises fail ; (d) this consumption shall be removed, for the nation after suffering for its sins shall be restored. Therefore, the Apostle only selects the points which show, (1) the foretold rejection of the nation, and (2) the raising up of a seed, even out of Gentiles, during this time, leaving the reader from his *own knowledge* of the prophets *to fill up* the remainder which was not needed just then in his train of thought. (8) Lastly, the great offence, which led to their complete overthrow, as predicted by the prophets, and to the engrafting of Gentiles, is shown to be their stumbling over "*the stumbling stone*" Jesus Christ. In ch. 10 is stated : (1) the desire of the Apostle that the Jews might be saved by faith in Christ ; (2) that both Jews and Gentiles that thus believe shall be saved ; (3) that comparatively few of the Jews would receive the truth preached in Christ ; (4) that as Moses and Isaiah predicted, others, even Gentiles would be called and be adopted. But as Paul assumes the undoubted fulfilment of these prophecies on the one point, it is just that we believe that *the remainder* is equally worthy of credit. Let us see then what stands *in the context* of the passages referred to by Paul. Isa. 51 : 1 describes (a) the sufferings and death of Christ ; (b) that many shall be justified through Him ; (c) that Jesus shall obtain a great portion ; (d) then follows "*the Barren Woman*" (see Prop. 118), and a glorious Millennial description, *including the restoration of the very nation* that rejected this stricken Saviour. Paul appropriately, as his argument here only required, uses it to show, (1) that the Jews nationally would not believe, (2) that others would. Deut. 32 : 21 has, (a) the Jews on account of sin are rejected by God ; (b) during this time of God's withdrawal, He will provoke them by gathering out another people ; (c) while this gathering is in process the Jewish nation shall be scattered and suffering ; (d) but lest others should exalt themselves, etc., God will relent toward His covenanted people, punish their enemies, and *be merciful to them and to their land*. Isa. 65 : 1 gives us (a) in preceding ch. God's anger toward, and punishment of, the nation ; (b) a people notwithstanding gathered, even, as Paul intimates by quoting, Gentiles ; (c) God will not utterly destroy the nation ; (d) this followed by a prediction of *their final restoration*. The unity of order, etc., preserved by the Spirit is something remarkable ; and Paul's quotations instead of reversing, or transposing, or spiritualizing the

prophets, establishes *their literal* understanding. In ch. 11, the first question is suggested by the previous reasoning; for if the Jews are nationally rejected and others gathered in, the inquiry would naturally follow: "*Hath God cast away His people,*"—mark, "*His people,*" i.e. a people sustaining peculiar covenant relationship to Him—and Paul proceeds to answer it negatively by two powerful reasons: (1) that *a remnant*, some Jews like himself, would believe and hence were accounted still "*His people*"; and (2) that *the same nation* that stumbled and fell would *finally* be restored and be acknowledged as "*His people.*" Let us follow the Apostle and we find, (1) the question as stated; (2) the first reply, that God has reserved some, including himself, who were not cast away; (3) and even this is guarded and distinguished from the national election (see Prop. 24, etc.) by saying that this "*is a remnant according to the election of grace,*" i.e. this favor is bestowed not on account of their relationship (which for the time God does not regard, having rejected during a determined time the nation as such,) but on *the same basis* by which Gentiles are received; (4) this election, made such, by faith, will obtain the promises; (5) the rest of the Jews are blinded, and, owing to unbelief, are cut off from the exalted position once occupied, viz., that of being *the only people* who nationally sustained a present special covenant relationship with God. Here is the order still existing down to the present day, viz., (a) the Jews, *as a nation*, suffering a rejection; (b) a remnant still saved, like the Gentiles, by faith, to continue the elect people, or the seed of Abraham; (c) the rest remaining in unbelief. 6. He reiterates that this was predicted, and quotes Isa. 29 : 10 as proof, and when reference is made to the passage, precisely (a) such blindness is prophesied of the nation; (b) that the anger of God shall fall upon them; (c) that at some future time this blindness shall be removed; (d) and that "*the house of Jacob*" shall no longer be ashamed. Ps. 69 : 22, 23, is also given, and in the context is found (1) the sufferings and death of Jesus; (2) the blindness of the Jews in this matter; (3) indignation poured upon them; (4) they, however, that seek the Lord shall live; (5) and then follows (v. 35, 36) *the restoration* of this people, *the rebuilding* of the cities of Judah, etc. 7. Now he asks of the nation, "*Have they stumbled that they should fall,*" which is answered, "*God forbid.*" The reasons for believing that the nation, as such, will *ultimately be reinstated* in its condition forfeited by unbelief follow. 8. They have fallen for the present that salvation—the promises to Abraham—may also be tendered to Gentiles, thus provoking them to jealousy. This direct allusion again to Deut. clearly indicates that this fall is merely *temporary*, and that the Apostle so regarded it in appealing to the very Scripture which necessarily, *owing to the context* in which it stands, implies and teaches it. 9. (a) "*Now if the fall of them (b) be the riches of the world, and (a) the diminishing of them, (b) the riches of the Gentiles: (c) how much more their fulness.*" Observe of *whom* the Apostle predicates this "fall" and "diminishing," and it is *of the same party* (not another as the believing portion) that this "*fulness*" is stated. The only question is, what does Paul mean by the word "*fulness.*" That the charge of forcing a meaning may not be preferred against us, we cordially accept of the definition of an opponent. Thus Barnes (*Com. loci*) "*the word 'fulness' means that which fills up or completes anything.*" Thus it is applied to that which fills a vessel or cup; also to the piece of cloth which is put in to *fill up* the rent in a garment, Matt. 9 : 16. To the fragments which

were left when Christ had fed the five thousand, Mark 8 : 20 ; Rom. 13 : 10. 'Love is the fulfilling of the law,' i.e. it is the *filling up* of the law, or that which renders the obedience complete. See Gal. 5 : 14. Here it stands opposed to their *fall* and their *diminution*, and evidently means *their complete restoration* to the favor of God ; *their recovery* from unbelief and apostasy." It does not refer to individuals as such, for those who thus shamefully treated Christ and were punished shall never have this said of them, but, as in many other places, *of the nation* as such. But if restored thus to the favor of God, what does this imply ? Precisely what the Apostle continues to present, *the restoration* of the nation into its once obtained but delayed Theocratic-Davidic position. In the word "*fulness*" the Apostle embraces that "*filling up*" in the Divine Plan, that sublime "*filling up*" or complement in the future history of the nation as given by the prophets just quoted by him. 10. This is more plainly stated : "*For (1) if the casting away of them (2) be the reconciling of the world*" (Gospel now tendered to all), (3) "*what shall the receiving of them be (4) but life from the dead.*" The same nation "*cast away*" is the one "*received,*" and, as above, when thus again restored to Divine favor *as a nation* it shall prove (so the prophets declare of this national restoration, and which we shall describe from them farther on) a greater blessing ("*much more*") to the Gentiles.<sup>1</sup> 11. Then follows an illustration of which Barnes (*Com. loci*) says : "By this illustration (of first-fruits) Paul doubtless means to say that *the Jewish nation*, as a people, were set apart to the service of God, and were so regarded by Him." Taking this admission and legitimately following it out, it indicates that when thus restored it occupies again *the same position* ; which is corroborated by the tenor of the prophets. 12. The natural branches are broken off (i.e. on account of unbelief, rejected as unworthy of the covenanted blessings), and Gentiles are grafted in and borne by the root, viz., by being adopted and incorporated as the seed of Abraham (to whom the Covenant was given), they with Abraham receive the promises. 13. This nation thus cut off, God *is able to graft in again*, i.e. restore them as formerly, especially if they yield up their unbelief as predicted. Will God graft them in again ? 14. That He will do it is *positively* asserted in the next verse, and made the stronger by declaring that if Gentiles could be adopted, etc., "*how much more shall these, which be the natural branches, be grafted into their own olive trees.*" But why "*how much more*" ? Simply because, as Covenant and prophecy unitedly affirm, the Divine Purpose pertaining to perfected salvation is *inseparably connected with the Jewish nation as such, and absolutely requires its restoration*. Hence the provision that is specially made when the time arrives for the removal of this national unbelief, etc. 15. The Apostle taking this restoration as an established fact in the Divine Plan, now asserts *when* it will be accomplished. (a) He speaks of it as "*a mystery*" because the Jews could not understand *how* the blessings exclusively promised to a covenanted people, the natural seed of Abraham, could be extended to others and themselves be rejected, which, however, is explained by the adoption by faith into the covenanted people of Abraham, and by the additional fact that this rejection of the nation is *not perpetual* but only for a limited period. (b) In describing *how long* this blindness or hardness or casting away is to continue, he emphatically limits it to "*until the fulness of the Gentiles has come in.*" This may denote either until the filling up of the predetermined elect (Props. 118, 153, 154, etc.) out of the Gentiles

is accomplished, or until, as in Christ's declaration, the filling up, the complement of "the times of the Gentiles" is finished. In either case the rejection of the nation is not *final* but bounded by a *definite period* known to God. 16. Then, i.e. after this order has been fulfilled, viz., the continued blindness of the nation until this fulness of the Gentiles has come in, then comes, "*And so all Israel shall be saved.*" Then Abraham, Isaac and Jacob and all the pious, believing dead shall arise to inherit the promises; then the Gentiles grafted in by faith, the dead of centuries shall also arise and inherit with them; and then too the nation once blind, rejected and sorely punished shall return to their former station of special consecration to God, and "*all Israel,*" not part (comp. Ezek. 39 : 28) but all, thus saved shall prove an *inestimable blessing* to the world. 17. But, as Paul well knew, this requires *supernatural agency, direct Divine interposition,* and therefore—mark well—he locates in the future, as our whole argument evinces that it must, *after* this continued blindness and *after* this gathering of Gentiles or the completion of their times, *the Coming of the Lord Jesus, as "the Deliverer,"* which, in the very nature of the case, seeing that we yet live during the time of this blindness and gathering, or Gentile era, *must refer* to the Coming of this Deliverer "*the second time unto salvation.*" 18. That "*the Deliverer*" comes at this time (and not at the First Advent) is evident by studying the connection in which the passage quoted is found in Isaiah. There it stands related to (1) a time when the sins of Israel have separated them from God; (2) when their calamities shall be great and they need deliverance; (3) when God will come with vengeance (not upon them but) upon their enemies; (4) the nation, as a nation, will repent; (5) when this vengeance shall cause a general fear to prevail; (6) when the Jews shall become a holy nation and ever retain the truth; (7) and when Millennial glory and blessedness shall prevail. 19. The Covenant promises demand this, as we see from *the covenanted Theocratic arrangement* which God has proposed to fulfil, which, as its basis, requires for its successful operation, "*a holy people,*" and as a consequence a *national repentance and acceptance of David's Son, Jesus "the Christ."* 20. All this comes to pass, because, although now "*enemies*" of the Gospel, they are "*as touching the election, beloved for the Father's sake,*" i.e. they are a covenanted people to whom *nationally* certain promises given to the Fathers belong, and, therefore, *to verify these promises their restoration is a necessity.* 21. For, God does *not change or repent*; His promises to this nation, notwithstanding its rebellion, etc., *are sure.* Otherwise with His foreknowledge, powers, etc., He would not have made and called them. 22. He concludes, in view of all this, to express his admiration of the mercy, wisdom, and knowledge of God, of the profound, deeply laid Divine arrangements for salvation, of the marvellous advancement of them as then witnessed, of His performing and perfecting them according to His own will, and of being the source and end for which all things exist. How can we resist *such reasoning* which falls directly within the anticipated expectations of pious Jews and Christian believers; which expressly warns Gentiles against falling into the blunder, alas! now so general, of denying to this nation *its covenanted position* in the Kingdom of God, and which preserves a *united testimony* of inspired men upon a doctrine momentous as to results in the future history of the world. Indeed so amazing is the developing order of events in the call of the Jewish nation, in its fall, in the gathering going on, in the continued blindness, in the assurance of the removal of the

veil and the re-establishment, etc., that we may well say with James, when expressing his belief in the same (Acts 15 : 16-18), "*known unto God are all His works from the beginning of the world.*" Surely the early Church more fully appreciated the Divine Purposes of God in Redemption by keeping close to the Record, than modern theology (with here and there an exception) with all its boasted enlightenment and deeper spirituality. Spirituality indeed belongs to it, as they also evinced, but it does not transpose or alter the Divine arrangements.<sup>1</sup>

<sup>1</sup> The author is not entirely satisfied with the explanation generally attached to the phrase "*life from the dead.*" It certainly includes the idea of greater blessings as verse 12 does, but may it not actually describe one of the blessings, viz., the resurrection of the pious dead, which we have shown (Props. 125-129) is associated with this identical restoration and through which unspeakable blessings will be extended to others. Alford (*Com. loci*) thinks that it, at least, implies "the glories of the first resurrection, and deliverance from the bondage of corruption," without excluding the other idea of "some further blessed state." One of "the oldest ecclesiastical explanations" (so Lange, *Com. loci*) applied it to "the resurrection of the dead" (so e.g. Origen, Chrysostom, Rückert, Meyer, Tholuck, De Wette, etc.).

"Come out of Zion," Baines says may denote that Christ "should arise among that people, be descended from themselves, or should not be a foreigner." The Heb. is "shall come to Zion"; the Sep. "For the sake of Zion, the Deliverer will come," or as some render it "the Redeemer shall come on account of Zion," so also Cheldee and Latin Vulgate. Hengstenberg, with his Church-Kingdom theory, cannot see how this can apply to a literal Zion—to "*come out of Zion*"—but must be referred to the Church, for it is, in his estimation, only applicable to "the Saviour who is present in and with His Church." This is a mere quibble, unworthy of the distinguished writer, for even if his reasoning had force it would be inapplicable, seeing that it would represent Jesus as coming "*out of*" the Church. If He can do this, He certainly, when He comes "*to Zion*," as Isaiah says, can manifest Himself "*out of Zion*," for the latter phrase simply denotes the place of manifestation (comp. e.g. Props. 168 and 169). Hengstenberg on this point (and others, as Luke 21 : 24 ; Acts 1 : 6-8, and 3 : 19, 20, etc.) has been ably refuted by an anon. writer (*Proph. Times*, vol. 7, p. 65, etc.), who unmistakably shows its connection with Zech. 8 : 2-8, "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem," etc. (see the context and compare with other Scriptures, as Deut. 32 : 21-23 ; Zeph. 1 : 12-18, etc.). The simple fact recognized by Paul is that Jesus exerts His *Theocratic power in connection with, and as identified with, Zion*, where the Theocratic-Davidic power was exerted. Vitringa (Bloomfield on Rom. 11 : 26) supposes also that Paul had Ps. 14 : 7 in view, and blended it with the other. This may be correct, and if so corroborates (as it does independently) our position, since the restoration is linked with "*out of Zion*," thus : "Oh, that the salvation of Israel were come "*out of Zion!*" Then the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." (The last expression reminds us of Augustine's rendering of Hos. 3 : 5—*City of God*, B. 18, S. 28—"And afterward shall the children of Israel return and seek the Lord their God and David their King, and shall be amazed at the Lord and at His goodness in the latter days.")

<sup>2</sup> While some of the rationalistic Jews take but little interest in a national restoration, while some are incredulous and reject it, others, and especially the orthodox portion of the nation, tenaciously hold to the ancient faith based on the prophecies. They still believe what Reuss (*His. Ch. Theol.*, p. 55) ascribes to the Pharisees : "Everywhere and always they hold that the first condition of realizing the brilliant hopes based upon their religious faith was the securing and assuring of the national independence." This faith is a matter of history, attested to by their liturgical prayers, their constant and abiding interest in the Holy Land, their pilgrimages to Jerusalem, their earnest desire to be buried in its sacred soil, their expressed hopes of a return (a writer in the *Jewish Chronicle* recently calculated the restoration to take place about A.D. 1880), and their looking, longing, and praying for the coming Messiah. A Jew *who honestly believes* the Old Test. cannot but entertain such a faith. The ancient faith is shown in extracts from Jewish sources, Rabbinical, Apocryphal, etc., by Brookes, Mede, etc., and, in view of the quotations given in this work, need not be repeated. While the Radicals (Art. "*the Jews*," *Galaxy*, Jan., 1872) reject the belief in the coming of the Messiah (which is introductory



to restoration), yet the orthodox firmly hold to the twelfth Art. of belief drawn up by the celebrated Maimonides : " I believe firmly and honestly the Advent of an anointed Redeemer, and notwithstanding His remaining away so long, I nevertheless yearn daily for His Coming." What Milman (*His. Jews*, vol. 3, p. 183) says of the Jewish belief at the time of the Crusades is the continued faith to-day : " Though they had been so long exiled from that holy soil, though the few Jews who dwell in Palestine were but as strangers in the land, Jewish tradition had still clung, as has been said, with undying fondness to their rightful ownership, to the hopes of returning to that blessed country. Their restoration to Judea, to Jerusalem, was to be *the great work, the final triumph of the Messiah*, whosoever or wheresoever He would appear." The numerous false Messiahs indicate this ardent belief, and how impostors availed themselves of it to the detriment of the nation. The Inquisition in Spain (Milman's *His. Jews*, vol. 3, p. 311) had certain tests by which to discover latent Judaism, and one was " the expectation of the Messiah" which Milman calls (p. 368) the "*great and consolatory article of their creed*," which inspired hope under persecution and distress. Even the Chinese Jews, separated from their brethren (p. 496, vol. 2) " entertain distinct though remote hopes of the Coming of the Messiah." The Jews, too, believe that this restoration will be effected by one in the Davidic line as all the prophets testify, hence e.g. the Jews in the time of Mohammed rejected his advances and " disclaimed a Messiah sprung from the loins of Hagar, the bondswoman" (Milman). The Prince of the Captivity (Milman, vol. 3, p. 16—so Gibbon, etc.) who professed to derive his ancestral line from David, at his inauguration prayed, in a low voice, for the restoration of the Kingdom of Israel. Who can number the prayers, the pathetic appeals, the longing supplications that have poured forth from Jewish hearts and lips, sustained by prophetic utterances and covenanted relationship? The Jews are, indeed, mistaken in their rejection of the Messiah, but *not* in the Messianic Kingdom and their connection with it. Rev. Randall (*The Handwriting of God in Egypt, Sinai, and the Holy Land*), referring to the Jews' place of wailing at Jerusalem and an interesting scene of mourning witnessed by himself, says : " But, however sincerely they may mourn over the ruins of their demolished temple, no rivers of grief can cleanse the sanctuary, no sacrifices of prayer rebuild its walls, for, in the purposes of God, it has been utterly and forever overthrown." He forgets that Jerusalem is only overthrown for a definite period—expressly so stated by Jesus—and that the prophets, with united voice, proclaim its restoration. High-minded Gentilism will not delay or alter God's purposes. From such a writer we turn to another, who, more in sympathy with the Jew and the Scriptures, says (Rev. Fuller in his *Address to the Jews*, appended to *The Gospel its own Witness*) : " You live in expectation of being restored to your own land. We expect the same thing, and rejoice in the belief of it. The Old and the New Test. agree in predicting it." Yes! those tearful prayers, those mournful supplications, that undying yearning, that persistent cleaving to—even amid a sinful unbelief respecting God's mode of procedure—God's promises and God's faithfulness, will at last be answered in triumph and glory. Isa. 30 : 18, 19, etc., will yet be verified in behalf of this afflicted people.

*Obs. 7.* The reader will consider how unnatural—even cruel—it would be, if the doctrine of a restoration is not to be received, to give so many predictions which in *their plain grammatical sense* teach a future glorious national restoration of the Jews to their once possessed land. *Why* thus excite the expectations and hopes of a multitude for many centuries of oppression and exile, if they are never to be realized? Would such a course of procedure be honorable even in man, knowing as he must the deception that would accrue from it? To trifle with the dearest, most heart-felt hopes of a nation by language *pre-eminently calculated* to excite the same, is not Divine, and we earnestly repudiate every theory which either directly or indirectly charges Holy Writ with such a mode of procedure. No! God's Word is *the truth*, and the grammatical sense—the sense which all men agree is the most legitimate in language—contains *the plain truth, which God will fulfil* at the appointed time.

It is a matter of amazement *how* our opponents, in order to rid themselves of these predictions which they cannot fairly spiritualize and appropriate to the Ch. Church,

interpret the prophecies, applying part to the past, part to the present, and part to the future. It is a favorite theory with some that the promises relating to restoration to the land, supremacy, etc., were realized in the reigns of David and Solomon. But they fail to answer such questions: *why* then does David predict them as still future? And *why* do Jeremiah and other prophets, who lived long after Solomon, still locate the fulfilment in the future? And *why* do all associate their realization with a David's Son so exalted and sublime, that David and Solomon sink into comparative insignificance in comparison with Him? And *why* do the New Test. writers expressly refer these promises to Jesus, the Christ, and locate their fulfilment at the Sec. Advent? If this method does not answer every prediction, then refuge is taken in conditionality, just as if the oath-bound Covenant of God, the elect and Theocratic position of the nation, did not necessitate God—in order to evince His own faithfulness and vindicate His intended Theocratic Kingdom—to be faithful in a restoration. Where e.g. is the conditionality of Zech. 14, of Luke 1 : 32, 33, of Isa. 65 : 17-25, and a host of other predictions? The fact is, that the advocates of conditionality do not honestly and consistently believe in their own theory, and the conclusive evidence is found in their appropriating (by the process of spiritualizing) these very predictions, and applying them *as fulfilled* in the Ch. Church. Ten thousand instances of such misapplication could readily be produced, which leaves the promises of God to the nation and attested to by solemn oath, unfulfilled, and presents us a very imperfect Redemption, simply because, following a wrong premise, it does not perceive *God's glorious Theocratic Plan*, but deliberately—without observing the absurdity involved—makes God's Theocratic Purpose a failure.

*Obs. 8.* The reader will specially notice (what completely meets a class of objections contained e.g. in *Letters to a Millenarian*, etc.) that Moses *after* the delivery of the ceremonial law and *after* the establishment of the Theocratic ordering, predicts, Deut. 32, the restoration of the nation (e.g. vs. 36-43) *after* the call and gathering (v. 21 comp. with Rom. 10 : 19) of the Gentiles. This *exactly corresponds* with James's declaration (Acts 15 : 16) that *after* the Gentiles are gathered out *then* the Davidic house or Kingdom will be restored. Here we have conclusive evidence (fully sustained by the general analogy of prophecy) that all efforts to apply these predictions to the Ch. Church, in part or in whole, are seriously defective, and opposed to the most decisive (chronological) statements. Indeed, as our argument unmistakably shows, supported by abundant testimony of Scripture, the fulfilment is associated with the Second Advent of Jesus, David's Son (comp. next Prop.).

PROPOSITION 113. *The connection of this Kingdom with Jewish restoration necessitates the realization of their predicted repentance and conversion.*

The restored Theocratic Kingdom is a *holy* Kingdom. God Himself, in the Person of His Son, again condescends to act as earthly Ruler, but as He reveals Himself and His associated Rulers in a higher and more intimate personal relationship, and as the design is to make this a powerful and all-pervading Kingdom, those who stand nationally in a covenanted and elect relationship must become *morally qualified* for its establishment. Hence the predicted repentance and conversion of the nation.

*Obs. 1.* We have passed over Rom. 11, which combines the conversion and restoration. So self-evident is this, that our leading opponents concede this to us. Thus e.g. Dr. Brown (*Com.*, Rom. 8, etc.) interprets the chapter as plainly teaching a *national* conversion and restoration of the Jews; he rejects its application to "individual Jews," and insists upon a "*national recovery of Israel.*" We append a few statements of its spirit. "Until the fulness of the Gentiles be (have) come in, i.e. not the general conversion of the world to Christ, as many take it; for this would seem to contradict the latter part of this chapter, and throw *the national recovery of Israel* too far into the future; besides in v. 15, the Apostle seems to speak of the receiving of Israel, *not as following*, but as *contributing largely* to bring about the general conversion of the world—but, until the Gentiles have had their full time of the visible Church all to themselves, while the Jews are out, which the Jews had till the Gentiles were brought in."

We quote simply to indicate his convictions respecting a *national* conversion and restoration and not to indorse his explanation of "the fulness" (which we rather attribute, as the analogy of Scripture teaches, to the completion of the elect, chosen body who are to be associated with the Christ as Rulers, etc.). Many others of our opposers could thus be quoted. Even Whitby (*Com.* Rom. 11) asserts that the conversion and restoration of the Jews was "*the constant doctrine of the Church of Christ, owned by all the Greek and Latin Fathers, and by all commentators he has met with on the place.*" The pitiful evasions of Barnes in his commentaries (e.g. Isa. 11 and Rom. 11) to avoid a restoration (based on Covenant relationship) are noticeable, while conceding (also e.g. 2 Cor. 3 : 16) "a conversion of the people at large; a conversion that shall be nearly simultaneous; a conversion *en masse.*" Barnes's favorite "*as if*" looms up conspicuously in this subject—all is figurative or spiritual, and bringing the Jews "*out of all nations*" (e.g. Isa. 66 : 20) is simply converting them *in these countries*, and the great success attending such conversion is "*as if*" caravans of them proceeded to Jerusalem, etc. Such perversions are saddening, coming from good men. Fausset (*Com.* on Isa. 66 : 20), referring to Houbigant, advocating a restoration to the Holy Land, says, "It cannot mean the mere entrance of the Jews into the Christian Church; for such an entrance would be by *faith*, not upon 'horses, litters, and mules.'" But Dr. Fausset forgets how readily our opponents, if need be, can transform those "horses" into strong

faith, the "litters or coaches" into a weak or easy faith, and the "mules" into a stubborn or persistent faith! Greater transformations than these constantly meet us, for as the land itself is mentioned in connection with this conversion in various predictions, the land is transmuted into the Ch. Church (and even into heaven). It is a little difficult to apply solely to conversion the predicted rebuilding of the cities, tilling and sowing the land, multiplying man and beast (e.g. Ezek. 36 : 11, 12, etc.) in "the inheritance" of "my people Israel," but then these are such figurative trifles, in the estimation of our opponents, that they may safely be passed by.

*Obs. 2.* The conversion and the restoration both result from a *personal Coming* of Jesus. Paul informs us (Rom. 11 : 25, 26) that when the fullness of the Gentiles is come in, *then* the blindness befallen Israel shall also be removed, because (*as the Jews believed*), "*there shall come out of Zion the Deliverer,*" etc., owing, as our argument has shown, to the Covenant, "*for this is my Covenant unto them,*" etc. The Apostle could not well use *stronger* language than this to indicate this *Pre-Millennial Advent*, and the resulting conversion and restoration; because he well knew that the Jews understood Zech. 14, etc., to present *the same Advent and with the same results*; that they held a portion, at least, of Zech. 12 to be connected with that period with which he identifies in a crucified Saviour held up as the Messiah Coming a second time unto salvation, the prediction: "*they shall look upon me whom they have pierced, and they shall mourn for Him,*" etc., linked with *the time when* their sins shall be removed and the nation shall be exalted. This work is specifically assigned to *Jesus*, as e.g. in Isa. 49 : 5, 6; Isa. 63 : 17, 18, etc.; Deut. 18 : 18, 19 (for the prophet "*like unto me*" includes a deliverer of the people, but greater than Moses),<sup>1</sup> Deut. 32 : 36, etc.; Ezek. 34 : 11, 12, etc. Compared with passages which plainly designate this Shepherd of the lost sheep of the house of Israel, Isa. 56 : 8, etc.<sup>2</sup> Hence the Messiah, in view of this restoration, received from the Jews the significant title of "*the Consolation of Israel*" (Dr. Clarke's *Com.*, Luke 2 : 25). This restoration is even foretold in the 80th Psalm, where after asking *how long* God would be angry with His people, making them a sport to their enemies, etc., this people is represented by a vine brought out of Egypt which God planted in the land, after removing the heathen from it, but which is plucked, wasted, devoured, burned, and cut down. God is urged to return, and visit, and restore *the same vine*, not another, and the confidence is expressed in verse 17 that this will be done by "*the man of Thy right hand,*" "*the Son of man whom Thou madest strong for thyself.*" The most explicit prophecies are given. Thus Amos 9 : 11, etc., and Acts 15 : 16, etc., after describing the dispersion of the Jewish nation, we have (1) The tabernacle of David *fallen and in ruins*; (2) *the return of God in its behalf*; (3) *the rebuilding of the same tabernacle fallen and in ruins*; and (4) to avoid mistake it is added: "*I will build it as in the days of old,*" i.e. the same Theocratic-Davidic Kingdom will be restored under, as covenanted, David's Son; (5) it is "*the Lord that doeth this*"; (6) this is done when "*I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them,*" etc.; (7) and when this takes place, and they are planted on their land, "*they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.*"<sup>3</sup> In Micah 5 : 1, 2, 3 (which in this connection will bear repeating), there is (1) the birthplace of the Messiah; (2) His Rulership; (3) that He should be smitten; (4) owing to this smiting He "*gives them up,*" i.e. to captivity, etc., for an appointed time; (5) *then*

the nation will be restored, Christ *manifesting His rule* in breaking down the confederation of wickedness. Compare Ps. 102 : 16 and context, Ps. 148 : 2 ; Isa. 60 : 1 ; Isa. 16 : 5, etc. In Hos. 3 : 4, 5 the same succession is presented : (1) the complete overthrow of the Kingdom, so that "the children of Israel shall remain *many days* without a king and without a prince"; (2) so entire is the dispersion that they are even without a sacrifice, etc.; (3) but "*afterward* (in the latter days) *shall the children of Israel return,*" i.e. the same nation that endured this overthrow ; (4) and shall acknowledge "David their King." Indeed, the restoration of the people is *indispensable*, seeing that they form the Kingdom as seen in its inauguration (Ex. 19 : 6), and as evinced in the Covenant with David, so that the presence of David's Son, of the nation in the land where the Kingdom existed is *requisite*. The decided impression made by many predictions, as e.g. Ps. 89 : 132, etc., is that David's Son, shall at some future time sit on David's throne, reigning gloriously *here on the earth* ; the magnificence, extent, duration, etc., of which reign, as predicted, has not yet been witnessed. The explicit declarations of His obtaining the throne of His Father David (not that of another), Luke 1 : 32 ; Isa. 9 : 7 ; Acts 2 : 30, etc., is in accord with the Covenant promise. But all such predictions, in the nature of the case, imply, and in many places are actually connected with, the restoration of the nation. For, as David expresses it, Ps. 135, "*the Lord hath chosen Jacob unto Himself, and Israel for his peculiar treasure*"; and having power to perform all things, and being gracious He will relent, verify His memorial, establish them "*in the land given for a heritage unto Israel His people,*" He, at the same time, "*dwelling at Jerusalem.*" Unless we accept of the Divine Order laid down, it is impossible to explain the numerous prophecies which describe the Jewish nation, *as a nation*, to experience a blessedness unexampled here on earth. If we say, this has been fulfilled, then we *belittle* the Word of God, and challenge His foreknowledge ; if we divert these prophecies to a fulfilment in the Church, then we *violate* the plainest rules of language and make Scripture to utter and give hopes which were never intended to be realized.\* No ! let us receive the Word *as it promises*, and believe in the fulfilment in the future *where* God locates it, and light and unity at once abound. Then the language of Jesus, e.g. Matt. 23 : 37 ; Luke 13 : 35, etc., receives a force unknown to any other explanation. Thus, in the passages just alluded to, we then have (1) the rejection of Jesus by the Jews ; (2) the Davidic house *left desolate* (for the city and temple were not desolate when He spoke); (3) Christ's removal from them ; (4) His return to them some time in the future ; (5) the removal of the desolation implied at His return ; (6) which implication is fully sustained by what the Jews shall then say, "Blessed is He that cometh." etc., as is seen by the universal Jewish application of this by Jews to the restoration of that house, and by reference to Ps. 118 : 26, which stands related with a special deliverance of "Israel." It is simply to be *faithless* if we deny this, because Christ is "*the man ordained*" to perform it ; and the assurance is given that, strange and astonishing as it may seem to the world, *He will do it*, Isa. 49 : 6 ; Isa. 62 : 1, 2 ; Ezek. 34 : 11-13, etc.\* Hence Jesus, never in word or act, discountenanced in His followers His connection with David's throne and Kingdom, and the necessary restoration of the nation. He *defended* the acclamations of the people when He entered the city, foreshadowing His royal claim, although linked, as the prophets and Covenant,

with the Davidic Kingdom. He left His own disciples down to the *very last moment* (Acts 1 : 6), in the belief that His Kingdom was truly one connected with the restored nation under the Theocratic-Davidic rule. The only error that He attempted to correct was that in relation to the *time* when it was to be performed, leaving it either indefinitely in the future or limiting it with a future (unknown as to time) personal Coming. The fact is, that the restoration is so blended with the personal reign of Christ, as *David's Son*, that they cannot, *without gross violence*, be separated, and therefore, on this very ground alone, some reject such a restoration, declaring that if the one is admitted, the other must follow, for the David, the Lord, *then reigning over them is also with them in the land*, etc.<sup>1</sup>

<sup>1</sup> Some of the Fathers have a remark worthy of notice : " Neither Moses, the representative of the law, nor Miriam, the representative of the prophets, nor Aaron, the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for Joshua, who was in name and conduct a lively type of our Lord and Saviour Jesus Christ." How applicable this is, will be conclusively seen when the Mill. age is ushered in under the auspices of Jesus.

<sup>2</sup> Alexander and others endeavor to make " the outcasts of Israel " mean " *the elect Gentiles*." This is far-fetched. We admit that the elect Gentiles being engrafted belong to Israel, but those alluded to are not the Israel, but *the outcasts of Israel*, and hence to make it fit the Gentiles it must be shown that they were *first of Israel, then cast out, and then regathered*.

<sup>3</sup> Amos 9 : 11, with the connection is so decisive in the " building it as in the days of old," etc., that Calmet, Clarke, and others frankly confess that nothing has yet occurred to meet the demands of the prophecy. Clarke (*Com. loci*) admits that this refers to a literal restoration to their own land under the Messiah. Bh. Newcome, following some mss. of the Syriac, the Arabic, renders (as Acts 15 : 17) the phrase " that they may possess the remnant of Edom," by " that the residue of men may seek Jehovah, and all the heathen who are called by my name," substituting Adam, men, or mankind in place of Edom. This is not necessary, seeing that many critics, allowing the usage of the Jews (who e.g. applied Edom to Rome, etc.), which seems to be imitated in Acts 15 : 17, make Edom equivalent to Gentiles. The critical student will observe that the language forbids the notion of conditionality, for the promise is not only positive, but the result as actually experienced is given. The same is true of many other predictions.

<sup>4</sup> Brookes's *El. Proph. Interp.* gives a good explanation of the image Ephah and teraphim — so various commentators. In reference to the phrase " David their King," Fausset (*Com. Jer.* 30 : 9, which he also applies to a future restoration of the Jews to Palestine) says of it : " No king of David's seed has held the sceptre since the captivity ; for Zerubbabel, though of David's line, never claimed the title ' King.' The Son of David, Messiah, must therefore be meant : so the Targum (cf. Isa. 55 : 3, 4 ; Ezek. 34 : 23, 24 ; Hos. 3, 5 ; Rom. 11 : 25-32). He was appointed to the throne of David (Isa. 9 : 7 ; Luke 1 : 32)." To this we add, it has been customary to give successors the name of a progenitor, as the Cæsars, etc.

<sup>5</sup> It makes one sad to read how the plainest statements are discarded for a typical, spiritual, or mystical interpretation. This, too, is found in works exerting a powerful influence in shaping scriptural application. The strangest part is, that some works are flatly contradictory on this subject. Thus e.g. Lange's *Com.*, having editors of diverse views, contradicts its teaching. Take Drs. Craven, Lillie, Van Oosterzee, Auberlen, etc., and compare their utterances, so favorable to the covenanted and predicted conversion and restoration, with those of Drs. Schmoller, Briggs, Fairbairn, Shedd, etc., that advocate the opposite, and a wide contrast is presented, which forms a blemish to the work. One party or the other certainly is in error, and teaches that which is misleading.

<sup>6</sup> Jesus is formed for this very purpose (Isa. 49 : 5) " to bring Jacob again to God," therefore we may rest assured that it will be performed. The reader will observe the marginal reading of our version which agrees with many commentators, as Clarke, Barnes, Lowth, etc., in view of the mss. Aquila, Chaldee, Arabic, etc., which read, " *And that Israel unto Him might be gathered.*" Consistency with the tenor of the chapter requires this, or a similar, reading. God will perform this work (Isa. 44 : 7, 8).

<sup>7</sup> To make these predictions, *thus connected* with the personal Advent of the Messiah,

conditional (as some Sec. Adventists, Seventh Day Baptists) would be to declare the Sec. Advent itself conditional. To make the conversion and restoration something to precede the Sec. Advent (as Hodge, Barnes, Luthardt, etc.) is to reverse the order given by the prophets. To leave out the Sec. Coming as the important and essential factor in the national restoration is simply to ignore an abundance of Scripture testimony bearing on the subject. This will be seen as we proceed in the argument. In reference to this subject the student will, in order to observe the completeness of our argument, refer to the additional testimony given under Props. 121, 122, 133, etc. There is much Scripture bearing on this point, some of which being more obscure must be interpreted in the light of the plain and decisive passages. Thus e.g. the interesting and deep representative ("figurative men," so Dr. Clarke, etc.—i.e. representative men, men who prefigure or represent), chapters 3 and 4 (comp. with ch. 6, etc.) of Zech. exhibit the personal agency of Jesus in this restoration, as "*the Branch*." Whatever diversity may exist in explaining the details, it is evident that the work of "*My servant the Messiah*" (so Chaldee) is delineated to be in the latter days. In Micah 2 : 13, in immediate connection with the restoration and the presence of the King, some even make "*the Breaker*" the one who gives deliverance (and among my notes is the following rendering): "He that forceth a passage is come up before them; they have forced a passage and have passed through the gate, and are gone forth by it. And their King passeth before them, even Jehovah at the head of them" (comp. Zech. 2 : 10-13 ; 14 : 3-5, etc.).

*Obs. 3.* This repentance, over against Ernesti and others, is positively covenanted to them, Isa. 44 : 22, 23 ; Rom. 11 : 26, 27 ; Isa. 59 : 19, 20, 21 ; Jer. 31 : 2, 3, etc. The *inchoate fulfilment* of Joel 2 : 28, etc., as described in Acts 2 : 17, etc., is no impediment but a *confirmation* of our view, because the application of Joel to certain events, miraculous and astounding in their nature, not only indicates them as typical or an earnest of a *future realization* (Prop. 170), but affords a positive assurance that *the entire prophecy as it stands shall surely be fulfilled*. In Joel it is connected (1) with *the terrible day* of the Lord, time of vengeance ; (2) with the bringing back again "*the captivity of Judah and Jerusalem*"; (3) with the recovery of my "*heritage Israel*" "*scattered among the nations*"; (4) with *the Coming of the Lord, the harvest, the complete overthrow of God's enemies, the dwelling of God* (as He once did as a ruler) in Zion, *the blessedness of the nation, the then holiness of Jerusalem, the continued and everlasting prosperity of the people and of Jerusalem*. *We dare not separate what God has thus joined* ; and as God has evidenced His faithfulness and power in a partial, *inchoate fulfilment*, we reverently trust in the same faithfulness and power for *an ample verification* of all the particulars enumerated by the prophet. The judgments on the Jewish nation, as we have repeatedly shown, exist down to the Sec. Advent (as e.g. Matt. 23 : 27 ; Matt. 24 ; Zech. 14, etc.), but these same judgments, Isa. 32 : 15, continue down "*until the Spirit be poured upon us from on high*"; and this Spirit we are assured is "*then*" bestowed, Ezek. 36 : 24-26, when "*I will take you from among the heathen,*" etc., and restore "*to their own land that I gave to your fathers*"—fruitfulness, etc., being predicated of the land. See when the Lord will "*turn to the people a pure language,*" etc., Zeph. 3 : 8, 9, and is it not when He will "*rise up to the prey,*" "*gather the nations and kingdoms,*" "*to pour upon them His fierce anger,*" etc., thus describing *the period* at the Sec. Advent? Look at the promises, so numerous, that when this nation is converted, obtains this happy deliverance, it shall *never more* be afflicted, etc., and should there be any difficulty in locating their fulfilment, if we truly believe in their realization, when it is *positively taught* that down to the personal Advent of Jesus, tribulation shall, more or less, accompany the nation? This repentance, conversion,

restoration, as prophet after prophet declares, if once experienced is *effectual*, needs no repetition, etc., Ezek. 16 : 63 ; Zeph. 3 : 9 ; Isa. 62 : 1-2 ; Jer. 31 : 31-34 ; Isa. 45 : 17, etc. Indeed, to produce proof on this point, nearly every prophet can be extensively quoted. And, a remarkable feature pervading *all* the predictions is this : that God, although men may disallow it, will so order all things that *when* the period of fulfilment arrives, *when* the time that the realization of the Covenant comes, this very nation so long stubborn and unrepentant, so long the rejecters of the Messiah, *shall be repentant and believing* ; that after protracted correction, it will again experience mercy, and always *in the land* from which it was driven. The *miraculous* events connected with this period cause many to stumble in their acceptance of it, but this is not strange, if we consider the design of all this, viz., that it is part of the Divine Plan, and *an important factor*, in promoting the salvation of the race. The events themselves are of a nature *impossible* for man or mortal or physical forces to accomplish, demanding, if performed at all, *direct Divine aid*. The taunt so long used by scientists and others, that if such a God as the Bible describes does exist, He should *then manifest Himself* by direct Divine interference, will *then* be effectually removed.<sup>1</sup> For, then God, so long withdrawn, will again, as He has promised, reveal Himself to man and exert His marvellous power in his behalf, but, mark it, *only in the one direction always observed by Him*, viz., *in that of the only nation under heaven favored with a covenanted Theocratic relationship*. This relationship, for a time held practically in abeyance, He cannot restore until the time comes of His return. The Divine Sovereignty now exercised in a way only susceptible to faith and to reason under the influence of grace, will again give place to that *direct* manifestation of power, etc., under the restored Theocratic rule. Hence it is important in regarding this repentance to notice (*what, alas ! so many overlook*) that it is controlled by the principles *of the incoming dispensation*. "The times of the Gentiles" having ended, *Jewish times* are again in the ascendancy, so that in reference to *the manner* of this repentance, the order laid down, the miraculous influences connected with it, the time in which the work is to be effected, etc., we are to be governed *solely* by what is predicted ; and no attempt should be made to prescribe *how* it must be done, or to force it *within* the limits assigned to present times. It is sufficient for us to know, that God's mode of procedure has always been at variance with that which man in his wisdom vainly proposes ; and that when a new era has arrived, it has been inaugurated strictly *in accord with His own Word but never in accord with popular expectations*. The views so universally prevalent on this subject, so opposite to the simple language of the Bible and the child-like faith of the early Church, are, on this ground alone, open to suspicion. It is enough for us to receive predictions, and, actuated by the past literal fulfilment, by faith in God, to believe in them as recorded without the addition of another and differing sense, and of apologies for ancient weakness and credulity.<sup>2</sup>

<sup>1</sup> In the very nature of the case these scientists demand an exhibition of powers, etc., which the Bible shows, owing to sinfulness, has been withdrawn until a certain period of time has expired and a certain number of believers are obtained, when it shall again be restored. Presuming the Bible to be true, the demand is presumptuous ; if it be false, how then are we to explain some facts, (1) that such power, just as the prophets have predicted, has been withdrawn ; (2) that God does not now, just as predicted, condescend to act as an earthly Ruler as He once did ; (3) that this nation, just as predicted, is preserved notwithstanding its dispersion, thus indicating the restoration of this rule,



as also predicted ; (4) the gathering of believers going on, as predicted, during this period of withdrawal, etc. Now, if there are so many particulars verified, why may not the rest be? This line of argument is only briefly given—as suggestive of the true method of dealing with the prophets, etc., as fairness and honesty require. The Theocratic Rulership being withdrawn, it is *not reasonable* to expect God's direct intervention, until the time comes when it shall be restored ; then it comes again with great power.

The conversion of the Jews is a miraculous one, i.e. is one dependent upon *seeing* the One whom they have pierced (Zech. 12 : 10, which the Sep. "they shall look upon Me because they insulted Me"), upon being pleaded with *face to face* (Ezek. 20 : 35), is in brief, a conversion similar to that Paul experienced. A writer, initials I. I. (*Proph. Times*, Jan., 1870), presents an interesting comment (which, if not mistaken, Gillfillan also somewhere produces) on 1 Cor. 8 : 15, a passage of difficulty to some expositors, "And last of all He was seen of me also, *as of one born out of due time.*" Taking the ground that this being "born out of due time" denotes "prematurely," i.e. before the time—the time fixed for the Appearing of Jesus—he refers it to the *manner* of Paul's conversion (miraculously) *as representative* of a similar, astounding, miraculous conversion of the Jews at the Sec. Advent when the latter shall also see Jesus and be overwhelmed with shame, sorrow, and contrition. This certainly gives a *cogency* to the phrase, which no other explanation excels. No one who compares the Scriptures on this point can fail to be arrested by the astounding display of special *manifestation*, and its resultant effect, then exhibited. This leads us briefly to say that the theories advanced by some that the nation shall be converted through the instrumentality of present means and agencies (however some may thus be converted) is certainly erroneous ; or that this will be done and then some Christian nation, <sup>as</sup> England, shall convey them back (however this may be done with an unconverted portion before the Advent, or, after the Advent to others) to Palestine and thus preserve itself from the desolating judgments of God (comp., however, Thorp's *The Destinies of the British Empire*, where this notion is opposed) is defective in that it ignores the *means* designated by the Word. Faber, in his writings, has some valuable remarks on this last point, but loses much of the force of Scripture by not noticing the *foundation* of all this in the contemplated Theocratic ordering and in not pressing the annexed personal Advent and Theocratic reign on David's restored throne and Kingdom.

*Obs. 4.* The mention of this repentance and restoration is designed to meet the objection of some (e.g. Dr. Oswald, *The Kingdom*, and *The Saints' Inheritance* by Hill) that only the spiritual Israel, dead and living, are brought to the land and inherit it, and that *the nation* now dispersed, etc., is *never* to be restored. The strong language employed in declaring that no such restoration as we present is taught by the prophets, is refuted by numerous converging statements. We may well ask, What then becomes of the *election* of that nation ; is it cast off forever? What becomes of the direct Covenant made *only with that nation* ; is it altered or spiritualized to exclude the nation as such? What becomes of the *Davidic throne and Kingdom* ; can it exist unless the nation with which it is identified (not a spiritualized nation) is restored? If all that are restored are only the spiritual seed, why *this repentance* necessary in their case? If the restored are only such, *what* are we to do with the multiplication of the race, the rebuilding, etc.—is this all conditional, or is it all to be spiritualized? If the nation *as a nation* is excluded, *what* becomes of Moses's declarations respecting that nation in Deut. etc. ; *what* of Solomon's prayer in 2 Chron. 6 ; *what* of David's expressed hopes pertaining to it, etc.? The reader, if he has carefully followed the Propositions, step by step, can multiply just such questions. The mistake mentioned arises from not observing the *nature* of this Kingdom and *to whom* covenanted ; the *continued* election of this people ; the wall of partition only broken down *between believers* and not between the Jewish nation and other nations ; the difference the Word makes between those *who inherit* the Kingdom and *the subjects* of it ; that Paul and prophets speak of the Israel cut off for a time and, with no dis-

crimination as is supposed, have the *same nation* brought back again ; *the design* intended to be accomplished by this Kingdom, etc. The blunders that men may commit in endeavoring to present the order of events, is no reason why we should discard a doctrine so clearly announced, and so dearly held by the early Church. Indeed, if this doctrine were not found in the Bible, then an *essential link* in the Divine plan were lacking. That it is taught, is evidenced by the universally admitted fact that in the grammatical usage of the language it is *undoubtedly* contained therein ; our opponents rejecting it only on two grounds : either, that it is conditional, or, that another sense, unknown to the ancient worthies and first produced by Origen, is to be engrafted upon the prophecies. The very *simplicity* of the plan causes men to discard it for something, in *their* estimation, higher and better. The truth of the matter is this : if men were not influenced by a *previously entertained theory*, they would see at once that the experience alleged in the case of Israel's restoration is so distinctively that of a nation unconverted and in the flesh—a nation long under punishment for sin and coming under converting influences *only* when God comes to punish the nations of the earth ; a nation of whom, when thus newly converted and restored, an abundant increase of children, beasts, etc., is predicted, that in no consistent shape or sense *can be applied* to the saints of this and former dispensations without a resort to Origen's system of interpretation, and a consequent violation of the plainest rules of language. No ! No !! let brethren (whom we love) pardon our zeal if it seems too strong in this matter, for we feel this doctrine to be *exceedingly precious and intimately connected with the Divine Honor and Purpose*. Let men say what they will, it is self-evident that God never would convey an utterly erroneous doctrine in the face of language itself, and *deceive* an entire nation with the assurance of a *special and continued Covenant and election that does not exist*. The apology, that God meant to finally spiritualize this, avails not, since God *nowhere asserts* such a change ; since it is sheer inference drawn from previously formed ones ; since the Covenant itself and the promises derived from it stand to-day *unchanged, uncancelled*. It is best to add here, leaving the matter for future explanation and extension, that while it is true that the saints will be fully identified with the Jewish restoration—their resurrection and translation preceding it—being also of “the seed of Abraham,” yet as intimated, and as will be shown (Prop. 118, 154, 156, etc.) they are separate and distinct in honor, position, etc., from the Jewish and spared nations, forming with Christ an associated body of rulers having peculiar privileges, etc., not bestowed upon any others. A fruitful source of error on the restoration arises from not discriminating between the saints and others, between the exalted brethren and coheir's of Christ and the subjects over whom they reign with Christ, between the inheritors of the Kingdom and the Kingdom itself. Planting ourselves with unswerving faith *on the Covenant*, credulous as it may seem, it embraces God's promises as recorded, as e.g. Lev. 26 : 40–45, etc., that He will fulfil the same.

We give several specimens of opposite views. Dr. Oswald (*The Kingdom*, p. 235, etc.) objects to the national restoration of the Jews to their own land on the ground that as the restoration of Sodom, etc., is also promised in connection and as the Scriptures say it shall be “an utter and eternal desolation.” “Sodom, manifestly, is to have no restoration, and as Jerusalem's restoration is to be, if we may so speak, contemporaneous with Sodom's it will be never.” Hence he searches for another meaning, forgetting that in the very same connection he advocates a new recreated earth, *which restitution* evidently embraces Sodom and Gomorrah, thus limiting, as the Scriptures often do, the

word "eternal," upon which his entire argument is based. The land he makes a type of the future renewed earth, and makes the believers—and not the nation—to inherit it. But that it is no type is self-evident from *the express promises* that its ruined cities, waste places, etc., should be restored in far greater prosperity, fruitfulness, etc. The renewal of the land does not destroy its identity or geographical position, just as the renewal (glorification) of man does not change his identity. As to making the resurrected and translated saints inherit it (for this they do in virtue of coheirship with Christ) only (comp. Fairbairn, *Typology of Scripture*, p. 267, etc.), this is utterly opposed by the special promise of the increase of children (for the saints, coheirs with Christ, neither marry nor are given in marriage), the multiplication of cattle, the supremacy of the nation over others, the remarriage of the nation, the covenanted relationship the nation sustains to the Davidic dynasty, the perpetuation of the race, the distinction between the New Jerusalem state and that of the earthly Jerusalem, the reign of the saints, etc. Oswald builds largely on the inadvertency of Dr. Cumming, who has the fire mentioned by Peter *co-extensive* with the earth and the saints in *mid-air*, and pertinently enough asks, how then can the Jews be restored? But the promises of God are not annulled by any blunders of interpretation that good men may fall into; and that fire (comp. Prop. 150 with those that immediately precede and follow it) does not affect the restoration. Oswald, to prove that "a spiritual Israel" alone is restored, quotes Ezek. 37 : 21 and Ezek. 37 : 12-14. For the latter, see Prop. 126; as to the former the reader can readily see by the context that it is only applicable to the Jewish nation as a nation, for the nation was divided into two Kingdoms, was defiled by transgression and idolatry, can only "multiply" and "dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children forever," etc. This last sentence alone effectually demolishes his and Fairbairn's typical theory. We are sorry that Oswald so far overlooks *the covenanted* relationship of the Jewish nation to the land, and God's promises that at some future time He will for *His own name's sake and glory* "remember His Covenant," that he could pen the following sentence: "What *more right* has the Jew to that land than the Gentile? The remotest South Sea Islander has a title *as valid*, to that portion of Syria of which Jerusalem was the metropolis, as the lineal descendant of Jacob." Alas! when will believers admit that this anger of God's resting on the nation has its *limit*; that Jerusalem is only trodden down *until* "the times of the Gentiles" are ended; that, as the Scriptures abundantly affirm, they are still "beloved for the Father's sake," and will find their election reconfirmed in power and glory. It is a matter of amazement, therefore, that he can, in the light of the abounding testimony assert: "the return as a future fact, of the Jews to Palestine, is *never spoken* of in the sacred Scriptures at all." Wilful blindness is the most difficult to remove.

Waggoner (*Ref. Age to Come*) reproduces the same; and he makes the return of Israel to their land a return of the saints, quoting passages that are readily spiritualized, and those that will not so readily bend he has conditional. He makes the unwarranted assertion that "no prophecy contemplates *anything more* than full permission and voluntary acceptance" (comp. Prop. 18), and under this unbelieving assumption easily rids himself of *oath-bound* promises. Whatever will not yield to such handling is covered by the return from the Babylonian Captivity, thus *dwarfing* some of the sublimest predictions in the Bible. The only point of real strength that he presents in his entire argument is that referring to the conditionality of Ezek., chs. 40-48, with which we fully agree (see Prop. 172). His theory of a thousand years' desolation of the earth after the Advent (the *revival* of a notion that a Jewish Rabbi long ago asserted) necessitates him to get rid of a national Jewish restoration, seeing that the latter would be fatal to the same. We sometimes feel sad to see how a preconceived theory will cause excellent men to overlook, or to rid themselves of some of, *the plainest* promises of God, founded, not in isolated predictions, not on this or that passage, but in the *covenanted Theocratic ordering* itself. Even the predictions themselves cannot be set aside, for if they describe one period of time here on the earth under the personal reign of Christ and the saints, then it is very easy to see that these descriptions include the Jewish nation and the spared Gentile nations—which is abundantly confirmed by a comparison of them. Any theory that cannot receive all of God's Word in its plain grammatical sense, but must resort to spiritualizing, accommodation, etc., to make them fit in, is certainly liable to grave suspicion.

*Obs. 5.* The restoration of the nation cannot, and will not, take place without a *repentance*; and therefore it becomes essential to notice some

more particulars relating to it. It is no *ordinary* repentance, and not merely that of individuals, but *extraordinary and national* in its extent, Micah 7 : 15-20, etc. It is *caused* by the judgments of God, Mal. 3 : 2-4 ; Hos. 5 : 15 ; Isa. 30 : 18-19, and the personal presence of the King, Micah 2 : 12-13 ; Ezek. 20 : 33-44 ; Zeph. 3 : 15. It is done that God's faithfulness may appear, Ezek. 36 : 22 ; Isa. 43 : 25 ; Isa. 44 : 22-26. It is bestowed in the land given to their fathers into which they are brought, Ezek. 36 : 24-35 ; Jer. 33 : 7-16 ; Jer. 32 : 37-44 ; Jer. 31, etc. The reign of the Messiah is intimately connected with it, as e.g. in Jer. 23 : 3-8 ; Ezek. 34 : 23-31, etc. The absence of such national repentance for the last eighteen hundred years is no proof that it *never* will be accomplished. On the other hand, it is decisive that it *will yet come* to pass, if we but consider that this very absence of repentance—excepting in individual cases—this “veil” of unbelief covering them, is also predicted. Seeing the prophecy in the one case verified before our eyes, it is faithless to deny the other. Paul tells us (Rom. 11 ; 2 Cor. 3 : 16) that this “vail” shall finally be removed, corroborating the testimony of the prophets. There is a *divine unity* in all the writers on this point, worthy of a revelation from God ; and it becomes distinctive just in proportion as a comparison of their utterances is instituted. So striking is this, that men of all classes, even the most hostile to our belief, fully admit it, however some may be inclined to spiritualize certain portions of it, as the Coming and reign of the Messiah. The repentance and restoration is so much *the burden* of prophecy, runs through and enters into the Divine Plan so thoroughly, that its almost universal admission is presented by a witness so impartial (owing to his opposition to our doctrine) that all will acknowledge its force. Dr. Whitby on Rom. 11, speaking of this repentance and restoration of the Jews emphatically says : “ it hath been the *constant doctrine* of the Church of Christ, owned by the Greek and Latin Fathers, and by all commentators I have met on this place.” But right here is an inconsistency in many modern writers, to which allusion has been made, and which deserves repeated notice. They acknowledge that the prophecies describe a *literal* repentance and restoration but refuse credence *to the time, and manner, and accompaniments* of the same as also portrayed by the prophets. Why this change of time *after*, to one *before* the Advent ; of this *supernatural* interposition into one of *ordinary* means ;\* of this *personal* presence of David's Son, and introducing a *spiritual* Coming in its place ; of this transposition of a *visible* Theocratic-Davidic Kingdom into an *invisible* reign, etc. ? What satisfactory reason can be assigned for introducing an *entire new element* of interpretation which emasculates some of the most precious of God's promises to man ? Where is the authority for *this most arbitrary* dealing with the Word ? Are the rules for such a proceeding given authoritatively by God or man ; and if so, where found ? Simple *consistency*, if nothing else, demands that if *one* portion of these prophecies is conceded to be literal (i.e. to mean what the laws of language present) *then the other portion* must be understood in like manner. For, having applied the literal interpretation, compatibility requires its continuance, *unless God Himself*,

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\* Some very recent writers, however, on that side, as e.g. Fairbairn, seeing that their theory is not commensurate with the prediction, begin to confess that *extraordinary* means “ *Pentecostal*,” etc., will be added. Such predictions as Ezek. 36 : 8-38 and 37 : 1-28 ; Zech. 12 : 1-14, etc., influence such concessions.

the only Being having authority to indicate a change, *in express terms* revokes it, or informs us that it is to be understood differently. Besides, it is this literal interpretation that becomes *history, doctrine, evidence* of inspiration, etc. Is it not time, in this matter, to discriminate *between* the Word and human opinions attached to it? Therefore, cleaving to the Word, *as it reads*, our argument holds that, having no authority to make *any change*, we must receive this repentance, restoration, and the reign and Kingdom identified with it, *precisely on the same ground* of interpretation. And, it will not answer for the believer in God's Word, in the face of the Incarnation, etc., to reject any portion of these promises because he cannot tell *how*, if accepted as the Word plainly indicates, they can be fulfilled; for God, *the All-sufficient, is abundantly able to take care of their fulfilment.*

*Obs. 6.* The attention of the reader is called, briefly, to *the order of repentance* as foretold by the Divine Spirit. The fulfilment being future, we must be entirely guided, in our own estimate of it, by the predictions of the Word. Now, first of all, the fact must be kept in view that a part of the Jewish nation (those of Judah and Benjamin) is restored to the land and occupy Jerusalem *previous* to the open Parousia of Jesus with His saints. This is distinctly foreshown in Zech. 14 : 2, where the forces of Antichrist are represented as victorious over a portion of the nation which has reoccupied Jerusalem, *when* the Lord Himself shall directly interfere in their behalf, and Judah is subsequently (v. 14) mentioned as especially related to the city. This is repeated, Zech. 12 : 2, where the hosts of Antichrist are declared to "be in the siege both against Judah and against Jerusalem." A part of the nation under political influences, and probably under the auspices of some government favorably disposed (various writers refer to England), is thus restored to Palestine *in a state of unbelief*, and thus drinks the last dregs of Jewish tribulation. This *partial* restoration must be carefully distinguished *from the one* under the Messiah, for *this* is a restoration which means suffering and terrible persecution by Antichrist, while *the other* is full of blessing.<sup>1</sup> This restoration will be, in all probability, *between* the two stages of the Sec. Advent, and, owing to the unbelief of the nation in Jesus as the Messiah, will result in the re-establishment of a temple, a splendid temple service, a return to the Mosaic ritual and former distinctive national usages. This *persistent* rejection of Jesus as the true Messiah will cause the fearful tribulation predicted to overwhelm them and plunge them in despair. But when their fond dreams of nationality and prosperity are cruelly crushed under the tyrannical reign of Antichrist (whom they first receive, and then in some way offend); when the day of the Lord Jesus has arrived and the nation, covenanted and elect, is at last to be qualified for the contemplated Theocratic ordering, *then* we find (Zech. 14 and 12) that *the Lord and His saints shall come in behalf* of the distressed portion of the nation, and bestow (through the sanguinary overthrow of Antichrist) to the distressed the prayed-for deliverance. The Lord shall save "*Judah first*" (Zech. 12 : 7) and He (v. 10) "*will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in*

Jerusalem," etc. (Some representatives of the ten tribes are also present, as in "house of Levi, family of Shimei," or Sep., "Simeon," but Judah is largely predominant and hence most prominently mentioned.) When these unbelieving Jews are thus brought through terrible chastening to find their fond hopes crushed and themselves in a direful extremity, the sudden, supernatural appearance of Jesus on the Mount of Olives with His associated army—the magnificence of the King and the splendor of His companions—the Divine exertion of power on their enemies—the astonishing and sublime accompaniments of the Advent evidencing the miraculous—the glory transcending all that mortal eye ever before witnessed—the Spirit of God impressing this upon hearts softened by fearful suffering—the words of authority, mercy, and love enforced by Divine power—all this will so affect these Jews that *the most heart-felt repentance* will ensue. God has predicted it, and it will, therefore, be verified.\*

Judah is saved by *the personal* interference of Jesus, the Messiah, while Antichrist is crushed before them (the remainder of Judah being afterward gathered and added), but Israel (the ten tribes) is brought in at least forty years *after* the overthrow of Antichrist and *after* the restoration of Judah. The evidence of a separate conversion and restoration in time, is overwhelming, and has been noticed by numerous ancient and modern writers. If we turn to Ezek. 37 : 15-28 we are assured that the ten tribes shall be joined to Judah so that they form *one* nation and *one* kingdom in their own land, wherein their fathers dwelt, where God will cleanse them, multiply and abundantly bless them under the rule of the glorious David. But they must *first* pass through a purifying process, for in Ezek. 20 : 33-44, when God "will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm and with fury poured out," it is added, to indicate the process: "*And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.*" When thus purged they shall be brought "into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers," deeply penitent (for "*ye shall loathe yourselves in your own sight for all your evils that ye have committed*"), and God shall be sanctified in them.\*

Why this preference is shown to Judah is known to God; but past history suggests that it may be done because Judah is more directly in line attached to the Davidic house, manifested its adhesion to it more strongly, was less addicted to idolatry, and has the King Himself in tribal lineage. If it be objected (as some do), that if Jesus thus appears for the conversion of the nation, it is then "a special favor" and He thus becomes "a respecter of persons,"—this is a confounding of things that differ. The prophets speak of it as a special, distinguishing favor, for which the nation is indebted to God's mercy and love, and which grows out of the elect covenanted position of the nation, and must, of necessity, be manifested to realize the Theocratic Kingdom, which becomes *an inestimable* blessing to Jew and Gentile. Paul's argument in Rom. 11 culminates in the declaration that

this very favor of reception and restoration results in *increased riches and happiness* to the Gentiles. This promised mercy precedes the call of the Gentiles, and belongs to the nation as covenanted and confirmed by oath. Now, in this dispensation, God, in view of the fall of the nation, is no respecter of persons, but receives both Jew and Gentile, but in the new dispensation and ordering, God, who has *not limited* Himself or His promises, can and will, owing to *the then instituted Theocracy*, fulfil His covenanted promises given to the nation, and which take fundamental *precedence* of all other things. We must not forget that "the times of the Gentiles" are *to end*, and *a new period*, the gracious day of the Lord Jesus, is to be inaugurated. We must not overlook the lesson taught e.g. in Rom. 9 : 18-21 ; 2 Tim. 2 : 20, etc., and sit in judgment over that which *God* has determined to perform. A believer's position is that of faith, and a "Thus saith the Lord," is the end of controversy.<sup>4</sup>

In this repentance of the nation, whether it be Judah and his companions in Palestine, or Judah and others notified by the escaped of the nations (Isa. 66 : 19-20), or the tribes in the wilderness, all of them, according to the prophets, must, and will, acknowledge two things : first, their iniquity, and second, their just punishment, followed by a *hearty and reverent submission* to the Messiah given to them. The conditionality of some promises pertaining to the dispersion (for God must necessarily, ever *foreseeing* the result, tender mercy in view of confession and submission—as He does to-day to those who will refuse to the end) must not outweigh in our estimation the absolute, unconditional declarations that such a repentance *shall assuredly occur*, which is confirmed by detailed statements of the blessedness and glory that shall follow. The Spirit employs a variety of expressions to indicate the time of national repentance, and one of the most remarkable is to be found in Hosea 5 : 14-15, and 6 : 1-3, where (comp. Prop. 137, Obs. 5), after declaring how God will tear Ephraim and tear Judah as a lion, and will go away to His place, then when none can rescue, it is said : "in their affliction they will seek me early," or, as many critics, "they will seek me *in the morning*," which is the evident meaning, corresponding (as general analogy proves) with "*the morning*" of "*the day of the Lord Jesus, the Christ*." This is confirmed additionally by ch. 6 : 3, where reference is made to the Lord's Coming in the morning, and by v. 2, where the time is specified by days (a thousand years as one day in the sight of the Lord) of their fearful dispersion, and in the third day God will raise them up. The work of conversion and restoration shall proceed, after the wicked one (2 Thess. 2 : 8) is slain, as seen e.g. in Isa. 11 : 4-16 ; Isa. 66 : 15-24 ; Zeph. 3 : 8-20, etc., until every one is gathered, and Gentiles shall assist in bringing them to the land.<sup>5</sup>

One feature of this subject must be briefly alluded to, viz., the mission of Elijah to the Jewish nation. The prediction is plainly recorded in Mal. 4 : 5, 6. The success of his efforts and the time of his coming are clearly mentioned, and this prediction cannot be regarded as fulfilled (excepting in spirit) in John the Baptist. The reasons for looking beyond John to the future for a realization of this prophecy are given in detail under Props. 38-41, 144, 174, etc., to which the reader is referred. Elijah is a forerunner of the Sec. Advent (the open Parousia) just as John was a forerunner of the First Advent (the public appearance of the Messiah). Now, owing to the exceeding brevity of the prophecy, where no details are given, we can only—judging from the general order and material given in other

places—hazard an opinion as to the time and manner of Elijah's work. Down to the siege of Jerusalem by Antichrist (Zech. 14, etc.), he has not appeared, as is evidenced by the sad fate which has overtaken Judah and his companions, but when the city is taken, etc., *then* he comes to relieve the despair of "the residue of the people" who have not been driven from the city. The words of hope imparted by him are eagerly cherished; the descriptions of a speedy Coming Messiah, David's Son, as a Deliverer, are ardently contemplated; and we may reasonably believe that by an appeal to the prophets and the history of Jesus as well as to their own past history as a nation, Elijah will prove the Messiahship of Jesus, and *thus prepare the way* for the hearty reception of Jesus when He comes to Mount Olivet with His saints. The personal appearance of Jesus, etc., fully confirms the mission of the prophet. Then, again, he may be sent to the wilderness to meet the ten tribes as a forerunner, preparing them for Him who shall "plead with them face to face." Other missions, for aught we know, may be in store for him in behalf of the nation. However we may locate the exact period of his appearing and work, one thing is certain, that he will be an *important agent* in this grand work of leading the nation to repentance.<sup>6</sup>

We conclude with this declaration: Whatever agencies God may employ in this conversion, and whatever wonders of an astounding nature He may vouchsafe to manifest, *He immeasurably exalts Himself and forever enshrines Himself* in the love of a recovered people: for "*Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hath sworn unto our Fathers from the days of old.*" Amen.<sup>7</sup>

<sup>6</sup> Hence we deprecate all movements, suggested by a pious but misguided zeal, to colonize Palestine with converted Jews. It can *only result disastrously*, for if such would be left at the first stage of the Advent (which introduces a resurrection and translation of living ones) they place themselves, voluntarily, in the country which, according to prediction, is to suffer the special vengeance of Antichrist (Zech. 14; Dan. 12, etc.). Let unbelieving Jews colonize if they desire, and thus pave the way for a future fulfilment, but let the believing refrain, well knowing that when the restoration once takes place under the Messiah, they too, wherever they may be, shall be called to see its greatness and glory. Those colonization movements are based on the mistaken idea that *previous* to the Sec. Advent a believing, converted portion of the nation shall be restored; while prophecy—if we properly discriminate the order—teaches the *exact opposite*. The conversion, the fitness, and fruitfulness of the land, etc., are *all* the result of supernatural power under a present, personal Messiah. It is, therefore, the wisest and best to *wait* for Him to do this work, and when He has inaugurated it, then also will the nations—awed by the manifestations of His power—willingly—as prophecy teaches us—assist in restoring the nation.

<sup>7</sup> Although prophecy so distinctly announces *the means and manner* of conversion, yet men fettered by their Church-Kingdom theory must give a different version of the matter. Thus e.g. Fairbairn (*Typology*, vol. 1, p. 362), reasoning from the gradual conversion of the Gentiles, advocates a gradual conversion of the Jews—a slow and progressive work by the use of present instrumentalities. And yet in other places (as e.g. in his work *On Prophecy*) he speaks of extraordinary and supernatural manifestations, forced to such an admission by the language of prediction. Brown (*Obm.*, Rom. 11), admitting the ultimate conversion of the Jews, ascribes this to the agency of the Church, and exhorts to missions to the Jews to realize it, and asserts that God had pledged Himself and "assigned the honor of that ingathering to the *Gentile Church*." A multitude



of writers declare the same, and eloquently present *imaginative* pictures of the work thus accomplished. But *where* has God thus pledged Himself? The passage cannot be produced. God has pledged Himself that this shall be brought about through Him whom He has ordained for the purpose. We are not to neglect the Jews, but through missions, etc., we are to try to save them that believe; we are to gather out individual Jews, just as individual Gentiles are gathered, while the nation at large remains untouched until the Sec. Advent. This is unmistakably proven (1) by the condition of the Jewish nation at the Sec. Advent; (2) by the condition of the Ch. Church at the same period, for it is then under persecution; (3) and by the supernatural means employed, under the personal supervision of Jesus, for their conversion. The fact as represented in e.g. Rom. 11 (comp. Fausset's Thoughts on, *Com.*, Isa. 66 : 19) indicates that the Jews instead of being converted nationally under the instrumentality of Gentile missions, will be, after their conversion and restoration, the grand instrumentality of the conversion of the Gentiles—the fulfilment of God's Word in them, in their exalted Theocratic relationship fully manifested, etc., materially aiding.

<sup>3</sup> This restoration and repentance is frequently referred to without discriminating the order of events; the simple fact being announced as the resultant of Messiah's Coming. Then again, a distinction (only noticeable when contrasted in the more detailed predictions) is intimated, as e.g. in Jer. 23 : 6, "In His days Judah shall be saved and Israel shall dwell safely." The critical student will observe that in those general affirmations both are included, and that even in the restoration and repentance of Judah, some of the ten tribes are included. Brookes, Faber, and others, have pointed to Ezek. 37, where, in describing the two bodies that are to be united in one, by repentance and restoration, one stick represents "Judah and the children of Israel his companions" (i.e. Judah, and those of Israel, his companions, that were attached to him at the captivity and came up with him from Babylon), and the other stick represents "Joseph, the stick of Ephraim, and all the house of Israel, his companions" (i.e. all the ten tribes, not a few). These two sticks thus clearly and unmistakably represent two separate bodies—one Judah and a small portion of the ten tribes attached to him, and the other, not Judah at all, but the whole ten tribes remaining, who are to be united under the coming Messiah. This feature answers with irresistible force the Babylonian return theory, for history testifies that no such a return of the twelve tribes was ever witnessed. Ezra (1 : 5) makes "Judah and Benjamin" most prominent, while, in accordance with Jacob's title common to all, and in view of these included companions, he speaks (6 : 17-21) of them altogether as "the children of Israel," and because of their common origin, common guilt, common destiny, etc., he includes in his sacrifices for the nation as such (8 : 35), "all Israel." The union and consequent greatness, etc., of these two bodies has never been verified in their own land and under one king, and a comparison of Scripture shows that it follows *after* the personal Sec. Advent, and *after* the overthrow of the last culminated Antichrist. We dare not degrade the majesty, and universality, and blessings of these predictions by applying them to anything in the past.

<sup>4</sup> Unbelief, however, suggests every kind of objection. It is asserted that this conversion borders too much on "the miraculous," and is inconsistent with God's dealings with man. Of course it is "miraculous," as the conversion of the multitude on the day of Pentecost was miraculous, and the prophets unite in describing it as produced by a supernatural power—a wonderful outpouring of the Holy Spirit, the exhibition of miraculous wonders, etc. Such objectors ought to refuse Paul's conversion, which was produced in a miraculous manner, just as these will be effected, so that many writers believe that 1 Cor. 15 : 8 (comp. 1 Tim. 1 : 16) has a direct reference to this future conversion of the nation, Paul being born out of due time, i.e. prematurely, before the time of this special predicted conversion of the nation through the appearing of the Messiah. In the discussion of this subject, so vast in its scope and so blended in its predictions, we must not overlook the fact that the divine and the human agency are united. God acts, the Spirit is given, the judgments are witnessed, the glory is manifested, but man himself must allow these things to produce an abiding repentance; those who refuse to allow all these things to effect an enduring turning to God are to be purged out and out off. Thus e.g. take Isa. 4 : 2-6, God will make the "escaped of Israel," those that are "left" and "remain," holy, but the process of washing and purging is done "by the spirit of judgment and by the spirit of burning." In the predictions, we find this repentance and conversion variously effected: some are converted in Palestine, some in the wilderness, some among the nations, and all of them must, by a due acknowledgment of sinfulness and of the rejection of the Messiah, evince a proper disposition of heart before they are accepted. God will mightily work in their behalf, and they will, by grace received, work with Him. As Saul, wonderfully met, humbly inquired what

was the will of God concerning him, and earnestly prayed that it might be performed in him, so these, astoundingly arrested, will humble themselves before the Lord, and pray for His long-promised blessing to descend upon and abide with them.

<sup>5</sup> The combination of circumstances given by prophecy establish this conversion and restoration beyond a doubt. The election of the nation, the rejection for a time, the Theocratic relationship, the absolute promises, the gathering from all countries and bringing into their own land, the personal appearance of the Messiah and effect upon them, the time of this Advent, the distressed condition of the nation, the miraculous attending the conversion and restoration, the aid tendered by Gentiles, the formation into a State, the union of the two nations, the vast multiplication, and a hundred more particulars, are all of such a nature, and so connected, that they forbid any other view. The great spiritual blessings are promised to the identical people that suffered dispersion from their land, and are so repeatedly linked with a return to the same land from which they were driven, that it is folly to apply these to the Church as now constituted, and not to the time, place, and people for whom they are intended. We add two thoughts in reply to an objection and a theory. (1) It is objected that there are several types of Jews, and that they cannot be recognized. It is true, as the Bible predicts that, scattered among all nations, they by affiliation with their conquerors (in some instances by intermarriage) have become mixed, so that in some cases the preponderance of Jewish blood is difficult to decide. Two types are prominent—one with fair skin, light hair, straight nose, regular features; the other with Assyrian features, eagle nose, dark hair and eyes—and these may—for aught we know—have existed, at least, from the days of Solomon, when foreign wives introduced a variety of feature. In the main kept pure and easily recognizable, where difficulty exists, this will be decided by the Divine, Supernatural guidance controlling this restoration. If man cannot tell in some isolated cases, God will determine. (2) A theory is advanced by some that this repentance and conversion precedes the Sec. Advent, and is now progressing in the religious attitude of the nation. We have shown from the prophecies that down to the Sec. Advent the nation as such, both Judah and Israel, do not acknowledge Jesus as the Messiah. Now, whatever confessions of sin the nation may have in its liturgical services, or in their private prayers, there certainly can be no true repentance and conversion so long as they reject God's dear Son, the Messiah provided for them. At least, it is not the repentance and conversion predicted of them nationally, when they shall be restored to their own land. Hence it is misleading to lay so much stress on it, as many do, because it lacks the essentials which can make it well pleasing to God and bring His promised blessings upon them. We concede that this attitude of the nation, as far as it goes, must be painfully interesting to the believer; we believe even that God must hear with compassion the lamentations and beseechings of pilgrims at the wall of Jerusalem, that He must regard with pity the formularies of humiliation, the penitential confessions and supplications, continued so many weary and suffering centuries; and we trust, too, that this very disposition thus exhibited to acknowledge unworthiness and implore Divine favor will prepare them for a more acceptable confession in the future. Whosoever rejects the Son rejects the Father; whosoever rejects the Messiah is unrepentant and unconverted. At the First Advent, as we showed in detail, the Kingdom was conditioned on repentance which the nation, as such, declined; at the Sec. Advent repentance is again presented as the requisite moral preparation, and it is accepted. The Jews themselves have frequently asserted that repentance is essential at the Coming of the Messiah. Thus Meyer (*Com.*, Matt. 3 : 2) quotes "Sanhdr. f. 92, 2, If the Israelites exercised penitence, then they are liberated by the Redeemer." And Herzog's *Ency.*, Art. *Messiah*, quotes the Jewish opinion (which accords with predicted fact as to Judah's fate under Antichrist), taken from *Hieros. Tannith*, f. 63—*Uyol*. 684, how this repentance is brought about: "The Holy One brings over them a cruel king, like Haman, and forthwith will they repent and be delivered." As illustrative of the Jewish prayers, the following are presented, taken from the *Galaxy*, Jan., 1872, which, in Art. *The Jews*, gives them as taken from their prayer-books. "Oh! return with mercy to Jerusalem, Thy city, and reign therein as Thou has promised to do! Rebuild it soon, during our existence, to remain imperishable, and speedily re-establish in it the throne of David. Praised be Thou! O Eternal! who buildest up Jerusalem." "Fill us with rejoicing, O Eternal, through Elijah the Prophet, Thy servant, and through the royal house of David, Thy anointed; may He soon come and gladden our hearts. Upon His throne let no stranger sit, no others take unto themselves His glory; for by Thy holy name hast Thou sworn unto Him that His light shall never be extinguished in all eternity. Praised be Thou, O Eternal! the Shield of David!" Such prayers evince such faith in God's simple word as contained in the Old Test., that they put to shame the faith of many

Gentiles, who have become "high-minded" through a spiritualizing and appropriating the promises of God to this nation. Pity that such faith is not extended to the reception of the provided Messiah! But, on the other hand, we must not forget that latterly, since the conversion of numerous Jews, the most sincere and ardent prayers are tendered by them (assisted by the prayers of believing Gentiles), in the all-prevailing name of Jesus, in behalf of the Jewish nation. These petitions, ascending to heaven from all parts of the earth, and made acceptable by coming through the Mediator, are not uttered in vain. God hears, and God will answer. It is an honor, a blessed privilege, to be among these praying ones, for God will remember their interest and faith and hope. A member of the Boston Bar, in his Art. *The Present Shame and Future Glory of the House of Israel*, after forcibly depicting both the shame and the glory, concludes: "Let us, then, hasten Israel's Millennium, even as we would speed our own. There will be but one Millennium. If we could stand by in indifference, or open opposition, or false construction of the sacred text, or by spiritualizing away its plain import, Israel's Millennium, we should retard in the same degree our own. Let us, then, as we would hasten the Millennium of all, bear the land of the Covenant, and the people of the Covenant, and the city of the Covenant, *even on our hearts.*"

<sup>6</sup> The restoration of the entire Jewish nation will take at least forty years, for it is said, Mic. 7 : 15, "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things." And from Isa. 8 : 14 it is inferred that Jesus must be "for a stone of stumbling and for a rock of offence to both the houses of Israel," and as he was such to Judah at the First Advent, He will be the same at the Sec. Advent to Israel, working at first with them through the agency of this prophet, and at length coming personally and pleading "face to face." Some writers, in view of Judah's more speedy, and Israel's more lengthy, conversion make the mission of Elijah exclusively one to the ten tribes, but we are not forced to such a conclusion because the prophecy is general and seems to include the whole nation (and was so understood by the Jews), which appears to be confirmed by the language of Jesus concerning him. Thomas (*Kingdom of God*, p. 42) suggests a second passage of Israel through the Red Sea, and that "the nation will be baptized in the Red Sea into Jesus as it was before into Moses," giving as proof Pa. 68 : 22 (which, however, may be an expressive figure of deliverance from mighty enemies, as e.g. illustrated in Hab. 3) ; Isa. 11 : 15-16 (but this seems to be descriptive of the destruction of a portion of the sea, in order to realize the original grant of the land to the Nile) ; and Zech. 10 : 10, 11 (which is sufficiently illustrated by the usage of Scripture where rivers and seas are employed to denote great enemies, etc.). Besides, this overlooks that a prominent portion of the nation are not present (Judah and Benjamin, and their companions), and that there is, too, not only a gathering out of Egypt, but from Assyria, and all other countries. Even Dr. Rutter (Roman Catholic), in his *Life of Jesus*, p. 6, foot-note, makes the Jewish conversion to be completed under Elias at the end of the world. So others concede the prophecy to have a future fulfilment. In another place this point will be discussed.

<sup>7</sup> The reader may well ponder the great change of view, the mighty revulsion of feeling as then manifested in the Jewish nation! To acknowledge Jesus, the once despised and cursed, to be the Messiah will, indeed, demand the severest judgments, the special exhibitions of power, predicted. Once Jesus was contemptuously called "The Hung," "The Fool," "The Blasphemer," etc., and of Him it was said, "May His memory be destroyed and His name be blotted out," but then He will be called "The Blessed," "The Messiah," "The Redeemer," and of Him it will be said, "This is our God." While bitterness and hatred are perpetuated among the more illiterate and bigoted of the nation (largely attributable to the past dealings of professed Christians), yet every intelligent reader must have noticed that in many, the more intelligent, a change for the better is transpiring. While unwilling as yet to admit the Messianic claims of Jesus, many of their writers speak respectfully of Jesus as a great moral teacher, and seem to take a pride in His having been a Jew, and instrumental, through His teaching, in keeping the Jewish nation so prominently before the Gentile nations. Indeed, some of the finest eulogies (Renan-like) of Jesus as a man and moral teacher, now come from Jewish sources.

PROPOSITION 114. *This Kingdom, being identified with the elect Jewish nation, its establishment at the restoration embraces the supremacy of that nation over the nations of the earth.*

This follows *legitimately* in view of the mutual and inseparable relationship. The Theocratic-Davidic Kingdom committed to, and organized in, that nation, makes it *the special depository* of the trust of the Kingdom itself. It is covenanted to the nation, and only in and through the nation, by the power of David's Son, will it be re-established, and from this establishment extend its sway over the nations of the earth. The result is, that the nation, *so highly favored and honored*, must, in virtue of *so distinguished* a relationship, sustain *a certain well-defined pre-eminence* among and over the other nations. It is the natural outgrowth of Covenant and promise; the result of Theocratic ordering.

*Obs. 1.* This is abundantly confirmed by the direct teaching of the prophets. Thus Micah 4 : 8, "*And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the Kingdom shall come to the daughter of Jerusalem.*" The context shows that this is spoken of *the same* Zion and Jerusalem that was ploughed and in ruins, which are to be restored and made glorious. The same idea pervades even other expressions contained in the chapter: "But in the last days it shall come to pass, *that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills,*" etc. To "be established in the top of the mountains" and to be "exalted above the hills" denotes supremacy; for mountains and hills, being symbolic of kingdoms and nations, the meaning is, that *the first position* among the nations, an elevation above all others, is assigned to this "mountain of the house of the Lord." That "the house of the Lord" is the *Davidic house* has been frequently proven, He having incorporated it in His Theocratic rule, and claimed it in view of His Son and David's Son, in one person, being destined to rule therein. What "the mountain" of this house is can be readily seen by what the Spirit says, Zech. 8 : 3; and *when* God thus defined it, man can *only* accept of the definition.

Hence, as our entire line of argument effectually proves, the theory of Barbour and others, that this future Messianic Kingdom is entire "spiritual," is certainly erroneous. Admitting fully the high degree of spirituality in such a restored Theocratic Kingdom under the direct rulership of glorified ones, etc., yet the covenants, the prophecies, all forbid this transposition into a "spiritual Kingdom." The most weighty reasons have been assigned (and more will be given) for the rejection of such an opinion, which if consistent ought then to spiritualize *all* that pertains to covenant and prediction. The fundamental defect in the theory is this: it has not a correct apprehension of the Kingdom of God (actually and really God's) as it once existed, and that this identical Kingdom is to be restored under David's Son, with increased splendor and glory, but to

favor its own views of spirituality, virtually has two Kingdoms, an inner and outer, a visible and invisible one. Covenant and prophecy present us only with *one* Kingdom, and that the restored Theocratic, which, in the nature of the case, is visible, etc.

*Obs. 2.* The same is taught by Dan. 7 : 27, etc., which, while particularly describing *the ascendancy and rulership* of "the people of the saints," a peculiar and distinguished class (Props. 118 and 156), yet in virtue of their being also "the seed of Abraham," grafted into the elected nation, it indicates, since this rulership is exercised at and during the restoration, that the dominion of power is to be attributed to *connection* with the King of the Jews, the fulfilment of the Abrahamic-Davidic Covenants, and the restoration of the nation. Hence "*the greatness of the Kingdom under the whole heaven*" given to them, only proves the exaltation of the Jews through the appointed Seed. The reigning of the twelve Apostles over the twelve tribes, the reign of the saints as coheirs with Christ, in the Davidic Kingdom, etc., enhances *the pre-eminence and glory* of the nation, through whom alone all *covenanted* blessings can be obtained. This rule of Christ and of the saints *cannot be separated* from Jewish supremacy; while some of the promises more particularly relate to the saints, the first-fruits (as shall be explained hereafter), yet in view of an elected relationship they are also indicative of *the high position* of the Jewish nation and Kingdom. This is easily corroborated by an abundance of predictions, such as the following: 1. By that class of passages in which "*the horn*" (symbol of power, etc.) of this nation shall be exalted, as e.g. Ps. 89 : 17-18; Ps. 148 : 14, etc. 2. All nations then shall regard Jerusalem *the centre of worship*, Micah 4 : 2-3; Isa. 2 : 3; and notice, this in *the same* Jerusalem formerly destroyed. Let the reader refer to Zech. 14, and see the connection and *the yearly* worship at Jerusalem (v. 16), and the punishment threatened against those who refuse, and no other conclusion can be consistently formed than the one given by us. And indeed, if such a Theocratic-Davidic Kingdom as predicted is established, it is eminently suitable that, aside from the spiritual worship extending everywhere, there should be a *national* acknowledgment of nations through *their representatives* of the Theocratic King and Kingdom. It is not conceivable how such "*a world-dominion*" having its *centre* at one point can exist without a fixed public acknowledgment of it, etc. 3. They also shall esteem Jerusalem *the centre of power*. Let once the idea of this covenanted Theocratic-Davidic rule be admitted, and the beauty and propriety of various prophecies appears, such as Mich. 4 : 2; Isa. 2 : 3, "*the law shall go forth of Zion and the Word of the Lord from Jerusalem*"; Zech. 8 : 22, "*Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord*" (comp. Amos 9 : 12; Zech. 12, etc.).<sup>1</sup> 4. The nations shall regard it as *the centre of glory*. This arises from its being *the metropolis* of the Kingdom (Prop. 168), being "*the city of the great King*," "*the thrones of the Lord*," etc. Millennial descriptions fully portray this feeling of reverence, etc., for the city, as universal (Isa. 62 : 2, etc.) over the earth. 5. The nations shall respect and honor the Jewish nation on account of its *special relationship*. Thus, e.g. Isa. 61 : 9, "*And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed.*" Even the individual Jews in that day shall be highly esteemed; "*Thus saith the Lord of hosts (Zech. 8 : 23), in those*

days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you; for we have heard that God is with you." 6. All nations shall contribute to their prosperity, wealth, riches, etc. Thus e.g. Isa. 60, 61, etc. 7. The Gentiles shall fear and reverence the Jewish nation. Thus e.g. Isa. 49:22, 23. 8. The nation shall be a praise among all nations, where it formerly was treated with derision. Thus Zeph. 3:19, 20, "I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." 9. The Gentiles shall aid in glorifying this nation. Thus, e.g. Isa. 66:12. 10. Those nations that shall not acknowledge this supremacy shall perish. Thus e.g. Isa. 60:12; Zech. 14:12-19.\*

\* The only passage which at a cursory reading might be thought to conflict is Isa. 19:24, where Egypt and Assyria are also promised a special greatness. When Israel is mentioned as "the third," it does not mean the third in power or rank, for it is in the context particularly denominated God's "inheritance" (thus showing its supremacy), but that these three—once so hostile and at enmity—shall be united and friendly, having—owing to contiguity and relationship—familiar intercourse. It is a representation of that unity between the Jewish nation and other nations which results in preventing rivalry and contention, crushing war and its attendant evils.

\* Archbishop Whately (*Corruptions of Christianity*, Diss. 3, Ap. Rees, *Encyclop.*, vol. 1) is unfair in his statement of our doctrine, declaring that we teach that "superior privileges, as God's peculiar people, are then to be restored to the Jews; that is, to such Jews as shall have continued unbelievers." "The remnant of the Jews who shall have obstinately rejected the Gospel up to that time are then to be restored to their own land, and to have a superiority over men of Gentile race." In the preceding Propositions and in this we have shown that such supremacy is accorded only to them after a hearty, cordial repentance; that it is bestowed in view of God's Theocratic relationship with the nation and for the sake of the pious of the nation, the Fathers, their descendants, and the engrafted ones; that it is done in order to secure God's own glory, the re-establishment of the covenanted Kingdom and to make all this a blessing (e.g. Zech. 8:13, etc.) to the nations. Can we ignore the Scripture on this point, or the Divine Purpose which it is to subserve? No! This very supremacy, so positively asserted and repeated, so linked with the faithfulness and glory of God Himself, forbids us to make these predictions conditional. The details prevent such an interpretation. The same is true regarding the popular method of spiritualizing them, as if they simply indicated the exaltation of the Christian Church. For, the reader can readily see that this supremacy is promised to the identical nation and land which suffered so long and terribly under Gentile domination, and that a marked distinction is made between it and Gentile nations—the latter seeing, participating in, and enjoying the pre-eminence she receives—the same, instead of promoting selfishness, etc., proving a source (as Paul repeats in Rom. 11) of incalculable blessing. Besides this, Scripture indicates that in virtue of such blessing resulting, this supremacy shall excite no jealousy in those who come under and experience its sway.

*Obs.* 3. The simple fact that Jesus, David's Son, "the King of the Jews," is to be the Mighty King over them, evinces this pre-eminency. It is true that He is not only to be King over the Jews but also over the whole earth, for "the sovereignty or Kingdom of this world" is to become His, and "all dominions shall serve and obey Him," yet we must constantly keep in mind the covenanted fact, that this reign is manifested on David's throne and from David's Kingdom. Therefore it follows, that the nation identified with this throne or Kingdom is exalted proportionately with the extent and splendor of the reign of Him who sits on that throne thus associated with the nation. It is this that gives them that peculiar and

honorable distinction, so lauded by the prophets. This is reasonable and just; for surely the people from whom the King is descended according to the flesh; who hold in covenanted possession the throne and Kingdom of His inheritance; who are restored by His power that the throne and Kingdom may be re-established in its integrity; who enjoy the privilege of having His throne and majesty in their midst; who are under the particular rule of appointed judges, coheirs with Him—must realize, from the nature and extent of their position and blessings, *an eminence far above that of all others*, viz., that stated in Ex: 19 : 5, 6.

*Obs. 4.* If the question is asked, why this supremacy is given to the Jewish nation in preference to all others, the answer is given Rom. 11 : 28, 29. It has always enjoyed a peculiar, near relationship to God; and it should not surprise us to see it restored to its high and distinguishing privilege of being the nation through whom the Theocratic rule will again be exhibited in a more glorious manner, being still "*beloved for the Father's sake*," an *elect* nation, now indeed suffering for unfaithfulness but destined to a recovery (Deut. 32 : 36), because God's calling and Covenant relationship to them, bound by oath, is *unchangeable*; His mercy and Divine attributes are *glorified* through it; His dear Son, also the seed of Abraham and David, is *exalted* thereby; and His rule as a gracious, condescending *earthly Ruler*, the veritable King, is *through it extended* over the whole earth. Men may, in estimated superior wisdom, deny such a Divine *Theocratic* manifestation through His ancient people, and speak of it as derogatory to the Saviour, etc. Let such, however, see to it that they be not found *speaking against the most blessed and exalted position* of David's Son, and of that nation which is His by "*inheritance*" and by "*redemption*." When the prophets say *so much* respecting this, and enlogize it in the highest terms, surely we ought to be *guarded* in saying anything that may be reproachful of it.

Many passages cannot be consistently explained without a reference to this supremacy. Thus e.g. Ps. 122 can only refer to this period (and not to the Maccabean age or to the church, as many make it), because it connects the prosperity, etc., with the setting up of "*the thrones of the house of David*." Even the promise, Gen. 22 : 17, etc., "*Thy seed shall possess the gate of his enemies*," in view (so Bush loci, etc.) of gate being significant of authority and dominion, is expressive of this future exaltation. It will poorly suit the promise to limit it to the past, especially when the spirit of it is so often represented as to be only realized in the future (for even Zacharias, Luke 1 : 71-74, refers it to a time to come) in connection with the Sec. Advent. Even the promises, expressly covenanted, of being made "*a great nation*," etc., can only be reconciled with this supremacy, for, as unbelievers have too frequently remarked, the Jewish nation in point of greatness dwindles into comparative insignificance beside the mighty Babylonian, Persian, Grecian, and Roman Empires. But God, foreknowing the future and His own determined purpose, does not give such promises without *fully intending* to verify them in His own time. Buckle (*His. Civ.*, vol. 1, p. 570) censures Bossuet for "*making the Jews the chosen people of God*," and "*treating this obstinate and ignorant race as if they formed the pivot upon which the affairs of the universe had been made to turn*," and for excluding other nations superior to them in intelligence and power, etc. However Bossuet, in a Universal History of the past, may prove to be one-sided, yet Buckle does not remedy the matter when ignoring the *Theocratic* relationship of the nation, the reasons assigned for its continuing so weak and finally losing even its special form of government, etc., when passing by its covenanted position, its predictions, its present disciplinary condition, its connection with Gentileism, its continued influence through its religious books, its future, etc.—and falling back upon its past insignificance as contrasted with other nations. This is far more one-sided than Bossuet's attitude. It overlooks also a principle stated by the Apostle, 1 Cor. 1 : 27, 28. Celsus may scornfully

ridicule the Jews as not "masters of the whole world," but "left with not so much as a patch of ground or a hearth"—time will vindicate God's promises.

*Obs. 5.* A number of observations on this interesting point might be appropriately made, which can only be indicated to the reader. (1) This pre-eminency among the nations of the earth shows that the position assumed by us concerning the wall of partition being broken down *only* between believers in Christ and *not* between the Jewish and Gentile nations, is well taken. (2) This work *is of God*, and will be witnessed by the nations as a confirmation of His power, etc., Ezek. 17 : 22-24, Isa. 52 : 1-10, etc. (3) Jerusalem and Palestine (as the latter shall be extended according to promise) are most admirably situated (geographically) for the exercise of such supremacy. See Townsend's *Arrangement*, Introd. p. 68-9. (4) The promise to Abraham is only *then* literally verified, "I will make of thee a *great nation*." For David and Solomon's reign (aside from its Theocratic arrangement), plays but a small part at the side of the great empires of history. God's Promise unerringly points to the future ; and as His promises, long delayed, *are sure*, the greatness of the nation, as the prophets predict, will be *more commensurate* with the greatness of the Being who has promised. (5) The promise made to Abraham of being "*heir of the world*" is then realized, in the acknowledged pre-eminency of his seed. (6) How wonderful will then the history of this people appear, and how astonishing that the Divine Purpose so plainly revealed should have been, by lack of faith and with the notion of exalting the meaning of Scripture itself, so persistently overlooked by the multitude. (7) To occupy this position of supremacy, it is necessary that the division into two kingdoms, once existing, should be perpetually abolished. This is fully predicted, as e.g. Ezek. 37 : 21, 22, etc. (8) The folly of being indifferent to, or totally ignoring, the predictions on this subject, just as if they were not given. (9) That if, as many advocate, the phrase "Times of the Gentiles," is indicative of "Gentile domination," then the cessation of these times would of itself indicate that such dominion would come to a close.

The critical student is reminded that then also the full signification of Jacob's name will appear, after whom the faithful descendants and engrafted Gentiles are called, viz. that of "Israel"—"princely prevailer with God" (Bush, etc.), or as the Scriptures (Gen. 32 : 28) explain it, "*for as a Prince*" (hence Kurtz, "*Prince of God*") "*hasi Thou power with God and with men, and hast prevailed.*" This princely nearness to God, this prevailing power with God and with men is to be manifested. Even the singular remark of Philo-Judæus (vol. 4, p. 100) is to be realized : "When the name (Israel) is translated into the Greek language it is called 'the seeing nation,' which appellation appears to me the most honorable of all things in the world," etc. Then, also, such Psalms as the 128, etc., shall be realized, for "every one" of the nation shall be thus blessed ; and, in view of being brought back to forfeited blessings, such a state as described in Isa. 65 : 17-25 (comp. Sep. on v. 23), etc., shall be witnessed and experienced. When all this is accomplished, then Ps. 107 : 42 will be verified : "*The righteous shall see it, and rejoice ; and all iniquity shall stop her mouth.*" For aught we know "the lamp ordained" for the Christ (Ps. 132 : 16) may refer (comp. 1 Kings 11 : 36, 2 Kings 8 : 19, and 15 : 4) to this period.

*Obs. 6.* This supremacy of the Jewish nation is a stumbling-block to many (who misapprehend its connection with the saints, etc.), and the most bitter and sarcastic remarks are levelled against it. We might content ourselves with the simple and positive statements of the Word of God,



which have been presented, but, desirous to vindicate that blessed Word, we distinctly trace *the fundamental* reasons for the same, showing conclusively (1) that their covenanted, elect, Theocratic relationship to God, as their King (earthly Ruler), in their national capacity, *imperatively demands* just such a supremacy; (2) that this supremacy is fully required when the King and the saints are the rulers—the King being by inheritance the king of the nation and the saints being engrafted into *the same Commonwealth*, and regarded as part of Abraham's seed—over the nation, from whence "a world-dominion" is to be exerted"; (3) that in the estimate of this supremacy it is impossible to *separate* the glorified (the king and co-rulers) from the unglorified, for they *are united*, the one as authoritative head and the other as specially exalted in view of this union (hence numerous prophecies make no distinction between the two, but speak of the nation as it shall be when restored and associated with the glorified seed of Abraham—which gives the key to the magnificent language employed); (4) that the nation as it shall hereafter be composed, viz., with its Mighty King and with its resurrected and glorified patriarchs and descendants, and with its adopted Gentiles resurrected, translated, and glorified, and with its twelve tribes repentant and converted, forms collectively "*the rod of strength*" (Ps. 110 : 2) which shall be exerted in a sway over the nations of the earth; (5) that a Theocracy with a rule over the world, embracing a *union of Church and State*, has its foundation in the nation specially selected, in which its rudimentary form was set up but which was withdrawn on account of wickedness and rebellion, and yet which Covenant and prophecy declare shall again be restored under David's Son (hence unity, God's oath, Jesus's inheritance, etc., demand it); (6) the union of *the Divine with Civil* power over the nations, to accord with a *pure Theocratic* ordering, necessitates, in order to preserve *unity*, just such a supremacy as is predicted; (7) that to prepare this nation for its supremacy it is (Ex. 19 : 6) to be made "*a Kingdom of priests and a holy nation*," which is done (a) by the incorporated glorified "Kings and Priests," and (6) by the pre-eminent holiness of the nation, "all" being righteous, and brought into *special nearness and service* to the king; and (8) that the promise "*in thee shall all the families of the earth be blessed*," indicates, as Hengstenberg remarked, "the re-establishment of the lost unity, and in the gathering again of the scattered human race around Abraham as their centre," which to be realized, according to Covenant and prophecy, demands a *visible, outward* exhibition of civil and religious power according with the Divine Purpose as contained in the grammatical sense of the Word and advocated by us. Hence Ebrard (*Ch. Dog.*, vol. 2, p. 749) justly observes, both in view of the elect, covenanted relationship, the incorporation of the Divine, and this supremacy: "And then (in the Mill. age) shall the Old Test. prophecies of the re-creation of the kingdom of Israel attain their fulfillment, for, within the unglorified humanity upon earth, converted Israel shall form the middle point of the Kingdom of Christ." The nation, with its attached glorified rulers, forms *the basis* for that wide, extended, and ultimate universal dominion.

That the student may judge for himself respecting the statements made against this supremacy of the nation, we append a few illustrations. Brown (*Ch. Sec. Com.*, p. 2, ch. 4) particularly scounts the idea of "an Israelitish supremacy—at once religious and civil—over all the nations of the earth," resulting naturally from his Church-Kingdom theory, which ruthlessly, and without regard to connection, appropriates the promises *specifically*

given to the Jewish nation, and appropriates them in behalf of the Ch. Church as now established. But on p. 360 he says: "The most remarkable fact of all is that those who held the Pre-Millennial theory in the second and third centuries seem not to have believed in any territorial restoration of the Jews at all—much less in their Millennial supremacy over all nations, and the re-establishment of their religious peculiarities." But this is a *clear misapprehension*, as we have shown, step by step, in the history of the doctrine, and when any of the Apostolic or Primitive Fathers enter into a detailed statement of their views on Eschatology, they repeat the *Jewish faith* of a complete restoration of the Davidic throne and Kingdom, the rebuilding of Jerusalem, the reign of the Messiah and the saints from thence, not only over the Jewish nation, but over the whole earth, etc.; and, what is more to the point, they (as e.g. Irenæus, Justin, etc.) make this supremacy over the world contingent to a being of Abraham's seed and identified with the elect nation—Abraham being "the heir of the world." Dr. Neander (*Genl. Hts. Ch.*, vol. 1, p. 50, etc.) takes the Jews to task for receiving "the letter" of covenant and prophecy, and anticipating a Messiah who should deliver them even from temporal enemies, saying: "The deluded Jews, incapable of a spiritual apprehension of divine things, expected a Messiah who should employ the miraculous power, with which He was to be divinely armed, in the service of their earthly lusts; who should free them from the yoke of bondage, execute fearful vengeance on the enemies of the Theocratic people, and make them the masters of the world in a universal empire, whose glory they delighted in depicting with the most sensual images that the wildest fancy could suggest." Admitting that many could not receive the Messianic idea in its purity, and expected to be saved in their sins and selfishness, and allied with it much of their own worldly conceptions and wishes (particularly avoiding the references to a *required* repentance and purity of the nation), yet the reader will observe that "the letter" contained these promises; the "letter," *God-given*, led the Jews into this belief (even evidenced by the pious Zacharias, Luke 1:74); the "letter" has never been recalled, and we are *not authorized* to substitute something else in its place under the claim of "a higher spiritual apprehension of divine things." But as Neander has been answered in detail under preceding Props., we only add: it is very strange that "the world-dominion," "the universal empire," which the Jews advocated under the leadership of a Messiah divinely endowed, and which we show from the Scriptures embraces the *purest and noblest Theocracy* under the guidance of *God Himself*, should be so distasteful, and that precisely such a world-dominion and empire, uniting *Church and State*, should be afterward advocated (impelled by the force of prediction) and yet *committed to mortal, fallible man* for establishment and control. Look e.g. at the marvellous things said of this Kingdom and performed by it, and which view—aside from Scripture evidence—is the most reasonable. Dr. Alzog (Roman Catholic, in his *Univ. Ch. Hts.*, vol. 1, p. 194), referring to the destruction of Jerusalem, says: "The unfortunate Jews, having lost their national independence, were now forced to disperse among the nations of the earth, *without the comfort of a promise* that they should one day again return," etc. (Matt. 23:37-39; Luke 21:24, alone refutes this assumption). The Papacy (however some individuals may have expressed themselves favorably), owing to its claims of superiority and assumption of the promises of supremacy belonging to herself, has always had an evil eye for this doctrine. It certainly is unpalatable to all who strive to *appropriate* to themselves what *lawfully* belongs to others. Lest it be thought that we do not notice and meet all the objections that are urged against us, we will briefly present the extravagancies of Baldwin in "Armageddon," ch. 4. The chapter is headed "*Israel restored identical with the United States*" (which suggests that while Englishmen are engaged in making England to fulfil the predictions in "Anglo-Israelism," so Americans are striving to make the United States the great fulfiller—such are the perversions of God's Word in support of some favorite theory). This is done for the purpose of eulogizing and exalting republicanism, giving it a scriptural support. He says: "The Jews and speculative theologians have, for near eighteen hundred years, believed that Israel would be restored to nationality in Palestine, and that then it would become the head of the whole world, and be the great agent in its Christianization. We protest against this theory, because it is absurd, fanatical, and repugnant to Scripture, as well as to common-sense. We believe that the carnal Israel will be, to a certain extent, Christianized, and that it will resettle in Palestine, and form an integral portion of the Millennial republic, but that it will have no superiority at all over the other Christian states of the Millennial Confederacy; we think it will simply be a common beneficiary of good government, as all other Christian states will be. We further believe the United States to be the *first-fruits* of the promised restoration of Israel, and that the Millennial republic will be the *salvation* of 'all Israel,' politically speaking." Then to show "the absurdity" and "the

fanaticism" of our view (which dares not appropriate the promises given to *the same* people dispersed, etc., and which cannot make republicanism the medium through which to look at the prophecies), he assigns the following reasons: (1) The geographical position of Palestine is not favorable to its being "the capital," but America is "the natural capital;" (2) Palestine is too small to be "the agricultural capital of the world"—the United States alone adapted; (3) Palestine cannot become "the commercial capital of the world"—the United States fitted for the honor; (4) Palestine cannot become "the manufacturing head of the world"—this designed for the United States; (5) "It cannot become the intellectual head of the world"—this glory designed for a country that produces such writers as himself; (6) "The Jews cannot become the political head of the world in Palestine"—this distinction reserved for those who introduced Republicanism. After contrasting the resources, etc., of the Jewish nation with other nations, he says: "It is most ridiculous to think of such a thing. Will Russia, Britain, Germany, France, and America become *the vassals* of the Jews? will they give their sceptre to a patch of country that could not supply the world *with cabbage*; and to a people that can never become their mental and political superiors? The very thought is full of absurdity and fanaticism." He then proceeds: (7) It is "chimerical" to make the Jews "the spiritual head of the world," because all Christians are on an equality; (8) It is "utterly impossible" to restore "the ten tribes"; (9) If the Jews were "Christianized then the Hebrew ceremonial law would cease to be a wall of separation between them and Gentile Christians." Hence, for these reasons, our view is "repugnant to common-sense," and "a theory really at variance with the laws of nature and good sense," because "the Hebrews were a typical people; typical of the Christians; and what purpose is to be subserved by the reconstruction of a typical people." (We might well ask, if merely a type, why have them restored at all, or even converted, seeing that a type is cast aside when the antitype arrives.) His scriptural argument (sec. 2) based on Christians being also the seed of Abraham to whom the promises are given, does not affect our position, but confirms it, seeing that we clearly hold to this, but in addition make the engrafting *essential* to a connection with the elect Jewish nation, and hence participating in the inheriting of *the Theocratic* promises. This we have already given in detail. The denunciatory spirit of Baldwin, making our view "altogether unscriptural and false," "false, fanatical, and full of evil," etc., adds but little strength to his effort to prove that "the United States is the Israel restored," quoting just as much of the prophets as he thinks will make out a parallel, and meeting deficiencies by heaping the most fulsome eulogies on our form of government, etc. A writer that can *deliberately* apply Isa. 60; Isa. 33: 20, 21; Micah 4: 1-4; Isa. 49; and Isa. 2: 1-5, etc., to the *United States*, is so clearly removed from the slightest tinge of fanaticism, that he is eminently qualified to judge the merits of another theory dispassionately, so that we are forced to the supposition that it was with enlightened mind and unprejudiced heart, he speaks of our doctrine as "positively arrogant and intolerable, and should be rejected as a fanatical delusion." But Baldwin is not alone in this; multitudes form this estimate, and when the time of restoration comes multitudes, embracing Antichrist and the kings of the earth, will retain it, and with the greatest bitterness and the fiercest hostility attempt to prevent it. Precisely such views, carried into open opposition, give us the *clue* to the terrible carnage and bloodshed of the last days. All that we need to say to Baldwin's objections (which are all answered under appropriate Props.) is this: they are based on the assumption of natural development, and ignore *the Theocratic, the Divine, the Supernatural*, which is inseparably united to this restoration and supremacy. "The laws of nature and of common-sense" must not cancel the declarations of the marvellous respecting the future, as they do not those concerning the past (as e.g. in the birth, etc., of Jesus). This summary method of deciding God's predictions by "the laws of nature and common-sense" is a dangerous weapon in the hands of a believer—entirely too unwieldy for his hands. Again: we have Barbour (*Three Worlds*) and others, who reject this national supremacy and give it exclusively to the saints, on the ground that the Kingdom is taken from the Jews and given to another people, and this last people inherit and possess the Kingdom forever, and the Jewish nation is outside of that Kingdom, having no part in it, and it "shall never again be incorporated with the Jerusalem of Palestine." This is a grave mistake, *opposed alike to Covenant and prophecy*. Having sufficiently met this objection in the previous Props., we only now say that *the fundamental* defect in this theory is, that it does not receive *the oath-bound Davidic Covenant* in its plain grammatical sense (and the prophecies), which makes a restoration of the *same* Kingdom (which, of course, includes the nation) overthrown imperative; it does not distinguish between the inheritors (rulers) and the Kingdom itself; it does not trace the continuation of the election and see that the engrafted

ones are considered as part of the *Hebrew Commonwealth*—an integral but exalted portion ; it does not perceive that the relationship of the Jewish nation restored (mortal) to the glorified portion, is an *inseparable* union, and that the supremacy accorded to such a union necessitates the language of the prophets respecting the supremacy to the nation, as it shall be composed in the future, without discriminating ; and it ignores the connection of prophecy which makes this supremacy (owing to the Divine Theocratic ordering) pertain to a nation which is described in conditions restricted to a mortal condition, and yet exalted to it in view of the *overruling Divine government* instituted in its behalf under the rulership of the glorified Messiah and His coheirs. Looking only at one side of the subject is doing violence to the unity of Covenant and prophecy, which has two sides, a human and a divine.

We may properly sum up all objections by simply saying that they are all, without exception, based upon a misapprehension of the *Kingdom actually covenanted* to the Messiah. We give an illustration at length, for the purpose of showing that our representations of the Jewish faith are conceded by opponents (as has been shown by other quotations), and how unscriptural assumptions can be heaped together in a few sentences. Meyer (*Com. on Matt. 3 : 2*) says : "The common idea of the Jews in regard to the Messianic Kingdom was predominantly politico-national, with the fanatical stamp of an universal dominion, to last a thousand years ; the Messiah awakes the descendants of Abraham ; then follows the reign of a thousand years ; the resurrection and condemnation of the heathen ; the descent of the heavenly Jerusalem and the eternal life of the descendants of Abraham on the earth, which is to be transformed, along with the universe. With Christ and the Apostles the idea of the Messianic Kingdom is not national, but universal, i. e. so that the participation in it is not conceived as depending on a connection with Abraham, but on faith in Christ and the moral state conditioned thereby, without distinction of nations ; hence the religious and moral point of view—the idea of an actual Theocracy—comes into the foreground, without the idea of the universal dominion, the expectation of the renovation of the earth, the resurrection, the judgment and eternal glory, losing their positive significance, truth, and worth." While we might justly object to one or two features of this estimate of Jewish faith, we pass it by, saying that Meyer looks at the whole subject from a *preconceived Church-Kingdom* theory. We have shown, step by step, that "the common idea of the Jews" was not set aside or condemned by Jesus, but confirmed by Him in such a manner that it was perpetuated when the Ch. Church was established ; that "a politico-national Kingdom" (Davidic) was the one covenanted and overthrown, and the same, *identical Kingdom*, in ruins, is to be set up when Jesus comes again ; that if the Jews were "fanatical" in their belief of "an universal dominion" under the rule of the Messiah, it was a fanaticism inspired by the *God-given*, plain, grammatical sense of the Word ; that neither Jesus, nor the disciples, nor the Apostles afterward, *changed* the idea of the Kingdom (Meyer asserts that they did, but does not give a *particle* of proof to sustain the assertion—we declare that they did not, and append the proof, under Props. 16-113 inclusive), but locate the realization at the Sec. Advent ; that while faith in Christ and the moral state conditioned thereby is requisite to entrance into this future Kingdom, such faith brings us into direct "connection with Abraham," being adopted and accounted his children in order that we may inherit the covenanted promises with him and his seed ; that no theocracy (as Meyer claims) is now existing, for the simple reason that an "actual Theocracy" is an utter impossibility without the restoration of the Davidic throne and Kingdom, and God Himself, in the Person of His Son, again reigning as an earthly Ruler ; that the position of Meyer can only be sustained by appropriating to the Ch. Church, as at present constituted, promises which, if language has any definite meaning, appertain to a people and city, down-trodden for many centuries, and to a throne and Kingdom, cast down and remaining unrestored to this day. Alas ! *where is faith* in God's promises, just as they read, without the aid of type and spiritualizing !

*Obs. 7.* Milman (*His. of the Jews*), Wines (*Com. on Laws*), and others have shown that past history records the fact that science, art, philosophy, history, jurisprudence, politics, statesmanship, finance, education, etc., are adorned with splendid Jewish names—names suggestive of vigorous intellect, large attainments, great skill, profound wisdom, and vast knowledge. If the Hebrew race in its dispersion, under its disabilities and humiliation among nations, has exhibited such talent, genius,

energy, learning, enterprise, and power, *what* will they not become *when* restored to their own land under the peculiar and elevating guidance of their long expected, and at length arrived, *Messiah*? What brilliant names will not the future develop, *when* specially ruled over by the glorified and powerful Apostles, *when* in close and intimate connection with glorified saints, *when* the Mighty King and the splendid New Jerusalem are in their midst? The position that they will then occupy geographically and theocratically, together with the elements of individual and national greatness bought together, fostered, and developed under the all-wise and all-powerful *Messiah*, will bring forth a list of greater names to adorn the annals of the reign of Jesus and His saints—the evidence of a reign rich in all that pertains to the elevation of individual or national greatness.

Wines (*Com. on the Laws of the Anc. Hebrews*, p. 339) makes a somewhat singular reflection (singular—for impelled by their remarkable preservation and the predictions of a future return, he holds to their ultimate restoration), and, overlooking their Theocratic position and full of his cherished republicanism, adopts the following view: "They retain, in their dispersion and after so many centuries of oppression, *all* the elements of greatness and of power, out of which to frame a model republic, and once again to become the light and glory of the world. Who knows whether Providence has not some such *splendid destiny* in reserve for them? Surely a preservation so signal cannot be without an ultimate object equally remarkable." Their destiny need not be guessed at, for it is freely delivered to us in the Scriptures by One who can accurately inform us; a destiny *far superior* to that of being "a model republic," under fallible men, including as it does a magnificent, *actual and real, Theocracy* under the benign sway of the immortal and exalted David's Son, thus making it *the great centre* of mighty influences radiating to all parts of the world, and felt and acknowledged even by an interested universe. Brookes (*Maranatha*, p. 444) quotes the biographer of the celebrated Hegel as saying that the philosopher "gave often and long thought to Hebrew history, and often changed his thoughts," so that "all his life long, it tormented him as a dark enigma." To which Brookes finely adds: "It is a dark enigma indeed unless studied in the light of God's prophetic Word, but all is clear when we follow with unquestioning faith the testimonies of the Holy Ghost concerning the future of this people." Even the Sibylline books are more scriptural than some Protestant writers, insisting, as they do, on a restoration of the Jewish nation and its supremacy. Pre-Millenarian writers, generally, give a correct idea of the same, but too much overlook the Theocratic idea *as covenanted and predicted*. We are not concerned in the calculations of those (as e.g. Dr. Springfellow, of Manchester, Va.—who has the restoration accomplished by 1884—and others) for reasons assigned under Props. 173 and 174.

PROPOSITION 115. *The Kingdom is not established without a period of violence or war.*

In the nature of the case, if at any time God intends to re-establish *such* a Theocratic-Davidic Kingdom, which is designed to extend its sway over the world, all, or nearly all, earthly Kingdoms will oppose it. This is precisely what the prophets, one and all, uniformly predict.

*Obs.* 1. This is a terrible subject, and the writer was under strong temptation to suppress, in great part, this Proposition, lest to some it would prove "a dead fly in the ointment" (Eccles. 10:1), causing a rejection of the whole. But consideration urged that, *as God proclaimed it, and frequently adverted to it, duty and faithfulness demanded its insertion as a testimony and warning to others.*' Reflection also will show that, fearful as it is, yet owing to its temporary nature it is not near so dreadful as the perpetual destruction, the everlasting cutting off of the wicked from the happiness and glory of the Kingdom. If any one objects to the war, slaughter, plagues, etc., that, *as predicted*, shall be meted out to the enemies of God when this Kingdom is to be inaugurated, on the ground that it is derogatory to God's character and to Christ's mission of love, etc., such are invited to consider, in addition, the following particulars. (1) What are we then to do with these predictions? Are they given merely as threats, God *never intending* to fulfil them? Or, are they conditional? That God intends their ample fulfilment is evident from the connection which they sustain, (a) *to the Divine Plan*; (b) *to the chain of predictions in course of fulfilment, the literal accomplishment of which thus far forbids the notion of a change in the future*; (c) *and to the Sec. Advent of Christ*; (d) *to the future condition of saints*; (e) *and to the restoration of the Jewish nation.* (2) The identical reasons which would impeach God in allowing this war and awful destruction of life can be urged against Him for allowing past war, the Jewish tribulation, the destiny of the wicked in the future. Take e.g. the wars carried on under this same Theocratic, and Theocratic-Davidic arrangement, *under the Rulership of God Himself and by His direct sanction.* Ponder it well, and *then dare* to judge God. If the Jewish nation was *than* justifiable, if God was *then* right in the destruction of His enemies, is it not equally so in the future? (3) This war, etc., in the future as expressly asserted, is not carried on because God delights in it, but because it will be waged *against* Him, His people and His Purpose *by wicked, ambitious men*, and the Almighty *condescends* to meet them in the same way to give them, through appointed agencies, a signal and *deserved* punishment and overthrow. The rise, progress, aims, slaughter, etc., of the confederation of wickedness arrayed against Him (Props. 160, 161, 162, 163) will fully vindicate *the propriety and consistency* of the means used in its downfall; which, as

prophecy declares, will be freely and universally acknowledged the world over after its occurrence. (4) It is also *not inconsistent* with Christ's mission of mercy and love for the following reasons. (a) During this very period of mercy, heavy judgments of God have been constantly poured out on the city and nation of the Jews; (b) if this were purely a dispensation of mercy, how account for the wars, sufferings, terrible Providences, etc., pertaining to nations, individuals, and the Church. There evidently is a limit to be fixed somewhere. Mercy is indeed extended, but it is not *all* mercy; judgment, justice, etc., are also to be regarded in forming our estimate, or it will prove to be one-sided, opposed to experience, fact, and Divine representation. The *same Jesus*, so desirous to save and bless, orders events according to His righteous will in blessing or in judgment as best suits the circumstances of the case. (c) This is a time of offered mercy, but even this will give place to *a time of wrath and vengeance* on the nations and persons that persistently reject Him. And we may well pause to ask that, if in a period so disposed to be gracious He allowed His just anger to burn toward a nation still "beloved for the Father's sake," what will He not do when His wrath is kindled against the nations of the earth who are not thus protected by Covenant relationship? (d) This is a heavy judgment on *the wicked only*, who are directly arrayed against Him at His Coming. (5) The simple record *ought to suffice*; for it is not becoming in us to sit in judgment on *the propriety* of God's dealings, either past or future. If God has revealed that thus it shall be, that He has ordered it, and will surely bring it to pass, that ought to satisfy *the believer*, especially since many of the adverse Providences of God can only now be received *by faith*. (6) If it is terrible, it is so to those who are *properly warned*. Let the nations, let the wicked open God's Word, and if they will receive His Record, not spiritualized away, but *as it is written*, there they find repeated solemn warnings against joining the confederation of evil-doers in the last days; against arraying themselves in hostility to Christ and His interests; against any treacherous connivance against Jerusalem or the Jewish nation. If Jerusalem becomes "*a cup of trembling*" and "*a burdensome stone*" to them; if *the wrath of the Lamb* burns with consuming fury against them; it is because *they have rejected* the most solemnly given warnings.<sup>1</sup>

<sup>1</sup> We are reminded of Dean Alford's declaration: "Christianity never was, and never can be the gainer by any concealment, warping, or avoidance of the plain truth, wherever it is to be found." The reason is, that if God's truth, it will stand against all human efforts.

<sup>2</sup> The writer must add, in order to avoid a misapprehension of his position, that he has no sympathy with the theory and spirit of the Anabaptists, Romanists, some Protestants, etc., that saints or believers now, under the present ordering, are to take the sword to advance the truth for the Church, or the cause of Christ. This is positively forbidden; and, therefore, we must await *the time and the ordering* appointed by God Himself. The quotation (*Mem. of Col. Hutchinson*, p. 209) so common among the Puritans, "that the saints should have the praises of God in their mouths, and a two-edged sword in their hands," was in that day and time a misapplication of Scripture. So also the Huguenots (*Smile's Hug. in France*, p. 115) before entering battle sung the 68th Psalm. So ten thousand quotations found in history given by the Papacy, by men addicted to violence, etc., to palliate and defend the use of arms in advancing their own schemes, and which are drawn from the predictions wholly relating to the future, are wrongfully misappropriated. But this should not lead us, on the other hand, to forget that they also have an application, and to refer them *to the period* to which they belong. If Crusaders, Cromwellians, and others, under the mistaken idea of their fighting the Messianic battles, appropriated these passages relating to war—if John

Brown encouraged himself in his Kansas and Virginia campaigns by "the Old Test. encouragement to valor and enterprise on the Lord's side"—if priests, ministers, popes, and kings misapplied them in their self-interest, that is no reason why we should reject them, and refuse them *an ultimate realization*.

*Obs. 2.* To appreciate this subject several things must be observed. (1) At the period of the Sec. Advent, as various prophecies show, Christ will find a mighty array of nations who will be hostile to believers, hostile to His ancient people and land. Rev. 19 : 2 ; Thess. 2 ; Isa. 63, etc. He is represented, not as converting, but as destroying them ; and the most terrific figures and representations are heaped one on the other to describe the catastrophe, "*Making war, treading the wine-press, treading the wine-press of the wrath of God, smiting the nations, ruling with a rod of iron, treading the wine-press of the fierceness and wrath of Almighty God, treading the people in anger, trampling on them in fury, staining His garments with the blood of His enemies,*" etc., are a few of them, and under and in them is couched a dire reality against which it is worse than folly to close the eyes, viz., a most fearful period of vengeance on God's enemies. (2) That the ushering in of the Millennial era is immediately preceded by *this period of vengeance*. The context of numerous Millennial descriptions portray it as God *then coming in anger, wrath, vengeance, etc., pouring out His indignation upon the nations of the earth*, as e.g. Isa. 24, 25, 26, etc. (3) An *antichristian confederation* is represented as existing at that time which has *slaughtered the saints, and is in open war with the Jewish nation*, as e.g. 2 Thess. 2 ; Rev. 20 ; Zech. 14, etc. (4) The same is declared to exist *just previous to the resurrection and deliverance of the saints*, as e.g. Dan. 12 : 1, 2 ; Isa. 26 : 19. (5) The same is almost invariably *linked with the restoration of the Jewish nation*, as e.g. Joel 3 ; Dan. 12, etc. (6) The saints are also described as *with Christ and participating in inflicting the judgments of God, ruling with a rod of iron*, as e.g. Rev. 2 : 27-28, etc.<sup>1</sup> (7) The Jewish nation is likewise *an agency* in this last overthrow of enemies, as e.g. Zech. 14, etc. It is scarcely possible in every instance to show in what way Christ, or the saints, or the Jews participate in it. The testimony of prophecy is this : that Christ as the Mighty King directly interferes in behalf of His people, that His saints aid in this work, and that the Jews are supernaturally sustained in the same. Christ as the Master Spirit and Supporter of all this, is sometimes mentioned alone (as e.g. Isa. 63), the rest being implied ; again Christ and the saints in view of their associated capacity are spoken of as together (as e.g. Rev. 19), in the accomplishment of it ; then again, when details are given, the Jews are described (as e.g. Zech. 12) as largely participating. The fearful picture is only completely surveyed, when the *several parts* are brought together and viewed as *one whole*. Converging and irresistible proof is also established, because under several aspects *the same* tremendous scene is located at precisely *the same* period of time *introductory to the Mill. age*.<sup>2</sup>

<sup>1</sup> Lincoln (*Lec. on Rev.*, vol. 2, p. 134) and others limit this pouring out of vengeance, bloodshed, treading, etc., to the Saviour, and exclude the saints, but this is to violate express promises, as e.g. Ps. 149 : 6-9 ; Rev. 2 : 26, 27, etc. Even the Jews are included in this last drama, as seen e.g. Zech. 12 : 3-8, and 14 : 14, etc. Such a view neutralizes a large class of passages, and makes the kings and Jews mere spectators, and not participants, etc. It is founded on a misapprehension of Isa. 63 : 3, "and of the people there was none with me," which Delitzsch and others properly render "nations" instead of "people," thus preserving a unity of teaching on the subject.



\* Hence the student will observe that if ever a war was justifiable, this one will be so in view of its resisting a *gigantic oppression*, which aims to overthrow the *highest interests* of man and the *obedience* due to God and His Christ. The Theocratic Kingdom when first instituted was introduced by war and violence, vanquishing its enemies, and this only teaches us that when again set up, because of the opposition excited and the resistance audaciously exhibited, it will *again* fight its way over its enemies but under a leader immeasurably greater than Joshua. It is simply impossible—if *believers* in the Word and *willing* to receive its contents—to ignore the Scripture relating to the subject. But on this point the reader is cautioned to observe, that in this day will be largely repeated that exertion of *supernatural* power exhibited when (Ex. 14 : 14) "*Jehovah shall fight for you*"; for it is expressly predicted: "*then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle.*" Hence, in our interpretations, it must not be forgotten that the future will *repeat* on a more tremendous scale the *Divine interposition* in the overthrow of enemies typified to us by what took place in the day of Egypt, and afterward.

*Obs. 3.* Therefore, the Kingdom is introduced by violence and conflict. This is seen by referring to the Scriptures (which sustain the previous Observation), and to what was stated under former Propositions. Passing by for the present the numerous allusions to the objects designed by Christ's Coming, such as to destroy the power of His enemies (Ps. 2 : 1-9; Dan. 7 : 9-26, etc.), and bestow retribution (2 Thess. 1 : 8; Ps. 10 : 15-18, etc.), it is sufficient for our purpose to direct attention to one single feature of the last times, which, aside from others *vindicates* the Divine interference and frightful drama that will be enacted. Notwithstanding the tenders of Gospel mercy, the gracious call given to Gentiles, it is predicted that not only wickedness shall abound down to the Advent (Matt. 24 : 6-15, 37; Mark 13 : 6-13; Luke 17 : 26-31; 1 Thess. 5 : 2, 3; 2 Tim. 3 : 1-13; 2 Pet. 3 : 3, 4, 10; Jude 18, 19, etc.), that not only antichristian powers shall exist down to that period (2 Thess. 2; Dan. 7, etc.), but that at the time of the Advent and ushering in of the Mill. age, wickedness shall increase (Matt. 24 : 37-39; Luke 17 : 26-30; 1 Thess. 5 : 1-3; 2 Tim. 3 : 13, etc.) to a fearful extent until it *culminates* into a mighty confederation against the truth. Without entering into details respecting this antichristian power (Props. 160-168), its existence is most prominently set forth so that it is impossible to ignore it. Through seducing influences (2 Tim. 4 : 1-3, etc.) and corrupting passion of nations (Ps. 2; Joel 3, etc.), there will result an *organized* effort to crush Christianity by *persecution*, and even to *destroy* the Jewish nation. Leaving the names, character, blasphemy, claims, etc., of this Antichrist, we again narrow our discussion to a single point, viz., that of his efforts to *crush the Jews at Jerusalem*. In comparing prophecy it is distinctly announced that he shall unite nations and armies into an expedition into Palestine and a siege against Jerusalem, Dan. 11, last part and 12 : 1; Isa. 14 : 24-27; Joel 3; Zech. 14; Rev. 14 : 20; Rev. 16 : 16; Ezek. 38 : 8-19,<sup>1</sup> and that he is to be destroyed by a revelation of Christ in Palestine, Ezek. 38 : 21-23; 2 Thess. 2 : 8; Rev. 19 : 11-20, etc., compared with the positive order laid down in Zech. 14. *So plain* are these predictions that not only the entire early Church looked for such an invasion of Palestine and overthrow of the Antichrist, but many who are not friendly to Millenarian views have adopted and advocated them. The reader then will observe that such a confederation is predicted as *in open hostility* against Jerusalem, etc.\*

<sup>1</sup> The reader will observe that it does not fall within our plan to discuss, at present, the order or the Scriptures. If it should be thought that some of our Scripture references

cannot apply to this period chronologically, we take the liberty of directing attention, e.g. to what Faber, a scholarly writer, says, respecting them in his work *Diss. on Proph., Sacred Calendar of Proph.*, and work on the Jews. The 1600 furlongs of Rev. 14 : 20 serves to identify the locality, being as numerous writers, even back to Jerome, declare the width of Palestine, which is confirmed by more recent surveys ; and this again is corroborated by other passages describing the same event in Dan., Joel, and Rev.

<sup>1</sup> It is a curiosity to pass over the commentary of one who spiritualizes largely (as e.g. Scott, etc.), for in one place he will crowd everything into the past siege and destruction of Jerusalem, however ill-mated ; and on another passage he will admit that it seems to refer to a future restoration of the Jewish nation, when, through the help of the Almighty, they shall powerfully overcome their enemies, who, at the time, are endeavoring to crush them. Zech., chs. 14, 12, and 9, are *tests* which develop remarkable attempts at interpretation. Some, not knowing *how* to apply those things to the Church (however plastic the spiritualistic process), even refer them to Maccabean deliverance" (thus degrading the predictions), as e.g. Moore (*The Prophets of the Restor.*) on Zech. 9 : 11-17 ; while others fall back on conditionality, or ignore them, or account for them as oriental exaggerations heightened by Jewish race prejudices. It is astonishing to witness the comments that the Word must submit to in order to meet the demands of the Church-Kingdom theory or of unbelief, which have no place in their system for a future Theocracy, restoring David's throne and Kingdom against the opposition of the nations. The Jews, whom such despise as "wretched interpreters," with all their errors and Rabbinical additions, were immensely in advance of such when, relying on the grammatical sense and the plain connection, they firmly believed that the same *identical* nation, so long down-trodden under their enemies, should at some future time, under the leadership of the Messiah, gain a complete victory over all enemies. Their literature is full of this faith ; and the hope inspired by *God-given sense* has sustained them under sufferings and cruelties, oppression, and persecutions unparalleled in the history of nations. The Jews, in Pre- and Post-Christian literature, adhered to this view, and even Philo, so largely addicted to spiritualizing, says (*De Præmiis et Pœnis*, § 15-20 : "For a man will come forth, says the prophecy (LXX. on Numb. 24 : 7), who will go out and conduct a great war, and will overcome great and powerful nations, as God Himself will assist His saints."

*Obs. 4.* This, in the nature of the conflict described, and the results that follow, indicates a prior, partial restoration of Jews to Jerusalem, as many writers have observed. This is *not* the restoration under Christ, *but* one that will be effected under the auspices of some nation.<sup>1</sup> At least one thing is certain, that the nation, as such, is at this very time represented at Jerusalem in such numerical force that prophets predict a gathering of the nations *against* the Jews. With one voice nearly all of them allude to this gathering, and describe the condition of the Jews as one of *great trouble and misery*. This gathering, too, is purposely allowed by God. In some predictions the nations are said to do this ; in others that God, "*He shall gather them.*" In Rev. 16 : 14, "*the spirits of devils shall gather them ;*" in another place (Rev. 13 : 5-18), the last head of the beast and the false prophet shall assemble them ; and then again God will do it, as in Zeph. 3 : 8, "*Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger,*" etc. This is reconcilable with the permissive Providence of God, and with the fact that the results of the free agency of these nations falls in with the *contemplated design* of God to employ the very period of their gathering and anticipated triumph for their terrible punishment. By wilfully closing their eyes to "*the counsel*" of God, to His *plain Word*, they are led into the position of unbelief, etc., and God orders all things in such a manner that their purpose of gathering shall be fully carried out. Nothing shall intervene to frustrate the daring plans laid by them *until*

the decisive moment arrives. They shall agree among themselves, and be prospered *until God is ready* to pour out His vengeance; and the gathering itself on a gigantic scale with the eyes of the world fixed on it, will make the punishment *the more signal and overwhelming*. God employs their design as a vehicle for the accomplishment of His own; and therefore, with the power to prevent it at any time, it is correctly, although the direct result of creature agencies, attributed to Him.<sup>2</sup>

<sup>1</sup> Writers have conjectured variously respecting this nation that will thus aid the Jews. England, France, Germany, Russia, and America have been mentioned. It is difficult to ascertain, owing to the exceeding brevity and purposely obscured allusions of the prophecy on this point. May the reader ponder another conjecture added to those given. It has occurred to the author that probably the clew is given in Isa. 30 (Alexander's version) and other places, where the nation is represented as trusting in Egypt for help, and the result will be (as in this case) that their help is vain, etc. May it not be that the power now strengthening itself (or that may hereafter) in Egypt shall, in order to increase its strength against the Sultan, enter into a treaty with the Jews and replace them in Jerusalem, etc. This would be the entering wedge of the complications that follow. England, however, is most favored by writers, and Isa. 17 is a passage often urged. This much, however, may be affirmed, that through the aid of some nation or nations, and especially under the favor (which will afterward be withdrawn) of Antichrist (who will make a covenant with them, and whom they will receive *coming in his own name*), the Jews will anticipate a glorious era of prosperity, a multitude will return to Palestine, a people in unwalled villages, having gold and silver, cattle and goods, Ezek. 38 : 11-13, etc. They will rebuild their temple and endeavor to equal, if not excel, Herod's effort. The interest taken in the Jews, the policy of statesmen, the loans of Hebrew bankers to the Sultan, the societies formed in behalf of Jerusalem and Palestine, the exploring expeditions of England and America, the rebuilding and settling of Jerusalem, the increased pilgrimage, the colonization schemes, etc.—*all point* to such a coming restoration, confirmed, as it is, by the weakness of Turkey.

<sup>2</sup> The many promises that the saints shall be *eye-witnesses*, shall see for themselves the vengeance of God poured out upon His and their enemies, are significant. A comparison of them will show that they point to this future period of the gathering of the enemies, and the fearful resulting conflicts.

*Obs. 5.* Jerusalem will be taken by this last enemy, and great cruelties will be perpetrated. The Jews will be driven to despair, such as we can well imagine their blasted hopes, after long centuries of tribulation then excited by fondly anticipated prosperity, would produce. In a partial restoration attempted by themselves in reliance upon others, *instead of waiting for the one to be gained through the power of their King*, they suffer the last outpouring of God's anger. This causes a cry of agony, which is mercifully heard, and in such a way that sorrow and despair are turned into joy and happiness. Zech. ch. 14, delineates the extremity and the deliverance, which is corroborated by Zech. 12; Dan. 13; Jer. 30 : 4-24. The Lord will fight for them; and among the agencies employed is this very Jewish nation, as specified. Zech. 14 : 14, "*Judah also shall fight at Jerusalem,*" etc.

The reader will notice that in this matter Zech. 14 bears an important part, and hence a few words in support of our interpretation of the passage is in place. That this siege, etc., of Jerusalem is still future is *evident* from its entirely differing from past sieges in these points : (1) No such fighting against the nations followed; (2) No such Divine interposition was witnessed; (3) No such Coming to the Mt. of Olives, no such Coming of God and the saints was seen; (4) No such "destruction" was turned away and Jerusalem was again "safely inhabited"; (5) No such fighting at Jerusalem by Judah was experienced; (6) No such smiting of the nations, no such tumult, no such plagues, no such worship, etc., followed. *All this is future.* Dr. Brown (*Christ's Sec. Coming*, p. 305, note) treats this view of bloodahed, etc., with the utmost contempt and scorn.

Thus: "But, judging from the prophecies to which Pre-Millenarians commonly refer, and the literal sense which they insist upon giving to them, they appear to expect one vast carnage—slaughter in a literal battle or battles—'the land soaked with blood,' and 'all the fowls filled with flesh.' And this is what they term the judgment of the quick, or, at least, a principal part of it—*miserable view*." It is very easy to denounce an opposite view, but to *prove* it to be erroneous is quite a different thing. If Dr. Brown can blot out of the record a literal gathering of the nations against Jerusalem, a literal siege, etc., as well as the numerous predictions of a terrible conflict resulting in the overthrow of the nations by supernatural and physical means, then he can rid himself of this "*miserable view*." We hold to it, because *it is contained in Holy Writ*.

*Obs. 6.* The active part taken by this Jewish nation in the punishment of the nations who opposed Jerusalem, etc., is given in Zech. 12:1-9; Zech. 10:3-12; Micah 4:11-13; Isa. 41:15-16; Micah 5:8-10; Jer. 51:19-20, etc., verifying Dan. 2 and 7 and 12; Ps. 2, etc. The nation, by virtue of Divine Support, is *invincible*, so that "*they that strive with thee shall perish*," and "*they that war against thee shall be as nothing, and as a thing of naught*," becoming like "*chaff*," etc. The nations will be *confounded* at their valor and might, Micah 7:16, 17; Zech. 9:13-16, etc. The slaughter will be *terrific*, represented under the most impressive figures that language can employ, as e.g. Ezek. 38 and 39 the awful supper "*upon the mountains of Israel*" to which the birds and beasts are invited, Rev. 19:17-20, same supper, Rev. 14:19, 20; Jer. 25:29-33, etc. It is impossible to *explain away* these passages; it is absurd to *spiritualize* them into something else, and we *must receive* them. That they relate to the future is so apparent that it needs no discussion; for *such* a Coming of the Lord and of His saints, *such* a display of valor, etc., by the Jews, *such* an overthrow of enemies *after* a siege of Jerusalem *has never yet* been witnessed. The hesitancy of many writers, who receive it, to dwell upon it arises not from disbelief or disregard, but from the fear that others not appreciating its relationship to the judgments of God preparatory to the establishment of His own Theocratic government, may become prejudiced against the truth in general. But let human opinion be what it may, one thing cannot be done, *viz., to blot out these predictions, or to prevent their fulfilment*.

The simple predicted facts that Jesus, the saints (the "*mighty ones*"), and the Jews participate in it is self-evident; the exact order of events, the explanation of details, is more difficult and demands a close study and comparison of the prophecies. Some things, however, are self-evident: (1) that the Antichristian confederation inaugurates this war; (2) that they are met in the first place by Christ and His saints; (3) that Judah then also engages in it; (4) followed by Israel. The conflict will be apparently waged for a number of years until both Judah and Israel are restored, and embraces not only the one pre-eminently against the confederation at Jerusalem, but all other enemies and resisting kingdoms. Some (as Faber, etc.) think that Judah's restoration will take thirty-five years and Israel's forty years, and that during these periods conflicts will, more or less, rage. However this may be as to time, the student will be impressed, by a comparison of prophecy and the hints given, not to limit this period to a short time. It may be added: writers of ability make Rev. 16:12, "*the kings of the East*," refer to the Jews (so Mede, etc.) or to the ten tribes (so Faber, etc.). This opinion is also given by authors without a chronological application (as e.g. Kurtz, *His. Old Cov.*, vol. 1, p. 168, on the authority of Hengstenberg, etc., meaning "*Trans-Euphratics*," i.e. people from beyond the Euphrates—with which compare Faber's reason for the use of "*kings*"). It is certain that this subject explains Scripture that otherwise seems contradictory (as the imprecatory Psalms), or exceedingly obscure (as Jer. 31:22, etc.). Perhaps the last passage, "*a woman shall compass a man*" refers to this very conflict, for (1) it relates to this period of restoration and to some occurrence then to take place; (2) the Jewish nation is represented as a virgin or woman, v. 21 preceding—see Prop. 118; (3) the

renderings that are given by others, as e.g. Dr. Clarke (*Com. loci*), "a weak woman shall compass or circumvent a strong man" (comp. the strong man of Ps. 10 : 15-18, etc.) ; Dr. Blaney : "a weak woman shall repulse a strong or mighty man."

*Obs. 7.* In the face of all this array of Scripture, it will not answer for the objecter to quote the language (John 18 : 36) of Jesus : "If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is my Kingdom not from hence." Will the Saviour contradict the predictions of the prophets? No, for He qualifies His language, guarding it, by the "but now," i.e. at the present time, my Kingdom is not of this world and my servants do not fight, leaving the plain inference that at some future time, just as prophesied, His servants would fight. The time of wrath on the nations and of the Kingdom will also come, Rev. 11 : 15-18. Now, during the gathering out of the elect, vengeance is God's ; we are forbidden to exercise it ; but God's forbearance with Gentiles will also end as it did with Jerusalem, as it now does with individuals, and then He employs what agencies He pleases to cause their destruction.

The critical student must, in the consideration of this subject, ever keep in mind that these terrific conflicts and judgments are part of God's mercy, as illustrated, e.g. in Ps. 136, "To Him that smote Egypt in their first-born ; for His mercy endureth forever : and slew famous kings, for His mercy endureth forever," etc. It is not only mercy to the Jews, but mercy to the nations, owing to the great benefits and blessings that result from this crushing defeat of wickedness and rebellion. God must be judged by the end accomplished ; and judged by this standard, as given by prediction, He is abundantly vindicated in His exertion of authority, even if it bring about the terrible prediction, Ps. 9 : 15-20 : "The heathen are sunk down in the pit that they made : in the net which they hid is their own foot taken. The Lord is known by the judgment which He executeth : the wicked is snared in the work of his own hands. The wicked shall be turned into hell (Sheol) and all the nations that forget God. For the needy shall not always be forgotten : the expectation of the poor shall not perish forever. Arise, O God ; let not man prevail : let the heathen be judged in Thy sight. Put them in fear, O Lord : that the nations may know themselves to be but men." Comp. Ps. 110 (Heb. 1 : 13) with Isa. 63 ; Rev. 19, etc., and mercy and judgment are mingled, severity and goodness are blended, and all this to insure the peace, happiness, etc., of a glorious Millennial period. Hence we cannot possibly receive the exceedingly one-sided comments forced on John 18 : 36, illustrated e.g. by Farrar (*Life of Christ*, vol. 2, p. 370) when he says : "Yes, He is a King ; but not of this world ; not from hence ; not one for whom His servants would fight," leaving the impression (1) that He never would act as earthly Ruler, and (2) that a time never would come when He Himself and His servants will fight and overcome the bloodthirsty persecutors and enemies of God. Such an implication is not warranted either by the text or by prophecy ; the clearest predictions, if language has any decided meaning, are opposed to all such inferences. It will be true that "the Lord is King forever and ever : the heathen are perished out of His land."

*Obs. 8.* This future overthrow of the nations is the key to the warlike spirit noticed in many of the Psalms, and which has been the fruitful subject of derision to unbelievers. Even many believers, not recognizing the period and the design God has in view, turn with unbelief from Ps. 58 : 10 ; 68 : 23, etc., as if it were inconsistent for the righteous to see and engage in the specific, appointed work of Jesus, the Divine Master. Look at the Sec. Advent of the august Jesus and see the bloodshed, slaughter, fearful supper, vintage, etc., connected with it, and if the blood of His enemies shall flow so abundantly, shall stain His garments, etc., in the day devoted to wrath, is it wrong or inconsistent for His people in that day to see and engage in the same work? If we dare not censure the blessed

Saviour, who will engage in this work, made *necessary* by the enmity of His enemies, made *requisite* by His determination to set up His delayed Theocratic-Davidic Kingdom, which these nations will *determinately oppose*, can we blame the righteous if they do as stated in Ps. 149 : 6, 7, 8, 9? And can this be regarded as in opposition to the Christian spirit, when it is even added that the righteous *shall rejoice* when he beholds and participates in it? He certainly does not rejoice in *the necessity* that exists for such a manifestation of power and vengeance—the whole tenor of the Bible forbids it; but he rejoices in it because *incorrigible* enemies, enemies who long violated God's law and shed the blood of saints, are removed; that the righteous are at length rewarded; that Christ obtains His inheritance; that Covenant promises are realized, including even that the seed shall possess the gate of his enemies; that wickedness is utterly rooted out of the earth; and that now the whole world shall realize in Millennial blessedness and glory, that there is a God that judgeth in the earth, that God, His Son, and His people shall be sanctified, etc. A large number of reasons are given why this should cause exultation in the saints, arising from its being a removal of enemies and the introduction of promised blessings that could not possibly be realized on earth without such a previous and complete subjugation and expulsion of these enemies. The employment, too, of just such agencies may be part of that "snare" and "net" which God plants, in which to take those nations. The perversion of those predictions springs from not locating their fulfilment properly. One party, not observing that the Holy Christ is the Leader in these things, the Introducer of this day of vengeance and resultant year of the Redeemed, either persistently closes its eyes to the existence of such passages in the Scriptures, or declares them inconsistent with the Spirit, etc., of Jesus Christ. Another party takes a more dangerous position, for finding these prophecies and not noticing that they are identified with *the Sec. Advent* of Jesus, with *His own appointed day* of vengeance, presume rashly, without warrant, against even prohibition, to take up the sword and establish a Kingdom or maintain the truth. Both extremes are to be avoided, leaving God to take care of the ultimate fulfilment of His own Word, resting assured that such a terrible resource can only be taken under *the directed auspices of Christ Himself*, who as the designated "*Lion of the tribe of Judah*," etc., will make this "*war in righteousness*."

That the reader may see how these Psalms are treated, a few illustrations are appended. Rogers (*Superh. Origin of the Bible*, Ap., p. 428, foot-note) endeavors to remove the force of them by observing that "David was not a Christian," i.e. he did not live under a Christian dispensation, and hence due allowance must be made for the terrible expressions indicative of vengeance, wrung from his sufferings, and quotes Isaac Taylor as indorsing such a position. But what then becomes of David's inspiration, and how can Christ Himself perform such a work? Even Christlieb (*Mod. Doubt*, p. 239) says: "We must acknowledge *the imperfection* of the Old Test. stand-point occupied by the sacred poets" (viz., in view of the principles, etc., introduced by the present dispensation). But it is *not* the poet merely that speaks, for *the Spirit* speaks through him; and to attribute imperfection to them utterly unreconcilable with piety and holiness is simply to say that the Spirit of God is guilty of the same. Then to say that Jesus or the New Test. does not embrace these *alleged* imperfections is one-sided and unfair, as seen e.g. in the denunciations of Jesus against the Pharisees and unbelieving, and the fearful doom of the enemies of God as represented in the Apoc. The truth is this: the Spirit sees the end from the beginning, and showing us that the enemies of God will surely triumph over the Church, persecuting it unto a bloody death, He then, seeing the time has come for the setting up of the Theocratic Kingdom, in a *Theocratic spirit exclusively* predicts the fate of those dreadful enemies and the exultant triumph of the saints. Of course it

is not strange that Coleridge (*Confessions of an Inquiring Spirit*) thinks that "the cursings of David" are to be rejected as merely of human origin, for a low estimate of inspiration rids itself easily of this and a large part of the Bible. But it is strange that Davidson (New Ed. of *Horne's Introduction*, p. 761) deprecates the language of Ps. 55, 69, 109, and 137, as improper and unchristian, "the ebullitions of natural and un sanctified feeling," the expression of "personal feelings inconsistent with their prevailing disposition and with the spirit of true religion." This is *precisely* what unbelief is alleging against the future "wrath of the Lamb," denunciations of the wicked, as recorded in the New Test., saying that it evinces a partisan spirit, etc. Even the noble song of Hannah (1 Sam. 2 : 1-10), and which, as Fairbairn (*Typology*, p. 93) has shown, is responded to in Mary's song of praise, is made expressive of the ebullition of human feeling, so that (as Jebb, *Sac. Lit.*, p. 397) her "temper" was not "thoroughly subdued," for "she could not suppress the workings of a retaliative spirit." Its relationship to the Christ is thus overlooked. Perowne (*The Book of Psalms*), in a note on Ps. 35 : 22, attributes the imprecatory Psalms to the sterner nature of the older dispensation, and hence that the spirit of them is superseded by the present one. We are, therefore, to conclude, that such promises given to believers (as e.g. Ps. 149 : 6-9) were merely intended to present a delusive hope, God foreseeing that they would not be realized because of a determined repealment of them! The *Ch. Union*, Jan. 10, 1877, remarks : "David's imprecatory Psalms are the expression of an experience *far below* that which a disciple of Christ ought to have attained in the year of grace, 1877. It is simply misleading to teach them as divine ideals to our children." Hence these stern realities, designed for all, are only human productions, and only express the violence of David's own passions. Alas! for inspiration if true. But we need not be surprised at such utterances, when in the same article appeared the following : "It is not true that they (viz., the Old and the New Tests.) are of equal authority or to be interpreted alike" (comp. Prop. 16). "The Old Test. was made for the childhood of the world ; the New Test. for its manhood. One book is the primer ; the other book belongs to the graduating class." This is a specimen of the flippant, esteemed *smart* style so largely prevalent in a class of religious periodicals ; its absurdity being self-evident, seeing e.g. that the covenants, predictions, and promises contained in the Old Test. are yet to be fulfilled. Next : "The experiences and examples of the Old Test. saints are crude." "They are the experiences and examples of men living in a *low moral state*." "They are no more worthy to be cited as ideals of Christian character than a fall pippin is worth eating in June," etc. Alas! then Paul made a grievous mistake in holding up before us, as examples worthy of imitation, the Patriarchs and other ancient worthies. It is surprising, if this be true, that God has not yet favored the writer of such an article with a translation, seeing that he is so much superior to Enoch and Elijah! But seriously : the reader can see that the ancients must be depreciated in order to get rid of a class of passages and predictions, so full of terrible retribution and in which the saints rejoice, which these writers cannot fit into their spiritualistic and Whitbyan theories. They have *no place* for them, and hence denounce the authors of them. No wonder that such believers are forced to say that the only inspiration the Bible possesses is that common to all good men. In reference to the principle adopted by Rev. Keate (*The 109th Ps.*, A Sermon, London, 1794, 4to) and Rev. Partridge (*The 109th Ps.*, A Sermon, London, 1798, 8vo), that the imprecations are not those of David but of the enemies of David against him, it is utterly untenable and opposed to the general analogy of Scripture on the subject. We gain nothing by such arbitrary expositions, and but very few have thus far adopted it.

*Obs. 9.* This subject in one of its features, ought to serve as a warning to Jews, *not to allow themselves to be persuaded* by any nation or party to establish themselves in Jerusalem and Palestine. The prophets plainly predict their sad fate ; that they shall fall under the persecuting power of *this last confederation* and experience its fearful effects. The restoration that God predicts for them, and which they *should await*, is under the Messiah, Jesus Christ, David's Son. If they run before they are called, or if they accept of a restoration under the auspices of some nation relying upon their own efforts, etc., they shall certainly realize in their own unhappy experience what will befall Jerusalem and its inhabitants at this last great siege by the gathered nations.

This warning is the more necessary since repeated attempts have been made under the specious plan of a Divine calling, to induce converted Jews and believers to colonize Palestine, so as "to prepare the way" for the Coming of the Messiah. When the Adams Colony was raised for this purpose, the writer then earnestly protested against the scheme, showed that the Christ did not require any such preparation, and that they were running without being called. In *Nathanael Indeed*, where the scheme was favorably mentioned, the writer insisted that in view of the future condition of the returned Jews under Antichrist, and that the work of predicted glorious restoration, the restored fruitfulness of the land, etc., was the result alone of *direct* Messianic intervention, any colonization thus carried out would *inevitably result* in injury—placing believers in a situation where they would particularly be exposed to hardships and to ultimate persecution. The papers reported the complete failure of the colony, and that the government, through its foreign officials, aided in bringing many back. Warner (*In the Levant*, p. 7), after speaking of the disastrous outcome of the Adams Colony, refers to their successors—a colony of Germans from Würtemberg, who are "striving to redeem and reclaim the land, and make it fit for the expected day of Jubilee," or to prepare for the Advent. He says that they refer as authorizing their belief and mission to, especially, Isa. 32 : 1 and 49 : 12 *et seq.* and 52 : 1. A reference to these passages, taken in connection with the general analogy, shows that these persons are undertaking a work which is Messianic—i.e. it pertains to Jesus to perform and not to man. A society was established (general meeting in 1854) on the Salon, near Ludwigsburg, to gather a people of God in Palestine (about 10,000 families) in order to bring about a renewed Theocratic arrangement (Kurtz, *Ch. His.*, vol. 2, p. 333). In the *Proph. Times* (July, 1875), in a letter from Stuckert, it was stated that a pastor of Bavaria, Cloeter, "who has a great party behind him," is proclaiming that the people of God are to fly into the wilderness (Apoc. 12 : 6, 14) and to remain there three and a half years, and this wilderness is in Russia, either the Crimea or the Caucasus. A party of Swiss made the wilderness the Cape of Good Hope, and emigrated, with bad results, to that place. Now, all such things are mere folly, and indicate that the persons holding them have but the crudest notions of *Christ's appointed work, of the Theocratic Kingdom* that is to be established, etc. Everything it seems must, through human infirmity, be caricatured. It is amazing how this doctrine of the future restoration and its results are perverted, and a following obtained. A noted instance of fanaticism is that of R. Brothers, who, with Sharp (1794), was to lead the Jews to re-occupy Jerusalem. The title of the first production is sufficient : "A Revealed Knowledge of the Prophecies and Times. Book the First. Wrote under the direction of the Lord God, and published by His express command ; it being the first sign of warning for the benefit of all nations. Containing, with other great and remarkable things, not revealed to any other person on earth, the restoration of the Hebrews to Jerusalem by the year 1798 ; under their revealed Prince and Prophet." This prince and prophet was Brothers himself, in whose favor as prince a Mr. Halated, or Halhed, made even a motion in the House of Commons. His lunacy (for he was declared a lunatic by a State commission) is self-evident from his titles, "Nephew of God," etc., and making a Miss Cot the daughter of David and future Queen of the Hebrews. The student can recall the sad prostitutions of these prophecies by Jewish impostors in the past, a long and dreary list, resulting at times in terrible bloodshed.

*Obs.* 10. This also should serve as a warning to the nations, not to allow themselves by any arguments or inducements to *enter into a league against Jerusalem*. It is predicted that this will be done, and that all such nations shall be severely punished (as e.g. Zech. 12 ; 2, 3, 9) and destroyed. Wisdom, prudence, ought to urge an acceptance of God's Word. It is true, that the establishment of such a Theocratic-Davidic Kingdom may not prove very palatable to the nations, the governments of the earth, for it is destined to *interfere materially* with governments *as now* organized and conducted, and will not tolerate in any of them that sinfulness, etc., which, more or less, attaches to rulers, people, manner of conducting government, etc. But considering the Divine Purpose and the blessed results that will flow from it to the world ; regarding the Almighty Power that will enforce the successful accomplishment of it although all nations resist it—surely *true wisdom* ought to indicate a persistent refusal to all sollicita-



tions to engage against the ancient city and people of God, and to suggest a ready compliance with all the demands that in that day may be made by the *Mighty One* who is to rule as the Father's beloved Theocratic King. It is no idle caution or impertinent request which says, Ps. 2: "*Be wise now therefore, O ye Kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little.*" This period will be the *crisis* of nations.

Brookes (*Maranatha*, p. 444) quotes Frederick the Great as saying: "Meddle not with these Jews; no man ever touched them and prospered." How largely this has been fulfilled in the past, and how true it will be in the future. It is in view of England's treatment of the Jews in later times, giving them the highest civil privileges and protecting them in their rights, that some writers base the opinion that God will, in the future contest with nations, show special favor to her. The United States might well put in such a plea, because she has been uniformly kind and considerate to the Jews. Such pleas, however, will avail nothing, if such nations resist the restoration of the Theocratic Kingdom and its intended sway; all depends upon their future conduct.

*Obs. 11.* This again reminds us of the extreme position adopted by peace congresses, etc. A portion of the Scripture, isolated or torn from its connection, is *alone presented* in their pleas, while lengthy predictions, which show that war exists down and at this period, *are ignored* as if they did not exist. The general analogy of the Word tells us that it is only *after* (not before) this terrible conflict of, and with, the nations, that war shall be banished under the then peaceful and triumphant reign of David's Son. To locate this era at any other period *previously*, or to declare that it can be brought to pass *without* Divine interposition, is to indulge in dreams that *will never be realized*. To diminish war, suffering, etc., is a Christian duty, but this is very different from that of misinterpreting and misapplying the Word of God, and predicting "*peace and safety*," which God warns us against. It virtually closes the eyes of many to the predictions of the future, and prevents them from seeing that they should so live that they "*may be accounted worthy to escape the things that are coming on the earth*," for the principle recorded by Ezek. 14:16, 18, 20, will be fully carried out.

Men, forsaking the Scriptures, are divided as to the instrumentality by which war is to cease. Some make it Christianity; others the future religion of humanity: some, civilization; others commerce; some, education; others suffrage of woman: some, spiritualism; others, international arbitration. The last named is a great favorite with some, although it is admitted that an arbitration court, if the parties are dissatisfied with its division, has no civil force to enforce it. Lord Lytton (*The Coming Race*, p. 45) presents the idea—strongly reiterated recently, owing to remarkable inventions, increasing the efficiency of war material—that reason will so prosecute its discoveries until destructive agencies are so perfectly understood and under control, that for armies to engage would involve mutual annihilation, so that wars will cease, *volens volens*. In the *Prize Essays* on a Congress of Nations, it is generally argued that wars will eventually cease, and an appeal is made to, and the language quoted of, prophecies found in the Bible. But such language is *torn from its connection*, and instead of allowing the Scriptures to testify *how and when* it is to be realized, it is taken *for granted* that it will result exclusively through human agencies. Some of the ablest advocates, like Elihu Burritt, deny a future Second Advent. Jesus is "the Prince of Peace," but He brings it in His own way.

*Obs. 12.* When this war is concluded, then, and *then only*, will Ps. 76 be fulfilled in the manner we have presented. Then and *then only* shall

the force of Ps. 110 be realized, as verified in the fate of the kings and heads over countries. *Then*, too, will men find that the confederation and its defeat are described in Pa. 83. *Then* Pa. 68 will stand forth with a significancy that will astonish, and Ps. 60 will present a clearness in the light of fulfilment that must surprise. The rejoicing then prevailing is well foretold in Ps. 47. The struggle and glorious result is eloquently portrayed in Pa. 46, and it *then* will be a matter of amazement that it could be applied to any other era. How *impressive*, viewed in this connection, becomes Ps. 48, delineating the judgment inflicted on the kings that were assembled, and the glory that results. Indeed, in that day, many a prediction now imperfectly understood, shall stand forth with a distinctness that will reproach *the weakness* of our faith in God's Word, when the last prayer of Moses, the benedictions of Jacob, the covenanted relationship of the people, etc., are vindicated by this tremendous overthrow of enemies—*then* truly prophecy itself, now the sport of scientific unbelief and the butt of unscholarly ridicule, will secure the profound esteem and praise of all nations.

E.g. such passages as Mal. 4 : 3 ; Zech. 1 : 20, and many others, either concise or obscure, are, perhaps, more fully explained in the light of this subject. It is certain that such passages as Ps. 45 : 6 are thus introduced by girding on the sword, performing terrible things, and making "*thine arrows sharp in the heart of the king's enemies*;" that 2 Sam. 22 : 35-47 comp. with Pa. 17, is descriptive of a *real experience* that shall be fully realized in the future; that, for aught we know, the 144,000 mighty men of war in 1 Chron. 27, may be typical of the saints in the Theocratic Kingdom, the 144,000 first-fruits, since of *the Lord Himself* it is said, when the Song of Moses shall be sung in the future triumph: "*The Lord is a man of war, the Lord (Jehovah) is His name.*" "*Who is like unto Thee, O Lord, among the gods? Who is like unto Thee glorious in holiness, fearful in praises, doing wonders.*"

*Obs. 13.* This war, with the prominence, valor, success, etc., of the Jewish nation in it, corroborates the supremacy of that people presented in the preceding Proposition. Thus verifying 2 Saml. 7 : 23, 24 ; Deut. 33 : 29 ; Isa. 43 : 1-7 ; Isa. 60 ; Zech. 9 : 16 ; Jer. 3 : 17-19 ; Ps. 144 ; Jer. 33 : 9-16, the "war," Ps. 110, etc.

*Obs. 14.* The reader, who has closely followed our entire argument, will not fail to see that it is *highly appropriate* for the Jewish nation to be thus employed as instruments in the execution of the Divine Judgment of the King. The propriety springs from the fact that, as the Davidic throne and Kingdom embrace this nation, and as the judgments are to be poured out in consequence of the process of re-establishing this Kingdom in its Theocratic-Davidic form, *the nation itself* must, in the nature of the case, be used as an instrument in overwhelming His enemies. All pertaining to the Kingdom is thus engaged. Compare Jer. 51 : 19-20.

This undoubtedly results from the fact that *then* it will be clearly acknowledged and felt, that the throne and Kingdom of David, *identified* with the nation, are to be restored under the Messiah, "*the King of the Jews.*" This attempted restoration will prove *hateful* to many kings and nations, and they will unite in a tremendous effort to crush it. The nation thus identified, must, as prophecy fully indicates, occupy a *prominent position* in the movements of the new ordering, introductory and established. Judging merely from Zechariah's predictions, the spirit of Jer. 48 : 10 will again be revived until the bloody enemies are effectually overcome.

*Obs. 15.* One peculiarity in this conflict is the statement that every Jew is *specially* under Divine protection, and endowed with *supernatural*

*strength*, so that none of them are overcome by their enemies. The Spirit foreseeing this already foreshadows it in Deut. 32 : 30, and gives it plainly in Zech. 12 : 6, 8 ; thus also fulfilling Ps. 140 : 7. Being under the supervision of their King, and acting by His direct command, it will happen to them as in the battle with the Midianites (Num. 31 : 49), "there lacketh not one man of us." For, God says to them, Deut. 33 : 27 ; Lev. 26 : 7, 8.

An earnest of this war and its success is given to Abraham, when with his born servants, he overcame the army of Chedorlaomer, the head of a confederation. Comp. also Isa. 41, which will effectually be realized in the Messiah, His people, and the restored nation.

*Obs. 16.* Owing to the fearful slaughter and the multitude of dead, we have described by Ezekiel and others the cleansing of the land. This gives us a direct clew to "the cleansing of the sanctuary," for the land of Palestine is called the sanctuary (Ex. 15 : 17, etc.), and, it being defiled with the dead, is carefully purified by their removal.

Various writers, such as Bh. Newton, Andrews, Faber, etc., call attention to this cleansing. We prefer this vastly to the singular view entertained by the Seventh-Day Adventists, making the cleansing of the Sanctuary to be a cleansing of the Sanctuary in heaven. Much that is mystical, or purely inferential, is put on the phrase by various writers, which a simple comparison of Scripture avoids.

*Obs. 17.* The reader is reminded that these terrific scenes are connected with the closing period of Dan. 2 and 7, i.e. during the divided period of the last empire, the last beast ; while powers arising from it are still existing, this confederation, this tribulation, these results will also be witnessed. These kingdoms and beasts, with their outgrowths, describe, as Mede and others have well characterized it, "*the Gentile domination*," beginning with Jewish captivity and extending down during a long period of, more or less, oppressive Gentilism, until the mystery of God is finished. Even Jews have observed and commented on this peculiarity, Thus e.g. Mede quotes Rabbi Saadiah Gaon on Dan. 7 : 18 as saying : "*Because Israel have rebelled against the Lord, their Kingdom shall be taken from them, and shall be given to these four Monarchies, which shall possess the Kingdom in this age, and shall lead captive and subdue Israel to themselves in this age until the age to come, until Messiah shall reign.*" History corroborates this Gentile dominion, and it will continue until God shall determine that "the Times of the Gentiles" have run their allotted, predetermined course, and then and then only under the restoration of this Theocratic-Davidic Kingdom will this domination come to a perpetual end (Prop. 164).

*Obs. 18.* Rejecting this prophetic war-spirit, commentators are greatly perplexed over the statement of Luke 22 : 36-38 and render corresponding singular interpretations. Jesus exhorts to the purchase of the sword, and when "they said, Lord, behold, here are two swords. And he said unto them, it is enough." And in v. 49 the question was asked, "Lord, shall we smite with the sword?" Jesus permitted, v. 50, so that "*one of them smote the servant of the high priest and cut off his right ear. And Jesus answered and said, Suffer ye thus far.*" Even Olshausen makes the allusion to be that they should purchase or obtain the sword of the Spirit !

He spiritualizes the whole matter to get rid of the idea that Jesus *ordered* material swords, because they are regarded as *inconsistent* with Christ's character as "Prince of Peace." So Barnes, Bloomfield, and others, who try to make out a proverbial expression or prediction, indicative of future trials and a proper provision to be made for them. But against all such *one-sided* interpretations, they forget (1) that material swords were shown ; (2) the two material swords shown were esteemed sufficient ; (3) that one of the swords was actually used in inflicting a wound ; and (4) that this was done with *the connivance* of Jesus is self-evident, seeing that He ordered them foreseeing *the intended use*. To make "It is enough" to mean, "you do not understand me" is absurd, and, in view of what occurred in the use of the sword, would place Jesus in a false position. The expression in v. 51, "*Suffer ye thus far,*" gives the clew to the whole transaction. It is simply indicative that He can and will resort to arms and violence *when* (as all analogy proves) *the proper time* has arrived, but not then at that crisis (the time of obedience and humiliation, and suffering to perfect Himself as Redeemer), for to carry out the Divine Will, the resistance then offered—a sign that the sword also belonged to Him—was amply sufficient.

To show how unbelief handles this entire subject, attention is called to an article in the *Westm. Review*, Jan., 1852, entitled *The Ethics of Christendom*, which, while disbelieving in the actual occurrence of these threats of war and violence (i.e. under the plea that they are interpolations, or of human origin), frankly concedes their existence as a spirit *identified* with the future estimated triumph of the Church. In controverting the non-resistance principle, the writer shows that the teaching of the New Test. is, that the saints were to await *the Sec. Advent* when "physical force," "retribution," etc., would be employed. He then adds : "The new reign was to come *with force* ; and on nothing else, in the last resort, was there any reliance : only that the army was to arrive from heaven before the earthly recruits were taken up. Nothing, indeed, can well be *further* from the sentiment of Scripture than the extreme horror of force, as a penal and disciplinary instrument, which is inculcated in modern times. 'My Kingdom is,' said Jesus, 'not of this world : else would my servants fight'—an expression which implies that no Kingdom of this world can dispense with arms, and that He Himself, were He the head of a human polity, would *not forbid* the sword ; but while 'legions of angels' stood ready for His word, and only waited till the Scripture was fulfilled and the hour of darkness was passed, to obey the signal of heavenly invasion, the weapon of earthly temper might remain within the sheath. The infant Church, subsisting in the heart of a military empire and expecting from on high a military rescue, was not itself to fight ; not, however, because force was in all cases 'brutal' and 'heathenish,' but because, in this case, it was to be angelic and celestial." We, however, are to disbelieve and reject the whole as of human origin ! Well may it be asked, if we cut out of the Word *all* that relates to this subject, *how much* will be left, and *what* confidence could be placed in the remainder ?

PROPOSITION 116. *This Kingdom is a visible, external one, here on the earth, taking the place of earthly kingdoms (comp. Props. 122, 111, 123, etc.).*

Covenant promises, prophecies, all produce the impression that as soon as it is set up, such will be the result. To deny this, is to pass over *the plainest* feature of this Kingdom; and, therefore, no one but admits either that now it thus exists, or that at some time in the future the Church will assume this (thus making a change), or else that it is fulfilled (against prophecy) in the third heaven. The admission is favorable to our argument, for precisely such a *visible Kingdom* is demanded.

*Obs. 1.* The Kingdom embraces not *merely visibility but a divine-political dominion* (Prop. 117) superseding all other Kingdoms, as e.g., Dan. 2 : 44 ; Rev. 11 : 15 ; Dan. 7 : 13, 14, 18-27 ; Zech. 14 : 9, etc. This, too, is, admitted by a host of our opponents; and we are assured by many of them that, by some additions or transpositions, this will in the course of time be effected. But if this is a *characteristic* of the Kingdom and *at its setting up*, as prophecy indicates, *then*, if the Church is such a Kingdom, the Church should have presented this very appearance. On the other hand, the Kingdom of God at one time *was visible*, then it was overthrown, but its restoration under David's Son foretold. Now, if ever restored, *as covenant requires and as promise declares, then*, as a matter of course, a divine political rule or dominion *must be restored*. Hence, the prophecies run in the current of *the Divine Purpose* in making these portrayals of the future Kingdom.

While it is correct to affirm—in view (the highest ground) of the non-restoration of the Theocratic-Davidic Kingdom, and its postponement until the times of the Gentiles are ended (Prop. 66, etc.)—that the Church and State are separate and distinct, yet it is pushing the matter to an untenable extreme (as e.g. done by the Scottish Church, see p. 158, etc., D'Aubigné's *Germany, England, and Scotland*) to assert that they *never* will be united (even as a church claiming to exert rights pertaining to the civil power). This assertion is based on the declaration, "My Kingdom is not of this world" (see Prop. 109, where this passage, so fruitful of misconception, is examined). But oath-bound Covenant, prophecy, the Theocratic ordering—all evidences that the position is a wrong one; what is true now, is no barrier to future fulfilment and realization. It is simply unreasonable and extravagant to believe in a *world-wide dominion*, to which all nations are subject, etc., lacking such a union. The student is reminded that the Church nearest to the Apostles was far more logical and consistent in its faith. That child-like belief based on the grammatical sense of the Word, now so scornfully rejected by many as childish, is *pre-eminently* the scriptural faith. The denial, on the one hand, of its truth, or the perversion, on the other, of the same to exalt the authority of the Church, does not cancel its ultimate fulfilment in the way God purposes.

*Obs. 2.* The concession, that such a Kingdom is still in the future, is all that at present our argument needs. The manner in which it is made may

be referred to as a matter of curiosity and confirmation. Whatever mystical or spiritualistic interpretations Neander, Fairbairn and others, give, yet they are *forced, against* their theory, to find in an ultimate *outward, visible* manifestation in the Church, in a *real political* dominion, in a *subjection* of all Kingdoms under a *Theocratic* government, *the conditions* of prophecy. Having already quoted Neander largely, who contends for this feature, we pass to others. Pressense, who spiritualizes the prophecies *in extenso*, still unable to entirely rid himself of what he calls "the materialistic" tendencies of them, says (*The Redeemer*, p. 101): "Let us add that this spirituality of interpretation prevents us in no respect from admitting that the Kingdom of God *will be triumphantly established in the outer world also*; the new heavens and the new earth are a *reality* to our minds." Fairbairn (*On Proph.*, p. 297), gives to the Church "*the real universality and the absolute right of governing upon earth*;" alluding (p. 447) to the language of Daniel respecting the Kingdom, he says, it is such as "to indicate *an actual remodelling* of the state of things among men, and a *fresh organization* of the social fabric such as *would formally commit the administration of affairs into the hands of the Lord's people*," etc.; and he admits (p. 465) that this includes "*the formal elevation* of the pious and God-fearing portion of mankind *to the place of influence and authority*." Lange (*Bremen Lec.* No. 8) advocates a future union of Church and State, asserting "that State and Church are *to become one* in the Kingdom of God," and in his *Com.* (Matt. 3, p. 73) he declares that "the Christian Church and the Christian State may be regarded as *the twofold manifestation* of the Kingdom of God." Even those who are the most non-committal admit even on Isa. 2 : 1-5 (as e.g. Alexander, *Com. loci*), that the description denotes something of authority, etc., "*permanently visible*." Dr. Arnold held that a development of the Church in its perfect form includes a blending or union of Church and State, thus constituting a properly developed Kingdom of God, saying (Hurst's *His. Rational.*), "there can be no perfect Church or State *without their blending into one*," etc.<sup>1</sup> Such references might be endlessly multiplied, but these are amply sufficient to show, (1) that the Word of God demands *such an outward* dominion; (2) that it will be *supreme over* the earth; (3) that the want is *felt and acknowledged*; (4) the hope is expressed that *it will finally*, in some way, be realized.

<sup>1</sup> Arnold (*Life of*, by Stanley, vol. 2, p. 103), in a letter to Bunsen, says: "Connected with this is Rothe's book, which I have read with great interest. His first position—that the State, and not the Church (in the common and corrupt sense of the term) is the perfect form under which Christianity is to be developed—entirely agrees with my notions." Rothe (*Life*, by Nippold, and *Ethics*) advocated the absorption of the Church by the State, the State and Church forming one, the latter being incorporated with the former, the State being the controlling power. The essential idea of such a visible, outward world Kingdom is strongly advocated by recent leading theologians, and the Chiliastic notion is doctrinally incorporated to suit their systems. Thus e.g. Martensen (*Oh. Dog.*, s. 281), proclaims his faith that Christianity will not merely be a "struggling power in the world, but a *world-conquering, a world-ruling power* likewise." "The states and institutions of municipal life shall then be governed by Christian principle," etc. He only forgets to tell us how to reconcile all this with e.g. sec. 279, when down to the Sec. Advent he gives no place for such a Millennial theory. The fact is, many who refuse to be called Chiliasts entertain fully Chiliastic views—impelled to it by prophecy—but unfortunately do not follow the *order* laid down in the Word for its realization. Rev. Hall, in *Christianity Consistent with a Love of Freedom*, expresses his faith that in the predicted Mill. age, State and Church will be united, "for the professors of Christianity must then become politicians," etc.

*Obs. 3.* It is strange, however, that in such a delineation of prophetic language, fully admitting a divine political world-dominion, *they forget* the objections alleged against our view. In their case the very passages presented to teach an *exclusively* spiritual and invisible Kingdom as against us, *are now no longer of force.* But we may well pause, and ask the *consistency* of this; for, if they forbid an outward universal Kingdom such as the early Church advocated, why should they not also prevent them from entertaining a similar view? Again, in such admissions they also overlook what so many writers among themselves learnedly argue when writing in opposition to us, viz. that those predictions are *typical* of something else. Thus, e.g. Fairbairn (*On Proph.*, p. 270) frankly admits that the prophetic language describes a *literal* Kingdom, but that this must be understood as *typical*, etc. Afterward he himself sets up a Kingdom *corresponding* with this literal description, and neglects applying to the plain grammatical sense his Origenistic derived typical one. If the predictions have been typical thus far in the history of the Church, and no change of nature is noted in the predictions themselves, *how* does it come that this typical application does not continue—that it suddenly changes, more or less, into *literalness*? Does not this prove that the principles of interpretation underlying the Church-Kingdom theory are not entirely satisfactory to their own advocates.

*Obs. 4.* The very concession of a visible "world-dominion" by the Church-Kingdom theorists is hampered by other difficulties, irreconcilable with the uniform tenor of prophecy. Thus, e.g. they concede that this Kingdom possesses an outward authoritative dominion, but, (1) they must, if they take the descriptions of wickedness, war, etc., *preceding the Sec. Advent*, have the saints or Church *yield up* such dominion against positive assertions by the prophets to the contrary; (2) with their theory of the ending of this dispensation, general judgment, winding up of the world, changes in the Church, they *allow* no such permanency, everlasting duration (see Prop. 159) ascribed to it by the prophets. The only effort made to obviate this difficulty is to say that the Church is everlasting, and hence will ever endure. This we admit, but that is not the point at issue between us; the point is, that a certain position or station is assigned to the Church, viz., that of exerting power, authority, dominion here on the earth, and the question is whether that will be *retained* as the prophets predict or not. Our doctrine gives this authority to the elect people—the seed of Abraham—but at a designated time, and retains it as a *permanent* possession; the prevailing view gives such dominion, but finally brings it to a close to make way for an alleged "Kingdom of Glory," somewhere in God's universe.

*Obs. 5.* If the popular definition of the Kingdom of God, viz., that it is "God's reign in the heart" (thus confounding God's Sovereignty with a special Kingdom of promise) is correct, *how* comes it that the prophets assign it specified time and place in the future? *How* comes it that it is spoken of as established at a certain period, and as pertaining to the humanity of Jesus Christ? Surely something very different from the absolute eternal Sovereignty of God is denoted; it may be, and is indeed attached to, and grows out of, that Sovereignty, but *linked* as it is with the elect Jewish nation, the Davidic throne and Kingdom, the human nature

of Christ as David's Son, the outward visibility and dominion, the ending of the times of the Gentiles, the restoration of the Jewish nation, etc., it *cannot* be referred to any other Kingdom but *the Theocratic-Davidic* as believed in, and preached by the early churches. Admit this, and the significance and unity of covenant and prophecy are apparent; deny it, and diversity and antagonism follow.

Strange that men under the influence of a favorite theory will make the *temporal* blessings formerly connected with the Theocratic rule, and which are promised on its restoration to be greatly increased and enlarged, to be typical of spiritual blessings in order to make them suit the Church, *even when* they relate to the natural life, health, offspring, abundant harvests, increase of cattle, fruitfulness of land, etc., in brief, to the very things that are needed under a *visible* Kingdom. Stranger still, that a suffering, struggling church, without civil laws as the Theocracy possessed, without the distinctive features of the covenanted and predicted Kingdom, without the presence of its Theocratic (in the strict sense, God ruling as an earthly Ruler) Head (so that believers are now to render civil obedience to earthly kings and rulers), should be so persistently elevated to the position of that still future Kingdom, called (2 Pet. 1 : 11, etc.) Christ's. And strange, with all this, men cannot wholly divest themselves of the idea of visibility, outward exercise of power, etc. God has permitted men to work out their ideas of the Kingdom of God. The union of Church and State in the days of Constantine; the Papal Hierarchy with its presumptions; the State assuming to control the Church by its "divine right;" the Church declaring, by virtue of its superiority, its power over the State; the struggles century after century in many countries arising from a Church-Kingdom notion—these are matters of history and are written in letters of blood. Let the conflicts of Germany, France, England, Holland, etc., testify to the sad influence exerted by this theory. Let us illustrate by a single example: the practical result of this Church-Kingdom theory is seen in Calvin's rule in Geneva. Calvin, under the impression that the Kingdom of God was *now* to be realized in the lives of the people (so Fisher, *His. Ref.*, p. 217, comp. D'Aubigné's *His.*, Mosheim, etc.), so framed the State that the Church, through the Consistory, had the controlling influence, and the State was only co-operative in enforcing a code which was evidently based on the opinion that God's Kingdom was *already* established, and that a sort of Mosaic legislation under an existing (*so-called*) Theocratic organization was in place, by which all—even such as were not predestinated unto salvation—were forced upon their good behavior and obedience. History records the conflict, and infidelity, overlooking the conscientiousness (however mistaken) of "the Venerable Company," makes itself merry at the bloody stringency of its laws, without considering that men who *honestly* entertained such views of the Kingdom could not act otherwise. This mistaken doctrine affords an apology for a code which advocated coercion in matters of religion, and made the State—as in the Papacy—the executioner. This applies, alas! to a multitude of other cases.

*Obs. 6. The Herald of the Morning* (June 15, 1878, August 1, 1877, etc.) makes the future Kingdom "spiritual," and denounces us in our belief as "materialists." All that we need to say in reply is this: without discarding the spiritual aspects of the Kingdom (comp. Prop. 197), we are satisfied to receive the visible and materialistic view in connection with that which covenant and prophecy embraces. The reasons assigned for this *purely* spiritual Kingdom are too subtle and far-fetched for us, seeing that it is taken for *granted* that a glorification must necessarily result in an invisible and wholly spiritual state against *the general analogy and specific teaching* of the Scriptures. (Comp. next observation and Prop.)

Thus Patton (Aug. 1, 1877) says: "Many suppose the Kingdom to come is the restored Jewish Kingdom, earthly, visible; forgetting or ignoring the facts that the Kingdom is to be a 'heavenly Kingdom'; that 'except a man be born again he cannot see the Kingdom of God,' and neither shall they say, 'Lo here, or lo there,' all of which they could not say, if it was visible." (He might have added, that "flesh and blood" do not inherit this Kingdom.) But certainly this is a *plain denial* of Covenant and prophecy, which insists upon *the same* Kingdom removed being restored, with which all



these alleged objections can be easily reconciled and shown to be *adjuncts*. Thus e.g. this Theocracy is "heavenly," as we have shown, for God rules in it; that a birth (res.) is requisite to "seeing" it, every concordance showing that "seeing" is used in the sense of *participating in, or experiencing its blessings*; that "lo here," etc., is indicative of the manner of its coming, as the context shows; that inheriting the Kingdom is the obtaining of a *rule*, a Kingship in this Kingdom, which is *only confined* to the glorified saints; that consistency in such applications would make everything, including even the regenerated earth, invisible and purely spiritual. The old *Gnostic* prejudice against matter is the basis of this objection, which is condemned in the most pointed manner by the plain grammatical sense of Scripture and the early faith of the Churches established by the Apostles. The objection has a few passages of Scripture which are pressed to an extreme, and this extreme is made the subject of numerous irrelevant matter, contradictory to both Covenant and prophecy. Another writer in his hostility to all earthly governments (Davis's *Seven Thunders*) asserts that in the Mill. Kingdom "there will be no family, no school, no ecclesiastical, no civil institution, but only a divine government," which he attenuates so that it has no external, outward form. But this is utterly opposed by direct prophecy and promise, which declare that the Kingdom is an organized government over the nations of the earth, so that e.g. the Apostles rule over the twelve tribes, the restored Jewish nation is extraordinarily blessed in its civil, social, and family relations (increase, etc.), there is a central place from whence issues the authority of government, the nations send representatives to Jerusalem, the Jewish nation enjoys a certain supremacy, etc. God has had in the past, as such admit, a "Kingdom of God" in a visible form, and He will not allow this visible Kingdom to prove a failure, but is making his preparations to reproduce it, at the appointed time, in greater power and glory.

*Obs. 7.* Barbour (*Three Worlds*) employs the same reasoning as given in the previous Observation, and insists that this Kingdom of "the Christ" is spiritual and invisible, being something separate and distinct from "the Kingdoms" given to Jesus in Rev. 11 : 15, laying special stress on the plural "Kingdoms." Now a reference to Rev. 11 : 15 shows, even in our version by the italics that in the latter clause the plural is assumed. The mss. S. & A. (Tischendorf's N. T.) have even "the Kingdom of this world is become the Kingdom of," etc., and hence many critics, making the correspondence with Dan. 7 the more striking, translate, "The Sovereignty of this world is become the Sovereignty of," etc. Now that this is the meaning, and that it is visible on the earth, including the nations, is abundantly evident from Dan. 2 and 7, as comp. e.g. with Isa. 2, Micah 4 etc. The prophecy not only takes it for granted that it takes the place of preceding Kingdoms, but expressly asserts that it is a *Kingdom under heaven*, here on earth, which embraces the rulership of the saints and the subjection of the nations. It requires the grossest perversion of language to make a purely spiritual and invisible Kingdom out of the one delineated, and thus corresponding with the covenanted one. The Kingdom promised to David's Son by oath, and which is *His inheritance* is not an invisible one—far from it. Barbour reaches his conclusions by pressing a few sentences of 1 Cor. 15, relating to the future glorified condition of the saints—a condition which *only qualifies* them for a visible and glorious reign—a condition, which, in Jesus and the saints, brings the Divine and Supernatural in visible relationship to humanity. It is by spiritualizing some predictions, making others conditional, applying the typical to some, and overlooking others, that this spiritual system, *Gnostic in tendency*, is produced.

This view, too, is most unjustly and offensively presented by Barbour, showing either his lack of knowledge of our system or a wilful design to lower our doctrine by engraffing upon it opinions that we do not hold. Thus (1) that we deny spirituality to the

Kingdom, which *no one does*, although we reject his purely spiritual theory ; (2) that we make the "first-born," the heirs and inheritors, to dig, plant, etc., with the restored Jews (an "agricultural Kingdom"), which *no one has ever done*, because they carefully distinguish *between* the glorified saints and the nations (this is a revival of the old Popish falsehood, charged against Pre-Millenarians of the Primitive Church) ; (3) that we confine the Kingdom to Palestine, which *no Pre-Millenarian, to my knowledge, does* ; (4) that we do not unite with the restored Theocracy a higher development (leaving it to exist pretty much as formerly), even the union of the Divine with its resultant marvellous power and works (This work with its quotations, etc., gives all the answer that is needed). A theory, however plausible, that requires bolstering up *by misrepresenting* others, must have but feeble supports.

Russell (*Our Lord's Return*, p. 55), who was for a time in affiliation with Barbour, remarks in opposition to a visible Kingdom and Christ sitting on David's throne in Palestine, that "fleshly Israel is not, and never again will be 'the Kingdom of God.' They were once, but it will be taken from them, and given to another people, children of Abraham by faith, the Church. Under the sounding of the seventh trumpet all the Kingdoms of the world (now under the control of Satan) 'become the Kingdoms of our Lord.' They pass into the possession of Christ and under the rule of His Kingdom—the devil being bound, Rev. 20 : 2. Israel, with their capital at Jerusalem, will doubtless be the chief of these fleshly nations, but it will *no more* be the heavenly Kingdom than they." Hence it is spiritual, etc. The inconsistency of making the Kingdom spiritual because "heavenly," and admitting that as "the Kingdom of God" and as "heavenly" it once existed in a visible form, is certainly very striking, especially when in this future Kingdom God's will is to be done on earth as in heaven. The simple fact is this : Russell overlooks *the elect* condition of the nation, the necessity of our being *engrafted into it*, the express *covenanted relationship* of that Kingdom with the nation, the *removal* of God's wrath which restores them to their ancient position, etc., as we have presented, in detail, in previous Propositions. All prophecy makes the setting up of this Kingdom contingent with the restoration of that nation, for it is David's throne and Kingdom (not a type or symbol, but the *same* Kingdom overthrown) that is the inheritance of David's Son, the Messiah. As to taking the Kingdom from the nation and giving to others, the general tenor of the Scriptures, as we have shown at length, teaches that to the Jewish nation at the First Advent was tendered, on the condition of repentance, the honor of rulership, kingship, and priesthood in this Kingdom. This tender was refused, and now, lest the purpose of God fail, *these rulers* are gathered out of other repentant and believing ones that are engrafted. The nation as such, however high its position in the coming Kingdom, cannot, and does, not occupy the noble and exalted stations of honor and glory that these gathered ones—gathered because of their unbelief and rejection—will sustain. But we must refer the reader to our previous statements, given with the scriptural proof, and logically step by step. This we, however, add : these engrafted ones to whom the honor of rulership (inheriting the Kingdom) is given are united with previous ones selected from the nation previously, for they inherit the promises with the ancient worthies. These promises *only* include the Kingdom advocated by us, and embraced in "the sure mercies of David." The purely spiritual Kingdom of Barbour, Russell, and others has no existence either in Covenant or in prophecy, and was never heard of until mysticism and spiritualizing exerted their influence upon scriptural interpretation and application.

PROPOSITION 117. *The Kingdom of God re-established will form a divinely appointed and visibly manifested Theocracy.*

It is not a political body of human institution, for its *divine origin* is found in its covenanted relationship, and in its history. Its visibility we have seen in its ancient establishment; and when re-established, *it must*, as the case absolutely requires, *again thus appear*. It cannot exist without this external appearance in view of its direct connection with the Jewish nation, etc. Its *Theocratic* element is seen in God again condescending to act as an earthly Ruler in and through and by David's Son (comp. Prop. 110).

The reader is reminded that we have already abundantly shown (Props. 25, 31, 33, 35, 45, 46, etc.) the nature of a Theocracy, and from this *we cannot deviate*, seeing that God has promised—and His promises, confirmed by oath, are faithful and true—that the *identical* Theocratic Kingdom overthrown shall be restored. In this hope we humbly and reverently trust, because of the abundant provision in its behalf. Therefore, it may be appropriate to append a few more quotations from writers, who have no sympathy with us, illustrative of the meaning of a Theocracy. Thus in addition to those given—Archb. Whately, *Diss.* 3, vol. 1, *Ency. Brit.*, p. 470, remarks: "The Lord (Jehovah) was not only the God, but also the King (*Civil Governor*) of this peculiar people. And hence the word 'Theocracy' is often applied to the system under which the Israelites lived." On p. 479, "It was a Theocracy; a system of direct, special, temporal government by God's extraordinary Providence." The same *Ency.*, in Art. "Moses," says in reference to "the worship of God and the political government of the Jews," that "this was a Theocracy in the fullest extent of the word. God Himself governed them immediately by means of His servant Moses, whom He had chosen to be the interpreter of His will to the people; and He required all the honors belonging to their king to be paid to Himself." "God was not only considered as the Divinity who formed the object of their religious worship, but as the *Sovereign* to whom the honors of Supreme Majesty were paid." *Rees's Cyclop.*, Art. "Theocracy," makes it "a state governed by the immediate direction of God alone," but falls into the error of making it to cease with Saul (which we have abundantly disproved, Props. 28, 31, 33). Other cyclopædias give the same definitions; all agree in the fundamental part, viz., that God condescended to act as the earthly Ruler over the nation, so that (*Gov. of the Hebrews*, *Relig., Encyclop.*) "God was, in fact, the Monarch of the people, and that the government was a Theocracy." The democratic element (brought out by Wines, Lowman, Michaelis, and others) was largely incorporated with an aristocratic one, working in unison with the Theocratic ordering, so that (as Martensen, *Ch. Dog.*, p. 230) "The Theocracy was the Kingdom of God."

*Obs. 1.* This is a Theocracy in deed and in truth, for in this reorganized Kingdom we find the Theocratic idea—*God's idea of a perfect government*—fully consummated. The Rulership is safely and powerfully lodged in *one Person*, who in Himself unites the human and the Divine, who becomes, according to "the everlasting covenant" and "the sure mercies of David" (Isa. 55 : 3, 4, Alexander's version), "the Chief and Commander of nations." See Prop. on Humanity, etc.

*Obs. 2.* The restoration of the Jewish nation, the supremacy of the nation, the reign of the Messiah as David's Son in connection with it, in

brief, *all* the details given by the prophets of this era, *are only reconcilable and in harmony with a re-establishment* of the Theocratic government. This insures divinity and visibility.

*Obs. 3.* As already intimated, *the highest possible position* that we can place the Kingdom of God in, is that of regarding it such a Theocratic State or Empire, universal over the earth, founded, governed and developed under Divine authority personally manifested. This, as admitted by nearly all, was foreshadowed by the ancient Jewish Theocracy. Something like it has been the desire of nations, as can be seen even in the Utopian theories of philanthropists, philosophers, statesmen, and more recently in the expressed wishes of spiritualists to attain to it through the medium of spirits, etc. But originally founded by Divine power, it can only be restored by *the same* power; it can never be realized through human instrumentality, requiring, as we have all along shown, a higher agency to introduce it.

The Theocracy itself includes the divine, but it embraces it in its purest form, viz., in direct union with and rulership over a Kingdom, i.e. God is the earthly Ruler. Hence we object to the use of the word as employed by various writers, applied to the Papacy, the Church, etc. Men have only produced base imitations of a professed Theocracy. Campanella's *Monarchia Messiae, an Apology for Popery*, is expressive; likewise De Cormenius's *His. of the Popes*, as well as the latest caricature of Mormonism. The same, too, is inapplicable to the Church, seeing that the distinctive Theocratic rule is lacking. Hence, too, we must reject the idea advocated by some that this Kingdom is purely spiritual. It cannot possibly be such if it is the Theocratic Kingdom, *once withdrawn, again restored*, for that unites the divine and human, the heavenly and the earthly, the spiritual and the temporal. If David's throne and Kingdom, now in ruins, is to be set up by the Messiah, as both Covenant and prophecy teach us, *then* the Theocracy, necessarily, must have this union; to substitute the Church or some spiritual existence or Kingdom, is to depart from the plain meaning of language. The perversions by fanatical sects, the appropriations by Popery and Protestantism, do not vitiate God's purpose as presented in Covenant and prophecy.

*Obs. 4.* The inconsistency of some able writers on the subject of a Theocracy is remarkable. Some who admit that *the fundamental* idea of a Theocracy is something very different from that of the Divine Sovereignty, embracing, as it does, God condescending to act in the capacity of an earthly Ruler, a union of Church and State under direct Divine rule, etc., yet apply this Theocratic idea, stripped of *that* which gives it its peculiar *vital* force, by the wholesale to the Church and world. Numerous excellent writers who do this will occur to the student. The most surprising part is that, in the application of this theory, they contradict themselves without apparently being conscious of the impropriety. Thus, e.g. to illustrate: Neander, *Life of Christ*, B. 4, ch. 1, S. 51, says: "*The form of a State cannot be thought of in connection with this Kingdom; a State presupposes a relation to transgression; an outward law, the forms of judicature, the administration of justice, are essential to its organization. But all these can have no place in the perfect Kingdom of Christ; a community whose whole principle of life is love.*" The first sentence has force only as it applies to the Church (and it was Neander's *church view* that led to it), but is erroneous when thus applied to the Kingdom, for he himself in his theory of *progressive* development loses sight of the principle thus laid down and *expressly* anticipates a period *when* the Kingdom of God shall (in the same section) "*exhibit an external stately fabric*" and

"*regenerate all things and thus appropriate them to itself*," while in other places, previously quoted, he advocates *this future perfect union of Church and State* as the highest development of Christ's Kingdom on earth. The fundamental error in this theory is, that it attributes to the Church, its development, etc., what the Bible *only* represents as performed under *the direct auspices* of David's Son, at and after a time of vengeance, etc. If God Himself in the establishment of a Theocracy did not regard the union of Church and State an inconsistency; if He through the Spirit sounds forth its praises and portrays vividly the blessings that can flow from it, it surely does not become us virtually *to impeach* His wisdom in such an organization. Besides, love, exceedingly precious and cementing, is *not government*, but is most admirably adapted *to preserve and perpetuate it* when established. The highest exhibition of love will be that which is manifested, not in individual life, but in associated life in its greatest of worldly relations, the civil.

*Obs. 5.* Surely no one should object to this consistent Theocratic-Davidic Kingdom, *so precious* to the pious Jews and early Church, when many, who reject Millenarian views, still are forced by the peculiarity of predictions to concede that there will be a Theocratic reign, a union of Church and State, a universal, visible, external government. In addition to the illustrations given under previous Propositions, another may be presented. Ralston (*On Apoc.*, p. 162, etc.) when describing the Millennium of Rev. 20, says: "we find a reference to thrones which represent the dominion of the saints *in a Theocratic form of government*," and adds, that prophecy teaches not only a destruction of earthly governments, but "*also the erection of a government founded in righteousness and guarded by heavenly influences*;" that a new form of government will be established when the Jews are reorganized as a nation, clearly Theocratic, having its seat in Judea, so that "*Judea may be most distinguished in that day as the Redeemer's Kingdom on earth*," and all other nations will render homage, etc. Why—when thus making out a Kingdom distinguished by political power, etc., exerting the same over the earth from the central seat in Judea—not admit *all that the prophets declare*, and accept of *the Theocratic-Davidic Kingdom* fully restored in David's Son? Why leave out the Divine chain which binds *the whole together*? Why shrink from the divine throne and Kingdom of David, *claimed by God as His own, specifically covenanted to Jesus*, now in ruins but *promised to be rebuilt*, and, turning away from this divine, etc., still in some way attach Origenistic derived ideas to this Kingdom, constituting it a progressive development of the Church?

*Obs. 6.* If such a Theocratic Kingdom, as God Himself instituted, is not permanently and gloriously re-established here upon earth, then it follows that God's efforts at the establishment of government and the interest which He manifests in it are fruitless of abiding results. Or, in other words, *His own Kingdom has proven a failure*. If the rebellion, etc., of the Jews is urged as a reason why it was not carried out, the reply is plain: why then, with His foreknowledge institute it at first, and then when overthrown *predict its restoration*, etc.? Besides, why adopt it in the sacred covenant relationship? Such questions might be multiplied, showing that *God's honor, majesty*, etc., are immediately concerned in its restoration, or otherwise it will be said that the Almighty undertook a work which, owing

to man, *He could not accomplish.* If the general opinion is to be received, as expressed by numerous theologians, that it would be foolishness to expect such a restoration; that it has given place to a much higher, refined, spiritual Theocratic order, etc., *then* it leaves God's *direct* attempt at exercising the functions of an earthly Ruler an inscrutable riddle. If the original Theocratic idea is lost, if God Himself is not at some period of the world's history to be its actual, earthly Sovereign, *then* certainly the earth will lack in its history the completion of a form of government indorsed and adopted as the most desirable by the Omniscient Himself. Recent writers, as Wines and others, insist that the Theocracy was entered into by God to teach man *the true science* of government. This is true, but not *the whole truth*, for we would add: to teach man *that perfect government can only come directly through God.* But take this half-truth, that God teaches man how true government cannot be justly separated from the relations that man sustains to God, etc., and does it not directly lead to the conclusion, that if God's own teachings are to be realized, *then* a government must at some time exist here on earth, in which He is the recognized Lawgiver and Sovereign, to whom all can apply? Shall these teachings be defeated by depraved human nature, or by the combinations of Gentile domination? Or, shall they be spiritualized away to mean something else? Shall the now "Prince of this World" gain the victory in *the most dignified and exalted* of man's relations, viz., in that of organized society in its national, governmental, and monarchical arrangements; or, shall the victory be given, as the Bible does, to the Son of Man, David's Son, in this very direction? The glory of God, in virtue of *His beginning*, is deeply concerned in *the completion* of His own system of government; and we may rest assured, from a multitude of concurrent predictions, that He will sanctify Himself *in this particular*, exalting in the eyes of all people the identical form, now the scoff of unbelievers and even so difficult of acceptance by many believers (comp. Prop. 201).

The establishment of such a Theocratic Kingdom is the most *reasonable* expectation, finding its basis (1) in the Covenant; (2) in the initiatory establishment of it; (3) in the withdrawal of it on account of sin, but with the promise of restoration; (4) in God's honor as Theocratic Ruler; (5) in the predictions relating to it; (6) in the postponement made of it; (7) in the provision already made for it; (8) in its adaptation to meet the wants and longings of humanity. It fully accords with our ideas of propriety, justice, and God's own glory, as well as the redemption of man. Take the popular, prevailing view, and *then* indeed God's effort at rule is a failure, and this world with civil government (for down to the Sec. Advent they are represented as more or less hostile to the truth) are given over as trophies to Satan. Our trust is in God, that the Kingdom of this world shall yet be His in *the appointed, covenanted Theocratic order.* Plato (and with him many others) will yet be verified: "In the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again and resume the reins of empire; *then* He will change, embellish, and restore the frame of nature, and put an end to decay, sickness, and death." Unbelief sarcastically tells us, if the Bible is true, why does not God in our day appear, set up a Theocratic Kingdom, and make Himself felt as a Ruler indeed. The fact of a non-Theocratic government in actual force influences them to reject the entire Theocratic idea as of mere human invention. We point, however, to the most solid reasons for the withdrawal of the Theocracy (evidenced e.g. even in the past history of the Jewish nation), and its delay to the future Advent (shown e.g. in gathering out a people to sustain it in power and glory when restored).

*Obs. 7.* The delay in this Theocracy is no reason for refusing credence to it, seeing that God so plainly foretells *the reason* for its delay, viz., in

punishment of the nation with which it is connected ; and seeing that He also reveals to us a long period of Gentile dominion during which it cannot exist. God, having, for the sake of man only, shown by the experiment of its previous establishment (designed also as a covenant basis, to secure the heir, etc.), that human nature as *now* constituted is utterly inadequate to bear and perpetuate such a Kingdom, during this season of delay is gathering out *the material*, i.e. the saints, who, as co-heirs, joint-rulers with "the man ordained," shall form *such an illustrious, all powerful body* identified and incorporated with this Theocratic-Davidic Kingdom, that re-erected it will be sustained with purity, dignity and stability. God's ways are *marvellous in preparing for His own government*, overruling the freedom of man and his bias for sin, and constantly, slowly but surely, advancing toward His intended goal. Having repeatedly shown this gathering of elect destined to co-operate with David's Son when their number is completed, we may add : that the Jewish nation and the race itself will after so long a trial of Gentile domination and its historical results, especially as witnessed at the time of the end in its confederated wickedness, be the better prepared to acknowledge the incomparable superiority of God's form of government.

Therefore it is that the remarkable language of Jer. 22 : 30 is employed, calling *special attention* to the establishment of this Theocracy. When God determines, owing to the continued rebellion of the Jewish nation, to subvert for a time this Theocratic Kingdom, and not to allow the seed of Coniah upon David's throne, the fact is announced in terms expressive of the whole earth's interest in the matter : "*O earth, earth, earth, hear the Word of the Lord,*" etc. Men may now pass it by as of little consequence, but it is of *vast importance*, and we, if believers, will do well if we take heed to this instruction.

*Obs. 8.* The eulogistic phraseology of the prophets which some critics ascribe to Oriental usage, respecting this Theocracy is well deserved. For, if we consider the King, David's immortal Son, with the Divine inseparable with Him ; the redeemed saints, also immortal, inheriting with Christ, and qualified by their trial, experience, etc., to act as rulers with Him ; the Jewish nation restored to favor, and its coveted position after an education that never will be lost ; the Gentile nations receiving the blessings accruing from a government which ever has been the need of the world ; the glorious results ever flowing in free and abundant streams from God's own fountain of order—all *this* ought to lead us to feel that language is too feeble to express what will be realized.

*Obs. 9.* This Theocracy will realize the idea of *universal Empire*, the darling wish of mighty monarchs. David's Son, King Jesus will, with His own power, His associated rulers, His restored and exalted nation, in the Davidic throne and Kingdom by its *grandeur* cause all nations to become tributary and joyful supporters of its authority. The throne of David will become *the great, recognized throne* of the world, all others being subordinate to it. The prophecies relating to this need not be repeated, for the reader in our argument must have observed that one design God has in re-establishing this Kingdom is, to advance through it, and perfect by it, *His own universal rule*, so that finally all people without reserve shall fully and freely acknowledge *the supremacy of God as manifested in and through the Ruler of this Kingdom.*

*Obs. 10.* This Theocracy, as frequently intimated and implied, is designed to *create blessings*. Fruitful as it may be at the beginning in vengeance to nations who interfere with God's purposes, yet its main object is to *procure blessings*. It is not to gratify the ambition of the Jewish nation that it enjoys such supremacy, but that, as Paul in Rom. 11; Zech. 8 : 13, etc., it may dispense richness to others; it is not to gratify pride that saints reign with Christ, but that they may be instrumental in promoting the welfare of others, etc. Of David's Son itself it is said that His reign shall bring showers of blessing upon all, so that all families of the earth shall be blessed in Him. The Millennial descriptions abound with things productive of happiness. It is only necessary, as our subject suggests it, to point to one, the fruitful parent of many others, viz., a perfectly safe, reliable, stable righteous government, with King, rulers and subjects bound together by the interests arising from manifested Redemption.

*Obs. 11.* This Theocracy embraces not only *perfected* salvation as in the Rulers, i.e. those who reign with Jesus Christ, who are crowned as the inheritors of the Kingdom, but it includes the contemplated salvation of others, and the redemption of the race as a race. Leaving the classes that are to be found in this Kingdom for separate consideration and proof, it may now be said that it will be fully proven, at the time this Kingdom is set up by the mighty confederation then existing which is to be overcome, and by the continued sinfulness of the world down to that era, that owing to the corrupt nature of man, notwithstanding the provision made for salvation, the appeals, truth, etc., the tendency of man, against light, is toward evil. Evil will in a most fearful aspect be in the ascendancy when the King comes, and it is positive folly for any professed believer in the Word to deny the record on this point. This conclusively establishes the proof, that to bring the world under subjection to God, to bring it even to accept of the blessings tendered to it, something *more* is needed than present instrumentalities. What will God introduce to break down, and keep down, this spirit of wickedness and rebellion? The prophets *all declare* that it will be the pouring out of His heavy judgments, and the setting up of this Kingdom. This Kingdom thus introduced is *the bulwark* erected by God against the enemies of God, by which they are either overthrown, destroyed or brought into subjection; by which all evil shall be rooted out, and the race itself be perpetuated in a state of purity and happiness just as predicted. It is *the Divine means* by which all are brought to feel and recognize the relations sustained to a Creator, Preserver, Redeemer, and Benefactor; removing all causes of war, national jealousies, civil disturbances, diversity of church government and worship, and bestowing peace, rejoicing and happiness.

*Obs. 12.* The reader's attention is briefly called to consider, what, in such a Theocratic arrangement, must be *the honor and dignity* of the Rulers associated with the Mighty Son of Man. The position of the twelve apostles ruling over the twelve tribes, and that of the saints in their various stations of kingship and priesthood, all linked with the glory of this Kingdom. (See Props. 154, 156.)

*Obs. 13.* How vain is the boast of statesman or king, that this or that nation and land will become the greatest that earth shall ever behold. If



wise, they would see that this is reserved for the now despised people that stand in covenanted Theocratic relationship with Jesus.

*Obs. 14.* In every aspect that we view the subject, it seems *suitable and necessary* to have such a Theocracy as predicted. Besides the reasons adduced derived from covenant, the faithfulness of God, the redemption of the earth, etc., it does appear *eminently proper* that the theatre of King Jesus' humiliation, sufferings, and death *should witness also* His exaltation and glory. The Bible, in addition to the pleas presented by us, points to the time coming when Christ shall be *openly and visibly recognized* as the glorious One, who, as the Second Adam, having substituted Himself through love, is *the efficacious Head of Humanity* in its newly begun destiny; who, as Redeemer, having offered expiation to and honored the justice of God, now *practically manifests* the fruits of salvation; who, as Prophet, having taught restitution, now exhibits Himself *as the Truth* evidenced by the work performed before Him; who, as Priest, having made an acceptable sacrifice, now presents before the world *the fruit* resulting from it; who, as King, in virtue even of His Divine union and showing it by guidance, supporting, etc., now *manifests it in the special ordained manner* as Sovereign Ruler. In brief, this Theocracy is the restoration of a God *again dwelling with man*, accessible, and constituting in Jesus *an infallible Head, just such* as the world needs, *just such* as man for ages has longed for, and *just such* as will place David's Son in honor and glory in a world where He suffered and died. The past treatment and brief stay of the Son of God and David's Son insures *a triumphant return, and a sojourn in power* among men whom He will save, verifying the name Immanuel, God with us, in *the Theocratical* sense.

PROPOSITION 118. *This view of the Kingdom is most forcibly sustained by the figure of the Barren Woman.*

Turning to Isa. 54 : 1-17, the exact order of events advocated by us is distinctly announced as follows : (1) the *elect* condition of the Jewish nation and union with God in *Theocratic* relationship ; (2) the *rebellion* of this nation and *temporary rejection* of the nation ; (3) during this period of rejection another people is to be gathered out to which God will be *specially united* in the same relationship ; (4) that when this gathered people enter into this relationship God will *again restore* the Jewish nation to its original position in virtue of *His former union* with it ; (5) and *the results* of such a restoration to favor shall be of the highest importance, etc., to that nation.

*Obs.* 1. Because this passage is not regarded in the light of the solemnly covenanted relationship of the Jewish nation, which God's *faithfulness and oath can never alter or break*, however it may be held in abeyance on account of sinfulness, men have attached to it the most inconsistent and contradictory interpretations. Leaving the logical application given to this passage by the early Church, the majority of commentators, etc., involve themselves in absurdities, gross difficulties, and unnecessary perplexities. It is sad to find able and learned men who make "the barren woman" and "the married wife," although the one is *contrasted* with the other, the same ; or, who make both to be the Church in different aspects ; or, who make it simply a figure of Jewish prosperity exceeding that of other nations who then exist ; or, who even make it out to be a kind of proverbial expression indicative of increase ; or, who make "the barren" the Christian Church largely increased by Gentile nations which are supposed to be "the married wife," etc. Surely, if mere fancy or imagination has had full play in exegesis, it has been *on this Scripture.*<sup>1</sup> Instead, however, of dwelling on the looseness of exposition on this passage, let us, following step by step the teachings of the Word, endeavor to ascertain the meaning which accords with *the general tenor* of prophecy, and with historical fact.

<sup>1</sup> Popes, Mormons, Protestants, etc., appropriate these predictions as belonging to themselves in the present dispensation ; and many unhesitatingly use portions as texts for missionary services, and apply them to the Church in its supposed mission to convert the world by existing instrumentalities. The only view opposed to ours that is not extravagant, is that of Maurer, that "the married wife" refers to the previous married condition or state of this barren woman. But this does not bring out the contrast, as evidenced by—as we shall show—the facts, when this is to be fulfilled, viz., two parties, both *Theocratically* united to God, existing *together* in Theocratic union. Again : it would make the period of former Theocratic rule to bear but a small proportion of prosperity to the time of desolation, unless (as Fausset does) the fulfilment is referred to a future restoration of the Jews. The meaning to be attached to "the married wife" must be

determined by the general analogy on the subject. If Maurer is correct, then the restoration of Theocratic order is announced, in which, as the grandeur and magnificence of the language evidence, the engrafted saints, Abraham's seed, participate.

*Obs. 2. Who is this "barren woman" ?* The definite answer is given by the entire scope and order of the prediction. For the present, we reply : It is the Jewish nation as the covenanted elect nation, or, if the reader chooses, Jerusalem as the type of the nation, its chief representative,<sup>1</sup> the nation itself being thus designated. For, (1) This nation is represented as *married* to God, being His wife. The marriage relation being thus used as a figure to denote *the intimate, Theocratic relation that God sustained as earthly Head or Ruler over it*. Many passages teach this, in which the nation, under the same figure, is declared to be treacherous as a wife, guilty of whoredoms, etc. In this same chapter she is therefore called "*a wife of youth*," a woman that was married when but young, etc. Compare Ezek. 16 ; Jer. 3 : 20, etc. (2) She is a "*barren woman*." Because, (a) she forsook the Lord and followed her own devices, so that God said, Hos. 2 : 4, "*And I will not have mercy on her children, for they be the children of whoredoms*," Hos. 4 : 6, (b) she persecuted and destroyed her children ; Ezek. 16 : 20, 21, "*Moreover thou hast taken thy sons and daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children*," etc. ; (c) hence the increase that would have resulted had she proven faithful, was, owing to her wickedness, not realized, Hos. 9 : 14-17 ; (d) by her sinfulness she defeated the gracious purposes of God respecting her. This is apparent from numerous declarations in which God promises to her to perform such and such things if she only prove faithful. The lamentation of Jesus over her is sufficient evidence. The nation, persistent in its evil course, instead of blessings receives the curse which is productive of barrenness ; (e) she brings forth fruit unto herself and not of God, Hos. 10 : 1, "*begotten strange children*," Hos. 5 : 7. (3) She is not only a "*barren*" but "*a desolate woman*." In view of the wickedness of the nation God forsook her and in wrath hid His face from her (vs. 7, 8), so that in verse 6 she is called "*a woman forsaken*," and, owing to this forsaken condition, in verse 4 it is designated by way of reproach a "*widowhood*" (a condition, notwithstanding the assertions of some, that can never be applied to the Church). How amply this has been fulfilled is evident from Scripture (Ezek. 16 : 36, etc., Hos. 2, etc.), and from history. Down to the present day she is yet in her "*widowhood*," yet "*a woman forsaken*," yet "*judged as a woman that breaketh wedlock*." Right here the reader may pause and ask, if all this has been so *minutely fulfilled* that it is a matter of record in the languages of the earth, *will not the remainder*, also asserted of this very "*forsaken woman*," *be verified* ? Certainly !

<sup>1</sup> The Chaldee renders it : "Rejoice, O Jerusalem, who hast been as a sterile woman that did not bear." The Jewish Rabbis were accustomed to call the Jewish nation, in view of its unproductiveness, etc., "the Barren." Thus e.g. Rabbi Simeon (*Book of Sohar*) says : "Woe to those who shall live in the days of the Coming of the Messiah ; woe, and also hail to them ! For when He, the Holy One, blessed be His name, will appear to remember *the barren*," etc.

*Obs. 3. Who is this "married wife" that is contrasted with the other ?* For *two women* are spoken of, "*the barren woman*" and "*the married*"

wife," and some things are asserted\*of the one that *do not pertain* to the other. If our line of argument has been noticed, there will be no difficulty in recognizing this "*married wife*." After "the barren woman," i.e. Jewish nation, had forsaken her husband, and God had, owing to her sinfulness, forsaken her, God takes to Himself *another wife*, here called "the married wife" to distinguish her from "the desolate" one. If we open the Bible and read *what follows* the rejection of the Jewish nation and its miserable fall, we find that God *during this period of abandonment* proceeds to raise up a *seed* unto Abraham of those, out of all nations, who fear and obey God. (See Prop. on election and continued election.) It is this seed, this nation thus gathered to whom the Kingdom in a high, *special sense* is to be given—i.e. they also will be *married*, i.e., *enter into this Theocratical relationship with God*. This seed is said in the New Test. in its aggregate (not before) to form "*the chaste virgin*," "*the Bride*" that is to be married *just previous* to the ushering in of the Millennial age at the Sec. Advent of Christ, 2 Cor. 11 : 2 ; Eph. 5 : 27 ; Rev. 19 : 7, 9. This too, of course, as intimated in the text, and as necessarily included in our argument, occurs *here on earth previous* to the restoration of the Jews. It is a matter of profound admiration to see *how harmoniously* the spirit speaks, even in the most delicate of figures, through inspired men *separated* by intervening centuries. There is a marriage, i.e., such a *Theocratic affinity*, consummated at the coming of the Bridegroom, which gives the saints the inexpressible privilege and honor of reigning with Christ. In Gal. 4 the apostle contrasts these two women. Those gathered out of this dispensation are "*the children of promise*," i.e. *inherit with Abraham*, and they are the children of the New Jerusalem, she being "*our mother*," i.e. when the New Jerusalem comes down from God out of heaven, they are identified with her, etc. But, on the other hand, the earthly Jerusalem is the mother of those in bondage, i. e. of those who are now "*forsaken*." The earthly Jerusalem is the central figure of the power and glory of the Jewish nation, and this runs its allotted course now in bondage and in cruel subjection, now grievously "*desolate*," etc. (But will she remain thus?) The New Jerusalem is the central figure of the power and glory of this gathered seed, who in this married state *inherit* the promises that "the barren woman," owing to her unfaithfulness, has forfeited, viz., that of being *speciallly associated* with Christ as Rulers, etc., in this Theocratic Kingdom. The reader's indulgence for proof is asked until we come to the Propositions pertaining to the reign, etc., of these saints, showing that, although identified with it, yet they are *a separate distinguished body* in point of honor and privileges from the restored Jewish nation. The apostle's quotation from Isa. (Gal. 4 : 27), and immediate reference to inheriting, indicates that his eye of faith was directed to this "*married wife*." What follows in Isaiah's prediction is evidence of the correctness of our deductions, preserving a connected series in the order of events.

How the figure of marriage is used to denote the Theocratic union will be found under Prop. 169 ; and how God distinguishes between the body of associated Theocratic rulers and the restored Jewish nation will be presented under Props. 153, 154, 156, 166, 169, etc. We only now say to the critical student that, at present, our argument is concerned, not with "the married wife," but with "the barren woman." Whatever view we may ascribe to the former, one thing is certain that the latter cannot consistently (in view of what is stated in the chapter) be applied to the Ch. Church, for it alone, in every particular, fits the Jewish nation.

*Obs. 4.* For, this "barren," "forsaken," "desolate," and "widowed" one is *again reconciled*. In the fourth and fifth verses it is said, that she *shall forget* her shame and her widowhood because "*thy Maker is thy Husband,*" and a mighty increase of children is to result from God thus again receiving her back. Therefore, most impressively it is stated: "*For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*" This reception and subsequent union, under the figure of marriage, is delineated in many places. To keep within the shadow of the same, men may argue that God *will utterly forget His marriage vows most solemnly given* when He took to wife this nation, but, however unfaithful she has been, *God, as the prophets testify, is faithful to His own*. Hence the intense beauty and force of Hos. 2, where, *after describing the desolation and sorrows of this "barren woman;" after declaring "she is not my wife, neither am I her husband,"* the prophet goes on to predict that the day is coming when God shall again "*speak comfortably unto her*" and "*she shall sing as in the days of her youth,*" and she shall "*call me Ishi,*" i.e. *My Husband* (marg. reading), for "*I will betroth thee unto me forever,*" etc. So Isa. 49: 13-17 declares how the Lord will comfort this afflicted one, although she, "*Zion said: The Lord hath forsaken me and my Lord hath forgotten me.*" The reply comes: "*Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.*" God cannot, will not forsake this woman, but intends, such is His purpose, *to restore her to favor*. A thousand predictions proclaim it. As if purposely to meet the objection that some urge, viz., that this woman is put away forever (Isa. 50: 1), God asks of the Jews at Babylon: "*Where is the bill of your mother's divorcement whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.*" Keeping in view that the mother is Jerusalem (Gal. 4, etc.), we may ask to-day, *where is that bill of perpetual divorcement?* It has no existence; it *never* was given; the estrangement that God Himself asserts arose not from such a divorcement, but was owing to their transgressions. The bond is *indissoluble*, although a temporary separation intervenes. If man desires to see in this matter *the most amazing condescension and unalterable love* in God, let him ponder well Jer. 3: 1-22, and notice that "the bill of divorce" in the case of Israel is only a *temporary* one, and is the fruit of her own doings, verse 20, and that *a blessed reconciliation will yet be effected*.

*Obs. 5.* Notice *the increase* of this "barren woman." The most astounding assertion is made which those not conversant with Scripture will regard as contrary to fact, viz., that *the children of "the barren woman" shall be more than the children of "the married wife."* This is the Divine purpose. (1) In reference to "the married wife," i.e. the elect, royal, chosen body of kings and priests, gathered out and associated with Christ, no such increase as is attributed to "the barren woman" *can be ascribed*, seeing that they are *glorified saints* of whom Jesus Himself tells us that they "*neither marry nor are given in marriage.*" They compose a definite, determined

number to which *none* are to be added and from which *none* are to be taken. Their peculiar relationship to Jesus as co-heirs, their identity with Him in acts of judgeship, etc., is well represented under the *figure of marriage*, the most intimate and endearing of earthly relations. But of this marriage relation no increase of children can be predicated, seeing that *its number is fixed*. This wife is the inheritor of the Kingdom, i.e. exalted to actual possession of its governmental power, etc., with her Bridegroom Jesus Christ, and "flesh and blood" cannot inherit or attain to this power. (Prop. on Reign, etc.) Besides this, the idea of the original may be that "the married wife" with all the increase which such an elect body has attained to, although in the aggregate large, is comparatively small when contrasted with that which shall characterize the Jewish nation when restored. That is, "the married wife" are "the few" saved when compared with "the many" that shall experience God's favor in, and through, this "barren woman." (2) "The Barren Woman" being restored, as we have seen, shall have a wonderful increase of children, so that she is called on to enlarge her habitation to receive them. There is a remarkable contrast given by the Spirit for the wise, who compare Scripture, through David in Ps. 113. For, at the very time that God's poor and needy are remembered "to set them with princes even with the princes of His people" (which only occurs when this Kingdom and Mill. era is ushered in), it is added: "He making the barren woman (Jewish nation) to keep house (marg. reading: to dwell in a house, i.e. the Theocratic-Davidic house, as covenant calls it the 'house') and to be a joyful mother of children." The same idea of increase is conveyed under another form in Isa. 49. After describing the restoration of this nation, calling on heaven and earth to sing for the comfort and mercy extended to "the forsaken" one, the prophet predicts: "Thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive and removing to and fro," etc.<sup>1</sup> Many and precious are the predictions relating to this increase, and if the reader will peruse such as are contained in Isa. chs. 60, 61, 62, etc., he may then form a faint idea how unexampled, vast, and glorious it will be. Notwithstanding those plain predictions, such is the unbelief of many, that it almost seems necessary to send again the angel to say, Zech. 2 : 3-5, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein," and as if to check such lack of faith, "for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Well may infidels smile and laugh, when professed believers, learned men, not seeing that the restoration always connected with it looks beyond the first one from Babylon, narrow such magnificent promises of the Almighty God down into a dwarfed, enfeebled fulfilment in the past. No! the early Church, the pious Jews, regarded by many as very "weak" and possessing only "the germ" of truth in "a materialistic husk," had at least nobler conceptions of God's promises and a higher estimate of His faithfulness than to emasculate the Word in this manner.

<sup>1</sup> We give Delitzsch's translation, wishing to direct the reader's attention to a delicate reference. "Lift up thine eyes round about and see: all these assemble themselves together

and come to thee. As truly as I live, saith Jehovah, thou wilt put them all on like jewelry, and gird them round thee like a bride. For thy ruins and thy waste places and thy land full of ruin—yes, now thou wilt be too narrow for the inhabitants, and thy devoursers are far away. Thy children, that were formerly taken away from thee, shall say in thine ears, The space is too narrow for me; give way for me, that I may have room. And thou wilt say in thy heart, Who hath borne me these, seeing I was robbed of children, and barren, and banished, and thrust away; and these, who has brought them up? Behold, I was left alone; these, where were they?" Isa. 49: 18-21. Now, to realize the force of this divine portraiture of the surprise, and exultation, and glory of the Jewish nation at this period of restoration, we must keep in view that the ancient saints and the saints of this dispensation, and the restored nation, are brought together in Theocratic union; all belong to the same commonwealth, occupying relative positions but still all connected with the Theocratic-Davidic Kingdom. This manifested union gives us the key to much of the exalted descriptions of the prophets.

*Obs. 6.* Let the foundation of the promise of this increase be especially noticed. After describing this increase, and that He shall again be her husband, we have the *unalterable determination of God* to bring it to pass: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." This fully accords with Ezek. 16, where, after being informed how God married Jerusalem (i.e. established His Theocratic relationship there), how she became barren, how she was forsaken and punished for her sins, it is finally added: "*Nevertheless* (i.e. notwithstanding the past) *I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant,*" i.e. He will make manifest that "the sure mercies of David" are, as David calls it, "an everlasting covenant"—i.e. one that cannot be broken or altered. Then the prophet continues, filled with the Spirit to meet objections: "*And I will establish my covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember and be confounded and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord.*" Now, if we turn to the basis of this promise in the covenant made with Abraham, we read of an increase which has never yet been realized in the history of God's people. Thus, Gen. 22: 16, 17, "*By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies.*" So Gen. 15: 5; 13: 16; 26: 4; 28: 14; 32: 12. These are not proverbial sayings, as some imagine, indicating simply a multitude, etc., for occurring in a covenant *sworn to by God* they become intensified. They have not been fulfilled in the Jewish nation thus far, for (1) this increase is to take place *when* the seed Christ inherits the land; (2) it is connected with a period *after* a certain restoration to their land; (3) *after* the Jewish nation had passed through its brief period of prosperity, etc., and it had begun to enter upon its desolate condition, the increase founded on this covenant is still predicted by the prophets as future. Thus, e.g. Hos. 1: 10, "*Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered, and it shall come to pass, that in the place where it was said unto them, Ye are*

not my people, there it shall be said unto them, *Ye are the sons of the living God.*" (4) Isa. 49 : 17, 18 says that if the nation had hearkened to the commandments of God, "*thy seed also had been as the sand and the offspring of thy bowels like the gravel thereof,*" showing that disobedience deferred its fulfilment.<sup>1</sup> (5) That it is future, notwithstanding the partial fulfilment under the Mosaic and present dispensations appears from what Jer. 33 : 22 mentions. For, giving a Millennial description, vividly portraying the glory of the coming Davidic Kingdom, and testifying that "*the covenant*" which God made cannot be broken, he appends : "*As the host of heaven cannot be numbered, neither the sand of the seas measured, so will I multiply the seed of David my servant and the Levites that minister unto me.*" (6) In the Mill. delineations we have repeated assurances that after the restoration of this "barren woman" this increase shall be so great that, Ezek. 36 : 10, 11, 37, 38, "*I will multiply men upon you, all the house of Israel, even all of it ; and the cities shall be inhabited and the wastes shall be builded. And I will multiply upon you man and beast ; and they shall increase and bring fruit ; and I will settle you after your old estates and will do better unto you than at your beginnings ; and ye shall know that I am the Lord,*" etc. Jer. 31 : 27, "*Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up and to break down and to throw down and to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord.*" Who can resist such evidence as this, when the folly of spiritualizing away such promises is properly, and perhaps designedly, checkmated by the direct allusions to the multiplication of beasts—creation itself participating in these times of restoration? Who can resist the declaration made by God in Isa. 49 : 3-8, or in Isa. 27 : 6, etc., unless he is regardless of what specially belongs to the nation as such, and appropriates to Gentile nations what is *not* promised to them.<sup>2</sup>

<sup>1</sup> Our argument includes the partial fulfilment (1) of the seed already secured to Abraham through the nation (2) of the Gentiles engrafted who are also accounted the seed of Abraham, as Paul shows (and embraces in the future (3) the Gentiles who are incorporated by faith into this Theocratic-Davidic government, and thus recognized as belonging to it). This in the aggregate forms a vast, mighty army, and many suppose that this amply covers the Covenant promise. That it very materially aids and in a certain sense fulfils it, is evident, but that it covers the same is not so apparent since the Covenant requires this in a manifested form here on earth, visibly exhibited, as prophets declare in the nation itself, i.e. in a multitudinous existing nation on earth. The Covenant certainly demands a continued seed to be raised up unto Abraham (and rather than fail in it, John says that God can raise up such a seed from stones), and this seed aids to swell, when once manifested, the fulfilment, but this even, evincing how true and intensive it is, fails to cover the whole ground, which is only done when the nation, as such, stands forth a mighty empire with a vast population, etc. Such is the natural interpretation that the promises require.

<sup>2</sup> Many writers take out of these predictions *just so much* as will suit their idea of the present dispensation, *just so much* as they can well appropriate to the Christian Church—without the least regard to the connection or its relationship to the Jewish nation. It is saddening to witness the quotations misapplied, totally ignoring the promise made to the Jewish nation. Illustrations so abound that they need not be given. We only say this : neither piety nor sincerity, neither zeal nor ignorance, afford a full, ample apology for such misapplications, seeing that simple faith in God's promises, with a comparison of Scripture, should prevent them.

*Obs. 7.* The stability of this promise to "the Barren Woman" of increase is worthy of attention. (1) Her Husband is no ordinary one ; He is



(v. 5) "*the Lord of Hosts*" and her "*Redeemer, the Holy One of Israel, the God of the whole earth shall He be called.*" He will *verify* His own promises. (2) The assurance given (v. 8) that the long period of Jewish tribulation and desolation, embracing century after century of "widowhood," is *only "for a moment,"* i.e. a brief space of time, when compared with "*the everlasting kindness*" that she shall experience when again reconciled to her Husband. Thus we have again indicated the *abiding* covenanted relationship of this nation. (3) His covenant, as firm and immovable as that contracted with Noah, v. 9, is *thus made* with this "barren woman." (4) His covenant with her *more enduring* than the mountains and hills, v. 10. (5) He is not merely bound to her by a promise, which in itself is sure, but by *an oath*, v. 9. This oath is found originally in the Abrahamic covenant, commencing (Gen. 22 : 16), "*By myself have I sworn, saith the Lord,*" etc. It is adverted to in Luke 1 : 73 ; Heb. 6 : 13, 14, etc. This marriage relation is confirmed by what Paul calls an "*immutable thing.*" The same oath was made to David, Psls. 89, 132, etc. Therefore, we may well say with Micah 7 : 20, who, after stating the restoration of this "barren woman," remarks : "*Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our Fathers from the days of old.*" (6) All things are under the control of this husband, vs. 16 and 17, and no adverse events can prevent this reconciliation. His power is superior to the performance of the promise, and therefore this "barren woman" is exhorted, v. 4, "*Fear not,*" etc. She has no cause for apprehension, "*For the Lord of Hosts has purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?*" Therefore God says so emphatically by Jer. 31 : 35-37.

*Obs. 8. The period* when this reconciliation with "the barren," "desolate," and "forsaken woman" is effected. (1) It is *after* the nation is gathered, v. 7, restored nationally to Jerusalem and the Holy Land ; for the Theocratic relationship, the marriage is restored, and then, as shown, the increase will be witnessed. (2) It is *after* "the married wife" is elevated to the New Jerusalem state, *after* the New Jerusalem (the one Mother) has completed the elect number of her children, that "the barren woman" is reinstated and has her promised abundance of children. This most accurately corresponds—showing the Divine Spirit revealing these precious things—with the condition of things in Rev., when the nations that are saved, after the erection, etc., of the New Jerusalem state, walk in the light of it and kings of the earth bring their honor and glory to it. This "barren woman" is to rejoice in the blessings added by this New Jerusalem state as appears from vs. 11, 12, 13, etc., *compared with* Rev. 21 and 22, and Isa. 60, etc. (3) It is *when* the Mill. age is ushered in ; which is already confirmed by the passages quoted. (4) The extraordinary versatility of the Spirit in exhibiting this matter is seen in Hos. 3. A remarkable command is given to the prophet. He is ordered to take a woman, an adulteress, forsaken but still loved. This was a type of the Jewish nation, forsaken but still "*beloved,*" "*according to the love of the Lord toward the children of Israel;*" and the action of the prophet is symbolic, indicating that God *also* is waiting to receive "an adulteress," forsaken woman. Then the direct application of the symbolic representation follows : viz., that Israel shall thus be forsaken "*many days*" having no Theocratic relationship with her God, but that "*afterward*" they shall

again return and fully realize it in "*the Lord their God and David their King.*" That is, the woman, i.e. nation, guilty of sin, and long punished for the same, *shall be reinstated in the old relationship* that she sustained to her Husband. And this, as parallel passages prove, is *when the Jews are restored, and Mill. blessedness is introduced by the setting up of the Theocratic-Davidic Kingdom.* (5) This is done at the time, as we have previously shown, *when a confederation is gathered against this "barren woman."* For, in verse 15, it is said: "*Behold they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake.*" Just such a confederation arises and endeavors to prevent the Jewish nation from reoccupying their city and land, and, as here intimated, meets with a complete overthrow. This sufficiently identifies *the period* of reinstation to Divine favor. Prov. 15 : 25 will yet be fulfilled (comp. Props. 161 and 163).

*Obs. 9.* Briefly, as it also serves to fill out the identification of this "barren woman," we may regard *the altered condition* of this woman *when thus reconciled.* She was forsaken, desolate, in reproachful widowhood, but now again in intimate relationship with her former husband clad as He will clothe her; fed as He will feed her; dwelling as He will place her; she is to *sing and break forth into singing* (so also Zeph. 3 : 14; Isa. 49 : 13; Isa. 12 : 6; Zech. 2 : 10, etc). She shall also *inherit* (v. 3) the Gentiles, thus indicating her national supremacy over all other nations. (Prop. 114.) She shall be "*far from oppression,*" she "*shall not fear,*" etc., as she once endured and suffered. "*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shall thou condemn.*" All her children shall *be taught* of the Lord, and great shall be *their peace,* etc.

*Obs. 10.* If we take all these particulars, and see how minutely they are given; how all the prophets, separated by ages, so accurately preserve the shading of the most delicate figures to teach who this woman is, what her present and then her future condition, how distinguished, etc., it seems almost incredible that the wisdom of man, so freely exercised over these things, should, as in multitudes of instances, cast them aside as "Jewish," etc., *just as if God* was not the Husband of a Jewish wife; *just as if God* was like unto man and could and would forever, against His protestations *solemnly given to the contrary,* break His marital relations.

*Obs. 11.* With the Spirit insisting upon the *unalterable covenant relationship* that this "barren woman" sustains to her Husband, what *folly* it is for churches, religious organizations, fanatical bodies, and Gentile nations to assume that *they compose this Barren Woman,* and are to exhibit this increase, etc. It would be, if not *so fearful* a perversion of Scripture, simply ridiculous. Need we wonder that the Spirit complains of *the lack of faith* that men shall manifest, *when such* unwarranted pretensions are seriously set forth, upheld, and defended?

This will enable us to estimate the mystical extravagances of multitudes in past centuries, who professed to enjoy a present (i.e. in this dispensation) marriage relation with Christ, often prostituting the same both by improper language and the claims of superior sanctity. The pictures found in some Romish books are sufficiently expressive. Even the early Moravians were charged (justly or unjustly—see Kurtz, *Ch. His.*, vol. 2,

p. 261) with such a prostitution. Ann Lee's extravagance is well known ; so also Joanna Southcote's professing to be the bride, and that of other Mystics, including those who claim to be "the New Jerusalem." It is sad to reflect that not merely fanatics, but men of intellect and ability make such a *perversion* of that which clearly and unmistakably relates to the future.

*Obs. 12.* The observant student will not fail to notice *the Oneness* that exists between the Father and the Son in this marriage relation (i.e. *Theocratical*) with this woman. What is said of God is *directly asserted* of His Son ; and when the Holy One of Israel occupies the Theocratic-Davidic throne, restoring the ancient relationship, it is positively asserted that God does this for the Divine Ruler, *the God* who formerly condescended to act as Israel's earthly Ruler is again favoring the nation in and through David's Son. This might easily be developed into a *strong argument* for the divinity of Jesus Christ.

*Obs. 13.* If the two women thus married, i.e. received in *Theocratic connection*, are thus *properly distinguished* the one from the other, and their mutual standing is observed and discriminated in the Coming Kingdom, new light is thrown on many of the more obscure allusions to the same in the Word. Thus, e.g. in Ps. 45, where the heart of the Psalmist (marg. reading) "boils or bubbles up a good matter," "*things touching the King*," he describes the beauty of this King's appearance, the dreadful overthrow of His enemies, the establishment of His throne, and then we have a distinction made *between several* women. For we have (1) "*the Queen* in gold of Ophir (Justin, in garments of gold, variegated,) standing upon thy right hand ;" (2) "*King's daughters* (i.e. other nations) were among thy honorable women ;" (3) "*the King's daughter*, her clothing of wrought gold ; (4) *the virgins* that accompany her ; (5) *the daughter* of Tyre. This corresponds with what has been said, viz., that one, "the married wife," sustains a *peculiar* relation to this King, and that the Jewish nation is also restored, glorified through her, and that other nations will acknowledge the same and minister to her, and this is *after* this King's hand has performed the "terrible things" upon His "enemies."

These two married women show clearly that both "the Church of the First-born" and the Jewish nation enter into the same Theocratic relationship (thus expressed under the figure of marriage), and hence are in union in the same Kingdom. This corroborates our position against those who make virtually two Kingdoms, one for the saints and one for the Jewish nation, or against those who deny that the Jewish nation has a kingdom, the saints only being entitled to the same. The simple fact that "the barren" is thus restored, gives the best answer to all such objections.

*Obs. 14.* When this marriage relation is renewed with "the barren" one, *the King Himself will be present*, and tender Himself, too, in a way that will prove *irresistably* attractive, as David and others represent. Comp. Zeph. 3 ; Isa. 12 : 6, etc. The happiness and glory of the *once* desolate woman are invariably connected with an *abiding, accessible King* dwelling with her.

*Obs. 15.* Will the reader pause and reflect to *what special privileges and honor we are invited* in this dispensation, viz., to an identification with and participation in the *blessings* of "the married wife." She, indeed, will number less than that of the other one when God's purposes are all carried out, but her lot is *the more exalted and ennobling*, as her "Mother" is the greater and nobler.

The reason why "the married wife" has a greater portion than "the barren woman" is this: She is "*the first-born*," and as such is entitled to a *double portion*. (Comp. Arts. on "First-born," in Bib. Dicts., etc., and observe their distinctive privileges.) The first-born is always regarded as the most excellent, most distinguished, and this principle, as all analogy teaches, must be applied to "*the Church of the first-born*." Some contend that others will be added to them, and participate in the same privileges, but this is opposed to their birth-right privilege, and to the representations of their being a select, separate, and distinct body. Others are born, but, distinguished as they shall be and abounding in blessing, they cannot be regarded as "the first-born." This evidently was the prize that Paul so earnestly sought to win. Such form Mal. 3 : 17, "*My Jewels*," "*My peculiar or special treasure*" (comp. Ex. 19 : 5 ; Deut. 7 : 6 ; 14 : 2, and 26 : 18 ; Ps. 135 : 4 ; Tit. 2 : 14 ; 1 Pet. 2 : 9). Brown (*Ch. Sec. Com.*, ch. 4) opposes this specialty, as taught by Bonar and many others. His system, of course, has no place for it. But in the restored Theocratic Kingdom we see that, necessarily, there must be different degrees of glory. The highest degrees are by the Divine Sovereignty allotted to this married wife, and those who find fault with it must sit in judgment on the propriety of God's Will in the matter.

*Obs. 16.* If it is our happy lot to be identified with this "married wife," *then we shall see with our own eyes* the fulfilment of this prophecy respecting "the barren woman." Now we behold her forsaken ; *then* we shall see this same desolate woman restored to favor, re-entering her married state, bringing forth her increase, revelling in happiness and glory. But we shall not *only* see it, but even be *employed* with Christ as instruments in promoting and extending the "great mercies," "the everlasting kindness" showed unto her. May God indeed grant *that our eyes may see* her "fair colored stones," her "sapphire foundations," her "agate windows," her "gates of carbuncles," her "borders of pleasant stones," and the unspeakable "peace" of "her children." The student must never forget that the New Jerusalem state and that of this woman are *inseparable* at the period of her restoration ; the former adding to the glory of the latter, being virtually the outgrowth, the first-fruits, of her covenanted relationship.

PROPOSITION 119. *The Kingdom of God in the Millennial descriptions is represented as restoring all the forfeited blessings.*

Attention is only called to the fact, that, explain it as we may, when this Theocratic-Davidic Kingdom is represented in the portrayal of the Millennial era as existing, it embraces a *restoration* of blessings forfeited by sin. The prophets instead of separating that age from this restitution, making the latter, as many suppose, a result to follow afterward, distinctly *unite* them. Now, this, as the argument thus far demands, is requisite to preserve the Divine order in the re-establishment of the Kingdom, seeing that it involves a resurrected, immortal David's Son, resurrected and immortal Ruler, and the fulfilment of covenant promises designed when accomplished to remove evil, sorrow, suffering, etc.

*Obs. 1.* Three cautions are in place here : (1) Not to disconnect what the prophets have *linked together* as belonging to *the same* period of time here on earth. (2) Not to imagine that everything mentioned is to be *instantaneously or quickly* performed—*time* being required for the full realization of what may be commenced at the beginning of this age. The exceeding brevity and sometimes obscure allusions admonish us to be guarded in our deductions. (3) Not to *force* an interpretation which is directly opposed by other Scriptures, and then leave the same without the least attempt at reconciliation. Thus e.g. in Isa. 2 : 1-4, we read : "*Neither shall they learn war any more,*" etc., upon which Alexander (so Barnes and others) comments : "War ceases, the very knowledge of the art is lost," etc. But as these commentators apply Isa. 2 : 1-4 to the Church *before* the Sec. Advent of Christ, they *fail* to inform us *what to do* with the passages which teach, *positively*, that wars exist, more or less, *down* to the very Advent itself, thus leaving *no room* for such a period of time as Isaiah describes. Such interpretation is not only misleading, but it darkens precious truth, and inspires hopes that misguide, and is the result of not regarding the general scope of prophecy.

The Millennial predictions are most loosely quoted, and applied in violence to the context, to the present period. An exhibition of the lavish mode of application is found e.g. in Eusebius's (*Ecc. His.*, B. 10, ch. 4) "*Panegyric on the Building of Churches*, addressed to Paulinus, Bishop of Tyre." The Popes, even in bulls and official papers, apply them to their viceregency. Popish adherents heap them upon the Church, or their heads, in ample profusion—reminding us of the elegant ode (15, B. 3) of Sarbiewski, addressed to Urban VIII., freely rendered in Proude's *Reliques* (p. 537) :

"Myrtle groves are fast distilling  
Honey : honeyed falls the dew,  
Ancient prophecies fulfilling  
A Millennium in you !"

Protestants of all denominations imitate this looseness in the effort to exalt the Church—the greatest wildness being observable in those classes that self-complacently appro-

priate the whole and style themselves "the Millennial Church," or some kindred significant title. Many schemes of prophecy are utterly worthless, simply because they ignore the plainest order that even a slight comparison of predictions presents. Thus e.g. to introduce the Millennial era before "the harvest," or "the last trumpet," or "the resurrection," or "the Sec. Advent," etc., cannot be sustained. It is identified with "the day of the Lord Jesus," "His appearing and Kingdom," etc., and, this admitted, brings concord between the Scriptures.

*Obs. 2.* As it is our purpose merely to show *how* the Spirit locates the performance of these things (preparatory to following Propositions), a brief summary of some of them must suffice. 1. Salvation is repeatedly predicated of this period. Indeed, the burden of prophecy concerning this era is *Salvation*, abundant and most glorious. God then is the Saviour—the Holy One of Israel is the Saviour, and Salvation comes to His people. And such is the significance of it, that it stands forth as the Salvation, the predicted, *pre-eminent Salvation*. Great is the number of passages bearing this impression, only a few of which we cite, sufficient to convey our idea, viz., such as Isa. 12 : 2 ; Isa. 49 : 26 ; Isa. 26 : 1 ; Isa. 35 : 4 ; Jer. 23 : 6 ; Jer. 30 : 7 ; Ezek. 37 : 23, etc. When this Mill. day comes, then, Isa. 25 : 9, "it shall be said in that day, *Lo this is our God ; we have waited for Him and He will save us ; this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation.*" Salvation is likewise ascribed to the Sec. Advent, as e.g. Heb. 9 : 28, etc. 2. Then is verified the promise (Gen. 3 : 15) that "the seed of the woman shall bruise the serpent's head" (comp. Rom. 16 : 20 and Rev. 20 : 2, 3), Satan being bound, and the victory gained over him, all evil capable of injuring God's people is removed, and this freedom from Satanic power is an exultant portion of these Mill. descriptions. So complete, too, is the same that *no sorrow, crying*, etc., is to be experienced. 3. The world beholds a *change of Princes*. Compare e.g. John 14 : 30 with Rev. 11 : 15, when the sovereignty of this world is taken from "the Prince of this world" and given to Christ in open manifestation. 4. The original sovereign dominion over all given to Adam at Creation (Gen. 1 : 28) and forfeited by sin, is *restored* by the Second Adam (Ps. 8 : 6, comp. with Heb. 2 : 8 ; Dan. 7, etc.). 5. The judges and counsellors shall be *restored* as at first, Isa. 1 : 26 ; and they will be righteous, Isa. 32 : 1 ; Isa. 60 : 17 ; Jer. 30 : 21. 6. The righteous dead will be raised up, so that *death is swallowed up in victory*, Isa. 25, etc. 7. The saints shall participate in the *dominion* over the earth, Dan. 7 : 21, 22 ; Rev. 20 : 4 ; Isa. 32 : 1, etc. 8. This divine rule so entirely subjects the world that *all enemies* are destroyed, Zech. 14 ; Dan. 7, etc. 9. *Christ is the King*, Micah 4 : 1-7 ; Zech. 9 : 10, etc. 10. War will cease and *universal peace* be experienced, Isa. 2 ; Micah 4, etc. 11. There will be a *general diffusion* of revealed truth, Isa. 11 : 9 ; Isa. 25 : 7, etc. 12. *Universal intelligence* will characterize the people, Isa. 54 : 13 ; Jer. 31 : 34. 13. *Holiness* is remarkably exhibited in all, Isa. 60 : 21 ; Isa. 52 : 1 ; Zech. 14 : 21, 22. 14. The Jews are to be *gathered* from all places of their dispersion and enjoy their land of old, Isa. 11 ; Zech. 8, etc. 15. The Jews will be aided and joined *by the Gentiles*, Isa. 49 : 22 ; Ezek. 48 : 22, 23 ; Zech. 8 : 20-23, etc. 16. The Jewish nation sustains a *pre-eminency*, Micah 4 : 8 ; Zech. 12 : 6-9, etc. 17. The Jewish nation a *great blessing* to other nations, Zech. 8 : 13 ; Rom. 11 : 26, 27, etc. 18. Jerusalem shall be *the metropolis*, Zech. 14 : 17-21 ; Isa. 24 : 23, etc. 19. The Spirit is *marvellously poured out*, Ezek.

11 : 19 ; Joel 2 : 28-32, etc. 20. All things shall be used *as consecrated* to God, Zech. 14 : 20 ; Isa. 23 : 18, etc. 21. The Jewish nation no longer *divided*, Isa. 11 : 13, 14 ; Jer. 50 : 4, etc. 22. There will be *an increase* of revelation, Joel 2 : 28 ; Isa. 2 : 3, etc. 23. A mighty *increase of population* will be witnessed, Isa. 49 : 19, 20 ; Jer. 30 : 18-20, etc. 24. *Great rejoicing and praise* owing to restoration, Jer. 33 : 11 ; Isa. 51 : 3, etc. 25. *Great prosperity* evidencing increased progress in all that tends to promote the welfare and happiness of man, Zech. 8 : 12 ; Isa. 60, etc. 26. Jerusalem, rebuilt and the metropolis, shall *never be destroyed*, etc., Jer. 31 : 38-40 ; Joel 3 : 17, etc. 27. *A renewal of earth* will be experienced, Isa. 65 : 17 ; Isa. 66 : 22, etc. 28. *Perfect union* will exist, Isa. 52 : 8 ; Isa. 49 : 23, etc. 29. *Riches* will abound, Isa. 60 : 5, 9, 17, etc.<sup>1</sup> 30. There will be *no famine*, Ezek. 36 : 29-35, etc. 31. *Sickness* will be removed, Isa. 33 : 24, etc. 32. *Happy old age, bride and bridegroom rejoicing, boys and girls playing, deaf, blind, lame, etc.*, restored, *fear absent*—in brief, *all the blessings that mortal man can properly desire are embraced in these portrayals*, Zech. 8 ; Isa. 35 ; Isa. 33, etc. All these things are directly, by the Prophets, assigned to this very period of time.<sup>2</sup>

<sup>1</sup> The reader will carefully notice how in view of such predictions the Jews were accustomed to call this period of the Messianic reign "the Salvation." This is an additional argument in our favor, seeing that the Apostles use the phrase just as the Jews did without explanation and refer it to the Sec. Advent. It would be interesting to see how this word "salvation" is employed by the prophets in connection with the restoration of the Davidic throne and Kingdom, or the Theocratic order, and then to point out how it was used in the Jewish sense before and after the death of Jesus, but our argument does not require it. So the word "Consolation," of which Farrar (*Life of Christ*, vol. 1, p. 22) says that "waiting for the Consolation of Israel" is equivalent to Mark 15 : 43, "waiting for the Kingdom of God," and that among the Jews a prayer for the Coming of the Messiah was, "May I see the Consolation of Israel."

<sup>2</sup> The nations, and especially the Jews, will enjoy the wealth accumulated and stored up by Gentile domination. Thus e.g. Prov. 13 : 22, "*the wealth of the sinner is laid up for the just*," now rarely manifested, will be verified in the Jews (e.g. Zech. 14, etc.). All nations will honor the Theocracy with precious gifts as tokens of esteem and allegiance.

<sup>3</sup> Others might be specified, as (1) angelic communication restored, John 1 : 51 ; (2) long life characteristic even in the mortal state, Isa. 65 : 20-22 ; (3) removal of ignorance, Isa. 11 : 9 ; (4) a remarkable purity in God's service, Zeph. 3 : 9 ; (5) an astonishing comprehension of truth, both to convey instruction and receive it, Isa. 32 : 3, 4, 5 ; (6) the perpetuity of nature, as e.g. the enduring of the sun and moon, Ps. 72 : 5, 7, 17 ; Jer. 31 : 35, 36 ; (7) singing and music will be a prominent feature, as e.g. Isa. 35, 51, etc., and Rev. 15, etc. ; (8) astonishing changes in the light enjoyed, Isa. 30 : 26 and 60 : 19 ; (9) the removal of demoniacal possessions, of which the detailed statements of the New Test. present an earnest in the removal of hysteria, epilepsy, mania or raving madness (as to the present existence of the same, comp. e.g. Art. "Demonolatry, Devil Dancing, Demoniacal Possession," April, 1876, in the *Eclectic Mag.*, taken from the *Contemp. Review*). Prop. 114 also gives a variety of Millennial results.

*Obs. 3.* But several particulars are, owing to their being so generally overlooked, worthy of more extended mention. 1. The *fruitfulness* of the land, Amos 9 : 13 ; Isa. 29 : 17 ; Ezek. 34 : 26, 27 ; Joel 3 : 18 ; Isa. 35 : 1-9 ; Hos. 2 : 21 ; Isa. 54 : 12, 13 ; Jer. 31 : 5, 6 ; Isa. 60 : 13-17 ; Zech. 8 : 12 ; Isa. 65 : 25 ; Ezek. 36 : 8, 29, 30, 35, etc. This has been the object of ridicule by some (and we might quote very unjust things ascribed to our view), just as *if* the earth in this respect was not now placed *under a curse* (Gen. 3 : 18, 19), as *if* such a deliverance *from the curse* were not desirable to man, and as *if* God had not by *direct* promises of renewal determined to bring back the land to *the Eden-like* state (Isa.

51 : 3) forfeited by sin. If this curse is not removed, *then*, as many theologians have well observed, one of the blessings forfeited is not restored, and Redemption in so far would be incomplete. The Bible, however, presents no such *imperfect* deliverance, and hence all reliable systems of theology have our feature, more or less prominently, in some way incorporated. The unfairness toward us is manifested by refusal in some to accept of *the discrimination* which we make, viz., that this fruitfulness, planting, etc., is designed for the nations *in the flesh* (which all Millenarians expressly teach), and persistently ascribing to our view, what we deny, viz., that all relating to this fruitfulness, culture of the earth, etc., is purposed for the glorified saints. 2. Great *miracles* will be performed at that time, Isa. 11 : 15, 16 ; Zech. 14 : 4 ; Isa. 27 : 12 ; Micah 7 : 15 ; Isa. 19 : 20 ; Micah 2 : 12, 13, etc. Indeed, the entire current of prediction impresses the idea that the most astounding, *marvellous events* shall be *then witnessed*—in the removal of enemies ; in the restoration of the Jews ; in the resurrection and glorification of saints ; in the uniting, as declared to Nathanael (John 1 : 51), of the heavenly with the earthly, so that the angels of God shall be seen ascending and descending ; in the fulfilment of the promise (John 14 : 12) that the believers of Christ shall perform the miraculous works of Jesus. Having shown that this Kingdom, in the nature of the case, demanded miraculous interference (Prop. 6), that the miracles of Christ are an earnest (Prop. 7) that these things are predicted, it can be readily seen that the persons engaged in this work, Jesus Christ and His associated glorified brethren, with the mighty angels, are *abundantly able* to verify all these predictions. Therefore, mighty and supernatural as the work is, our faith is constantly urged to steadfastness by the appeal *that God will perform it*, either directly or by imparting the ability. 3. The original grant of land to the Jews will then also be confirmed, Gen. 15 : 13–21 ; Ex. 23 : 31 ; Deut. 11 : 22, and extended. The boundaries given are the Mediterranean, the Nile and the Euphrates ; thus including places *not before* possessed. Some indeed (Horne's *Introd.*, vol. 2, p. 12) think that in David's and Solomon's reign this was the extent, but others more accurately narrow their dominion in actual possession. Whatever may be the fact in reference to past fulfilment, three things are very evident, (a) that a portion was not held by the Jews, excepting by a precarious tributary arrangement ; (b) that it was only thus possessed for a short time, and hence is no ways commensurate with the promise ; (c) that the predictions relating to the future take it as a matter of course that at the future restoration this will be effected, seeing that all the covenant promises are *then* to be realized.<sup>1</sup> 4. In connection with the outward manifestation of the Kingdom, the Millennial predictions indicate the greatest outpouring and cultivation of the graces of the Spirit. Indeed, *all* spiritual blessings are included ; none that is desirable is excluded, for while not only an abundance of joy, peace, etc., in the Holy Ghost is given, others are added, by faith giving place to sight, hope to realization. All Millenarian writers of the early Church, as well as modern, have held to *the spirituality* connected with this Kingdom, and freely expressed their hopes of "communion and unity of spiritual things with the holy angels" (Irenæus), etc.\* 5. The New Jerusalem blessings,

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\* *Vide* the well-merited rebuke that Dr. Seiss gives to Corrodi, Seyffarth, and others, in Appendix, *Last Times*, note E, p. 335.



the blessings of the restoration, etc., are *inseparably connected* in the Millennial descriptions. This is readily seen by comparing e.g. Isa., chs. 25, or 54, or 60, with Rev. 21 and 22. God has *thus joined* them together, and we cannot, *without violence*, separate them. But this will be explained hereafter. 6. The Kingdom itself will be a great blessing over the earth, being designed for this very purpose. There is a beautiful representation of this in Ps. 65, where, after declaring that God will answer the prayer of His people "by terrible things in righteousness," He will then enrich the earth "*with the river of God which is full of water*" (river being representative of Kingdom—thus used) so that "*the year*" (viz., "the year of the redeemed," Isa. 63 : 4, i.e. the Sabbatical year) is "*crowned with goodness*" and the earth with "*fatness*." 7. Language itself has been corrupted by sin, for the confusion of tongues and consequent dispersion of mankind followed (Gen. 11) an exhibition of pride and arrogance ; it is therefore reasonable to suppose that an era which is again to bind the nations together and to bring them, through representatives, etc., to a central point of union and worship, should restore *the forfeited unity* of language. This seems to be intimated in Zeph. 3 : 9 ; Isa. 32 : 4, etc. At least, we have a significant instance given (Acts 2 : 4) which shows, that as the Spirit is also marvellously poured out in this period, He *can impart* what power He pleases over the use of language. 8. Taking the language in its literal aspect, there appears to be described the intervention of miraculous power *in behalf of diseases*, as e.g. even so obscure an allusion as Isa. 53 : 4, 5, is quoted Matt. 8 : 17 as applicable to the removal of bodily infirmities. Having such a warrant, the plainer predictions can scarcely be applied in any other manner. 9. Christ "*shall be a priest upon His throne*," Zech. 6 : 13, being a priest *forever* after the order of Melchizedek (Ps. 110 : 4). This is essential to our faith in order to preserve the consistency of *the design* of this Kingdom over the nations of the earth. Hence all Millenarians accept of it as a *cardinal* point in their system over against the Popish view, which makes this priesthood to cease at the end of this age. 10. A *materialistic* element pervades the Millennial descriptions, chiefly confined to the Jewish and Gentile nations, and the earth. This is the rock upon which so many strike, regarding it inconsistent with the future state of the righteous, etc. Aside from what we have stated concerning the humanity of Jesus, how the Kingdom is promised to David's Son, evincing His continued humanity, although glorified—aside from the continued humanity of the saints (although also glorified), and their reign here on earth, it is sufficient for the present to say, that if the Millennial predictions *lacked* this materialistic feature, *a very important and essential one* would be missing in Redemption. Is it not true, that the materialistic Eden was forfeited by sin, that man, composed of soul, spirit, and body, is fallen under the curse, that a material creation groans under the same ; and is it not also true that if there is *no* deliverance of this material portion, *Redemption in so far is incomplete* ? Extremes are here to be avoided ; gross materialism on the one hand, and a general or universal spiritualism on the other. If God pronounced a material Eden very good ; if it is linked with the most glorious period of Christ's reign ; if it is united with the highest spiritual good ; if it has been assumed by God Himself to bring Himself condescendingly in contact with humanity, *then surely* we ought to be guarded, lest in ultra-spiritualism or in ultra-materialism we *mar* the truth of God, bring *reproach* upon His work, and *diminish* the perfection of Redemption.\*

<sup>1</sup> Let the student compare the promises e.g. Gen. 15 : 18 ; Ex. 23 : 31 ; Deut. 11 : 24 ; Josh. 1 : 3, 4, with what was actually possessed, and then with those predictions relating to the future, and it is self-evident that in view of the sinfulness of the nation and the withdrawal of the Theocratic Kingdom *this grant* is held also in abeyance *until* the future restoration of the nation under One who is infinitely superior to Joshua, David, and Solomon. Even in such passages as Isa. 26 : 15, this enlargement of the land is predicated on the then increase of the nation. Our version (according to Barnes, Lowth, Noyes, Alexander, etc.) goes not give the force of the original, and hence they read : " *Thou hast increased the nation, O Lord, Thou hast increased the nation ; Thou art glorified ; Thou hast extended far all the borders of the land.*" Barnes (*Com. loci*) remarks : " The parallelism requires this construction, and it is indeed the obvious one." So Delitzsch : " *Thou hast added to the nation, O Jehovah, hast added to the nation ; glorified Thyself ; moved out all the borders of the land.*"

<sup>2</sup> Several additional features may be briefly mentioned (1) In Isa. 4 : 5 we find that there will be exhibited a visible manifestation of " *the glory of the Lord*" over the houses and the religious assemblies of the inhabitants of Jerusalem, somewhat similar to that which accompanied the Israelites in their journey from Egypt. " *And the Lord will create (afford or furnish) upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence ;*" or Delitzsch rendering : " *And Jehovah creates over every spot of Mount Zion, and over its festal assemblies, a cloud by day, and smoke and the shining of flaming fire by night : over all the glory comes a canopy.*" This is indicative of God's constant presence, abiding care and protection. Surely a people thus *constantly honored* by the visible tokens of God's favor and blessing must be joyful and happy. (2) The curse entailed (Gen. 3 : 16) in child-bearing will be removed. Fausset (*Com.*, Isa. 65 : 23) says : " bring forth for trouble—literally, for terror, i.e. they shall not bring forth children for a sudden death (Lev. 26 : 16 ; Jer. 15 : 8)." Delitzsch : " nor bring forth for sudden disaster ;" or Alexander : " for distressing solicitude," etc. ; Sep. " for the curse." The writer is satisfied—from the general analogy of deliverance—that it includes more, viz., deliverance from the pains incident to child-birth. What a vast relief to the family relation, now, alas, so often and terribly anguished, even under the most skilful of attendance. The student will pardon a brief digression on this point. In 1 Tim. 2 : 15 we read, " *she shall be saved in child-bearing.*" Those who reject the early Church view of " the restitution," including also that of *the race, utterly fail* to receive the significance of this passage. Not observing that Paul had just reminded Timothy of the fall of Adam and Eve, and of *the curse* entailed, and losing the connection and force of the " *nevertheless,*" they, not knowing what to do with the passage (for their system contains no redemption or restitution of the race, as a race), refer it to *the present* period. But in this application they are undecided ; some referring it simply to " the maternal relation" or " the duties of a mother ;" others, to the " education" or " proper training of children ;" some, to " evincing a wifely disposition and subjection ;" others, that a child-bearing woman is consoled, that even in her suffering, if she bears her trial with a proper spirit, having faith and holiness, she will be saved ; and others, that the woman shall be saved through, or by means of, bearing a child, viz., the Messiah. But all this is evidently *not* the obvious meaning of " child-bearing," referring to child-bearing in general, from or in which the woman is to be, in some way, saved. Let us keep in view that there is a " restitution of all things" promised, and that this embraces a restoration to *all* forfeited blessings. If Eve had *not* fallen, the special curse entailed upon her sex would *not* have resulted ; maternity would *not* have been conditioned by the pain and suffering *now*, more or less, attached to it. In Gen. 3 : 16 it is stated, " *Unto the woman He said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children.*" No piety, no faith, charity, or holiness exempts from this doom ; the most devoted and godly have fallen victims to the burden of love so tenderly awaited. To this curse the Apostle *undoubtedly* refers, but then, in view of the doctrine of the " restitution," which he so ably presents in Rom. 8, etc. (and with which Timothy was familiar), he, with one of his rapid transitions of thought, adds, " *nevertheless,*" i.e. notwithstanding this curse resulting from transgression, she—the woman—shall be saved from it in child-bearing. If there is a restitution of the race to Edenic condition, the woman shall *not only* be saved from dying, but from the ills *now* pertaining to it. The event now so anxiously awaited, often with dread and pain, and, alas, too often resulting in agony, death, and intensest grief, will *then* be one anticipated with calm confidence, beaming hope and joy. Let no one feel that the condition annexed of " continuing in faith, and charity, and holiness, with sobriety," is opposed to such a view, for precisely such conditions are attached to some of the most splen-

did of Millennial predictions, as e.g. Isa. 65 : 20 ; Zech. 14 : 16-19, etc. For, such a deliverance, we are positively assured, shall *only*, when the time has arrived, be awarded to those women who are pious, having faith, charity, and holiness. To the early Christians, this language to Timothy was sufficiently explicit ; now the loss of faith in "the blessed hope," and the results of its realization, darken it. (3) The prophetic spirit, the guidance of visions and dreams (Joel 2 : 28) shall characterize the general diffusion of the Spirit, thus indicating how old and young, male and female, shall be under the highest spiritual influences, and how varied the gifts and experiences of the coming age. Men now may ridicule the dreams and visions recorded in the Bible, but to reflecting minds they are of deep interest, evincing to us by *earnests* vouchsafed, how even with the unglorified the chasm between the visible and invisible, the material and spiritual, can thus be bridged by a special provision. (4) The supernatural punishment of Gentile families, as recorded in Zech. 14 : 16-19, shows that a Theocratic ordering has superseded the Ch. dispensation. In the very nature of the case it implies that *One* is now at the head of rule, who *has power* over nature, and will direct and wield her *in the interests* of His government. (5) "Greybeard" (Graff), in his *Lay Sermons*, No. 38, "The Arts and Sciences in the Millennium," presents a pleasing picture of that age. Various writers refer to the increase of knowledge, etc. This may be said : (a) that under the rulership of Christ and the saints, the increased duration of mortal life, the removal of the curse, etc., the race can only advance, and that no limit can be assigned to the wonderful increase of knowledge ; and (b) that taking the exalted descriptions of the Millennial age, the whole, in view of abundance, happiness, etc., impresses one with the idea that the race is correspondingly elevated in progress in all directions. The knowledge, improvements, inventions, discoveries, etc., of former ages will be adapted to *promote* the glory of this coming one. The telegraph, steam, printing, telephone, a thousand other things, will be increased in efficiency ; other powers and appliances now lying dormant, or vainly sought after, will be brought into requisition, so that the people of all lands shall be in daily and friendly intercourse—that transportation shall be speedy and safe—that labor shall be reduced, man being more required to superintend the labor that knowledge affords through the use and agency of natural powers than to apply his own strength—that the whole world will be bound together, made instantly accessible, and realizing a community of interest. (6) The binding of Satan does not necessarily involve a total cessation of sin throughout the whole earth, for sin (Isa. 65 and Zech. 14, etc.) will exist to some extent, which by various writers is explained as the result of natural depravity. As this binding is allied with the deceiving of nations and not of individuals, it would perhaps be more in accordance with the spirit of prediction to confine this binding to a preventing of Satan obtaining sway over nations or organized bodies (for after his release this again is accomplished), or receiving the dominion of the earth as in the great Gentile monarchies—thus restraining the power once exercised, so that no injury can be inflicted upon the Theocratic State and Church. The binding, therefore, is to be considered *in relation to the dominion* formerly accorded in government of nations, and the removal of such power from him. How much more we dare to press this binding is not clear to the writer ; and more is not really required to fill out the Millennial portraiture of blessedness, and at the same time allow—as intimated in some predictions—a continued existence of sin, at first in the Jewish nation, and to some extent continued among individuals in Gentile nations. The grand feature developed by this binding is simply this : that no Satanic influence is capable of raising up a serious conflict, or extended organization against the Messianic Kingdom, or endanger to any extent the safety, worship, happiness, etc., of believers, until in God's good pleasure, to each man a final and enduring lesson of Divine judgment and power, liberty is again given to Satan to make the last trial. Satan himself cannot move in this matter until God permits.\* (7) But we must not forget that of one people an exception will be made

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\* Brown (*Ch. Sec. Coming*, p. 2, ch. 7) strongly objects to "a total cessation of Satanic influence" during the Mill. era, on the ground that the binding of Satan—*as various commentators have pointed out—only denote that he shall be utterly unable "to form a public party against Christ," etc.* We do not object to this view, in its bearing on the mortal race, and as indicative that Satan will not then, as now, have states, kingdoms, large bodies, etc., under his influence. For aught we know the extent of this binding may extend farther. However this may be, one thing is clearly taught by the Scriptures, that Brown's view in connection is erroneous, viz., that this binding of Satan will be performed by the Church through existing instrumentalities. The simple fact that at the close of this dispensation the Church will be terribly persecuted, Antichrist vic-

(which, after the little season and crushing overthrow of the last confederation, will be ultimately true of all on earth), viz., of the Jewish nation. The expressions of universality, "*all shall be righteous*," *all*, from the least unto the greatest, shall know God, etc., refer to this nation. By a comparison of Scripture statement we find that it will require some time to consummate (Isa. 65), but when accomplished Judah and Israel, united in one, shall always be faithful. They are represented as loyal to the very last, when others waver in their allegiance (Zech. 14; Rev. 20, etc.). The nearness of this nation to the King, its high and noble Theocratic position, its great blessedness, its past remembrances and history as a nation—*all* will bind it with unswerving devotion to the Theocracy. The predictions, therefore, assert the perpetuity of the nation in favor, holiness, etc., and that the holiness shall eventually include all.\* (8) Something may be said respecting death in the Mill. age. A comparison of Scripture seems to teach the following: (a) A perfect exhibition of "death being swallowed up in victory" (Isa. 25: 8) will be manifested in the resurrected and glorified saints; (b) some will die in the Mill. age (comp. Isa. 65: 20; Jer. 31: 29-30); (c) but these passages seem to make death a resultant of sinning—as also in case of Gentiles, Zech. 14: 18—for Jeremiah's statement is positive, and so likewise is Isaiah in one phrase (Fausset, *Com.*, Isa. 65: 20, explains "the sinner that dieth at a hundred years shall be deemed accursed," i. e. "his death at so early an age, which in those days the hundredth year will be regarded, just as if it were mere childhood, shall be deemed the effect of God's special visitation in wrath"); (d) an exception seems to be made by Isaiah (65: 20) in the clause: "for the child shall die a hundred years old" (or "for the youth in it will die as one a hundred years old")—now if this clause is not to be united to the next one as explanatory of it, then we are assured that death is so limited in its power that there will be no dying in infancy, but life will be so protracted that whosoever dies at a hundred years of age will be regarded as a child or youth; (e) in view of weeping, sorrow, the veil of mourning being removed from the nations, death will be stripped of his terrors; (f) if we keep in view the fact, that the Millennial age is an advance—an immense one—in the direction of restoring the race to its former paradisiacal state, it is not unreasonable to anticipate, as numerous writers have asserted, that many, even multitudes, of the righteous will never experience death, being in old age, or at some period of life, suddenly translated; (g) the repeal of the curse in the practical working and efficiency of the Theocratic ordering, the accessibility to the tree of life and to the leaves destined for the healing of the nations, impresses the student with the idea that death itself may be removed to a vast extent; (h) but, however death may be limited in his power over man, the Scriptures decidedly affirm that death itself shall not be utterly destroyed *until after* the Mill. age, and *after* the little season has expired, Rev. 20: 14. It follows, therefore, that this work of entirely abolishing death from the earth is a *gradual* work; the glorious beginning being seen in the immortal saints, next in the wonderful deliverances of the Jewish nation, next in the astounding blessings bestowed upon the nations rendering allegiance, and lastly in the final outcome, when all wickedness (the entail of death) is *forevermore crushed*.

*Obs.* 4. Take all these particulars (others will hereafter be mentioned in detail), and see how they are identified with the Kingdom of God as it

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torious, and Satan successful in his endeavors, making a Divine intervention imperative, is amply sufficient to show that the Church instead of binding Satan is herself fearfully oppressed.

\* Brown (*Ch. Sec. Coming*, p. 306), seeking objections to our doctrine, says, that the phrase in relation to the new heavens and new earth "in which dwelleth righteousness," means "an absolute, unmixed righteousness" over the whole earth, and consequently is inconsistent with our ideas concerning the Mill. era, which demand a more gradual work, and ultimately the rising up of Gog and Magog. But (1) in the "New Heavens and New Earth" denoting (see Props. on) the actual extent and sway of the Theocratic rule, we do show that righteousness dwells in the King, rulers, subjects, form of government, etc.; (2) that righteousness is visibly manifested as dwelling on the earth, and that ultimately in the final outcome is universal; (3) that the rising of Gog and Magog has, owing to sudden and perpetual overthrow, no perceptible influence on the polity instituted; (4) that God's account of the New Heavens, etc., is to be received (e.g. Isa. 65: 17-25) in preference to man's deductions; (5) that to build a theory on an isolated phrase, torn from its connection, leads to contradiction, as e.g. in the account of the Church, some passages teaching righteousness, others a mixed condition, etc.

shall exist in the future. Receiving the Divine utterances and placing them together, it is found that *a glorious Redemption* is to be experienced at that time. Before this era is entered into, these blessings cannot be realized ; and therefore we find in the predictions relating to *this present* age or dispensation no such forfeited blessings are restored. This is seen in numerous instances. Thus e.g. the parables of the tares and net indicate it ; the prophecy of Jesus in Matt. 24, which gives an epitome of Jewish history to the ending of the times of the Gentiles, and to the Advent, has no such Millennium introduced ; in the reply of Paul to the Thessalonians respecting the nearness of the Advent of Jesus he gives, as a distinctive intervening mark, the spirit and continued progress of the Apostasy and Antichrist, but no Millennial era ; the prophet Daniel delineates Gentile domination as existing down to the Coming of the Son of Man followed by Millennial dominion, etc., which was not verified at the First Advent, seeing that the same domination *continued after* that Advent and *still continues*. So carefully does the Spirit corroborate our position, that in no case, chronologically or in any other way, is *the least encouragement* given to anticipate the re-bestowal of forfeited blessings *anterior* to the ushering in of this Kingdom, and accompanying Millennial bliss, by the Advent of Jesus Christ.

*Obs. 5.* The *folly* of making the Millennial era one that is past. The theory of Grotius, Prideaux, Vint, Bush, etc., which dates the beginning of this age from the overthrow of Paganism under Constantine (A.D. 323) ; that of Hengstenberg and others, dating it from Charlemagne (A.D. 800), that of Popish doctors ascribing its rise to the preaching or death of Christ, to the destruction of Jerusalem, etc. ; in brief, all theories that locate this period in the past do so by a *palpable violation* of the order laid down in Scripture, and of facts in history, which cannot by any *fair interpretation* be made to accord with a fulfilment of prediction.\* Therefore it happens, that the ablest writers in opposition to our views frankly concede that the Millennial era is still future. Thus e.g. Fairbairn (*On Prophecy*, p. 432) unhesitatingly places it in the future, and regards "*as utterly futile* all the attempts that have been made to accommodate the terms of the description to any period in the past." This is emphatically true, for during the past *no such blessings* as the Millennial descriptions portray *have been realized* ; persecution, trial, suffering, etc., have, more or less, characterized the Church's history. Even if we confine ourselves to the statement in Rev. 20 : 1-7 (which is only a very small portion of the whole), the world has never yet witnessed such a binding of Satan, such a restraint of his influences and power, such an exemption of nations from his deception, such a resurrection and reigning with Christ, such a resurrection of the rest of the dead, etc., as is therein described. Simple truth requires us to say, that any one who can ascribe to an era of time swarming with heresies, outrages against truth, superstitions the most vile, etc., the characteristics of predicted Millennial blessedness, whatever his ability and learning, must certainly be *fettered and prejudiced* by

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\* *Vide* Shimeall's *I Will Come Again*, who examines in detail this theory of Grotius, etc., also Außerlen's rebuke of Hengstenberg, Fairbairn *On Prop.*, Lange's *Com.*, etc., also how R. Catholics understood it may be found, notably Mosheim's *Ch. His.*, vol. 2, p. 130 and note (which some ignorantly or designedly have charged to our account).

some system which makes such a *revolting transposition* necessary. And the application of prophecy in this direction is sufficient evidence that the system of interpretation which fosters it is *radically wrong*.

*Obs. 6.* The same is true of the theory which ascribes this Millennial period to the present dispensation. For it only requires a survey of the blessings connected with this era, and two things follow: (1) that they *cannot possibly* be realized in this dispensation by the use of *present* instrumentalities, seeing that to produce them demands superadded power, etc.; (2) that such Millennial happiness is *inconsistent* with the predicted state of the Church and of the world during the existence of this period down to the ending of it. How can we reconcile e.g. the mixed condition, state of suffering, war, etc., expressly affirmed to be characteristics of this dispensation to its very close, with the purity, freedom from evil, peace, etc., of the promised Millennium?

*Obs. 7.* This also teaches *the absurdity* of totally ignoring the subject, as if it were a species of exaggerated human prediction. It is true, that such an era, "a golden age," has been desired by man in various ages. Writers quote Plato, Plutarch, Virgil, Seneca, Chinese ancient books, Persian Magi, Mexicans, etc., even including rude and uncultivated nations, Indians and barbarians, who either locate such an era in the past or in the future, and from this argue that it is a sentiment common to man, and that the Bible falls into the same general current of uninspired desire. But they forget the great and unmeasurable difference between these heathen utterances and that of the Word of God. The former are disconnected, incoherent, individual expressions, often obscure, etc., while the latter forms part of a *regular system*, maintains a consistent and regular connection in it, is *necessary to the Divine Plan of Redemption*, and is given in *an unbroken prediction* from the earliest to the latest prophets. The Bible would be incomplete without it. For, beginning with the fall of man and revealing the manner of man's recovery from the results of such a fall, it ends *appropriately* with a restoration of the forfeited blessings. Besides this, the truthfulness of its Millennial predictions is abundantly verified by ten thousand incidentals, which have been, and are, experienced in *the unfolding* of the Divine Purpose tending toward the ultimate fulfilment. Thus e.g. the history and present condition of the Jewish nation; the times of the Gentiles; the rise, progress, etc., of other nations, as Persian, Grecian, Roman, Turkish, etc.; the calling of the Gentiles; the Christian Church in its conflicts; the personal experience of believers, etc.—*all these*, and more, are so many corroborating evidences and testimonies that distinguish *the Bible Millennium* from all others, seeing that the same prophets also have predicted all these. God has not left Himself *without witness*; and it is *only* by persistently closing our eyes to existing facts, prophesied thousands of years ago, that we can escape God's manifested interest in sustaining our faith. To deny all this requires about as much assurance and love of singularity as it did in the philosophers who, against their senses and laws of being, denied the existence of an external world.

*Obs. 8.* Now let the reader consider: 1. What would this earth have become if Adam had not fallen? The answer, as given by Scripture and

repeated in various theological systems, is this: it would have had *no curse* entailed, bringing in its train unfruitfulness, evils, sorrow, and death. It would have had the world under a *Theocratic* ordering, by which man would have been elevated and blessed, having direct nearness to his beneficent Ruler, etc. 2. Now look at the Millennial blessings enumerated, to be realized here on earth during the Messianic reign in the *restored Theocratic Kingdom*, and is there a single blessing that we can conceive of as *intended* for man unfallen, and which was forfeited by sin, that is not mentioned to be then realized? If the Millennium embraces "Redemption," "Salvation," and the Messiah is One that can perform His work perfectly, this is *precisely* the condition that we ought reasonably to anticipate. The very fact that the Millennium itself contains such inestimable blessings, honor, and glory, such a revelation of Divine majesty and goodness, such an ample deliverance from all evil and even death, such a restoration to God's favor and nearness in Theocratic ordering, is *sufficient evidence* that our doctrinal position is impregnable. The unity of the Word, running from the fall to the Sec. Advent, demands, prompted by covenants and promise, impelled by the plain grammatical and God-given sense, this belief, so dear to the hearts of the martyrs of the early Church.

PROPOSITION 120. *This Kingdom with its Millennial blessings can only be introduced through the power of God in Christ Jesus.*

This is evinced by the Propositions preceding ; for the blessings are *of such* a nature that to produce them requires *supernatural* aid. Hence the introduction of this Kingdom with its attendant felicity, etc., is *directly ascribed* by the sacred writers to God or to His Son, Jesus Christ.

The Millennial predictions are descriptive of the results flowing from the Messiah and His Kingdom. The two are united, and the disciples had therefore a pertinent question in Acts 1 : 6, for it evinces that Jesus must *first* restore the Kingdom *before* the realization of Covenant and prophecy. Jesus, as we have shown, by His wonderful miracles, His "works" and "signs," evidenced His ability to verify Covenant and prophecy. No one of our opponents has yet ventured to show how present instrumentalities can introduce e.g. the realization of Isa., chs. 65, 66, 60, etc.

*Obs. 1.* That Christ is *the Introducer* of the Millennial era is so abundantly asserted by the Prophets that a large number of writers, opposed to our view, still admit that Christ must come at this period spiritually in extraordinary power. Later writers finding the older spiritualistic opinions untenable, now (as e.g. Fairbairn, *On Proph.*, pp. 469-471) frankly declare that the glory, etc., is so great and universal that *extraordinary adjuncts and manifestations and gifts must be bestowed* to affect it, thus confessing that the present means and instrumentalities are ineffective to produce it ; and acknowledging that, by such additions, a dispensation, to all intent and purpose, in some respects different from the present one will be inaugurated. This is done too after spiritualizing the resurrection and many other blessings ; how then must the matter be regarded if we allow a literal resurrection, reign, etc.—in brief, the blessings enumerated, to ensue at this time? It is utterly impossible to ascribe their reception to any other power than *the direct intervention* of King Jesus. It is a matter of surprise that one class of our opponents, such as Prof. Stuart, do not see that the confession that Rev. 20 : 1-7 teaches a literal resurrection, in the very nature of the case demands, in order to effect it, the personal Coming of Christ, or, at least, His direct intervention. Indeed, there is scarcely a blessing described but such is the amplitude of it, that we know from other Scripture that it cannot be realized *until* the Advent of Jesus. Thus to illustrate : take the order, peace, subjection of nations portrayed, and it is found that no such order, peace, etc., is to be found on earth *until* the Coming of Christ, for even preceding it, and at the Advent, nations shall be arrayed against the truth. In the "*Prize Peace Essays and Congress of Nations*," Micah 4 : 3, is quoted and the assertion made that "the Gospel of peace" will accomplish the removal of war, restore peace, etc. But that is opposed to the spirit of the same chapter, for in



the verse quoted we find that instead of *the Gospel* affecting this result it is done in the following manner: "He shall judge among many people, and rebuke strong nations afar off," and this when (v. 7) "the Lord shall reign in Mt. Zion"—when the Jews (v. 6) are restored—when the nations that are to be judged are gathered (v. 11) against Zion—and when "many people (v. 13) are to be beaten in pieces." Against such testimony in the context, which becomes overwhelming when compared with parallel passages, it is in vain to protest; it must be reverently received *as of God's ordering*. Hence, although materially differing in our view from Maurice, yet we can cordially accept of the title which he gives to one of his sermons: "Christ, not Christianity, the deliverance of mankind." How can the Covenant with David be *possibly realized* without David's Son *personally comes to fulfil it*? How can the Kingdom be manifested *before* the Coming of the King and the exertion of His power and will? How can the associated rulers with Him exercise the honorable prerogative of reigning with Him *unless* they are raised from the dead according to promise? In brief, *all depends* on that Second Advent and its resultant accompaniments.

The student will observe that one of the latest writers against our doctrine, Dr. Brown (*Christ's Sec. Coming*), makes many concessions in our favor (as e.g. the importance of Sec. Advent, duty of looking for it, etc.) that he is forced by his own position (p. 27-29) to a kind of ignoring of the Millennium (saying: "I attach no importance to the precise period of a thousand years," etc.), constituting its beginning and ending obscure, uncertain, and unascertainable—"all being outwardly unchanged." It is a matter of astonishment that any one can be forced by the pressure of a theory into so untenable an attitude, seeing that—in the light of a thousand predictions (Isa. chs. 65, 66; Rev. 20:1-4, etc.) the introduction of specific blessings, marvellous changes, glorious Redemption, etc.—the Millennial era is presented to us as one that is so recognizable by the stupendous events connected with it (as e.g. the destruction of enemies, the exaltation of the saints, etc.) that all men shall be compelled to acknowledge the same to the praise and glory of God and His Christ. A doctrine that must be sustained by dwarfing and obscuring the Millennial predictions is certainly *defective and unreliable*. And then when thus lessened in preciousness, he seeks to have the Millennial predictions verified by existing means and agencies, introducing his favorite leaven and mustard-seed theory (without attempting to reconcile these with the parables of the tares and drag net, etc.) to prove that "not a new element is added." Dr. Schmucker (*Pop. Theol.*, p. 343-361) thinks the Word of God, that is, the Gospel and its preaching, with prayer, revivals, and missions, will perform all this, but how purely moral agencies can accomplish a work introducing the Millennial blessings, he utterly fails to inform us. So Wild (*The Lost Ten Tribes*, p. 153) declares in reference to Acts 3:21 (comp. Prop. 144) that the restoration occurs *first* and *then* Jesus comes, thus violating the *entire analogy* of Scripture on the subject. He says: "If things are not *now* restored or reconciled, or in order, why, *then*, Christ cannot come. He will not come to put them in order; this He has left for and with the Church to do, and has promised to be with His Church to the end." Alas! if our hopes depend on the Church, that itself shall be terribly persecuted and depressed.

*Obs. 2.* The multitude of writers, who so persistently proclaim that the Kingdom and Millennial blessedness shall be introduced by present existing instrumentalities, are in *direct* opposition to Scripture. This theory will receive attention in another place (Prop. 175), and requires no special refutation here, seeing that our entire argument, as well as detached portions of it, refute its pretentious claims. It is simply amazing how pious, devoted, and able men have fallen under the influence of a theory, which causes even a very recent writer, Talmage (quoted by the *Wittenberger* of Nov., 1873), to say: "The way to the Millennium is through the fit and full education of woman. Social, political, and religious progress is

conditioned upon her advancement," etc. This may be regarded as an extreme opinion, but the truth is, that any view that ascribes the realization of those precious predictions to any other power than that delineated so faithfully and minutely by the Prophets, is extreme and equally repulsive to the truth.

Vaticanism has its dream of universal sovereignty and its Millennial glory (although wherever its principles were tested, Millennial blessedness was never even initiated); education, non-sectarian or compulsory, has been advocated as the grand agent of the future Millennium (although the kingdoms in Europe, and the States here, which have experimented in that direction have ameliorated no evils); a hundred favorite schemes by their various enthusiastic advocates are presented as the unailing instrumentality by which Millennial happiness is to be secured (although not one has succeeded in lessening the sorrow-abiding hold of the curse one particle); even Christian philanthropy (as e.g. *The Christian Philanthropist*, or *Harbinger of the Millennium*, by Wm. Cogswell), noble in its efforts to lessen the griefs, etc., of suffering humanity, is urged as the all-powerful, efficient agent (although charity in its highest efforts has never yet succeeded in loosening a single bond that fetters poor humanity). Unbelief comes and tells us (so e.g. Fiske in *Outlines of Cosmetic Philosophy*) "that the ultimate salvation of mankind is to be wrought out solely by that obedience to the religious instinct which urges the individual, irrespective of utilitarian considerations, to live in conformity with nature's requirements" (although the curse, entailed by sin, is so firmly fixed by the laws of nature that the most pious as well as the most abandoned fall in consecutive generations under its power, and *unbelief teaches* that these laws are forever unchangeable). Glasgow (*Com.*, Rev. p. 499) says, in advocacy of his spiritualistic view: "It is not possible by any rational mode of interpretation to evade the conclusion that the Millennial reign of Christ is the Gospel age." Now, if he, or any other man, can point out how present means and agencies are to introduce the Salvation, the blessings, of the Millennial age as predicted, *then he has some foundation* for his "rational mode of interpretation." If the Gospel in the past, if the most eminent piety and devotion, has *not* removed the ill incident to life, *how* will it do this in the future.

*Obs. 3.* It is saddening to find how far this denial of the necessity of Christ's Second Coming *for purposes of Salvation* is carried in our Theological literature. Men who would shrink from any impeachment of orthodoxy, or denial of truth, array themselves against Covenant promise under the misguiding influence of supposed developed truth. Thus to illustrate: In the excellent *Quarterly Review* for Jan., 1874, in a one-sided Art., which totally ignores *the expressed* views of the confessors, the following bold assertion is made: "Christ's power to bless and save His people and protect them against the devil and sin *is not in His Coming again on earth*, but in His session at the right hand of God and His power there in their behalf," etc. How *such* language can be employed in the face of scriptural authority, is a matter of surprise. The reader can readily test the trustworthiness of the declaration by referring to these facts: (1) that His Coming is *for Salvation, to complete Redemption*, Heb. 9:28; Luke 21:27, 28; Rom. 8:19-23; Eph. 4:30, etc.; (2) *to raise the dead*, 1 Thess. 4:14, 16, etc.; (3) *to change the living*, 1 Cor. 15:42-44, 51-54, etc.; (4) *to invest with dominion* (Prop. 154); (5) *to remove the wicked, His enemies*, 2 Thess. 2:8-11, etc.; (6) *to deliver the Jewish nation* (Prop. 111, etc.); (7) *to relieve creation*, Rom. 8:19-21, etc.; (8) in brief, to introduce the *numerous blessings* which our argument evolves. It is certainly sufficient, in order to prevent our accepting such contradictory utterances, to know that He comes for Salvation; and that that Coming is represented to be the most efficacious in removing sin and overcoming Satan.

It is sufficient to append an additional illustration : Dr. Schmucker (*Pop. Theol.*, p. 348, etc.) indorses the popular view that the Millennium is to be introduced by the conversion of the world through present existing means (which he says "are amply sufficient"), and enters into a calculation how soon this can be accomplished. (This view is amply met and refuted under Prop. 175.) But in this discussion he overlooks two things : (1) that the Bible delineation of this dispensation down to the Sec. Advent, in continued wickedness, war, suffering, trial, persecution, etc., forbids such a calculation to be recognized ; and (2) that he only takes one feature of the Millennial era, viz., the worship of God and obedience rendered to Him, leaving out of the account *other features* embraced in the same period that mere moral agencies can never remove. This then is taking a *one-sided* view of the subject ; and yet this method is, unreflectingly, followed by a multitude of able men. The father of Dr. Schmucker (Rev. Dr. J. G. Schmucker), in his *Exp. of Rev.*, is far more scriptural when he teaches, as preparatory to its introduction, the direct supernatural intervention of God in and through Jesus Christ. To take e.g. Isa., chs. 60-66, and apply them to the Church in its present agencies and use of means, is an effort that can only succeed by grossly spiritualizing (i.e. adding another sense to the one given in the text) the same, or else to regard the predictions as Oriental exuberance and exaggeration, which require considerable toning down to meet favor with modern ideas.

*Obs. 4.* On the other hand, it is refreshing to see even some of our most unrelenting opponents acknowledge the force of Scripture representation to the extent that they also make the Sec. Advent the most desirable object of hope, ascribing to it, as the Spirit does, divine purposes of Salvation. Thus e.g. Brown (*Christ's Sec. Com.*, chs. 1 and 2) frankly admits that Christ's Sec. Coming is "*the blessed hope*" of the Church—that it is "*the polar star*" of faith—strenuously opposing the view so prevalent that Christ comes at death, by showing, (1) that the death of the believer is grievous ; (2) that the salvation without Sec. Advent is incomplete ; (3) and that we otherwise dislocate Scripture, etc. Thus also let the reader refer to Barnes (*Com.*, Phil. 3 : 20), and he will find this Coming again eulogized as "a glorious truth," necessary unto salvation, "identified with all our hopes," exerting blessed influences as in the early Church, etc. And, what is even hostile to their own system, seeing that they put off this Advent to the distant future, to a period after the Millennium, they exhort believers to look for it, pray for it, etc. In looking over commentaries, many of them express, under passages relating to the Advent, the duty of regarding the amelioration of the world, etc., as *dependent* on Christ's Coming, and not on earthly systems, existing means, etc., and yet when turning to Scripture portraying the restitution of forfeited blessings *not a word* is said concerning Christ's Coming to *perform* the work, but much is stated respecting the Church's power to accomplish the same. If it were a pleasant task, hundreds of contradictions, some the most flagrant, could be produced. Surely a system of interpretation that so freely fosters the same must be unreliable.

*Obs. 5.* It is objected by unbelievers that the notion that some great Saviour is to come to restore all things, is found in other religions beside the Christian. Thus e.g. Clarke (*Ten Religions*, p. 204, *Alger's Doc. of Fut. Life*, Kurtz, *Sac. His.*, p. 273, etc.) shows that in the system of Zoroaster mention is made of a future Restorer or Saviour, who is expected to come at the end of the age, restore the dead by a resurrection, and introduce a Kingdom of untroubled happiness, etc. It is of little consequence how this idea was suggested and introduced (some contending that it sprung from original communications made by God, others that it

originated with man himself, etc.), for it evidences, what was observed previously, that man feels the *utter inability* of existing causes to produce such a restitution, and therefore, owing to the inadequacy of present means and instrumentalities, falls back upon *the supernatural*. This feeling, as we have seen, is general, and naturally arises from reflection, and a desire to secure deliverance.

The natural man feels the sad pressure of the curse and looks around for redemption, and as he cannot have hope in nature, he grasps after the supernatural. Figuer (*The To-morrow of Death*, p. 13) declares that "the physical conditions of earthly life are truly detestable," and pronounces "the moral conditions" the same, owing to the existence of disease, suffering, death, grief, guilt, etc., and seeks refuge in Gnostic ideas modernized. Harriet Martineau (Art. "Realism in Unbelief," *Littell's Liv. Age*, May 5th, 1877), who anticipated personal annihilation, and who believed that the Cause of the Universe was "wholly out of the sphere of human attributes," yet still predicted that "the special destination of my race is infinitely nobler than the highest proposed under a scheme of divine government—" but *how* this prophecy was to be realized under the *alleged unchangeable* laws of nature she fails to tell us; or, *how* it could possibly be superior to the biblical conception, with the Supernatural controlling natural law and making it beneficent, she leaves untold. (Indeed, she is often contradictory, for in her *Autobiography* (Littell, May 26th, 1877, p. 471) she confesses to being impelled by passing impulses to find consolation (see her *Life in the Sick-room*) in revealed religion, giving the following testimony, so utterly antagonistic to her many utterances: "Nothing but experience can convey a conception of the intense reality in which God appears as Supreme, Christ, and His Gospel divine, and holiness the one aim and chief good, when our frame is refusing its offices, and we can lay hold on no immediate outward solace and support.") The truth is, that there are times when *all men feel* the necessity of Divine interposition in behalf of the race. When Goethe died exclaiming "Light! more light!" he wanted the comfort and hope that the Divine Purpose relating to the destiny of the race alone imparts.

*Obs. 6.* The most intelligent and profound thinkers of every age declare, that the removal of the self-evident curse (explain its introduction as they may) entailed upon the earth and its inhabitants, demands *higher power and greater manifestations of Deity* than now are exhibited. It is admitted that physical science, however it may in some instances mitigate, cannot remove the evils; mental agencies cannot affect it, for knowledge itself may give new weapons into the hands of evil; moral agencies cannot do it, the Church cannot do it, since the most moral and pious fall beneath the curse, experiencing disease, sorrow, death, the grave, and corruption. This Kingdom—this Millennial prediction—embraces *the removal of the curse*. This is fully proven by the descriptions of the same. The question, by what agencies its removal is accomplished, is also satisfactorily answered. The scope of the Word asserts, that man is under the curse through his fallen condition, and that the evils arising therefrom are the work of Satan. The fact that the evils *do exist* is painfully evident on all sides; the manner of introduction, whatever may be said pro and con, is also sadly corroborated by the tendency to sin in man. We are only concerned with present facts, and to show how they will be changed for desired and glorious realities. The Bible points to *One alone* who is to produce this change, viz., to "*the Christ*" who is revealed expressly "*to destroy the works of the devil.*" The power over evil which He exhibited in His life, death, resurrection, and ascension affords *the assurance*, if we will only receive it, that His ability is *commensurate, yea, infinitely superior* to this removal of Satan's work. Those "works of the devil" have *not yet* been destroyed; they exist in vast proportions over the whole earth; and

so universal and far-reaching are they that not one escapes from feeling their fatal effects. Creation continues to groan and travail in pain; man, even the most devoted, continues to reap the bitter fruits of the fall, and thus we are told it will go on *until* the time appointed by God, when He shall send this Son of His, and through Him "destroy the works of the devil." When the King comes to whom all power is committed in virtue of His Theocratical relationship, sustained by His covenanted descent, divine nature, sacrificial death, etc., *then* primarily through Him, and subordinately through His associates (deriving their power from Him), this most blessed removal of the curse will at last be experienced. Supernatural intervention, divine outpourings of judgments, the introduction of an overwhelming mass of righteousness in glorified humanity, the erection of a magnificent Theocratic-Davidic Kingdom supported by this majestic David's Son with a corporate body of immortal, intelligent, holy rulers endued with angelic power, etc.—*these things, and these alone*, can bring about, as *inspiration testifies*, the long-hoped-for deliverance. If we were to bring together the absurd language used by many in reference to the curse and its removal, it would be deemed a caricature of the sacred promise. Indeed, so little regard is paid to the tenor of Scripture by some, that the old monkish notion is reiterated, that the removal of the curse is confined *to the third heaven*, thus overlooking the plain implication that the third heaven itself must then also have fallen under the curse, and thus making Redemption, so far as the earth, race, Kingdom, etc., is concerned, *incomplete*. The "*no more curse*," as all inspired men unitedly agree, refers to this earth, and to man upon it; and hence the singular beauty and consistency of the Bible *beginning* with the curse and forfeited blessings and *ending* with happy restitution.

Smith (*Key to Rev.*, p. 374) gives the key-note of many objections, when, in opposing the personal reign of Jesus, he says: "His reign here must be only spiritual. The days of miracles are past; the Bible is filled; and they are not needed; and Christ can reign as effectually *without miracles* as with them," etc. But *how then* the Bible predictions are to be realized, which, as enumerated, demand the introduction of agencies far beyond any now exerted, is a question that he *leaves untouched*, only taking *so much* of prophecy to dispose of as he can conveniently crowd into a spiritual or providential reign. Take another class represented by Reclus (*The Ocean*) and he makes "the Paradise on earth which the mind's eye of the seeker already seems to contemplate in the distant future" to be "a glorified earth" produced by man's own researches, efforts, knowledge; but while jumping to so pleasing a conclusion he fails to tell us how these can stay the cyclone, repress the earthquake, or repeal any of the laws of nature now so oppressive. This is seen by some of our opponents, as e.g. Goldwin Smith (*Atlantic Monthly*, Feb., 1880) refers to Herbert Spencer looking for a Millennium in the "ideally moral man in whom the moving equilibrium is perfect," and then points out (*Art. Pessimism*) that nature, with its attendant evils, will necessarily prevent perfect happiness, etc. Take Victor Hugo's *Les Misérables* and see how man's doom under nature's laws is delineated, the hopes expressed of ultimate deliverance by the diffusion of "light," "elevation," "knowledge," just as if man can be his own deliverer, while the Deliverer provided by a merciful God is studiously ignored.

*Obs. 7.* The Bible attributes the curse, or introduction of evil, to the fall of *the first Adam*, and the removal of it to *the second Adam*, that is "the Christ." To this, as adverted to before, some object on cosmological and geological grounds, viz., that facts seem to establish the truth that death and natural evil existed, taking the biblical chronology, long before the fall of Adam. This would of course conflict with the view of Basil, Luther, and many of the Fathers, that the poison of the serpent, the

thorn of the rose, the disease and death of man and animals, etc., were added to poisonless, thornless, diseaseless objects, as a direct result of the curse—in brief, that all evil resulted from thence, the calamitous effect of the fall. Dr. Bushnell (as in "Nature and the Supernatural," ch. 6, 7) and others advocate "anticipative consequences," i.e. that the introduction of evil anticipated the results which actually transpired. Others (*Meth. Quart. Review.*, Ap., 1862, Art. 6, Dr. Clarke, Gen. 1 : 24) that it resulted from divine caprice, or a desire "merely to show what he could do," making it inexplicable. Others again, as Keerl (Origen at first), Boshmen, etc., that the evil originated not from the fall of Adam, but from the fall of Satan, which may have occurred long before. Other theories, modifications of the preceding, are advanced—all evincing, however, that it is a deep and mysterious subject? But is it requisite to adopt any theory, seeing that the objection is forcible *only* against theological theories which have really *no basis* in Scripture? For, if we come to the Bible unhampered by theories respecting the fall, we find that, being only a Book designed for fallen man, and to indicate his redemption, it commences with man and incidentally introduces a sufficiency to show what relation he sustained to creation in point of time, and what was his original condition. The record itself does *not* say that no evil previously existed in the earth, but positively asserts that evil did exist in Satan ; and it was by this evil *already* present, and which came in contact with man, that the Fall was induced. Death itself was in existence, seeing that it is implied by the bestowal of the *tree of life* in Eden *by which* immortality could be obtained. By the creation of Adam and Eve and the withdrawal of them in a separate, distinctive place (i.e. the Garden of Eden, thus indicative that the rest of the earth was as yet *unprepared* for their reception), God was designing a provision for the emancipation of the earth under the holy dominion of man, i.e. to subjugate the evil *already* existing and to triumph over Satan. But the unfilial conduct of our first parents made the gracious purpose of God, without preliminary training, a dangerous procedure, so that man was driven *from* the tree of life. *Being mortal*, he fell under the penalty of a law of death *then* in existence, and which he might have avoided by obedience ; and when the Bible says that death came by man and passed upon all men, it simply refers us to the plain fact that *immortality*, in the tree of life, *was tendered* to man, and he rendering himself *unfit* for its reception, fell under the power of death, and with him, of course, all his descendants. The Bible and science here accord, for Eden was not the whole earth, but only a limited space, specially fitted for man ; for evil was here present before man came ; the simple *withdrawal* of the tree of life exhibited the *already existing* laws of mortality ; the curse itself was (1) a removal from an Eden state, (2) the sad experience and confirmation of evil into which man was driven outside of Eden. Here is no conflict. Besides this, the Bible language is so guarded, that it is also correct to insist as it does, that through the fall of Adam the race was placed under the curse, inasmuch as Adam *entailed* his fallen condition upon all his offspring ; for, as intimated, immortality being withdrawn from fallen man, as too dangerous and exalted to be allowed, Adam and his descendants must obtain it *now* in some other way, viz., through the power of a Redeemer, while they all suffer the loss of Eden. The Word is consistent in its utterances, but just so soon as we press them, as Basil, etc., did, or seek for apologies, as

Clarke, Bushnell, and others do, we not only depreciate the Bible account, but call into question its accuracy. It *needs no apology* from us, dealing as it does with stubborn facts, patent to all, viz., that we are fallen into the embraces of evil, that we have no Eden state here, etc. If the Bible had asserted that all the earth was an Eden, and that no evil and death had any previous existence, then science might find some leverage for its objection, but depending on opinions of men engrafted on the Word, it becomes futile and very unscientific.

Comp. e.g. Delitzsch's *Sys. of Bib. Psyc.*, sec. 1, etc. If the deductions of science in reference to the previous existence of death are to be received, there certainly is no conflict to be found with the biblical statement. The only inference to the contrary appears to some in the phrase, "God saw it was good," but this (Bush's *Notes*, Lange's *Com.*, etc.) may have for its fundamental application the notion that God saw that it—the creation—answered fully the purpose designed—that in such and such a creation He made the provision intended.

*Obs. 8.* This leads us to consider that a restoration to an Eden state involves the reproduction of an Eden immensely greater than the original. That we find was limited—abundantly large for the trial through which man passed. But when we consider that this Eden restored must be of a sufficient capacity to hold not merely the first parents, but that numerous progeny who have laid hold on life through a divine faith, etc., it will be seen at once that the Millennial descriptions do *not exceed* what is required, when they represent *the whole earth* as finally embraced in such a state. And not only so, but in the new creative energy manifested at this period, there are intimations which seem to point to an enlargement of the earth itself. In this reproduction we have no specific detail, for these are wisely omitted, because (1) if given they would lead men to object to the Word on the ground of impossibilities, which is even now done with the general affirmations of renewal; (2) with our present knowledge and the state of science we could not comprehend the changes and altered conditions. The Word is not given to extravagances of expression, such as we find in the conjectures of men (astronomers, philosophers, etc.) concerning the sun, planets, and universe, which could be seized upon as purely hypothetical, but this restitution is based on a *regular divine Plan of Redemption*; is presented in guarded *general terms*, and ascribed to a *Being* in whom we know that the power to accomplish it is to be found. Therefore, we rest satisfied that the Eden *will be fully commensurate* to the number who shall be entitled to admission to it.

*Obs. 9.* This Kingdom designed to carry out and display the Redemptive process in its realization will exhibit in the highest degree *the love* of God through re-creative power and activity. No one doubts but that such love was strongly shown in creation, in the Incarnation, in Providential movements, etc., but all these, if we are to credit the Prophets, are only forerunners of a *higher manifestation* of His goodness when the consummation arrives. God revealed directly through humanity as *the Theocratic God*, acts of restoration and renewal, the complete union of Church and State, the subordination of the human to the divine Will, the rule of righteousness and righteous submission harmoniously blended, the abrogation of all divergence between religion and science, the world and heaven, the heart and God, life and holiness—all *this* calls forth exhibitions of love

in Father, Son, and Spirit, to which all previously given ones are *only earnest of the ultimate feast.*

*Obs.* 10. May we not again remind the reader, how logically consistent the early Church was to attribute to Christ at His Sec. Advent this work of restoring all things through the power of His rule and Kingdom? In addition to the numerous allusions already made to their belief on the subject, the candid admission of Neander (*His. Ch. Church*, vol. 1, p. 182), that Paul looked for the Advent of Christ, and that it was to be regarded by believers as "*fitted to be, not an object of dread, but of joyful, longing hope,*" because neither Paul nor the other Apostles believed in a conversion of the world, but rather in its growing worse until the personal Advent of Christ brought deliverance. This very posture and belief our argument demands, and hence these *concessions* of such historians form an important corroborating element in the chain of evidence which the student should not overlook.



PROPOSITION 121. *This Kingdom, of necessity, requires a Pre-Millennial Personal Advent of Jesus Christ.*

The covenant promises, the Millennial descriptions which predict the fulfilment of these promises, the entire tenor and analogy of Scripture *demand such an Advent*. To establish the Theocratic-Davidic Kingdom as given by the prophets requires such a *personal Coming*; and as inspiration indicates the restoration of the Davidic throne in that period and David's seed occupying that throne and Kingdom of David's, it also invariably speaks of *the return and presence* of David's Son. The proof is cumulative and overwhelming, and in the aggregate establishes the remarkable unity of the Word, the consistency of Jewish expectation, apostolic preaching, and early Church doctrine.

The Covenant *imperatively* demands a *personal* coming, for it requires David's Son to come, the Seed in His *proper person*, to inherit the Theocratic throne and Kingdom and land. Hence it cannot be spiritualized; and therefore it is that the promises and predictions are so framed as to sustain this view of a personal coming. It is likewise noticeable that eminent writers, firmly advocating a personal Pre-Mill. Advent, weaken their reasoning by overlooking two things, (1) the *oath-bound* Covenant with David which, if fulfilled, makes such a coming a *necessity*; and (2) the *nature* of the Kingdom, viz. Theocratic-Davidic, which again, if realized, *requires* such a personal Advent. This subject must, in order to do it justice, be considered in its strictly *historical, doctrinal, and logical* connection, for a restored Theocracy *without* the personal presence of David's Son by whom it is restored is an *impossibility*.

*Obs. 1.* Before presenting our arguments in favor of a Pre-Millennial Advent, it is best to notice a few particulars. And *first*, seeing that the Covenant, promises and prophecies in their literal import *do teach* a literal personal Advent, why is it, if the same is only to be understood spiritually or providentially, that so many of our opponents (as Neander, Bush, Billroth, Jowett, etc.) admit that the Apostles—inspired men to be guided into all truth—themselves held *to such a literal* construction? How comes it, that *instead* of looking for a Millennium to precede the Advent as men now confidently teach, these inspired men, having the same prophets, and it being part of their mission to interpret and explain these prophets, taught the Advent *without an intervening* Millennium? Why do they employ the explicit language, the strongest possible expressions, *confirmatory of a literal personal Coming*, if something else is denoted? If we reject their teaching, and the results of the same as manifested in the Churches established by them, we degrade them to the position of un-inspired, and hence unreliable, guides; and infidelity in its inferences drawn from this point may well laugh with scorn at *the foolish apologies* offered by learned men in extenuation of such an unapostolic posture then so fruitful in error and deception. *Secondly*, if the Apostles were to lead

their hearers to the truth as given by holy men of old, and if the varied interpretations long afterward bestowed upon the predictions of this Advent are correct, why is it that we do not find the language *now so prevalent* on the subject in the epistles? Why e.g. do we not find the interpretations of "a spiritual Coming," "a providential Coming," "a Coming with the Roman army," "a Coming in death," etc.? The fact is, that *not one* of the phrases now so current in theological literature on this point is to be found in the Bible. The *absence* of them, to say the least, indicates their human origin. *Thirdly*, the words themselves used by the apostles to designate the Second Advent (Parousia and Epiphaneia) are conceded by all critics to be, owing to their primary meaning and usage, *eminently calculated* to teach a literal, personal Advent. The very selection of such words ought to have weight with the student in such a discussion.\* *Fourthly*, the hope as expressed by pious Jews, was in the *personal Advent* of the Messiah. After the rejection and death of Jesus by the nation, the Apostles *transfer this hope* to the Second Advent, and in doing this adopt *the very phraseology* employed by the pious Jews, thus unmistakably exhibiting faith in the *ultimate realization of the hope* in a personal Sec. Advent. "He that Cometh," or "the Coming One," "the One waited for," "the expected One" (taken e.g. from Ps. 118 : 26, so Olshausen ; or Ps. 40 : 8, 80, Lange ; or Mal. 3 : 1, so Hengstenberg, etc.), is *transferred* to the still future Advent with the idea attached that *then* will the Covenant promises be verified. The proof is found in the acknowledged fact that all their hearers, so far as we have any record, were impressed *with this belief*. It is also seen in constantly holding up the Sec. Coming as "*the blessed hope*," etc., in exhorting to patient waiting, earnest expectation, eager looking, ardent love *for the appearing of "the Chief Shepherd"*, just as the godly Jews *previously* waited, longed, and looked for the "Shepherd" described by the Prophets.

These preliminary points are important to the careful student, and he will observe (1) how the Jews understood this phraseology ; (2) how Jesus employed it without explanation as something well understood ; (3) how the disciples comprehended it in its Jewish aspect ; (4) how the Apostles continue to employ it without substituting another meaning ; (5) how the churches established by the Apostles and their immediate successors perpetuate it ; (6) how our opponents concede that this meaning was originally entertained ; (7) how, in many places (as e.g. 2 Thess. 2 : 8, etc.), the concession is made that it still retains such a meaning. Our argument is fortified, step by step, by everything requisite to sustain a *strictly* historical and logical connection. Hence, it is only an unacquaintance with our doctrine that can cause some to assert that the Apoc. alone contains "the sole scriptural authority on which Millenarian doctrine rests."

*Obs. 2.* Attention is again called to *the early Church doctrine*, in view of the importance of this subject. If a fundamental mistake was made in the teaching of so significant and consequential a doctrine as that pertaining to the Pre-Millennial personal Advent of Jesus, *then* we may well pause and ask, whether similar errors were not committed in the reception of

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\* See Parkhurst and lexicons generally. Brookes, *Et. Proph. Interp.*, ch. 5, gives a list, etc. Comp. Olshausen, *Com.*, vol. 2, p. 228-9, Newton's *Lectures*, p. 209, Taylor's *Voice of the Church*, Judge Jones's *Notes*, and the works of Bickersteth, Seiss, etc. Dr. Tyng (*Pre-Mill. Essays*, p. 22) has some good remarks on "the nouns substantive used to signify the Advent," "the pronouns and adverbs, which control and qualify the various promises of our Lord's appearing," and "the offices and actions which are connected with His Coming."

other doctrines. The denial of the early Church belief on so *weighty* a point involves their entire faith in obscurity and credulity. But our argument produces no such dilemma, but accepts of their faith in this matter as *legitimate, consistent, and indispensable* to the truth. Indeed, if it were missing in the early history of the Church, *then* a powerful objection would arise against our view, but existing as it does, it becomes, on the other hand, evidence in our favor. It is *gratifying* to us that so many passages relied on to prove a Pre-Mill. Advent were thus quoted by the immediate followers of the Apostles and their disciples. As previously shown, all the Apostolic Fathers, and all the earliest Christian Fathers, taught our doctrine (see Prop. 73-78). The very persons who had access to the Apostles; who received their instruction, public and private; who were deeply interested in the Advent, and made it a prominent feature in their system of faith; who were intimately acquainted with the language in which the doctrine was promulgated, etc.—*these were the men who adopted and taught it.* Even after a spiritualizing theory was broached, yet such was *the force* of the passages which speak of the personal Coming of Jesus, that even Origen, Jerome, and others, were *unable* to rid themselves entirely of them, but admitted—as their works evidence—however contradictory to their own system that a personal Coming was intended, as e.g. 2 Thess. 2, etc. And what is remarkable to the student, both Millenarians and their opposers located the personal Advent about the same time. For, as scholars have noticed, the ancients universally (or nearly so) understood the Advent to follow the closing of 6000 years. And following (Bush, etc.) the Septuagint Chronology, they supposed the Advent near, owing to its lengthening the world's duration beyond that of the Hebrew. Millenarians held the 1000 years, the Sabbatism, as future, and located the personal Advent at its commencement. The others identifying the 1000 years as in some way connected with this dispensation and included in the 6000 years, looked for the Personal Advent at its close, preparative to the eternal Sabbath. Hence in reference to many of the passages relating to the Advent there was but little difference of interpretation, saving in the one point of Pre-Millennial. It required many centuries before men could arise and *destructively interpret away* the plainest statements of Scripture. And it was after the comparative modern Whitbyan theory of a Millennium still future, to be introduced through the Gospel and Church, that *the most unwarranted liberties* were taken with the sacred text in order to accommodate it to such a theory. However painful this may be to contemplate, the student of prophecy is not surprised at its existence; for in that Word he finds that as the period arrives for the Advent, *unbelief* in it shall characterize the Church and world. Hence, he expects its Pre-Mill. nature to be opposed and rejected; the passages which teach it to be glossed over with other meanings; the objects intended by it to be denied; the early Church doctrine to be derided as suited for children, and a soporific, worldly-wise interpretation to become generally prevalent. Indeed, to place the Church and world in the posture assigned to it just previous to the Advent, *requires* a display of learning, theology, philosophy, spiritual improvement, etc., in order to *beat down* the warnings of the Word and of a long line of faithful witnesses to the truth. Therefore, the simple fact that *so much hostility* is manifested against what was *once* the orthodox faith of the Church, regarded in the light of the predicted *faithlessness* of the Church on this

point, ought to excite suspicion that something is wrong in the popular view. The best of men, innocently and with the purest of motives, desirous even to promote what they regard as truth, are engaged in this work of *changing and corrupting* the divine testimony. Their piety, usefulness, ability, etc., enlarge the power to mislead in this direction, and materially aids in forming that "snare" and "net" in which *both* Church and world will be entangled at the Advent. Love for such brethren, and a desire to be faithful to the testimony of the Spirit in the Word, cause us to use such plainness of speech, even if it should result (God forbid) in giving offence to some.<sup>2</sup>

<sup>1</sup> History informs us that in the terrible outbreak of Bar-Cocheba (under the pretence of being the Messiah) against the Romans, no Christians were deluded by him. Why could he not beguile those early believers, although they suffered, in consequence, a fearful persecution under him? The student will, in answering this question, bear in mind how *intensely* Millenarian Jewish believers were at this very time. The reason is apparent, viz., that neither the manner nor accompaniments of Bar-Cocheba's Advent corresponded with the Scripture statements. Thus e.g. a Coming indicated by a resurrection and translation—a Coming with supernatural power—was lacking.

<sup>2</sup> The reasoning given by us drives some of our opponents to a singular position. Thus e.g. Dr. Alger (*Crit. His. Doc. Fut. Life*, p. 39) declares that he fully believes—as the evidence is abundant—that the Evangelists and early Christians understood Christ to teach a *literal personal Advent*, but he doubts whether Christ really meant this to be taught. The reasons assigned for this attitude (which virtually makes Jesus the author of error in those selected to proclaim the truth) are the following: (1) because nothing is said of the resurrection in connection. But this is a gross oversight, seeing that a resurrection and a Sec. Advent are inseparable. Sometimes one or the other is mentioned alone, because the one implied the other, for, as is well known, the hearers of Jesus *invariably linked* the one with the other. Simple justice requires a comparison of passages, when the connection fully appears. (2) The figures employed are such as the prophets used to designate "great and signal events on earth." But this is to ignore the express requirements of the Covenant which imperatively demand such a personal Advent for fulfilment; this overlooks that much of the language employed cannot be figurative, seeing that it affirms directly the Advent of David's Son as "Son of man;" this forgets that the Sec. Advent is not dependent upon the interpretation of this or that passage, but follows as a legitimate outgrowth of a Theocratic plan. (3) Because Christ "fixed the date of the events He referred to within that generation." But this is limiting the meaning of the word, and it is setting aside a vast array of scriptural testimony on the strength of a misconception of one passage. This is the slight foundation upon which a wonderful array of spiritualizing is then erected. Alas!

*Obs. 3.* A mere mention of some of the opinions entertained will be sufficient. Thus e.g. *Westminster Review* for Oct., 1873, in an Art. calls this Sec. Advent of Christ an "exploded superstition." Renan (*Life of Jesus*, p. 107) says: "The material conception of the divine Advent was only a cloud, a passing error which death consigned to oblivion." Such statements could be multiplied, together with those which urge such a doctrine, as taught by the Apostles, to be subversive of the inspiration of the Word. Besides these, the reader must have noticed that in leading reviews, etc., articles are constantly appearing which assert that everything of importance refers to the present time with which we alone are concerned; the whole tenor and spirit of which is hostile to faith and hope in a coming personal Redeemer. Now and then, these are accompanied by remarks designed to be witticisms, making sport of our hope, and endeavoring to cover it with ridicule, just as if a Pre-Mill. Advent were some fair target for scorn and burlesque. If this were always done by infidels, it would be something to be expected in view of their principles (although some of them have treated our faith *more fairly and courteously*

than many believers), but it happens that believers, for the moment forgetting the preciousness of that Coming and the gracious designs connected with it, indulge in such witticisms, etc., thus placing themselves in the posture delineated, Matt. 24 : 48, which, Lange (*Com. loci*) aptly expresses, is indicative of “*an internal mocking frivolity.*” The claim that Noble, Barrett, and others make, viz., that through E. Swedenborg there has been “the revelation of the spiritual sense of the Word through the obscurity or cloud of the letter, which is the predicted and glorious appearing of the Son of Man upon the clouds of heaven”—is little short of *blasphemous*, because it applies to mortal man, or to the work that he performs, terms that belong *pre-eminently and exclusively* to Jesus Christ. And to take that “appearing” which belongs peculiarly and distinctively to the Saviour, and which pertains to His glory, and to apply this to erring man is the highest presumption.<sup>1</sup> The opposite extreme is found in Colani (quoted by Van Oosterzee), who is so hostile to the idea of Christ’s personal return that he would expunge all expressions relating to it as spurious. Between these extremes, a variety of arbitrary interpretations exist. Thus e.g. Fowle (*Contemp. Review*, May, 1872, p. 729) makes the Coming of the Son of Man in the clouds of heaven and the gathering of the elect “metaphorical language, descriptive of the growth of the Church.” This is regarded as a decided improvement on that interpretation which makes the Advent of Christ “the Advent of the Roman army,” etc. To get rid of a Sec. personal Advent, Nisbett (*Coming of the Messiah*) confines the description of Christ’s Coming and the destruction of His enemies to His first Coming. The apostasy in 2 Thess. 2 is conveniently confined to the rebellions of the Jews. These specimens will suffice to show the variations caused by a departure from the grammatical sense ; but we turn to others advocated by earnest and able men equally untenable.\* Prest. Edwards (*His. of Redemp.*, p. 269) has four Comings or Advents, viz., His First extending to destruction of Jerusalem, and the proof alleged is Matt. 16 : 28 (which we will examine under Prop. 150, relating to the transfiguration) ; the Second, “in Constantine’s time, in the destruction of the heathen Roman Empire, and the proof is Rev. 6 : 13–17 ; the third is at the destruction of Antichrist, and the proof is Dan. 7 ; the fourth is at the last judgment. Other writers, not satisfied with such a perversion, have these Comings extended into many more by the aid of the phrases “providential,” “spiritual,” “figurative,” etc., so that there is scarcely a notable event in Church history, or in a man’s life, but what this “Coming” is enlisted as accessory, etc. The spiritual interpretation brings forth *an abundant* crop in this field of investigation. Turning away from those who are so fanciful in interpretation, let us briefly present those who are more sober and systematic in their efforts. Barnes, Fairbairn, Brown, and others take the passages which we refer to a Pre-Mill. Advent, and ascribe to them a spiritual or providential Coming. Admitting that God is always in Providence, that He is ever spiritually present with His people (comp. Lange, *Com.*, p. 564), our answer to their mode of dealing with these predictions follows.

<sup>1</sup> Noble (*An Appeal*, etc.) admits that in the literal sense a personal Advent is denoted, and, therefore, that “the Apostles would *naturally expect*, as all other Christians did, that those prophetic announcements were to be literally fulfilled.” But this, the plain grammatical, sense is to be discarded for a symbolic engrafted one given by Swedenborg, which makes the Advent of a person (comp. Acts 1 : 10, 11, etc.) to be “the restoration of the true knowledge of divine subjects.” Well may we ask, aside from other considera-

tions, would God give a sense, with which man is conversant, and which is connected with the common usage of language, knowing that for centuries it must *inevitably lead* Apostles and their successors *into error*? Can we believe that Apostles, inspired, and whose utterances were to be truth, knew *less* on this subject than Swedenborg? Is it possible to credit the claim of one who through an *Origenistic* interpretation utterly ignores or spiritualizes the grammatical sense of Covenant, prediction, and promise, and finds under each and every one a hidden mystical sense, which, if true, makes the ancient believers to have trusted in mere phantoms of their own raising? This Swedenborgian claim is readily tested, by simply asking whether the things connected by the Spirit to this Advent have been verified? Thus e.g. have the Jews been in dire extremity and has a deliverance in their behalf been vouchsafed, etc., etc.? To guard us against just such perversions, the Scriptures employ language (as e.g. "*The Lord Himself shall descend*" not something else; "*His feet shall stand in that day upon the Mt. of Olives*"—not Swedenborg's spiritual sense) which cannot be spiritualized without the grossest absurdity. Swedenborg himself (*The True Chr. Religion*, ch. 14; *Apoc.*, vol. 1, p. 24, etc.) says that "Coming of our Lord is effected by the instrumentality of a man" (i.e. himself) "before whom He has manifested Himself in person, and whom He has filled with His spirit to teach from Him the doctrine of the New Church by means of the Word." Even Matt. 26 : 64, and similar Scriptures (see *An Address to the Clergy*) are blasphemously applied to Swedenborg's revelations. Noble (*Appeal*) claims that a literal, personal Coming of the Lord in the clouds is an *impossibility*. This may be done by one who will deny a literal ascension in a cloud, but not by a believer in Acts, and books that they reject.

<sup>2</sup> To show how ample the field, we refer to a few others: a class of interpreters such as Lowth, Hall, etc., closely pressed by the passages relating to the Advent and yet unwilling to concede a personal one and unable to allegorize them totally away, make a sort of compromise by holding to a peculiar supernatural interposition, a lustrous appearance something like, if not, the Schekinah, in and through which Christ is to be manifested. Then we have a large class who hail almost everything, such as "deliverance from slavery," "increased intelligence," "enlarged virtue," "the spread of science," etc., as "the Coming of the Lord." We give a specimen of the latter: in *Harper's Mag.*, Nov., 1865, p. 722, "For who associates in his thought those two words, Science and America, and does not see uprising from the heart of Time a national destiny so absolutely glorious as to bring him, if a patriot worthy of the name, humbly to his knees, convinced that he has seen in vision the Great Day of the 'Coming of the Lord.'" We doubt very much, patriot as the writer was, whether the vision brought him "humbly to his knees." Such painful evidences of a frittering away of a glorious truth could be multiplied, taken too from otherwise able and learned men. Taylor, in *Old Theology*, etc., rejects even a figurative application, and speaks of the utter folly of believing in a future personal Coming; Desprez, in "St. John," advises us to discard all the Scriptures relating to it as interpolations; Schenkel (*Sketch of Char. of Christ*) explains Christ's coming again "in the glory of the Father with the holy angels" (Mark 8 : 38, etc.) to be "figuratively of the Master's spiritual reappearance;" Evans (*Art. Shaikers*, Appleton's *Cyclop.*) says: "the Second appearing of the Christ 'without sin unto salvation' they believe to have taken place through Mother Lee, in 1770;" Pickett's *Eclectic Church* refuses to believe in a Sec. Advent; in brief, multitudes refer it (as Smith, in *Key of Rev.*) to a coming at death, at the destruction of Jerusalem, at the overthrow of Paganism, at the French Revolution, at, or in, anything that seems to suit a mystical coming; and even spiritualists claim it under an alleged "materialization," as by Lucie E. Lewis in her work called "*The Second Advent of Christ, or His Recent Materialization.*"

<sup>3</sup> The same mode of reasoning which puts aside a Pre-Mill. Advent will, if *consistently and logically* applied, also invalidate the First Advent (seeing that in the Old Test. they, i.e. First and Second Advents, are spoken of in the same manner). At least, it will cause persons to deny and ignore a personal Sec. Advent. The proof of this last feature is found in the fact that entire bodies of professing Christians (as Swedenborgians, Unitarians, Universalists, Shakers, etc.) only claim a spiritual Advent. Many, also, who confess to a personal Sec. Advent but locate it after the Millennial era, forget that the *identical* phraseology and reasons which urge them to *such* a view are precisely those that we urge in favor of our own. This will be fully seen as we proceed.

*Obs. 4.* The attempt to make out a spiritual or providential Coming from the occurrences in the Old Test., such as the destruction of Sodom, the

deliverance of Israel from the host of Pharaoh, etc., fails for the simple reason that *this Coming* is asserted in reference to the *humanity of Christ*, pertains to *David's Son*. He comes *not* as the invisible God, who may be present unseen and unknown, but as *Man, the Son of Man, the Man ordained*, and one too, as will be shown hereafter, to be *seen and recognized*.<sup>1</sup> While fully indorsing a divine sovereignty (Props. 79 and 80), a constant pervading superintending presence, which we might see if our eyes were opened like the servant's of Elisha, or like Stephen's or Saul's, yet this is very *diverse* from a Coming or presence of "*the Son of Man*." Our opponents, when not directly arguing against us, *frankly concede* this point to us in their explanations of the phrase "*Son of Man*." Thus e.g. Dr. Neander (*Life of Christ*, pp. 99, 100) says respecting this phrase: "We conclude that as Christ used the one (viz., Son of Man) to designate His *human personality*, so He employed the other to point out His *divine*." Now admit that it refers to "*human personality*," why should the meaning thus given be *changed* for the divine or spiritual, when the phrase is employed in reference to a Pre-Mill. Advent? Where, we ask, is the *consistency* of altering this explanation of the term, when all of them confess that in some passages (as e.g. Matt. 16 : 27) it undoubtedly refers to His *personal future Advent*? If such an *arbitrary* change is to be made, what uniformity and consonance is there in Scriptural exposition?"

<sup>1</sup> Kurtz (*Sac. His.*, p. 277), after referring the phrase "Son of God" to the divine, adds: "On the other hand, the name 'Son of man' designates Him as the true and archetypal man," etc. So Knapp (*Ch. Theol.*, sec. 93, 2) says: "it clearly denotes the true humanity of Christ." Hundreds of testimonials to the same effect could be readily accumulated, but are unnecessary (comp. Prop. 81). Dr. Nast's remark (*Art. in West. Ch. Advocate*, Aug. 6th, 1879) is eminently true; "We must hold fast to this, that the phrase 'the Son of man cometh' has the *definite* signification of a 'Coming in person' (Parousia), concerning which Bh. Merrill (an opponent) says, 'If Christ does not come in person as the Son of man, He does not come at all.' Twenty-nine times the Saviour applies His Davidic title, 'Son of man,' as 'coming,' 'come,' 'came,' to His personal visible appearing on earth, either at the First or Second Advent." Hoffman (*Prophecy and Fulfilment of the Old and New Tests.*) holds the singular view that "the Son of man" in Rev. 14 : 14 is not the Christ, basing his opinion solely on receiving an order from the angel and obeying it. But Hoffman forgets that in the reception of this Kingdom and in the ordering of the times and seasons, this Son of man, David's Son, is *subordinate* to the Father (comp. Props. 83 and 159); and that such a view introduces an irreconcilable antagonism with other passages, e.g. Matt. 13 : 41.

<sup>2</sup> It is to be regretted, therefore, that theologians of great ability, who cordially concede the personal Pre-Mill. Advent, weaken the argument in favor of the same by allowing a variety of comings of Christ. Thus e.g. Oosterzee (*Ch. Dog.*, vol. 2, sec. 146, etc.) firmly presents the Pre-Mill personal Advent. He correctly informs us that "In the New Test. this prospect is distinctly presented on almost every page; and in Ch. Dogmatics it forms nothing less than the *corner stone* of the eschatological structure," but vitiates this statement by having quite a number of comings introducing the philosophical or mystical gloss "that every coming contains in itself, as it were, the germ of a new and yet more glorious coming." The excellent commentaries of Lange, Olshausen, etc., are disfigured by such statements, which are inconsistent with the fact that the spiritual supervision of Jesus over the Church, the acts of providence, the death of believers, etc., are nowhere called the Coming of the Lord Jesus, or of the Christ. This will be clearly shown. (Oosterzee, however, p. 581, remarks: "All the Apostolic exhortations and consolations are so closely connected with the prospect of the *personal return* of the Lord that whoever contradicts this last, thereby takes away the *roof and cornice* from the structure of the apostolic theology." "Of the life of watchfulness, patience, and heavenly mindedness, it is the *soul and power*—Luke 12 : 35-48—and history makes abundantly manifest, that when this prospect has temporarily receded from the Christian consciousness, the spiritual life also has declined," etc.) Such illustrations can be multiplied, and they do harm in that they lead opponents to shelter themselves

behind this variety of comings conveniently arranged for them. Hence our opposers admit that there is a Pre-Mill. Coming of the Lord, but owing to the latitude which such an interpretation provides for them, they tell us that it denotes divine judgments, or providential movements, or the agency of the Spirit, or supernatural intervention, or the approach of death (in the revival of the martyr spirit), or the increased light, etc., that is vouchsafed to believers (for they themselves differ widely in exactly defining this Coming, thus indirectly evidencing the weakness of their theory). It is a sad fact, abundantly corroborated by acknowledgments of ministers (e.g. a painful evidence, *Proph. Times*, vol. 12, p. 19) that this idea of spiritual and providential comings has led men to deny any personal coming in the future, making coming "an every-day affair," and saying: "that such arguing and preaching" (viz., relating to a personal Advent) "will not take with the people."

*Obs. 5.* Our opposers (as Barnes, Fairbairn, Edwards, etc.) contend that the symbolical representation of the latter part of Rev. 20 denotes the personal, visible presence of Christ. But *how* can they make it such, *when* they deny the same to the Advent of Rev. 19? The principle on which the two visions is constructed is *identical*: agents represent agents, acts represent acts, conditions and events represent conditions and events. Now if in the one vision the agents represent *personal* agents, how comes it that in the other *they do not*? Is there not abundant ground for suspicion that such an interpretation is *adapted* to a preconceived theory? This very indication of weakness is seized by rationalistic writers and drawn out to its legitimate end, viz., taking the interpretation given by our opponents to Rev. 19, they apply the same to Rev. 20, and deny *both* the personal Coming and literal resurrection. And from this there is no appeal to the application of grammatical rules, seeing that *the additional sense* foisted on the symbols is something *unknown* to the rules of language. It is singular, taking the views arrayed against us, that in the descriptions of this Pre-Mill. Advent everything is conceded visible and literally present *excepting Christ Himself*. Thus in Rev. 19, alluded to, the beast, false prophet, etc., represent *real personal* agents—everything is visible and recognizable—but the Coming and agency of Christ seen by the inspired writer as *real, personal, and visible*, as that of the beast, prophet, nations, etc., is to be discarded as invisible, and is stripped of its recognizable personality. By *what rule* of interpretation is this done? If such a rule were penned down and consistently applied, would it not make all the agents, acts, etc., invisible also? Take e.g. Dan. 7; and the four beasts, horns, destruction, even the saints, Kingdom, dominion, all in fact, saving the Advent of "the Son of Man," is to be received as representing visible personal agents, etc., here on the earth. Why make this one exception, simply on the authority of uninspired man, and against the direct testimony of the whole early Church? If it be admitted that the Advent in Dan. 7 alludes to His personal First Advent, then it only confirms our argument under Prop. 104, where we conclusively show that it only occurs *after* the divided form of the Roman Empire, and the rise and progress of the little horn, etc. The truth is, that a denial of the Pre-Mill. Advent involves an *arbitrary* handling of prophecy. It is a matter of regret that distinguished theologians fall into this illogical and unfounded method of dealing with predictions relating to this Coming. Thus e.g. Kurtz (*Sac. His.*, sec. 198) says: "Every interposition of the Omnipotent Ruler and Judge of the world who sits on the right hand of Omnipotence, every progressive movement of His Kingdom, every victory which He gains over His enemies, and every judgment which overtakes



them, *is a Coming of our Lord Jesus Christ.*" The only proof assigned for so sweeping a declaration and such a wide departure from primitive doctrine is 1 Cor. 1 : 7 and 2 Pet. 1 : 16, which passages, as the reader can see for himself, refer to a *literal, personal Coming*; the one to His future revelation, the other to His First Advent and manifestation in the transfiguration.

It is simply a perversion of Scripture to say as Martensen (*Ch. Dog.*, p. 323), that "the Sec. Advent includes His continual and progressive Coming to establish His Kingdom" (i.e. the Church) "in the world, and His Coming to the faithful for their salvation, and to the world for judgment." This makes the Sec. Advent a continuous coming and not a *specific object of hope* located in the future *at a definite time*, etc. The simple truth is this: all those who thus spiritualize those allusions to the Sec. Advent, do it *in violence* to the Divine Record, and contradict themselves in quoting Scripture on the subject. Thus e.g. Steele (*Essay on Christ's Kingdom, Bib. Sacra.*, Nov., 1849) makes the *Coming of the Son of man* "fulfilled when Christ *ascended* in the clouds of heaven and sat down on the right hand of the majesty on high." But this the Scriptures—Jesus Himself—call a *departure, a leaving, and not a Coming*. Besides this, the events inseparably connected with the Sec. Advent did *not* follow such an ascension and exaltation, showing that a *return*, as predicted, is meant, and not a leaving. Again: Rev. Robison (*Sermon at Springfield, O.*, Nov., 1878), in opposing Millenarianism, advocated spiritual and providential comings indefinitely; and then specified as prominent *four Comings*: (1) At destruction of Jerusalem, denoted by the "Kingdom at hand"—proof, Dan. 7 : 13; Heb. 12 : 25, etc.; (2) at death—proof, 1 Cor. 1 : 9, and Phil. 1 : 6, 10; (3) spiritually to destroy man of sin—proof, 2 Thess. 2 : 8, 10; (4) literal, 2 Thess. 1 : 7, 8, 9; 2 Pet. 3 : 10, 12. Now, compare these proof texts with any spiritualistic commentator of his own party, and see the *antagonistic* interpretation.

*Obs. 6.* If we were to adopt this principle of spiritualizing the Coming and the language employed in its usage, *then*, if consistently applied to the whole Bible, it would ignore *the literal, personal First Advent*. This is no caricature, but sober argument. Suppose our opponents are correct in their interpretation; let us then transplant ourselves to a period *before* the First Advent and apply their system to prophecies relating to that Advent and see the result. Let us, taking such an imaginative position, select e.g. Isa. 40 : 3, "the voice of him that crieth in the wilderness," etc., and according to the system just adopted, this would denote that divine truth would be heard in the earth even in the most abandoned parts of it, etc. Or, select e.g. Isa. 53, and we would have a representation of truth, its treatment, rejection, and final triumph. But what are the facts *as evidenced* by fulfilment? Have we not a literal voice, literal wilderness, literal address to Jews, a literal Coming, humiliation, sufferings, and death of Jesus Christ, etc.? According to the system of our opponents no such literal, personal fulfilment was intended, for if the predictions relating to the Sec. Advent, which are *far clearer, distinctive, and decisive* than those referring to the First, are to be understood as portraying a spiritual or providential Coming, *then surely*, if this measurer of prophecy is applied to the less distinct ones of the First Advent, they too only mean a spiritual or providential Coming. If the rule of interpretation holds good now, it ought to cover all time; for we know of no rules that were applicable to one age and not to another. If it be answered, that fulfilment shows that such and such language must be literally understood, *then* our reply is ready: the fulfilment is evidence that the spiritualistic interpretation on this point is *utterly untrustworthy*, while it gives decisive proof of *the consistency* of that adopted by the early Church.

Writers adopting, in view of a non-fulfilment at the First Advent of prediction, a typical or spiritual Messianic interpretation, thus endeavor to mould the Scriptures to

their respective theories. Thus e.g. Browne, in *The Book of Psalms*, makes in this spirit the declaration: "nowhere in the Psalms are the redemption of the world and Israel's final glory bound up with the Coming of the Messiah." The numerous Psalms quoted in our argument, used by Jews and the Primitive Church, *abundantly refute* this position. Such Psalms as the 89th, 132d, and others, portraying the Coming and glorious reign of the Messiah, are amply sufficient to show that these predictions are not merely typical, and hence convertible into something else, seeing that the attributes ascribed to this Messiah, the immortality, ever-enduring reign, blessedness, etc., are *too specific* to be thus evaded. Those who are so fond of attributing this typical character to David will pardon us if we refuse our credence to the belief that David would be so inconsistent and incongruous as to elevate himself into a Messianic type.

*Obs. 7.* Having briefly glanced at the inconsistency of our opposers, in interpreting the Pre-Mill. Advent predictions, the reader may be confirmed in our statements, if his attention is more particularly directed to the glaring *contradictions* that it produces. A few examples will suffice by way of illustration: (1) Barnes (*Com.*) and others freely contend that the Coming in 2 Thess. 2 is a *literal, personal* one, and which results in the destruction of the Antichrist. They acknowledge that this antichristian power is in this dispensation, exists some time before the Advent, and that previous to his removal there can be no Millennial blessedness, etc. And yet when the same power is stated to be removed and destroyed by the Advent of the same Jesus *previous* to the ushering in of Mill. happiness, as e.g. Dan. 7 and Rev. 19, they refuse to accept of this *identification* of the period, and thus have in *one place* a personal, and then in *other places* a spiritual Advent to destroy the last great enemy of the truth.' (2) Again, many commentators on various passages declare that a personal Advent is *prerequisite to the resurrection* of the saints according to the promises given. They admit that Rev. 11: 18 teaches a literal resurrection under the last trumpet, but refuse to bring in the *personal Coming* of Jesus at that period *as necessary* to secure it, although laid down as something *inseparably connected with* a resurrection of the dead. (3) Many writers commenting on certain Scriptures relating to the watching, looking, longing, and waiting for the Advent, as e.g. Matt. 25: 13; 1 Thess. 5: 6, etc., inform us that it is (Barnes) "an event which is *certainly* to occur and which *may occur at any moment*," and, therefore, we should be prepared for it, etc.; and yet when they come to where the order is given and a Pre-Mill. Advent indicated (which *alone* meets their *admissions* of suddenness, unexpectedness, its occurrence at almost any time, etc.), *then* we are told that it cannot and will not take place *until* the Millennial era has *first* transpired. They feel themselves qualified to definitely locate the Advent to a period at least ten centuries in the future, thus making it a matter of mere folly, to look, etc., for the Sec. Coming *before* the expiration of the allotted time. (4) A large number of authors when interpreting passages relating to death, as 1 Cor. 15: 54, 55, etc., correctly represent death as *an enemy* that will finally be conquered, etc.; they have much to say about death being *the result* of sin, etc.; but they forget in their eagerness to interpret Scripture as against us what they said concerning death, and actually declare *that Christ comes in and through death*. The blessed Saviour is transformed *into* our enemy! We glory in the fact that we can be strengthened and supported by Jesus in meeting this enemy; we rejoice that our Saviour has the power finally to overcome and destroy this foe, but we utterly deny that Jesus comes to us in the shape of this enemy. What! Jesus coming

in death, when death *even* came to Him and obtained a brief triumph! This remnant of Popish theology, originated by a perversion of plain Bible statements, is, alas! *deeply rooted* in the minds of many. It would seem that a little reflection over the existence of death from the expulsion from Eden and the fearful result, even corruption, following it, ought to lead men of judgment to *discard* so foolish and unscriptural a doctrine which serves with many to obscure a Pre-Mill. Advent. Even the naïve remark of Sir Thomas Browne (*Relig. Medici*,) is sufficient answer to its use: "I am not so much afraid of death as *ashamed* thereof; 'tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, wife and children, stand afraid, and start at us," etc. Christ does not come in this way; He is our deliverer from such a disgraceful state, and He will yet save us from this enemy, who holds in his prison house His brethren." (5) Again, many explain the parable of the tares and wheat to indicate a *mixed condition* of the Church, and that the harvest is at the end of the age, but in the delineations of Mill. descriptions this mixed condition insisted on in one place is *forgotten and removed*; and to avoid making a Pre-Mill. Advent, the personal Advent, *admitted* in connection with the harvest in the parable, is *denied* to the harvests of Revelation and Joel.\* (6) Again, multitudes give us the most eulogistic and congratulatory expositions of the marriage announced in Rev. 19 : 7, 9, and on the phrase "*the marriage of the Lamb is come*" positively assert (the truth) that the marriage is *then* (at that period) consummated (so Barnes, etc.), and yet seeing that this involves a Pre-Mill. Advent of the bridegroom, they gravely inform us (as Fairbairn, etc.) that this very marriage of the Lamb is *postponed until after* the thousand years are expired, although announced previously, etc.† (7) Thus might be adduced admissions made respecting "restitution," "regeneration," "world to come," etc., and then can be shown how these again are contradicted when we come to the "restitution," etc., of the Mill. era, on the sole ground to *avoid* a Pre-Mill. Advent. The illustrations given are ample enough to indicate, that with all the boasted enlightenment *above* that of the early Church, the early Christians, alleged "babes" in knowledge, were incapable of perpetrating *such opposite* and contradictory *expositions* of Scripture. Their system of belief had, at least, unity of utterance and design.‡

\* McKnight, in S. 4, prefixed to *Exp. of 2 Thess.*, gives a one-sided and inferential representation of the passages relating to the Sec. Advent, which is completely set aside by the important concessions that 2 Thess. 2 : 8 calls for "a *visible and extraordinary* interposition of the power of Christ." His objections are fully met by us and, therefore, need no repeating. Dr. Hodge (*Sys. Div.*, vol. 3, p. 794) admits the following passages to be predictions of a personal Advent, viz., Matt. 26 : 64 ; 24 : 30 ; Luke 21 : 27 ; 2 Thess. 1 : 7, and 2 : 1. This gives us all the leverage that is required to prove his own Post-Mill. Advent theory incorrect, seeing *how* these very passages are associated with a Pre-Mill. Advent, as will be fully shown. If Jesus confirmed the Abrahamic Covenant, not by a spiritual coming and a spiritual shedding of blood, but by a literal coming and shedding of blood, so to realize the promises of the same Covenant, He again comes, not spiritually, but literally, in order e.g. that Abraham, Isaac, and Jacob may inherit (Prop. 49).

† As a multitude of writers make death a coming of Christ, as this view is extensively preached and held forth on funeral occasions, some additional remarks are in place. At present thousands employ language just as if death entered not "by sin" (i.e. was entailed, perpetuated), but was really one of the blessings designed for us by the Father through Christ. That which the Bible calls an "enemy," they designate a friend. They totally overlook the fact that "the triumph" over death, the Word unites with the resur-

rection; and that, however the believer is sustained to meet death, yet he is brought under subjection to death so that the prison house of the grave with its incident corruption, is his doom. Jesus died, and the enemy triumphed; Jesus rose from the dead, and He triumphed over His enemy; so believers die and like Jesus they can meet death with faith and hope that remove his terrors, but, like Jesus, they only triumph over death (so e.g. Paul, 1 Cor. 15) through the power of the resurrection. Some of our opponents on this point manifest an inconsistency that is remarkable. Thus e.g. Barnes's *Notes* on Heb. 5 : 7 (notice also his Remark 4 at close of ch.) at length shows that Jesus dreaded death as an enemy but was sustained, and infers from it that a believer also may dread death as an enemy, and be supported. And yet, *Notes* on Matt. 25 : 13, he makes this very enemy, *thus dreaded*, the Coming of the blessed Saviour! Many unthinkingly receive this Popish doctrine, which is illustrated: by the skeleton clook "in the hall or vestibule of the convent of La Trappe; a human skeleton is placed at the side of the dial, pointing to it with its fleshless finger and beneath is the inscription (in Latin) 'Watch! because ye know not the day nor the hour.'" It reminds us of the assumption of the Jesuits, in a document presented by the University of Paris to the Parliament in 1644, in which, among other pretensions, it is asserted by them that the Lord Jesus goes to meet every Jesuit who dies, to receive him, basing it on John 14, "I will come again," etc. Protestants give influence and weight to this view, and the result is that it leads into error. Thus e.g. the intermediate state is so exalted that a vast multitude consider death as a most happy occurrence. Thus, among the adherents of this opinion we select the Spiritualists: Owen (*Deb. Land*, p. 171) gives the common doctrine, when he says, "in all cases, in which life is well spent, the change which men are wont to call 'Death,' is God's last and best gift to his creatures here,"—"in strictness there is no death." Jesus, then, was guilty of great weakness when unable to appreciate this "best gift." The opinion entertained by believers is seized by others, even by sceptics, and employed by them as proof that death is no enemy, but is something eminently desirable; and the view of early Christians, Reformers, and eminent men in the Church that death is part of the curse—abundantly sustained by Scripture—is regarded as unreasonable and antiquated. Hence it is to be regretted that even excellent writers of a strong Millenarian cast (as e.g. Olshausen, *Com.*, vol. 1, p. 226) make, in a few places, death equivalent to the Coming of the Lord Jesus. There is *no foundation* whatever for such a notion, it being a wrong inference. Let us contrast two of our opponents on this point. The author of *The Kingdom of Grace* (p. 10) confidently quotes "*Come, Lord Jesus, even so, come quickly!*" (Rev. 22 : 20) as a Coming in death, and insists that it is utterly wrong to pray it in any other sense! On the other hand, Dr. Brown, in his work specially designed against us (*Sec. Coming*, p. 22-24) argues that this substitution of death for Christ's Coming "is not fitted for taking that place in the view of the believer which Scripture assigns to the *Sec. Advent*," and assigns the following reasons: (1) "The death of believers, however changed in its character, in virtue of their union with Christ, is, intrinsically considered, not joyous, but grievous, not attractive but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. And, as a substitute for the expectation of the Redeemer's appearing, this looking forward to one's own death will be found very deficient in practical effect." (2) "The bliss of the disembodied spirits of the just is not only incomplete, but in some sense, private and fragmentary, if I may so express myself. But at the Redeemer's appearing all His redeemed will be collected together, and perfectly and publicly glorified." (3) "To put the expectation of one's own death in place of the prospect of Christ's appearing, is to dislocate a beautiful jointing in divine truth, is to destroy one of its finest collocations," etc. Such concessions, so forcibly expressed, are amply sufficient to sustain our position. To preach death in the place of Christ's Coming is to contradict the Scriptures and substitute for "the blessed hope" (for which we are to hope, pray, and watch) an enemy that some are to escape (1 Cor. 15 : 51; 1 Thess. 4 : 15-17). The Coming of Jesus releases the dead from the power of death, and preserves the believing living from its sway. The disciples had no idea that such a coming involved death, for (John 21 : 22) on the strength of Christ's assertion that if it were His will John might be sustained until His coming again, the report was immediately spread that "*he (John) shall not die.*" Here Jesus in the most pointed manner distinguishes between death and His own Coming: "*if I will that he tarry till I come, what is that to thee?*"—which is explained that Jesus "said not unto him, he shall not die, but *if I will that he tarry until I come.*" If death really is denoted by such a Coming, why is it not there distinctly stated, or explained, especially when the hearers did not and could not thus apply it? If death is the Coming of the Saviour, is it not strange that under the Mosaic law pollution was contracted by

contact with a dead body, and that priests especially were charged against such defilement? If it is such an Advent *why* did not the Apostles, when encouraging the faith and imparting comfort to the bereaved, thus describe it? No! Let Universalists, Swedenborgians, besides many others, including a multitude of professed Orthodox, endeavor to make death a Friend, the Coming of Christ, "the Gate of Heaven," etc. On the other hand the unbiassed student will not forget that the Scriptures (as e.g. Rom. 5 : 12, 14, 17, 21, etc.) represent death as no Saviour but as the dire result of sin, a grievous portion of the curse. If death is the Coming of Jesus, or if it is the arrival of a Friend, then certainly the Thessalonian brethren had no reason for their fears, and Paul takes a strange method by which to comfort them by speaking of a *still future* Coming of Jesus for the express purpose of delivering from death, and of placing such a coming for deliverance after an apostacy and the rise of the man of sin. Dr. Rutter (Rom. Cath., in his *Life of Jesus*, p. 321) refers the Coming of Matt. 24 : 42-51 ; Luke 12 : 53, thus : "to each individual this return of Jesus is the moment of our departure out of this life, when we are immediately to be judged. Jesus knocks at our door when He strikes us with a mortal sickness," etc. And (p. 418) he quotes approvingly : "St. Austin, in his 80th letter, makes answer, that to each individual Christian, the day of his death is the day of Christ's Sec. Coming." This is a favorite with Romanists, and with many Protestants. They seem to revel in Young's saying : "Death is the crown of life—

"Death gives us more than was in Eden lost,  
The King of Terrors is the Prince of Peace."

Whatever gain there is in death to the believer, whatever blessedness may await those who sleep in Jesus, etc., all this comes not because death bestows it, but in spite of him, through the grace of God in Christ Jesus, and, therefore, we earnestly protest to this transforming death into Christ, to this exalting death into a Prince of Peace, a Saviour, etc. (comp. Prop. 136). If the student desires a striking contrast of view, let him read the unscriptural opinion Beecher (*Sermon* on Mark 13 : 33-37, in the *Ch. Union*, Jan. 29, 1879) presents, totally ignoring a personal Advent, and applying the Coming to death, and then turn to the scriptural view Leask (*Proph. Times*, Dec. 12, 1863) gives, corresponding with Brown's just quoted. Dr. Winslow (*The Sec. Com. of the Lord*) and numerous writers have excellent remarks on this point.

<sup>2</sup> Thus to illustrate : Barnes, *Com.*, makes "the harvest" of Matt. 13 to relate to the period of the personal Sec. Advent ; he also (thus differing from some other of our opponents) makes "the harvest" of Rev. 14 to be connected with the same period, thus virtually acknowledging a Pre-Mill. Advent, seeing that the scene of Rev. 14 (as well as what succeeds, as e.g. Rev. 19 and Rev. 20 : 1-7) takes place under the seventh or last trumpet, making the time preceding and introductory to Mill. era.

<sup>4</sup> Those who oppose us admit, that in a marriage the *personal Advent* of the Bridegroom is denoted (as e.g. in their comments on Matt. 25 : 1-13), because the figure, drawn from custom, demands it. Is it not passing strange, therefore, that in the marriage announced at the introduction of the Mill. era (Rev. 19 : 7-9), the idea of a *present personal Bridegroom* is rejected. Strange marriage! Some, however, to reconcile this awkward discrepancy, shelter themselves behind the far fetched opinion, that the marriage is simply announced *before* the Mill. period and is only consummated *after* the thousand years are ended. Remarkable announcement, indeed, when the Bride is ready and the express language is that "*the marriage of the Lamb is come.*" Bh. Horsely (Ps., vol. 1, p. 15) and others notice that a number of the Psalms speak of the Advent of Christ as a Conqueror bearing a marked resemblance to the same Coming as presented in the Apoc., and that in both the Coming is connected with a marriage, an era of blessedness following.

<sup>3</sup> Desirous to present the reasoning of our opponents, we give those of one of the most recent. Thus in the *Christian Union*, Aug. 8th, 1877, is presented *Christ's Coming Post-Millennial, by an Anti-Millenarian*. To prove the Sec. Advent to be Post-Millennial, the following is urged. 1. Need not define the Millennium, because of "the silence of Scripture on that subject." If this is so, how then prove the Coming of Christ to follow such an era? 2. Then comes the often refuted assertion that our whole doctrine is based on "one passage," viz., Rev. 20 : 2-6. Now, this is derived from the assumption that our belief is founded on the idea of the *duration* of the reign of Christ and of His saints, and not, as our argument shows, on the Covenants and a multitude of glorious predictions. How does this subterfuge prove a Post-Millennial Coming? 3. He says of Rev. 20 : 2-6, "The only thing that the interpreters seem to be agreed in, as regards this thousand years, is that it is no Millennium at all." He thus makes a play on the

word "thousand," making it appear as if all interpreters either made the thousand years symbolical (i.e. each day for a year), or else to stand "indefinitely," thus overlooking many who receive them as recorded. He also overlooks two points: (1) that the thousand years do not limit the reign of Christ and of His saints, and (2) that the word "Millennium" has (however derived from the time of the passage referred to) an extended meaning embracing the glorious era predicted by the prophets relating to Christ's Kingdom, the happiness and exaltation of the saints. Well may we ask, if there is *no* Millennium as the writer asserts, how can Christ's Coming be Post-Millennial? 4. The resurrection of Rev. 20:2-6 is "indefinite," i.e. it is "the reviving and royal supremacy of their spirit and life on earth." Our reply is given under Prop. 127, to this assertion without proof. The analogy of Scripture sustains our position. 5. Christ does not come before the Millennium because He comes at a literal resurrection, as seen in Matt. 25; John 5:28, 29; 2 Thess. 1:7-10. But this (1) takes for granted that Rev. 20:2-6 embraces a symbolical and not a literal resurrection; (2) makes no effort, the slightest, to remove or meet *our reasons* for its being a literal resurrection; (3) overlooks how other Scriptures verify our position, even including the passages quoted by him (comp. Props. 126 and 128). 6. Christ's Coming Post-Millennial for, as the writer asserts, it follows a universal preaching of the Gospel, Matt. 24:14; Mark 13:10, and the ingathering of the Jews, Rom., chs. 10 and 11. The reader will find this sufficiently answered under Prop. 113 and Prop. 175. After this weak and trifling appeal to Scripture to substantiate so important a point—an effort unworthy of its serious and commanding nature—then follow, making an appeal to prejudice, three *false* statements. 1. "The Millenarian view leads to the disparagement of the Gospel by representing it as unequal to its work and sure to fail in it." While, on the other hand, his view of evangelizing the world honors the Gospel. We say the Gospel performs its *allotted* work, its high mission, and is no failure (comp. Prop. 175). 2. "The Anti-Millenarian view is the *only* scriptural and spiritual one of Christ's Coming." To this assumption the writer is welcome, but we object to the reason assigned for the same as anti-scriptural, viz., because it holds that Christ may come at any time in *death*, which nearness to death Paul meant when writing to the Thessalonians. This transforms Jesus the Christ into the enemy death. 3. Millenarianism obscures and postpones the Coming of Christ, because it invites attention to events, "it makes us curious students of history rather than devout readers of the Bible," as e.g. illustrated in "the Cummings and *Record* school of interpreters." The main objection urged by the religious and secular press against Cummings, etc., is that the nearness of the Sec. Advent was so prominent and cardinal a feature of the system, and that references to events were given *only* to enforce it. This seeking *after* objections and such flings at the personal piety of Millenarians cannot and will not affect the student.

*Obs. 8.* Leaving the objections to be answered by the proof that shall be adduced, attention is invited to this feature, viz., that as the covenant promises and the Millennial descriptions demand a Pre-Millennial personal Advent, we find this very phase of doctrine presented to us in a *variety of aspects*, as if purposely to meet and answer the objections that are alleged against it. And the Spirit, to confirm our hopes excited by the Covenant, presents it in forms so as to leave *no doubt* of a real, personal Coming being intended. We give the evidence as briefly as is consistent with a clear understanding of the same, keeping in view the demands of various classes of our readers.

1. In the portraiture of the Mill. era, it is repeatedly promised that all suffering, sorrow, shedding of tears—in short, all evil shall be removed by a certain Coming. Now such a deliverance, we know from many positive declarations, will *never* be witnessed *until* the Second personal Advent; for down to that period, the Church itself—all saints—shall be subject to suffering, sorrow, tears, and trial. The freedom from evil *united with* the promises of the personal Advent, are *precisely* the same specified with the Pre-Mill. Coming and Mill. glory to be seen on the earth. And, therefore, as we dare *not separate* what God has *joined together*, these Comings must be the same and relate to the same period of time.<sup>1</sup>

2. The Millennial descriptions of the Prophets, it must be admitted, are *not yet* realized. They are preceded by and connected with a Coming of the Lord; and if that era is still future (as a comparison of them with history unmistakably proves), it follows that the Coming linked with it is *also in the future*. Now the personality of the Coming is admitted as it relates to some of the predictions, as e.g. Jer. 23 : 5; Jer. 30 : 9; Ezek. 37 : 22-25; Ezek. 34 : 23, etc., under the impression that they relate to the First Advent. But if it can be shown that the prophecies were *not realized* at that Coming, the admissions of the personality still remain and *also refer to the future*. To illustrate: Take Jer. 23 : 5, and if we allow the context to have its due force, then it follows that it is *not yet* fulfilled, because (1) the gathering of the Jews was *not then* witnessed; (2) the Jews were *not delivered* from fear, dismay, and want; (3) Judah and Israel did *not dwell safely*; (4) instead of dwelling in their own land they were *driven out*, etc. Or, select Jer. 30 : 9, and it was *not verified*, because (1) there was *no return* of the nation to the land of their fathers; (2) the yoke upon the nation was *not broken*; (3) Jacob was *not saved* out of his trouble; (4) the blessings enumerated as connected with the restoration were *not experienced*. Thus passage after passage might be taken, and the same deductions made from the context, *all* showing that the Advent referred to is *yet to come*.

3. The doctrine of a literal first resurrection (Props. 125-129) establishes a literal Pre-Mill. Advent, seeing that that resurrection precedes the Millennium. Lange (*Com.*, p. 421; Matt. 24) tersely says: "*It is baseless to regard the Coming of Christ to the first resurrection as altogether spiritual.*" Even our opponents unite the resurrection of the dead with a *personal* Coming, and argue, scripturally, that the former is a result of the latter. The admissions of Prof. Stuart and others, as to the literalness of the resurrection, *involves* this personal Coming.

4. "*The Coming of our Lord Jesus Christ with all His saints,*" 1 Thess. 3 : 13 (comp. ch. 4 : 14; Jude 14), is admitted to be a *literal* one. But *the same thing* is asserted to take place, viz., the Coming of the Lord and all the saints with Him, *as Pre-Millennial in Zech. 14 : 5.*"

5. The Advent of Rev. 19 : 11-29, is a Pre-Mill. one, and is a personal Coming, being parallel with Rev. 14 : 14-20.<sup>3</sup> A large number of our opponents, overlooking consistency in their own system, yet forced by the scene described, frankly declare that the latter passage (Rev. 14 : 14) denotes *the literal Advent* of the Son of Man. Thus e.g. Barnes, *Com. loci*, informs us that it applies to the end, consummation, etc., at which time he locates the Sec. Advent. But in *both* places the design in Coming and the acts performed by "*the Coming One*" *are the same*, to save His people and overthrow His enemies. In *both* places the beast and abettors are destroyed, for they shall not exist in the Millennium; and *both* places are located *under the last trumpet*, indicating *the precise time* when we are to look for it, viz., *before the Millennium commences*.

6. In His Second Advent it is asserted that He shall "*come in the clouds of heaven.*" Angels, Christ Himself, and the Apostles declare this to be a concomitant of the Advent. Daniel (7 : 13) expressly describes this, that "*the Son of Man came with the clouds of heaven,*" and on *thus* coming the Kingdom and dominion under the whole heaven is given to Him. In Rev. 14 : 14, commentators, etc, as Barnes, *loci*, admit "*a designed reference to Daniel,*" but if, as they also admit that, Rev. 14 : 14, refers to the

personal Advent, *then Daniel must predict the same.* We are not, however, left to human conjecture on the application of Daniel's prediction of the Advent. Jesus *directly applies* it to His future Advent. When before Caiphas, well knowing *how* the Jews regarded this prophecy, He boldly (Matt. 26 : 64) says : "*Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven,*" thus not only locating this Coming *in the future*, reaffirming *its personality* by the "*shall ye see ;*" but even, under the grave charge of blasphemy, establishing the Jewish view, that they made a correct application of the prophecy to a *personally manifested Messiah.*"

7. To that class of interpreters who confess the personal Advent to be designated by Daniel, but refer it to His First Advent, we reply : Notice, that the reference made by Christ to it as delineating His Coming *at some future time confirms* the order given by us under Prop. 104. The Coming is witnessed, not as at the First Advent when the fourth Empire was undivided, long before the horns arose, etc., but in its *divided* state, and *after* the horns had arisen and progressed, etc. The unity of the prophecy demands the location of the Advent *where Jesus places it.*"

8. The personal Advent, its uncertainty, suddenness, and stealthy approach is likened, by Matthew, Luke, Paul, and others to that of a *thief*. Commentators, etc., abundantly connect the idea of a *personal Coming* with the phrase. It has also been said that a thief does not come figuratively but personally ; and the likening of the one to the other embraces the notion of a personal Coming as well as that of the manner of His Coming. But mark, under the sixth vial, just before the fearful gathering of nations, the outpouring of awful judgments, and the Millennium, the Apostle John, giving the testimony of Jesus, Rev. 16 : 15, says : "*Behold I come as a thief. Blessed is he that watcheth,*" etc. Why does the Spirit thus employ expressions *identical* in spirit and design, if not to teach us that *this Coming* in a thief-like manner is a *personal Pre-Millennial one?*"

9. The Apocalypse begins with "*Behold, He comes with clouds and every eye shall see Him,*" etc., and ends with "*Surely, I come quickly.*" The concessions made by opponents on these phrases are numerous, and *contradictory* to their spiritual interpretations. But they are not needed, for the great vital topic of the Book, viz., *the Coming of Jesus*, is self-evident ; for all the predictions are given to testify to the same, and to events preceding, connected with, and following it. So apparent is this, that some reject the book solely on this ground as teaching a "Jewish" Coming and reign of a *personal Messiah*. We, however, joyfully accept of *this feature* as blessed evidence of its inspiration, making it *confirmatory* of covenanted promises. Now is it reasonable to suppose, that in a Revelation designed to give special information respecting this *personal Advent* announced in its opening and close as a source of faith, hope, and warning, that an Advent should be specified as preceding the Millennium which is to be understood *differently* from a personal one, *when* the language describing it is *similar* to that employed in other places to designate a personal one? The Spirit, we contend, purposely uses *the same phraseology* in order to prevent us, if wise, from perverting this doctrine of His Coming."

10. When Christ comes personally, *the holy angels or messengers* come with Him, 2 Thess. 1 : 7 ; Matt. 13 : 39, 41 ; 16 : 21 ; 24 : 31, etc. This is *also* said in reference to the Pre-Mill. Coming ; for in Rev. 14 : 10 (per-



haps Eng. version of Joel 3 : 11) ; Rev. 19 : 17 ; Rev. 20 : 1, etc., we find angels participate in it, and perform the same things ascribed to them in the preceding passages.

11. When He comes personally we (2 Thess. 1 : 7, 8) read : “ *The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire,*” etc. Other passages teach that then “ the tares,” “ the chaff,” shall be “ *cast into a furnace of fire,*” shall be “ *burned with fire unquenchable,*” etc. Fire, as descriptive of God’s vengeance, etc., is an element intimately connected with it. The *very same* is frequently stated in relation to this Pre-Mill. Advent. Thus e.g. Isa. 66 : 15, 16, “ *Behold the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh,*” etc., which is almost the phraseology of Paul. Then follows the Millennial glory. Daniel, Joel, Malachi, Isaiah, and others speak of a fire that shall consume and destroy in connection with the Lord’s Coming, to be followed by a glorious Kingdom. This confirmatory fact may be added : in Matt. 25 : 31 ; Matt. 13 : 40-42, etc., it is declared that the wicked are cast into “ *everlasting fire.*” This is done at the personal Sec. Advent, as theologians, of all classes, proclaim. If we turn to the events immediately preceding the Millennium and related to the Coming then manifested, we read, Rev. 19 : 20, and Rev. 14 : 9, 10, that certain wicked are cast into a “ *lake of fire*” at this very period. The Spirit again *identifies* them.

12. In His Sec. Advent, He is represented as coming as (e.g. Matt. 25 : 34) a *King*. This is also the characteristic attributed to the Pre-Millennial Coming that He is revealed as “ *the King*” (Zech. 14), even “ *King of Kings*” (Rev. 19), etc. Our entire argument makes this a *pre-requisite*.<sup>8</sup>

13. In the Sec. Advent, Christ comes as *Judge*, engaged in judging. If there is one feature that specially appertains to the Pre-Mill. Advent it *certainly* is this, that in numerous places His Coming as Judge and judging is blended with it. See Props. 132, 133, 134.

14. At the Sec. Advent a *Kingdom* is said to be revealed, as 2 Tim. 4 : 1, “ *at His appearing and His Kingdom.*” This is frequently, as we have abundantly shown, described as following the Pre-Mill. Advent.<sup>9</sup>

15. At the personal Coming of Jesus, the Scriptures locate a *gathering of saints* from all quarters, 2 Thess. 2 : 1, etc. This is *precisely* what is said to be done at the Advent before the Millennium in numerous places, as has already been indicated. This gathering is described, more or less, by the Prophets, so that even Augustine (*City of God*, B. 20, c. 23) makes Ps. 50 : 3-5, denote the personal Coming of Christ.<sup>10</sup>

16. At the Sec. Advent Jesus shall “ *sit upon the throne of His glory,*” Matt. 25 : 31. This is also stated to follow the Pre-Mill. Coming. Both the throne and the glory, or “ *the glorious throne*” are mentioned, as will be seen in the Prop. on the reign. In comparing such passages as Col. 3 : 4, Ps. 102, etc., with the Mill. glory, the identity is established. Besides the specific mention of Christ’s throne—a throne even David’s (Acts 2 : 30, etc.) belonging specially to Him—upon which He personally sits, Rev. 3 : 21, we find the same throne particularly mentioned in the Pre-Mill. Coming, as in Ps. 89 ; Isa. 9 : 7 ; Jer. 33 ; Ezek. 37, etc.

17. Into this Kingdom of Christ’s, linked with His “ *appearing,*” *believers enter*, 1 Pet. 1 : 7, 13 ; Matt. 25 : 34 ; comp. 2 Pet. 1 : 11, etc.

The personal presence of Jesus, as all believe, is then enjoyed. But the Scriptures unite in locating this entrance, inheriting, reigning, etc., in the Kingdom *with the Millennium itself*; and hence it implies His personal presence. For, all the promises of future happiness and glory given to the saints to be hereafter enjoyed in Christ's Kingdom and presence, *are also found* recorded and fully designated in the Mill. descriptions.

18. The period of Christ's personal return is at the time of "*regeneration*," Matt. 19 : 28, that great glorious "*new birth*" (res.) of the sons of God and of Creation. But this "*regeneration*" is identified *with* the Mill. age (Prop. 145), and hence the Advent is personal.

19. So likewise the period of the "*restitution of all things*" is preceded by "*sending Jesus Christ*," "*whom the heavens must receive until the times*" are ushered in. Barnes, *loci*, even admits: "*until*: this word implies that He would *then return to the earth*." To effect this "*restitution*" Christ's personal presence is promised. But this "*restitution*" is the grand theme of the Millennial predictions, the scope of its prophecy, the alleged design of the establishment of the Millennium. See Prop. 144."

20. The personal Advent of Christ is united, by nearly all, with *the deliverance* of suffering creation from the bondage of corruption, Rom. 8 : 19-21. The Millennial predictions portray this very deliverance and hence it *includes* that presence. See Prop. 146.

21. Commentators, etc., inform us that Christ is evidently *present* in the New Heavens and New Earth of 2 Pet. 3 : 10-13, etc. But the New Heavens and New Earth of *promise* (so stated by Peter) are found in the Millennial descriptions, *Isa.* 65 : 17-25, *Isa.* 66 : 22, and, in the nature of the case, must *include* the same presence. See Props. 148 and 151.

22. The Spirit, as if purposely to meet the anticipated unbelief, even condescends to tell us, that "*His feet shall stand in that day upon the Mt. of Olives, which is before Jerusalem on the East*," Zech. 14 : 4. In this Pre-Mill. Advent the *exact locality* is pointed out (the *same* from whence He ascended to heaven), and *His personality* indisputably demonstrated by "*His feet shall stand*," etc. The language is alone applicable to a Pre-Mill. personal Coming, and distinctively refers us to the promise of the angels, Acts 1 : 11."

23. But, in addition, to indicate in the most striking manner the personality of this Pre-Mill. Coming, it is stated that He shall be *seen* at that time. Thus, in Micah 3 : 12, the mountain of the house is made desolate, but in Micah 4 : 1, etc., this *same* house is restored, and all agree that in the latter we have a Millennial description. Now, if we turn to Matt. 23 : 38, 39, and Luke 13 : 35, it is stated that Jesus at His First Advent did *not restore* this house which He found and *left desolate*, but will do so when He comes again: "*Behold, your house is left unto you desolate. For I say unto you, ye shall NOT SEE ME HENCEFORTH, till ye shall say, Blessed is He that cometh in the name of the Lord. Behold, your house is left unto you desolate, and verily I say unto you, YE SHALL NOT SEE ME until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.*" This unequivocally teaches that the people *saw* Him there; that for a time He would be *invisible* to the nation, but that they *should again see Him*; and that seeing would be *at the time* when He would *restore* the house from its desolation. The Millennial prophecies show the removal of this desolation, and hence, that He shall *be then seen*. But we have more explicit passages: in Rev. 1 : 7, "*Behold He cometh*

with clouds; and every eye shall see Him; and they also which pierced Him, and all Kindreds of the earth (some read: all tribes of the land) shall wail because of Him." This at once recalls the parallel prediction of Zech. 12 : 10, which binds the whole in unity; for at the very time "the house of David" is restored the Millennial predictions are to be verified in the bestowal upon the Jewish nation of the long-promised (but long-delayed) blessings, then "they shall look upon me whom they have pierced, and they shall mourn for Him," etc. This is corroborated by the general tenor of the prophecies which speak of the presence of the Redeemer, their King, David, etc., at the restoration of the Jewish nation, and of His pleading with the Jews "face to face," etc.<sup>13</sup>

24. This again is confirmed by James, Acts 15 : 16, 17, "after this I (Christ) will return," etc., i.e. after a people are gathered out, as predicted, Jesus will "return" to rebuild the tabernacle of David, etc. Those even who reject our views admit that this "return" is a personal Coming, but inconsistently and violently apply it to the First Advent. But the simple fact that it is a "return;" that it occurs after a certain event is accomplished (yet in course of fulfilment, viz., the gathering); that the tabernacle of David is yet in ruins; that it corresponds with the analogy of prophecy teaching a personal presence, then an absence, and finally a personal return, etc.—makes it alone applicable to the Pre-Mill. Advent.<sup>14</sup>

25. Paul significantly points to the Pre-Mill. personal Advent in Rom. 11, when he connects with it the removal of the blindness of the Jewish nation, and says: "There shall come out of Zion the Deliverer." For in thus representing Him as Coming in relation to this event, he accords with the portrayal of the Millennium, and, as we have previously intimated, with the Jewish doctrine that "the Coming One" is to perform a great work for the nation. He links his faith with that of the nation's, as expressed by John the Baptist ("art Thou the Coming One?"), by the people at the entry into Jerusalem ("the Coming One"), but transfers it, as Jesus did (see above 22, which some render "Blessed is the Coming One") to the still future Advent.<sup>15</sup>

26. Rev. 11 : 15-18, with its "time of the dead that they should be judged," its "reward unto Thy servants the prophets," its removal and destruction of the wicked, etc., cannot possibly be reconciled with a postponement of these events until after the Millennial period has expired. The simple announcement of them under the seventh trumpet is sufficient to sustain our position. These things demand for their fulfilment a personal Pre-Mill. Advent.

27. Phrases are employed, in connection with this Pre-Mill. Coming, which can only be consistently explained as denoting a personal Coming. Thus e.g. in Rev. 14 : 10, the image-worshippers, who are to be destroyed, Rev. 19, before the Mill. age, are to "be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," i.e. they are to witness (Alford, "visible") their punishment—indeed, as we find in other places, inflict it. Again, in Isa. 26 : 21, "Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity," etc., thus vacating the place that now holds Him in accordance with the promise of the angels, etc. This at once reminds the student of Hos. 5 : 15, Zech. 8 : 3, etc.<sup>16</sup>

28. When Christ comes, He shall "rule with a rod of iron," etc. In Rev. 2 : 27, the saints are to be associated with Him in ruling with the

same rod. Now, some of our most persistent opposers frankly admit that this participation of the saints in such ruling will only be witnessed "when the Son of God will come to judge the world." In Rev. 19 : 15, before the Mill. era, Jesus comes, and it is announced that "He shall rule them with a rod of iron."

29. Again, we may insist upon the personality contained in the phrase, "Son of Man." It is employed, as all concede, to designate the Sec. Advent, a Coming not merely as a divine personage, but as Son of Man, glorified it is true, but one united with humanity, a true descendant of David's. He is designated the same, as we have shown, in Pre-Mill. predictions (Dan. 7 : 13 ; Rev. 14 : 14), thus showing, if we will but receive it, that a personal Advent is intended.

30. In correspondence with this, Paul tells us, Acts 17 : 31, that when Christ comes to judge, He comes as the "Man ordained." The sacred writers designate Him as "the Man," the descendant of David's, the promised seed who comes before the Millennial era ; therefore, we cannot mistake the Coming of this personage, who is appointed to be revealed as the appointed, ordained, and actual Son of David. In Zech. 6 : 8, "Behold the Man whose name is the Branch," etc., we have, as the Apostles corroborate, the work of salvation in its initial, execution, and completion carried on by the Lord Jesus not merely in His relation to God as His Son, but as "the Man" promised to David. Coming as "the Man," involves the personal Pre-Mill. Advent.

31. This personality and Pre-Mill. Coming can be derived, by comparing Scripture, in several ways from Phil. 2 : 10, 11, "that at the name of Jesus every knee should bow, of things (beings) in heaven, and things in (beings on) earth, and things (beings) under the earth."

a. The time when this is to be fulfilled is seen from the parallel passage, Rom. 14 : 10, 11, "We shall all stand before the judgment-seat of Christ. For, it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Christ is personally present on this judgment-seat. But according to Isa. 45 : 23 ; Isa. 65 : 16, 23 ; Ps. 63 : 11, etc., this will occur at the period when Mill. blessedness is bestowed. See Props. 132, 133, and 134, on Judgment and Judgment Day.

b. It is admitted even by our opponents, that the "things under the earth" that shall "bow" the "knee" are "beings," viz., the dead, the resurrected dead that shall appear." The application of the passage by Paul indicates a personal presence ; the resurrection of the dead requires the same. This resurrection, we have shown, is, so far as the saints, Pre-Millennial, and the passage quoted by Paul standing related to the Millennium (as shown by many commentators, see e.g. Barnes, *On Isa.* 45 : 23), it follows that, if verified, Christ is personally present to whom this homage is rendered.

c. The personal name that is to be thus acknowledged is indicative of the personal presence. The Jesus, Joshua, or Saviour is designated "the Christ," "the Messiah." By the latter name He is known as the covenanted seed of promise ; the former is His personal name. The Apostle argues that not only the name Christ which both Jews and Gentiles acknowledge, but the personal name given by God to this one person, viz., that of Jesus as the Christ and consequently the Lord, the predicted and covenanted Ruler in the Davidic order, shall be openly acknowledged by all. Now, such an acknowledgment of the name, identifying the Lordship

with *the person* called Jesus, seems to demand a personal presence, which, doubtless, led the angels to say so pointedly, Acts 1 : 11, "*this same Jesus,*" etc. This contributes to the honor and glorification of the Father, that that which is now denied by so many should be openly manifested, especially before His covenanted nation. If we accept of the application and amplification of this Millennial description by Paul, *then* it follows that Christ is personally thus acknowledged at the Mill. era. The whole passage impresses us with distinctive personality.

32. In the description of His personal Advent, Matt. 25 : 31, informs us that "*before Him shall be gathered all nations,*" etc. This is an *adjunct* of the Pre-Mill. Coming, for Isa., Jer., Ezek., Zeph., Joel, Zech., John, and others unite in declaring that a *gathering* of the nations shall take place *immediately preceding and connected with* such a Coming. Rev. 16 : 14-16, and Rev. 19 : 19, etc., are alone a complete confirmation of such a Pre-Mill. gathering linked with the Advent. The Spirit again identifies the Coming.

33. It is granted that, Matt. 13 : 30, 39, 41, Jesus personally comes at *the harvest* at the end of the age. Joel (3 : 13, etc.) informs us that the Lord will come *when* the harvest is ripe, *before* the Millennium. So Rev. 14 : 14, 15, tells us that "the Son of Man" shall come *when* "the harvest of the earth is ripe," and this *also precedes* the Millennial era. This connection of the Advents with the "harvest" by the Spirit is *intentional* so that we may identify them as *one and the same*.

34. The Coming of the Son of Man, Matt. 24 and Luke 21, is "*after,*" "*immediately after*" a tribulation which runs down through the times of the Gentiles, and is accompanied by the gathering or harvest of the elect. With all the efforts made by our opponents to spiritualize this Coming into a Providential one, nearly all of them are forced to allow that it *includes* a future personal one. But if so (which we believe), *then* it follows that it *must* be one preceding the Mill. age, because it is to be witnessed *at the closing period* of this long-continued tribulation—a tribulation which, in the very nature of the case, *cannot* enter into or exist *contemporaneously* with the Millennium. This Advent *then precedes* it."

35. The Sec. Advent is designed *for Salvation*, Heb. 9 : 28, etc. This we have shown is a distinguishing characteristic of the Pre-Mill. Coming, and hence, as Barnes informs us (*Com. loci*), "Tholuck and the Germans generally" interpret Rom. 13 : 11 to apply "*to the personal reign of Christ on earth.*" That such an application of the passage is correct is evident (1) from the contrast of night and day following (see Props. 138 and 139, on Day of Christ), and (2) in using the words "Salvation," "night," and "day," according to Jewish usage and expectations (comp. e.g. Isa. 25 : 9).

36. In the Sec. Advent four things are united, as e.g. in 2 Thess. 1 : 5-11, (1) the rest or Kingdom ; (2) the triumphant, irresistible Coming of Jesus ; (3) the overthrow of and vengeance upon the enemies ; (4) the deliverance and blessedness of God's people. These four things are *also* united with the Pre-Mill. Coming, as can be seen by reference to numerous Mill. predictions, already frequently quoted.

37. The binding and confinement of Satan is Pre-Millennial. This is Christ's work, and the entire train of prediction from Gen. 3 : 15 down leaves the decided impression that this is done by a *personal* manifesta-

tion ; for while provision was made at the First Advent to accomplish it, the victory itself is not seen until the time of the Second. *Down to the Sec. Coming* Satan is the avowed, loosened enemy, corrupting the Church and the world, exciting the nations to open hostility, to whose power the saints are exposed and the sleeping are held fast in his bonds. *Such* a deposing and binding of Satan, as the Millennium demands to secure a fulfilment of promise, the appointed Seed alone, in His own personal power, can perform.

38. We may urge even the eminent *fitness* of Christ, the Second Adam, manifesting Himself *personally in the very place* where Satan obtained his triumphs over the first Adam, at the very time that Satan is bound and his work of deception is stayed. Where man fell, there the triumph of man, the woman's seed, is also to be exhibited ; and if so, it *involves* a personal Coming at the period of the Millennium.

39. Hence, this is confirmed by the announcement, that this Pre-Mill. Coming is for the purpose of "*Redemption.*" It is granted that He comes personally in "*the day of Redemption,*" Matt. 19 : 27, 28 ; Rom. 8 : 23 ; Eph. 4 : 30, etc. The Mill. descriptions *are full* of this Redemption ; that Jesus *then* comes as "*Redeemer,*" that He *then* "*redeems*" His people, and that they shall be called "*the redeemed,*" "*the redeemed of the Lord,*" etc. The accordance of phraseology, the identity of acts performed, etc., again teach us what Coming is intended.

40. The personal Coming shall occur *when "the mystery of God is finished."* That the finishing of the mystery includes the open revelation of Christ, the vindication of God's ways, the judgments of Christ, the overthrow of Satan and his deposition from being "the god of this world," and the exaltation of the saints, is admitted by our opponents.\* In Rev. 10 : 7 it is asserted in the most express terms, that "*in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the Prophets.*" Under this seventh trumpet (and mark, too, at the beginning of the sounding and not at its close, or, as some even grossly have it, a thousand years after the sounding) *then*, which introduces the Millennium, this mystery relating to the Kingdom, the general theme of the Prophets, is finished. If the mystery is indeed finished, *then* the King has come and the Kingdom is established. If we notice *the events* occurring under this last trumpet, they are precisely such as *include* the Advent and Kingdom. Briefly, if the mystery of God as stated by the Prophets, the divine purpose of God in Christ, the consummation of covenanted promises, is *then* finished, completed, manifested, *then* it follows, of necessity, that the Pre-Mill. Coming of Jesus under this seventh trumpet is *a personal one.*\*\*

41. The Spirit locates the marriage of the Lamb as Pre-Millennial, and against the statements of the multitude who would postpone it until the close of the Millennium, expressly says, Rev. 19 : 7, 8, 9, that this "*marriage of the Lamb is come,*" etc. A marriage without *the personal presence* of the bridegroom is an incongruity. Such a presence is *demand*ed by the blessings bestowed by the marriage, and is *insured* by the Advent predicted in its connection, and by the allusions to it, as in Matt. 25 : 1-13, and in the Prophets.\*\*

42. This is forcibly corroborated by the Scripture just referred to, viz., the parable (Matt. 25 : 1-13) of the ten virgins. For the preceding context

and the word "*then*" indicate that a delineation of the Church is given as it will exist *at* the Sec. Advent. The Bridegroom comes, and those who are prepared "*went in with Him to the marriage.*" The Coming of the Bridegroom is represented as *personal*, for the wise "*go out to meet Him,*" and are "*with Him.*" This Coming must be Pre-Millennial, for such a mixture of wise and foolish does not exist in the Millennium. The parable which follows that of the virgins also teaches a personal Coming.

43. At the Sec. Advent when, Matt. 16 : 27, "*the Son of Man shall come in the glory of His Father, then He shall reward every man* according to his works." The same thing of rewarding is stated in *connection* with this Pre-Mill. Coming. Thus e.g. Isa. 40 : 10 ; Rev. 11 : 18, etc., distinctly announce it.

44. Heb. 1 : 6, "And when He bringeth in (marg. read when He bringeth *again*) the first begotten into the world, He saith, *And let all the angels of God worship Him.*" This verse which has perplexed many expositors is plain, if we but remember that Christ is called "*the first begotten*" with reference to His resurrection from the dead in Rev. 1 : 5. and Col. 1 : 18, and that the Apostle had just referred in preceding verse (comp. Acts 13 : 33 with verse 5) to the resurrection of Christ as a *begetting*. As taught distinctively in marg. reading, with which critics generally agree, this same resurrected, first begotten Jesus shall come "*again.*" This must be applied to His Second Coming, seeing that it is *after* He is constituted "*the First Begotten.*" If the personal Advent is intended, as expositors hold, it can be shown to be Pre-Millennial by the quotation appended by Paul, "let all the angels," etc. If the quotation is derived (Barnes) from the Septuagint rendering of Deut. 32 : 43, *then* it is identified with "avenging the blood of His servants, and rendering vengeance to His adversaries," thus agreeing with the acts assigned to Christ's Pre-Mill. Coming. If, on the other hand, it is taken from Ps. 97 : 7, *then* it stands in immediate relation to the reigning and "*presence of the Lord of the whole earth,*" the destruction or "burning up," of His enemies, the overthrow of image-worshippers, the exaltation of Zion, all people seeing His glory, etc., thus again corresponding with events ascribed to Christ's Advent before and at the Millennium."

45. There is a day of the Lord, of Jesus Christ, of the Son of Man to be revealed in the future. In Luke 17 : 24 ; Phil. 1 : 6, etc., it is allowed that Christ will be *personally present* in that day. It is easy to show by a comparison of Scripture that "the day of the Lord" mentioned in Millennial predictions is *the same* spoken of by the Apostles. This we will do hereafter (Props. 138 and 139), and for the present it is amply sufficient to say that the use of the phrase by the Apostles confirmed the Jewish idea of "the day of the Lord," "the day of the Messiah," as the predicted Millennial day. If the Jewish expectation was erroneous, as moderns now say, then it was wrong for inspired men to employ such *confirmatory* phraseology without appending a suitable correction or definition, etc."

46. The reader, if a careful student of the Word, must have noticed the peculiarity, that not one of the Prophets speak of an Advent *to follow* the Millennial age. It is something—although now so prevalent—*utterly unknown* to them. The Coming of the Lord, the predicted Seed, etc., is *always* represented as occurring *previously*, and that age is described as *the result* of such an Advent. It is in vain to look for any other order given by the holy men of old ; and therefore, in the nature of the case,

they denoted, as the Jews, disciples, and Apostles held, *a personal Coming.*<sup>25</sup>

47. In addition to this, in the epitome of events running down from the establishment of the Christian Church to the Sec. Advent, such as Matt., chs. 24 and 26 ; 2 Thess. 2 ; Mark 13 ; Luke 21, in direct reference to this personal Coming, no mention is made of *an intervening Millennium* of blessedness, such as the Prophets describe, but tribulation, oppression, apostasy, etc., are to be experienced and witnessed. Hence that Sec. Advent attached to these epitomes, allowed by commentators, etc., to be personal, *must precede* that age.<sup>26</sup>

48. Eminent writers on prophecy have well remarked, that the First and Second Advents are sometimes so linked together in prophecy that it requires discrimination to discern what belongs to the one or to the other. The *same* language is applied to *both* so far as Coming is concerned, only that the one (the First) refers more directly to humiliation, suffering, etc., the other (the Second) to the glory that shall be revealed. The Sec. Advent is an outgrowth or result of the First (Props. 34, 66, 75, etc.). The simple fact that they are thus spoken of *together*, without an effort at discrimination ; that the Second is *far more* definitely and minutely described than the First ; that they *both* (the First as preparative) stand related to the Millennium—this should influence us to believe that *as one was literal, so the other will be the same.*

49. This Pre-Mill. Coming is a personal one, on the ground that the objections alleged against its personality apply, if legitimately carried out, *with equal force* against the First Advent or a future personal Sec. Advent. If so many arguments, showing that it is personal, have no weight, if they can be so readily explained away as figurative, or spiritual, or providential, *then* it follows, if that principle of interpretation is *logically* applied, that there is *no* personal Coming of Christ in the future. Who that hath faith in the simple, sublime utterances of God will credit this? Alas ! multitudes are doing this to-day ; taking the weapons forged to their hand by reputed orthodox divines, influenced by the refining mystical process so generally adopted in these passages they spiritualize the Sec. Advent ; churches, counting their thousands upon thousands, utterly reject a personal Sec. Advent, and the leaven is penetrating far and wide. Such an Advent as we contend for is personal, thus making our system of interpretation a consistent and uniform one, leaving no room, and affording no refuge, for the denial of a Second personal Advent.<sup>27</sup>

50. But brevity demands a mere mention of other arguments, such as (1) the supernatural and miraculous events connected with the Kingdom (Props. 6 and 7). (2) The prophecies interpreted literally (Prop. 21) sustains it. (3) The preaching of John, Jesus, disciples, and Apostles indorses it (Prop. 16, etc.). (4) The re-establishment of the Theocracy in the Davidic line demands it (Props. 31, 32, 33, 48, 49, etc.). (5) The postponement of the Kingdom indicates it (Props. 56, 57, 58, 59, etc.). (6) The preaching of the Apostles after the death and ascension of Christ (Props. 71-74). (7) The removal of the Kingdom to the close of the tribulation and times of the Gentiles (Prop. 66). (8) The doctrine of the election corroborates it (Props. 62-65). (9) This Kingdom a Jewish one in its foundation, etc. (Prop. 68). (10) Arguments can be derived from what has been said respecting the Church (Props. 88-104, etc.). (11) The specific mention and promise of the Kingdom to David's Son (Prop. 84).



(12) Incidental arguments from the visibility, etc., of the Kingdom, the oneness of the Kingdom, the teaching of the parables, the inheriting of the land by David's Son and His brethren, the corroboration of passages supposed to teach the contrary, the restoration of the Jewish nation, etc. (see Props. on these). (13) Additional arguments will be found in following Propositions.<sup>33</sup>

51. Millenarian writers have always insisted that a personal Pre-Mill. Advent is to be witnessed under the seventh or last trumpet. Now, Bengel in his *Gnomon* has shown, that by the authority of the earliest mss. the phrases "*and art to come*" in Rev. 11 : 17, "*and shalt be*" in Rev. 16 : 5, are to be rejected. This criticism is fully sustained by the authoritative Sinaitic mss. discovered by Prof. Tischendorf. The student may well ponder *this omission* thus given by the Spirit. Why should the title of "Who is to come," or "the Coming One" given in Rev. 1 : 4, 8 and 4 : 8 be omitted in 11 : 17 and 16 : 5? The reason, so corroborative of our faith, was given long ago by Ansbert (as quoted by Bengel) : "They do not here subjoin, as they are accustomed, 'and Who art to come;' they speak of Him *as already present.*" This omission, as the weightiest mss. (admitted by Anti-Millenarians, as Prof. Stuart, *Com.*) prove, is not *accidental* but *intentional*, showing that the Coming One is no longer expected to come, but *has already come*. It is a beautiful, incidental, and most powerful proof confirmatory of our position, indicative of a Pre-Mill. arrival and presence.<sup>34</sup>

52. The Jews (Prop. 160, Obs. 2, etc.) held that the Antichrist preceded the personal Coming of the Son of Man, which view was derived from Dan. 7, etc. Now (1) the Antichrist did not precede the first Advent; (2) Paul (2 Thess.), John (Apoc.), well knowing this Jewish doctrine, locate this Antichrist in the future; (3) they, employing language expressive of a personal Advent and without indicating the Jews to be in error, associate with this Antichrist (i.e. his destruction) the personal Coming of Jesus; (4) this Antichrist, the Coming of Christ, and the overthrow of the former, are witnessed *before* the ushering in of the Millennium. This is the plain order laid down by the Spirit.

53. It is admitted, as we have repeatedly shown (Prop. 75, etc.) from others, that the Apostles and those under their immediate instruction looked for a *near* Advent of the Saviour. The express language is so definite on this point that it is not susceptible of a different interpretation, so that commentators concede it, some with and others without any explanation. Having previously given (e.g. Prop. 74) the probable reasons for such a faith, we now refer to it as a decided proof of their belief in a *personal Pre-Mill.* Advent. For urging this nearness, an event that might *at any time* occur, after the rise and progress of an apostasy, indicates in the clearest manner that they at least did not entertain the modern Whitbyan "new hypothesis" of an *intervening* Millennium *before* the Advent. Taking it even for granted (which we do not) that they were "ignorant" or "mistaken" as to future events and the period of time to elapse before that Advent, it does not follow that they were also "ignorant," etc., as to *the nature* of the Advent or its *connection* with continued suffering, etc., down to its occurrence. If the Advent itself that they looked for is personal, then the knowledge they had received from Christ respecting the Kingdom and the plain predictions of Millennial blessedness to be realized at a Coming of Christ's, if they were to be experienced in

this dispensation, would most certainly have prevented such utterances in men who were guided into truth by the same Spirit that gave the predictions. The unity is *alone* preserved by admitting that the Advent is Pre-Millennial. If in error on the one point, they were the same in making it Pre-Millennial. We are content to remain "ignorant" and "mistaken" in such company, for we recognize a *propriety* in such declarations *utterly irreconcilable* with current doctrines.

54. We hold to this Pre-Mill. Coming as personal, because we are plainly told that as the Millennial age draws nigh, the world, and even the professed Church, will be disinclined *to believe in a personal Coming*. The world shall reject the doctrine and ridicule it; the Church as a body shall slumber and sleep; *professed servants* shall say, "*My Lord delayeth His Coming*;" and many shall declare, "*Where is the promise of His Coming?*" "*When the Son of Man cometh shall He find faith on the earth?*" Surely He would find such, if the earth just emerged from Millennial glory, but in the darkness, etc., preceding that age, faith is almost extinct in His Coming. Nearly all prophetic writers agree that, owing to the limited nature of the chronological prophecies, the Mill. era cannot be far distant, and we find that the world and Church *are rapidly drifting* into this precise condition of unbelief. Such a position of unbelief in a personal Coming cannot exist in the Church in its present form *after* the Millennium; and, therefore, its extensive existence, advocated by all classes, is a strong presumptive proof, why we should insist on its being a *literal Coming*."

55. Christ will come personally to introduce Mill. glory just previous to a period—connected with this dispensation—of apostasy and unbelief, 2 Thess. 2 : 8 ; 2 Tim. 3 : 1-5 ; 2 Pet. 3 : 3, 4, etc., of great trouble and trial, Rev. 19 ; Ps. 2 ; Luke 21 : 25-28, etc., of scepticism and indifference, 1 Thess. 5 : 3 ; Jude 14, 15, 16, etc., so that it shall come "*as a snare*," Luke 21 : 35, etc. But while this is so, God, simply judging from the past, will never permit such an occurrence as this Pre-Mill. Advent, so tremendous in its effects both upon the world and the Church, to take place *without suitable warning*. It is reasonable to expect from the past dealings of God, that, in His providence, He will *raise up men*, who, amid sarcasm, ridicule, charges of error, heresy, folly, enthusiasm, fanaticism, etc., will, *Noah-like*, faithfully *point to this personal Coming*, and warn the Church and world of its approach by direct appeals. Amos 3 : 7, "*Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets*," compared with Ps. 25 : 14, "*the secret of the Lord is with them that fear Him and He will show them His covenant*" (marg. read. "*and His covenant to make them know it*"). Now, if this Coming is personal we ought to find (1) predictions that it would be recognized by some; and (2) that as the age is approaching, men will proclaim it. This we do, for (1) it is promised that some shall know it, and a cry of its nearness shall be raised, Luke 21 : 28 ; 1 Thess. 5 : 4 ; Matt. 25 : 6 ; Mal. 4 : 5, 6 ; Rev. 16 : 15 ; and (2) some men in nearly all denominations hold to and proclaim this warning, "*Behold, the Bridegroom cometh*." Such a striking and predicted coincidence serves *to confirm* our faith in the Pre-Mill. personal Coming. It is also one of the evidences given by the Spirit, and as such we accept of it. Thus we have the Spirit, in the most various and accommodating forms, shaping His revelations to *sustain* our weakness and *preserve* us from forsaking "*the old paths*" of belief.

<sup>1</sup> Thus to illustrate : As long as the Jewish "house" is "desolate" there can be no Millennium. For this would contradict the prophets and Jesus, seeing that the restoration of that "house"—the removal of desolation—is inseparably linked with the return or Advent of Jesus the Christ. So also Isa. 25 : 8, pertaining to Millennial blessedness, can only be verified by the Coming of Him who *alone* has the power to remove suffering, bereavement, and death. The magnificence and glory of Isa. 60, and numerous other predictions, can *only* be realized through the wonder-working power of a present, a returned Restorer.

<sup>2</sup> An opponent, Henderson (*Minor Prophets*), reads Zech. 14 : 5, on the authority of numerous mss. ; "The Lord, my God, shall come and all the saints with Him," instead of "with Thee." So Lange's *Com. loci*, and others. That which is applied to the Messiah elsewhere is here referred to "Jehovah, my God," thus indicating the Divine lodged in the Christ.

<sup>3</sup> The critical reader, observant of the different stages of the one Advent, will notice that Christ is personally present before the Millennium is inaugurated (necessarily so), as seen e.g. Rev., 14 : 1, which represents a personal presence of Christ just as much as it does the personal presence of the saints symbolized by the 144,000 ; by Rev. 11 : 18, which includes things that pertain to the same ; by Rev. 14 : 14, etc. Comp. Lange's *Com.*, Rev., with Dr. Craven's admirable additions, Alford's, Bengel's *Roos*'s, Lord's, Elliott's, Auberlen's, Goodwin's, etc., comments on Rev. 19.

<sup>4</sup> The student will here observe a contradiction in Neander. In *Life of Christ*, s. 283, he makes Jesus's declaration before Caiaphas to be "a figurative expression," but (s. 253) allows Matt. 23 : 39 to be literal, saying : "He obviously in this last clause betokens his second and triumphant Advent, as Theocratic King." The "seeing" in the one passage is figurative and in the other literal, which is a mere *arbitrary* interpretation. The critical reader need not to be reminded that our position corresponds with the Jewish attitude. Dr. Gleig (*His. Bible*, vol. 2 p. 190) incidentally remarks : "There was a tradition current in Judea that the Messiah would come direct from the clouds of heaven." Hence, some writers say, the Messiah was named "the Son of Clouds." Such an expectation was evidently based on the prophecy of Daniel, and this indicates : (1) that Jesus in His address to Caiaphas indorses this view ; (2) that He places His Kingdom after that period as they understood it ; (3) that Daniel must have been inspired when he passes over this dispensation—the First Advent—and locates the Coming of the Kingdom in the future, at the Sec. Advent. How writers, who oppose us, flatly contradict themselves is illustrated e.g. by Barnes, on Acts 1 : 9, who says : "It is remarkable that when the *return* of the Saviour is mentioned, it is uniformly said that He will return in the clouds. Verse 11, Matt. 24 : 30, and 26 : 64 ; Mark 13 : 26 ; Rev. 1 : 7 ; Dan. 7 : 13." He thus gives as *proof* passages which in other places, when meeting our view, he explains away. It is singular that the "Haitites" (*Art. Ency. Relig. Knowl.*) to unite their faith with Christianity should expect the Sec. Coming of Jesus Christ as the Judge, quoting these words from the Koran : "O Mohammed, thou shalt see the Lord, who will come in the clouds" (*Rycaut's Ottoman Empire*).

<sup>5</sup> When Dr. Hodge (*Sys. Div.*, vol. 3, p. 794) admits the following passages, Matt. 26 : 64 and 24 : 30 ; Luke 21 : 27 ; 2 Thess. 1 : 7 and 2 : 1, to refer to a literal personal Advent, he affords us all the proof desired to show that the Coming of Dan. 7 is still future, and that the Kingdom to be introduced by the Advent is also future. To indicate how the ancients applied this Coming, we refer to Justin Martyr (*Dial. Trypho*, ch. 32), who represents Trypho as objecting to the applicability of the Advent of Dan. 7 to Jesus the Christ, because His First Advent was in *humiliation*, and not at all *commensurate* with the greatness and results predicted (a fact which our opponents would do well to ponder). Justin, instead of denying the fact, or covering it over with spiritualistic glosses, as moderns do, frankly meets the objection by acknowledging that the First Advent did not meet the requirements of the prophecy, but claimed its *ample realization* at the Sec. Advent.

<sup>6</sup> The late Bh. McIlvaine (*Standard of the Cross*, quoted *Proph. Times*, Jan., 1871) employed at a clerical meeting the following reasons for a Pre-Mill. Advent : "1. The Sec. Advent is made a topic of consolation. 2. Nothing placed between the Church and Advent. 3. The revelation of a thousand years does not alter or modify this early expectancy. 4. This confirmed by general tenor of a sudden, unexpected Advent." To the critical reader we add ; the fact that in the New Test. so little is said of the Mill. age and so much of the Sec. Advent and its imminency, implies that the Mill. follows that Advent.

<sup>7</sup> The Pharisees, even, in their Messianic hopes entertained the belief that He would come "in a sudden and unexpected manner in the midst of the people, so that He

might be recognized without any preliminary manifestations." The language employed by Jesus and the Apostles confirms this view, as is evidenced by the early Church faith. The student needs not the concessions of opponents (as e.g. Barnes, Rev. 1 : 7, etc.) as to the personality and visibility of this Coming, for the *general analogy* of the Word is sufficient. Yet he cannot help to reflect : that if the Apoc. begins with a direct reference to a visible, personal Coming, as conceded, all other references in the same book to a Coming must, unless specifically asserted to the contrary, accord with the introductory reference. Simple unity requires this position.

<sup>8</sup> To be revealed as a King, according to Covenant requires a personal Advent. Jesus was literally, personally a Prophet in teaching ; He was also a personal Priest, offering up a real sacrifice in His own person. Thus He will also personally manifest His Kingly office, for the same language is employed in relation to this Kingship that is used in reference to His Prophetical and Priestly offices. The Kingly was not revealed at His First Advent, for then He came in humiliation, suffering, and death. It will be accomplished ; for if two of His offices were personally, visibly exhibited, the third will also be, and here on earth as predicted. This accords with the prediction of the Sec. Advent that all acknowledge, and equally so with the Kingly manifestation in the Mill. age. A Kingly revelation, as given in Rev. 19, is necessarily a personal one.

<sup>9</sup> That is, instead of delivering up the Kingdom to the Father at the Sec. Advent, as multitudes hold, the Sec. Advent is followed by a Kingdom which is ruled over by Christ, and which is perpetual (see Prop. 159).

<sup>10</sup> Even such a writer as Dr. Chalmers (*Posth. Works*, vol. 3, p. 51) applies Ps. 50 : 1-6, to "the descent of the Son of man on the Mt. of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist." Many able writers agree with him in thus considering it prophetic of the Sec. Advent.

<sup>11</sup> The "times of refreshing" or reanimation "from the presence of the Lord," conjoined (Acts 3) with the admitted Jewish usage, must also be considered (Prop. 144). Jesus now remains in heaven as to person until his return, which is also in person.

<sup>12</sup> Moore (*Com. on Zech. 14*), hampered by his preconceived Whittyan theory (as evidenced by his entire exposition), remarks : "It is impossible for us to take this whole passage literally, for God cannot literally place His feet on the Mt. of Olives ; but how far it must be taken figurative we cannot tell." It is sufficient for us, that He who is called "God" did place His feet literally on the Mt. of Olives, and that it is promised (Acts 1 : 11, 12) that He shall literally descend again. But Moore (*Com. on Hag., Zech., and Matt.*) is forced to the conclusion that "it is evident that no events have yet occurred in history to which these predictions are applicable without much forcing." This is far better than Henderson's (*Com. Minor Prophets*) absurd position, who, over against his spiritualizing system, is compelled by the tenor of prophecy to make it literal, but *violates* all connection and order by this arbitrary application ; he, against the facts of history and the occurrences here presented, makes the taking of the city to occur under Titus ; and then refers the Coming of the Messiah, *immediately* connected, to a future Millennium, of which he says, "I cannot entertain a doubt ;" but, with express language indicative of personality, he cannot find "a future personal and Pre-Mill. Advent of the Redeemer." Strange ! but then it is very easy not to find that which you do not desire to find. Barnes (*Com., 1 Thess. p. 58*), in his eagerness to combat our views, says : "Indeed, there is no evidence that He (Jesus) will return to the earth at all ;" how then are His feet to stand on the Mt. of Olives, and how then are Covenant and prophecy to be fulfilled ? None so blind as those who are wilfully blind.

<sup>13</sup> The physical objection is urged by many of our opponents that it is impossible for "every eye to see Him" (Rev. 1 : 7), that only those who live in the locality where He appears can see Him, etc. But observe (1) this is to deny the fulfilment altogether, for if pressed to an extreme, it is as great an objection to Post-Millenarianism as to Pre-Millenarianism ; (2) the passage must be interpreted according to the general analogy, and if so, it stands in unity with Zech. 12 : 10, etc., and this is corroborated (a) by the fact that "every" is not to be unduly pressed (as e.g. the Gospel has not been preached to "every creature," etc.) ; (b) that it is used to indicate a prominent, conspicuous appearance ; (c) that direct reference is made to "the tribes of the land ; (d) that the visibility of the King is extended to the Jews, to the nations arrayed against Him, and ultimately to all that come up to Jerusalem to worship, etc. This seeing is thus expressive of visibility and its extent to both friends and enemies. But no amount of reasoning can reach those who are prepared to explain this visibility—so generally manifested—of Rev. 6 : 16, of the Mighty One, into a visibility of barbarian hordes, the Goths and Vandals, or of Pagan powers. The student may observe how our opponents

try to evade this visibility. We quote Dr. Brown (*Com. Matt.*) on Matt. 23 : 38 : " In what sense they (the Jews) shall then ' see Him ' may be gathered from Zech. 2 : 10-13 ; Ezek. 37 : 23-28, and 39 : 28, 29, etc." (comp. Meyer, Alford, and others ; Sepp (*Life of Christ*, 3 : 31) includes " a definite promise of the national restoration of Israel."

<sup>14</sup> The taking possession of His own inheritance as David's Son involves His personal Coming. This Davidic tabernacle is His special inheritance, and the restoration of this, now ruined, tabernacle is the *grand theme* of Millennial predictions. To separate the Inheritor from His inheritance is opposed to the entire spirit of express Covenant and prophecy. Compare next Prop., and see how utterly inconsistent it would be to have the Kingdom of David's Son given to Him here on earth, and the covenanted Son to be absent in person. Yet, alas ! multitudes take such a position, and have an inheritance without the personal presence of the Inheritor, a marriage with the bridegroom absent, a Kingdom without a visible King, a Millennium without the Restorer's presence and work.

<sup>15</sup> The student will observe that Paul adds, Rom. 11 : 26 : " *And shall turn away ungodliness from Jacob.*" Now the simple scriptural truth is this : this ungodliness shall not be turned away from Jacob (however individual Jews may believe and be saved) *until* the times of the Gentiles are ended, and *until* the period designated e.g. Zech. 12 : 10, and 14 : 8, etc. This removal of ungodliness from Jacob, so that " *all shall be righteous,*" etc., is united with Millennial predictions. The conversion and restoration of the Jewish nation is inseparably united with the personal Advent of the Messiah (comp. Prop. 113).

<sup>16</sup> Indirect references, that can only be understood in the light of more extended portrayals, are purposely omitted. As e.g. Ps. 19 : 15. The LXX. has this, " At the appearing of thy glory ;" the Vulg., Arabic, and Ethiopic, " When thy glory shall appear ;" Geddes, " With the reappearance of thy countenance." The implication of a personal presence in Ps. 2, " Rule Thou in the midst of Thine enemies," etc., His presence implied in " Zion," as Alexander *loci*, interprets it " His earthly residence, the seat of the Theocracy." The place of manifested royalty implies the same. So also Matt. 26 : 20, drinking " this fruit of the wine," is indicative of personal presence. " The times and seasons," Acts 1 : 7, has evident reference to Daniel's (the Seventy, as Olshausen notices, applied the same Greek words to Dan. 2 : 21), and the manner in which used, with disciples' views, shows a future fulfilment, etc.

<sup>17</sup> E.g. Barnes's *Com. Rev. loci*. The admission is *so fatal* to his own expressed views of Ps. 2 and Rev. 19, that the reader will be pleased to notice his language : after stating that this promise denoted an invincible sway and the complete subjugation of all enemies, he adds : " the speaker does not intimate when this would be, but all that is said here would be applicable to *that time when* the Son of God will come to judge the world, and *when* His saints will be associated with Him in His triumphs."

<sup>18</sup> To indicate that we do not manufacture an interpretation to suit a theory, we give a few illustrations : Barnes, *Com. loci*, says the word " things" is improperly supplied by the translators, that it " denotes beings rather than things. Things do not bow the knee," etc., and adds : " ' And things under the earth.' Beings under the earth. The whole universe shall confess that He is Lord. This embraces, doubtless, *those who have departed* this life, and, perhaps, includes also fallen angels." Bloomfield, *Com. loci*, says the Eng. version adopted an error of Tyndal in giving the rendering " things" which ought to be " persons, i.e. beings as translated by Doddr. and Newc. And so the Pesch. Syr. translator evidently took it, as also Chrys., Theophl., and Theodoret." The phrase " beings under the earth," " is best explained by Theodoret and many eminent modern expositors, to denote the souls of the departed." Knapp, *Ch. Theol.*, s. 92, " the inhabitants of heaven, earth, and the under world should bow the knee," etc.

<sup>19</sup> Even such a writer as Neander, so strongly inclined to make the Coming relate to the overthrow of the Jewish polity and nation, etc., concedes (*Life of Christ*, sec. 254) that it also refers to the Sec. Advent and the consummation of the Kingdom. So Barnes, Brown, and others, follow in the same track, but none of them seem to observe that if this dispensation is thus bounded, first by a Coming to destroy Jerusalem and second by a " Coming to judgment" " at the last day," *then*, seeing that the tribulation extends from one to the other, no place is found therein for a Millennial era, and if such a period is to be realized it must be after the last Advent. Hence Van Oosterzee (*Lange's Com., Luke*, p. 326), on Luke 21 : 25-36, pertinently remarks : " Whoever asserts that the expectation of a *personal, visible, glorious return*, which shall put a decisive end to the present condition of things, belongs only to Jewish dreamings, which one from a Christian spiritualistic position may look down upon with a certain lofty disparagement, is here *contradicted* by our Lord in the most *decided manner*" (comp. also Oosterzee's excellent remarks in *Theol. of the New Test.*, where he makes Matt. 24 : 29 ; Matt. 25 : 19 ; Luke 12 : 45, and

21 : 24, containing "clear indications" that our position is correct). Hence Nast (*Com. loci*) says : "Such is the force of the chronological order pointed out in v. 29, that the most distinguished modern expositors, such as Steir, Lange, Ebrard, Auberlen, Alford, and others, find themselves compelled to adopt the interpretation of the Pre-Millennarians, according to which at the close of the long period of tribulation—during which Jerusalem shall be trodden down of the Gentiles—Christ will appear in person on the earth to usher in the Millennium. Philologically, this interpretation is more natural than any other."

<sup>30</sup> Here we find the most astonishing perversion of the order laid down in the Word. We give an illustration : Rev. Dr. Cox, *Introd. to Bower's His. Popes*, has the finishing of the mystery *after* the Millennium—the last thing in his programme. Many writers state the same without seeing the palpable contradiction involved.

<sup>31</sup> No space need be given to prove the self-evident fact that the 7th trumpet precedes the Millennial age. The order laid down by the Spirit positively demands this, and any deviation from it does violence to the Word. We know only one writer (whose name has escaped memory) who brings one or two of the trumpets into the Mill. era, regarded as future. In behalf of our view, compare e.g. Dr. Craven's note to Lange's *Com.*, Rev. 10 : 7, and the remarks of commentators generally on "the mystery finished." Lange (*loci*) explains : "the mystery of the last things, announced by the prophets ; in a wider sense the eschatological mystery of the world's history." Craven unites the mystery of 1 Cor. 15 : 51, 52, with this expression.

<sup>32</sup> It has been observed by able writers (e.g. Bh. Horsley, *Ps.*, vol. 1, p. 15) that quite a number of the Psalms, which speak of the Advent of Christ as a Conqueror, bear a remarkable resemblance to His Coming as presented in the Apoc., and in both are connected with a marriage. Our opponents generally refer this to a personal Coming at the First Advent ; but to which does it best correspond—to an Advent in humiliation and death or to an Advent, such as the Second, in glory and power, connected with a predicted marriage? The one that portrays a triumph over enemies, a glorious reign, the exaltation and glory of God's people, etc., accurately corresponds with the Pre-Mill. Coming and results. Hence it is that, in view of such an agreement, a multitude of writers regard such Psalms as prophetic of the Sec. Advent.

<sup>33</sup> Thus e.g. Lange's *Com.*, *loci*, has "when he shall a second time have introduced," etc., and in notes remarks : "The language refers to the second introduction—yet in the future—of the First-born into the world (Ltn.). The *oikoumene* (world) is the inhabited earth on which the Son has already previously lived and labored." "Even *Greg. Nyss.* (*Contra Ennom. Orat.* 111, p. 541) recognized the reference of the passage to the Sec. Coming" (comp. entire note, and Doc. 5). The *Variorum* gives "when he bringeth (*lit.* shall have brought) in again." Comp. Alford, Lünemann, DeWette, Moulton, Davidson, Delitzsch, etc.

<sup>34</sup> The student will see by Christ's language to the disciples, Luke 17 : 22, that a day of the Son of man necessarily includes His actual personal presence.

<sup>35</sup> The opinion of Steir, and others, that there are two Advents in the future, one Pre-Millennial and the other Post-Millennial (the latter based on Rev. 20 : 11) does not—if any are inclined to adopt the view—conflict with our estimate, seeing that Rev. 20 : 11 is a revelation added to all the preceding ones. But we reject the latter addition by Steir, as inconsistent with the nature and duration of the Kingdom, as will be explained under another Proposition. We only say this now : Rev. 20 : 11 describes no Advent, but is retrospective in order to identify the One on the throne.

<sup>36</sup> A number of impressions imply the same feature, viz., no intervening Millennium and a personal Coming, as e.g. 1 Thess. 4 : 15, "we which are alive and remain unto the Coming of the Lord ;" John 21 : 22, 23 ; Luke 18 : 8, and 13 : 35, etc.

<sup>37</sup> In Luther's *Pope Confounded* (quoted by Taylor, *Voice of the Church*) is the following applicable utterance : "It may be interpreted thus ; it may also be understood thus ; it may also be answered thus ; it may be literally interpreted thus ; it may be mystically interpreted thus ; away with all these *may be's*. These, my friend Catharinus, are all refuges of lies, mere loopholes of escape, and evidently go to confirm the truths I maintain. Speak thus, 'This is the meaning of the passage, and it cannot be understood otherwise.' You will thus keep to one simple and uniform sense of Scripture, as I always do, and always have done. This way of proceeding is to be a Divine ; the former is a Sophist. For you know that in every controverted subject we must abide by the literal sense, which is uniform throughout the Scripture." To make the Coming of Christ something good, or something evil, everything else but what the words plainly signify, at the pleasure of the interpreter, is, to say the least, a dangerous procedure.

<sup>38</sup> Other reasons incidentally appear corroborating those more clear, such as the follow-

ing : (1) The allusion to false Christs is indicative of their personal coming ; now the speaking of His own Coming in connection with such, without any discrimination as to the manner of coming (i.e. as to personality), shows that a personal Coming is denoted. (2) In Acts 1 : 6 the Greek, rendered "*times and seasons*," has evidently a reference to the times and seasons of Daniel, for it is worthy of attention that the same Greek words (as Olshausen, *Com. on Acts* 1 : 6, noticed) are applied by the Seventy to Dan. 2 : 21. Now, the employment of the same words, with which the disciples were familiar, indicated the fulfilment as future, etc. (3) The Advent which introduces the Kingdom of the Messiah in all its glory is invariably associated with a *time of war*, suffering, etc. This is characteristic of the future Sec. Advent, as a host of passages declare, while the First Advent took place in a *time of peace*. Therefore, the Sec. Advent inaugurates the Millennial era. (4) Arguments of some force might be derived from *The Antitypical Parallels*, as given by others (e.g. Lieut.-Gen. Goodwyn), but as they cannot be abbreviated without losing strength, a mere reference must suffice. (5) Passages imply it as e.g. Ps. 2., "Rule Thou in the midst of Thine enemies," and the mention of "Zion," which Alexander, *Com. loci*, admits, in its literal meaning, to denote "His earthly residence, the seat of the Theocracy." (6) The extensive holding of a Pre-Mill. Advent as evidenced in the Apocryphal books, Oracles of the Sybils, etc. (7) The declaration of Jesus, Matt. 26 : 20, when referring to "*this fruit of the vine*" (i.e. "wine, the fruit or produce of the vine"—so Barnes), He declares that He would not drink of it "*until the day when I drink it new with you in my Father's Kingdom*." To make this material wine merely typical of something else, does violence to the passage. A comparison of this passage with Luke 22 : 29-30, with the renewal of nature, with the eating of Jesus after His resurrection, etc., shows that humanity (however glorified) is retained, and that a personal Coming is related to the Kingdom.

<sup>19</sup> See an article by the author on this omission in the *Prop. Times*, vol. 8, Nos. 6 and 7, 1870. Bengel refers to Haymo, Purvey's Com. in Pref. of Luther, and Zeltner as noticing the change, etc. This remarkable omission teaches us several important lessons : (1) that our English version by the addition made removes one of the proofs of a Pre-Mill. Advent ; (2) that such an addition is utterly unauthorized, being made, as Bengel suggests, under the supposition to bring the phraseology of the latter part of the Apoc. in unison with the first part ; (3) that the added phrase is not merely expressive of eternal duration, etc. (as some contend), but of personal Coming (comp. Heb. 10 : 37 ; Matt. 11 : 3 ; Luke 7 : 19) ; (4) that the adoption of the phrase is in accord with Jewish usage and expectation (comp. Matt. 21 : 9 ; Luke 13 : 35 ; Matt. 23 : 39), and thus points to a personal Coming—hence the omission is most significant of presence ; (5) that the selection of the phrase, "Who is to come," instead of "Who is to be" (i.e. the latter more expressive of self-existence, etc.), shows that the Coming One is denoted in His promised Advent—and hence the omission teaches us that the Advent has taken place ; (6) that the omission, being given without explanation or warning of any kind, is indicative of the thief-like stage of the first Advent—see Props. 166, 130, 167, 171, etc. ; (7) that Christ having come personally to inaugurate the Mill. blessedness, the former use of the title is dropped so far as it relates to coming, making it then in accordance with existing facts, and that the omission cannot be satisfactorily explained in any other way ; (8) that the omission of the phrase at the designated time, without explanation, etc., is only such as an inspired book can give ; (9) that such an omission cannot (in view of previous usage, Jewish usage, meaning, etc.) be reconciled with a spiritual or providential Coming ; (10) that the omission of the phrase at a certain designated period is evidence of a distinguishing crisis having arrived, in which its usage would be contradictory to a Saviour present, its retention still making Him a Saviour to come. The Cod. Vaticanus, as critics inform us, had the Apoc. supplied by an inferior uncial of little critical value.

<sup>20</sup> Under Obs. 3, and notes, we have referred to this lack of faith in a personal Sec. Advent. We are prepared for Strauss to boldly say, "The Advent did not happen as Jesus predicted, and all that can be said is, that He was not a Divine being" (for he ignores the testimony on the subject) ; or for Renan, with his stabbing apologetics to declare : "Pardon Jesus His expectation of an *empty* Apocalypse, a Coming in the clouds of heaven. Perhaps it was the *faul*t of others more than his own, the Millenaries sunk in the lowest depths of Christianity" (for this accords with his assumed friendliness), but we are not prepared for professed believers of the Word to deny this "blessed hope" as an absurdity, etc. We may not be surprised at Shenkel saying : "It may be doubted whether Jesus ever made such statements about His Coming" (for this agrees with his rationalizing spirit) ; or at Matthew Arnold calling it : "A grand, turbid, Oriental, phantasmagorical Advent" (for it had no place in his spiritualistic system), but we are

surprised that multitudes of Christians can take this Sec. Advent and transmute it into other things, good or bad, spiritual or temporal, earthly or heavenly, past, present, or future, just as it happens to suit an intended application. It is not merely Rev. Taylor (*Old Theol. Turned Upside Down*, etc.), who describes as *folly* a belief in a literal, personal Sec. Advent and resultant resurrection, but thousands in the ministry and Church are doing the same. Take e.g. Elihu Burritt, in the *Christian at Work* (Oct. 31st, 1878), and he makes the Sec. Advent to be realized by the resurrection of Jesus and His promised presence with His people since, declaring that the religious experiences of the past "prove that the Sec. Coming of Christ has been an *accomplished fact*, from the Pentecost to the present hour." This total denial of the Sec. Advent as future (without the least regard to the accompaniments of the same) is supported by a series of objections which sufficiently indicate the learned writer's lack of knowledge respecting the foundations of our doctrine. For, instead of examining the Covenant and prophecies, he contents himself with the following: How the human and divine can appear at the same time; how the human can be confined to one place and the spiritual presence be everywhere; how can the whole race see Him; what central location will He select, Jerusalem, or Rome, or London; what kind of a government, or what Church and State system will be established? Suppose that we were *unable* to answer these questions, *what* do they decide respecting the Sec. Advent? They leave it untouched, and one single passage like 2 Thess. sweeps them all aside. But just such lack of faith, just such ignoring of Scripture testimony, just such misleading theories, are promulgated in numerous periodicals and works, sanctioned by eminent names. Even multitudes that admit a future personal Sec. Advent, solely however for purposes of judgment, and not to bless the world with salvation, bitterly oppose this Pre-Mill. Sec. Advent. The objections of Brown, Barnes, Waldegrave, Hodge, Sanborn, Ralston, Tomlinson, Berg, Rice, and others (all giving the same oft-repeated and as oft-answered ones) are met under the several Propositions. The tendency of it all, however, is as Dr. Nast (*West. Ch. Advocate*, July 23d, 1879) has asserted, to "evaporate into mere figure all that the Bible says on a visible, personal return of Christ." And if a Sec. Advent in one instance (*viz.*, of judgment) is allowed, then (Barnes, etc.) it must be carefully avoided to place Him on the earth, just as if His Coming to earth would pollute Him. The central point of adherence among them all is to get rid of the Coming in Dan. 7. We leave the champion opponent express his opinion: Dr. Brown (*Ch. Sec. Coming*, p. 2, ch. 3), opposing a personal visible Advent (which others of his brethren allow, but carefully apply to the First Advent), says of the Son of man coming in the clouds of heaven: "Who does not see that this has *nothing* to do with the Sec. personal Advent of Christ? The Coming of the Son of man here is not, be it observed, a coming to *men* at all, but a coming to *God*; nor is it any local coming even to Him. It is simply the *advancement and the recognition* of his claim to rule the world, clothed in state forms—in the symbolic drapery of an august installation or inauguration." If this is so, then Dr. Brown makes the Saviour *misapply* this prediction to Caiaphas (Matt. 26:64), where both the personality of the Coming and the seeing by men is affirmed. While this opponent overrides the humanity and consequent personality contained in the phrase, "Son of man," others, more guarded, refer the whole, no matter how it fits as to order of events, to the First Advent. We are satisfied to receive the Primitive Church application.

*Obs. 9.* (1) An argument might be erected on the chronological prophecies which *approximately* would indicate a Pre-Mill. Advent, but they are purposely passed by, because they would require extended notice. (2) So also the theory, so prevalent in the early Church, of the six thousand years before the Advent and Millennium, which is only susceptible of indirect corroboration. (3) Another class of arguments might, however, be advanced with advantage. Thus e.g. if the Millennium is experienced as predicted, then, owing to the state of universal righteousness and blessedness, much of the New Testament would be in a great degree inapplicable. To illustrate: how could "the friendship of the world" be "enmity against God" when all its Kingdoms do Him honor and service; how could those who "live godly in Christ Jesus suffer persecution" when all persecution had ceased; how could the way to life be "narrow" and the way to destruction "broad," etc., when to follow the multitude would be to follow the



righteous, etc. ?\* It appears necessary therefore, in consideration of the extraordinary changes that will then be wrought in the condition of God's people, in such a dispensation of affairs, that Christ should in some special manner manifest Himself and bestow, in such a revolution, a revelation of His will adapted to the actual circumstances of the saints, etc. (Prop. 167). That there will be a Coming and a special revelation suited to that state all believe, but, on reflection, what Coming is so suitable, so desirable, so applicable to the intended change as the personal? (4) Besides this, as we have shown, in the Millennium is to be secured an infallible, accessible head (of which Popery is a shabby imitation) to secure perfect government, union, etc. To secure such a needed visibly manifested source of knowledge and power, able to unite all nations, to give forth all law, to establish the true sense of Scripture beyond appeal, etc.—a want which the world sadly feels—the personal Advent *alone* gives satisfaction, meeting the demands. The current of prophecy teaches, that *this want* will be supplied, in the Coming of a Ruler, now absent, who shall be *accessible* to the nations—in the Advent of a King whose infallibility and divine attributes will secure the establishment of a government of indisputable authority, etc. (Props. 200–204). (5) Again, the Old Test. Scriptures hold up to the eye of faith as its chief prospect, and to the heart of hope as its great object, a glorious Millennial period in which Christ, the Messiah, the promised Seed, should manifest His glory and firmly establish the happiness and exaltation of His people. Now, if those who for many centuries read these descriptions and hoped *that they themselves* should experience this blessedness, are not raised up by a Pre-Mill. Coming and resurrection so that they can enter into the enjoyment of this predicted state of glory, *then* indeed the wisest and best (including, as our opponents admit, inspired men and their disciples) have indulged a faith that is *vain*, and a hope that is *delusive*. But God does not deal thus with His creatures, when His Word contains promises which in their simple grammatical construction involve His honor in performance. (6) Again, in order to fully exhibit a Pre-Mill. Advent, a number of adjuncts are indispensably necessary, such as a resurrection, a judgment, a Kingdom, an inheriting, a new creation, etc., seeing that all these are *united with* the Sec. Advent. How comes it then that *all these* are either directly mentioned in connection with the Pre-Mill. Coming or with the age itself? No one who rejects our view has been able to give an explanation of *this remarkable coincidence*. We, on the other hand, rejoice in it, as being a matter of design to lead inquirers into the truth. One single flaw (omission) here in reference to any important event united with the Advent, would indeed be a serious defect in our system and render it, in so far, worthy of grave suspicion. Thus e.g. if no judgment was connected with this Pre-Mill. Coming, if we could not consistently show from the Scriptures that the judgment (for instance, in Matt. 25) was just *previous* to the Millennium, *then*, we admit, a most serious and inseparable objection would be raised up against us. But since not only the judgment but all the other events are distinctly linked with the Pre-Mill. Advent, we insist that all these *concurrent* facts, which do not occur by chance, but

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\* See Woodward's *Essays on Mill.* in the *Literalist*, vol. 1, in which this thought is ably, and at length, presented.

were purposely engrafted upon it, contain the evidence of so many separate witnesses to the truth of our doctrine. We can justly claim, that such a *union* of events is a powerful reason why we should receive so cheering a belief. Especially so, when we again remind the reader *how* the Jews believed in such a Pro-Mill. Advent, *how* Jesus and the Apostles employed the language of the prophets pertaining to it, and, without any intimation of a change in the meaning, transfer it over and apply it to the Sec. Advent, thus directing Jews and Gentiles to a future, glorious Pre-Mill. Coming.

Hence, we regard it as simply faithless to leave these plain Scriptures and stumble over e.g. Gal. 3 : 1, as if that forbade a visible appearing. Suppose we could not show that Jesus Christ was set before the eyes of the Galatians as crucified in the Lord's Supper ("Ye do show forth the Lord's death till He come"), or that it was descriptive of the reality and vividness of faith, or of Christ's sufferings continued in His followers, this passage cannot be in opposition to the general analogy on the subject. Indeed, in this direction, the Yezidis (Layard's *Discoveries in the Ruins of Nineveh and Babylon*), with all their ignorance, have more faith (in that they believe that Christ will come to govern the world) than many cultured Christians.

*Obs.* 10. The fact is, that arguments in favor of a personal Pre-Mill. Advent *abound* on all sides. That this is no empty boast, we select some more, in addition to those given, for the reader's consideration. (1) If we are allowed to take the application of Isa. 63, the Coming from Edom, to Christ, as given by the early Church, by Origen, Jerome, Cyril, Eusebius, Procopius, etc., by Lowth, Cocceius, Calovius, Vitringa, etc., while rejecting the notion held by some of its denoting the First Advent as utterly inconsistent, yet, accepting of the notion of *personality* admitted, by a comparison of Scripture, it will be found to sustain a Pre-Mill. Coming. (2) The exceeding prominence given, and frequent allusions made, to the Sec. Advent, which is only reconcilable with our doctrine. (3) The general prophetic announcements of the Pre-Mill. Coming are sustained by the same given without symbol in a plain grammatical sense, as e.g. Zech. 14. This has indeed proven to be one of the most difficult passages for our opponents to spiritualize. Some have candidly confessed that they know not what to do with it; and if *the order* there laid down is observed, it is *impossible* for them to fit it into their system. (4) The design in giving the transfiguration (see Prop. 153 on Transfig.). (5) Even Isa. 49 : 2, embracing (Alex. versions) the sharp sword out of Christ's mouth, is admitted by numerous commentators to refer to His personal Advent; but the same thing is said of Him in Rev. 19. (6) "*As long as I am in the world, I am the light of the world,*" John 9 : 5, this taken in connection with the fourth verse, as Neander well states (S. 198, note, *Life of Christ*) has reference to "*His personal, visible manifestation,*" being "*the Sun of the world, visible upon the earth itself.*" Now, considering *how* Christ employed the figure, can we not justly and forcibly employ it, when interpreting "*the Sun of righteousness*" of Mal. 4, as denoting the same visible presence, especially when the context demands it? The early Church, and many writers, thus regarded it. (7) So if we were to take ancient comments on Mal. 3 : 1, 2, an argument could be formed by comparison of Scripture. For, Clement (*First Epis.*, ch. 23) quotes Mal. 3 : 1, 2, to be fulfilled hereafter, and Augustine (*City of God*, b. 18, ch. 35) has: "in this place, he has foretold *both* the First and the Second Advent of Christ; the First, to wit of which he says, 'And He

shall come suddenly in His temple,' etc. And of the Second Advent he says, 'Behold, He cometh, saith the Lord Almighty, and who shall abide,' etc.<sup>1</sup> (8) The entry into Jerusalem by which as many admit "the Saviour appears to have awakened and nourished those earthly Messianic hopes" (Olshausen, *Com.*, vol. 2, p. 142) is only *reconcilable* with our view of this Coming and Kingdom. (9) Every dispensation in the historical development of Redemption is preceded by a *personal* manifestation of God, as the Adamic, Mosaic, the present; and as the Millennial differs from this one also, introducing a new era, and promises in glowing terms a special manifestation, we cannot see why it should form an exception. (10) If we do not divide or separate what the Mill. descriptions contain, but allow them to describe *one period* of time here on the earth as they evidently do, *then* our doctrine legitimately follows. Hence, against us, by spiritualizing, the most arbitrary measures are taken with these predictions, locating part here and another part in heaven, and making a part present and a part future, etc. (11) The dominion that Adam forfeited was to be exercised here on the earth *personally*, now if the Sec. Adam restores that dominion in his own person, it must *also* be exhibited personally. The Mill. predictions require *this feature* in their demands, so that the three aspects in which Paul represents Christ (as many writers have shown) meets this condition: (a) sub-angelic humiliation; (b) heavenly exaltation; (c) earthly dominion. (12) The last seal, Rev. 6:15-17, evidently describes a personal appearance of Christ, "*hide us from the face of Him that sitteth on the throne and the wrath of the Lamb,*" etc. This period is made by many writers, as Woodhouse, Lord, Cunninghame, etc., to synchronize with latter part of Rev. 19; and the same is asserted by others, even by some of those who have an inchoate fulfilment on the year-day interpretation. We are not now concerned in its application, excepting that it is Pre-Millennial; that it somehow includes the personal presence of Christ; and that the same idea is used by Jesus in reference to His personal Advent in Luke 23:30. (13) A prophet like unto Moses, Deut. 18:13-19, is supposed by many to include characteristics which Jesus will only fully reveal at the Sec. Advent, such as Judge, etc. The connection, etc., requires a *personal* presence.<sup>2</sup>

<sup>1</sup> Fausset (*Com.*, Mal. 3) takes this view; and that an ultimate reference to the Sec. Advent is intended becomes self-evident, when it is seen that the refining, punishing, restoring to former power and prosperity, was *not* realized at the First Advent, but is precisely what pertains to the Second.

<sup>2</sup> Faber (*Diss. on Proph.*, ch. 3) asserts that the original of "the last days" of Isa. 2:2; Micah 4:2, etc., literally and properly ought to be rendered "the end of days." In this he is sustained by many able critics. Undoubtedly this end of days refers to the ending of the days of Jewish tribulation, the ending of the prophetic periods of Daniel, the ending of the dispensation (compare e.g. Acts 2:16, 17; Heb. 1:12; 1 Pet. 1:20; 1 John 2:18), when the mystery of God shall be finished. "The appearing and the Kingdom" are linked by the prophets with the end of these days. Thus the prophets unite, with the New Test., in asserting that certain days—including those in which we live—must pass, and *then* this revelation of glory will follow. A visibly manifested Theocracy demands, as an essential, the presence of the Ruler.

*Obs.* 11. Again, we ask the reader to consider the peculiar and distinctive work that is to be accomplished in the Mill. age, and are we not abundantly justified in insisting upon a personal Coming which *alone* (Prop. 120) can adequately account for its performance? The resurrection from among the dead, the renovation of nature, the restoration of all

things, the re-establishment of the Davidic throne and Kingdom, the complete subversion of anti-christian domination, the exaltation to power and authority of the pious, the entire reversal of the moral, social, and political condition of the world, the binding of Satan, the utter destruction of the enemies of God, the perfect vindication of truth and justice, etc.—*all this*, embracing the most radical and grand changes that the world has yet witnessed, demands *the personal intervention* of Him in whom all power is lodged. Therefore *the general analogy* of Scripture, as our line of argument clearly evinces, insists upon, and takes even for granted, *this personal Pre-Mill Advent*.

In thus presenting our reasons for the faith that is in us—a faith *precious* to the Jews, to the Primitive Church, and to a noble list of witnesses down to the present day—we can say (2 Pet. 1 : 16) with Peter : “ *We have not followed cunningly devised fables, when we made known unto you the power and Coming of our Lord Jesus.*” The objections derived from inferences, the mistaking the general Divine Sovereignty for this special Theocratic Coming and Kingdom, etc., have been sufficiently noticed. All such objections are founded on *isolated* passages which are pressed beyond a legitimate meaning and the analogy of Scripture. On the other hand, our doctrine is part of a regularly divided *Redemptive Plan*, and finds support in a multitude of predictions and promises. It is singular that some persons (as Prof. Sanborn, etc.) instead of candidly weighing the Scripture evidence in our favor, merely present a tirade of abuse and misrepresentation making the Pre-Mill Advent “an impossibility,” “an error,” “an absurdity,” “another Gospel,” and “an evil” (comp. Lord’s scathing reply to Sanborn’s *Essay on Millenarianism*, in *Lit. and Theol. Journal*, Jan., 1856). We are slow to believe that this is done intentionally, but charitably ascribe it to ignorance respecting the *real foundation* upon which our doctrine rests. Such writers, seeing the mass of Scripture on our side (and which they confess in its grammatical sense teaches our view) should certainly, even if opposing us, be more guarded in their manifestations of respect for a doctrine *so strongly* fortified, lest, peradventure, they at last be found ridiculing and decrying *God’s Plan and mode of procedure*.

A caution is requisite : the doctrine of the Sec. Advent to be fully and practically beneficial is not simply to be confined to a belief in its mode (i.e. personal) or time of occurrence (i.e. Pre-Millennial), but must be extended to a just apprehension of its greatness, importance, and glory *as a Theocratic ordering*. The heart must not rest satisfied with a mere knowledge of the manner and time, but must receive both the grand fact as a realization of Covenant promise with its blessed redemptive results, and the application of the same to ourselves personally, i.e. our interest in it, etc. It is to be feared that this doctrine, like all others, may be held purely speculatively, theoretically, without exerting a *practical influence* upon the life. Unless it be, as James expresses it, an “*engrafted word*,” exerting a sanctifying influence, urging to duty, etc., it will be of little benefit.

*Obs. 12.* Considering the prominence and preciousness of this doctrine of a Pre-Mill. Advent, it is strange that men should so persistently reject and condemn it, notwithstanding the cautions and warnings given. The reason for its unpopularity and bitter opposition must be found in its *condemnatory* nature. It sets aside all human systems, all worldly schemes of regeneration, all man-devised plans to realize the Messiah’s Kingdom on earth, all confidence in the resources of nature, reason, etc., declaring that the personal intervention of Jesus, the Christ, is requisite to bring about the world’s restoration to Millennial blessedness. This is *humbling* to man’s pride, to his worldliness, to his schemes of reformation, all of which this Advent dooms to destruction. This exalting of the Christ and His work is *condemnatory* of man and his work, and hence man hates it, for it is a constant and jarring *protest* to his vain ideas of progress and reform, to his estimate of the Church’s and world’s actual mission and condition.

Hence, largely follow the resorts of opponents to rid themselves of the doctrine. To make the Coming to be Titus and his army at the destruction of Jerusalem is a palpable violation of the order laid down (e.g. Matt. 24; Mark 13; Luke 21, and 2 Thesa. 2). To make the Advent to be providential movements, a constant exertion of the Divine sovereignty, is not only to ignore its *special covenanted* relationship, but, if logically carried out, leads to a denial of a future Second Advent of a personal nature (instances of which we have already quoted). To interpret it as manifested in the progress of the Church is to overlook that it is described as something separate and distinct from the Church, in e.g. the acts and results ascribed to it being different from those attributed to the Church; the Church also being exhorted to look and watch for it as something outside of it, etc. To apply it to the Coming of the Holy Ghost on the day of Pentecost is to forget that the Holy Ghost is "another Comforter" (John 14: 16, and 16: 7, 26) distinguished from Jesus (Luke 1: 35; Matt. 3: 16), who does not supersede that which is specifically ascribed to Jesus at His Coming. But men, to carry out their theories will, in some way or other, apply this Coming, so as to avoid this future Pre-Mill. Advent. Thus e.g. Rev. Hequeubourg (*Plan of Creation*) denies it, and makes it either past (as in the destruction of Jerusalem), or past and present (as in "an advent of His Word and promises, or a regeneration of the world by the Gospel"). He coolly informs us "that the Coming of Christ was not intended to be literal." "The Saviour can never be expected, therefore, to come in a personal manner. His Second Coming has, at least, as regards the beginning or inauguration of the event, been accomplished, and no other is predicted in the Scriptures." He has even the assurance (against the overwhelming testimony to the contrary) to tell us that "by universal agreement everything points to the destruction of Jerusalem as the time when He came, if He came at all. And He actually came then according to the intention of his prediction, or else the reconciliation of the Scriptures with one another is impossible, and the words of the Redeemer of mankind must be classed with the idle tales of weak and deluded humanity." That is: admit a still future personal Sec. Advent, and it is an idle tale of deluded humanity, because men like Hequeubourg conceive it to be an impossibility! Lord, in a review of Hequeubourg's work, correctly shows his theory of the fall, etc., necessitates the removal of our doctrine, in order to save his system from contradictions, etc. The Spiritualists (*New Test, as corrected by the Spirits*) blasphemously declare in the name of Jesus: "I, Jesus, appeared in spirit in 1861, and do say and declare unto the world that the new era or dispensation has commenced, called the Coming of Christ. It commenced about the year 1847, and, as represented and spoken of by the prophet Daniel and others, by my coming as a cloud in the heavens, with tens of thousands of angels, to overshadow the earth with my glory" (quoted by McDonald, *On Spiritualism*, p. 27). Alas! what perversions men seek out. The Bible statements are, however, so strong that now and then they cause a retraction of previous denials. Thus e.g. Rev. Adams (*Relig. World*, vol. 3, p. 396, foot-note) says, that Dr. Priestly at one time denied the personal reign of Christ on earth, but at a later period advocated it; and for proof refers to his *Sermon* preached on the General Fast, Feb. 28th, 1794, and to his *Farewell Sermon* preached at Hackney before his removal to America.

*Obs. 13.* This Sec. Advent will be *the greatest and grandest* event that the world has ever yet witnessed. Great and glorious as was the First Advent—unspeakably precious and indispensably necessary unto Salvation—yet it was a Coming in humiliation and ending in death, with a glimpse at exaltation, but this is a Coming in overwhelming power, splendor, majesty, and glory—a Coming in triumph and like *the mighty Theocratic King*. To this Coming the Scriptures *especially* turns the eye of faith and speaks of it in the most lofty and exultant strain; and we may rest assured that what God *thus* describes, and to which He directs *the hope* of prophets, Apostles, and believers, must be *inconceivably* magnificent. It is *an honor* to aid in upholding and directing attention to it.

In the pages of history we read of the grand receptions of great men, of conquering heroes. The ringing of bells, the thundering of cannon, illuminations, fireworks, music, congratulatory addresses, joyful assemblages, shouts of welcome, all figure largely in these descriptions. This, of course, is the strongest evidence of the personal presence (as well as appreciation) of the one receiving such testimonials. Now, the Spirit

foreseeing the hearty repentance and conversion of the Jews at this Advent of Jesus, portrays to us *His public reception* by the nation (e.g. Micah 2 : 13 ; Zeph. 3 : 15 ; Zech. 2 : 10-13, etc.). Jesus Himself predicted His future triumphal entry in Matt. 23 : 39, expressive of His *recognized personality* and the glory of that Coming. Jesus, when He wept over Jerusalem and lamented the sad fate of the nation, grasped with faith the glorious future, the joy set before Him, when the nation, recognizing Him as the Messiah, should say to Him *personally* (for they shall see Him whom they pierced), "*Blessed is He that cometh in the name of the Lord.*" What Jesus thus beheld, we would also joyfully believe ; yea, more, we desire, through God's abounding grace, as one of the magnificent retinue of the great King, to witness this glorious reception of a nation and its King, and to hear the glad hosannas bursting from a nation's heart, whose sin is pardoned and whose favor is now evermore insured.

*Obs. 14.* The early Christians, as numerous writers assert, had as their watchword the expressive "*Maranatha,*" or "*The Lord Cometh.*" This word "*Maranatha*" was used by the Jews (comp. Macknight, *Ency. Relig. Knowl.*, etc.) expressive for "*our Lord comes*" (Lange, 1 Cor. *loci*), and is appropriately applied by Paul (1 Cor. 16 : 22) to the Sec. Advent of Jesus, thus according with the "*Coming One*" of Matt. 11 : 3 ; Luke 17 : 19, 20 ; John 6 : 14, and 11 : 27 ; Jude 14, and in Revelation. The usage (see Props. 74 and 75) and belief based thereupon forbid the notion of an intervening Millennium. Considering the Scriptural testimony for our faith already given (and much to be presented in following Propositions), and the exceeding preciousness of this Coming, well may we conclude this Prop. by urging the reader to have impressed upon mind and heart the pregnant word "*Maranatha*" (comp. Brookes's *Maranatha*, pp. 7-11).

PROPOSITION 122. *As Son of Man, David's Son, Jesus inherits David's throne and Kingdom, and also the land of Palestine.*

This has been already proven under the Propositions pertaining to the covenant (49, 50, 51, 52, etc.), and was so understood by the Jews and the early Christians.<sup>1</sup> Leaving the proof already assigned, directly derived from the covenant, attention is now called to *the manner* in which this inheritance is spoken of in the Scriptures. (With this comp. such Props. as 117, 131, 132, 137, etc.)

<sup>1</sup> The views of the Jews have been presented in previous Propositions, and are confirmed by the statements of able scholars, such as Lightfoot, Neander, Schaff, Knapp, Smith, and others, whom we have quoted. This was perpetuated in the early Christian Church, as we have already shown (Props. 70-76), and evidently led to the inquisition of Vespasian, as e.g. stated by Milman (*His. Jews*, vol. 3, p. 90): "The Christian Hegesippus relates that Vespasian commanded strict search to be made for all who claimed descent from *the house of David*, in order to cut off, if possible, all hopes of the *restoration* of the royal house, or of the Messiah, the confidence in whose speedy Coming still burned with feverish excitement in the hearts of all faithful Israelites. This barbarous inquisition was continued in the reign of Domitian." This only shows how the promises were associated in prevailing faith with a restoration of David's throne and Kingdom, so much so that Roman emperors had their attention and jealousy directed to it, but totally failed to apprehend its Theocratic nature and relationship to the crucified Jesus. To give an idea of the more modern Jewish view, several quotations from the prayer books (*Art. Jews*, in the *Galaxy*, Jan., 1872) will suffice: "Oh, return with mercy to Jerusalem, Thy city, and reign therein as Thou hast promised to do; rebuild it soon, during our existence, to remain imperishable, and speedily re-establish in it *the throne of David*. Praised be Thou, O Eternal! who buidest up Jerusalem!" "Fill us with rejoicing, O Eternal, through Elijah the prophet, Thy servant, and through *the royal house of David*, Thy anointed; may He soon come and gladden our heart. Upon His throne let no stranger sit; no others take unto themselves His glory; for by Thy holy name *hast Thou sworn* unto Him, that His light shall never be extinguished in all eternity. Praised be Thou, O Eternal! the shield of David."

*Obs. 1.* Writers by confining themselves to the Divine Sovereignty and overlooking the specific promises to David's Son, have Christ *now* in the enjoyment of *the promised* inheritance. To make this out, the language is *spiritualized* until David's throne and Kingdom is elevated to heaven and the land itself is converted *into* the Church or heaven or the universe. Besides this, it is *rashly asserted* that for Jesus to come again and obtain such a Theocratic rule here on earth would be derogatory to His dignity, etc. Having already replied to this and showed the impropriety and danger of our prejudging what is right and proper for Christ to perform, we rest content with *the plain and repeated* statements of the Word. And, moreover, it can be seen that the fulfilment of these promises will subserve noble purposes. The humanity of Christ, His contact with man in David's line, gives Him the leverage for Redemptive purposes; so also His contact through humanity with the throne and Kingdom of David gives Him the requisite leverage for *a Theocratic rule, a divine government over the human*

*race for the completion of Redemption.* In looking closely at this wonderful arrangement, we find it most singularly adapted to secure the happiness of the creature man. In the infinity of matter, in the immensity of the universe, the man feels himself in almost the condition of an atom, and he finds only a consoling point of contact, of union, with the Infinite Architect in the Incarnation of Christ; so in the astounding, outgrowing laws of government, felt to be necessarily universal, acknowledged to be inseparable to order, happiness, etc., and yet in the history of the world running in selfishness and antagonisms through depravity, man can only find a point of union and needed support with the Divine *in the reign of the glorified humanity of David's Son.* It brings God to man and man to God in the highest of all relations, that of religious, social, and civil law and order.

It prevents us from indorsing views, which, presented under the honest supposition of honoring Christ, are antagonistic to His *Theocratic* position. Thus to illustrate: Farrar (*Life of Christ*, vol. 2, p. 138) says that "the Coming of God's Kingdom is as little geographical as it is chronological (Steir, 4, 287)." To this misconception it is only necessary to reply: if not geographical, what becomes of the *express covenanted land, throne, and Kingdom*; if not chronological, what becomes of the *past history of the Theocracy*, the overthrow and postponement, the prophetic periods, the times of the Gentiles, and the Sec. Advent? Farrar (p. 274) fully admits that the house remains desolate until Jesus comes again, saying in foot-note: "At the Sec. Advent, Zech. 12 : 10 ; Hos. 3 : 4, 5." This admission is *sufficient*. But this reference to Farrar must not be regarded as placing him among those who refuse to believe that there will be "the establishment of Christ's Kingdom at His Sec. Coming," see e.g. vol. 2, p. 269. A writer in the *Christian Union* asserts that the Kingdom of David was not of God's concurrence, and that He only permitted it as an accommodation to human weakness. Many authors proclaim the same. But that this is a misconception of the plain facts pertaining to incorporation and adoption, is seen e.g. under Props. 28, 31, etc. Dr. Gleig (*His Bible*, vol. 2, p. 204) makes, in answer to infidel objections, all references to an actual, real occupation of the Davidic throne and Kingdom, figurative, thus under a spiritualizing process of covenant and prophecy seeking to escape the *grammatical sense*. And led on by his zeal, he appends the utterly unfounded (as a brief examination will evince) assertion: "Besides, it is an error to assert that the Messiah is more frequently described" (i.e. in prophecy) "as a triumphant monarch than as a suffering man." These illustrations will suffice. We only add that excellent writers in their zeal for a spiritual Kingdom overstep all bounds in their rejection of geography and chronology, and yet these *same* authors when commenting e.g. on Dan. 2 and 7 ; Rev. 11 : 15, etc., have much to say of a Kingdom manifested geographically and chronologically, thus involving themselves in *palpable contradictions*. Our view is the only one that fully explains the selection of a nation, throne and Kingdom, for Theocratic rule.

*Obs. 2.* Having previously shown how Jesus as David's Son is *entitled* to David's throne and Kingdom; how *the same* throne and Kingdom overthrown and for a long time remaining overturned is finally restored (Ezek. 21 : 25-27 ; Hos. 3 : 4, 5 ; Amos 9 : 11 ; Acts 15 : 16, etc.), it is only necessary to indicate how the Scriptures in their general tenor preserve the idea *that such is the inheritance of David's Son.* This Kingdom is declared to be "*His inheritance*" the Lord's (1 Sam. 10 : 11) : "*mine inheritance*" (2 Kings 21 : 14), "*Thine inheritance*" (Ps. 28 : 9 etc.), and "*the inheritance of the Lord*" (1 Sam. 26 : 19 and 2 Sam. 21 : 3), in view of the *Theocratic* arrangement, for, as Solomon stated in his prayer (1 Kings 8 : 51, 53), this nation is "*Thy people and Thine inheritance,*" "for Thou didst separate them from among all the people of the earth to be *Thine inheritance*, as Thou spakest unto Moses." Hence they are called "*the tribes of Thine inheritance*" (Isa. 63 : 17), "*the mountain of Thine inheritance*" (Ex. 15 : 17), "*a people of inheritance*" (Deut. 4 : 20), "*Thy peo-*



*ple and Thine inheritance*" (Deut. 9 : 26, 29). Such language repeatedly employed must have a *significant* meaning, and this is only found in the *special relationship* that the Jewish nation sustains to God as *their Ruler*. But having shown that this Theocratic rule is absorbed and manifested in the *Davidic line*, and culminates in the Person of Jesus Christ, who is *both* the Son of David and the Son of God, the Scriptures speak of this inheritance *belonging to Christ* in this double relationship; but *especially*, because of the *Covenant* with Abraham and then with David, speak of it as pertaining to Him as *David's Son, the Son of Man*, seeing that the Kingdom is to be administered by Him because of *His descent in the covenanted line*, and only through this Humanity can the Ruler Himself be exhibited, etc. In addition to our previous argument showing that *as David's Son He inherits David's throne and Kingdom*, we add in this connection—that "*heir of all things*" (Heb 1 : 2) to whom the heathen also shall be given as an "*inheritance*" (Ps. 2 : 8); yea, even the kingdoms of this world (Dan. 7, and Rev. 11), yet He is also "*out of Judah an inheritor of My mountains*" (Isa. 65 : 9), who will "*return for Thy servants' sake, the tribes of Thy inheritance*" (Isa. 63 : 17), for "*the Lord shall inherit Judah, His portion in the holy land and shall choose Jerusalem again*" (Zech. 2 : 12), because "*the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever*" (Luke 1 : 32, 33). Men may think that this Heir of David's *will not care for such an inheritance*, but "*the Lord will not cast off His people, neither will He forsake His inheritance*" (Ps. 94 : 14), for the time will come when this Heir whom His own people killed shall *return again and claim His right*. The reasons having been given under the covenant, this will be confirmed by showing in the following Observation that not merely the throne and Kingdom but even the territory, *the land* itself, is claimed as part of this inheritance. If the latter is the case, then the former is the more readily acknowledged.

It is suggested that this subject may give a clew to the words "*out of Egypt have I called my son*," Matt. 2 : 15, which has been the matter of much dispute. One party alleges that the original passage could have in no sense a prophetic reference to Christ; another party asserts that it was used merely by way of accommodation; while still a third insists that in some way it had a reference to Christ, but exactly how it was to be explained they could not tell, because all the circumstances were not given, and the brevity necessarily obscured the interpretation. This subject, taking its connection with what preceded, suggests the following: Jesus was born in the promised inheritance, i. e. in the land, but it was proper *as part of His humiliation* that He should be driven out of it. This was done, and He was again recalled, thus being "*made like unto His brethren*," for His experience followed that of Israel. Hence He, with propriety, is included in the prophecy or in its application.

*Obs. 3. Jesus, as David's Son and the Theocratic Ruler* with whom the Father is united and identified, is *the Heir of Palestine*. If any one is disposed to object to what follows, on the ground that such an Heirship reduces Christ too much to the level of man, we remind him that this is of *God's own ordering and for the purpose of accomplishing the most noble designs pertaining to Redemption*. Precisely the same reason might be (and has been) adduced against the Incarnation itself, and, therefore, we should *be guarded* in bringing forward objections based on our own ideas of the fitness of things. It is natural to suppose that to a believer who accepts the Word *as written* by faith, the simple reason assigned in Ps. 132 would be sufficient to remove all objections; for David, after declaring God's fixed de-

termination confirmed by oath, "*of the fruit of thy body will I set upon thy throne,*" adds: "*for the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it.*" The Theocratic-Davidic arrangement involves *the actual, real possession of the land by the Ruler.* The covenant, prophecy, and promise demand it. Let the reader notice that just so soon as this Theocratic arrangement is entered into, and God condescends to act in the capacity of earthly Ruler, *then special claims are made in reference to the land occupied by His nation.* The land is expressly called "*His land,*" and cannot be sold in perpetuity (Lev. 25 : 23); "*the land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me.*" It is frequently called "*the inheritance of the Lord,*" and by names indicative of its sustaining a *peculiar* affinity to God and His Son Jesus Christ. This nearness of the land, its possession, is even represented under the figure of marriage, that the Saviour is *married or united to the land* (Isa. 62 : 4). Having proven (Prop. 49) that the land is Christ's, it only is requisite to show that His inheritance is *not vitiated* by the sad condition in which the land has lain for many centuries. This is done abundantly by the prophets who *predict its restoration* to an Edenic fruitfulness, etc. It is amply sufficient, for the present, to say that God in Lev. 26 declares that in case of wickedness and rebellion He will make the land desolate and waste, even an astonishment, but that He will not "*break His covenant;*" for, after all the desolation, the time will come, when "*I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.*" This is still more distinctly asserted in the remarkable predictions in Deut. 32, which is particularly commended to the reader's attention. After describing that "*the Lord's portion is His people; Jacob is the lot of His inheritance,*" that this people would rebel and that fearful, prolonged disaster would occur to them and the land, he informs us that God will return again for purposes of vengeance and restitution, breaking forth: "*Rejoice, O ye nations with His people, for He will avenge the blood of His servants and will render vengeance to His adversaries, and will be merciful unto His land and to His people.*" We need not be surprised at this, seeing that it is a solemnly covenanted land, "*a land which the Lord thy God careth for* (marg. read. "seeketh"); *the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.*" This land so near and dear to God; so intimately associated with His Son Jesus as His representative Ruler of that land; so united with the legal, royal, covenanted claims of David's Son, is *yet destined* in the Divine Purpose to play *the most important and glorious part* in the history of this world. And, if we are wise, those divine intimations of God's condescension and intentions, will be *gratefully* received. This land, which is called by way of pre-eminence and relationship "*His Sanctuary*" (Ex. 15 : 17; Ps. 78 : 54, etc.), will finally be cleansed and become as predicted "*the Sanctuary*" for the nations of the earth. This "*rest*" of the Lord's which He desires to dwell in, shall, in the age to come, gratify the desires and secure the blessedness of His co-heirs and co-dwellers, who will also delight in it with gladness and singing.

This line of argument might be extended by noticing the passages which speak of the time when (Joel 2 : 18) "*the Lord will be jealous for His land;*" when (Ezek. 36 : 34, 35, 36, etc.) *the desolate land shall "become like the Garden of Eden;"* and when (Joel 2 : 21) the

land shall "be glad and rejoice; for the Lord will do great things"; by referring to the predicted dwelling again of God in the restored Jerusalem with the resultant joy and prosperity; by reference to the Davidic throne and Kingdom, as connected with the land restored (Prop. 49); by the statements respecting the place of manifested royalty (Prop. 168); by its relation to a restoration of the Jews (Props. 111-114), a visibly manifested Theocracy (Prop. 117), Pre-Mill. Advent (Prop. 123), the visible reign of Jesus (Prop. 131), etc. It is linked with a variety of things, which will be presented in detail hereafter. Bh. Lowth's version of Isa. 62 : 5 still more forcibly presents the idea of Christ's marrying the land, i.e. being permanently united with it as husband to wife, for instead of "thy sons" he reads "restorer" or "builder." The bishop also remarks: "In the prophets a desolate land is represented under the notion of a widow; an inhabited land, under that of a married woman, who has both husband and children." Oriental nations represent the accession of a prince to kingship, the occupancy of supreme power over a land, under the figure of a marriage; so the Bible delineates the establishment of this Theocratic rule (comp. Prop. 169). The reader will observe that our argument now only refers to the inheritance that specially is covenanted to *David's Son*—this is not the only inheritance (as we abundantly show) that belongs to Him, for this Theocratic-Davidic government established in this inheritance is to extend over all the earth until all nations and lands are embraced, as predicted, in its universal dominion. This view is opposed to those mystical and spiritualistic notions, found incorporated in the writings of eminent men, viz., that the future Kingdom has reference merely to state, condition, or character, and not to place or locality. Much that is finely portrayed in this direction, must be discarded as unscriptural. "Jehovah's Land" (Hos. 9 : 3), "the glorious Land" (Dent. 11 : 41), "the Holy Land" (Zech. 2 : 12), will see and rejoice in the Inheritor.

*Obs. 4.* The absence of the Lord as indicated by the parable of the nobleman; His concealment, as noticed by Isa. 49 : 2, during this period of removal, is only *preparative* to the final return and enforcement of His claims as *the mighty and irresistible Heir*. Take e.g. the chapter of Isa. just alluded to and we have (1) this hidden position of the one called from the womb; (2) an allusion to His rejection at the First Advent; (3) His ultimate success in the restoration of the Jews, the conversion and subjection of the Gentiles and the glorious reign; (4) to effect this He delivers the prisoners, He restores the earth, removes the desolations, in an especial manner blesses Zion, etc. The delay of fulfilment is *no reason* for believing that it never will be realized, because the fact of such postponement *accords* with the previously given predictions intimating it.

The reasons for this postponement of inheriting have been given (1) as a punishment to the Jewish nation for its sinfulness; (2) as a means of grace and mercy to Gentiles for engrafting; (3) as a measure by which to obtain the allotted number of the elect to sustain the Kingdom, etc. Hence, a present non-fulfilment should only confirm our hope in a future fulfilment. Advantage is taken of this absence by impostors, as e.g. in the imposition of David El-Roy of Amaria, as related by Benjamin of Tudela in his *Travels* (Bohn's Ed.), and by Major Rawlinson in *Trans. of Geographical Society of London*. Many impostors have thus arisen as can be seen in encyclopædias under Art. "*Fulse Messiah*." Another instance of claiming the throne of David can be seen in Robertson's *His. of Charles V.*, p. 468. These are some of the most sad exhibitions of depravity. This also explains the extraordinary honors paid to the princes of the captivity, who professed to be descendants of David (Benjamin of Tudela's *Travels*, and *Histories of the Jews*). The student scarcely need be reminded of the Anabaptists of Munster, among whom John of Leyden (with twelve associated chiefs) was ordained to reign over the whole earth, professing—according to a prophet announcing it on the feast of St. John, 1534—"to occupy the throne of David" (Michelet's *Life of Luther*, p. 234). The perversions of the divine teaching, the misapplications of the doctrine, the spiritualistic and typical interpretations, will not retard the ultimate fulfilment. Jesus now sits on His Father's throne (distinguished from His future one. Rev. 3 : 21), and when He comes to sit on His own (Matt. 25 : 31), it is as the mighty covenanted Theocratic King. The angel's announcement (Luke 1 : 32), so confirmatory of Jewish faith in the grammatical sense of covenant and prophecy, will be faithfully fulfilled. The Davidic throne (Amos 9 : 11-15), allied

with the restoration of the Jewish nation (being necessarily identified with it) to their own land, will be restored with the greatest splendor and glory in David's Son (and James, Acts 15 : 16, confirms it). David will yet say, in view of his resurrection and participation in this restoration (Pa. 30): "Lord, by Thy favor Thou hast made my mountain (i.e. Kingdom) to stand strong," and to be "girded with gladness," and to "give thanks forever" (for the ages).

*Obs. 5.* The student will see that the inheritance covenanted is not *typical* of something else. The mystical views that would make it a type of something spiritual are refuted by the literal tenor of the covenant, and that all the prophecies and promises reiterate that literality which is corroborated by the idea of inheriting. The Kingdom at the time of the covenant was literal; the promise of inheriting is literal, confined as it is by the express terms to the literal Theocracy; the Coming of the Heir is literal; the postponement is literal; all is literal. Whatever spiritual blessings and additional glory may be added, the inheritance cannot, without the greatest violence, be transmuted into something else. The *same* tabernacle fallen down (Acts 15 : 16) is Christ's inheritance, and to fulfil the covenant is to be *rebuilt* again when Jesus, David's Son, comes again. It is the *same* Kingdom that (Props. 69, 70, and 71) the preachers of the Kingdom under special Messianic instruction declared as seen e.g. in Acts 1 : 6. It is (Props. 32 and 33) the same Theocratic-Davidic Kingdom that was removed, that is finally, after (e.g. Hos. 3 : 4) a long interval, to be restored.

Those who (like Fairbairn, *Typology*) make Canaan a type of a heavenly inheritance, will also, of course, make everything relating to the inheritance (throne, Kingdom, and nation) typical, although positively forbidden by the *specific* covenant promises and by the predicted restitution. But our opponents differ widely among themselves in this typical application. Some apply it wholly to the Church as now existing; others to the Church and heaven united; others to heaven itself, where throne and inheritance are located. The simple fact, as the childlike faith of the early Church evidenced, is this: that the inheritance of David's Son forbids all those views, from the earliest down to the latest (e.g. Balfour, Barbour, etc.), of an exclusive spiritual Kingdom, seeing that it is linked with a visible, well-defined, outward Theocracy, once established but now, owing to sin, withdrawn, but which the Heir is to *restore* at the appointed time. The restoration of this inheritance to the rightful Heir will inaugurate one of the most terrible conflicts that this earth has ever witnessed. While distinctively brought out in covenant and promise, it is not so paraded e.g. in Daniel, Apocalypse, etc., as to excite the prejudice of Gentile kingdoms and become offensive to them. When the time comes for obtaining the inheritance, He will not *fail* in securing it. As to the high spirituality connected with it, compare e.g. Prop. 197. The student will observe that our line of argument leads us only to consider the inheritance due to Jesus *as the Son of David in the covenanted line*; added to this must also be regarded the inheritance (if it may be thus designated) belonging to His divine Sonship, i.e. those things specially belonging to Him and exerted by Him as God. For in the consideration of this subject, both the human and the divine aspects must be regarded in order to preserve a completeness.

We may again briefly refer to Acts 15 : 14-16, which our opponents attempt to wrest from us. (The Latin Vulgate, Dub. Transl., gives the following: "Simeon hath related how God first visited to take of the Gentiles a people to His name. And to this agree the words of the prophets, as it is written: *After these things* I will return, and I will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up"). No matter what version we take, two things are *self-evident*: (1) that *after* the gathering out of this people, Jesus will return again; and (2) that David's Kingdom, which is purposely (as if to avoid the glosses not put upon it by human wisdom in its efforts at spiritualizing) identified as *the one* fallen, shall *then* be restored by this Jesus. And to this agree, as Simeon intimates, not merely a prophet but the prophets in general, as seen by our quotations from them. Hence we can well afford to pass by the far-fetched applications given to the passage. Thus e.g. the *Compreh. Com.*, loci, says: "But

God will return and build it (David's house, and family, and Kingdom) again, raise it out of its ruins ; and this was *now lately fulfilled*, when our Lord Jesus was raised out of that family, *had the throne of his father, David, given him*, with a promise that He should reign over the house of Jacob forever. And when *the tabernacle of David* was thus rebuilt in Christ, *all the rest* of it was, not many years after, *wholly cut off*, as was also the nation of the Jews itself, and all their genealogies lost." Can prejudice present a more one-sided and contradictory exegesis ! One-sided : because there is not a particle of proof that this throne was given to Him, or this tabernacle was rebuilt. Contradictory : because it implies that "the house of Jacob" is not what the term expresses, and that this nation (or "house of Jacob") is forever cut off ; and that the tabernacle is rebuilt with the nation left out. Again take this same *Com.* on Acts 1 : 6, and we have : "Their expectation of the thing itself, that Christ would restore (and perfect) *the Kingdom to Israel*, i.e. make the nation of the Jews as great and considerable as it was in the days of David, Solomon, Asa, and Jehoshaphat ; whereas Christ came to set up *His own* kingdom, and that a Kingdom of heaven, *not* to restore the kingdom to Israel, an earthly kingdom." Then referring to the disciples as mistaken, etc., he adds : "They thought God would have no Kingdom in the world *unless it were restored to Israel*, whereas the kingdoms of this world were to become His, in whom He would be glorified, *whether Israel sink or swim*. See also *how apt* we are to misunderstand Scripture, and to understand that literally which is spoken figuratively, and to expound Scripture by our schemes, whereas we ought to form our schemes by the Scriptures." The last sentence illustrates the commentator's own position. We would rather trust to the God-given literal sense than to his unproven statements ; and give our credence to the alleged "mistaken" disciples (authorized and instructed) than to his modernized comments. Had the disciples no right to expect (Props. 46 and 47) this predicted grandeur (Props. 52, 68, and 114) of the restored (Props. 111, 112, and 113) nation ? Is Christ's "own Kingdom" different from that covenanted (Prop. 49) to David's Son ? Is this Kingdom, according to prophecy and covenant, separated from the Jewish nation so that it makes no difference "whether Israel sink or swim ?" This writer evidences that he has not the slightest idea of the elect position of the nation or of the nature of the Kingdom ; and in this category must be placed many able and talented writers, who are blinded to the truth by the generally adopted spiritualizing system of interpretation. To such, even the significant title of Jesus, "*King of the Jews*," has no special meaning ; and the acclamations (Mark 11 : 10) of the people, "*Blessed be the Kingdom of our father David, that cometh in the name of the Lord ; Hosanna in the Highest*," was only an exhibition of ignorance and prejudice.

*Obs. 6.* The continued covenanted relationship of Jesus to the throne and Kingdom of David is asserted in the last revelation given, as in the Apoc. 3 : 7, "*He hath the Key of David*." This is indicative of the Messiahship, the Key (Horne's *Introd.*, vol. 2, p. 466) being symbolical of "power or authority," or (so Barnes, *Com. loci*, with which compare Bush, Lowth, Alexander, etc., and the Chaldee Targum on Isa. 22 : 22) rather of "regal authority," "government." It is equivalent to saying that He is the Theocratic King to whom David's throne and Kingdom is given. It is not merely "supreme power" (Lange, etc.) that is meant, but such power and authority as pertains to the Theocratic-Davidic Kingdom, i.e. the dignity, etc., pertaining to David now relates to David's august Son. But while having this "Key of David," He does not now exert its power (just as He has also the keys of death and the grave), for He awaits the period of the Sec. Advent when this bestowed authority will be duly manifested.

The primitive Church, however "ignorant" moderns may deem it, was far more consistent in its belief than multitudes are to-day ; for it clung to the oath-bound promises of God given in language which—as our opponents are forced to admit, however afterward changed—conveys our doctrine. Our opposers base their view on sheer inference and assumption. Thus Storr (*Oril. Diss. on Kingdom*) concludes : "It follows, then, that the commencement of Messiah's Kingdom, although in a certain sense it may be traced from His birth, yet properly is to be reckoned from His ascension into heaven. Which proves that a far different appearance was then given to the Kingdom of David which Jesus possessed

after His death and return to a new life ; and that the throne of David became a far more exalted seat of majesty, from the time it was occupied by Jesus." The postponement of the Kingdom (Props. 58, 66, 67, 87), aside from covenant and prophecy, is a sufficient reply. So also a writer in the *Princeton Review*, Ap., 1851, p. 192, undertakes to prove that Jesus is "now occupying the throne of David," and gives us the sermon of Peter in Acts, and the phrase "He that hath the key of David" in Rev. But Jesus being now "exalted," and "both Lord and the Christ" on the Father's throne (preparatory), does not convert the Father's throne into David's ; and having "the key of David" does not prove that the authority implied by it is exercised. Indeed, the ascension of Jesus to heaven did not, as we have repeatedly proven, influence the inspired apostles to think that Jesus now occupied David's throne, for e.g. James, Acts 15 : 16, after the ascension and exaltation, still speaks of the tabernacle as downfallen. The proof that such writers allege, only gives us the qualifications and assurances that in Him the covenant promises will be realized. The objection urged respecting a material throne is simply childish, as every one knows that "throne" is expressive of personal royal dominion. Waldegrave (*New Test. Millenarianism*) has a lecture entitled, "The Kingdom of Christ, as now existing, the true Kingdom of his father David," i.e. the Church. Multitudes indorse it. A Roman Catholic writer, indorsed by high authority, presents the same, as follows. Dr. Rutter (*Life of Christ*, p. 62) comments thus on Luke 1 : 32, 33. After making the reign over "the house of Jacob" to be "over the Church of God, composed of Jews and Gentiles," he then informs us that His Kingdom is "only of a spiritual nature : He reigns over the minds of men by faith, over their hearts by charity, and lastly, He will reign over all mankind forever hereafter, either in a state of happiness or misery, according to each one's respective merits. His throne is called 'the throne of David' because the throne of David prefigured that of the Messiah." Hence (p. 69) the phrase (Luke 1 : 69) "the house of His servant David" is made equivalent to "His holy Catholic Church." This theologically constructed throne of David is a great favorite, and, with claimed superiority, our view is ridiculed. Thus Elihu Burritt (*Christian at Work*, Oct. 31st, 1879), in a weak (its weakness demonstrated by making the Sec. Advent past) article against us, after referring to the Pre-Mill. reign of Christ at Jerusalem, endeavors to show off his (learned) wit (at the expense of the everlasting Davidic covenant) by ridiculing our doctrine as follows : "This would be like conferring a new dignity on the Queen of England and Empress of India by inviting her to descend from the throne and sit upon a milking-stool in the barnyard of an Illinois farmer !" Our answer to such intended sarcasm will be found under Prop. 203. It is evident that Burritt cannot discriminate between the Divine Sovereignty (Props. 79 and 80) and the special covenanted Kingdom (Prop. 49) given to David's Son (Props. 81 and 83). Thousands make a similar mistake. Perhaps one of the most extravagant theories is that of Wild (*The Lost Ten Tribes*) and several others, who make David's throne to be "the English throne"—so that "Queen Victoria is of David, and the English throne is David's ;" a view which is supported by a boldness of credence in alleged historical facts (lacking decisive proof, as e.g. as to descent) that is amazing ; by an ignoring of the facts that David's throne runs in the line of Judah, that its perpetuity follows after a long period of downfall and ruin, that the predictions relating to it are not met with in the history (notwithstanding the eulogies so liberally bestowed) of the English throne, that it cannot—according to prophecy—exist during these "times of the Gentiles," that it stands related in its restoration to a restored (not downtrodden) Jerusalem and restored (not scattered) nation, that its restitution has been postponed to the Sec. Advent, that its recovery is inseparably united to a future Coming Messiah, etc. Under various propositions we fully meet the objections that this theory presents—a view which finds its main support in applying Scripture promises to the present that consistently relate to the future.

We may, by way of illustration and contrast, present a few expressions of faith. We have already (as e.g. John Bunyan, Prop. 78) given a variety, but the reader may appreciate some more. Brookes's (*Maranatha*, p. 442), after stating that God will fulfil His promises made to the Patriarchs, and that "the blood of His own Son has been poured out to ratify the covenant," then adds : "No power, then, on earth or in hell can set it aside. That Son shall yet reign upon the throne of David, as announced to the Virgin Mary and elsewhere throughout the New Test., and if readers of the Bible would stop to think, instead of blindly following tradition, they would see that in no conceivable sense is the throne of David in our hearts, nor yet in heaven, but just where our Lord says it is," viz., in Jerusalem. Dr. Seis (*Last Times*, p. 135), after referring to this dispensation in which "the throne of David is yet less than a cipher," and during which His inheritance "is still trodden by the vile foot of the destroyer," remarks : "Oh, tell me not that this is the glorious reign of the Messiah ! Tell me not that these are the scenes to

which the saints of old looked with so much joy! I will not so disgrace my Saviour or His Word, as to allow for a moment that this dispensation is the sublime Messianic Kingdom. No, no, no; Christ does not yet reign in the Kingdom which He has promised, and for which He has taught us to pray. Isaiah and Gabriel have said that He should occupy the throne of His Father, David, and reign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's sceptre He has never held, over Jacob's house He has never ruled, and the whole world is yet full of iniquity and woe." (Comp. e.g. Luther on Ps. 2, quoted by Seiss, p. 254.) Hundreds of able and talented pens express the same faith and hope, for which we thank God. We hold (Milton, *Par. Lost*, xii. 369) that

" He shall ascend  
The throne hereditary, bound His reign  
With earth's wide bounds, His glory with the heaven."

With Bh. Heber—in that sublime poem descriptive of the Sec. Advent, the enthronement of the saints, the restoration of the Jews, etc.—we hold that

" On David's throne shall David's offspring reign,  
And the dry bones be warmed to life again."

*Obs. 7.* The time will come, when this covenanted and predicted truth, now so ignored and perverted, will be fully recognized by earthly Kingdoms. And this recognition will be the real cause for the formidable array of the nations against the Christ at His open revelation, for they will be unwilling to yield to this re-establishment of the Theocratic-Davidic throne and Kingdom (comp. Props. 160, 161, 162, and 163).

*Obs. 8.* It may be added: unless this Theocracy is restored in grandeur and glory, as covenanted and predicted, then God's earthly government in the union of the civil and religious (Church and State) has, amid the Kingdoms of the earth, proven a failure (comp. Prop. 201). God, as an earthly King, has had rule but a brief period. Will it ever be so? No! God's Word assures us that when He comes again, it is to a glorious reign. Once "He came to His own land and His own people received Him not" (Campbell's rendering of John 1:11; so Alford, "His own inheritance or possession and His own people," etc., comp. Matt. 8:20 and 21:33), but when He comes again to His own land or inheritance, His own people will receive Him with penitence and gladness, and then the Theocracy will be manifested in and through Him with an exaltation and splendor commensurate with the predictions given.

Some writers (as R. D. W. in *Proph. Times*, vol. 9, p. 21) insist upon it that "David the King" and "David the Prince" (Ezek. 37:24, 25; 34:23, 24; Hos. 3:5; Jer. 30:9) denotes not Jesus, the Christ, but David himself. The theory is that David is raised up and reigns over Israel; that Jesus Jehovah reigns over the world, including, in general, Israel. Jerusalem being the capitol, David under the Messiah rules over the Jewish nation, and the twelve apostles are rulers over the twelve tribes subordinate to David and Jesus. Now such a view might be entertained without materially affecting the Theocratic ordering as advocated by us; indeed, if requisite, it could be incorporated without detriment. (Some few declare that to make David mean Christ is "mystical," as e.g. Dunn's *How to Study the Bible*.) We, however, are not prepared to accept of the theory, whatever high station may be allotted to David in the Coming Kingdom. The reasons that influence us are the following: (1) The throne and Kingdom is specifically given to David's Son; (2) the same is spoken of as the Messiah's inheritance; (3) the covenant and prophecies particularize the reign of David's Son; (4) otherwise the promises are made contradictory and a unity destroyed; (5) the Jews understood this to refer to the Messiah, as e.g. the Targum reads Hos. 3:5: "They shall obey the Messiah, the Son of David, their King;" (6) Many of our opponents apply it to the Messiah; (7) Peter's argument in Acts expressly makes Jesus to sit on David's throne; (8) it has been customary to call a descendant by the name of his ancestor (as e.g. Cæsar), so e.g. the Messiah is designated "Israel" (Isa. 49:3).

PROPOSITION 123. *The Pre-Millennial Advent and the accompanying Kingdom are united with the destruction of Antichrist.*

This is a decided landmark in prophecy, and nearly every prophet dilates, more or less, on this feature, viz., that Antichrist is destroyed *at the personal presence* of the Christ. We, for the present, only direct attention to three: Paul in 2 Thess. 2, Daniel in ch. 7, and John in Rev. 19. The early Church and a long line of witnesses held that these synchronize; and we know of no legitimate argument adduced by our opponents to the contrary; while, on the other hand, a host of admissions, favorable to their identity in time and destruction of the Antichrist, could readily be gathered. If we can give decided proof that one of these predictions relates to a personal Coming to destroy the Antichrist, the others naturally—describing the same event and results—range themselves in the same order. 2 Thess. 2 is selected as a special subject for examination in this connection.

*Obs. 1.* It is admitted by all our recent prophetic writers that Antichrist shall exist *previous* to the Millennial age—this is so plain in the confederation of nations existing then, that it needs no additional proof—now if we can show that he is destroyed by the personal Coming of Jesus, we have a *personal Pre-Mill. Coming*. The predictions relating to the Millennium clearly portray the removal of the man of sin and of his adherents *before* that age; and they reveal the impossibility of reconciling their presence with the realization of that age of blessedness. The true sense of the Scripture is contained in 2 Thess. 2, “which” (as Taylor, *Voice of the Church*, p. 293, remarks) “all Pre-Millenarians with the Hon. B. Storer pronounce to be ‘*the unanswerable argument*’; and of which they may well declare in the decisive words of Bish. M’Ilvaine, ‘*It is wholly unanswerable.*’” And the reader is requested to notice, that in the following discussion we are not chargeable with endeavoring to make out, or force, a meaning; seeing that we are accepting of that which is given to it by many of our opponents and a host of men rejecting our Mill. views. This makes the testimony more valuable and correspondingly more conclusive.

<sup>1</sup> The late Dr. Marsh (quoted p. 159, vol. 5, *Proph. Times*) gives the view of a large number of writers: “As to the Coming of our Lord, I simplify it thus: There is no intervening period of a Millennium between Daniel’s Son of Man coming in glory and the destruction of the fourth empire. Nor, in our Lord’s prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and His return. Nor in the Apostle Paul’s revelation of the Man of sin (2 Thess. 2: 1-8), and the Lord’s return to destroy him. *Ergo*, the Millennial period succeeds, not precedes, the Lord’s return. The prophecies of the Old Test. proceed on this plan.” “I never knew an Anti-Millenarian give a satisfactory



answer to 2 Thess. 2 : 8. If the Man of sin must be destroyed before that period, the Lord must come before that period ; for it is of His personal, not spiritual Coming, that the Apostle is speaking. Spiritual, indeed, that will be also, for there will be but little spirituality till then. Judah will vex Ephraim and Ephraim envy Judah."

*Obs. 2.* The passage to which special attention is called reads : " *And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming,*" 2 Thess. 2 : 8.\* Owing to its importance and the efforts made to give it an interpretation adapted to the modern Whittyan theory, it will be best to examine it in detail.

A. Those to whom Paul wrote were looking for *the personal* Advent of Christ. This appears from several considerations. 1. The Apostle distinctly and repeatedly mentions the personal Coming. Thus in 1 Thess. 1 : 10 ; 2 : 19 ; 3 : 13 ; 4 : 16 ; 5 : 23 ; 2 Thess. 1 : 7 ; 2 : 1 ; 3 : 5. Hence the minds of the Thessalonians were specifically directed to this subject. 2. This very Coming, we are told, 2 Thess. 2 : 2—the subject matter of Paul's discourse—was calculated to shake and trouble them, deeming it past and they not saved. If a "spiritual" or "providential Coming" was only intended, as some contend, it is singular that Paul does not explain it as such ; if it was to "convert" and not "to consume and destroy," it is astonishing that Paul does not declare the same ; and if it was a providential Coming at Jerusalem (as a few assert) in which the Thessalonians were not personally concerned, it is strange that the Apostle does not mention the fact to relieve their minds. The only satisfactory explanation which meets the condition of their trouble is, that they supposed the day of Christ had come, was inaugurated, and hence they expected that a personal Advent had taken place. They believed in such a personal Coming from Paul's previous teachings. They supposed it at least to be imminent, if it had not already transpired. The Apostle seeing that this supposition agitated their minds, etc., makes the imminency, the nearness of *such a visible Coming* as they believed in, the subject of his remarks. It would, in the nature of the case, be unreasonable for him to introduce *any other Coming than the one* under consideration, without a specific mention that they were mistaken in their ideas respecting such a personal Coming ; or, if another Coming was to be understood, growing out of the one stated, without pointing out, in some way, the distinction between them. 3. The reference to a personal Coming is established by the phraseology appended, "*as that the day of Christ is at hand.*" The period when the Messiah is to be personally manifested as the Judge, the King, etc., is often called "*His day,*" etc., and was so understood both by the Jews and early Christians. This phrase clearly proves that the Apostle was writing to those who not only held to a personal Advent, but united the day of Judgment, the distinctive day of Christ in which His power and majesty was to be revealed, with that Coming. Paul's endeavoring to show that such a day of Christ (see how he used the phrase in

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\* The Revision has : " *And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His Coming (or presence).*" Lange's *Com. loci* : " *And then shall that Wicked be revealed (shall be revealed that lawless one) whom the Lord (Lord Jesus) shall consume with the Spirit (breath) of His mouth, and shall destroy with the brightness (appearing) of His Coming.*"

Acts 17 : 31 ; Rom. 2 : 5 ; 1 Cor. 3 : 13 ; 2 Cor. 1 : 14 ; 1 Cor. 5 : 5 ; Eph. 4 : 30 ; Phil. 1 : 6, 10), of which he had told them in the First Epis. (1 Thess. 5 : 2), "*the day of the Lord so cometh as a thief in the night*" was not so near as they apprehended, that certain great events would intervene, unmistakably corroborates his entire and exclusive reference in this verse to a *personal Advent*.\*

B. The Apostle then designs to correct the mistake respecting the presence or nearness of that personal Coming in which they believed, and the manner in which he does this *confirms* the allusion to the personal Coming. Instead of denying such an Advent (which he could not do) he enters into the question concerning *the time* of the very Advent whose expected speedy approach or supposed occurrence caused their alarm. He enlightens them on time and confirms their ideas of personality. He introduces the subject by several distinct references to the personal Advent, and then asserts, that it shall *not come until* at least a certain event, viz., the appearing and power of the man of sin, was first witnessed ; then *after this* it would occur as stated in the passage under consideration and "the day of Christ" would be witnessed. His argument is *not* that they were mistaken in a personal Coming, or that it would *not* at some time or other take place, but is directed to the *time when* it will be manifested. To show the latter, that it is not "at hand" or "present," as they supposed, he introduces the predicted fact that *before* that visible Advent or day of Christ, the wicked one must arise and be exalted in power. It legitimately follows from the tenor of the proof given, that this personal Advent is not "at hand" or "present ;" that it will, *after* an intervening event has been fulfilled, *then* come to pass. Any other construction than that which makes the writer speak of *the same day* of Christ and Advent which the Thessalonians expected, which troubled them, and which he stated was *only* to be expected *after* the accomplishment of the revelation of the son of perdition, is a *manifest violation* of the Apostle's reasoning, and a gloss put on the passage.\*

C. The Apostle's proof of the day of Christ and hence also the personal Advent not being "at hand" or "present," thus fully accords with *the analogy* of Scripture. Many are the predictions and pointed allusions that Christ's visible personal Advent *only takes place at a time* when Antichrist or a mighty confederation of wickedness is developed, and that He will at such a Coming take vengeance and utterly destroy the wicked arrayed against Him. All prophecy agrees in uniting the destruction of the Antichristian power with a personal Advent. The simple fact that acts of judgment and the destruction of the ungodly are united with, in passages admitted to relate to the Sec. Advent (as in this same Epistle, ch. 1 : 7-10), and that the same is expressed here in this Scripture when the purpose of the Apostle was to tell the Thessalonians *why* "the day of Christ" and its attendant Advent was not present or immediate, or near, firmly establishes the truth that no other but a *real personal one* is intended. The proof alleged by him *thus accords* with all his previous utterances on the subject, with the tenor of the Record, and was suited to convince those brethren that a *delay* in the Advent was inevitable, since it would require time, and probably a long time, for such an apostasy to develop itself into the giant form of wickedness predicted.\*

D. The Apostle, in introducing the Coming of the Lord Jesus to destroy this Antichrist, was undoubtedly aware of *the views* of the Jews on this

subject. The Jews, impelled by the prophecies, looked for a *personal Coming* of the Messiah to destroy the wicked one.<sup>4</sup> If their belief was an erroneous one, *why* is it that Paul employs the *very language*, calculated (see below) beyond any other, to *express such a Jewish faith*, and thus confirm them, should any see the Epistle, in it? The knowledge that such a belief was extensively current among them, *if* it were an unscriptural one, should have led him to use different words—not words which in their naked, primary meaning corroborate their opinion. This union of the destruction of the wicked one with words that *literally import* a personal Coming is *the strongest possible indorsement* of their faith.<sup>5</sup>

*E.* The import of the two words rendered “brightness of His Coming.” Epiphaneia, ἐπιφανεῖα, called here “brightness,” and Parousia, παρουσία, translated “Coming.”

1. Notice how these words are used in the New Test. (a) The word Epiphaneia occurs six times, 1 Tim. 6 : 14 ; 2 Tim. 1 : 10 ; 2 Tim. 4 : 1 and 8 ; Tit. 2 : 13, and in this place. In one place it refers to the personal First Advent, and in the four remaining, as our opponents concede, to the personal Sec. Advent. Now, *why*, unless the clearest proof can be given, should it in *the only remaining place*, with the light before us, attain *another* meaning? Whoever undertakes to foist a definition at variance to the New Test. usage, ought to be able to give conclusive reasons for such a departure.\* (b) The word Parousia is used in the New Test. twenty-four times, Matt. 24 : 3, 27, 37, 39 ; 1 Cor. 15 : 23, and 16 : 17 ; 2 Cor. 7 : 6, 7, and 10 : 10 ; Phil. 1 : 26, and 2 : 3 ; 1 Thess. 2 : 19, and 3 : 13, and 4 : 15, and 5 : 23 ; 2 Thess. 2 : 1, 8, 9 ; James 5 : 7, 8 ; 2 Pet. 1 : 16, and 3 : 4, 12, and 1 John 2 : 18. In all places where applied to *persons* it denotes, as all admit, a personal presence or arrival, and hence we have *no just reason* to discard that meaning in this place, especially since the argument of the Apostle makes the retention of the meaning thus given necessary.<sup>7</sup>

2. But in addition, the fact that the Apostle *unites together* those two words, each one expressive of a *personal* Advent, adds weight to the interpretation we claim. As if aware of the future denial of such a personal Coming, and *purposely to guard* against it, he employs two words unitedly, each one of which is singly applied to the Sec. Advent. Why select two such, *so expressive* of a real, actual presence, if he did not intend to teach the same? One of these words would be sufficient to sustain our argument, both make it *irresistible*. Dr. Duffield (*On Proph.*, p. 324) well says : “If neither, when separately used, can be metaphorically understood to denote a spiritual Advent, *much less* can both when united. If the words, ‘the shining forth or appearance of His presence,’ do not mean the visible personal revelation or manifestation of Himself, it is *impossible* to employ terms that can express it. Human language is utterly incapable of being interpreted on any fixed and definite principles whatever, if it be not a *literal personal* manifestation and Coming.” Dr. Seiss (*Last Times*, p. 48), after using very nearly the same language, adds : “Either of these words is held sufficient in other passages to prove a real and personal appearing and presence. And when both are united, as in the case before us, *how is it possible* that they should mean anything less than *the literal, real, and personal arrival and presence* of Jesus, with reference to whom they are used?” The same was noticed by earlier writers, and has been frequently repeated as worthy of attention.<sup>8</sup>

3. The testimony of lexicographers.\* (1) *Epiphaneia*. Pasor, *N. T. Lex.*, says it denotes "appearance. In one place it is applied to the nativity of our Lord Jesus Christ, 2 Tim. 1 : 10 ; in other places of the Scriptures for His glorious Coming to judgment, as 2 *Thess.* 2 : 8." Stockius, *Clavis*, vol. 2, remarks : "1st, It denotes, when applied to genus, any appearance whatever. 2d, when applied to a species, it properly denotes the appearance of some corporeal and shining matter which bursts forth with great splendor. In a metaphorical sense, it is applied to the appearance of Christ : First, His gracious appearance in the flesh, which is called His first Coming ; second, His glorious appearance to judge the world, which will be gracious to the righteous and faithful, but terrible to the sinner and infidel, and which is called His Second Coming, 2 *Thess.* 2 : 8," etc. Leigh, *Critica Sacra*, p. 161, writes : "This word signifieth a bright, clear, glorious appearing, from which word we take our Epiphany, specially Adventus Numinis (i.e. the Coming of the Divinity). It is taken for the First Coming of Christ, 2 Tim. 1 : 10 ; for His Sec. Coming, as 2 *Thess.* 2 : 8," etc. Suicer (*Thess. Eccles.*, vol. 1, p. 1202), "after mentioning the use of the word, 1st, the heathen use of it in reference to the manifestation of one of their gods ; 2d, in reference to the First Advent, proceeds : 3d, 'This is frequently applied by the Apostle to the Second Coming of Christ, which will be to judgment, 2 *Thess.* 2 : 8.'" Scultetus, *Exer. Evang.*, Lib. 2, ch. 1, after noticing that the pagan writers called any appearance of the gods by this word, adds : "The Apostle also applies *ἐπιφάνεια*—appearance—to the *first and last* Coming of Christ." Bretschneider, *Lex.*, "*ἐπιφάνεια* is used in the New Test. in the writings of Paul concerning the splendid appearing and future Advent in which Christ, who is now concealed from our view in the heavens, shall appear coming in the clouds (literally, borne on the clouds or wafted by the clouds) to administer judgment, 2 *Thess.* 2 : 8 ; 1 Tim. 6 : 14 ; 2 Tim. 4 : 1, 8 ; Titus 2 : 13 ; and concerning His appearing in the world, which has already taken place, viz., when He was born, 2 Tim. 1 : 10 ; or, in other words, His first Advent." Wahl, *Lex.*, defines the word to be an appearing, and quotes the same passages, and expressly applies 2 *Thess.* 2 : 8 to Christ's "future glorious return." Pickering, *Lex.*, defines it to mean an appearance, and applies it to "an unexpected coming and to the Advent of Christ." Donnegan, *Lex.*, gives the more classical use, "appearance or apparition, particularly that of a Deity, or of one who comes up suddenly to offer aid or for other purposes," etc. Liddell and Scott, *Lex.*, "the appearance, manifestation, e.g. dawn of the day—specially of the appearance of deities to aid a worshipper." Greenfield, *Lex.*, "brightness, splendor, 2 *Thess.* 2 : 8, an appearance, i.e. the act of appearing, manifestation." (2) *Parousia*. Bretschneider directly refers the word in 2 *Thess.* 2 : 8 to "the Advent of Christ from heaven to administer judgment." So Wahl, to "the future Advent of Jesus the Messiah, to enter gloriously upon His Kingdom." So also of the others quoted under *Epiphaneia*. Pickering, "presence, arrival, to be present ;" Donnegan, "to be present, to arrive ;" Greenfield, "a coming, arrival, advent ;" Liddell & Scott, "a being present, presence of a person or thing, especially present for the purpose of assisting, arrival," etc."

\* See *Voice of the Church*, pp. 315-317, where a number of these are given. Others are added.

F. The opinions of commentators—of the class who have no sympathy with our views, but yet are candid enough to concede this vital point, and of others who express themselves independently of any theory or bias, etc. Barnes, *Com. loci*, on ch. 2 : 1, says, that the phrase “by His Coming,” etc., means “respecting His Coming,” and refers it to a *personal* one, the same specified in 1 Thessa. 4, and argues that the alarm, etc., of the Thessa. was produced by the expectation of the speedy Advent of Christ to judgment. He then consistently explains v. 8 to embrace a personal Coming in the following words: “this (with the brightness of His Coming) is evidently a Hebraism, meaning His splendid or glorious appearing. The Greek word, however, rendered ‘brightness’ means merely an appearing, or appearance. So it is used, 1 Tim. 6 : 4 ; 2 Tim. 1 : 10, and 4 : 1, 8 ; Tit. 2 : 13, in all of which places it is rendered appearing, and refers to the manifestation of the Saviour *when He shall come to judge the world*. There is no necessary idea of splendor in the word, and the idea is not, as our translators would seem to convey, that there would be such a dazzling light, or such unsufferable brightness that all would be consumed before it, but that this Antichristian power would be destroyed *by His appearing ; that is, by Himself when He would return*. The agency in doing it would not be His brightness, *but Himself*. It would seem to follow from this that, however this enormous power of wickedness might be weakened by truth, the final triumph over it would be reserved *for the Son of God Himself on His second return to our world*.” This honest but fatal concession destroys at one stroke all the reasoning abounding in his commentaries against our doctrine.<sup>11</sup> Dr. Adam Clarke, *Com.*, after quoting Bh. Newton, who endorses our view, says : “the principal part of modern commentators follow his steps,” and notwithstanding his cautious and in some respects contradictory exposition indorses the same. For in his pref. to 2 Thessa. he informs us that Antichrist will be destroyed “*by a visible and extraordinary interposition of the power of Christ in the government of the world*,” and on Rev. 17 : 17 he more plainly declares : “This deplorable state of the world is not perpetual, it can only continue till every word of God is fulfilled upon His enemies, and when this time arrives, which will be *that of Christ’s Sec. Advent*, then shall the Son of God slay that Wicked with the spirit of His mouth, and destroy him with the brightness of His coming.” Dr. Scott, *Com.*, is forced to acknowledge, notwithstanding his efforts to make out a figurative coming, that it will *only* receive its ultimate fulfilment at the coming of Christ to judgment, for he writes : “He will shortly destroy the whole Papal authority, and all obstinately attached to it, by the brightness of His Coming, to spread the Gospel through the nations, and He will finally condemn and punish with everlasting destruction all the actors in this delusion *when He shall come to judge the world*.” Bloomfield, *Gr. Test. Notes*, speaks of it as indicative of “*His very presence*,” “*His glorious presence*,” and adds : “Indeed the expression is often both in the Scriptures and classical writers used to denote Divine Majesty.”\* Matthew Henry, *Com.*, says : “The apostle assures the Thessa. that the Lord would consume and destroy him (*viz.*, the Antichrist) ; the consuming of him precedes his final destruction, and that is by the spirit of His mouth, by His

\* In another place he observes : “It is especially suitable, as here, to His final advent to judgment.”

word of command ; the pure Word of God, accompanied by the Spirit of God, will discover this mystery of iniquity, and make the power of Antichrist to consume and waste away ; and in due time it shall be totally and finally destroyed, and this will be by the brightness of *Christ's coming*. Note : *the Coming of Christ* to destroy the Wicked will be with peculiar and eminent lustre and brightness." Ferguson, *Com. on Epis.*, "He shall utterly destroy him, that is, utterly abolish, enervate, make void, and that with the brightness of *His Sec. Coming*, for the word rendered 'brightness' is usually joined with *His coming to judgment*." Salmasius, *Com.*, after refuting Grotius, says : "It is not true that Paul in the limits of the same discourse was so wandering as to commence to speak concerning one coming of Christ and end in speaking of another," etc. "From whence *ἐπιφάνεια*, when applied to Christ, in my opinion, is always used to denote *the last coming* of Christ." Schoettgen, *Heb. Com.*, "*ἐπιφανής*, that manner of coming which bursts brilliantly upon the eyes of all, the majesty and exceeding splendor of which no one can deny." Westminster *Assemb. Annotators* (Bonar's *Com. and Kingdom*, p. 360), "On 2 Thess. 2, 'destroy with the brightness of His Coming,' that is, *at the day of judgment*, for then shall He come in flaming fire, taking vengeance," etc. Jenks, *Comp. Com.*, makes the total and final destruction at the Sec. Advent. So also Lange, Bengel, Alford, Roos, Gill, Olshausen, Steir, Jones, Ebrard, etc.

G. It is important to notice the opinions of the early Apostolic Fathers, who being acquainted with the language as a living spoken one, and who receiving their interpretation of a passage which would excite *special attention* from the hands of the apostles or their immediate disciples, may thus afford strong corroborative evidence. Knowing that they were all decidedly Millenarian, that they all believed that Antichrist would be destroyed by the *personal Sec. Advent*, we have sufficient testimony concerning their mode of interpreting 2 Thess. 2 : 8. Having previously given the authorities, it is only necessary to append a few examples of this belief. Thus, e.g., Barnabas (martyred about A. D. 75) says (*Apost. Fath.*, p. 186) : "*The day of the Lord is at hand*, in which all things shall be destroyed together with the Wicked one." On the Creation week he adds : "And what is that He saith 'and He rested the seventh day ;' He meaneth this : that when *His Son shall come* and abolish the Wicked one and judge the ungodly, and shall change the sun, and moon, and stars, *then* He shall gloriously rest on the seventh day," alluding to the Millennial era. Irenæus (*Adv. Hær.*, 8 v. c. 35) takes the same view, and declares that when "Antichrist" has reigned his allotted period "*then the Lord shall come from heaven*, in the clouds with the glory of His Father, casting him and that obey him into a lake of fire, but bringing to the just the times of the Kingdom, that is, the Rest or Sabbath, the seventh day sanctified, and fulfilling to Abraham the promise of the inheritance." Justin Martyr (*Dial. with Trypho*, referring to Micah 4 : 1, etc., see Bh. Kay's Justin) pointedly unites the Second Coming of Jesus in glory with the destruction of "the man of apostasy."<sup>12</sup>

H. Even after the allegorizing interpretation, introduced by the Alexandrian school, by which such passages as these are so readily transformed into various meanings, the Divines still insisted that this Scripture taught a *personal coming* to destroy Antichrist. In fact, so general was this opinion, that both Millenarians and their opposers held to it. The names of

Cyprian, Lactantius, Tertullian, Hippolytus, Cyril, Gregory Nazianzen, Ambrose, Chrysostom, Jerome, Hilarian, Theodoret, and a host of others, embracing various classes, etc., clearly teach this, referring to the phrase itself, adducing it as a warning, etc. Thus to illustrate : Augustine, on 2 Thess. 2 : 8, wrote : " No one doubts that the apostle said these things of Antichrist, and that *the day of judgment*, which he here calls '*the day of the Lord*,' will not come, unless he whom he calls an apostate, that is to say from the Lord God, shall first come." (*City of God*, B. 20, c. 19, B. 18, c. 53.) " Truly Jesus Himself shall extinguish *by His presence* that last persecution which is to be made by Antichrist," quoting as confirmatory Isa. 9 : 4 ; 1 Thess. 1 : 9. How the passage was regarded is proven, not only by the writings and commentaries handed down to us, but by the prevailing looking for of the Antichrist as stated by history ; and this continued until some suggested, in order to avoid making professedly Christian Rome the seat of the Antichrist (as alleged by many, although some confined it to Jerusalem), that Pagan Rome was said Antichrist and the coming a spiritual one, etc. But few even of those dared, in the face of the general testimony to the contrary, to tamper with 2 Thess. 2 : 8, and admitted that it *also* referred to the future day of judgment and a literal coming of Christ. So that of the great number who adopted anti-millenarian views, nearly all, so far as we have any record, indorsed our meaning of the phrase, " the brightness of His Coming." It was *only* when the modern Whitbyan theory came in vogue that men were found bold enough to interpret the verse in such a manner as to make it consistent with that theory, and then insist upon such an interpretation as the true one. But even many of the advocates of the Whitbyan theory (as we have shown under this and previous propositions), unable to oppose the express words with any degree of candor, have *honestly confessed* its legitimate meaning without any effort to *reconcile* it with their system of belief. Those also who have been Anti-Millenarian, opposed to a Millennium in the future (either locating it in the past, or denying that any shall be witnessed on earth), freely (saving perhaps<sup>14</sup> Grotius, Bossuet, Hammond, and a few others) admit the force of the passage, and locate it in the future. Dr. Greawell (*Exp. of Parables*), a Patristic student, says : " That Antichrist must come and must be destroyed by the Advent of Christ ; in this perfectly agree all, whether friends or foes of the doctrine of the Millennium. The only distinction was that the advocates of the Millennium expected their Kingdom to begin and proceed *after* the destruction of Antichrist ; the opponents of the doctrine expected the same of the Kingdom of heaven."

I. The Popish writers, however they may apply it, ascribe it to a personal Advent. The larger and more learned portion (See Calmet and Encyclops. art. " Antichrist," and Prop. 161) refer it to a personal coming of Jesus at the destruction of a future Antichrist. Another party, in retaliation for the application of the terms " man of sin," etc., to the Pope, apply the same phrase to Luther or the Reformation, but nearly all of these also apply it as an ultimate fulfilment to the day of judgment, when the Christ shall come to destroy the wicked.<sup>14</sup>

J. The opinions of the Reformers, although making the apostasy and the man of sin to be one and the same, are distinctly in our favor. Thus to give a few illustrations : Luther, as is well known, making the Pope or the Papacy Antichrist, frequently expresses his belief that the Papacy was

not to be destroyed by human agency or by the power of the truth, but by the personal Advent of the Christ. Thus e.g. "Our Lord Jesus Christ yet liveth and reigneth, who, I firmly trust, *will shortly come* and slay with the spirit of His mouth, and destroy with the brightness of His Coming, that man of sin" (D'Aubigne's *His. Ref.*, vol. 2, p. 166). "The apostle expresses this Pope's destruction thus: 'When the Lord shall consume,' etc. The laity, therefore, shall not destroy the Pope and his Kingdom. No, he and his wicked rabble are not deserving of so light a punishment. They shall be preserved *until the coming of Christ*, whose most bitter enemies they are and ever have been (*Pope Confounded*, p. 177)." In opposing the Anabaptists, one leading argument against them consisted in his constantly declaring that Christ's *personal coming* would overthrow His enemies, etc., appealing to Paul and Daniel as foretelling their destruction, not by the hand of man, but by the *Advent of Christ*. (Sleidan's *Com.* L. 5.) Melancthon held similar views. The sentiments of the other Reformers are given in Elliott's *Horæ. Apoc.*, *Voice of the Church*, including Zwingle, Latimer, Calvin, Knox, Cranmer, etc., and require more space than is really necessary to show a continuous line of interpretation. They are, however, as pointed as the following: Beza, *Notes on N. T.*, "Thus I have deemed it best to translate the name *ἐπιφάνα*, which Paul designedly used in order to represent to our eyes that most brilliant splendor of *His last Coming*." "At length by the word of the Lord that impiety will be exposed, and by the *Advent of Christ* wholly abolished." Bh. Jewell, *Com. loci*, says: "*The Lord shall come* and shall make His enemies His footstool; *then* shall the sun be black as sackcloth and the moon shall be like blood. *Then* shall Antichrist be quite overthrown," etc. "He will overthrow the whole power of Antichrist by *His presence* and by the glory of His Coming." "

K. The opinions of eminent Divines who indorsed the Whitbyan theory. Having already given a number, an illustration will suffice to indicate the spirit: Dr. Knapp, *Ch. Theol.*, s. 155, 5, p. 543, says: "The Christian Church will hereafter be subjected to great temptation from heathen profaneeness, from false delusive doctrine, and extreme moral corruption, and will seem for a time to be ready to perish from these causes; *but then Christ will appear*, and, according to His promise, triumph over this opposition; *and then, and not till then*, will the end of the world come; Christ will *visibly appear* and hold the general judgment and conduct the pious into the Kingdom of the blessed. This is the *distinct doctrine of Paul*, 2 *Thess.* 2: 3-12, and is *taught throughout the Apocalypse*." The reader will notice the admission made in the last sentence; and we may well ask if 2 *Thess.* 2 synchronizes with Rev. 19, etc., how can it be fitted without violence into Knapp's system? Leaving quotations, which might be given from a host of able writers, either directly Millenarian or at least rejecting the idea of a conversion of the world previous to the Advent, who favor our interpretation, we turn, in conclusion, to the concessions made by two prominent opposers, viz., by Whitby himself, author of the prevailing Millennium theory, and by Dr. Brown, author of a work specially devoted to its defence. Whitby allows (*Com.*) that a literal coming is *the most consistent* interpretation of the coming in 2 *Thess.* 2: 1, but makes the coming (in violation of connection thus admitted) in verse 8 a *providential* coming to destroy Jerusalem, and then says, in view of the use of the word in the First Epistle: "*It may be thought more reasonable* to refer this passage to



the same (i.e. the second personal) advent." Why give utterance to such a thought if it did not commend itself as "more reasonable"? Surely it is far "more reasonable" than the interpretation which he has foisted on the passage to aid him in his "*new hypothesis*"—an interpretation which even the mass of his followers *reject as utterly untenable*, being only held by a few Universalists and some others classed among the destructive critics. Dr. Brown (*Ch. Sec. Com.*) writes: "There can be no doubt that the whole passage admits of a consistent and good explanation on the view of it above given—i.e. the Pre-Millenarian view. Nor is this view (i.e. of a literal personal coming to destroy Antichrist) confined to Pre-Millennialists. Those of our elder divines who looked upon the Millennium as past already, and considered the destruction of Antichrist as the immediate precursor of the eternal state, understood this 'coming of the Lord' to destroy Antichrist, of *His Sec. personal coming*. There are other opponents of the Millennial theory, who explain this coming to destroy the man of sin, of *Christ's Sec. Coming*. They make 'the apostasy,' 'the man of sin,' 'the lawless one,' here spoken of, to embrace all the evil, apostasy, and opposition to Christ, which are to exist till the consummation of all things; in which case the destruction of it will, of course, not be *till the Sec. Advent*. In neither of these views, however, can I concur." Here we have the frank, manly admission that our interpretation is "a consistent and good explanation," and that many others, beside Millenarians, concur in making this coming a personal one. Dr. Brown, however, in viewing the ground upon which the Whitbyan theory rests, was too wise and prudent to admit our interpretation, well knowing that it would *be fatal* to his own theory (Whitbyan); for had he admitted that this coming, taught by Paul, was a personal one, *then* the necessary and inevitable conclusion would follow that no such a Millennium of holiness, happiness, security and blessedness as predicted, could possibly arise before it, seeing that that would make the apostasy and subsequent man of sin *contemporaneous* with it. Hence, while he rejects Whitby's theory of "the Coming" as inconsistent, he frames one to suit the case, viz., that Christ comes *providentially* to inflict judgments on the apostate Roman Empire, etc. But this theory of "the Coming" is also so unreasonable, even to many who adopt the Whitbyan Millennium, that they refuse to accept of it, and continue to hold (as Barnes, etc.) to the old view of a personal Advent."

We hold, therefore, that *2 Thess. 2 : 8 teaches a personal coming of Christ* to destroy the Antichrist (whatever the latter may be), and in support of such an interpretation *confidently appeal* to the kind of Advent the Thess. were anticipating; the design the apostle had in view in writing the passage; the plain import of the words rendered "brightness" and "coming;" the N. T. usage of these words; the union of two such words; the testimony of lexicographers, critics, commentators, divines, reformers, friends and foes, the early Fathers, the concessions of opponents, etc. If we have established our position authoritatively, *then*, as intimated, such an Advent is *necessarily* Pre-Millennial. For, it is *utterly impossible* to reconcile the existence of Antichrist with the state delineated in the Millennium—a state in which all shall be subject to Christ, all shall be righteous, and all shall enjoy a condition of security and happiness. On the other hand, we have his complete destruction and consignment to the lake described in Rev. 19 (with which the Prophets coincide) as immediately preceding the Millennium, and what the Spirit has *so plainly* described and

located we dare *not deny and transfer*. The same Spirit in both places, in accord with the tenor of prophecy, promises no intervening or contemporaneous Millennium, but predicts a developing and overshadowing power of an apostasy which must be destroyed *by the personal Advent of the Son of Man, and then, only then*, shall the promises of Millennial glory be fulfilled.<sup>1</sup>

<sup>1</sup> The student will not overlook the force of "*The Coming of our Lord Jesus Christ and by our gathering together unto Him*," which, as commentators generally show, *directly* refers us to the Coming and gathering spoken of in 1 Thess. 4 : 15, etc. Hence those who admit that the latter refers to a personal Coming and literal gathering, are forced by simple consistency to allow the same to this introductory. The reader also will notice that we are strongly inclined to receive the expression "*is present*" instead of "*is at hand*," as more expressive of the original, of the usage of the word translated, of the tenor of the context, etc. Alford's *Gr. Test. loci*, Lange's *Com. Amer. Ed. loci*, Olshausen's *Com.*, Bengel's *Gnomon*, etc., indicate this feature, so that e.g. Alford remarks, after showing how the word is employed in other places: "The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord is *at hand*. But these Thessalonians imagined it to be *already come*, and accordingly were deserting their pursuits in life and falling into other irregularities, as if the day of grace were closed." A multitude of able writers indorse this view, and it is found in various versions. We only as illustrative append Fausset's (*Com. loci*) comment: "*is immediately imminent*; literally, *is present*; is instantly coming. Christ and His apostles always taught that the day of the Lord's Coming is *at hand*; and it is not likely that Paul would imply anything *contrary* here; what he denies is that it is *immediately imminent, instant, or present*, as to justify the neglect of every-day worldly duties. Chrysostom, and after him Alford, translates, '*Is (already) present*'—Cf. 2 Tim. 2 : 18, is a kindred error. But in 2 Tim. 3 : 1 the same Greek word is translated 'come.' Wahl supports this view. The Greek is *usually used of actual presence*; but is quite susceptible of the translation 'is all but present.'" Comp. Dr. Lillie's able comment in *Amer. Ed. of Lange's Com.*, who insists that usage requires "*has come, is present*." So Ellicott renders it, "*is now come*." We only add: If we take the phrase "*is at hand*" in our version, then it really would be contradictory to other Scripture. For then the Coming of the Lord Jesus, which is always represented as a period of rejoicing, the blessed hope, and as at hand so that all are exhorted to look for it (and for which the Thessalonians are to wait and long for as an object of desire), is held up as *not nigh at hand* (with which compare e.g. Rom. 13 : 12; Phil. 4 : 5; Heb. 10 : 25; James 5 : 8; 1 Pet. 4 : 7, etc.), and an object of fear and dread. Now according to the best critics the Greek does not involve such a contradiction. Hence the most recent commentators adopt the idea of being present or is come, which is given by various versions, as the Syriac and Italian, which have "the day of the Lord is come."

<sup>2</sup> Brown *Ch. Sec. Com.*, p. 456, ed. of 1879) fully admits: "I am constrained, by all the laws of exact interpretation, to apply the destruction here predicted to that specific enemy so minutely described, and 'the Coming of the Lord' here announced—whether personal or figurative—to a *Pre-millennial Coming*." But then he asserts that a figurative Coming is intended, a Coming through other agencies, viz., by that employed in, and by, the Church. The reader will place this figurative Coming in contrast with Paul's *previous* references to the Sec. Advent. If Brown is correct, it certainly was an exceedingly strange method that Paul adopted to soothe the Thessalonian brethren, by informing them in *figurative* language (which Brown supposes their acquaintance with the Old Test. allowed them fully to grasp) that an apostasy, etc., should intervene, and that certain acts of Providence in and through the Church should destroy it. He overlooks a vital point in this discussion, viz., what kind of a Coming, the Scriptures and the primitive Church allied with "the day of Christ." He forgets, too, that the primitive believers, the nearest to the apostles, had no idea that this language was to be taken figuratively.

<sup>3</sup> That the reader may see for himself how our opponents contradict themselves, and the general analogy, a few illustrations are in place. Scott (*Com. loci*) makes the Papacy to be the Antichrist here delineated, and then comments: "He (Jesus) will shortly destroy the whole Papal authority, and all obstinately attached to it 'by the brightness of His Coming to spread the Gospel through the nations.'" Now if we only turn to Rev. 17, we find that the Papacy (represented, according to Protestant interpretation and application, by "the whore") is *not overcome* by the Gospel, but by the beast and ten horns—is thus destroyed *not by religious but by civil powers*, the enemies likewise of the Christ. A

bitter opponent, Ross (quoted by Dr. Craven in *Evangelist*, of Feb. 6th, 1879), says : " Antichrist shall not be destroyed till Christ's Sec. Coming to judgment (2 Thess. 2 : 8), that Christ shall destroy him with the brightness of His Coming. But Millenaries will have him destroyed before the beginning of these thousand years, which is flat against Scripture." Observe that over against Scott he acknowledges that the language demands a literal, personal Coming, but then, over against us, locates the Coming after the thousand years. By the latter process he has (over against a multitude of predictions and the plain chronological order of the Apoc. which places the Millennium *after* the destruction of Antichrist) the Antichrist existing *continuously* through that blessed age. Waldegrave (Lec. 7, *New Test. Mill.*) takes precisely the same position, and concedes the personality of the Coming. Macnight (*Com. loci*), while in his Pref. (Sec. 4) he gives a one-sided representation of the passages referring to the Sec. Coming and easily disproven by a comparison of Scripture and the Primitive Church belief (and which we answer under other headings), yet is forced by the strength of the language to compromise his steady leaning to spiritual and figurative comings by saying that the passage calls for " *a visible and extraordinary interposition of Christ.*"

<sup>4</sup> In addition to illustrations previously given, Bh. Newton (*On Propth.*, Diss. 22) says that this passage, 2 Thess. 2 : 8, "is partly taken from Isa. 11 : 4, 'and with the breath of His lips shall He slay the wicked one'; where the Jews put an emphasis upon the words 'the wicked one,' as appears from the Chaldee, which renders it, 'He shall destroy the wicked Roman.'" Barnes *Com.*, Isa. 11 : 4, quoting from Castell says : "The Chaldee Paraphrast translates it, 'And by the Word of His lips He shall slay the wicked Armillus.' By Armillus the Jews mean the last great enemy of their nation who should come after (or with) Gog and Magog and wage furious wars, and who should slay the Messiah Ben Ephraim, whom the Jews expect, but who would himself be slain by the rod of the Messiah Ben David or the Son of David." Here we see a mixture of Rabinnical conjecture with some truth. The ancient Jews, the Jews at the First Advent, and modern Jews of the orthodox (not rationalistic or progressive who are much divided) party, all unite in believing in the destruction of an Anti-Messiah or great enemy by the personal Coming of the Messiah. They say, and truthfully, that the texts they rely upon do not admit of any other interpretation. It is a sad reflection, that while they still, under such long-endured tribulation, hold fast to the literal Word of God respecting the Sec. Advent as presented in the Old Test., they so persistently close their eyes to the plain literal predictions referring to the First Advent of Christ; and that for the sake of consistency in interpretation, some of them introduce two future Messiahs as above. Alas! for such blindness.

<sup>5</sup> Hence some writers, destructive in tendency, reject this entire prophecy as merely an expression of Paul's private opinion, on the ground that it is of "Jewish origin," and that it favors too much "Jewish expectations." Such a procedure, of course, denies the Jewish basis in the Old Test., upon which the whole is founded. The prophets fare no better than Paul.

<sup>6</sup> Dr. Bonar (*C. and Kingdom*, p. 343) justly remarks : "Not one of these others is so explicit, yet no one thinks of explaining them away. Why, then, fasten on the strongest and insist on spiritualizing it? If the strongest can be explained away so as not to denote the Sec. Coming, much more may the others, and then we shall have no passages to prove the Advent at all! If the Anti-Millenarian be at liberty to spiritualize the most distinct, *why* may not the Straussian be allowed to rationalize and mythologize the less distinct?" Also see Taylor's *Voice of the Church*, p. 314, Brook's *El. Propth. Inter.*, p. 129, etc.

<sup>7</sup> Able writers assert that in every instance, excepting perhaps one passage, it means a literal Coming. Even this supposed exception is also claimed; it is found in 2 Pet. 3 : 12 : "Looking for and hasting unto the Coming of the day of the Lord." But of this it may be said : (1) that it denotes, in view of the invariable usage of the word, the actual presence of the day or time spoken of; (2) that (so Brooks, *El. Propth. Inter.*) "it is evidently susceptible, agreeable to the rules of Greek Syntax of another reading, by understanding *της ημερας* to be in the genitive, as denoting time, by a preposition understood (see Parkhurst), and not as governed by *παρουσιαν*. It will then be : "Looking for and hasting to the presence (of Christ) in the day," etc. Dr. Duffield, *On Propth.*, p. 323, says : "In every instance where it occurs, which is twenty-four times, it is used literally and not metaphorically or analogically." A multitude of quotations from writers of ability in various denominations, of like tenor, could be quoted, but these specimens are sufficient.

<sup>8</sup> Olshausen, *Com.*, explains "the apparent tautology by referring epiphaneia to the subjective, parousia to the objective aspect, i.e. the latter expression to the actuality of

Christ's appearing, the former one to the contemplation of it on the part of man, the consciousness of his presence," impressed by His splendor, etc. So Lange, *Com.*, that it expresses "the visibleness—appearing—of His Coming." Compare Aiford and Ellicott.

<sup>9</sup> The student can readily add to these the same definitions given by many others. Cramer, in *Bib. Theol. Lexicon*, says: "In the New Test. of the appearing or manifestation of Jesus Christ on earth, 2 Tim. 1 : 10. In other New Test. texts of Christ's Sec. Advent, 2 Thess. 2 : 8 ; 1 Tim. 6 : 14 ; 2 Tim. 4 : 18 ; Tit. 2 : 13." Comp. Parkhurst, Taylor, Robison, etc.

<sup>10</sup> Taylor, to whose investigations in this direction we are indebted, *Voice of the Church*, p. 317, adds: "We might farther quote Scapula, Schlenauer, and in fact every Greek lexicographer under heaven in support of this signification." We have ourselves noticed many such definitions scattered in ancient and modern Mill. writers, commentaries, etc., and never yet found the slightest variation so far as the New Test. meaning is concerned.

<sup>11</sup> For it makes this personal Coming necessarily a Pre-Mill. one, seeing that (as he admits also in other places) Antichrist is destroyed before that age (in which Satan is bound, etc.) is ushered in. It is amazing that he did not see the fallacy and contradiction in his reasoning ; others, more shrewd and less candid, perceiving the inevitable conclusion that must follow if such a concession is made, seek out some other interpretation to avoid it. Others make the same concession, but fail to inform us how so fatal an admission is to be reconciled with their Whitbyan theory.

<sup>12</sup> The belief of a personal Advent of the Messiah to destroy a wicked confederation and inaugurate his Kingdom, was universally prevalent in the first centuries (see also how incorporated in Sibylline Books, quoted by Stuart Apoc. vol. 2, p. 438, etc.). Now the usage of language pre-eminently adapted to confirm an existing opinion, can only be explained by believing that the view is a correct, scriptural one.

<sup>13</sup> We say "perhaps," because not having their works at hand to consult, they may, as others have done adopting similar views, likewise locate the passage in the future, and admit the force of its language. For looking at the *Voice of the Church*, Taylor quotes Dr. Hammond as follows: "Dr. Hammond died 1660. An Anti-Millenarian. Though he wrests the text from its proper application, yet he renders 2 Thess. 2 : 8 'By the breath of His own mouth, and by the appearing of His own presence.'" The views of Hammond, Grotius, Wetstein, etc., in reference to the man of sin are shown to be erroneous, e.g. by Bh. Newton, *Diss. on Prophecies*, vol. 2, pp. 393-402, Olshausen, *Com. Thess.*, and others, so that very few, if any, at the present day indorse them. The application of the passage to the Romans, or to Nero, or to the Jews, or to the early heretical tendencies of the church, in order to force out of it a providential or spiritual Coming, is so far-fetched that it needs no refutation.

<sup>14</sup> The student need only be reminded that some of the Popish writers also referred this passage to Rome and to a personal Coming of Christ (Prop. 161). It was extremely difficult to get rid of the decisive statements of the fathers, as e.g. Cyril, who said: "He (Antichrist) will be annihilated by the *Second glorious Coming* from heaven of the truly begotten Son of God, who is our Lord and Saviour, Jesus the true Messiah ; who, having destroyed Antichrist by the spirit of His mouth, will deliver him to the fire Gehenna." (Comp. *The Annals of Roger De Hoveden*, vol. 2, pp. 177-187. Von Döllinger's *Fables*, etc.) To indicate how opposers of the Pope applied it, we give a specimen. The Council of Gap, 1603, in Art. 31, expressly affirms that the Bishop of Rome is "the Antichrist—the Son of Perdition—predicted by the holy Scriptures," and applies the passage as follows: "And we hope and wait, that the Lord, according to His promise, and as He hath already begun, will confound him by the spirit of His mouth and destroy him by the brightness of His Coming."

<sup>15</sup> In reference to the once general opinion that 2 Thess. 2 : 8 denoted a literal Advent, Dr. Craven in his reply to Prof. Briggs (*N. Y. Evangelist*, Feb. 13th, 1879) corroborates by decided proof his statement that the men of the Westminster Assembly held "that the Antichrist and the beast of Rev. 19 are identical ; that the Parousia of 2 Thess. 2 and that of Rev. 19 : 11-21 are the same ; and that this one Parousia is for the last judgment." (Hence, no Mill. age for the Church on earth after the destruction of Antichrist, as Pre-Millenarians belonging to that body held.) He proves this conclusively, e.g. by quoting Baillie (*Dissuasive*, ch. 11) who wrote against Pre-Millenarians thus: "The Millenaries lay it for a ground that Antichrist shall be destroyed and fully abolished before their thousand years begin ; but Scripture makes Antichrist to continue to the Day of Judgment, 2 Thess. 2 : 8. The brightness of Christ's Coming is not before the last day as before is proved. See also Rev. 19 : 20, 'The Beast was taken and with him the false

Prophet; these both were cast alive into a lake of fire burning with brimstone.' Compare it with v. 7: 'Let us be glad and rejoice, for the marriage of the Lamb is come.' Antichrist is cast alive into the lake at the marriage of the Lamb." Such concessions abound.

<sup>16</sup> This extract contains in itself a complete refutation of his section on the Millennium. The antidote to his phrase "general judgment," by which he means "the last," is also found in this sec., thus: "Hence the eocl. name of this transaction, *judicium extremum or novissimum*, the last judgment because it will take place at the end of the world that now is. The term, the last judgment, is not used however in the New Test." etc. We add: neither is the phrase "general judgment," which is solely of human origin.

<sup>17</sup> It is unnecessary to attempt a refutation of Whitby's and Brown's *providential* Coming, as this is already done under the proposition. The student will see, from the strong reasons alleged against it drawn from the subject matter discussed by Paul, that this is an interpretation sought out to prop up a preconceived theory. No one but a follower of Whitby's "hypothesis," or a destructive critic, can deduce such a Coming from the passage. The fact is, if this Scripture does not refer to a personal Coming, then we have none in the Bible descriptive of the same, for there is none stronger than this one against a mere spiritual or providential Coming. Such perversions of interpretation, as those alluded to, are gladly seized by many who deny that we are to expect a future personal Advent, affirming that all such references are to be understood as spiritual or providential. The system is already bearing its logical fruit—not, however, as these writers intended, but through a consistent application of their mode of interpretation.

<sup>18</sup> Hereafter the order of this passage will be introduced and enforced by a comparison of Scripture. Now it may be said that this Antichrist destroyed by the personal Advent of Jesus is not, as many have held, the Papacy. The proof is distinctive and clear (however, as many Antichrists exist, the term may be applied to the Papacy), (1) the Papacy is e.g. delineated in Rev. 17 under the figure of "the great whore" supported by the kings of the earth, but in the same chapter this power is destroyed by other powers before this Parousia. (2) The powers that destroy this woman exist afterward at the Sec. Advent, and are arrayed against Christ. (3) While the apostasy of 2 Thess. 2 is applicable to the Papacy, yet the delineation of the culminated "Wicked" cannot be applied to the Papacy without violence. Thus e.g. the Antichrist denies that Jesus came in the flesh; the Papacy does not do this, etc. Taking all the Scriptures and comparing them together, we are forced by *simple consistency* to this conclusion, which will be explained in detail.

*Obs. 3.* Dr. Warren, in *The Parousia*, while endeavoring to invalidate our views (by making Parousia equivalent to age or dispensation), fully admits the literalness of the language expressing the same, as e.g. rendering 2 Thess. 2 : 1; James 5 : 7, 8; John 2 : 28, etc., by "the presence." He, indeed, from this very literalness, claims, wrongfully, that the term "Second Coming" is unscriptural. The concessions made by him, as we have already shown, are amply sufficient to overthrow his position. It is too late in the day (but *exceedingly suggestive* of the predicted denial of this truth by the Church) for a Divine to make the Parousia an entire dispensation—the Christian. And as to the scriptural basis of the term "Second Coming," this is seen (1) in Heb. 9 : 28; (2) in Jesus' own references to a future personal coming in His address to Jerusalem, Parable of the Nobleman, etc.; (3) in the constant teaching that this Parousia is something future; (4) in linking with it certain great events which are at the end of this dispensation; (5) in the reference of the angels, Acts 1 : 11; (6) in the uniform teaching of the Primitive Church, etc.

Let the student consider our argument on this point, and he will find it *impregnable*. So much is this the case that our most unrelenting opponents concede the force of it. Thus e.g. a man, Dr. Neander, who probably has done as much as any one to prejudice the Church against our doctrine and to lead it astray, concedes, with all his leaning to a mystical conception, the full force of the passage. Thus (*Pl. and Tr. Ch. Church*, vol. 1, p. 205) in speaking of its fulfilment he says: "Then would Christ appear, in order by His victorious divine power to destroy the Kingdom of evil, after it had attained its widest extension and to consummate the Kingdom of evil." The personal appearing of Jesus,

he unites with the consummation, as e.g. vol. 1, p. 529, etc. (The critical student will notice how Neander's admission here that the Kingdom of evil has a wide extension previous to the consummation is utterly hostile and unreconcilable with his development theory based on the Parable of the Leaven, as against the removal of evil by Jesus' Advent.) Such are the statements found in numerous eminent writers. We may conclude by quoting Dr. Brookes (*Maranatha*, ch. 4) : "If there is a Greek word whose precise sense is established by competent authority beyond room for question, it is the word *parousia*, which is defined in the lexicons to mean 'presence, a coming, arrival, advent,' and nothing else. When, therefore, we read of the future *parousia* of our Lord, it is *shameful trifling* with the Word of God, for those who profess to be its expounders to tell us that it means nothing in particular, or something as unlike the presence, the Coming, the arrival, the Advent of Christ, as night is unlike day." "Twelve times reference is made to the Coming of Christ, and in eleven of these instances, all agree that the Coming is literal and personal. It is certainly a *dangerous principle* of interpretation which leads so many to say that, in the twelfth instance, the Coming is not to be taken in this sense; and especially when it has been proved that the word 'brightness,' as elsewhere used in the New Test., invariably means *appearing*, and the word 'coming,' as elsewhere used in the New Test., invariably refers to a *personal presence*." (Comp. Nast, Com. Matt. 24 : 3.)

*Obs. 4.* It is scarcely necessary to add anything additional to Dan. 7 : 13 to indicate a personal Advent. All the early Fathers, as well as those who followed them, even such a writer as Jerome (Bickersteth's *Guide*, p. 112, quotes from, and also shows how Jerome made the little horn of Daniel 7 synchronize with the man of sin 2 Thess. 2) made it refer to the personal Sec. Advent. The earliest apologies, as e.g. Justin's *First Apol.*, ch. 51, apply this to the future, and not to his First Advent. There is, at least, *consistency* in such an interpretation, because the tenor of the prophecy describes a coming *very different* from the First, which, the latter, was in humiliation and unto death, while the former is a *triumphant Advent* resulting in the overthrow of all enemies. It is very different in that respect from the amazing and rash exposition, given by many writers, which affirms that *the coming* of the Son of Man is a *going or ascension* to heaven, into which even so excellent a writer as Flavel falls, who (*Foun. of Life*, p. 500) makes Dan. 7 : 13, 14, "accomplished in Christ's ascension." Even Waggoner (*Ref. of Age to Come*, p. 133) cannot see an Advent here unless it is assumed that the Ancient of Days is on the earth. The entire scene is one *here on the earth* and not in heaven; the acts that are performed, as the destruction of the beast, etc., are not in heaven but on the earth. What a definition such theories involve of the words "coming" and "came." What a shrinking from having God or His Son present here on earth, as if it embraced a desecration of person. Such views introduce an antagonism into the vision *irreconcilable* both with its simplicity and with its synchronism with Rev. 19; 2 Thess. 2 : 8; Rev. 14 : 14-20, etc. Over against all such theorizing is set the application of this passage of Daniel by Jesus Himself, when before the High Priest, to *His future personal Advent*—a fact which a host of our opponents, overlooking its connection with Daniel, frankly admit in their expositions of Matt. 26 : 64. (Thus, e.g. Barnes, *Com. loci*, makes it refer to the future personal Advent.) The reader is requested to notice how the personal Advent is sustained and proven by the judgment day which, as Mede has shown (*Works*, p. 762), the Jews derived from Daniel 7. (See Prop. 123, on the Judgment Day.) Those theories which lead to extravagance in belief are utterly opposed by the sober exegesis of the Church Fathers, and a multitude of able divines. We can safely adopt the interpretation given by the pious Jews to Daniel 7 : 13, sustained as it is by Christ Himself.\*

<sup>1</sup> Waggoner's objection is derived from the parable in Luke 19. But this is far-fetched, for receiving a Kingdom does not imply by any means its *immediate* setting up but in His being the recognized, empowered King, etc., since even saints, true believers, are represented as receiving a Kingdom, and the surety of it is such, the title to it so valid that they are represented as having attained to what they shall in the future only inherit and possess. Besides, while parables may assist to illustrate a doctrine already given, a doctrine is itself derived from another class of Scripture (so many of our Intros. to the Bible, as Horne's, etc.). That the Ancient of Days "comes" and is also on the earth will appear under Prop. 166.

<sup>2</sup> The Jews understood this "coming in clouds" to refer to a personal Coming, and hence, as various writers have noticed, named as we have noticed, the Messiah, anticipatory, "the Son of Clouds." Jesus, appropriating such language to Himself, confirms the belief in a personal Coming. Renan (*Life of Jesus*, p. 61) gives the Jewish view thus: "He was a Son of Man, coming with the clouds of Heaven, a supernatural being, clothed in human appearance, commissioned to judge the world, and to preside over the golden age." Gradually, as stated, this idea was spiritualized and applied to the present. Ten thousand perversions are noticeable to the student. Thus e.g. when the Crusaders under Peter the Hermit and Walter the Penniless (Milman's *His. Jews*, vol. 3, p. 250) cruelly attacked and massacred the Jews of the city of Treves, those who fled for refuge to the citadel were received by the Bishop with reproaches for their disregard of Daniel's prophecy of the Lord's Coming. Such an interpretation is adopted by many at this day, only more grossly perverted. We are satisfied with the early Church application, which is reproduced by Sir I. Newton, in a letter to Locke (Brewster's *Life of Newton*, p. 246), saying: "The Son of Man, Dan. 7, I take to be the same with the Word of God upon the white horse in heaven, Apoc. 19, for both are to rule the nations with a rod of iron," etc. Rev. 19, and other Scriptures, will—to avoid repeating—be given under other Propositions.

Brown (*Ch. Sec. Com.*, p. 358, note) makes the *Coming* of the Son of Man a *going*, saying: "If it means any *local* approach at all, it is His *ascent* rather than His *descent*—His solemn entry into heaven to receive the reward of His work;" but prefers to regard it "as a scenic representation of His investiture of the rights of universal dominion." He approvingly quotes Maclaurin and Scott, making this an "ascending to heaven, the throne of God, to receive the Kingdom covenanted to him," "from His former residence, the earth," viz., at His First Advent. So Cowles (*Com. on Dan.*) makes it refer to the ascension. Such theories will not stand the test of criticism, the logical order laid down in the predictions, and the general analogy of the Word, being based, as to origination, upon a misconception of the nature, etc., of the covenanted Messianic Kingdom. So Swarmstedt's (*The End of the World Near*, p. 168) arbitrary and eccentric separation of verses 13 and 14 from the context, and interposing a Millennial period previous to their fulfilment, cannot be received; and its inconsistency is shown by his subsequent admissions e.g. that verses 18, 22, and 27 are to be verified in the Mill. era.

PROPOSITION 124. *This Kingdom is delayed several thousand years, to raise up a nation or people capable of sustaining it.*

It has been shown how the Kingdom failed in its Theocratic and Theocratic-Davidic establishment through the depravity of man, and how its re-establishment at the First Advent was rendered hopeless by the wickedness of the nation. Then a new feature in the plan of God appears, viz. : *to postpone* the Kingdom during a period called "the times of the Gentiles ;" and during this season of delay gather out *a chosen people* to be associated in the re-establishment of the Kingdom on a firm and everlasting basis, beyond the reach, owing to the tested character, etc., of the rulers, of depravity (comp. Props. 59-65, 86, 87, 88, etc.).

*Obs. 1.* Just as there was a preparatory growth and development of Abraham's seed *before* the Theocratic government was instituted, so now there is designed and carried out by the Divine Will a *preparatory gathering* of Abraham's seed until a sufficient, predetermined number is obtained. These are called *the Elect*. Made like unto Christ, when they appear with Him, they are "*joint heirs*" with Him. The results following from such a body incorporated in the Theocratic government can well be imagined to be such as the most glowing prophetic delineations portray. This inheriting of the saints both of the Kingdom and of the land when Christ comes to His inheritance will be presented (Props. 142, 154, etc.), after passing over some preliminaries, the object now being to indicate that to secure such an inheriting a resurrection, pre-millennial, must be experienced.

*Obs. 2.* This view of the Kingdom sustains the doctrine of an intermediate state, in which, whatever the condition of the saints, they are *waiting* for the period of redemption, *waiting* for the crown and promised inheritance. (See Delitzsch, *Sys. of Bib. Psyc.*, pp. 496, 498, 527-8.) This idea of the intermediate state is, however, not peculiar to our system, but belongs to various others. (Comp. Prop. 136.)

*Obs. 3.* The Kingdom itself is predetermined (Prop. 1) from the foundation of the world, so also (for all things fall under the Omniscient Will) is this preparatory gathering of saints. In Eph. 1 : " *He hath chosen us in Him before the foundation of the world,*" just as Christ Himself "*was foreordained before the foundation of the world*" (1 Pet. 1 : 20). In noticing the passages bearing on this point, we find (1) that God predetermined the reign of Christ ; (2) and that with Him a certain number should be united in this reign ; (3) and this predetermination only includes those who believe and are obedient ; (4) and this predetermination is



openly manifested "*in the dispensation of the fulness of times,*" when all things are gathered in one in Christ (Eph. 1: 10); (5) and includes the obtaining of the inheritance, because "*being predestinated according to the purpose of Him who worketh all things after the counsel of His own Will*" (Eph. 1: 11). *It cannot, therefore, fail;* and the constant gathering going on through the Gospel reminds us of the *continued existence* of the Divine Purpose and *its ultimate certain result.*

*Obs. 4.* Until a certain number are gathered out to form the basis of rulership, guidance, etc., in this Kingdom, it is *vain*, owing to natural proneness to evil and to this Divine Plan for its correction, to expect its establishment under existing circumstances, or in this dispensation.

Figuer tells us (*The To-Morrow of Death*, p. 94) that if man could be sustained without eating, then "the age of gold, dreamed of by poets, would be the certain consequence of this organic change." Scripture takes different and higher ground, and assures us that this is a mistaken notion that such a transformation alone can cause "hateful passions, wars, rivalries, jealousies to vanish from the face of the earth." It looks to the *heart* and not to the desire for sustenance, and bestows glorification only upon those whose hearts have become purified, etc., and to whom it can be safely intrusted. Without unchanged hearts, without supreme love to God, evil would only increase, as is seen, e.g. from the fact that men in power, wealth, etc., to whom the sustenance of life was the easiest, have been among the most cruel and vindictive of men, as e.g. Roman Emperors, Popes, etc. God now selects those who shall have a controlling influence and directory in the Kingdom out of the nations, but the selection is confined to those who believe and obey.

*Obs. 5.* We may well imagine the astonishment and joy of Abraham, Isaac, and Jacob, when this natural and engrafted seed is all gathered and occupy their allotted places in the Kingdom. The Prophets seem to make allusions to this, as e.g. Isa. 29: 22, 23 (Alexander's version); Isa. 49: 18; 60: 4, etc.

*Obs. 6.* Christ tells us that the Passover shall "*be fulfilled in the Kingdom of God,*" Luke 22: 16. They who partake of the Paschal Lamb, slain for us, shall experience the deliverance afforded by this entrance into this Theocratic state. The Prophets have much to say concerning *the deliverance* of God's people and their exaltation at the time of the end. What was imperfectly realized in the removal from Egypt under Moses will be *perfectly* experienced under Jesus Christ, when He comes "*the second time unto salvation,*" viz., *complete, realized redemption.* Then, too, the order of arrangements, etc., will be committed to a people who are better qualified by previous training and present advantages to receive and perpetuate them. The costly sacrifice required for them, the observance of God's dealings, the personal experience, etc., all, in connection with the wonderful bestowments of glorification and the presence of the Saviour, will combine to produce *the very qualifications* so indispensable to a *pure, perpetual* Theocratic government. It is in view of this future deliverance of God's people from a worse than Egyptian bondage, the bondage and darkness of the grave, the last terrible persecution of the Church, that Jesus Himself is represented as saying: "*I will not any more eat thereof, until it be fulfilled in the Kingdom of God,*" and "*I will not drink of the fruit of the vine, until the Kingdom of God shall come,*" Luke 22: 16, 18. Here in these expressions is a wonderful commingling of certainty in the

deliverance, its connection with the Kingdom, its delay for a season, its combination with Christ, and even the departure of David's Son and a certain waiting for the Kingdom. This gathering of all of those who eat Christ our Passover, must first be experienced, even down to the last one (Props. 65 and 86), before the Kingdom of God shall come, and David's Son will drink of the fruit of the vine.

Comp. Rev. 15 : 3, and observe the triumphant Passover song, that will be sung in that day. The interpretations that would spiritualize this eating and drinking are based on the notion of a purely spiritual Kingdom. The number of the chosen ones is known only to God. Some of the Fathers (Kurtz, *Bible and Astron.*, Sec. 18, note) thought that the number of the redeemed would equal that of the fallen angels, basing this on the hypothesis that mankind was created to fill the gap made by the fall of angels. Such conjectures have no value, and God has not seen proper to give us information on the subject.

*Obs. 7.* Christ only introduces into His Kingdom those that He chooses, and, as Alexander's version of Isa. 65 : 9, they are "*chosen ones.*" This has been sufficiently represented in our views of the election, and we refer to it here in order to disclaim all fellowship with that exclusive narrow spirit characteristic of some professing small bodies of believers, which condemn as unchristian and lost all who do not in all things conform to their doctrinal belief. Aside from Christ only being the Judge to decide in reference to the final status of professions, all, who cordially receive, believe and trust in Christ, exhibiting their faith by producing *the enumerated graces* of the Spirit, are to be recognized by us as Christians, no matter whether, on various points, they differ from us. (Props. 135, 130, 179, etc.)

PROPOSITION 125. *The Kingdom to be inherited by these gathered saints requires their resurrection from among the dead.*

We have conclusively shown that the covenant *necessitates* a resurrection ; that the description of David's Son, who is to reign, demands a descendant of David possessing, in some way, immortality, seeing that His rule is everlasting, thus implying a resurrection—that a resurrection is predicted of Him, etc.—and now the fair inference is that those selected to be *His co-heirs*, being gathered out during a long period of time, and having died “without receiving the promises,” *must also* experience the power of the resurrection before they can inherit the Kingdom of God.

*Obs. 1.* Leaving the proof of this union of resurrection and Kingdom for the following Propositions (as we only desire now to introduce the subject of the resurrection), every reader, keeping in view that Christ's appearing and Kingdom are united, 2 Tim. 4 : 1, that a resurrection follows His Second Advent, and that an inheriting of the Kingdom succeeds this appearing and resurrection, must concede that when the righteous “are recompensed at the resurrection of the just” (Luke 14 : 14), this also includes the inheriting of a Kingdom. So that, for the present, we are content with *the general tenor* of the Word, indicating *first* a resurrection and *then* the reception and enjoyment of a Kingdom. And, as food for reflection, it is suggested that if the appearing and Kingdom are synchronical, then, as Mede observed, “The appearing must precede the Millennium, for” (taking now the doctrine of our opponents for granted) “at the final resurrection the Kingdom does not commence, but is ‘delivered up,’ then cometh the ‘end,’” etc. Refuge indeed may be taken in a Kingdom in the third heaven, but this, as shown, is not the Kingdom of covenant or prophecy, which is a Kingdom here on earth.

*Obs. 2.* All along, the position has been taken that, owing to the postponement of the Kingdom, a *preliminary* dispensation of grace to us Gentiles has intervened, and that even the dead saints, whatever their position in this interval, are *waiting* until “*the day of Redemption*,” the time of the resurrection for their inheritance, etc. This is confirmed by the language of Paul in 1 Cor. 15 : 32, who lays the greatest stress on the resurrection as *the necessary and appointed means* by which the blessings that are covenanted can be obtained. The memorial, the Abrahamic covenant, the Davidic covenant, promise after promise, involve a resurrection from the dead, and the resultant reception of blessings ; and hence the emphatic language of Paul, because of this very relationship, “*what advantageth me, if the dead rise not.*” He well knew that inheritance, crown, and Kingdom belonged to the period of the resurrection. Auberlen (*Div.*

*Rev.*, p. 208) justly argues that one of the doctrinal defects of the Reformation was, that the resurrection of Christ was not made sufficiently prominent as compared with His sacrificial death, while in the apostolic preaching the Crucified and the Risen held equal place. And this feature extended finally in an undue exaltation of the intermediate state, *until* the resurrection is almost practically ignored as of comparative little consequence to the honor, glory, etc., of the deceased saint. To appreciate the force and pertinency of the resurrection, there must be a return to the scriptural presentation of the matter.

The Liturgical services for the dead, commonly used among the various denominations, being mostly derived from ancient sources, and having a close relationship to Scriptural language, are in sympathy with our position. From many sources, also, do we receive statements confirming the importance of the resurrection on the ground stated by Dr. Nast (*Lange's Com.*, p. 401), viz., that the intermediate state is "something imperfect, abnormal," etc. Something may be added respecting the doctrine that death is the result of the fall of man. The favorite argument employed by Free Thinkers is derived from the geological assertion that it is firmly proven that before man trod this earth death reigned under the rulership of the mastodon, the dinotherium, etc. Therefore it follows that "the root doctrine" that death follows from the fall of man is an error. But the Scriptural statements are not in antagonism with the alleged proofs of geology, and still consistently make death entailed by the fall. For (1) the Bible only refers to the fact that man was created mortal (hence what preceded him, being a lower creation, was also mortal), and had life offered to him in virtue of obedience; (2) that having disobeyed, the means of life—so that he should not see death—was withdrawn, his mortality—conditioned by faithfulness—was entailed. This is the Scripture teaching, and not the old theological opinion against which the argument is levelled. Hence death, in view of disobedience, is a *penal* entailment as the Bible represents, because the means of escape from it originally present are withdrawn, and now can only be obtained through the Saviour provided by God. Hence, being penal and a result of the fall, perfect redemption through a perfect Redeemer must recover us from the same. (Comp. Prop. 163.)

*Obs. 3.* This resurrection includes a *resurrection of dead saints*, or, in other words, is a *corporeal, literal* resurrection. The changes or modifications that the body may undergo in the process of glorification, or the question whether the whole body or a portion, etc., is raised up, we leave for other works (e.g. art. "Resurrection," McClintock and Strong's *Cyclop.*) to discuss, the point under consideration being merely that of an undoubted, veritable resurrection of *the bodies* of dead saints, *sufficiently distinctive* to preserve personal identity, and to make it recognizable to others as a real restoration from the dead. A line of argument can only (owing to lack of space) be indicated. 1. The resurrection necessitated by the covenant promises requires *the personal* resurrection and continued identity of Abraham, Isaac, and Jacob. 2. That applied to David's Son demands *the same, and the distinctive preservation* of His humanity, so as to sustain a continued relationship to David as His Son. 3. The belief in a literal resurrection of the body, according to numerous writers, was a common one among the Jews at the time of Christ (Matt. 22; Luke 20; Acts 23: 6-8; John 11: 24, etc.), and the language of Christ and the apostles is *pre-eminently calculated* to confirm them in their belief. 4. That the language of Christ and the apostles taught such a resurrection, is confirmed by the fact that all the early churches *distinctively proclaimed it* as their faith, thus corroborating the views entertained by the Jews. And this general belief was not confined to Jewish but was embraced in the Gentile churches. 5. Seeing what immediately preceded and followed the First Advent in attachment to this doctrine, if an error, it seems reason-

able to anticipate either from Christ or His apostles a plain and unequivocal denial of it. 6. But the Scriptures themselves establish the doctrine. This they do, (1) in *the usage* of words which denote both in classical and scriptural writings *a revivification of the dead*. (2) In applying these words to *deceased* persons in their graves. (3) In representing those "*asleep in the dust of the earth*," those "*whose flesh rests in hope*" etc., as the ones who shall experience it. (4) In speaking of it as something *well understood*, as e.g. Acts 14 : 2 and 23 : 6, etc. (5) In declaring that the unjust (Acts 24 : 15), "*all in their graves*," John 5 : 28, 29, shall undergo its power, removing the idea of simple moral regeneration. (6) In appealing to us not to think it *incredible* that God should perform such a work, Acts 26 : 8 ; Heb. 11 : 19. (7) In *the examples* of dead persons being restored to life (e.g. Matt. 27 : 52, 53), which is a sign of what will be done at the Sec. Advent. (8) In *the body* being specifically mentioned, as e.g. Rom. 8 : 23 in "*the redemption of the body*," Phil. 3 : 10, 21. (9) In *the contrast* made between death and the resurrection from the dead (1 Cor. 15 : 21, 22), and in *the effects* of death and the consequences following the resurrection (1 Cor. 15 : 42-54). (10) In the rejection of those who *spiritualized* the resurrection, 2 Tim. 2 : 17, 18. (11) In the removal of it to a *certain fixed period*, Eph. 4 : 30 ; 1 Cor. 15 : 23 ; 1 Thess. 4 : 14, 17, etc. (12) In the fact that "*the first begotten of the dead*" underwent a *literal, corporeal* resurrection, as the various Gospels prove ; that even in the process of glorification following it He retains His personal identity sufficiently that when He comes again He comes emphatically as "*the Son of Man*," *David's Son*, and that His resurrection is represented as a *pattern* for that of His saints, Rom. 8 : 11 ; 1 Cor. 4 : 14 ; 2 Cor. 4 : 14 ; Rom. 6 : 5 ; Phil. 3 : 21 ; 1 John 3 : 2. (13) In *the mortal*, i.e. the part subject to death putting on immortality, 1 Cor. 15 : 52-3 ; Rom. 8 : 11. (14) In *the effects* of Paul's preaching the doctrine on Athenians, etc., Acts 17 : 32 ; 26 : 6, 8, etc. (15) In the fact that if the body is not also redeemed, restored to its forfeited condition, then the Redemptive process is *in so far incomplete*. Such considerations, with especially the deeper and more significant one that the Davidic-Theocratic arrangement *necessarily by covenant insists upon it*, are amply sufficient to cause us to retain the old form of doctrine.

The "*changing of our vile bodies*," the "*quickenings of our mortal bodies*,"—*completed redemption* (comp. remarks, Art. 1, *Luth. Quart. Review*, July, 1874) requiring the raising up of the body, etc., ought certainly to influence every one who receives the authority of the Word to believe in a corporeal resurrection. It is most reasonable to believe that the body which suffers by the fall, which has been honored by the Spirit, which has honored God by its labors and toils, will be saved as well as the soul, and will be honored by God in a glorious manner. No spiritualizing or prevarication can remove the force of numerous Scriptures, as e.g. "He that believeth in me, *though he were dead*, yet shall he live" (for the connection shows a direct reference to corporeal resurrection, so Barnes *Com.*, etc.). *Redemption of the body* is something recovered or restored that was alienated in the power of evil ; if, therefore, the body itself is not in some way resurrected and restored, there is no redemption of it. Redemption cannot be predicated of a body wholly rejected (as some believe), or of an entire new body substituted (as others hold) in place of the old one. If the reader will but reflect over the Jewish phraseology of 1 Cor. 15 : 20, "*But now is Christ risen from the dead, and become the first fruits of them that slept*," this naturally and forcibly recalls the first fruits of a coming harvest of *the same kind* of product. In view of the identity of the first representative of the harvest with that of the harvest itself, it seems *impossible* to refuse our assent to a *similarity* of resurrection. If the one is a resurrection of the body, the rest must be the same, or else the illustration loses its force. Such passages as Rom. 6 : 5, and 8 : 23 ; Phil. 3 : 21 ; 1 Cor. 6 : 14 ;

2 Cor. 2 : 14, etc., are decisive, and corroborate the statement of Jesus, John 6 : 39, 40, 44, that He will lose nothing, but raise it up again at the last day ; that He will raise up believers (not at death) at the last day. So decisive is this Scriptural proof that nearly all creeds and confessions affirm " *the resurrection of the body* ;" meaning by it an actual revivification of the sleeping or dead body, forming again a reunion of soul and body, and preserving the personal identity of the believer. In this way alone do they consistently hold forth the Scriptural promise, that every believer shall be " *ransomed from the power of the grave*," and that " *God bringeth down to the grave, and He raiseth up*" (1 Sam. 2 : 6).

The Church is rapidly drifting away from the idea of a corporeal resurrection. The old-fashioned faith—even evidenced by the Patriarchs—does not suit modern notions. Thus e.g. Dr. Nisbet (*The Res. of the Body. Does the Bible teach it?*) refers to Nelson, Hodge, Robinson, and others as declaring that the future body is not derived from the present body, or as Robinson (quoted) says : " Few, if any, intelligent persons can at this day, I think, suppose any part of the body laid in the grave is to rise with us at our resurrection." To this we only say that, admitting a change or transformation, it certainly then is strange to have a *resurrection of the body* announced at all, and stranger still to connect it at some future time with our decayed bodies, and strangest of all that the resurrection of Jesus (our pattern) should be *really and truly identified* with His deceased body. If it is true, as Nesbit quotes Dr. Hodge, that " not a particle of one need to be in the other," this is due, not to the resurrection of the body, but to the glorification of the body afterward. Many writers confound the resurrection and subsequent glorification, speaking of the future body as the resultant only of the resurrection, when it is one of the resurrection and the subsequent transforming (making the mortal immortal, etc.) power of God. If Nesbit, Robinson, and Hodge are right, then the body of Jesus might have remained in the sepulchre untouched, and its removal, under the idea of resurrecting power, was simply a *deception*. White (*The Redeemer and Redeemed*, p. 21, etc.) makes the resurrection of the dead a re-creation simply out of the dust of the earth *without any reference* to the body itself. His sole Scriptural proof is based on 1 Cor. 15 : 35-38, especially the phrase " thou sowest not that body that shall be." But he presses this beyond its connection—for the context proves that while (as we firmly believe) the resurrection body (glorified) is something very different from the body sown (owing to the powers that it receives), yet the resurrection body is in some way connected with the body that has died, as seen e.g. in the phrase, " Thou fool, that which thou sowest is not quickened, except it die." No wheat, no grain of any kind, is produced unless it sustains an *intimate* connection with the *previously sown grain* ; so it is with the resurrection, otherwise the Apostle's illustration fails—and this is confirmed by the allusions to " *the graves*," coming up " *out of the graves*," etc. A friend (Prof. Breckenridge, with whom many agree) takes the position that the same body is raised only in form, for God preserves the idea of form and in the resurrection restores it and revitalizes it, so that not any of the particles are raised which composed the original form, but the form itself is restored by the rehabilitation of other particles. This is the resurrection of an *idea*, and when applied to the resurrection of Jesus, and to others, fails in applying the Scripture statements respecting the " *flesh*," " *the dust*," " *this vile body*," " *this mortal*," this " *seed*," etc. Lee, indeed, in his *Eschatology*, admits a literal, corporeal resurrection of Jesus—forced to it by the facts, but then contends (p. 198-9), that it was a resurrection only to a mortal life for a few days, and that afterward the resurrection to immortal life was accomplished by His Spirit leaving the body, (1) for " the animal body had answered its purposes, and the Spirit might now take its departure into the spiritual world to live forever a Spirit without a body." Hence, according to this theory, Jesus died a *second death* ! and as death is the consequence of sin, He endured the penalty of sin twice ! There is nothing in the Record to support such a view, and it never would have been entertained if it were not needed to bolster up a preconceived opinion (comp. next Obs. and note). Strange how far men will proceed with the Scriptures in order to establish a favorite theory, to which the former must bend. Thus e.g. Rev. Hequembourg (*Plan of Creation*) follows Swedenborg, Bush, Lee, etc., in making the resurrection to be an investiture of new bodies immediately or soon after death, and then asserts respecting the impression or doctrine of a corporeal resurrection : " But if the impression should prove correct, it would be *fatal* to the inspiration of the New Test." That is, if the Scriptures do not sustain his theory of a purely spiritual resurrection succeeding death, he *denies* the divine inspiration—when the Jews, the early Church, and multitudes have found a corporeal resurrection in them and held to their inspiration. When men thus affirm themselves, in the light of the teaching exhibited by us concerning this doctrine, as judges to

decide whether it ought or ought not to be received, and inspiration with it, we instinctively feel that their views are unscriptural and dangerous. The resurrection of Jesus is a stumbling-block to all purely spiritual theories, and hence Clamagerau, Fontanes, and others, in some way, against the most positive of Records, make out even a spiritual resurrection of Jesus, defining it to be "the rising of the soul to a higher life," etc.

*Obs. 4.* The views of the Gnostics relating to matter, and the consequent rejection of this doctrine, has influenced many to imitate Hymenæus and Philetus. From Manes down to Eckermann, Henke, Ammon, Priestley, Des Cotes (Knapp's *Ch. Theol.*, p. 532), Bush, Owen, etc., men have endeavored either to spiritualize the language, or to explain it away as an accommodation, or to refer it to the bestowment of something new immediately after death. Indeed, this leaven has so far worked through the mass, that concessions are made by our theologians which virtually vitiate the whole doctrine so far as its relationship to the future is concerned. An illustration may be in place. Dr. Dwight in expounding (Ser. 64, *On. Res.*) Matt. 22 : 31, 32, not seeing how the covenant promises give the key (Prop. 49) to its meaning, opens wide the gate of arbitrary exegesis; and of his exposition Prof. Bush, in his *Anastasis* (denying the resurrection of the body) gladly avails himself. Dwight asserts that the word here translated resurrection denotes throughout the New Test., "existence beyond the grave," or "a future state or existence." It is a matter of amazement that so able a writer, to make out a special case of interpretation, should commit himself so erroneously, and thus aid the efforts of those who deny a bodily resurrection. This assertion has no weight with himself afterward, as he advocates a literal resurrection, indicates that it is applied to the corporeal resurrection of Jesus, and admits that the Jews, etc., employed it (as e.g. John 11 : 24) to denote a revivification of the body.\* Why, then, make so sweeping a declaration, which is abundantly disproved by even the simplest passage relating to the resurrection; for, if he is correct, and Bush is right in indorsing it, then his interpretation is synonymous with the word, *anastasis* or *resurrection*. Let it be tested as a synonym with John 11 : 25; 1 Cor. 15 : 42, etc., and its absurdity will appear. Hence, our ablest critics and most talented theologians, as a matter of simple consistency, accept of the word "anastasis" or "resurrection" as legitimately denoting a revivification of the dead, a restoration to life. The student need not be reminded that innumerable testimonies derived from ancient and modern writers can be adduced to support this meaning. To give but a recent illustration: Thompson (*Theol. of Christ*, ch. 14), following Knapp and others, declares that the word was used by the Greeks, by the Grecian-Jews, and by the Scriptures to denote a restoration to life of the dead. This leads us again to remind the reader that in the following discussion, such candid admissions from those who have no sympathy with our doctrine possess considerable weight, in view of the fact that the selection of such a word which Christ and the apostles well knew was thus employed, indicates, that if a spiritual resurrection or existence beyond the grave is meant by the resurrection, no word could have been selected better calculated to deceive hearers and readers.

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\* Dr. Russell's estimate (*Bib. Sac.*, Oct., 1860, p. 775, given by Hudson, p. 25 *Reviewers Reviewed*) of Dr. Dwight's definition may be referred to; when e.g. speaking of those who "quote the loose and rickety statements of Dr. Dwight in full on the meaning of 'anastasis,' and then blink the whole question of the *usus loquendi* of the language itself."

It is not surprising that "Reformed Judaism" (Art. on, by Felix Adler, in *North Amer. Review*, Sep.-Oct., 1877), "inspired by the philosophic (Rationalistic) teachings of the day," should set aside the doctrine of the resurrection in the flesh, and with it all kindred doctrines, as e.g. the Advent of a personal Messiah. But it is surprising that those who accept the authority of the Word, should virtually deny the same. The *Unseen Universe*, relying simply on the expression that "there is a natural body and a spiritual body" (overlooking Paul's statement that the one is a result of the other, for the former must first die, etc.), teaches that we now have the frame or the rudiments of the frame of the spiritual body, which connects us with the invisible world. A writer in the *Cin. Enquirer*, a Spiritualist, affirms that, at death, mediums have seen it coming out of the person dying, thus leaving the body. The Shakers (Art. on, by Evans, Appletons' *Cyclop.*) make it spiritual, and by way of pre-eminence style themselves "the children of the resurrection," and hence do not marry, as marriage is inconsistent with their professed state. Swedenborgianism (Barrett's *Lectures*, etc.) has no resurrection of the body, for "continuation of life is what is understood by the resurrection." With these and others there is no resurrection out of the graves, unless figuratively. Over against all these mystical conceptions, aside from other considerations (see previous Obs.) it is amply sufficient and conclusive to say that as the *natural body* of Jesus was transformed into a "*glorious body*," so, says the Apostle, Phil. 3 : 20, 21, "shall He change our *vile body*, that is, the *vile body*, "may be fashioned like unto His *glorious body*." Philosophy, science, spiritualizing may speculate and tender objections, but faith accepts the asserted fact that *the body itself—like Christ's—shall undergo this change or transformation*, just as it is represented that the bodies of the living at the Second Advent, when translated, shall also undergo a wonderful transformation. Any other view forbids the cordial reception of the promises relating to the resurrection, in their *plain grammatical sense*. Greybeard, in *Lay Sermons*, No. 104, opposes the resurrection of the body on the ground that it is "folly" to assume that "the same identical particles of matter composing the body that is sown 'in corruption' are to form the body that is to be 'raised in incorruption,' " basing it on the declaration, "thou sowest not that body that shall be," etc. But how does he know—for has the *modus operandi* of the resurrection been revealed to any one?—that some, if not all, the particles will be utilized and form the basis upon which is exerted transforming power? Cannot God take, if such is His will, the very mortal body and clothe it with transcendent power and refined glory? If his theory is true, then, as no particles of the body of Jesus were needed in the resurrection, the empty sepulchre was merely a *pious deception*, and the proof given to Thomas of a resurrection was a *mere pious fraud*. No! the Record is *too explicit*. Besides, in reply to Greybeard's proof, it must be observed that Paul speaks of the body (natural) as the basis *from which* springs the incorruptible (just as in the body of Jesus), and holds up the resurrection body in its completeness with the positive declaration that the body is as its "*seed*." Hence, while the oak is not the acorn, the same particles, yet the oak *proceeds from* the acorn through the transforming power of nature. So also the natural body—whether entire or in part we cannot tell, it being also complex—must form the basis, the groundwork of the resurrection body, for it is on *the dead bodies in their graves* that the transforming power of resurrection will be exerted, so that *the dead ones* undergo a transmutation; there being a *veritable coming out* of the graves, and, therefore, a *necessity for the graves, the earth, and the sea to give up its dead*. When Beecher (*The Future Life*, sermon, *Ch. Union*, Sep. 5th, 1877) rejects the resurrection of the body because "flesh and blood cannot inherit the Kingdom," he only confuses the wonderful transforming power which accompanies the resurrection with the resurrection itself; because the resultant of resurrecting power is the glorification of the body—a conversion by which flesh and blood is excluded—in order to qualify it for inheritance in the Kingdom.

The "germ theory, which assumes that the soul at death retains a certain ethereal investiture, and that this has by virtue of the vital force the power of accreting to itself a *new body* for the celestial life," is virtually the Swedenborgian view as advocated by Prof. Bush (*Anastasis*), Universalists (*Works*), Joseph Cook\* (*Lectures*), Spiritualists, and others.

\* Cook (*Lectures on Biology*) in his Lecture "Ulrici on the Spiritual Body" (which contains highly interesting matter relative to the latest German thought respecting the enswathement of the soul in an ethereal, non-atomic fluid, etc.), makes out a present spiritual body of which the soul is an occupant, and that immediately after death, or at death, the soul continues to exclusively occupy this body, and then jumps to the conclusion that this is "the spiritual body" denoted by "the inspired doctrine of the resurrection." But was this all that Jesus experienced? Is it a coming out of the graves, etc.?



But this makes the resurrection to be *at death* when the Scriptures make it *still future*; it is opposed to the contrast in 1 Cor. 15; it is not in accord with the figure of the grain (change), 1 Cor. 15; it makes the future body independent of and not the offshoot of this body; it does not really make the whole body to die, but retains a bodily (ethereal it may be) investiture, and is opposed by the plain record of Jesus' death and resurrection (as we have shown), for to be resurrected there must be a real death in order to be made alive: thus it was with Jesus, 1 Pet. 3:18, and thus it is with the saints, Rom. 8:11. (This germ theory probably is a refinement of an old view—see McClintock and Strong's *Cyclop.*, Art. "Mohammedanism"—for the Jewish Haggadah had a certain bone ("Bone Luz"), and Mohammed the rump bone ("Bone Al-Ajb"), which would be uncorrupted until the last day, from which the whole body would spring forth anew). If the theory were true that the resurrection is thus only a *continuation of life* by virtue of this inherent constitution, then a resurrecting Saviour need not be provided, for it would not be true that "by man came also the resurrection of the dead," seeing that, according to this opinion, it would be a result *already established* by the law of creation, and required no special divine interposition to be secured. Williamson (*Theol. and Moral Science*, ch. 28) and others of the same class, to make out a purely spiritual resurrection immediately after death, with no relation to the body in the grave, lay special stress on 1 Cor. 15, "With what body do they come?" and in the discussion coolly assumes what remains unproven, *the time of the resurrection*, omitting all reference to the passages which relate to a resurrection still future. He informs us that the body must die or else there can be no rising of the soul from it (how about the translated ones?), and this constitutes the resurrection, which the Patriarchs and all others have *already* experienced, for it is foolishness to say that the dead come in the same bodies, etc. Now, as there is great mystery connected with the *modus operandi* of resurrecting and transforming power, we are, of course, utterly unable to answer the questions and objections that may be alleged against the Scriptural idea, but we, unhesitatingly, *because declared by God*, receive it as follows: Paul's reasoning includes the outcome or the result, and not the *mode of operation*; but this embraces so much, viz., that the future body sustains *some relation to the dead body in the grave*, although when raised and glorified it is very different from this mortal body, having other powers, qualities, attributes, etc., to fit it for its intended glorified use. The *analogy of the grain* clearly teaches such a relationship, and this is sustained by the references to a still future resurrection at the Second Advent. Take e.g. such a reference as 1 Thess. 4:15-17, and the resurrection is predicated, not of those just deceased (immediate), but of "*them who are asleep*" in their graves, who are actually to arise from their sleep in the dust of the earth, and which is united with the Second Coming and a connected translation of living bodies. The question, "How are the dead raised up? and with what body do they come?" refers to the future, and the proof is found in the simple fact that all the churches established by the Apostles East and West *universally held* to such a reference. How account for so general a belief? Any representation, however plausibly put, which disconnects the resurrection from a future second personal Advent of Jesus, and which separates it from any relationship to the deceased body (although mouldered in the dust), is erroneous. For Paul's reasoning shows that *the very body* which dies is *the one* quickened (and not another that is quickened because the body dies), but the quickening process (as in grain) gives a body not like that which was sown, it having different properties, powers, etc. The contrast, expressive of relationship, is distinctly and impressively given as follows: "*It* (the body) is sown in corruption; *it* (the same body, with the changes introduced) is raised in incorruption," etc. The repeated references to "*this corruptible, this mortal*," and hence *this body* as the one undergoing a change is so clear that no one, unless prejudiced by preconceived opinions, can fail to see and appreciate the force; thus repelling the notion that our mortal bodies experience no real, literal resurrecting power, which is capable of making *the mortal im-*

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Is it a resurrection limited, as the Scriptures do, to the Sec. Advent? Does it not virtually make the res. of Jesus a pious fraud, and deny the union of the resurrection with the Second Coming of Jesus? Russell (*Our Lord's Return*, p. 47), in behalf of his spiritual theory, remarks: "A spiritual body coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when 'He came and stood in their midst, the door being shut.'" This, however, is to make resurrection (i.e. revivification of the dead) and glorification identical, which they are not. If Russell is right, why such a parade over the grave of Jesus, *the missing body*, etc.? Why expressly assert that the graves themselves are opened as e.g. Matt. 27:52; Ezek. 37:12; John 11:41, 44, etc.?

mortal, *the vile* glorious, etc. A great deal of nonsense is written respecting "the spiritual body," and because the word "spiritual" is used, many jump to the conclusion that the body is "spirit." No one mistakes concerning "the natural body" as one under the influence and control of nature, and no one should misapprehend (after the usage of "spiritual") "the spiritual body" as one under the influence and control of the spirit.\* But the latter still arises from the former as its basis, being shown by the evident contrast and relationship, thus: "*It (the body) is sown a natural body; it (the same body but now changed) is raised a spiritual body.*" If death retains the body so that it will not be raised and changed, we fail to see how then "*Death is swallowed up in victory.*" The critical student will observe the force of the Apostolic position in this respect. If (e.g. Killen's *Anc. Church*, with which comp. Neander's remarks) the Gnostics resisted the notion of a resurrection of the dead because of the principle that evil was inherent in matter, it is exceedingly strange that, if there is no resurrection of the mortal body, the Apostle should not, to this extent at least, have conciliated and incorporated the view, instead of directly affirming against them a resurrection, as e.g. Paul saying to the Corinthians (1 Cor. 15 : 12) : "*How say some among you that there is no resurrection of the dead?*" Why compare death to a sleep out of which the dead one should awake and directly refer to the bodies themselves? Why give such a decisive rebuke to deniers of a future resurrection (2 Tim. 2 : 18)? Enough has been said on this subject to sustain the Pre-Millen. view of the resurrection of *dead ones*, and the subject may be dismissed with two remarks. First, men are too eager to quote as authority for their views others who really differ from them. Thus e.g. the *Universalist Quarterly*, p. 150, Ap., 1877, on Luther as a Preacher, quotes him as saying concerning the res. of the body, to make it appear that he indorsed the Universalist view of the res. : "That the human body after death is not that body that shall be." But this we also receive, and Luther's view, as repeatedly taught, was that of a resurrection of the body, but that the resurrected body was one totally changed from the corruptible body buried, and that such a change was only to be realized at the future Second Advent. Second : the interpretation of a passage is made to fit a preconceived opinion. Thus, to take a favorite one. Augustine, and many who follow him, quote John 5 : 25, 26, "The hour is coming and *now is* when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." Because the expression is used, "The hour is coming and *now is*," they suppose that it refers only to a spiritual or moral resurrection. But this is opposed to the facts. This announcement on the face of it expresses something as unusual, whereas such a resurrection as these advocate has, according to their view, always existed. Again : "the hour is coming" alludes to a future time coming when a bodily resurrection shall be experienced, and the "*now is*" indicates that although the resurrection is promised in general as future (at the last day) to those living, yet *even now*, at that time, a *bodily resurrection* was experienced in those *few* who were raised from the dead by Jesus, and the *many* who were raised up at His own resurrection, including, as the next phrase shows, the resurrection of Jesus Himself. And then the expression "He hath given to the Son to have life in Himself," shows, as the parallel passages evince, that allusion is made to a resurrection of the literal dead, because we are expressly told that it was in view of this self-lodged power of life that death could not hold dominion over Him. That the Gentiles deemed the doctrine of the resurrection a thing "incredible" (as many now do, pronouncing our view "foolishness," etc.), did not influence the inspired men to *soften it* down in order to make it palatable and accommodating to modern notions and unbelief, as is now the fashion, following in the lead of Gnosticism, Friscillianism, etc.

*Obs. 5.* An important feature that ought to be noticed in this discussion, is this : Commentators and others quote largely from the writings of the Jews, showing that they derived from the Old Testament the belief

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\* Hodge, quoted by Nesbit in another place, has some good, sensible remarks on "the spiritual body" in his *Com.* on 1 Cor., in which he does (1) connect the resurrected with the dead body, and (2) insist upon a body under the influence of the spirit. Probably this influenced Whedon (*Com.*, 1 Cor. 15 : 44) to coin a new word, making "spiritual" equivalent to "soulical," i.e. something combined with, directed and controlled by, the soul. Many able writers contend that by "natural body" is meant one that is influenced, etc., by nature, and that by "spiritual body" is denoted one which is the organ of the spirit and the instrument of its operations (thus e.g. comp. Lange's *Com. loci*).

that the pious dead would be raised up *at the Coming* of the Messiah, and that they would remain with Him *here on earth in His Kingdom*. A few specimens will suffice: Eisenmenger (Bush, *Anast.*, p. 221) states that the Jews held that the souls of pious Israelites were in a state of *detention* until the resurrection, *awaiting* a deliverance which was to be wrought for them by the Messiah, the Son of David. Bush quotes (*Anast.*, p. 225), as favoring such a resurrection, R. Joshua Ben Levi, who thus applies Hos. 13 : 14 and Isa. 35 : 10, and also the Bereshith Rabba ad Gen, thus interpreting Micah 2 : 13. Priest (*View*, p. 40) says that J. Ben Uziel when referring to the prophecies of Eldad and Medad concerning Gog and Magog "in the last days," adds: "All the dead of Israel shall rise again to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works." R. Eliezer speaks of a resurrection preceding the Millennial age or thousand years. In the Test. of Simeon (*Twelve Patriarchs*) when "the Lord God, the Mighty One of Israel, shall appear upon earth as man," it is added: "Then will I (Simeon) arise in joy and will bless the Most High for His marvellous works, because God hath taken a body, and eaten with men, and saved men." In the same work, in the Test. of Zebulun, he is represented as saying: "And now, my children, grieve not that I am dying, nor be troubled in that I am passing away from you. For I shall arise once more in the midst of you, as a ruler in the midst of his sons; and I will rejoice in the midst of my tribe," etc. Having given Jewish testimony in various places, and reserving others for following propositions, this, in connection with the collections given by Burnet (*Theory*), Lightfoot (*Works*), Mede (*Works*), Manasse Ben Israel (*On Res.*), Herzog's *Cyclop.*, Smith's *Bib. Dic.*, and found in our commentaries, is corroborative of the notion entertained by Jews themselves of a corporeal resurrection, and of its occurrence at the appearing of the Messiah. And, what is remarkable, this very expectation of a resurrection at the time of the reign of the Messiah, a *Pre-Millennial resurrection*, a resurrection deemed *indispensable* to fulfil the prophets and the covenant itself to Abraham, etc., is so fully incorporated in the phraseology of the New Test. that not the slightest disconnection is to be found existing, so that Paul himself, Acts 26 : 6, 7 (comp. Acts 23 : 6), links "the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," *with the resurrection itself*; and John in the Apocalypse, as many writers have admitted, gives a representation of the resurrection *in full accord* with Jewish opinions. At least the language chosen in its natural, grammatical meaning *confirms* these hopes not only in Jewish but in Gentile converts. The latter circumstance is to be considered the stronger in our favor, since, as many authors have shown, the doctrine of a resurrection from the dead was particularly absurd and offensive to Greeks, Romans, etc. Surely this *continued* reception of "Jewish conceptions" by Gentile churches must have its significance. This doctrine was taught by the apostolic Fathers and their successors as *indispensable* to their system of faith; and it was regarded as cardinal and exceeding precious, owing to the covenanted Kingdom and blessings being identified with it. Justin Martyr (*Dial. with Trypho*, ch. 80) gives the general view held when he says: "But I and others, who are *right-minded* Christians on all points, are *assured* that *there will be* a resurrection of the dead (or as Newton, of the flesh), and a thousand years in Jerusalem, which will then be

built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare," quoting Isa. 65 : 17-25 ; Ps. 90 : 4 ; 2 Pet. 3 : 8 and the Apoc. in confirmation.

While this doctrine was almost entirely confined to the Jews and the first Christians, yet traces of it are to be found in several directions. Thus e.g. a resurrection of the body was taught even by a sect of Magians several centuries B.C. A great prophet was to arise toward the expiration of this world, who would be "the Conqueror of death and the Judge of the world," and after this revival to life the once dead but now "become immortal with a fine ethereal body, would lead a life of bliss upon an earth forever freed from the corrupting influence of evil." (Quoted by Thompson, *Theol. of Christ*, p. 182.) The Sibylline Oracles, as many have noticed, teach a resurrection preceding a Millennial age and reign of a Mighty King. However we may account for the advocacy of the doctrine outside of the Jews and Christians, one thing is certain from the constant appeal made to Scripture, that both Jews and Christians derived their belief from the express declarations of God's Word, so that, e.g. Lactantius (*Div. Insti.*) when adverting to this Pre-Millennial resurrection connected with the personal Advent of the Messiah, only expresses a *uniform* sentiment when he says (ch. 26) : "this is the doctrine of the holy prophets which we Christians follow ; this is our wisdom."

For other references to the Jewish and Primitive belief, see Ante-Nicene Library, Coms. of Meyer, Gill, Clarke, etc. Arts. on Res. in Kitto, Calmet, writings of Russell, Dodwell, Greswell, etc. Observe the language of Clemens Romanus in his *Epis. to the Corinthians*. The Apocrypha, as e.g. Mac. 2 : 7, 14 ; 12 : 45, etc. The Karaites (the party opposed to the Rabbinical) hold to a resurrection of the dead, as seen in their articles of belief (Millman's *His. of the Jews*, p. 224). So also the Mohammedans, who (Upham's *His. of Mahomet's Successors*, Greenbank's *Period. Library*, p. 247; specially honored Palestine, "as, according to their traditions, it is the place whither all mankind will be summoned at the resurrection."

*Obs. 6.* But in view of the variety of theory concerning the resurrection, something more must be stated. Many writers refine the resurrection by using it as a figurative expression, so that it is constituted something coeval with the history of the Church ; or as an accommodation denoting the unfolding of greater capacities and newer powers ; or as indicative of an inner body or life continued after death, making death *not penal*, but necessary and friendly to the development of life ; or, as the reception of something exclusively spiritual, either the complete transformation of the material into spirit or the union of two spiritual natures into one. There is *no end* to the variety and scope of mystical language in this direction, and under the guidance of men of learning and genius, it becomes bewildering. But all such notions, however learnedly and eloquently expressed, are opposed to the simple idea of the resurrection as entertained by the Jews and early Christians, and as represented in the Scriptures. We frankly admit that the subject is one of *faith*, and thus accept of it ; but, at the same time, a solid foundation sustaining such faith is produced. Leaving the connection that it has with the body itself in the grave, with the corporeal resurrection of Jesus, with the meaning of the word *anastasis* as aptly given by Pearson on the Creed, with the corporeal resurrection of some after the crucifixion, etc., we plant ourselves on the "*redemption of the body*" (Rom. 8 : 23), which clearly teaches that *not another body* is given and glorified, but *the same body*, made subject by sin to death and corruption, is raised up again and given immortality and renewed (even spiritualized) powers and capacities. We still have faith to accept of the scriptural statements that death is *penal* in its nature, that it is *an enemy* and not a friendly messenger to introduce a spiritual resurrection, or to bestow the inheritance, crown, and Kingdom. We are old-fashioned

enough in our belief to cling *with hope* to that day beyond the intermediate period or state, when *the redemption of the body* will also be effected. And this, *because we rest on a perfect, complete Redemption*. Our Saviour is a *perfect Redeemer*; and the early Christians evinced not only *faith* but *logic* when they claimed in and through Him "*the Redemption of the body*." Everything else that man and the race forfeited by sin is restored through Christ, and we can make *no exception* in favor of the body, given over to death and corruption, without making *Redemption in so far incomplete*, and giving in this particular the victory and triumph to Satan. We dare not *limit* the redemption of the believer, seeing that God designs and has promised, through Christ, *a complete restoration to all forfeited blessings*; and even superadds to the same, in virtue of relationship to the Redeemer, increased exaltation and glory. Hence, every theory, however plausible, and no matter by whom advocated, that proceeds to *limit Redemption, the work of Christ, must be rejected as irreconcilable with the honor, power, etc. of God in Redemption*.

An editor of a prominent religious periodical, in a recent article on the resurrection, complained that some gave it undue prominency in the pulpit, etc., and suggested that one sermon a year was amply sufficient to give it all the prominency that it needs. Some eminent commentators and theologians of his own denomination correctly take a different view from that of the editor, who makes so much of "the intermediate state" that he does not see much necessity for a resurrection. Over against such a loose method we commend the excellent remarks of one of the editors (either Dr. Brown or Dr. Valentine) of the *Evang. Quarterly Review*, Art. 1, July, 1874, p. 337, insisting upon its fundamental importance and necessity (corporeal) for completed redemption. Sir Thomas Browne (*Relig. Medici*, S. 47) quaintly says: "The life, therefore, and spirit of our actions is the resurrection, and a stable apprehension that our ashes shall enjoy the fruit of our pious endeavors; without this all religion is a fallacy, and those impieties of Lucian, Euripides and Julian are no blasphemies, but subtle verities; and atheists have been the only philosophers." The critical student will find that by "*the adoption*," Rom. 9 : 4, Paul refers to this resurrection (for proof, see the preceding chapter, v. 23), making it equivalent to "*the redemption of the body*" (comp. Judge Jones' Notes, p. 284, foot-note). But it is something distinguished from the general resurrection, being a peculiar and distinctive one, belonging to "*the Sons of God*;" for by the resurrection of saints is the adoption both perfected and manifested. Jesus is declared to be "*the Son of God*" by the resurrection from the dead, Rom. 1 : 4, and His Sonship being vindicated and manifested by that sublime manifestation of power, it is employed, Acts 13 : 33, as proof of the resurrection. But the identical principle involved in "*the manifestation of the Sons of God*," to become such fully and really, they also, like their Head, must be declared such by a resurrection from among the dead—one *peculiar* to themselves; and this the Apostle declares, Rom. 8, where the formal adoption is linked with the resurrection, for they are born again (as Jesus was born from the dead) as His children. (Query: Can we thus apply "*the Sons of the living God*" in Hos. 1 : 10?) Brown (*Com. Matt. 12 : 25*), in confirmation of what we previously said respecting the memorial (Prop. 49, Obs. 2, note) expressing a resurrection, forcibly says: "A beautiful clause is added by Luke, '*and are children of God*'—not in respect of *character*, which is not here spoken of, but of *nature*—'*being the children of the resurrection*,' rising to an unending existence (Rom. 8 : 21, 23), being the children of their Father's immortality" (1 Tim. 6 : 16). (Compare Rom. 1 : 4, etc.) It will be profitable for us to ponder in our hearts what this means, viz., that if we are so happy as to be "*the children of the resurrection*" we thus are manifested as God's children, He calling us *out of the dust of the earth* by supernatural power and imparting to us God-like powers. The expression in its relationship is so indicative of a new birth with added capacities and powers, so full of contemplated glory entirely derived out of the ordinary course of nature, that it ought to stimulate our faith and hope to grasp such a distinguishing, peculiar resurrection of saints.

Attention is called to Ps. 16 : 10: "*Thou wilt not leave my soul in hell, neither will Thou suffer Thy Holy One to see corruption*." The mss. have the plural form "*holy ones*," and Rosenmuller, De Wette, Gesenius, Bruno, Stanga, Fischer, etc., decide that it must be retained. Our version and many commentators follow the Keri or marginal reading, and

retain the singular. This has led to some discussion among critics. Some, as Fischer, etc., call it a plural of intention having reference only to Christ. Others, as Hengstenberg, conclude that "the plural here must have been extremely welcome to the Jews because it furnished them with the best means of refuting the Messianic interpretation of the Ps." Some, as Dr. Alexander, contend that even the singular reading in the margin "is collective and includes the whole class of God's chosen and favored ones, of whom Christ is the Head and Representative" (whereupon a writer in the *Bib. Sacra.*, Oct., 1851, p. 808, asks the Dr., "Is it a fact that God does not suffer His 'holy ones' to see corruption?"). Now, so far as the plural form is concerned, if insisted on, we are willing (gladly, as authoritative) to adopt it, but need not necessarily indorse Hengstenberg's idea. For notice, (1) it is quoted in the New Test. as expressly applicable to a resurrection; (2) Christ being the Head of the brethren or "holy ones" is necessarily included, and therefore the application to Him; (3) that the suggested question whether His brethren, "holy ones," do not experience corruption, is not stated in the text if we allow due latitude of meaning to the word "see." For it has also the meaning of suffering or enduring, of continued experience or under the possession of, etc., as e.g., "It was not meet for us to see the King's dishonor," "If a man shall keep my saying he shall never see death," "Blessed are the pure in heart, for they shall see God," etc. Hence it is not necessary even to contend that any saint, including Jesus Himself, has not experienced corruption, seeing that the text only asserts that they shall not be suffered to endure corruption, remain under its power, but shall obtain a resurrection. With either reading it is a proof of Christ's resurrection, and with the plural form it embraces that of His members, and thus makes the resurrection of all a bodily one.

In reference to the body itself it is sufficient to add, that, being something beyond present experience and reason, it is not particularly described, but in general it is asserted that being transformed, made like unto the body of Christ, glorified, it becomes "a spiritual body," i.e. a body perfectly controlled by Spirit and not dependent any longer on nature for its support (although like angels, because of future supping with Jesus, etc., food and drink may be partaken of—not as a matter of necessity, but rather of pleasure). It is a body freed from weakness, disease, and death, having immortality, perpetual youth, angelic and even Christ-like powers. It is a strange notion of Burnet's (*Com. State of the Dead, and Res.*, ch. 7) that this glorified body will have no members or organs of sensation. Reason would imply the exact contrary, and even largely increase them as means of enlarged happiness (without e.g. interfering with the power of rapid transmission from one point to another, which Scripture supports in that it invariably links the unbounded happiness of the righteous with the period of their resurrection, and conveys the decided impression that the body itself will form an *instrumentality* through which increased pleasure will be afforded to the soul. We may well imagine, as Scripture intimates (Luke 20: 36, etc.), that the future body in its glorified form will vary from the present body in that it is specially fitted for a new and enlarged state or ordering. The description of Jesus glorified, the representations of the saints, all evidence the greatness of the transformation, yet in such a way as to **preserve a continued** personal identity linking it with that which had previously existed. The critical student will ponder in this connection that (already intimated) glorification (which qualifies for honor and station) follows the resurrection. It is supposed from 1 Cor. 15 that glorification and resurrection are one, but a little reflection and comparison will show that Paul in the general subject of the resurrection of the saints, which *includes* their glorification, unites both, giving the result, under the one general head. The production of the natural body is not instantaneous, and it does not follow that the production of the glorified and spiritual body is a sudden, instantaneous one. Let the reader consider that the resurrection of the saints leads to a speedy, determined incorruptibility, etc., because a resurrection, same word, is *also* predicted of the unjust, who certainly are not transformed because resurrected, thus showing that the act of resurrecting or vivifying the dead is one thing and that of glorifying quite another. Men are to be judged for the deeds done in the body, and it would be an incongruity to judge them when already, as evidence of previous judgment, in possession of their reward in a transformed body. The resurrection of Jesus is in point, for we have no evidence that He assumed the glorified form until at His ascension, thus showing a resurrected one can exist restored to life, for some time independent of glorification. The rewarding being at the res. of the just, and as the future position, station, etc., of the believer in the Theocratic Kingdom is then assigned to them, and as differences exist, etc., we have every reason to believe that while all glorified bodies are fashioned after Christ's, some are *more like* Christ's than others, or in other words, that a *diversity* will thus exist even in the glory of the body as in the glory of the soul.

*Obs. 7.* If charged with credulity in our belief, we answer, that it requires *far more* to spiritualize away the plainest of facts. Thus, e.g. if the resurrection consists merely in a continued spiritual or future life, *why* is so much said of the burial of Christ, of the grave, the sealing, the stone rolled away, the rising on the third day (and not after death), the visitation to indicate no absence of the body, etc.? *How* can these facts be reconciled with such a theory? Again: the precise idea is conveyed of a resurrection "*from among or out of the dead,*" as all critics admit (as e.g. Phil. 3 : 11, etc.). Prof. Bush (*Anast.*, p. 139), noticing this peculiarity in Luke 20 : 25, says : "This usage is very remarkable, and must be founded upon *some sufficient reason.*" The reason he assigns is, that it denotes a moral or spiritual resurrection from among or out of the dead in sin, or a future state. But the facts in reference to this usage are decidedly against such a view, for *the identical* language is employed to denote *Christ's resurrection* from among or out of the dead as is seen in Acts 4 : 2, comp. Acts 17 : 31 ; and hence, if the pleading is valid, it denotes *in Christ's case* a moral or spiritual regeneration or a continued future life. How, too, reconcile this usage of language with precisely the same employed by the Jews to signify, as the words indicate, a separate and distinct resurrection of some of the dead ?

Compare Prop. 128. We are satisfied with the charge of credulity, so long as the same is supported by the plain statements of God. The difficulties alleged in the scattering of the dust, in the assimilation of the flesh of martyrs by beasts, etc., have no force to him who believes in the *unlimited* Omnipotence of God. The question simply is, has God declared that *He* will raise the dead? If He has, then *He will perform it*, no matter how incredible, how impossible it may be to man. We are not concerned in replying to objections at length, simply because not knowing how it is accomplished, how the transformation is performed, we might readily be led in our short-sightedness, into error. It is sufficient that a cause efficient enough to produce it is assigned, even Jesus, David's Son and Son of God, and that the efficiency was practically demonstrated in His own dead body. The illustrations generally employed, however favorites, to show forth the resurrection, apt as they may be in one respect, fail in others. Thus e.g. the change of the ugly caterpillar in its silken cocoon into the beautiful butterfly, lacks the analogy of death and the sudden exertion of power in its behalf ; it is simply the product of nature's laws, while the other is the glorious resultant of *supernatural* power. The silver cup dissolved by acid and mixed in a large quantity of liquid in an invisible state, so that even the microscope cannot perceive it, and then again by science reduced to visibility, to a compact mass, and formed into another silver cup of greater shapeliness and beauty, this may indeed teach us to have faith in the ability of the great Chemist and Scientist who established and organized the vast laboratory of nature, but its analogy utterly fails because it does not touch the problem of death and life. The only light and illustration that has the requisite force and beauty is that found in Him who is "the resurrection and the life." It is such that childlike faith can grasp, appreciate and apply with comfort and hope. It preserves, however accomplished and whatever modifications exist, *the personal identity* of the believer, even as respects his body, as implied by *the dead ones* being called forth from their graves, etc. Bh. Butler (*Analogy*) may go too far, as Tyndall (*Pop. Science Monthly*, Oct., 1874) accuses him, when he says, "Our organized bodies are no more a part of ourselves than any other matter around us" (urged to the statement by his eulogy of the soul and illustrating it by limbs removed, body diseased, and yet the mind active, etc.); but Tyndall goes to the opposite extreme when, retaliating with his Lucretian theory, he makes matter supreme (illustrated by the brain, vital organs, etc., being requisite to sustain a person), for the truth seems to be in a medium, *both* being essential to constitute the personal identity of a believer, and consequently, as we have shown, there is a redemption which includes soul and body. As to the philosophical and scientific questions that this may suggest, it is again sufficient to say, that this whole matter being *beyond* our experience and knowledge, we must be content with the general statements which include both, making it satisfactory and comforting (just what we need) at the mouth of the grave, when it receives the mortal remains of a loved one. Simple faith in God's Word imparts hope and joy, when supposed superior

wisdom gives only despair and anguish, or, at least, painful doubt and perplexing suspense diminishing happiness. When we see Christ's body, *the body itself*, raised up so that it should not experience corruption; when we consider this requisite to prove His resurrecting power over death itself; when we contemplate the assurance that His resurrection is a pledge, the first fruits, of our own, *then* we are satisfied, and willing to remain in ignorance of its *modus operandi*, awaiting its glorious power.

*Obs.* 8. Candor requires the brief examination of the only passage which can, by careless concessions, be adduced as favorable to this notion of a purely spiritual resurrection immediately after death, viz., that of 2 Cor. 5 : 1-8. If we entertain the opinion, given by various writers, that this change of body is experienced *at* death, we are at once plunged into difficulties, for then, (1) we make Paul contradict himself in his teaching concerning the resurrection. For he not only in other places teaches a corporeal resurrection, but he precisely locates this resurrection and transformation at the future Coming of Christ (e.g. 1 Cor. 15, and 1 Thess. 4), when "the Lord Himself shall descend from heaven," etc. (2) In consoling those who lost friends and endured tribulations (1 Thess. 4 : 13 ; 2 Thess. 1 : 4-10, etc.), he refers them to an experience of the power of the resurrection at the same period, and professes the same respecting himself (Rom. 8 : 23). (3) That none of the churches established by him, or their immediate successors, believed, so far as we have any knowledge, that believers experienced such a change *immediately after* death, which omission of faith is corroborative evidence that the passage was apprehended without such an interpretation. If we concede that the change is after the death of the believer, *then* the concession is seized by Swedenborgians, Universalists, etc., as proof of the non-resurrection of the bodies of the saints. Is this concession necessary, or is it demanded by the passage? The reasons just assigned have already sufficient weight to urge us to avoid it for the sake of consistency; and the solution, if we allow *the general analogy* of Scripture to speak, is not difficult. It is only a forced comment to say, as some do (e.g. MacKnight, Hodge, etc.), that the resurrection body is not denoted, but only "the heavenly mansions" or places in the third heaven, for then the contrast is not preserved. It is contradictory to profess a belief in a bodily resurrection at the end of the age, and yet when we come to this passage, give the saints (as Barnes) in this intermediate state a body and even "a glorified body." To say that Paul desired to be with Christ in a disembodied state does violence to the desire as expressed, or to say that a temporary body is given until the day of resurrection is opposed to its being "eternal." The explanation of Locke that Paul expected the speedy coming of Christ, and desired a transformation, without dying, although plausible, as Barnes admits, is not necessary to reconcile the passage with other statements of Paul. The opinion of that class of commentators who advocate that *the resurrection body* is denoted, is the only one that *accords* with the tenor of the resurrection doctrine. Paul is accustomed, owing to the inheritance, etc., being linked with the Second Coming, to *pass over* the intermediate state, examples of which are found (e.g. Rom. 8 : 30 ; Heb. 12 : 22, 23, etc.) in several epistles. Before entering upon the words of the passage, he expresses his strong faith in the things not seen, in the things eternal, and among those things he had just enumerated (ch. 4 : 14), "knowing that He which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." Hence, grasping by faith the blessings connected with the resurrection by Jesus,



he, passing by the intermediate state as not worthy of comparison with what follows it, makes a general affirmation of the resurrection, his desire to experience it, and his safety and blessedness whether he presently, or not, experience it. That his mind was impressed by the desire for a bodily resurrection appears, (1) that this body is "eternal in the heavens" (see Prop. 107), which accords with the position and rank of the Rulers after the resurrection; (2) it occurs here on earth for "*the house is from heaven,*" i.e. the change, etc., is made by God through His Son Jesus (for our "resurrection" even is in heaven); (3) this change is made "that *mortality* might be swallowed up of life," i.e., the body itself, the mortal part, is endued with immortality, otherwise it is not correct to say that *the mortal* receives or attains to life, but it should be (if spiritualized) that the mortal body *gives place* to another and different body never susceptible to mortality; (4) the "*earnest of the Spirit,*" given as a pledge for the performance of this, indicates it, as a comparison with Rom. 8 : 23; Eph. 1 : 14; Eph. 4 : 30, etc., will show. Such considerations, to say the least, are ample enough, whatever view we may entertain respecting particular parts of the passage or concerning it as a whole, to prove that we need not indorse a spiritual endowment or resurrection immediately after death, making the resurrection of the body unnecessary and redundant; for, admitting the apostleship of Paul, the writer does not contradict himself, which he inevitably does if we force such an interpretation upon his words.

Rev. Wilson (*Proph. Times*, N. S., 1875, vol. 1, p. 223) and others simply make the body reserved in heaven to be the body of Christ, the pattern of ours, after whose body ours is to be fashioned, just as He is now in heaven our life. We shall be clothed with this body at His Coming, etc., and as Paul saw this very body, hence his intense longing for it, thus nervously expressed. Lange's *Com. loci* refers the reception of this body to the resurrection at the Parousia of Jesus, and Dr. Wing (foot-note) indorses and enforces (over against Hodge's view) the opinion expressed by Dr. Kling. The passage, too, as numerous writers observe, distinguishes between the soul and the body, so that the latter is not pure spirit, but an organized vehicle under perfect control of the spirit. Comp. the excellent remarks of Fausset (*Com. loci*), who heads his comments with "The Hope of Eternal Glory in the Resurrection Body."

*Obs. 9.* Attention is called to the circumstance that *many* of our opposers *frankly* acknowledge that a literal Pre-Millennial resurrection is taught in the Scriptures. Of these we have several classes, (1) such as receive the inspired Word, and profess themselves *forced* by philological and exegetical reasons to receive the doctrine, but very carefully have these resurrected saints removed to the third heaven. Such are Prof. M. Stuart, Priest, etc.; and the *Com.* of Stuart and his *Excursus* on Rev. 20 are commended to the special consideration of the reader, because his candid admissions are particularly valuable both on account of his known hostility to our doctrine, and by reason of this concession of a literal resurrection being *antagonistic* in spirit and principle to his own theological system.' (2) Then there are some hard to understand and contradictory; *admitting* in one place a literal Pre-Millennial resurrection, without the Advent of Christ, and in another place *rejecting* it. Thus, e.g. Kurtz (*Sacred History*) admits, s. 196, a literal resurrection to precede the Millennium, as his reference to Matt. 27 : 52, 53 indicates, and yet in sections 198 and 199 he speaks as if all the Scriptures pertaining to the dead of Christ were only fulfilled at the close of that age. He, too, is guarded in placing those resur-

rected ones preceding the Millennial age in an "invisible and celestial" reign, just as if the predicted Kingdom of the prophets was an invisible one. The concession, however feebly given, is worthy of notice, as in so far it coincides with "the ignorance and folly" of Jewish expectations.\* (3) Another class are those who, imitating some ancient opponents of Chiliasm, reject the Apocalypse mainly on the ground that it teaches a *two-fold* resurrection, the first of the saints at the beginning of the Millennial age, the second at its close. So Lücke and others, see Prof. Stuart's *Introd. to Apoc.* (4) Some, as Prof. Bush (*Mill. and Anast.*), Neander (*Works*), admit that the language is well adapted to teach a Pre-Millennial corporeal resurrection, that such an opinion was entertained by the early Church, that it was well suited to sustain the martyrs, etc., but that its true spiritual conception was to be developed by the growth of the Church. (5) Rejectors of Revelation, as Gibbon (*History*, vol. 1, p. 534, etc.), admit it, and in various works and periodicals it is presented and derided as decidedly too "Jewish." A writer, e.g. in *Westm. Review*, Oct., 1861, p. 261, speaking of this doctrine, portrays it thus: "The subjects of this long-desired theocracy are primarily the decapitated martyrs, and then all the true adherents of the now triumphant Messiah. Their restoration to a happy and sinless corporeal existence constitutes the first resurrection," but pronounces it after all only a splendid idea derived from Jewish Messianic expectations, unworthy of credence. Very recent attacks on the Apoc. by talented men correspond with this in tone and spirit. (6) Still others fully admit the literalness of the Pre-Millennial resurrection, but injure its force, and materially affect the harmony of prophecy, by linking with it, and regarding as identical in time, events which are separated by the Millennial era. Thus, e.g. Keith in his *Harmony of Prophecy*. Thus from various sources, antagonistic, and some even hostile, to us, we have the important admission made, so requisite to our system of faith, that a literal Pre-Millennial resurrection is taught in the Scriptures.\*

\* Among these may be classed those who express themselves in a hesitating, undecided manner. As e.g. Henry's comment in the *Compreh. Com. loci*, which says: "They were raised from the dead and restored to life, either literally or figuratively," but then proceeds, owing to preconceived views of judgment, Kingdom, etc., to favor the figurative sense. Among such may also be reckoned those who occasionally give a most decided utterance in our favor, but are largely given to spiritualizing. Thus e.g. Dr. Tomlinson, in his *Sermon on the Millennium*, is forced to acknowledge a literal res. After mentioning the view of a res. of a mere spirit of the martyrs, he adds: "Others contend, and, in my opinion, with much more propriety, that it should be interpreted according to its obvious import; and that the martyrs will literally rise from the dead at the beginning of the Millennium, and continue on the earth throughout the whole of that period," and then approvingly quotes Bh. Newton. To these may be added such writers as Spurgeon, Talmage, and others, who in one place utter the most emphatic Pre-Millennial views (some we quote in this work), and then weaken the same in other places by indecisive, hesitating, or spiritualistic utterances, showing that a clear, uniform system of Eschatology is lacking.

\* To this class Dr. Chalmers may be added (having occasion to quote him occasionally), who at times is hard to understand, unless we allow him a Millenarian bias (comp. his letter to Dr. Bonar, *Memoirs*, vol. 5). Thus e.g. on Ps. 50: 1-6 (*Posth. Works*, vol. 3, p. 51) he remarks upon its being in "the domain of unfulfilled prophecy," and adds: "And I am far more inclined to the literal interpretation of this Psalm than to that which would restrict it to the mere preaching of the Gospel in the days of the apostles. It looks far more like the descent of the Son of Man on the Mount of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist." Even Origen could not entirely rid himself of the Primitive view, and occasionally utters sentiments in accord with Chiliasm, as e.g. in

his 13th Homily on Jeremiah, he says: "If any man shall preserve the washing of the Holy Spirit, etc., he shall have part in the *First Resurrection*; but if any man be saved in the *Sec. Resurrection* only, it is the sinner that needeth the baptism by fire. Wherefore, seeing these things are so, let us lay the Scriptures to heart, and make them the rule of our lives; that so being cleansed from the defilement of sin before we depart, we may be raised up with the saints and have our lot with Christ Jesus." (The student will observe that Barbour's system is Origen's revived, viz., future salvation of sinners.)

<sup>3</sup> Dr. Keith, in many respects an instructive and valuable writer, connects passages (*Har. of Proph.*) as descriptive of the same period of time which the Spirit applies to different eras of time. Thus e.g., overlooking the plain fact that the judgments of God fall upon living nations and not upon the dead at the Sec. Advent (comp. Prop. 134), and the additional fact that the dead in Christ only experience a resurrection at the beginning of the Mill. age and the rest of the dead are not raised until its close (comp. next Prop.), he unites with Rev. 20:5, 6, etc., such passages as Rev. 20:12, 13, 14, 15. His objection that we nowhere find "a second" resurrection spoken of, is irrelevant, for two reasons, (1) the term "*first*," as shown in next Prop., has not so much reference to time as to privilege; and (2) the resurrection of all is asserted, but a certain *precedence* given to the righteous, which necessarily involves precedence in time, etc.

*Obs. 10.* An objection, urged by Barnes and others, may as well be noticed here. It is to the effect that in more detailed descriptions of the Resurrection, as in 1 Thess. 4, and 1 Cor. 15, Paul does not connect the personal reign and Kingdom of Christ as following here on earth. But if this proves anything, it proves too much, for it would exclude other things also mentioned as occurring, such as the creation of new heavens, etc., the resurrection of the unjust, the last judgment, etc. The omission is decidedly in our favor, for (while Paul in other places unites "*the appearing and Kingdom*"), he here takes it *for granted*, from the universally entertained views that the Kingdom is joined to the appearing of this Son of Man, that the parties addressed will supply the order of events omitted, and discusses only that part of it, viz., the resurrection of the dead, which to Gentiles, like the Thessalonians and Corinthians, was the most incredible, etc. If the objection is appropriate, then we might frame another in the same spirit, and ask, Why then, seeing that these Thessalonians are charged by Neander and others as holding to "Jewish forms" of the Kingdom, did not the apostle, when on the subject of the resurrection, refute their Jewish notions of the Kingdom? The one objection is *as pertinent* as the other.

PROPOSITION 126. *In confirmation of our position, the Old Test. clearly teaches a Pre-Millennial resurrection of the saints.*

Our entire argument, step by step, leads to this as a *necessity*, otherwise the Kingdom *as covenanted and predicted* cannot appear, and cannot be inherited. Leaving the reasons already assigned (under the discussion of the covenant and memorial, see. Prop. 49), we now appeal to others which show that before the Messianic Kingdom can be realized the righteous dead must first be raised up from among the dead.

*Obs. 1.* No one doubts that Isa. 25 : 6-8 is descriptive of the Messiah's Kingdom. If we regard it, as it ought to be, representative of a state *here on earth* to be witnessed during an appointed time, and if we do not take the unwarranted liberty of dividing and subdividing it, allotting portions of it to one time and other portions to another time, or, ascribing parts of it to earth and others to the third heaven, *then* it will be very easy to locate the period of its verification or realization on the authority of the Apostle Paul. In turning to 1 Cor. 15 : 54, after a description only of the resurrection of the righteous, the apostle emphatically adds, "*then*" (i.e. at this very time of this resurrection) "*shall be brought to pass the saying that is written 'Death is swallowed up in victory.'*" Isaiah's Millennial description, which all agree is a delineation of Christ's Kingdom, is, *according to this testimony*, to be fulfilled or brought to pass *when a resurrection is experienced by the saints*. This is corroborated by the statements given in Isaiah, corresponding with such, that we know are only to be realized *after* death is abolished. But Paul adds another saying which is also "*then*," at that time to be brought to pass, viz., the one given by Hos. 13 : 14 (gives the spirit of it), "*O death, where is thy sting? O grave, where is thy victory?*" The question that arises here is this: Paul well knew that Hosea 13 : 14 (as well as Isa. 25 : 8) was a *favorite* passage of the Jews to support a resurrection of righteous Jews at the inauguration of the Kingdom by the coming of the Messiah—how, *then*, could he locate its fulfilment at a resurrection of saints, conjointly with the Kingdom description of Isaiah, unless he *fully and freely indorsed such a Jewish view*? This testimony is *plain and convincing*, unless we charge Paul with prevarication. As an inspired man, as a follower of Gamaliel, as a preacher of the Kingdom, knowing the Jewish views, he *could not* give them such an indorsement *unless it was true*.

If Paul had not in 1 Cor. 15 explained the phrase, "He has swallowed up death in victory," then spiritualizers would undoubtedly have explained it away as denoting, probably, comfort or hope in death, etc. Indeed, some not satisfied with Paul's reference think that "death" in Isaiah denotes the woes or calamities of the Jewish nation, and this is done by Vitringa, Rosenmuller, Bush, etc., in order to make the Millennial predictions to correspond with the present state of the church. Against the *express inter-*

pretation and application of Paul, they assert that "death" here is only "another term for all manner of grievous afflictions, persecutions, wars, pestilences, sicknesses, everything, in fact, of a deadly or desolating nature, everything which causes grief, mourning, and tribulation. A specimen worthy of Origen! But the multitude of our opposers do justice to Paul's quotation, and insist that a *bodily resurrection* is denoted. Barnes (*Com. loci*) only expresses the sentiments of these when he makes it refer to "death in its proper signification," to the fact "that He will abolish death," and that Paul's quoting it "is sufficient proof that it refers to the resurrection," etc. The context of Isa. 25 : 6-9, as will be shown hereafter, forbids its application to the present existing dispensation, because the events connected therewith can only be realized at the Sec. Advent. We certainly cannot be censured for our application of Hos. when even our bitter opponent Jerome (Art. "Jerome," *Ency. Brit.*) employs it (Hos. 6 : 2, 3) as referring to the res. of Jesus, and then to the regeneration of the human race through the same. Now the plural form "us" cannot refer to Jesus as an individual (unless we conceive Him as one of the brethren), but to the saints. He also applies Hos. 13 : 14 to the death and res. of Jesus.

*Obs. 2.* In Daniel 12, we have, according to the early Church and many eminent writers, a literal, twofold, and Pre-Millennial resurrection foretold. The English version gives, v. 2, "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" That the language indicates a literal resurrection is fully admitted even by those who spiritualize it, or who apply it to the time of the Maccabees; that it is expressive of or drawn from the doctrine of a literal resurrection all critics confess. "Sleep" used for death; "sleeping in the dust of the earth;" "awake" employed to denote restoration to life; this awaking of such sleepers to "everlasting life," all in the phraseology and contrast enforce *such a meaning*. To avoid the charge of forcing an interpretation, we shall rely on the renderings given by our opponents. Prof. Bush, a critical scholar, gives the following: "And *many of the sleepers of the dust of the ground shall awake—these to everlasting life, and those to shame and everlasting contempt.*" He contends that the words in their precise meaning demand a *twofold* resurrection, one class being raised up to life while another are not then awakened. As to the latter part of the verse and the controversy originated by it, we may in this discussion pass it by, only saying, (1) if it has the meaning given by Bush, then it forms an additional argument in our favor; (2) but if the contrary, as Barnes and others, is to be received, viz., that the just and unjust are both raised at the same time, then it may be referred, as many do, to the resurrection of professed believers good and bad. The first part of the verse is *sufficient* to sustain our position, viz., that of a *partial* resurrection of the dead—a resurrection of some *out of or from among all* the sleepers in the dust of the earth. The awaking is predicated alone of the "*many of*" and not of *all men*. Those who resort to making "the many" consist of "all" are restricted by the peculiar, significant, and conclusive "*many of.*" Hence we find the candid confession of Dr. Hody (*Res. of the Body*, p. 230): "I fully acknowledge that the word 'many' makes this text extremely difficult. I know what expositors say, but I am not satisfied with anything I have hitherto met with. Some tell us that 'many' is sometimes used in the Scriptures to signify 'all,' but this does *not* clear the difficulty; for there is a great difference between 'many' and '*many of.*' All that sleep in the dust are many; but *many of them* that sleep in the dust *cannot* be said to be *all* they that sleep in the dust. '*Many of*' does plainly *except some.*" In the examination of various writers, all, without exception, acknowledge this *restricted* import, declar-

ing that its removal does violence to the passage. The language then expresses a *literal, partial* resurrection. Now in its connection it describes a Pre-Millennial one, briefly, for the following reasons: (1) It is placed at the end of certain prophetic periods, which, as nearly all commentators agree, precede, or run down to, the commencement of the Millennial period; (2) it is connected with a deliverance of the people of God, pre-eminently characteristic of the beginning of the Millennial era; (3) it is identified with a period of great trouble, distress, etc., which, as many prophecies declare, precedes the ushering in of that age; (4) it is related to the period when the wicked shall be rooted out, etc., which is descriptive of the commencement of this age; (5) and the identifying of the promise annexed by Jesus Himself to the time immediately after the harvest, "then shall the righteous shine forth as the sun," for, as Joel and John show, the harvest immediately precedes the Millennial glory.\*

<sup>1</sup> Surely we are correct when such men as Prof. Bush, who make a literal resurrection adumbrate "a moral quickening" and "future life," apply this to the "resuscitation of the dead mentioned in the Gospels," and especially to "that remarkable display of resurrection power put forth upon the many bodies of the saints that slept, which arose, and came out of their graves after his resurrection." Or, when Grotius, Amner, etc., following the interpretation of the heathen Porphyry, yet admit that the language is such as "to hint at the mystery of the resurrection." Besides this, the student well knows that a leading objection against the Book of Daniel by destructive critics is, that a *literal* resurrection is taught.

<sup>2</sup> Prof. Bush on "these" and "those" says: "The awaking is evidently predicted of the many and not of the whole; consequently the 'these' in the one case must be understood of the class that awake, and the 'those' in the other of that which remains asleep." Many others coincide in this opinion. Barnes (*Com. loci*) forcibly says: "The natural and obvious meaning of the word 'many' here is, that a large portion of the persons referred to would thus awake, but not all. So we should understand it, if applied to other things, as in such expressions as these: 'many of the people,' 'many of the houses in a city,' etc. Gesenius states that the word 'designates a part taken out of the whole.'" Hence we strongly object to some renderings which do not thus distinguish, as e.g. Knapp's (*Ch. Theol.*, p. 529), who concedes a literal resurrection, but renders: "Those who lie asleep under the earth will awake; some to eternal life, others to everlasting shame and contempt." Such a version is evidently shaped by the opinion of a simultaneous resurrection of all the dead at the same time, and does manifest violence to the original, as urged by the best and most reliable of critics, and conceded (as shown) by the candid concessions of opponents. Prof. Whiting has: "And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence." Winthrop, and others, "And many from out of the sleepers of the dust," etc. Brookes (*Essays*, p. 12, note), "And many of them that sleep in the dust of the earth shall awake; these (the many raised ones) are destined to everlasting life—those (who remain in the graves) to shame and everlasting contempt;" so also Carlton and others. Many renderings give the same sense, the only change being in substituting "some" and "others" for "these" and "those," excepting Augustine's (*City of God*, b. 20, c. 23), who translates: "And many of them that sleep in the mound of the earth shall arise, some to everlasting life and some to shame and everlasting confusion." In the *Israelite Indeed*, vol. 11, p. 210, Chaplin gives the following: "Many apart from those sleeping in the dust of the earth shall be awakened; these (the many awakened) shall have eternal life; and those (the remainder left sleeping) shall have the reproaches of eternity;" and Lederer (the editor) suggests: "And many from those who sleep in the earth-dust—or dust of the ground—shall be awakened; some to lives everlasting and some to shame and everlasting abhorrence." The reader can readily verify such renderings in various leading commentaries given by others, and therefore we only append, as an illustration, another given by Tregelles (*On Dan.*, p. 156): "Many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but these (the rest of the sleepers) shall be unto shame and everlasting contempt" (comp. Smith's *Thoughts on Dan.*), and observes: "I have given, I believe, the most literal rendering of the verse; it speaks of a resurrection, not the general when all shall be called forth, but of an eclectic character, 'many from among the sleepers.'" "This pas-

sage has been understood by the Jewish commentators in the sense that I have stated." Faussset (*Com. loci*) indorses Tregelles, saying, "the Jewish commentators support Tregelles," and remarks: "Not the general resurrection, but that of these who share in the *first resurrection*; the rest of the dead being not to rise till the end of the thousand years (Rev. 20 : 3, 5, 6, cf. 1 Cor. 15 : 23; 1 Thess. 4 : 16). Israel's national resurrection and the first resurrection of the elect Church, are similarly connected with the Lord's Coming forth out of His place to punish the earth in Isa. 26 : 19, 21, and 27 : 6; cf. Isa. 25 : 6-9" (Tregelles, p. 162, adds: "This translation is given as undoubtedly correct in Gerard Kerkherdere's *Prodromus Danielicus*," for "it is clearly not a general resurrection; it is 'many from among';" and it is only by taking the words in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth," and quotes in confirmation of such a twofold resurrection Jewish authorities, R. Saadiah Haggaoon and Aben Ezra.)

We are only concerned in insisting that a resurrection, and a twofold one, is clearly taught. That a resurrection is asserted is so plain that many (comp. Art. on "Resurrection" in M'Clintock and Strong's *Cyclop.*) emphatically declare that it presents us "a clear and unequivocal declaration," and even such commentators as Scott (*loci*), ready to spiritualize predictions and promises, unhesitatingly teach that a resurrection of the dead is most obviously taught, but over against the impregnable "many of" refers it to "the general resurrection." The student will see for himself that any rendering approaching faithfulness to the original necessarily makes the resurrection of an *eclectic nature*. Dr. Brown (*Ch. Sec. Com.*, p. 200) indeed makes "many of" to be "the multitude of," and insists that two classes are included in these "many," viz., "the good and the bad," which is then transformed into "all," and a simultaneous resurrection. Some writers take the position that this resurrection relates either to the Jewish nation or to the professing Church, or to both, and has the righteous and the mere professor raised at the same time, excluding the rest of the dead; others again think that a small moiety of the wicked are then raised up, as e.g. these who crucified Jesus, etc., while the vast body of the wicked dead remain until the close of the 1000 years; others again, the large majority, hold, as intimated, that only the saints are raised and the rest, who shall be awakened at some future time, remain in the dust of the earth. Still others, over against the implied awakening of both classes, make out that the last class never rise from the dead. Now the concise, abrupt language makes it requisite to interpret the passage according to the *general analogy* on the subject, which decidedly favors a *partial, eclectic* resurrection; the first clause referring exclusively to the righteous and their awakening as something *separate and distinct* from that of the wicked, while the last clause asserts the same fact given in Rev. 20 : 5. Should, however, the last part include mere professors, or some noted wicked (as some think), yet the eclectic character of the resurrection is unmistakably indicated, and a *distinctive precedence* of the righteous. The special attention of the student is called to the Jewish view (Bickersteth's *Guide*, p. 185, Brookes's *Essays*, p. 12, etc.) which restricts the resurrection. Thus Aben Ezra in his *Com.*, as quoted by various writers, says: "Those who awake shall be (appointed) to everlasting life, and those who awake not shall be (doomed) to shame and everlasting contempt." Gaon says, "This is the *resuscitation of the dead of Israel*, whose lot is to eternal life, and those who shall not awake are the forsaken of Jehovah." So also the Sohar, Midrash Mishle, 4 Esdras 2, Torath Adam, etc. Pococke, Lightfoot, Mede, and others, have produced Rabbinical statements showing the Jewish belief in a limited corporeal resurrection when the Kingdom of the Messiah shall be instituted, and Lightfoot and others (under the misapprehension that the Christian Church was this Kingdom, and overlooking the Jewish restoration, etc., linked with this resurrection) have actually pointed to the cases of resurrection recorded in the Gospels as "parallel to the expectations of the Jews," and therefore a proof that Jesus was the Messiah. Bertholdt, Kranichfeld, Fuller, Köstlin (Lange's *Com. Dan. loci*) and others refer these raised ones solely to the Jewish nation. While there is force in this exclusive notion (because Daniel's predictions relate to the destiny of the Jewish nation), yet in it we must also (as hitherto shown in detail) include the engrafted, adopted sons and daughters of Abraham, accounted worthy of so high an honor.

*Obs. 3.* But we have stronger evidence than this even in the chapter, for the resurrection of the righteous being mentioned; God graciously assures Daniel himself that he shall be among those many thus favored. In verse 12, we read: "But go thou thy way till the end be; for thou shalt rest

and stand in thy lot, at the end of the days." It being foreign to our design to discuss prophetic periods, it is only necessary to say that, taking the admissions of a host of Anti-Millenarians and others, these prophetic days being, in accord with prophetic usage, years, no matter what period is assigned to their commencement, they require many centuries before their close. And hence the promise to Daniel at "the end of the days" is to be witnessed, *after a long series of years has passed, even, as many contend, extending down to the Millennial age.* At least, if we limit these periods to literal days, there is not a particle of proof that the promise was realized in Daniel's case.' Down to the present day Daniel has *not yet* stood up in his lot, and, if we leave due weight to one pregnant expression, we can plainly see the reason why it is not yet fulfilled—"when He shall have accomplished to scatter the power of the holy people, all these things shall be finished." Then the end of these days has come, and then God's promise is verified; *not sooner and not later.* But look at history and the facts as they exist to-day. Are not the Jewish people still dispersed and their power scattered among the nations of the earth? Is not Jerusalem itself still trodden down by Gentiles? How, then, can it be said that God's purpose in reference to this people has been accomplished in this respect, when we see it going on before our eyes? No! *the end has not yet come,* but as God's promises are sure, and now *Yea and Amen* in Christ, when the end of Jewish tribulation and dispersion comes a *glorious resurrection also comes* in which Daniel will participate. In noticing the promise, it is legitimate to avail ourselves of the admissions of those who oppose our Millenarian views, and it ought to be accepted as impartial evidence. Barnes (*Com. Dan. loci*), after showing that Daniel could not possibly have lived during the entire period of the events previously enumerated without experiencing death, advocates the standing up at the end of the days to mean a *literal* resurrection, saying: "This is admitted by Lengerke, by Maurer, and even by Bertholdt, to be the meaning, although he applies it to the reign of the Messiah. *No other* interpretation, therefore, can be affixed to this, than that *it implies the doctrine of the resurrection of the dead,* and that the mind of Daniel was directed onward to that. With this great and glorious doctrine the book appropriately closes." The death of Daniel, before the events predicted come to pass, is announced in the "for thou shalt rest." This is appropriate language in view of the previous "sleep in the dust." But we again leave Barnes explain: "During that long interval Daniel would 'rest.' He would quietly and calmly 'sleep in the dust of the earth,' in the grave." "I do not see that *it is possible to explain the language on any other supposition* than this. The word rendered 'shalt rest' would be well applied to the rest in the grave. So it is used in Job 3 : 13 'then had I been at rest,' Job 3 : 17, 'there the weary be at rest.'" The language of the promise, too, implies *the personal* presence of Daniel at the time the end shall be. More than this, it is requisite, for then he is to obtain his "lot." Now, whatever meaning is attached to "the lot," whether of station, rank, degree, etc., it is certain from numerous promises that Christians are represented as receiving their "lot" *after* the resurrection is experienced. Daniel receives his portion or reward allotted to him by God. But *when?* Turning to Rev. 11 : 15-18, under the last trumpet, preceding the Millennial era, we find "the time of the dead that they should be judged and that Thou shouldest give reward unto



Thy servants, *the prophets.*" Such is the striking harmony of the utterances of the divine Spirit, indicating a *Pre-Millennial* resurrection.<sup>1</sup>

<sup>1</sup> This is attempted by a class of interpreters who may be justly styled Antiochus Epiphinites, since they find nothing in these predictions (concluding part of 11th ch. and the 12th) but what relates to Antiochus. They sustain about the same relation to us that Porphyry did to many in the third century. But they *utterly fail* to show such a fulfilment as the prophecy demands, both as to time and matter. It is to be regretted that some able writers have, more or less, received of their leaven. Even Auberlen (*On Dan.*) thinks that the mention in verse 2 of the resurrection was merely to incite to faithful perseverance in the persecutions of Antiochus, because the phrase "at that time" is omitted, and hence that there is no chronological connection. But this certainly can only be adduced in support of the Antiochan theory, seeing that the emphasis being twice given in verse 1, it would have been mere redundancy to repeat; that Daniel's resurrection stands related to the same period; that the resurrection is associated in Scripture with the time of deliverance of the nation; that the general complexion of the prediction, as well as the unity of Scripture, demands a fulfilment in *chronological* connection. Some take the dates given as referring to days, but link them with the same periods in Rev. pertaining to Antichrist's career (with good reasons), but there is one serious antagonism, viz., Daniel's resurrection follows the end of these in Daniel, but (Apoc. 11 : 18) precedes those of Rev.

<sup>2</sup> Even Augustine (*City of God*, b. 20, c. 23) interprets Dan. 12 : 13 as referring to Daniel's literal resurrection. Daniel is among "the prophets" who are rewarded when the Millennial period commences. The happiness of the one class is mentioned, giving them a certain precedence, and is linked with the restoration of the Jews. The original division of the holy land by lot, led to all portions, appointments being called lots, and this has been introduced into the New Test., as many critics have noticed. Daniel's lot which he receives may be seen, e.g. in Acts 26 : 18; Eph. 1 : 15, 16, etc., where the Greek word is either "lot" or "allotted portion," as noticed by commentators. The resurrection of Daniel, it may be added, utterly disproves the theory of Universalists, Swedenborgians, and others, and recently advocated, as the teaching of Jesus, by Reuss (*His. Ch. Theol.*, p. 221), "that there can be no interval between the present life and the future, between death and the resurrection," for Daniel was to be raised up, not at or immediately after his death, but at the *end of the days*, i.e. after the interval of a certain, well-defined period of time. The same is confirmed by the resurrection of Jesus, the resurrection of saints at the resurrection of Jesus, the saints under the altar, which also had an interval. Faber (*Diss. on Prop.*, p. 97, foot-note), when he comes to this passage, is forced to admit that "it gives some warrant to Mr. Mede's opinion, that the first resurrection, which precedes the Millennium, . . . will be a literal resurrection of the saints and martyrs." Fausset (*Com. loci*) comments on the "rest" in the grave. He, like his people Israel, was to wait patiently and confidently for the blessing till God's time. He "received not the promise," but had to wait until the Christian elect saints should be brought in, at the first resurrection, that he and the other Old Test. saints "without us should not be made perfect" (Heb. 11 : 46). Barbour (*Three Worlds*) endeavors to make the resurrection of Dan. 12, because the expression "thy people" is used, to refer exclusively to Jewish people according to the flesh and not to the Gospel Church (the book being "the writing of the house of Israel," Ezek. 13 : 9). It is true that the resurrection refers to "the house of Israel," Daniel's people, but it is equally true (as our line of argument has proven step by step) that true members of the Christian Church are connected by virtue of *engrafting and adoption* with this house, being regarded as "the children of Abraham," and hence participate in *all the blessings* of Abraham, Isaac, and Jacob. We dare not narrow down, as some do, "the first-born" to Christian believers and exclude the worthies of the Hebrews, when the covenant foundation, inheritance, etc., are the same. The prophets describe the house of Israel as amazed when through the power of the resurrection these "children of Abraham" are revealed and exalted. Zöchler (*Lange's Com. Dan. loci.*) explains this passage relating to Daniel: "Thou shalt rest in the grave, in the quiet sleep of death (cf. Isa. 57 : 2, and supra v. 2)," "that thou mayest receive thy portion of the inheritance at the judgment of eternal recompense; cf. ch. 7 : 18, 27; Rev. 20 : 6." He remarks respecting "the lot" that it refers to "the inheritance of the saints in light (Col. 1 : 12), which shall be possessed by the righteous after the resurrection of the dead in the heavenly Jerusalem." He says that with this view agree "a majority of interpreters."

*Obs. 4.* However ultra it may seem to some, we are willing to, and readily do, accept of Ezek. 37 : 1-14 as teaching a Pre-Millennial resurrection. This view was held by the Jews (e.g. 2 Esdras 2 : 16, 23, 31), by the early Church (being quoted by Irenæus, *Fifth B. Ag. Heresies*, Justin, in 1st *Apol.*, Tertullian in chs. 29, 30, *On the Res. of the Flesh*, and Greg. Nazianzen, *Funer. Oration*, e.g. by others), and by different writers from that period to the present. Some authors, not entirely satisfied with a figurative application, give a twofold fulfilment, one a spiritual or civil, and the other literal, as e.g. Dr. Clarke, *Com. loci*, who also admits that it has an ultimate reference to "the resurrection of the body." Others, as Rationalists, etc., receive it as teaching a literal resurrection, but reject it as a "Jewish figment." While still others, as Delitzsch (*Sys. of Bib. Psyc.*, p. 485, in response to Hofman, who advocated that Isa. 26 : 19 and Ezek. 37 : 1-14 contained figures of restoration), and many Millenarians, hold that such a literal resurrection is taught as covenant promises require. The reasons which influence us to such a belief are the following : (1) The explanation given by God Himself of the vision indicates a literal resurrection. The vision of the dry bones extends from v. 1 to 10, and if this were all, then, indeed, we might be at a loss to determine its exact meaning, but God appends to it an explanation ; and, like in all explanatory clauses, we have no right to spiritualize them away. It is weakness to place the vision and the explanation in the same category, and treat the one like the other. We dare not, without disrespect to the *Divine explanation*, make it denote something quite different from what the words *truly and actually* represent. Keeping in view the distinction, overlooked by the multitude, between the vision and its interpretation by the Spirit, how else can we receive the words, unless teaching the doctrine we claim, when it says : "*I will open your graves and cause you to come up out of your graves,*" etc. (2) It is scarcely consistent for the resurrection of the body (whatever may be true of the simple word resurrection) to be taken as a figure or symbol of the renovation of the soul, seeing that in the Scriptures a moral change of the soul is uniformly held to be a *prelude* to a blessed resurrection of the body unto life. This would be reversing the order of events, and involving a certain incongruity. It is nowhere done unless this and Rev. 20 form exceptions to a general rule. (3) The language, "*Behold they say, 'our bones are dried and our hope is lost,'*" shows that a corporeal resurrection is meant. For, if we turn to Ps. 141 : 7, this is the expressive complaint of the house of Israel, "*our bones are scattered at the grave's mouth as when one cutteth and cleaveth wood on the earth,*" and God here gives the assurance that these very "*bones scattered at the grave's mouth,*" shall be again raised up. In the 89th Ps., where this lost hope is plaintively presented, we have the covenant, and the assurance that David's Son shall gloriously reign on David's throne ; then follows, however, the prediction of the casting down of David's crown and throne to the ground, of the cast-off condition of the nation and the non-fulfilment of the covenant, and the question is asked, "*How long ?*" Then follows : "*Remember how short my time is ; wherefore hast Thou made all men in vain ? What man is he that liveth and shall not see death ? Shall he deliver his soul from the hand of the grave ? Lord, where are Thy former lovingkindnesses which Thou swarest unto David in Thy truth ?*" How is this hope so lost, even absorbed by the all-devouring grave, to be realized ? The plain, *God-given answer* comes to us in this passage of Ezekial, if we will *only* receive it. Here the question

asked in Ps. 35 : 10 is replied to ; and prophet after prophet assures us that when this shall occur "*those bones shall flourish as an herb.*" It is in accord with this that David in Ps. 31 affirms that although his "*bones are consumed*" and in his "*haste*" he said, "*I am cut off from before Thine eyes,*" he will trust in God for deliverance, because the wicked alone shall "*be ashamed*" and "*be silent in the grave.*" This confidence is again and again declared, so that the bones given over into "*the hand of the grave*" shall "*come up out of the grave.*" God says that the house of Israel declares "*our hope is lost and we are cut off.*" In Lam. 3 : 18, we read, "*And I said, my strength and my hope is perished from the Lord,*" but farther on the prophet again professes hope "*for the Lord will not cast off forever . . . to crush under His feet all the prisoners of the earth.*" No ! some of those "*prisoners of the earth,*" which (as we shall hereafter show) are the dead that the earth holds in confinement, which are now "*dwelling in the dust*" (Isa. 26 : 19), "*the earth shall cast out.*" The "*prisoners of hope,*" Zech. 9 : 12, shall be delivered according to the "*hope toward God,*" expressed by Paul, Acts 24 : 15. The analogy of faith, the appeal of God to words connected with corporeal death, and the stubborn fact itself that the covenant given by God to Abraham and David *cannot possibly be realized* until the enemy death, which holds its chosen ones, is overcome, *these things prove*, what so many pious have joyfully accepted, a *literal resurrection*, by which the grave is made to surrender those to whom precious covenant promises were made. Now, indeed, the enemy triumphs ; they are cut off "*from the land of the living ;*" faith and hope almost falters at the gloomy prospect ; wise men here and there declare it is folly to expect its realization ; scientists insist upon its impossibility ; even good men think it too much to anticipate, and explain it away ; but God, *the Almighty*, points to this very faltering faith and hope, produced by literal death, and in His gracious majesty speaks : "*Then shall ye know that I the Lord have spoken it and performed it.*" How can we change God's words or challenge His work ? (4) The emphatic language here is corroborated by other examples. Thus e.g. when we keep in view how the Jews understood this vision and explanation, then the language of Jesus addressed to Jews is a *confirmation* of a literal resurrection. For in John 5 : 28, 29 the expression of Ezekiel is almost repeated "*all that are in their graves*" shall "*come forth,*" and this, too, in connection with what He said, that this raising up shall be (e.g. John 6 : 39, 40, 44) "*at the last day*" as the Jews held (comp. John 11 : 24).<sup>2</sup> Again, Hos. 13 : 14, "*I will ransom them from the power of the grave,*" etc., contains the same ideas, and Paul applies it *directly* to the resurrection of the righteous. Hence, in view of the application of similar language by Jesus and Paul, corroborating Jewish views of Ezekiel, we *cordially* accept of it in the same spirit. (5) The expression "*bring you into the land of Israel,*" which has led so many to apply this figuratively to a "*national restoration,*" under the supposition that mortal men in this life are only alluded to, is, instead of a stumbling-block, *indispensable* in such a resurrection. The covenant, if Abraham, Isaac, and Jacob are to *personally inherit* the land, the covenant promises, if the meek are to *inherit* the land, etc., absolutely *demand*s just such bringing of the dead ones *into* the land of Israel, *the promised inheritance.* Ezekiel only establishes what the Millennial descriptions present, viz., a *return* of the ransomed of the Lord to *this identical land*, as the most sacred of God's assurances declare. (6) This description of the

prophet is too sublime and wide-reaching in its sweep to be regarded as fulfilled in *the weak and partial* restoration of the Jews under the Persian kings and afterward. The facts are *not equal* to the representation; and the Jews themselves, who experienced this restoration, had no such idea of its performance. It is a belittling of the prophecy to confine it to such an event; it is a dwindling away of God's appeal in reference to the knowledge obtained of His Omnipotence when this should occur; it is a frittering away of the promised gathering of "*the whole house of Israel*," of the implied continued prosperity, of the union, strength, etc., then granted to them. No! greater, inestimable greater blessings than God's people have *ever yet realized* are embraced in this precious promise, even those connected with a literal, Pre-Millennial resurrection.<sup>1</sup>

<sup>1</sup> Because so many commentators, while admitting that the language is *derived* from the doctrine of the resurrection, yet, interpret it either as a moral or spiritual renovation, or an ecclesiastical or civil or national restoration. Jerome was one among the first who applied this vision to the restoration of the Jews, and yet he is forced to admit that it is "a similitude drawn from the resurrection." But as these writers also profess to find but little of a resurrection in the Old Test., how could a similitude drawn from such a source, if unknown, be of any force if the doctrine of the resurrection were not one *already familiar*?

<sup>2</sup> Even in verse 25, while we need not discard the idea of a moral renovation yet it is not necessary for a consistent interpretation with existing facts, seeing that the "*now is*" may be referred to the literal resurrection of the actual dead raised to life by Jesus, and the dead raised by Him at His own resurrection, which occurred at this period. It may be added: Surely the partial quotation of Ezekiel and the application made of it by Jesus, should cause us to receive with caution the idea (Calvin, etc.) that it is a mere image or similitude drawn from the resurrection. In reference to the use of the word "graves," while we hold this to be literal and for good reasons, we are satisfied with the concession and argument of one of our opponents, who by his reasoning on Christ's language entirely demolishes his own interpretation given to Ezekiel. Thus Barnes, *Com. John* 5 : 29, says: "He speaks of those who are *in their graves*, evidently referring to the dead. Sinners are sometimes said to be dead in sin, but sinners are *not said to be in a grave*. This is applied in the Scriptures *only* to those who are deceased." If this is true, what becomes of his own spiritualizing of Ezekiel's vision? Augustine and others suppose that in John 5 : 25, 26, because of the phrase "*now is*," there is a reference to a spiritual or moral resurrection. But this is opposed to the facts as they took place. "*The hour is coming*" alludes to the great predicted time coming of a bodily resurrection; "*and now is*" indicates that even now, at that time, a bodily resurrection was to be experienced in the few raised by Jesus, in the resurrection of Himself and of the many at His resurrection. The entire connection and parallel passages show a reference to a bodily resurrection, for if it is to be limited, as Augustine, etc., it proves too much for their own theory, viz., it would confine moral renovation, etc., to the time after the First Advent and exclude that experienced previously.

<sup>3</sup> To give the reader an idea how this passage is interpreted we append two illustrations. Romaine (*Crit. Review*, vol. 2) has a sermon on Ezek. 37 : 4, etc., "*The Parable of the Dry Bones*." He frankly tells us that every word applicable to a sensible object conveys an idea of some corresponding spiritual object, or teaches heavenly things under the garb of earthly (i.e. at the option of the interpreter). But after all it has two meanings: (1) That the Jewish Church, led away captive to Babylon, was restored to its civil and ecclesiastical life or polity; (2) that the dry bones indicate deadness in sin, and the resurrection a revival to newness of life—dryness is equivalent to exceeding deadness of the sinful soul, shaking is a perturbation in the soul of the sinner, coming together denotes merely externals and no life until the Spirit comes and converts. Waldegrave in his Lectures gives this as the signification: "They (the imagery) signify that the Israelitish people, which had long lain politically and ecclesiastically dead, should be, by the mighty hand of their God, recovered from that state, and become once more a flourishing church and state." Strange that men can fritter away this magnificent prophecy in an application to the feeble condition and oppressed state of the Jewish nation *after* the Babylonian captivity. Take the spiritualizing method and apply it to any Scripture, and see the result. The plainest passages dwindle away before its transforming power.

Thus e.g. apply it to Matt. 27 : 52, 53, and it may be said "the graves were opened" means delivered from bondage; "and many bodies of the saints which slept, arose," denotes that "sleeping" they were ignorant, blind, deluded, but "arising" they were morally quickened; "and came out of their graves," that is, out of their bondage, etc. This is, to say the least, a *deceptive way* of dealing with Scripture (comp. Prop. 4). The utter inconsistency of our opponents' position is thus made manifest. Coming to Rev. 20 : 4-6, they tell us that if a literal resurrection is meant, it should be stated that the saints come "out of the graves," receive their "bodies," etc. But that this, even if given, would make no material difference, and that it would be explained away like the rest, is made apparent from the treatment which Ezekiel's vision meets with at their hands—for here, where the fact of coming "out of the graves," etc., is mentioned, the resurrection is still denied. Many concessions, however, might easily be gathered from our opponents which vitiate their own system. Even Barrow (*Works*, vol. 2, p. 565), on the resurrection of the body, quotes Ezek. 37 as sustaining the notion of a literal resurrection. Parallel passages are admitted to refer to a resurrection, as e.g. Augustine (*City of God*, b. 20, ch. 21) explains Isa. 66 : 12-16, to be realized after the Sec. Advent, and that "your bones shall rise up as an herb" alludes "to the resurrection," "a bodily resurrection." The Jews (comp. e.g. *Westminster Review*, Oct., 1861, p. 246) held that Ezek. 37 taught a literal resurrection, and Paul in Acts 26 : 6, 7, evidently alludes to this belief when (as Clarke *Com. loci*) he speaks of "the hope of the resurrection of the dead," to which hope realized "the tribes" expect "to come" (and to which Paul, as Bh. Pearce shows, using the same word, also hopes, Phil. 3 : 11, "to come" or "attain to"). Incidental proof abounds showing that this resurrection is linked with the Kingdom. Thus e.g. Luke 14 : 15 affords one. For after Christ had indicated to the Pharisees how to make a feast that he might "be recompensed at the resurrection of the just," one who sat at meat, associating, as the Jews were accustomed to do, this allusion to the resurrection with the Kingdom, said : "Blessed is he that shall eat bread in the Kingdom of God." Christ in His reply confirms this association of ideas, for instead of correcting it as erroneous, He virtually indorses it by stating that all are invited to such blessedness, but that many reject it, etc. Jerome, Scott, Lowth, literally hundreds, while spiritualizing or misapplying the prediction, declare that "it was also a clear intimation of the resurrection of the dead," being "a similitude drawn from the resurrection." But is it a similitude? And if such where then was the doctrine of a resurrection taught?

To indicate how the earliest Fathers of the Church interpreted this and other passages, we quote Irenæus (*Ag. Her.*, ch. 37) as follows : "Isaiah plainly declares (ch. 26 : 19) similar happiness at the resurrection of the just : thus saying, 'Thy dead men shall arise, and those in the tombs shall rise, and they shall rejoice who are in the earth. For thy dew is salvation to them. Ezekiel says (ch. 37 : 12, 14) the same, 'Behold, I will open your graves, and lead you forth from your tombs, in order that I may lead forth from their sepulchres my people, and I will put the Spirit in you, and ye shall know that I am the Lord.'" This he applies to the Pre-Millennial resurrection of the just, in order that covenant promises may be verified. Many learned men, under the lofty self-exalting influence of spiritualizing, smile at the alleged simplicity and ignorance of such Fathers, when the latter evidence a far greater logical consistency than the former. Perhaps the most flippant of all objections is that urged by Schröder (*Lange's Com. Ezek.*, p. 354) in declaring : "They are, however, not the bones of deceased men, but of slain men, as expressly stated in v. 9." A mere tyro need only refer to a concordance under the words "slay," "slain," etc., and he will find that all that fall under the enemy death are also thus represented. Besides he does not, in his attenuated interpretation, show how such slain ones are restored. In reference to "the whole house of Israel," we only now say that it includes the dead of Judah and Israel, together with all the engrafted "children of Abraham."

*Obs. 5.* Numerous passages plainly teach a Pre-Millennial resurrection. Thus, e.g. Jer. 31 : 15-17, "a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." This is applied (Matt. 2 : 17, 18)

to a literal slaughter, and the resurrection promised is also literal. But this does not fulfil the entire promise; for it includes not only a raising up from the dead, a return from the land of the enemy death, but a return, a "coming again to their own border," to the *very land* where the enemy triumphed over them. The time when this is to take place is specified in the context, v. 10-14, when Jacob is "redeemed and ransomed from the hand of him that was stronger than he."<sup>1</sup> The same spirit characterizes Hannah's prayer (1 Sam. 2), which the Chaldee version (Dr. Clarke) says, "And Hannah prayed in the spirit of prophecy," in which the resurrection is pointedly predicted, "*the Lord killeth and maketh alive; He bringeth down to the grave and bringeth up.*" The Jews (see Targums, quoted by Dr. Clarke, *Com. loci*) so understood it. But this is connected even with a period when vengeance comes, the righteous are exalted, and the "*wicked are silent in darkness;*" and if reference is made to the parallel passage in Deut. 32 : 39, it is also connected with a time of vengeance, deliverance of God's people, and God's land." The faith that David expressed in Ps. 142, 116, 27, etc., of finally walking before, or in the presence of, the Lord "*in the land of the living,*" is one in such a resurrection. This is seen by noticing the context, and by comparing of Scripture. Thus in Ps. 142 he describes his trouble by which he is brought "very low," even into "*prison*" (which a comparison shows is the grave), for his enemy is stronger than he. But he expresses the hope that God will be his "*portion in the land of the living,*" and that God will "*bring my soul out of prison, that I may praise Thy name; the righteous shall compass me about; for Thou shalt deal bountifully with me.*" In Ps. 116, he is plainer, telling us that "the sorrows of death compassed me and the pains of hell got hold upon me." He then prays that God would "deliver my soul," adding his trust: "*Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living.*" This faith, in an ultimate happy deliverance from the power of death, causes him to say: "*Precious in the sight of the Lord is the death of His saints;*" and, exulting in the hope set before him, declares, "*Thou hast loosed my bonds,*" and that he, David, shall praise "in the Lord's house, in the midst of thee, O Jerusalem." Here, then, death is an enemy; David fell under this enemy and is bound by him in a prison; but he shall yet triumph over this enemy through the power of God; he shall return again to the promised rest, praise God, associate with all the righteous, and enjoy the blessings of Jerusalem." The detention in the grave is figuratively represented by "*a prison,*" "*prisoner,*" "*captive,*" "*captivity,*" etc. In Isa. 42 : 7; 61 : 1; 49 : 9, etc., where it is promised that Christ shall "*bring out the prisoners from the prison and them that sit in the darkness out of the prison house,*" that He shall bestow "*liberty to the captives and the opening of the prison to them that are bound,*" these things primarily describe the resurrection, for the simple reason that "the year of the Lord" and the restoration and blessings promised in immediate connection cannot be inaugurated, according to the tenor of prophecy, without such a resurrection.<sup>4</sup> The people now are given up as a prey to the enemy death, and are forcibly represented as "*hid in prison houses,*" Isa. 42 : 22, as "*prisoners resting together*" Job 3 : 18, as "*prisoners of the earth,*" Sam. 3 : 34, as "*the lawful captives,*" or (marg. reading) "*the captivity of the just,*" Isa. 49 : 24, etc. This

idea accords with Ps. 79, where, after describing the desolations of Jerusalem, the fact that "the blood" of the saints has been shed and their "dead bodies" have been exposed, the Psalmist significantly asks: "*How long, O Lord?*" Then praying for God's help, he says: "*Let the sighing of the prisoner come before Thee; according to the greatness of Thy power preserve Thou those that are appointed to die.*" What the Prophet means by this is apparent from Ps. 102, where, after complaining that "days are consumed," that he is "cast down" and "withered like grass," he relies on the blessed truths that God "*endures forever*," that He shall "*arise and have mercy on Zion*," adding "*when the Lord shall build up Zion, He shall appear in His glory*" (not humiliation), "*He will regard the prayer of the destitute and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For, He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death (Heb. the children of death); to declare the name of the Lord in Zion and His praise in Jerusalem; when the people are gathered together, and the Kingdoms, to serve the Lord.*" What else, if the prayer of these prisoners is ever answered, but a *Pre-Millennial* resurrection is to be anticipated? For, taking such passages together, what have we here but a reference by the prophet to his own death and to dead saints, to the ability of God to raise them up or deliver them, to "*the set time to favor Zion*," which is to come *when* the Lord shall appear the second time unto salvation, and this prayer to be released from death shall be answered, to a joyful gathering of the people to praise the Lord in Jerusalem, *when* "the children of death" shall be loosened? If we were only prepared to receive it, we would find the Bible full of this Divine Purpose, and that the unity of the Spirit teaches it again and again, sometimes briefly, or concisely, or even obscurely, and sometimes openly and more fully. Even in such a Ps. as the 69th, faith grasps the resurrection, in the words: "*The Lord heareth the poor and despiseth not His prisoners,*" for death is brought before us in the preceding verses, when suddenly the strain is changed into exultation, and we are told that the prisoner shall be released, and they shall return with praise to the holy land.

<sup>1</sup> The application made by Matthew of the passage in Jeremiah forbids our receiving the common interpretation that the prophecy refers to the captivity of the Jews, etc. The phraseology is indicative of death, and deliverance from the same; a reunion with Rachel is implied, and in their own land, thus corresponding with covenant promise. Fausset (*Com. loci*) correctly declares that this is "to be fulfilled ultimately, when Rachel shall meet her murdered children at the resurrection, at the same time that literal Israel is to be restored." This is in agreement with Moses, Isaiah, Ezekiel, Daniel, and others. This passage is intensely interesting, because it answers the question whether little children (comp. with Matthew) will participate in this resurrection. The answer is given by God Himself in the affirmative. Those who apply it to the past restoration from captivity belittle the promise.

<sup>2</sup> Dr. Etheridge's Targums gives the following: The Targum of Palestine, "When the Word of the Lord shall reveal Himself to redeem His people, He will say to all nations: Behold now, that I am He who Am and Was, and Will Be, and there is no other God beside Me; I, in my Word, *kill and make alive*; I smite the people of the Beth Israel and I will heal them at the end of the days; and there will be none who can deliver them from my hand, Gog and his armies whom I have permitted to make war against them." The Jerusalem Targum, "See now that I in my Word am He and there is no other God beside Me. *I kill the living in this world and make alive the dead in the world that cometh*; I am He who smiteth and I am He who healeth, and there is none who can deliver from my hand." See the context.

<sup>3</sup> The reader will notice how this was interpreted as relating to the resurrection by the early Church and retained as late as A. D. 476, as seen in the extract we have given, Prop. 75, taken from Gelasius of Cysicus. If the Psalms, etc., are examined from this covenanted standpoint many allusions are based on this doctrine of a resurrection assumed. Thus e.g., in Ps. 52, we have the wicked "rooted out of the land of the living" and the righteous in safety and exalted, corresponding with the tenor of the Word. In Ps. 56, after asserting that God would "deliver my soul from death," it is "that I may walk before God in the light of the living." Ps. 41 : 8, 10, which even Augustine (*City of God*, b. 17, ch. 18) refers to a resurrection, implies it by "the raising up" and "by this I know that Thou favorest me because mine enemy doth not triumph over me." In the Analysis of Ps. 118 Dr. Clarke, *Com. loci.*, refers the day of verse 24 to the day of resurrection, but we would rather refer it to the Millennial day, the blessed day of Christ, preceded by a reference to the resurrection in the words: "*I shall not die,*" i.e. shall not always be under the dominion of death (comp. John 6 : 54, 58), "*but live and declare the words of the Lord. The Lord hath chastened me sore; but He hath not given me over to death.*" The "*prisoners of hope,*" Zech. 9 : 11-12, are released out of "*the pit*" in virtue of "*the blood*" of the "*covenant.*" This we have shown, and therefore Christ has power over death to deliver His own. The context shows when these prisoners are released, viz., at a period of restoration.

<sup>4</sup> If we take the English version of Isa. 53 : 8, Jesus Himself was "a prisoner," i.e. as many explain it, experienced "a detention by death." Bush (*Anas.*) argues at length that the passage refers to the resurrection of Jesus. Admit this, and the reader can see how much Scripture receives new light and direction from Christ's death and resurrection thus represented. It may be added that Calmet and others think that the phrase "Precious in the sight of the Lord is the death of his saints" means that "the saints are too precious in the Lord's sight, lightly to give them over to death," for "death shall be swallowed up in victory," etc.

*Obs. 6.* So interesting is this subject and abundant the material (showing how the Spirit regards it), that the reader will pardon us, if additional illustrations are given. Thus the word "hell" is used to denote the grave.<sup>1</sup> If we turn to Ps. 86, the hope is expressed, "*Thou hast delivered my soul from the lowest hell*" (marg. reading is "*grave*"), and while praise is tendered for such deliverance, the wicked shall be "*ashamed.*" Other passages could be adduced, but let us take a clearer one, the representation of the grave by "*the land of darkness,*" "*the shadow of death,*" "*darkness,*" etc. (Job 10 : 21, 22; Ps. 88 : 18; Eccl. 6 : 4; Pa. 143 : 3, etc.). In various predictions the saints are to be delivered from this darkness, just as the Millennial era is to be ushered in, and this prepares us the better to appreciate the force of Col. 1 : 12, 13, "*Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who*" (at the time the inheritance is given) "*hath delivered us from the power of darkness*" (the grave or place of the dead), "*and hath translated us into the Kingdom of His dear Son.*" That this "power of darkness" refers to the enemy death or grave is proven by the use made of the expression by Jesus, Luke 22 : 53, who, when the Jews came with stones and swords to take Him, knowing the predetermined result death and the grave, said: "*This is your hour and the power of darkness*" (comp. John 12 : 27; Micah 7 : 8, etc.). So the reverse of darkness, viz., "light," is employed to denote the removal of the darkness of the grave at the resurrection morn, and forms a remarkable feature in the opening, etc., of Millennial descriptions. The manner in which the Spirit introduces the words "*enemy,*" "*sleep,*" "*prey,*" "*pit,*" "*awake,*" "*dust,*" "*quick-en,*" etc., shows how prominently the notion of a Pre-Millennial resurrection is incorporated in the Scriptures. Let us e.g. take "quicken," which Paul forcibly employs in Rom. 8 to prove that God will fulfil His promise to Abraham to be "heir of the world," and that "the promise



might be made sure to all the seed," by saying: "*God who quickeneth the dead.*" (Comp. Rom. 8 : 11 ; 4 : 17 ; John 5 : 21 ; Ps. 3 : 18.) Now, allow this New Test. confirmatory usage to be adopted as an interpreting guide, and we have Ps. 71 pointedly expressing this resurrection: "*Thou shalt quicken me again and shalt bring me up again from the depths of the earth;*" and then speaks of his "greatness" being increased here on the earth. Comp. Ps. 80 : 17, 18 ; Ps. 143 : 11, etc., keeping in view the key note given by 1 Pet. 3 : 18, where Christ Himself is raised from the dead, being "*quickeneth.*" This becomes decisive when the fact is observed that the resurrection from the dead is represented as "*a birth,*" "*a begetting,*" "*a regeneration.*" Notice that Christ's resurrection is (Heb. 1 : 5, 6, comp. with Acts 13 : 33 ; Rom. 8 : 29, etc.) a begetting or being born again, so that He is, in virtue of this second birth, called, Col. 1 : 18, "*the first-born from the dead,*" and in Rev. 1 : 5, "*the first begotten of the dead.*"\* What a flood of light this phraseology throws on the Pre-Millennial resurrection; for surely, if the appropriate figure of a birth is thus applied to the resurrection of the Head, designedly too, we are not perverting the Word if we *accept of the same* in reference to the members. Let us see what the Spirit says, e.g. in Isa. 66 : 7, 8, 9, "Before she travailed, she brought forth; before her pain came, she was delivered of a manchild. Who hath heard such a thing? *Shall the earth be made to bring forth in one day? Or, shall a nation be born at once?* For, as soon as Zion travailed, she brought forth her children. Shall I bring to the birth and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? said the Lord," etc. Here we have the earth (not church) bringing forth at the appearing of the Lord (v. 5), at a time of vengeance (v. 6), at the ushering in of Millennial glory (v. 10-14), at a time when the wicked are to be ashamed and utterly removed (v. 5, 15, etc.), at the time new heavens and new earth are created (v. 22), at a gathering and overthrow of nations, etc. And, moreover, those thus born are to enjoy this very Millennial blessedness, while the wicked are so cut off as to become "*an abhorring to all flesh.*" This corresponds precisely with the statements of events preceding the Millennium; while the suddenness of the event, the brevity of time in which it is accomplished, the astounding and unexampled nature of the occurrence, *all confirms* its denoting the resurrection. Then Micah 5 : 3, 4 has a remarkable disclosure on this point; for after describing the smiting of the Judge of Israel, the very Ruler of Israel that came to them, the result of that smiting, as witnessed by us in the rejection of the Jewish nation during the times of the Gentiles, is alluded to: "Therefore will He give them up *until* the time that she which travaileth *hath brought forth.*" This birth is delayed during the dispersion of the Jews; it is not to be experienced *until* the time when their restoration comes; it is connected with a revelation of the strength and majesty of Christ's rule. Hence this being born again, this regeneration is referred by Jesus to the future in Matt. 19 : 28, to the period when the Son of Man shall sit in the throne of His glory," and the apostles shall "*sit upon twelve thrones, judging the twelve tribes of Israel.*" For the word translated "*regeneration*" means "*born again,*" and was anciently employed to denote the resurrection. Now, the reader is prepared for an additional reason for believing Ezekiel's resurrection to be a literal one, viz., the clause, which above all others is supposed to teach a spiritual one, "*And shall put My Spirit in you, and ye shall live.*" This Spirit is put

in these dead ones that are in their graves, and this corresponds with Rom. 8 : 11. Therefore, this Spirit is called in 1 Cor. 15, "*a quickening Spirit*" (Barnes, *loci*, "*a vivifying Spirit*, giving or imparting life"). This quickening or birth is performed by Christ (John 5 : 21, 26, etc.), and Paul in 2 Cor. 3, in his argument to show that the covenant is to be fulfilled by the Spirit giving life, says : "*Now the Lord is that Spirit*," and when this is done we find announced in Phil. 3 : 20, 21, "*from whence (heaven) we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.*" It is this resurrection Spirit that God promises in Ezekiel to give, *that the dead may live*, for they, too, are (Eph. 1 : 13) "*sealed with the Holy Spirit, of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*" This again is confirmed by the use of "*redeemed*," "*ransomed*," etc., and the phraseology of Hos. 13 : 14, "*I will ransom them from the power of the grave ; I will redeem them from death*," and of Paul, Rom. 8 : 23, "*the redemption of the body*," is amply sufficient to illustrate the meaning of the prophet. Thus to apply it to Isa. 51 : 11, "*the redeemed of the Lord shall return and come with singing unto Zion ; and everlasting joy shall be upon their heads ; they shall obtain gladness and joy ; and sorrow and mourning shall flee away.*" Preceding this we have this people consumed by the worm (v. 8), and following it this is said to be done that the captive exile "*should not die in the pit*," and when they return they enjoy what only is to be realized in the Millennial period. The parallel in Isa. 35 : 10, "*the ransomed of the Lord shall return*," etc., also teaches that this is performed when "God cometh with vengeance," to "save you," and forms thus what Paul calls "*the day of Redemption*" for fulfilling the covenant, for as Ps. 111 : 9 forcibly puts it, "*He sent redemption unto His people ; He hath commanded His covenant forever.*"<sup>1</sup>

<sup>1</sup> Christ was delivered from it, Ps. 16 : 10, comp. Acts 2 : 27, 31 ; the saints are delivered from it, 1 Cor. 15 : 55, marg. reading (German Version, etc.). Any commentary or concordance will give examples. Our argument has nothing to do with the question of other meanings, but with the simple fact that the words Sheol and Hades are used to denote the grave or the place of the dead. Many writers correctly infer that Matt. 16 : 18, "*the gates of hell shall not prevail against it*," includes a direct reference to the resurrection, viz. that the power of death, decimating the Church, shall be destroyed—their prisoners being released. Lange presents the view of such in the following : "The leading thought in these words, is the triumph of *life over death*, of the Kingdom of the resurrection over the usurped reign of the Kingdom of Hades."

<sup>2</sup> Thus e.g. in reference to sleeping and awaking, Knapp (*Ch. Theol.*, 151, 1) remarks : "Death was compared with sleep and the dead body with a sleeping person. Hence the terms which literally signify to awake, to rise up, to rise out of sleep, are also used to denote the resurrection of the lifeless body." This was well understood by the early Fathers, so that Justin Martyr (*First Apol.* c. 38) and Augustine (*City of God*, b. 17, c. 18, b. 16, s. 41) thus interpret Ps. 3 : 5 (to death of Christ), and the latter also, in the expression "who shall awake him." The same is true of Dan. 12 : 2, etc. As to "quicken" compare e.g. Barnes *Com.* on 1 Pet. 3 : 18. Our opponents, themselves, give us the proper interpretation and application, although they cannot logically fit it into their system.

<sup>3</sup> The reader will of course notice the reason that such a title is given to Jesus ; because, as some think, while others were raised from death before Him they were again subjected to death. He is the first one raised who was never again under the dominion of death ; or if, as others think, they were not subjected to death, then it is given because He pertains *pre-eminently* to the firstborn and is the *cause* of their being included among them.

<sup>4</sup> For the student of prophecy we append two considerations: (1) This pre-eminent resurrection takes place *before* the last tribulation. (2) Has not the "male child" a reference to the priority of the resurrection and the special honor of these resurrection saints, because it seems to be foreshadowed by "the male being the Lord's" of the first-born (Ex. 13 : 12, etc.) and had to be redeemed. Tertullian (*On Res.*, ch. 31) and many others refer this passage to a resurrection over against Baldwin's (*Armageddon*, p. 87) absurdity, who makes the United States to be "a nation born at once" on July 4th, 1776. Fausset (*Com. loci*) and others apply this to the sudden restoration of the Jewish nation, but far more is intended. For, in connection with such a restoration (as in Isa. 26, Dan. 12, Ezek. 37, etc.) a glorious resurrection is related, and there is no reason why the same should be ignored here, for Augustine even (*City of God*, b. 20, ch. 21) quotes "and your bones shall rise up as an herb," as "alluding to the resurrection" and "a bodily one."

<sup>5</sup> The Jews represented a resurrection under the figure of a birth, and Knapp (*Ch. Theol.*, s. 151, 1) says (referring to Michaelis's *Com.* on Heb. 1 : 5): "The Jews were also accustomed to speak of the resurrection of the dead under the image of a *new* or *second* birth, to which they were led by the passage Isa. 26 : 19, 'the earth will again bring forth her dead.'" The critical student will not fail to see that such a usage leads us to believe that much more than a mere moral regeneration is meant in Christ's conversation with Nicodemus, for appeal is made to Nicodemus's knowledge of the Scriptures respecting the mode of Israel's regeneration, what it included (comp. Art. on "The New Birth," vol. 12, p. 116, *Nathaniel*). Reference to this birth is also made in Isa. 54 : 1, and "the times of restitution" imply it. "Regeneration" (Matt. 19 : 28) embraces it so clearly that it is used by writers as the equivalent of resurrection, as e.g. Eusebius's *Hist.*, b. 5, ch. 1., Lactantius, vol. 2, p. 181, in the letter of the churches of Vienna and Lyons.

<sup>6</sup> Job 19 : 25, owing to the division of critics respecting its reference to a resurrection is passed by; \* so also Augustine's rendering (b. 18, c. 33) of Zeph. 3 : 8, "Wait ye upon me, saith the Lord, in the day of my resurrection in the future," etc.; Theodoret's citing Ps. 104 : 29, 30, as a proof text in favor of a resurrection, but which is, perhaps, as Knapp observes, too obscure to be thus used; Dahler and others, referring to Jer. 31 : 26 (comp. v. 11) as expressive of the prophet's allusion to his own death and resurrection; the Targum's explanation of Isa. 57 : 16 as expressive of a restoration, "I will restore the souls of the dead;" Clement in his first epistle (ch. 27) quoting Ps. 3 : 6 and Job 19 : 25, 26, as applying to a literal resurrection. The student will observe that as the Pre-Millennial resurrection is associated in the Divine Purpose with the introduction of the Kingdom, with this key before us many passages are seen to be framed in such a manner that a reference to the resurrection is implied or indirectly intimated, as e.g. in Mal. 3 : 18; Ps. 102 : 18-21; Ps. 30; Jer. 31 : 11. Thus e.g. "the adoption" being connected (Rom. 8 : 23) with "the redemption of the body" implies a previous resurrection in order to be fitted for the chosen kingship with Christ (comp. Prop. 154). So that even in the preceding (v. 21) phrase "the glorious liberty of the Sons of God," there seems to be an allusion to deliverance from "the prison house"—the grave. Even Fuller (*Strict. on Robinson*, Lec. 3) says: "Probably the apostle alluded especially to the redemption of the bodies of believers at the resurrection," thus making it accord with the usage of the prophets and of the Jews. Such declarations as are contained in John 8 : 36 are not merely to be confined to freedom from sin because of the previously announced fact that the heir, the Son (and with Him, of course, the co-heirs, i.e. those made free), abideth in the house (understanding the covenanted one) forever. We sometimes overlook the depth of meaning conveyed in such expressions, by neglecting to take that broad, comprehensive view of Redemption as given by the Spirit—forgetting that the freedom imparted by the Son embraces, as a multitude of passages show, also a deliverance from the bondage of the grave. Lange (*Com. Matt.* 24 : 31) correctly instances this far-reaching implication, when e.g. he finds the same expressed in the phrase "And they shall gather together His elect," saying "Here the resurrection of the elect (the first resurrection primarily) is declared." Some writers (Fausset, *Com.* etc.) draw the same inference from Phil. 2 : 11, "things (i.e. beings, persons) under the earth." New force and beauty is given by this doctrine to various passages. Thus, e.g. in Isa. 40 : 6, 7, 8, the prophet,

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\* While we hold with the early Church that it refers to a resurrection, yet after the declarations of Barnes (*Com. loci*), Knapp's *Theol.*, p. 528, M'Clintock and Strong's *Cyclop.*, Art. "Resurrection," etc., who explain the passage to Job's confident conviction that his distressed body would be restored to soundness, etc., it would be better, perhaps, to omit it, although much could be said in favor of a resurrection.

after delineating first briefly the realization of covenant promise, suddenly surveys the intermediate universality of death and impressively announces the sad fact that all must die. How then can the covenant be fulfilled? The answer, which implies a resurrection, is: "*But the word of our God shall stand forever*," i.e. death, now triumphant, cannot defeat the Divine Purpose—these dead ones shall arise, etc. (comp. 1 Pet. 1:24, 25; Ps. 103:15, etc.). In Ps. 9:13, 14, David says that he shall be "*lifted up from the gates of death, that I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation*," expressing his hope of a resurrection and future glory. It is interesting to notice that this psalm is entitled by the Vulgate, Sep. Æthiopic, over a hundred mss. and printed editions (and indorsed by Houbigant and many critics), "*A Psalm of David for the end; concerning the secrets of the Son*;" the Syriac, "*A Psalm of David, concerning Christ's receiving the throne and the Kingdom, and defeating His enemies*;" Arabic, "*concerning the mysteries of the Son, as to the glory of Christ*," etc., thus referring it, as the destruction of the enemies of God and the reign of Christ indicate, to the period of the Millennial age.

The student, carefully observing this feature in the Divine Purpose, will observe allusions to this resurrection in various other passages. Thus e.g. the Psalmist evidently expresses a well-grounded hope in a resurrection (Pre-Millennial, as the context indicates) in Ps. 90. After showing the universality of death, the shortness of life, the certainty of its approach, etc., the Psalmist suddenly changes the theme and encourages himself by the covenant hope expressed in the words: "*Return, O God, how long? and let it repent thee concerning thy servants. Oh, satisfy us early with thy mercy; that we may rejoice and be glad all our days*," etc. Now in view of what preceded and the covenant promises, there can be no doubt whatever but that the Spirit implies a deliverance from the power of death, from the result of God's wrath, through a resurrection. In Ps. 102 the lament is made that "*I am withered like grass*," which is afterward explained as being "*appointed to death*," but deliverance is anticipated from this sad condition, and this is based (1) on the unchangeableness and mercy of God; (2) His faithfulness to hear prayer; (3) His fulfilment of covenant promises, evidenced, (a) in His appearing in glory to build up Zion, (b) in the time having arrived when His promises shall be realized, (c) in the gathering of His people and the submission of all Kingdoms. In Ps. 30 we have the positive assertion that the Psalmist (speaking for believers) was "*brought up from the grave*;" and he exults and rejoices in the greatness of his deliverance, attributing the same (marg. reading) "*to the memorial*" (comp. Prop. 49), which necessitates a resurrection in order that God may be faithful in His promises. To apply this simply to deliverance from grievous sickness is to weaken its sublime power, and to make it untruthful, seeing that David died, entered the pit, and became dust. But let it be studied in the light of a glorious Pre-Millennial resurrection, and it receives a beauty and force that nothing else can present—teaching us how then he will indeed be "*girded with gladness*," praise God in His glory and realize in God's favor that His "*mountain*" is made "*to stand strong*." We think, therefore, that that class of commentators (Fausset, Gill, Alford, Berlinb. Bible, Bengel, Nast, Olshausen, Stier, Bonar, Ryle, Jones, Lillie, Lange, and others), who allow such references to a Pre-Millennial resurrection, are far more Scriptural and logical than the class that ignore or deny them. Even conservative writers allow such decisive applications, as e.g. Dr. Nægelsbach, Lange's *Com. Isa.*, who interprets Isa. 26:5-19 to refer to a literal first resurrection, for (p. 289) he justly claims that with the aid of the Apoc. we can distinguish between "*a first and a second resurrection*."

*Obs. 7.* This doctrine of a literal Pre-Millennial resurrection we admit, is "*Jewish*." This term of reproach (given in this sense by man) we cheerfully accept, for it is a distinguishing feature of our faith, seeing that we find it in the covenant given to *Jews*, in *Jewish* Prophets, in the teaching of a *Jewish* Saviour and *Jewish* apostles, and in agreement with *Jewish* statements of doctrine; and that only such who are engrafted into the Abrahamic stock and become members of the *Jewish* commonwealth, shall participate in it. It belongs pre-eminently to the introduction of that Theocratic-Davidic Kingdom promised to the *Jewish* select nation. Even Rabbinical lore is full of intimations respecting it. That, therefore, which forms such an objectionable feature to many, is only an *additional reason* for retaining it. (Comp. e.g. Prop. 68.)

Comp. Props. 69, 116, 123, 126, 127, etc., for the Jewish aspect, but especially Prop. 49 relating to the covenant. In the first part of this Proposition references have been made to the Jewish faith and instances given of expressed belief in a Pre-Millennial resurrection—one introductory to the Messianic Kingdom. In the Talmud (quoted by Lederer, in *Israelite Indeed*) the resurrection is found in Moses, for it is said: "Every one of Israel receives a portion of the world to come; for it is written: 'Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting; the work of mine hands, that I may be glorified,' Isa. 60:21. But the following have no part in the world to come: those who say the resurrection from the dead cannot be proved from the book of the law (the Pentateuch)." In the German: "He who denies that the resurrection from the dead can be proved from the book of the law (though he may admit the fact that a resurrection shall take place), shall have no part in the resurrection, because God rewards and punishes measure for measure," etc. (Comp. references under Prop. 49.) Milman (*His. Jews*, vol. 1, p. 232) refers to the Rabbins (Tract Sanhedrin, 2) as quoting such passages as Deut. 31:16, and 1:8 in favor of a resurrection. In his *His. Christ* (vol. 1, p. 75, etc.) he speaks of this Jewish belief, and states a well-known fact, viz., that such a faith was more clearly and distinctively held after the return from Captivity. Buckle (*Mis.*, vol. 3, p. 136) endeavors to take advantage of this fact as an indication of derivation from an acquaintance with "eastern philosophy"—but how it is derived, when all who hold it constantly appeal to the Jewish Scriptures, he (and others who press this matter) have not informed us. Let us only add: One reason, apparently, why the resurrection is more prominently given by Daniel, Ezekiel, and others is the following: The resurrection is allied with a *restored* Theocracy; now as long as the Theocratic Kingdom in the Davidic line existed, that prominence was not given to it which, as a great source of comfort and encouragement, appertained to it when the Kingdom was overthrown and faith and hope were directed to *its restoration*. Augustine (*City of God*, b. 15, s. 18) finds the first intimation of a resurrection even in the name of "Seth" signifying "resurrection," and if one of our opponents can find it so remotely, no one can censure us for our findings. For the Jewish faith in a resurrection of the dead, compare Prayer 2, in the Nineteen Prayers (Shemoneh Esreh), Horne's *Introd.*, vol. 2, p. 107. Also articles on the resurrection in *Bib. Cyclops.*, and in Commentaries, especially comments on Matt. 22:23 and 31, in Lange, Meyer, etc.

*Obs. 8.* We see what estimate to place on Reuss's assertion (*His. Ch. Theol.*, p. 57): "It is a fact admitted in our day by all unprejudiced exegetes, and which should never have been denied, that the doctrine (of the res.) was never taught by the prophets *previous to the exile*, especially in any close association with the idea of a future reward." This is *abundantly refuted* by what we have produced from the Pentateuch, the historical books, the Psalms, Isaiah and Ezekiel. Even if this language is to be spiritualized (which these men do, and, therefore, cannot find a resurrection), critics fully admit that the language is based on, or the figure is derived from, a doctrine of the resurrection, which *must then* have been well known. But over against Reuss, Jesus Himself told the Sadducees that it was taught even by Moses; so Peter, in proving the resurrection of Jesus, affirms the same respecting David; and so Paul, Heb. 11:35, concerning the ancients generally. It was taught *both* directly or inferentially, but, of course, if the most direct passages are to receive Origenistic interpretation and manipulation, *then* it cannot be found—the doctrine is prejudged. The Jews themselves appealed to passages in the writings before the exile for their belief, and found it even, where all Scripture places it as necessarily implied, viz., in the Covenant itself. Even Stanley (*His. of Jew. Ch.*, 2 Ser., p. 170) speaks of "the defects" of the Psalms in this particular, and adds: "Hardly in the silence of the Pentateuch or the gloomy despair of Ecclesiastes, is the faintness of immortality more chilling than in the 30th, 49th, and 88th Psalms." The "defect" in this case is *in*

the interpreter, and *not in* the Psalms. For what can be more significant and cheering than the *plain* statement in the 30th that he will praise God, "*for Thou hast lifted me up and hast not made my foes (death and the grave as he afterward explains) to rejoice over me*"—"O Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit," i.e., remain there as the wicked. And this comes to pass owing (marg. reading) "*to the memorial,*" which we have shown (Prop. 49) *pledges* God to a resurrection to insure the fulfilment of the Covenant promises. This, too, takes place in "*the morning,*" see Prop. 139. Then again he refers to death, to his happy deliverance from it, to the establishment of his "mountain" or Kingdom, to the fact that he would "*not be silent*" as the wicked *then* will be. Whether others can see it or not, the Psalm is *radiant with hope* of blessed immortality. The 88th is, as has already been shown, jubilant with the same hope, while the 40th, not so distinctive, gives, as parallel passages will indicate, evidences of the same.

The efforts made by Amner (*On Dan.*) to make out—which many now follow—the passages referring to a resurrection to denote mere temporal deliverance, have been fully exposed by others, as e.g. *Brit. Critic*, O. Ser. vol. 13. Fiske (*The Unseen World*, p. 105) very confidently asserts that the doctrine of a resurrection was devised after the Babylonish Captivity to meet doctrinal contingencies, and that it was not original with the Jews but was "borrowed from the Zaratheustian theology of Persia." Clarke (*Ten Religions*) and many others repeat this, as if repetition was proof. It is reasonable to expect such statements from unbelievers, but when they come from professed believers they are unreasonable. Thus e.g. Beecher (Ser. "The Future Life," in *Ch. Union*, Sept. 5th, 1877), speaking of the hope of a future life as expressed in the Old Test., says: "It (the Old Test.) is *dumb*, and utters *not a word* on the subject. There is no teaching of a future existence in the Old Test., not from the beginning to the end." He qualifies this afterward by saying that there might have been "glimpses," "speculations," or "hopes." Again: in the Art. "Resurrection," in M'Clintock and Strong's *Cyclop.*, it is said: "It is admitted that there are no traces of such a belief in the earlier Hebrew Scriptures. It is not to be found in the Pentateuch, in the historical books, or in the Psalms; for Ps. 99: 15 does not relate to the subject; neither does Ps. 104: 29, 30, although so cited by Theodoret and others." Now over against all these is the simple but positive statement of Jesus, and Paul, and Peter, whose declarations are *amply supported* by the facts adduced.

*Obs. 9.* From what preceded, it is evident that the unbelief of those is inexcusable, who, in a measure, removed from gross Rationalism, still, like Lücke in his *Introd. to the Apoc.*, and Bleek in his works on *Daniel*, make these prophecies a kind of poetical fiction; or, like Reuss in his *Analysis of the Apoc.*, speak of them as a résumé of exploded Jewish expectations. So rooted are they in *the Divine Plan*, so entirely embedded in *the Plan of the Redemption*, that to deny their validity is *to sacrifice Divine Unity*, to deal a blow at one of *the most vital parts* of Salvation. We see, too, in the union between Paul, the other writers, and the Apocalypse, how fanciful is the opinion of the Bauer school that they are in opposition to each other, when, in fact, they mutually sustain each other in "*the one hope.*"

Many theologians, simply on account of their spiritualizing system, can see no faith of a resurrection in the Patriarchs and others (although expressed, e.g. in the case of Isaac, in faith in covenant promises, in hope when dying, etc.), and such, of course, can find no Pre-Millennial resurrection, or if, peradventure, found and admitted, dismiss it as Jewish superstition. When not immediately concerned in opposing our views, we often find the most remarkable concessions, as e.g. Fairbairn (*Typology*, vol. 1, p. 290) positively asserts that the Antediluvians looked for no other domain than this earth, renewed, etc., for an inheritance, and this to be obtained "*through a resurrection of the*

*dead*," which hope was afterward confirmed. When opposing us, then the plainest references to the resurrection are all figurative, as e.g. Brown (*Christ's Sec. Com.*, p. 251) makes Ezek. 37 : 12-14 ; Hos. 6 : 2—Isa. 26 : 19, 14, figurative in order to show that Rev. 20 : 4-6 is the same. We may well ask then, if such declarations are figurative, *where* is the resurrection taught? We need not wonder that many writers (e.g. Fowle in "Science and Immortality," *Pop. Science Monthly*, May, 1872) can find not "a shadow of a trace" in the books of Moses concerning a future life, and base it upon the fact that Moses lets his aspirations concerning the future relate, not to the third heaven, but to *this earth*. Precisely so, for then Moses in his reference to this earth as the future glorious inheritance is in full accord with the truth (comp. Props. 49, 131, 137, 141, 144, 146, 151, 154, etc.). His teaching regarding that future life we have already fully expressed.

*Obs. 10.* This Pre-Millennial restoration aids in solving a difficulty (unnecessarily such) felt by theologians, viz., that the first books of the Bible are only confined to temporal, earthly blessings, or rather, as it should be worded to be correct, blessings here on earth. The question deduced is : Why is the hope constantly held up to the Jews of living in their promised land and none presented of rewards in the third heaven? The substance of the answer given by those who reject *the key* afforded by the Covenant and this resurrection, is this : that the Jews were not then prepared for other promises, and that the real hope and destiny was to be gradually revealed as they could bear it, etc. Learned dissertations are filled with just such nonsense, or "worldly wisdom." Such reasoning places both man and God in a false position. The former, as if he were then so intellectually and morally *weak* as to be *disqualified* to appreciate his own destination, and *now*, even in the case of heathen or all men, *so strong* as to be able to bear such knowledge ; the latter, as if He would conceal *the true destination* of those who trusted in Him and excite their hopes, etc., by either *false* or *temporary* motives. No ! never does God thus deal with man. The true reason, and the one underlying the Covenant and all these promises, is, that *the land, the earth*, is truly—as *always affirmed*—their inheritance, and that God will raise them up out of their graves and fulfil the promises given by bringing them *into the land* ; and, moreover, God *never changes* from this divine purpose, for the promise (Prop. 142) exists to-day, as it ever did, "*Blessed are the meek, for they shall inherit*" (not the third heaven but), "*the earth.*" The language of Moses and others is *the best* that could be used, for it is *the truth*—the truth of God which *in His own time* He will see is realized. We are not to come to God's Word and gauge it by a *monkish* third heaven theory, which makes the third heaven the saint's inheritance instead of *the one* that God uniformly *through every prophet* has promised, and then by it judge of the propriety and truthfulness of the Divine utterances. Would that Abrahamic faith were *more characteristic* of believers ! (comp. Props. 144, 151, etc.).

PROPOSITION 127. *In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.*

It is most reasonable to suppose that "*the testimony of Jesus,*" the last words, given expressly to impart information on eschatology, should coincide with the Old Test. teaching, and bestow upon us additional information. This it does as follows :

*Obs. 1.* The reader is directed to Rev. 11 : 18, and under the last trumpet, *preceding* (as all must admit) the Millennium, we have "*the time of the dead,* that they should be judged, and that thou shouldst give reward," etc. Here is a *distinctive Pre-Millennial resurrection* asserted in connection with a time of wrath and rewarding, which the general analogy asserts as belonging to the Second Advent of Jesus. To acknowledge a resurrection of dead ones to be here announced, and *then* to postpone the same until after the 1000 years, is a mere subterfuge, seeing that the connection demands its fulfilment, under the seventh trumpet, or at the period of time thus designated.

The weak and unsatisfactory manner in which this passage is handled by our opponents is well illustrated by Barnes, *Com. loci*. Not knowing what to do with such a resurrection in his system of Eschatology, and unwilling to deny its plain reference to a literal one, he, unable to spiritualize it away (or introduce his favorite "as if"), represents this occurrence at a specific time as one that is embraced by the events introductory to, contained in, and concluding the 1000 years, quoting Rev. 20 : 4, 5, 6, 12-15 ; Matt. 25 : 34-40 ; Rev. 21 and 22. How hard pressed and defective a theory must be which is forced to such a wholesale application of a *chronological* prediction. The time of rewarding the Prophets e.g. is Pre-Millennial as seen e.g. in the case of Daniel (Prop. 126) : so the time of wrath, the time of judgment, the time of rewarding the righteous, the time of destroying the enemies of God, the time when the Christ assumes His reign—all, as we show in detail under various Propositions, is Pre-Millennial.

*Obs. 2.* We now come to Rev. 20 : 1-6 which was so universally held by the early Church to teach a literal resurrection, and to be so thoroughly consonant with Jewish views, that the Apocalypse narrowly escaped proscription by the enemies of Chiliasm (comp. e.g. Lardner's *Works*, vol. 2, p. 643 ; Stuart's *Introd. to Apoc.*, Barnes's *Introd.* respecting Caius and Dionysius). The application of the Origenistic system of interpretation, as many have noticed, saved and gave it canonical authority.\* If we reject the early Church belief in this particular, the veracity of Apostolic Fathers, who assert that they received their interpretation of it from the Apostles and their associates (see Prop. 75) is impeached, and the teaching of the

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\* It is a source of gratification that this book is so well fortified by authority, that the ablest critics, even of the destructionist school, allow its antiquity and canonical place. The *Intros.*, etc., almost invariably ascribe to it the best given historical proof of any of the New Test. writings.



Apostles themselves which directly led to such a faith in all the churches established by them is open to grave suspicion. It is not necessary to trace the varied spiritualistic opinions engrafted on this Scripture, denoting either a spiritual, moral, or ecclesiastic resurrection, or to note in detail the varied dating of the thousand years based on such interpretation\* from the ministry of Christ, conversion of Constantine, etc. Popery indeed (Prop. 77) almost crushed the early interpretation of the passage; but others held fast to it, as e.g. Paulikians, Waldenses, and Albigenses. Various writers, some men of acknowledged ability and talent, have continued from the Reformation (Prop. 78) down to the present, to entertain the same, and to-day some of the most able men in nearly all, if not all, denominations, accept of this ancient faith.† The prevailing view taken, is that of Daniel Whitby (who died 1727), who was the first writer‡ who advocated what he himself calls "a new hypothesis," viz., a spiritual resurrection and Millennium still future before the Advent of Christ.§ Men of the highest ability have adopted this "hypothesis," and through their influence it is almost generally received. While this is so, it is also true that some of our most bitter opponents unhesitatingly yield this passage to us as teaching a literal first resurrection. Thus Prof. Stuart (*Com.*), before alluded to, who appeals to Phil. 3 : 8-11; Luke 14 : 14 ; 1 Cor. 15 : 23, 24, etc., as favoring the idea, and even makes this admission, "Even the Old Test. contains some passages which may *very naturally* be applied to the Messianic or first resurrection." Prof. Bush, and many others, who spiritualize it, frankly acknowledge that the language itself, literally understood, unmistakably presents the notion of such a resurrection, but regard it as a presentation of truth in the shape of "*milk*," such as "*the babes*" in that early period required; forgetting, however, that this "*milk*" happens to be just like that which the Jews previously received, and hence, if the former is deleterious the latter must be the same.¶ With these preliminary remarks, let us proceed to give the reasons for holding that this Scripture presents the doctrine of a literal Pre-Millennium resurrection, aside from the one which might be urged at length, viz., that the language and spirit of it accord with the Old Test. delineations and confirm the interpretations of the Jews (which latter, even

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\* The terror, etc., at the closing of A.D. 1000, and one or two other periods, are falsely charged (even by scholars) to our account, when the fact is, that we hold the 1000 years to be entirely in the future, while the other view located it in the past.

† See e.g. the lists given by Brookes, Bickersteth, Seiss, Taylor, etc., and compare Props. 75, 76, 77, and 78.

‡ So Bh. Henshaw, Brookes, Dr. Seiss, Bickersteth, and others. The reader must here be guarded. This has been denied by some, but thus far they have failed to produce a writer preceding Whitby. Some have sought refuge in Augustine, Jerome, and others, as teaching a spiritual resurrection and Millennium, but this we do not deny, but only that they taught it as something *still future and linked with this passage, as Whitby*. This we emphatically deny, as their writings testify. Compare, however, what is said under Props. 175, 158, and 76-78.

§ We present Whitby's testimony under Props. 175 and 78.

¶ So e.g. Barnes, *Com. loci*, where the reader will find numerous "*as ifs*" drawn from the thus acknowledged plain sense of a literal resurrection. Again and again he admits that this resurrection will be "*as if* the martyrs were raised up from the dead;" "*as if* the most eminent saints were raised up from the dead;" "*as if* they were raised up from the dead, or which might be represented as a resurrection from the dead," etc. The language itself of the passage is admitted to teach a resurrection from the dead, but is to be spiritualized to mean moral or spiritual revival, etc.

as Reuss, *His. Ch. Theol.*, p. 57, the Pharisees made "one of the principal points of their teaching").

*Obs.* 3. 1. This describes a resurrection of persons. The word "soul" is used to denote *the person* (as e.g. Numb. 31 : 8 ; Prov. 6 : 30 ; Isa. 29 : 8 ; Lev. 22 : 11 ; Jos. 11 : 11 ; Jer. 2 : 34 ; Acts 3 : 33 ; 2 : 41 ; 27 : 37 ; 1 Pet. 3 : 20, etc.). The "souls" are persons because (1) they were "beheaded," which can only apply to such ; (2) the language "foreheads," "hands," etc., indicates such ; (3) the resurrection of the members is appropriately described in terms *similar* to that of the Head. Thus, "Thou wilt not leave *my soul* in hell (Hades, grave), neither wilt Thou suffer Thine Holy One to see corruption," is applied by commentators, following Peter, to a literal resurrection ; (4) the word designedly chosen is *in accord* with Jewish usage, so that, e.g. the Targum renders "The souls which I have made" in Isa. 57 : 16, "I will restore the souls of the dead" (Dr. Clarke, *Com. loci*) ; (5) the early Christians familiar with the phrase in a living language had *no difficulty* unanimously in making such an application ; (6) David foreseeing his resurrection from the power of death calls it a deliverance of "*my soul*," Ps. 6 : 4, etc. ; (7) a change of condition is predicated of these "souls" that *had died*, implying a *previous living*, which can only be asserted of persons. May we not, therefore, ask (Ps. 89 : 48), "Shall he (man) deliver *his soul* from the hand of the grave?" and answer, No ! for his soul can only be delivered through the power of Christ. 2. These souls *previous* to this resurrection were "beheaded," suffered death *because* they witnessed for Jesus, remained faithful to the truth. It seems absurd to press this passage into a spiritual or moral conversion in the face of the beheading which was *endured* for the Word, since it is virtually affirming that the sinner, *previous* to his conversion, suffers death because of his witnessing for Jesus ; that the unregenerated man endures a beheading for his unswerving devotion to the truth ; and then, after such an exhibition of love, he is resurrected, i.e. converted, etc. 3. The beheading itself indicates *a literal death*. For (1) it cannot be asserted, taking our opponents' views of spirit, that the spirit or soul can be beheaded. (2) The state of a wicked man cannot be called a headless stone, for in the case of these souls it would prove too much, viz., being beheaded, implies that previously they had them in possession. (3) The beheading results from their *previous moral* action. (4) The word translated "beheading" denotes "decapitation by the axe," *a violent death*. *This literal death is shown in Rev. 13 and Rev. 14.* 4. The persons who have part in this resurrection are such as were converted to the truth *before* this death. This is proven by (1) the witnessing they gave which caused others to put them to death. (2) The "holy" only have part in it. (3) A distinguishing resurrection is promised to the saints. Hence, this is a promise of a resurrection given because they *are* "holy," and not one to make the wicked "holy." 5. This resurrection is bestowed as a *reward* of well-doing. This agrees with Luke 14 : 14, "*Thou shalt be recompensed at the resurrection of the just*" (also Rom. 8 : 11, 23 ; Heb. 11 : 35, etc.). The entire spirit of the prophecy claims this as a great, unspeakable blessing. 6. The "thrones" that were placed, is only met by a similar Millennial description of Dan. 7 : 9, 22, 27, the promise to the Apostles, Matt. 19 : 28, the enthronement of the saints. 7. The same is true of the "*judgment*" mentioned, and as will, farther

on, be shown in the judgment committed to saints. 8. The *reign* with Christ corresponds with the dominion mentioned by David, with the promises of Kingship and Priesthood to risen and glorified saints. The passages bearing on the enthronement, judgment, and reign will be given under separate Propositions. 9. The meaning of the word "*lived*," and the use made of the same, *fairly* teaches a literal resurrection. Barnes, *loci*, tells us that Robinson (*Lex.*) gives the primary meaning to be, "to live, to have life, spoken of physical life and existence," and adds: "It may be applied to those who were *before dead*, Matt. 9 : 18 ; Mark 16 : 11 ; Luke 24 : 23 ; John 5 : 25 ; Acts 1 : 3 ; 9 : 41," etc." Prof. Stuart (*Com. Rev. loci*) says that the word means "revived," came to life, i.e. returned to a life like the former one, viz., a union of soul and body. So does the word signify in Rev. 2 : 8 ; 13 : 14, and in many other passages cited in the remarks on Rev. 2 : 8. In addition to the texts given by Barnes, he adduces Acts 25 : 19 ; Rom. 6 : 10, 13 ; 2 Cor. 13 : 4. Nothing stronger can be given in our favor than the argument of Prof. Stuart : "If, then, as it would seem, we must reject all these meanings" (viz., those opposed to the early Church view), "how can we well avoid coming to *the conclusion* that *ezean* here *must mean* a reviving or rising from the dead? The use of *zað* elsewhere in the Apocalypse *shows very plainly* that it may mean revived, lived again *in reference to the body* which had been dead. Thus the Saviour speaks of Himself in Rev. 2 : 8, as being He who *had been dead, kai ezean, and had revived, lived again, after* the death of the body. Thus, too, it is said of the beast (Rev. 13 : 14), which had the deadly wound of the sword, that *ezean, it revived.*" Surely, if the Spirit employs the word to signify *the literal resurrection of Jesus*, and that, too, *in the same book*, we are *justified* in applying it in *the same way* to the resurrection of His brethren, contrasted as it is with a previous death. 10. Those who thus "*lived*" enjoyed the Millennial period, and those who "*lived not*," i.e. the rest of the dead, did not realize it.<sup>4</sup> Now, if the word "*lived*" means (as our opponents declare) conversion, increased Christian zeal, etc., *it proves too much*, viz., that not a single soul of "the rest of the dead" will be converted, etc., *until* the thousand years are finished. Then we have a moral resurrection at the beginning of the age, and the other at the end. For, the *same* word "*lived*" is used of *both* parties, and *consistency* demands *the same meaning* in both places. 11. But if this meaning is preserved, then it follows that *after* an interval of one thousand years "the rest of the dead" are all converted, etc., which is forbidden by numerous explicit passages." 12. Those who have part in the first resurrection are never subjected to "*the second death*," but the implication is that "the rest of the dead" will experience it, and this is confirmed by the resurrection following *after* this Millennial period (same chapter), in which the second death largely figures. Now, if the living of these two classes is the same, it legitimately follows that the one portion will be given over to the power of the second death, for having no lot in the first, it falls under the second resurrection. The reason why they did not have part in the first is not removed *before* the second takes place, for they remain "*dead*" until the second occurs after the thousand years. 13. What is asserted, "*Blessed and holy is he that hath part in the first resurrection ; on such the second death shall have no power*," is a bestowal of eternal life by the power of the resurrection, as is seen at length in 1 Cor. 15, etc. It is the bestowal of immortality to that which was mortal, so that as in Luke

20 : 36, "neither can they die any more," or, they become like the Head, Rom. 6 : 9, "that Christ being raised from the dead dieth no more; death hath no more dominion over Him."<sup>4</sup> 14. This again is confirmed by the natural conclusion which the passage impresses, that *each one* thus raised up lives and reigns during, at least, a thousand years, which *cannot* be applied to mortal man. Moral or spiritual advancement does not bestow such longevity.<sup>5</sup> 15. These resurrected ones "reigned with Christ." Jesus *then* sits on His own throne, and the saints reign with Him (Matt. 19 : 28 ; Luke 22 : 29, 30, etc.). This involves a consideration of the period of Christ's reign, etc., but it is sufficient to point out what even our opponents admit, that such a reign of Christ will be witnessed at His Coming, and that it is the happy portion of saints to reign with Him. Hence, this prediction is in sympathy with such a reign. 16. Martyrs (one class) obtain this resurrection, *not* that the resurrection produces martyrs, as some affirm, or revives the martyr spirit, as others say, or causes, as others declare, a eulogy of martyrs. And, we may well ask, Does the Millennial period here described with Satan bound, Christ and the saints reigning, with, as the prophets write, all righteous, with peace, safety, prosperity, knowledge, and glory covering the earth, does this require martyrs or the spirit of martyrdom? Is the binding of Satan and this reign so ineffective that murderers of saints, that dangerous enemies, still exist? What, then, becomes of God's promises, if persecution, sore trial, threatened death and violent death itself is the characteristic of the Millennium?<sup>6</sup> 17. The persecuting beast and prophet are removed *before* this Millennial period begins, as is seen in preceding chapter. The persons resurrected are those who had *previously* refused His worship, mark, etc., and as we read (Rev. 13 : 15, etc.) were *killed*. In this Mill. age they have no such power, for the reason given, Rev. 19 : 20. All persecuting power (v. 2, 3) shall be confined. This *exactly* corresponds with the prophetic delineations of the Millennium (as e.g. Isa. 25, 26, etc.). The *very persons* (not others) killed by the beast are the ones who live and reign during the thousand years. 18. This resurrection is accompanied by God's heavy judgment upon His enemies, resulting in their overthrow and destruction, which *agrees* with what is said of this literal resurrection elsewhere.<sup>7</sup> 19. Taking the explanation given by our opponents to the word "first," it cannot denote what they claim. Thus e.g. Barnes, *loci*, "It is called the first resurrection in contradistinction from the second and last, the general resurrection." Now, if it means conversion, revival of martyr spirit, distinguished piety, etc., how can it properly bear such a contrast to the second, seeing the difference in kind?<sup>8</sup> The fact that it is called "the first" or "better" or pre-eminent resurrection implies a second of *the same* kind, but of a lower grade, i.e. not so distinguished, etc. If we make the one moral, etc., the other must be the same. 20. The rest of the dead only live *after* the one thousand years are finished, and as this resurrection is not included in the first or better one, it must be the second. In the same chapter *after* the thousand years we do read of a second one that transpires in which "death and the grave delivered up the dead which were in them." If the second is literal (as nearly all admit) the first must be also the same. 21. the juxtaposition of these two resurrections, the one at the beginning and the other at the close of this age, indicates a peculiarity and significance in the use of the word "first." This does not mean priority of time, as is almost universally supposed, for this would not

be true either of the theory of our opponents or of our own." The word "*first*" has reference to the *privileges of the first-born*, which were, Deut., 21 : 17, (1) a double portion, i.e. distinguished position, comp. Gen. 25 : 31-34 ; (2) a right to the priesthood, Numb. 3 : 13 ; (3) government and dominion, Gen. 27 : 29. God already so early in history develops the idea purposed in the Divine Will of a *selected number of the first-born*, first begotten of the dead, of whom Christ is the Head. Hence the peculiarity of the language here, "*first resurrection*" is, that *these also, the ones* subject to this great tribulation during the period of Rev. 14 : 9-13, shall come forth also *having the privileges of the first-born*, i.e. they are not of the second or future ones, but belong to the first as well as those who may have preceded them. (The reader will clearly see the force of this when we come to the reign of saints, etc.) The word "*first*" is, as Parkhurst (*Lex.*) and others assert, employed to denote "*dignity of persons*" in the sense of "*chief*," "*principal*," etc., as in Matt. 20 : 27 ; Acts 13 : 50 ; 1 Tim. 1 : 15 ; Acts 17 : 4 ; 25 : 2 ; 28 : 7, 17, etc. This resurrection is, therefore, the *chief, principal, pre-eminent one, because it pertains to that of the first-born*, constitutes the persons embraced in and experiencing its power *the first-born* that belong exclusively—in a *peculiar sense* typified by the Jewish first-born—to *God Himself*. Hence not time but distinction is denoted. Now, this forms a unison with the general tenor of the word respecting this very resurrection pertaining to the saints, and the harmony is *remarkable, being never broken* by the slightest discord. 22. The resurrection at the close of this chapter is almost generally acknowledged as a literal one. Now, *the same rules* of interpretation that make this one literal, will, if applied to the first, make it the same. For *both* represent a visionary spectacle embracing persons, acts, events, and conditions still future, which prefigure or symbolize persons, etc. They *both* stand or fall together. Sound criticism must acknowledge this feature." 23. "This is the first resurrection," is an *explanatory* clause, and, like all explanatory language, must be received in the sense that usage, etc., affords. 24. These resurrected saints are "blessed," which is the condition promised to believers raised up at the last day, Luke 14 : 14, etc. 25. In this Millennial period Satan is bound so that he shall not "*deceive the nations*" during its continuance. But this cannot be realized down to the personal Advent of Christ, for a multitude of passages authoritatively teach that wars, wickedness, even so great that it is contrasted with that of the days of Noah, nations hostile to Christ, the Church itself a commingling of tares and wheat, shall exist *down* to the Advent, which is connected with the resurrection of the saints. 26. The "*harvest*" (Matt. 13 : 30, 39), which is identified with the resurrection period, is one that precedes this Millennial era, as is seen by reference to Rev. 14 and 19, when "the harvest of the earth is ripe," and it is gathered, following, too, closely on a terrible persecution." 27. If the Advent recorded in Rev. 19 can be proven to be a personal Pre-Millennial one, *then* this resurrection as a literal one follows. Leaving this for a separate Proposition (Prop. 121), we only now say, that the fact of such a special Advent being designated as immediately preceding this resurrection, and the acts that He performs being similar to those ascribed to Him when He comes to raise the dead, is *in direct accord* with the doctrine of a resurrection. It is a resurrection *linked* directly with a Coming of Jesus for purposes of vengeance and salvation. 28. The thousand years specifically mentioned were

identified by the Jews with a literal resurrection, and the Messianic reign. Now, the adoption of the *same phraseology*, united with a resurrection, which—primarily understood—refers to a restoration of life to dead ones, is virtually *an indorsement* of the Jewish idea of a *literal* resurrection, or else it is a most cruel deception, confirming men in error.<sup>1</sup> 29. 'This resurrection is sustained by the "lake of fire burning with brimstone," Rev. 19 : 20. Almost every one acknowledges that a resurrection of the saints either precedes or is connected with Matt. 25 : 31-46. Now, in this latter passage, we have the personal Advent, the holy messengers with Him, the sitting on His throne, the gathering of the nations (as Joel, John, etc., describe), the saints inheriting the Kingdom, and then, notice, the wicked cast into the fire *preceding* the Millennial age; for "Depart from me, ye cursed, into everlasting fire *prepared* for the devil and his angels." These wicked are cast into the fire which is *only prepared* for the devil, etc.; for, as the Spirit carefully (Rev. 20) shows, *after* the thousand years, the devil is cast into the lake of fire where the others *have been during the thousand years* (see Prop. 134). 30. The "*marriage of the Lamb*," and "*the marriage supper*," Rev. 19 : 7, 9, *sufficiently identify* the nature of this resurrection with that connected with "the manifestation of the Son of God," in Rom. 8 : 19-23, with the one related to the feast of Isa. 25 : 6-8, etc. 31. A comparison of the expression "*but* the rest of the dead lived not again until the thousand years were finished," with other Scriptures sustains a literal resurrection.<sup>1</sup>

<sup>1</sup> For the usage that we contend for, let the student compare Dr. Etheridge's *Transl. of the Targums of Onkelos*, etc., vol. 2, p. 687, who remarks that the word "soul" is used "both in the Bible and Targums for 'a dead body,' and in the Jerusalem Talmud for 'a stone or monument which marks the place of the dead.'" He also notices the following places as indicative of its meaning "*the person*," Gen. 17; Ex. 1 : 5; Lev. 4 : 2, 27; 7 : 20; 22 : 11; Deut. 24 : 7; 2 Sam. 14 : 14; Ezek. 27 : 13; Acts 2 : 43; 2 Pet. 2 : 14; Rev. 18 : 13; to which may be added Acts 7 : 14; Gen. 19 : 20; Ps. 55 : 18, and 119 : 175; Isa. 38 : 17; Jos. 11 : 11, etc. Indeed, so seldom is the word "soul" employed to designate the disembodied spirit, that some eminent writers (as e.g. Bh. Law in *Cons. on Theory of Religion*, and others) have called into question the fact whether it is employed in such a sense, especially in connection with the intermediate state. This only indicates how freely the term is employed in the manner advocated by us. Even Barnes palpably contradicts himself on this point. Thus on Rev. 20 he remarks: "By *no possible construction* can it mean the bodies of the saints," but on Acts 2 : 27 he refutes himself when he applies the term soul to Christ, to His person, saying: "There is *no clear instance* in which it is applied to the soul in its separate state or disjoined from the body." In reply to Fairbairn and others it is only necessary to say that Rev. 20 is in accordance with Scriptural usage, and that there is *exquisite propriety* in speaking of the resurrection of the saints just as Christ's (Acts 2 : 27) is spoken of, and as that of the believer is predicted, e.g. Ps. 99 : 15, "*But God will redeem my soul from the power of the grave*." Our interpretation is vindicated by previous usage and by the express promises of God. (Comp. also Sep. Version on Lev. 19 : 28; Num. 6 : 11; Lev. 21 : 1; Ezek. 44 : 25, where "soul" designates the dead.)

<sup>2</sup> He adds: "but it does not necessarily imply this, nor does the mere use of the word suggest it." But the *primary meaning*, the use of the word, the context, etc., all is calculated to suggest it, as it did to the early Church, to Prof. Stuart, etc. Fairbairn (*On Prop.*, p. 461) is fairly driven from the old position that *only* a moral change is denoted, when he informs us that it is used as a figure *derived from the literal* resurrection, because the state here delineated partakes *more* of the final resurrection state than any that had preceded. His interpretation is, however, vague. We rest satisfied with his concession that there is reference in the language to a literal resurrection.

<sup>3</sup> Prof. Stuart having been unfriendly to the Millenarian view, his testimony, so candid, is the *more weighly and valuable*. We give his conclusion: "Putting now all these considerations together, I do not see how we can, on the ground of exegesis, *fairly avoid* the conclusion that John has taught, in the passage before us, that there will be a resurrection of

the martyr saints *at the commencement* of the period after Satan shall have been shut up in the dungeon of the great abyss." "I cannot admit *any serious doubt*, either on the ground of general philology, or of the *usus loquendi* of the Apocalypse." The critical student will do well to observe how our opponents explain this same world "lived" in Rev. 2 : 8 ; Rom. 14 : 9, etc., and *then* contrast the concessions made with their comments on Rev. 20. It greatly confirms our position by exposing their contradictions.

<sup>4</sup> If to avoid this issue the resurrection of the rest of the dead is literal, as some contend, this ends the discussion, for if literal in the one clause it is literal in the other also, the same word being employed. It is a mere shiftless gloss, opposed to the word "dead," etc., to make "the rest of the dead" "weak Christians," "sickly portion of the flock," etc., afterward devoted in piety.

<sup>5</sup> Barnes *loci*, against the express declaration of the prophecy, has the rest of the dead living through the thousand years, but in a lower grade of piety! On the other hand, Augustine (*City of God*, b. 20, c. 9) gives them no piety, and, by implication, has no conversion during this period, for he says : " ' In these the second death hath no power.' Therefore it has power in the rest of whom he said above, ' The rest of them did not live until the thousand years were finished ; ' for in this whole intervening time, called a thousand years, however lustily they lived in the body, they were not quickened to life out of that death in which their wickedness held them, so that by this revived life they should become partakers of the first resurrection and so the second death should have no power over them."

<sup>6</sup> This meets the quibble of Barnes, *loci*, that " we do not need the assurance that ' on such the second death hath no power,' that is, that they would not perish forever. That would be a matter of course and there was no necessity for such a statement." But the necessity exists even in Barnes' case, for with it appended he still refused credence. Beside, such an objection is an impeachment of the language we have just quoted. Beside this, the student will observe that this phraseology is intensely Jewish. Thus e.g. in Etheridge's *Transl. Targums*, we have in *Targum of Onkelos* : " Let Reuben live in life eternal and not die the second death ;" the *Targum of Palestine and the Jerusalem Targums* : " Let Reuben live in this world, nor die the second death which the wicked die in the world to come."

<sup>7</sup> It is to be observed that the thousand years does not limit the reign (Prop. 159), and hence the objection (so Gipps, etc.), that " forever" ought to have been added, is futile, seeing that the thousand years embrace the incarceration of Satan and the non-resurrection of the rest of the dead. It is sufficient to say that the scope of the prediction requires this reign during the thousand years (whatever may be the result afterward) to be given as a reward to those who have been faithful, and in the promised reign of the saints we find that this very reign is identified with a previously experienced glorification (Props. 118, 153, and 154), because "*flesh and blood do not inherit the Kingdom of God.*" Any theory, therefore, that limits this reign to one in mortal bodies or to a succession in mortality, is opposed to the promises of God and, hence, defective. The reason why Satan is bound the one thousand years, and the saints are said to reign the specific thousand years, is found in the Sabbatism comp. Prop. 143).

<sup>8</sup> Reference has already been made to the theory of Gipps (*Treat. on First Res.*) of a succession of martyrs, making the blessed Millennium a season of blood and death ; of Bush (*The Millennium*), who transposes it into the same, and is forced to say : " This may strike the reader as a *very revolting* conclusion. To represent the Apocalyptic Millennium, which he has always conceived as but another name for the golden age of the Church, as actually synchronizing with the *most calamitous* period of her annals will no doubt do violence to his most cherished sentiments respecting that distinguished era." Well may he thus describe it. A more recent writer, Waldegrave (*New Test. Millenarianism*), anxious to wrest this passage from us, follows in the same strain, making the Millennium a period for the retention and propagation of religious imposture—only not *new* imposture—for actual suffering *even unto death* while at the same time reigning, so that " the thousand years will prove to be a period in which Christ's witnesses are witnesses *even unto death*—a period, in short, of *martyrdom and not of triumph*—a period in which Satan (being precluded, indeed, from the invention of fresh delusions) is able, notwithstanding, to wield those already in existence with such effect as to make the Church of God to prophesy in *sackcloth and ashes*." A theory that can thus deliberately *violate* the text and context, the general analogy of Scripture on the subject, the ten thousand express declarations to the contrary, and give up all hope of ever realizing the precious, glorious predictions of Millennial peace, blessedness, and glory, is not only dark, gloomy, and disheartening, but *dishonoring* to God's Word and faithfulness. Thousands of our opponents *justly* recoil from such saddening interpretation.

<sup>9</sup> Dr. Brown (*Ch. Sec. Com.*, p. 209, note) remarks that the Duke of Manchester holds that the judgment of Rev. 20 : 11-15 is a counterpart of Daniel's (ch. 7) vision of the Ancient of Days, and is for the destruction of the four monarchies, and hence is Pre-Millennial. But this is to violate the chronological order of Dan. 7 and of Rev. 19 and 20, as well as the general analogy of prediction. The theory is utterly untenable. (Comp. e.g. Props. 123, 132, 133, 134, etc.)

<sup>10</sup> Prof. Stuart, *Com. loci*, says : " Any great change from a degraded and wretched condition, temporal or spiritual, may indeed be figuratively called a resurrection unto life, i. e. to happiness, but it would be out of the question to name it a *first* resurrection. This implies of necessity a comparison with a second in kind, but must precede it in the order of time." If the meaning of the word " first," as given by Barnes, etc., is to be observed, then the reader will notice the inconsistency (1) in making the last literal and not the first, and (2) of calling that " first" which, according to their *own showing*, is only a *continuation* (moral, spiritual) of past experienced conversion, piety, etc.

<sup>11</sup> Thus e.g. if this denotes conversion, piety, etc., it would not be true that this was the first, seeing that in all ages this has been experienced. So also in reference to martyrs or martyr spirit, which was frequently previously manifested. Again : if it denotes a literal resurrection, then it is not correct to call it the first, in relation to time, for instead of being in this sense the first it was preceded by the resurrection of Christ, the resurrection of Lazarus and others, the resurrection of the many saints who arose out of their graves after Christ's crucifixion, and the resurrection of those who precede the last great tribulation, the 144,000, the resurrection under the seventh trumpet, Rev. 11, when the prophets are mentioned. In regard to the latter we are convinced by careful comparison that the resurrection here only includes those who pass through that last tribulation, martyrs and others, while a silent, unperceived, but happy resurrection of preceding saints, those who come with Jesus, Rev. 19, Zech. 14, and who sit on the thrones, etc., has taken place previous to this period. These last having also endured and passed through tribulation faithfully are accounted worthy of the same position, rank, etc., with the others ; and hence " This is the first resurrection," i. e. this too or also is included, etc.

<sup>12</sup> Hence the warning of Bh. Newton to those who make the first figurative, lest the same principles be applied to the last, and the resurrection be entirely ignored ; which is fulfilled in many instances. A very recent writer, Rev. Burdick, in the *New York Evangelist* (Feb. 3d, 1876), says : " In the second resurrection, implied from the first, the fact described is an uprising of the spiritual forces in the kingdom of Satan." Strange " uprising" indeed, when the whole tenor of the prediction is to describe a *crushing* out of evil. But we must say that here at least is consistency of interpretation ; for if the first resurrection is spiritualized, it is only a fair and legitimate procedure to spiritualize the second.

<sup>13</sup> Our opponents, when not directly attacking us, themselves acknowledge that " the resurrection" is connected with " the harvest." Thus e.g. Barnes (*Com.*) on the Parable of the Tares and Wheat. But as it can be readily shown that the harvest precedes the Millennial era, it follows that a resurrection also precedes.

<sup>14</sup> Dr. Meyer (*Com. on Matt. 3 : 2*) gives the following summary of the Jewish view : " The common idea of the Jews in regard to the Messianic Kingdom was predominantly politico-national, with the fanatical stamp of an universal dominion, to last a thousand years ; the Messiah awakes the descendants of Abraham ; then follow the reign of a thousand years ; the resurrection and condemnation of the heathen ; the descent of the heavenly Jerusalem, and the eternal life of the descendants of Abraham on the earth, which is to be transformed, along with the universe" (quoted *Bib. Sacra*, Jan., 1851). Comp. Wetstein on Rev. 20, and commentators generally. Prof. Bush (*Mil.*) quotes a number of Jewish authorities that directly refer to the thousand years. See also Prop. 143.

<sup>15</sup> Our opponents are hard pressed with this last phrase respecting the rest of the dead. Some, as Bush and others, endeavor to correct our version by late mss. and render it so that it shall mean that they *never* lived again, but as this is antagonistic to the leading authoritative mss., our opponents are forced to yield us the passage as it stands, and seek out some interpretation to suit their theory. Simple consistency drives them, of course, to give them *the same kind* of a spiritual life (seeing that the same word expressive of living is given to both), that those entitled to the first resurrection received. Thus e.g. Fairbairn (*On Prop.*, p. 463) makes this a resurrection of " mongrel characters," of classes of characters lukewarm, polluted, etc., to a renewed Christian life ; Waldegrave (*Lectures*) informs us that it denotes that " the great body of truly living souls should be brought to God ;" but Barnes (*Com. loci*), forgetting his own distinction of " spiritually dead in sins," etc., actually makes the pious spiritually dead, for he says : " The rest of the dead"—*the pious dead*—would indeed be raised up and rewarded, but they would



occupy comparatively humble places," etc., i. e. at the end of these thousand years these "pious dead" (spiritually dead) would also receive a quickening, etc., and thus distinguishes the living of the one class to be higher than that of the other. Thus with all of them; not one of them can give a *consistent* interpretation of this clause bearing the test of the slightest examination. Hence Bh. Newton (*On Proph.*) well observes that the allegorizing of this text "cannot be admitted without the greatest torture and violence. For with what propriety can it be said that some of the dead, who were beheaded, 'lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished;' unless *the dying and living again be the same* in both places, a proper death and resurrection?"

*Obs.* 4. The last reason assigned is so much overlooked that it is worthy of more extended notice. Remark (1) the same word "lived" is applied to *both*, the saints favored with the first resurrection, and to the rest of the dead, and must mean *in both cases the same kind of a resurrection*; i. e. a corporeal one; (2) that "the rest of the dead" not being raised up from the dead, do not live or exist during this Millennial period, *remaining in their graves*. Is this view that John gives sustained by *the analogy of faith*? The answer from numerous passages and different writers is *affirmative*. But first let us observe that "the rest of the dead" are the wicked or unbelieving, seeing that the reason *why* they did not obtain the resurrection is because they were *unholy*, did not *witness* for Jesus, and did not *reject* the worship and mark of the beast. They were regarded as unworthy of it, and the reign, etc., is only promised to the righteous. Now let us compare what the Spirit, alone capable of indicating the line of God's purpose, says the fate of the wicked dead is during these thousand years, and if the *general tenor* of the Word represents their condition similar to the one here portrayed, *then* we have an *ample* vindication of our position. 1. Even the wise man in Prov. 21 : 16 intimates their fate: "The man that wandereth out of the way of understanding *shall remain in the congregation of the dead.*" Now, both righteous and wicked are still "in the congregation of the dead," but this shall not *always* be so, for the "set time" is coming when the man void of understanding "shall remain," among "the dead," while the man of understanding shall be removed "out of or from among the dead ones." 2. Hannah in the prayer already alluded to, 1 Sam. 2 : 9, after expressing her faith in a resurrection, in God's bringing up again from the grave, and then in the exaltation of saints to be princes, significantly shows her faith in its *priority*: "He will keep the feet of His saints, and the *wicked shall be silent in darkness*, for by strength shall no man prevail." How often is this repeated, that God will deliver the feet of His saints from the pit or grave, that by strength no man can deliver himself from death, that the wicked shall remain in darkness, that "*they shall be blotted out of the book of the living and not be written with the righteous,*" etc. 3. Then a large class of passages teach that a time is coming when (as Ps. 52 : 5, etc.) the wicked shall be utterly "*rooted out of the land of the living.*" The righteous shall live and rejoice, while the wicked are removed from the face of the earth. To what period can this refer but to this one, seeing that *down to the very Advent itself* a multitude of the wicked *do exist*. This is the more conclusive when we come to examine the passages more closely. Thus, e. g. Mal., chs. 3 and 4, gives (a) a day or time when God will "*make up,*" bring together, His "*jewels*"; (b) "*Then shall ye return;*" (c) For there shall be "*a discerning between the righteous and the wicked;*" (d) the wicked shall be utterly rooted out; (e) the righteous

shall in that day find the wicked "*ashes under the soles of their feet*;" (f) it is a time for "*healing*" the breach of His people and is performed by Christ.<sup>1</sup> In the 37th Ps. it is united with the time when "*the meek shall inherit the earth*," for "*evil-doers shall be cut off; but those that wait upon the Lord they shall inherit the earth. For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be*," etc. (see vs. 20, 22, 28, 34). This inheriting of the earth Christ promises to all the meek (Matt. 5 : 5), but to do this they must, of necessity, arise from the dead, and when they inherit the wicked are "*cut off*," "*perish*," "*are not*," etc., thus *corresponding* with the period under consideration. 4. In the 140th Ps. is typically presented the last confederation of wickedness, under the title of "*the violent man*," who is not "*to be established in the earth*," but is to be "*overthrown*," for it is said "*Let burning coals fall upon them: let them be cast into the fire: into deep pits, that they rise not up again*," while the poor are delivered and "*the upright shall dwell in Thy presence*." In Ps. 146 there is (a) the dead, even princes, perish; (b) but he is happy who has God for his help in such an extremity; (c) because "*the Lord looseth the prisoners*, and (d) reigns." Then is verified Ps. 147, "*The Lord lifteth up the meek, He casteth the wicked down to the ground*;" Prov. 12 : 7, "*The wicked are overthrown and are not, but the house of the righteous shall stand*." 5. The concealment of the wicked in their graves during a certain time is to be verified in the case of "*every one*," and is appealed to as God's prerogative to perform. In Job 40 : 13, the Lord Himself is represented as saying: "*Look on every one that is proud and bring him low, and tread down the wicked in his place. Hide them in the dust together and bind their faces (persons, Barnes, loci) in secret*" ("*in prison*," so Barnes, "*darkness*," others). The meaning of this may be found in another part of the same book, ch. 27 : 19, where they are represented as not among "*the gathered*." For opening with v. 13, "*This is the portion of a wicked man with God and the heritage of oppressors, which they shall receive of the Almighty*" he announces, "*The rich man (wicked) shall lie down, but he shall not be gathered; he openeth his eyes and is not*." 6. A most circumstantial statement indicating the Pre-Millennial resurrection and that the rest of the dead do not participate in it, is found in Isa. chs. 24, 25, and 26. (A) In Isa. 24, after delineating the fearful "*day*" when the Lord shall punish the high ones and kings of the earth (as in Rev. 19, etc.) just preceding the Millennial glory, the prophet, referring to the wicked, adds: "*And they shall be gathered together as prisoners are gathered in the pit (Heb.—with the gathering of prisoners), and shall be shut up in the prison, and after many days they shall be visited*." When this is done, "*then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion and in Jerusalem and before His ancients gloriously*." Here we have (a) a complete overthrow of God's enemies; (b) their confinement to prison or the grave at the very time Christ reigns at Jerusalem; (c) that after "*many days*," corresponding with the thousand years, "*they shall be visited*," i.e. made manifest, released, "*live again*." (B) In the Mill. prediction of Isa. 25 : 6-8, we find it preceded and followed by a representation that the wicked are destroyed, removed from the face of the earth, a work directly attributed to God. In the Millennium death is swallowed up in victory *alone* in the case of the righteous, as we have already shown, while the enemies of God are removed and the impression is made, nothing being

said of them but what indicates death and the grave, that they remain under the power of the grave, while the people of God are released. If both the righteous and the wicked are to be resurrected at the same period, how do we then account for the resurrection of the saints being mentioned in connection with this period, while the wicked are represented as non-resurrected? (C) This is clearly established in the next ch., 26, in "the Song," which is to be "*sung in the land of Judah,*" "*in that day,*" viz., at the time the Millennial age is ushered in. The peace, happiness, prosperity, deliverance from enemies in that day is alluded to, and of the enemies it is emphatically said: "*They are dead; they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish.*" And in order that we need not misapprehend the meaning, the condition of these wicked is contrasted with that of the righteous, as follows: "*Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.*" Do we need stronger confirmatory evidence, when it is added that, as in Rev., etc., "*the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain,*" i.e. those martyred for the truth, etc.?" 7. In Ps. 31, when death is represented as befalling the Psalmist, he expresses his hope in redemption from the grave, and says of God, Thou "*hast not shut me up in the hand of the enemy* (i.e. death); *thou hast set my feet in a large room*" (i.e. equivalent to rich deliverance), and repeating his trust, he contrasts his hoped-for experience with that of the wicked: "*let me not be ashamed, O Lord; for I have called upon Thee; let the wicked be ashamed, and let them be silent in the grave* (marg. read., *let them be cut off for the grave.*)" But this is more definitely given in Ps. 49, where all men are said to "*see corruption,*" being unable to redeem themselves from death, so that "*like sheep they are laid in the grave; death shall feed on them,*" and marg. reads, "*the grave being a habitation to every one of them,*" but a hope is expressed in favor of the righteous; "*but God will redeem my soul from the power of the grave,*" etc., while the others remain in their graves, for farther on it is said of this class that "*they shall never see light,*" comp. Ps. 56 : 13, as those who are brought again into the land of the living under the Mill. light of the glorious Sun of righteousness. 8. Indeed, on all sides we find Scripture which imply or take for granted this *detention* of the wicked dead in their graves and *the priority* of the res. of the righteous. Even in such passages as Luke 20 : 34-36, in addition to the argument already based on the preposition "out of or from among," the use of the phrase "*they that shall be accounted worthy to obtain that world and the resurrection from the dead,*" implies that some shall *not* be accounted worthy, and hence shall *not then* be raised up. So also the language of Ps. 115 : 17, 18, comp. with Ps. 88 : 10, 11, 12, 13, receives increased pertinency if this idea is noticed. To illustrate our meaning, Isa. 42 is selected as an example. Here is (1) the promise of the Messiah; (2) the work He shall perform, including the delivering of "*the prisoners from the prison, and them that sit in darkness out of the prison house;*" (3) the Mill. blessedness; (4) for the Lord cometh as "*a man of war*" (comp. Rev. 19); (5) to the utter overthrow of His enemies; (6) the release of His own people; (7) but while He asserts this release and the blessings that follow, He declares of the wicked and of those addicted to image-worship (comp.

Rev. 19 and 20) : " But this is a people robbed and spoiled ; they are all of them *snares in holes*, and *they are hid in prison houses* ; *they are for a prey, and none delivereth* ; *for a spoil, and none saith, Restore.*" But in the redemption promised, as parallel passages show, only the pious portion of Israel is restored, which implies that the image-worshippers and other wicked remain in their "prisons." For the more obscure passages must be interpreted by those decisive, as Isa. 26, etc. The connection of this doctrine can even be seen in Isa. 43 : 17, for of the Babylonians (we need not consider whether typical name or not) it is said, " They shall lie down together ; they shall *not rise* ; they are *extinct*, they are *quenched as tow*," and the prophet passing rapidly to "*the new thing*" which God will perform in the Millennial period, speaks of those first-born of the dead who shall arise : "*This people have I formed for myself ; they shall show forth my praise*" (comp. Ps. 102 : 18, etc. ; Eph. 1 : 10-12, etc.). 9. But there is still another class of passages which confirm the rising of the rest of the dead at the end of the thousand years, as in Isa. 24 : 22, when after "many days" those detained by death shall be released. Thus in Ps. 6 : 10, there is an evident allusion to *the return* of the wicked dead *after an interval of time*. Observe that the Psalm describes (1) the death of the "saint ; (2) prays for a release from death and the grave ; (3) asks "*how long*," as the martyrs do, before the release comes ; (4) expresses the fact that God has heard and granted his supplication and prayer, which implies, of course, his resurrection ; (5) but while this prayer is answered in his own experience, the enemies, the wicked, are to "*be ashamed and sore vexed ; let them return and be ashamed suddenly ;*" (6) he declares that the Lord will "*return*" (implying, as the facts in the history of Christ prove, that He is removed for a while), that "*the workers of iniquity*" shall be removed, but finally "*return*" and realize a sudden shame, such as a second res. will produce ; (7) and the earnest praying, longing, and even weeping, for such a res. shows it to be a significant one, very different in order and allotments from that of the wicked. In Ps. 109 we have the wicked, v. 15, "*cut off from the earth*," but the poor and needy shall be delivered, and then follows again, in reference to the adversaries, "*when they arise*, let them be ashamed." Ps. 59, so difficult of explanation by commentators, receives new light and consistency when viewed from this standpoint. For (1) "the mighty," the wicked are described as arrayed against God, just as predicted (Rev. 19, etc.) before the Millennial period ; (2) the God of Israel is to consume them with *His wrath*, just as then happens ; (3) they are removed, "*that they may not be*," i.e. cease to exist on earth ; (4) but they shall *return again* ; for, as we shall abundantly show hereafter, the Millennial day has its morning and its evening, they return in the evening of the day, "*they return at evening*," i.e. the same enemies destroyed shall come back again *at the close* of the Millennial day ; (5) when they return then shall "*they make a noise like a dog and go round about the city*," which encompassing the city is precisely what follows the ending of the thousand years, Rev. 20 : 9 ; (6) for "*a city*" pre-eminent for dignity and glory shall characterize the Millennial era ; (7) and this is done when "*God ruleth in Jacob unto the ends of the earth*," i.e. when the predicted Theocratic Kingdom is firmly and universally established.

Now, taking all these considerations together, and how they so accurately correspond with *the general tenor* of the Word, with the Covenant and the promises based on the Covenant, it seems that the early Church faith was

*eminently logical, scriptural, and necessary, and that we have a literal Pre-Millennial resurrection of saints unmistakably presented.*<sup>1</sup>

<sup>1</sup> Tertullian (*On the Res. of the Flesh*, ch. 31) renders Mal. 4 : 2, 3, "Ye shall go forth from your sepulchres as young calves let loose from their bonds, and ye shall tread down your enemies."

<sup>2</sup> To indicate how this was understood anciently, we refer to the version given by the Chaldee Paraphrase to the phrase "that they rise not up again," which (Clarke's *Com. loci*) is as follows: "From which they shall not have a resurrection to eternal life."

<sup>3</sup> The interpretation usually given to the latter clause, that it denotes sudden destruction (Barnes, *loci*) may be correct, but that given to the gathering, meaning that he shall not meet an honorable burial, is evidently a gloss, for "the portion" of multitudes of wicked rich men is an honorable burial, while many a believer has had a dishonorable one. Other Scriptures do teach a gathering from which the wicked are excluded. The death being once admitted, the not being gathered is naturally to be referred to his being left when a gathering of the dead takes place. For of the wicked it may be truly said, Prov. 20 : 20, "his lamp shall be put out in obscure darkness." To this may be added (although some render it differently, as if it referred solely to this life or to the funeral pomp) Job 21 : 30, "Do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."

<sup>4</sup> As a specimen of early free rendering we give that of Gildas (A.D. 546, *Works*, s. 45) : "And it shall be that our Lord in the same day shall look . . . on the kings of the earth, who are upon the earth, and they shall be gathered together in the bundle of one burden into the lake and shall be shut up in prison, and after many days shall they be visited."

<sup>5</sup> Delitzsch's rendering is : "And it cometh to pass in that day, Jehovah will visit the army of the high place, in the high place, and the kings of the earth on the earth. And they are imprisoned, as one imprisons captives in the pit, and shut up in prison, and in the course of many days they are visited." The *exact* parallel to this is found in Rev. 19 : 20, although Nägelsbach justly includes the binding of Satan and his loosening out of prison after many days (one thousand years after), Rev. 20 : 3, 7. Nägelsbach's rendering is : "And it shall come to pass in that day, that the Lord shall punish (visit upon) the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit (with the gathering of prisoners), and shall be shut in the prison, and after many days shall they be visited."

<sup>6</sup> The passage, "Thy dead men shall live," etc., is interesting in view of Luther's reading it to his dying daughter Margaret, sustaining his own heart by the hope of a resurrection. Calvin (*Instit.*, c. 25, s. 4) also quotes it as proving a resurrection. Thus a multitude of writers. The Jews also held to the same, for e.g. Kimchi remarks on it "then many of the saints shall rise from the dead," and for confirmation quotes Dan. 12 : 2. Even Rosenmüller and Hitzig (Alexander's *Isa. loci*) understand the last clause of Isa. 26 : 21 as a prediction that the dead should actually come out of the graves; while such writers as Barnes (*Com. loci*), following the rationalistic lead, make all figurative of a restoration to their own land, thus frittering away a magnificent promise as if it had been fulfilled in that weak and still oppressed condition after the return from Babylon. Strange, when some men can see no resurrection in the plainest passages, others find it even in Isa. 26 : 20, as e.g. Clement (*First Epis.*, ch. 50, A.D. 97) renders it : "Enter into thy secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious day and will raise you up out of your graves" (comp. Tertullian, *On the Res. of the Flesh*, ch. 27). We append a few renderings of v. 19 : Tertullian (*On the Res.*, ch. 31) gives : "The dead shall arise and come forth from their graves; for the dew which cometh from Thee is medicine to their bones." Augustine (*City of God*, b. 20, c. 21), "The dead shall rise again, and all who were in the graves shall rise again; and all who are in the earth shall rejoice; for the dew which is of Thee is their health, and the earth of the wicked shall fall." Dr. Tregelles (*On Dan.*, p. 156) : "Thy dead men shall live; they shall arise, my dead body," and adds : "such are the words literally. Identified with Christ, as being His members." Nägelsbach (Lange's *Isa.*) heads this portion of prophecy : "The resurrection of the dead and the concluding acts of the judgment of the world." He gives : "Thy dead men shall live; together with my dead shall they arise (or, my dead body shall arise). Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs (lights), and the earth shall cast out the dead." Delitzsch : "Thy dead will live, my corpses rise again. Awake and rejoice, ye that lie in the dust! for thy dew

is dew of the lights, and the earth will bring shades to the day." Prof. Bush renders v. 14: "They are dead men, they shall not live; they are deceased tyrants, they shall not rise, therefore," etc., and he adopts Bh. Lowth's of v. 19: "Thy dead shall live, my deceased, they shall arise; awake and sing, ye that dwell in the dust! For thy dew is as the dew of the dawn; but the earth shall cast forth, as an abortion, the deceased tyrants." (He undoubtedly mistakes in the last member, in his reference to "the deceased tyrants.") Compare Fausset and commentators generally.

<sup>1</sup> This subject might be extended. The allusion in Hab. 1:12 seems to refer to this period of resurrection, for in the second chapter those just who live by faith are represented, when the vision shall be realized in its "appointed time," as finally triumphing over the culminated Antichrist, the "proud man" "who enlargeth his desire as hell and as death (persecutes to the grave) and cannot be satisfied, but gathereth unto him all nations (Rev. 19, etc.) and heapeth unto him all people." But how is this triumph brought about, just as John here describes: "*Shall they not rise up suddenly that shall bite thee and awake that shall vex thee?*" etc. So Ps. 118: this gathering of nations foretold their overthrow and destruction, a deliverance of the righteous from death, while the others are not thus delivered. Some (Kimchi) render Ps. 1:5, "The wicked shall not rise in judgment, nor sinners in the assembly of the just," which, with the Scriptural idea of the saints' judgship, would be in harmony with our view. But these instances are amply sufficient, and refute the opinion of Curry (*Bible Examiner*, vol. 14, p. 519, etc.) that "the doctrine of the resurrection of the wicked is not contained in the Old Testament." To sustain this position only two passages of the Old Test. (Job 21:30 and Dan. 12:2) are brought forward and disposed of—all others being ignored. Job is removed by another rendering, which may or may not be correct. Daniel is corrected as follows: "And many of the sleepers in the dust of the earth shall awake, these to everlasting life, but those to shame, to everlasting abhorrence," and the inference is made that "those who do not awake" are given to shame. But is the inference a just one? To decide this question it is requisite to let the *general analogy* of Scripture speak, and this leads us to another inference, viz., that "those" who also ultimately "awake," but not in the order of "these" (i.e. the former ones), are given to shame. For no clearer truth is taught in God's Word than this: that there are two resurrections (as e.g. in John 5:28, 29—the parabolic objection has no force, seeing that actual real resurrections were "now" (i.e. then) witnessed—Acts 24:15, etc.), one for the righteous unto life, and the other for the wicked unto condemnation. We see no necessity for *this modern departure* from the primitive church view, especially when antagonistic to so much Scripture that can only be bent to its purpose by special pleading.

Dr. Thomas, as in his Works, rejects an ultimate resurrection of the wicked, and in *Eureka* advocates that "the rest of the dead" refers to those who die during the Millennial period, thus foisting on the passage a meaning which is not contained in it. Other Christadelphians, more logically, endeavor to get rid of the passage by questioning its Scriptural authority. So also Russell and Barbour endeavor to get rid of the phrase in order to make out their peculiar (Bellyite) restoration of "the rest of the dead" during the Millennial age. As the passage stands, it is utterly and positively antagonistic to their view. Hence as the Sinaitic mss. has it omitted, they conclude (in behalf of their theory) that it is an interpolation. They forget (1) that Tischendorf (The New Test.) pronounces this, in view of the ancient evidence, "a mere error;" (2) that the Alexandrian, Vatican, and numerous other authoritative mss. contain it; (3) that so decided is this that it is found in the ancient and modern versions recognized by the ablest critics, retained in the Variorum, New Revision, etc.; (4) it is quoted or alluded to by men who lived even before these mss. as an authoritative reading; (5) that the opponents of Pre-Millenarianism, who would gladly rid themselves of it (as not in harmony with their views) if they could, concede it as Scriptural; (6) the retention of the passage is, as we have shown, in full accord with the general teaching on the subject. So noted, in the estimation of opposers, is this Scripture, that e.g. Lindsay (Art. "Mill." in *Ency. Brit.*) by this living or "resurrection is intended the temporary restoration of the reign of evil after the Mill."

*Obs. 5.* Some might regard our work imperfect if we did not notice the objections alleged against our interpretation of Rev. 20. For this passage is wrongfully supposed to be the citadel (when merely an outpost) of our doctrine, and hence is the chief object of attack. Let us therefore briefly pass them in review.<sup>1</sup> 1. That it is presumptive evidence against us that

a literal Pre-Millennial res., if taught at all, is only found in this place, so Barnes, etc. Reply: We leave the student to judge for himself, in view of the Jewish belief and that of the early Church based on Old Test. passages.\* 2. It ought, if teaching such a res., to be less ambiguous, so Barnes, etc. Reply: It is *sufficient, distinctive* for the wise and prudent, even for Prof. Stuart, etc., for God's expressed purpose is that it shall come as "a snare" upon the wicked.\* 3. The objection grounded on the use of the word "souls," urged by Witsius, Brown, Barnes, Fairbairn, etc., has been sufficiently met.\* 4. That nothing is mentioned of "books being opened," so Barnes and others. Reply: This is done by the Spirit in Dan. 7: 11 and 12: 1, both Pre-Millennial. 5. That Millenarians differ in the details, so Waldegrave and others. Reply: This is a double-edged weapon that can be turned with damaging force against themselves, for while we are a unit in the grand outlines of our doctrine, our opponents have fundamental diversities and antagonistic theories based on the passage.\* Besides, diversity of opinion among themselves is not urged by us as proof of the falsity of a doctrine, our appeal is to the Word itself. 6. Nothing is said of their employments, so Barnes. Reply: It is said that they shall reign. 7. No "reason" is assigned "why they are raised," Barnes. Reply: It is given in their reigning. 8. Nothing is stated "of the new circumstances of their being," Barnes. Reply: It is given in their immortality and reigning. 9. Nothing is said "of their condition when the thousand years shall have ended," Barnes. Reply: That is done in other places, for the thousand years do not limit their reign (Prop. 159). 10. But various writers urge that reigning during these thousand years limits it only to that period, so Barnes, etc. Reply: This is a mere quibble, for the thousand years are expressly referred to as intended to denote the period of the binding of Satan, and that also during this period of binding the reign of the saints is established. The duration of the reign must be sought for in passages which describe it. 11. No mention is made of "bodies," so Ralston, Barnes. Reply: Not necessary, as we have shown, according to usage of language. Besides, this is spoken of dead ones who have been beheaded, etc. See Barnes, *Com. Acts 2: 27*, and compare with his *Com. Rev. 20: 4* for a complete answer. 12. It is alleged that if this is a lit. res., then all the righteous must be included, but only two classes are referred to, viz., the martyrs and those who did not worship the beast, so Barnes and many others. Reply: If it were necessary, the concessions of numerous critics, Stuart, etc., might be used to embrace others also, but we, with the meaning of "first resurrection" before us, cordially accept of these two classes alone, believing as we do that the resurrection of the others preceded this one. The line of argument adopted by our opponents proves too much, for it would exclude the res. of the saints after Christ's crucifixion (Matt. 27: 51-53), etc.\* 13. No res. of the unjust is mentioned, so Brown, Barnes. Reply: This is a mistake, it is to take place *after* the thousand years. This objection is based on the supposition (Popish) of a general universal resurrection, simply because both resurrections, without specifying order or time, are mentioned together. This has been sufficiently answered. 14. That such a reign of Christ as we hold, with "a splendid capital at Jerusalem," etc., is not mentioned in the passage, so Barnes. Reply: If we are to adopt such a criterion to test the truth of any portion of Scripture, then we must yield up many a valuable proof of our Christianity. Our answer is, a *comparison* of Scripture

must indicate what belongs to the period. The Spirit to test faith, etc., gives us truths in a disconnected form, often isolated, which we are to bring together. 15. That if this is a lit. res., saints do not need the assurance "on such the second death hath no power," so Barnes. Reply: This has been already answered. We add: It is not for us to prescribe what is needed. Besides, a res. of dead ones being mentioned, it appears exceedingly appropriate, *since so many desire to doubt it*, to declare it to be a res. unto immortality. 16. That there are two classes only, one who are resurrected, and another who are under the power of the second death; "into which of these classes are we to put the myriads of men having flesh and blood who are to people the world during the Millennium?" so Barnes. Reply: Into neither of them, for this passage only describes the dead, and not the living. Who the rest are can easily be ascertained. 17. If a lit. res., then the rest of the dead must also literally arise "immediately after the thousand years are finished, but that is not stated," so Barnes and Brown. Reply: The concession is made that if the first is literal the other must be the same; this at least indicates our consistency. But the rest does not follow, for the phrase "*immediately after*" is not in the text. If we can show, as we have done, that "after" the thousand years, even if some time after (for the text only alludes to their non-resurrection during the thousand years), a second res., also literal (as Barnes himself admits), takes place, that is amply sufficient to sustain our position. 18. It is a symbolic representation, so Barnes, etc. Reply: Precisely so, and real, actual occurrences are symbolized, not figurative ones. Besides, the symmetry of symbolism must be observed, for e.g. it would be incongruous to make a violent death received, and dead ones, made so *for the truth's sake* symbolize sin, evil, etc.' 19. All the dead, vs. 1-15, will be raised up at Christ's Coming, so Brown, Barnes, etc. Reply: This proves too much, for some of the dead have been previously raised. Besides, concise passages which state in general terms and in juxtaposition the res. of both just and unjust must be interpreted by those in which *the order* is laid down; while in Rev. 20: 11-15 the dead then mentioned are those found in that condition at that period, for in no shape or form is it intimated that it is the only res.\* 20. There is no Advent of Christ connected with this res., so Barnes. Reply: There is; see preceding chapter. 21. "All the righteous and wicked will be judged together, and both at the Coming of Christ," so Barnes, Brown, etc. Reply: Notwithstanding the assertion that "it is utterly impossible to explain these passages," etc., given as proof, we unhesitatingly pronounce this doctrine pure assumption, a virtual adoption of old monkish views, irreconcilable with the facts stated in those very Scriptures, and antagonistic to the statements of the Divine Spirit. For full proof we refer the reader to the Propositions on Judgment (Props. 132 and 133), to the analysis (Prop. 134) of Matt. 25: 31-46 (the main proof text relied on), and to the order of Judgment which follows that of the resurrection (as e.g. Props 161-164). Many of the proofs alleged simply refer to judgment of all men, which we receive; or to the judgment of the righteous and of the wicked at Christ's Advent, which we also believe, and not one of them asserts that at the Coming of Christ *both* the righteous and the wicked *dead* shall be raised up, and a general judgment of *these two classes* will then be held. This is simply inferred, as we shall conclusively show hereafter. If the modern notion is correct, then the pious Jews and early Church groped in worse than Egyptian darkness.\*



22. The rise of Gog and Magog is against the idea of a literal resurrection, so Brown and others. Reply: We fail to see it; for if God intends to raise up certain of the dead previously to Gog and Magog (whatever these names may denote), it will be performed. 23. That if the res. be literal, then some of the Apostles and other good Christians would be excluded, so Fairbairn. Reply: This has been answered, but we may add: This objection overlooks the fact that not all martyrs, but only those at a particular period of time (during the time of the beast and prophet) are specified, viz., those under the last persecution. Again, it reads this res. isolated, whereas to obtain *the whole doctrine* all the passages (as e.g. in ch. 11; 1 Cor. 15; Isa. 25, etc.) bearing on the subject are to be recognized in their proper order, which, of course, includes the Prophets, Apostles, all saints. 24. "The rest of the dead neither awake nor live during the thousand years, nor at any other time," so Bush and Paræus. Reply: This is directly opposed by the text, as admitted by many—nearly all—of our opponents. The effort to sustain this objection by altering the text from "lived not again" to "lived not," on the authority of a few mss., is a failure, since all the mss. more ancient are opposed to it, fully sustaining our version. Even if the change were allowed, it would still favor our doctrine. These are the leading objections urged against our interpretation, and the student can readily see that many of them are merely captious, i.e. seeking for difficulties and manufacturing them; others, nearly all, are inferential; while not one of them is based on a *direct, positive*, scriptural statement, unless obj. 21 forms an exception. The value of the latter will appear as we proceed. Recent writers (as Hodge, *Sys. Div.*, in part relating to Eschatology) have presented no new objections, but simply reiterate what have been repeatedly answered, without observing and replying to our line of argument founded in the covenant itself.<sup>1</sup>

<sup>1</sup> These objections have been met by Rev. Carleton's articles in the *Theol. and Lit. Journal* for 1853-4 on "The Rev. Al. Barnes's Notes on Rev. 20: 4-6," by Dr. Lord's criticism of Dr. Brown's work in same journal, and by numerous Millenarian writers, such as Noel, Brookes, Seiss, etc. An excellent Treatise is Rev. Sirr's *First Res.* In these the objections are answered at length.

<sup>2</sup> It certainly is unjust to ignore the Jewish and early Church belief, that the covenant would be fulfilled in the restored Davidic throne and Kingdom, which was to be accomplished by a resurrection of saints, and the numerous passages alleged to sustain this view as found in the Old Test. Rev. 20 was adduced by the Primitive Christians in confirmation of this doctrine. The foundation of the Millenarian system is the covenant, and Rev. 20 only illustrates how a certain feature pertaining to it is to be realized. Hence any attack upon us which leaves untouched the covenant and covenant promises is one-sided and unavailing. For the Jewish belief, we may e.g. refer to the works of Lightfoot, Mede, Bush, etc., as well as to the articles in the *Bib. Cyclops.*; and for the Primitive Church view we may alone cite the Ante-Nicene Library.

<sup>3</sup> The plea of ambiguity does not exist when a moral, or spiritual, or ecclesiastical interpretation is urged. Yet our opponents frankly admit that the language is expressive of a literal resurrection, for (1) they inform us that the figure is derived from the doctrine of the resurrection, and (2) they confess (as Dr. Hodge, *Sys. Div.*, vol. 3, p. 841) "it must be admitted that that passage (viz., Rev. 20: 4-6), taken by itself, *does seem* to teach the doctrine (i.e. literal resurrection) founded upon it" (but still shields himself behind its obscurity, overlooking the previous usage of its language both in the Scriptures and among the Jews). On this point the reader will be pleased to observe the emphatic testimony of Dean Alford (*Gr. Test.*, on Rev. 20: 4-6). *Comp. Obs.* 11.

<sup>4</sup> How Barnes (*Conn. loci*) can say, "By no possible construction can it (souls) mean the bodies of the saints," how Lindsay (Art. "Mill." in *Ency. Brit.*) can remark that our interpretation "would outrage all propriety of language," how a multitude reiterate such statements in the face of Scriptural and Jewish usage, must undoubtedly be attributed to *prejudice*. The vision simply represents by "the souls" certain persons, which in-

cludes, as usage demonstrates, the bodies who experienced this resurrection. A theory that must sustain itself by such extravagant assertions is palpably defective. The answering feature is that these same critics when they come to the "beheading" (for *these souls were beheaded*), suddenly forget their own objections, and then speak of them as persons, including the bodies which were decapitated.

<sup>5</sup> Some in spiritualizing make it past, others present, and others still future; some interpret it as a continued representation of martyrdom and suffering, others of triumph and peace, and still others a kind of combination of the two, etc. Bush (*Mill.*), Gipps (*First Res.*), make martyrdom its prominent feature; Barnes (*Com. loci*), Whately (*Essays*) gives us the revival of martyr spirit and energy; Ralston (*The Rev. of John*) and others constitute it an era of missions; Hazard (*Rev. Revealed*) and others make it a restoration of the Church to civil and religious power; many Augustineans constitute it a representation of this dispensation; others again unite several of these features.

<sup>6</sup> The confinement of the resurrection to particular classes at a specified time does not invalidate its literalness or exclude previous ones, just as Christ's assertions did not that of "the many who arose." Winthrop (*Lec. 132*) advocates two cases as mentioned in this passage, viz., the martyrs and those who did not worship the beast, saying that such "is the general opinion of critical commentators." The author of *The Kingdom of Grace* calls this into question and (overlooking Barnes, Stuart, etc.) stigmatizes these critical commentators to be "of course" Millenarian, asserting "that there is not a single rule of grammar in the world which will justify the use of this ellipsis." This writer thus exhibits his lack of knowledge of what frequently occurs in Greek, and which is frankly acknowledged by the ablest of our opponents. Thus e.g. Fairbairn (*On Proph.*, p. 456) translates: "And I saw thrones, and they sat upon them; and (I saw) the souls of them that were beheaded for the witness (testimony) of Jesus and for the Word of God; and such as had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Compare Roe's *Analyt. Arrange. of Apoc.*, who also makes (a) of "the souls," those who had been beheaded, "and (b) whoever had not worshipped the beast," etc. So Witsius (*Exer. Sacra*, p. 516), and many after him explain it. Our view of the passage confines it exclusively to the persons who suffer and die under the last terrible persecution of the Antichrist, and that they also pertain to the rights and privileges of "the first-born" as already explained. The first resurrection, for aught we know, may embrace Matt. 26 : 52, 53; 1 Thess. 4 : 16, 17; Rev. 7 : 9-17, and chs. 12 and 14—this, at least, is the opinion of many (see e.g. an editorial, *Proph. Times*, vol. 8, p. 31, etc.); for as Selnecker (quoted by Seiss) remarks: "To this resurrection belongs everything that is raised to immortality before the last day." One thing is self-evident, however we may consider the different stages (as Baxter and others), less or more, this resurrection does not prevent preceding, but identifies it as belonging to that of the righteous by the emphasis placed on the word "first."

<sup>7</sup> Lord (*Theol. and Lit. Journal*, vol. 6, p. 453) concisely states this as follows: "As the apostasy of the soul to sin is the antecedent and cause of the death of the body, so the renovation of the soul is a necessary antecedent and prerequisite of the resurrection of the body to a glorious life. A resurrection of the body cannot therefore be used as a symbol of the renovation of the soul. It were to reverse the order of nature and of grace, and make a consequent the representative of an antecedent, an effect the symbols of an indispensable condition of its own existence, which were absurd." Besides this, the objection is futile, for the simple reason that these same objectors interpret the concluding portion of the chapter, also largely symbolic, as denoting a literal resurrection. Lord falls into an inadvertency when in the context he asserts that no other symbol could be found to indicate the saints, for he overlooks the fact that he in another place makes "the stone" of Dan. 2 to symbolize the same (which latter statement we cannot receive, for the reasons assigned under another Prop.).

<sup>8</sup> Professor Sanborn (*Essay on Millenarianism*) makes even the extravagant assertion that "the Church has believed in all ages that there would be a simultaneous resurrection of the dead, both of the just and of the unjust." A scholar acquainted with the history of the doctrine could not make such a declaration, so utterly opposed by the Jewish faith, the early Church belief for several centuries, and the expressed views of many eminent men in the Church. The passages alluded to by Prof. Sanborn merely assert the fact that both shall be raised, but says nothing of the order or of a simultaneous resurrection, leaving the order to be evolved by other passages relating to the subject, just as the Jews and primitive believers did in their teaching. It will not answer (as Dr. Hodge) to confine ourselves to one class of passages which, as all admit, can be referred to a resurrection of dead ones, both just and unjust, and ignore another class which teach a particular

resurrection *out of or from among* dead ones, or which speak of the resurrection of the righteous as something *separate and distinct* from that of the wicked. If the resurrection is simultaneous, as our opponents claim, then we certainly see no propriety or force in Paul's wish as expressed Phil. 3 : 11, viz., expressing andue anxiety about that which is inevitable. Perhaps the greatest inadvertency to be met with in a serious controversial article is that found in the *Presby. Quarterly Review* for 1853, where the writer in one place makes even Rev. 20 : 12-14 "a resurrection or reappearance on earth of the old spirit of persecution," and then in another place, a literal resurrection of the dead, arguing as if we did not also hold that the resurrection and judgment of Rev. 20 : 12-14 was post-millennial. Some of our opponents, in charity, we trust, misapprehend our doctrinal position and ascribe views and interpretations to us that we do *not* hold.

The critical reader will observe that this resurrection is already based on a previous judgment. To insure a first resurrection there must be a corresponding fitness, and the resurrection itself is evidence of the divine acceptance of the person experiencing its power. In the nature of the case there must be an antecedent estimate and judgment of character, worthiness, etc. The Popish notion of judgment, so largely entertained by Protestants, is one that is simply inferred from a few passages considered isolated from the general analogy of Scripture on the subject (comp. Props. 132, 133, 134, 135, etc.). Sometimes we are unjustly charged (as by Prof. Sanborn and others) as if we did not associate a final judgment of the quick and the dead with the Sec. Advent of Christ. But our entire argument shows that we thus connect them, observing *an order* in the judgment as well as in the resurrection. Indeed, in one sense, it might even be designated "simultaneous," seeing that the non-resurrection of the rest of the dead until the thousand years are ended, implies already a judgment passed upon them by which they are accounted unworthy of the position and blessings entailed by the first resurrection.

We have presented and replied to the objections urged by Brown in *Christ's Sec. Coming*, and in addition show how utterly erroneous is the declaration made by him, that if a first resurrection is taught at all, it can only be found in Rev. 20. The general analogy of Scripture on the subject speaks for itself. The plea that if taught it ought to be "a clear and unambiguous revelation," is decidedly ambiguous *after the clear statements of the Old Test.*, which we have shown, God Himself condescending to explain. The concessions coming from such a source are worthy of notice. Thus he concedes that the word "souls" does not forbid in connection the idea of "a bodily resurrection," for "they lived," not their souls, but themselves." Again he fully admits that while there is no specific mention of "the earth," yet that it is sufficiently "clear" "that the earth is the theatre of the Millennial reign," thus rejecting the notion of Ash, Piscator, Moore, etc., of locating this reign in heaven above. He confidently remarks (p. 226) in reference to the second resurrection of Rev. 20 : 12-15, that it is "a clear and unambiguous prophecy of the resurrection of all the righteous and wicked at once, and in proof of this I appeal to the *all but universal voice* of the Church. Has there ever been any testimony approaching to this, either in amount or harmony, in favor of the literal sense of the Millennial prophecy? No! there has not." We refer the reader to the history of the doctrine (Props. 74, 75, 76, 77, and 78), which indisputably shows that in the first period of the Church Dr. Brown's "all but universal voice" did not exist, but was brought into existence through the Alexandrian and Popish influence. Smith (*Key to Rev.*) spiritualizes the resurrection of the martyrs so that it "means the revival of the cause in which they lived and died," but the weight to be attached to such an opinion is self-evident from the annexed assertion that none of the saints resurrected are "to be raised to dwell again on the earth," so Gnostic is his feeling and so hostile to covenant promises. The spiritualizing and objections of Scott, Doddridge, etc., are sufficiently answered in our brief review of Barnes. Ralston (*Apoc.*, p. 163) explains, "This is the first resurrection, or resuscitation of characters, resembling the ancient worthies; for John saw, not the *bodies*, but the *souls* of those martyrs, which must imply a resuscitation of spiritual powers." And this is the only reason given for spiritualizing the resurrection, based on the passage itself. According to his system (to show how arbitrary) Rev. 11 : 15-19; Rev. 14 : 14-20; and Rev. 20 : 11-15 are synchronous, and descriptive of "the general resurrection and final judgment." We asserted the danger of making the second resurrection of Rev. 20 to be also spiritual, and thus to find no real resurrection in the Apoc. whatever. This is done by many writers. Thus, e.g. Rev. Burdick in the *N. Y. Evang.*, Feb. 3, 1876, says: "In the second resurrection, implied from the first, the fact described is an uprising of the spiritual forces in the Kingdom of Satan." Strange and unscriptural as this view is, it at least is consistent with the interpretation of the first resurrection, for it makes the second one in kind to the first. To indicate how little the whole subject is understood, and yet how rashly and confidently some write concerning

it, Lord (*Theol. and Lit. Jour.*, Oct., 1853, p. 270) points out how a writer in the *Presby Quart. Review* against Millenarianism positively asserts that the resurrection of Rev. 20 : 12-14 denotes "a resurrection or reappearance on earth of the old spirit of persecution, which had slumbered or been kept in abeyance during the long and prosperous period of the Millennium;" and then on a succeeding page, forgetting his own interpretation thus given, the same author, to make out a general, universal resurrection, as positively makes it a real resurrection, saying that it means the following: "The dead observe, not the living, but the race whose probation is ended, and on whom death has already set his seal, are judged." Some, as Butler (*Lec. Apoc.*), endeavor to patch up a kind of compromise, declaring this resurrection to be a raising up of disembodied saints to positions of honor and glory, without receiving a body—which is opposed to the covenant promises, the proper conception of a resurrection, the relation that the saints sustain to the Christ in the coming Kingdom, etc. Such views with but unimportant variations might be extensively quoted, but this is amply sufficient for illustration. And yet that the reader may have before him all that the most respectable and able writers opposed to us can produce, we select two of the most noted. Martensen (*Ch. Dog.*, s. 281), in giving his "spiritual" conception of the meaning of Rev. 20, refers to the first resurrection as follows: "A general *historical* resurrection will take place in the Church; the graves of *Church History* will be opened, and all the past will rise again in an all-embracing, living, and spiritual remembrance; and under the influence of this great consciousness the Church will display a universal activity, a universal development of her various gifts." His entire exegesis is based on the preconceived idea, expressed by himself, that the Kingdom of God is to be established by and under "the conditions of historical development," i. e. by existing agencies extending themselves in the way of progress. On the other hand, we hold, with Scripture and Early Church tradition, that it is to be established by Christ Himself at His personal Coming, not by man or through the present agency of man. When reading Martensen, one wonders how he would have spiritualized the promises relating to the First Advent, had he lived before its realization. Pressense (*The Early Days of Christianity*, p. 439) mixes concessions and inconsistencies as follows: "The triumph of the Church is connected in the Apoc. as in the first Gospel, with the return of Christ. To proclaim that triumphant return and to describe its glorious results is the great object of the Book of Revelation, as to wait for it is the highest consolation left by the Master to His disciples. In the Apoc. two distinct periods are marked in this final triumph of Christianity over Antichrist. The first victory is brought about by the *direct and visible* intervention of the Saviour, taking up the cause of His people, and gloriously establishing the reign of His Church upon earth." In reading this one would be led to suppose that Pressense was a pronounced Pre-Millenarian, being so directly opposed to Brown, Barnes, Hodge, etc., and so in unison with a cardinal doctrine of ours bitterly resisted by the great majority of our opposers. But in a foot-note he vitiate his concession by the following: "The idea of a Millennium preceded by a first resurrection is suggested by Rev. 20; but we must not forget the symbolical character of the book. The glorious triumph of the Church is in itself a judgment of the world. The world is judged by the saints whom it had made its victims; their victory is its condemnation. The writer of the Rev., when he shows us the saints raised from the dead and sitting upon thrones, employs an image analogous to that used by him to describe the triumph of the two faithful witnesses in the Church, Rev. 11 : 11. We may observe that at the close of ch. 20 : 12-15 mention is made of a general resurrection of the dead in which all are to be judged according to their works. The judgment had then yet to take place, and the Christians appointed to salvation *were not yet raised.*" The preconceived ideas of judgment, resurrection, the nature of the Kingdom, etc., are self-evident. It is strange that "the symbolical character" of the prediction does not forbid him to accept of the greater doctrine (*viz.*, a personal Pre-Mill. Advent), while it urges him to reject the lesser (*viz.*, a literal Pre-Mill. resurrection). It is also strange that he did not observe the fact that the *general analogy* of Scripture associates the resurrection of the saints with the future personal Advent of Jesus, His Second Advent, so that when He comes—whenever that is—those that sleep in Jesus shall experience His resurrecting power. Having carefully met all the objections urged, it is unnecessary to repeat.

*Obs. 6.* The subject of the res. is frequently referred to and implied in the Apoc., but it would be foreign to our design to enter into a detailed statement respecting each allusion. A few remarks respecting the more prominent will answer, and we can only specify, leaving the student to

investigate. The res. of Rev. 11 : 18, occurring under the last trumpet, and thus Pre-Millennial, has been sufficiently noticed (Obs. 1, with which compare the concessions of many of our opponents, e.g. Barnes, etc.). Rev. 14 : 1-5, embracing the first-fruits preceding the harvest, includes necessarily a res., and will be treated under the subject of the translation. The "man-child" of Rev. 12 : 5 is by many able prophetic writers interpreted as symbolic or representative of the resurrected saints. Those who (like Dr. Seiss and others) hold to a literal day fulfilment, still future, of the Apoc., find the res. implied in the 4th and 5th chaps. of Rev. and in ch. 7, etc. The passages which obscurely refer to it or imply it are to be interpreted by the plain and decided teaching on the subject (comp. Prop. 130).

*Obs. 7.* Two things connected with Rev. 20 : 4-6 may be noticed—the persons raised and the time when raised. 1. The persons raised are martyrs, and only martyrs. Mede was so strongly in favor to apply this to the martyrs and "confessors equipollent to martyrs" as "a prerogative to their sufferings above the rest of the dead," that he inclined to the opinion "that all the righteous will rise during the course of the Millennial Kingdom." Burgh, and many others, insist that martyrs only are designated. Brown and others make two classes, viz., martyrs and those who did not worship (although others, in our estimation, more correctly apply the latter as a characteristic of the martyrs and the reason assigned why they were martyred). Pre-Millenarians and Post-Millenarians make two classes or bodies, the former to include all saints in the first res., and the latter as a mere exegetical addition, having more (so Barnes) than the martyrs intended. Even Witsius (*Exer. Sac.*, p. 516) has a class beside the martyrs. Kliefoth (*Offenbarung Johannes*, p. 260) advocates a literal res., and has, like Bengel, two bodies announced (not of the dead, but) one of the dead (martyrs) who are raised up, and another of the living (confessors), who are translated. But this evidently is designed to make it fit with 1 Thess. 4 : 17 and 1 Cor. 15 : 51-53; comp. also Sirr on *The First Res.*, and works advocating the same view, and it will be found that under the impression that all the righteous are raised simultaneously, and in order to make Rev. 20 to correspond with other passages supposed to teach the same, two classes are introduced into the passage, and into the last body (confessors) the remaining righteous are crowded. We are not forced to this procedure, which is an evident violation of the passage, because it refers *exclusively* to "the dead," as the phrase "the rest of the dead" plainly shows, and to a body of men *who suffered martyrdom* in view of their confession of faith and rejection of the still future Antichrist. Even if it were admitted, on exegetical grounds, that two bodies are included, these bodies could not possibly, by any legitimate reasoning, be made to include *all* the saints of this, and past centuries, seeing that it is entirely descriptive of those who pass through the yet future tribulation under the culminated Antichrist. A misconception of the meaning of "first" (comp. Obs. 2) has a weighty influence in its application. The res. and translation of a select portion occurs *previous* to the fulfilment of this prediction, as seen e.g. in Rev. 14, as the first-fruits are similar in nature to the succeeding harvest, and precedes the rise and persecution of the culminated Antichrist. All these resurrections occur under the Second Advent in its secret or thief-like stage. But this will appear plainer by looking at the second subject. 2. The time when these

martyrs are raised up is of course associated by all Pre-Millenarians with the Second Advent, but many, by not distinguishing between the stages, and by being exclusively wedded to some favorite year-day interpretation of the Apocalypse, apply its fulfilment to the period immediately after the open Parousia of ch. 19. Now while, as against our opponents who deny a literal personal Sec. Advent, we can properly use (as we have done) this passage as one associated with the res. of the saints (for without a personal Sec. Advent there is no res.), yet when we come to consider the exact time in the period of the Sec. Advent when this res. of the martyrs is experienced, we find the most conclusive evidence that it also takes place during the secret stage, and previous to the open Parousia of ch. 19. Let the reader consider, as introductory, two facts proven in detail in other places (Prop. 130 and Prop. 166, etc.), the two stages in the Sec. Advent, and the still future Advent of the last Antichrist (Props. 161-164), who causes the death of these martyrs and is overthrown at the open manifestation of King Jesus and His saints. Now turn to Rev. 15, and we find that *before* the seven last plagues, which fill up the wrath of God, are poured out, *the identical persons* described in Rev. 20 : 4, who resisted the beast and his image and mark, are *already* exultant in acquired salvation, and this *follows* the gathering of the first-fruits as the enforced worship of the beast, image, and mark (Rev. 14 : 9) also follows it. It *precedes* the open Parousia, as these victorious ones witness (Rev. 16 : 2) the vials poured out upon "the men which had the mark of the beast, and upon them which worshipped his image." It *precedes* the open Parousia, because they, with all saints, shall be connected with the announced "marriage of the Lamb," and they belong (as a portion due to them "to execute the judgment written") to the armies that accompany the King of kings. In view, therefore, of the deliverance of these martyrs *before* the vials are poured out and their coming with Jesus at His open Advent, Rev. 20 : 4-6 is *retrospective*. If the student carefully ponders the construction of the passage he will find (1) the binding of Satan and its duration announced ; (2) then follows the reign of the saints in place of Satan's previous dominion, and this is portrayed (a) by the "thrones" and "judgment," a general announcement ; (b) by a particular specification (as an encouragement, and to lead us not to limit these reigning ones) of the martyrs ; (c) by expressions indicative of the nature of the reign, and that all who participate in it have the privileges and honors of the first-born.<sup>1</sup>

<sup>1</sup> Hence we cannot fully receive Dr. Schmucker's (*Exp. of Rev.*) interpretation of Rev. 20 : 4-6. He correctly makes it teach a literal resurrection, and one pertaining to martyrs, who "in their immortal bodies shall live again and reign with Christ as His associates in His universal Monarchy on earth," but, overlooking that these martyrs designated are those only who fall under a still future tribulation, he includes among them all martyrs, of every age, ancient and modern. Martyrs before this period have already risen, and these follow them—*both* having part in the preëminent resurrection pertaining to the first-born.

<sup>2</sup> These martyrs have part in "the first resurrection," and this implies that others also have part in it. Indeed, "this is the first resurrection" includes not merely the martyrs, but all to whom are given thrones and judgment or rulership. This may reconcile a historical difficulty in relation to the doctrine. The Primitive Church always associated the resurrection with the Sec. Advent, and held that (as we do) all saints, together with those martyrs, had a part in the first resurrection. Brown (*Ch. Sec. Com.*, p. 224) objects to Burgh's statement of a limited resurrection of believers being "generally held in the early ages of Christianity," and says : "I have not been able to verify this statement by reference to the early Chiliaistic Fathers. Probably Mr. Burgh gives as their actual belief the impression merely which their language conveys as a whole. But this is hardly fair,

in opposition to pretty plain statements extending the first resurrection to believers generally, which may be adduced, for example, from Justin Martyr, Irenæus, and Tertullian, high authority certainly on this point." Dr. Brown is correct as to the historical fact that all believers have part in a first resurrection at the Sec. Advent, and Burgh as to the *special* reference to the martyrs, which, however, must, as the context and other passages show, be associated with that of other believers who preceded them. The evident distinction as to exact time, the decided reference to martyrs, and yet the associated nature and honor of the same kind of a resurrection, and the inability to explain and apply the same, has led to a confusion of ideas and contradictory statements, which our position avoids.

The critical student will observe that if we are to receive the renderings (e.g. Fairbairn's and others) and interpretations (e.g. Brown's and others) which emphasize two classes, viz., the martyrs "and such as had not worshipped the beast" (so Fairbairn), or martyrs "and of them who worshipped not the beast" (so Wordsworth), etc. (and we do not by any means discard them, for such a meaning may be intended), still our position as to exact time and the persons denoted remains the same. For then we have—not the saints of past ages, but—the martyrs and those associated with them *under the last great tribulation* of the culminated Antichrist. All that we contend for is, that the persons designated are persons who at a time still future experience this persecution and martyrdom, and that the rest of the saints are included in the "thrones," "judgment," and general affirmation respecting the first resurrection and the reign.

It may be well to notice, briefly, an effort to bend this passage against us by Prof. Bush (*Anastasis*, p. 309, with which comp. Gipp's *First Res.*, p. 133), who proposes to change the verbs into the present tense, in order to make out—according to his theory—a succession of persons who suffered and reigned, and to prevent the beheading and not worshipping to be antecedent to the reign. But such a change would not help their cause, for the reasons that the vision is described as passing before the seer, that the future is frequently spoken of as present, that each one having part in the resurrection is represented as reigning the thousand years, and that the passage itself must be interpreted by the *general analogy* on the subject.

*Obs. 8.* If Mede's argument is once admitted, viz., that Rev. 20 : 4-6 and Dan. 7 are *synchronous*, then it is *impossible*, without direct violation of the order laid down, to avoid a Pre-Mill. resurrection. Bush, in his *Anastasis*, admits Mede's position, owing to the *parallelism* of the two prophecies, but endeavors to avoid our conclusion by making both to describe the Gospel dispensation. But in doing this, he not only makes a *fearful* Millennium of suffering and martyrdom (against all prophecy), but he *reverses* the facts of history. For, instead of such a removal of antagonistic powers—a sealing, binding, and detention of Satan so as not to deceive—the history of the Church and of the kingdoms clearly proclaim, in the *persecutions* endured, the *tyranny* exercised, the *murders* committed, the *crimes and wars* indulged, etc., that *neither* Dan. nor John have yet been fulfilled. It matters not whether we make the dragon a symbol of tyrannical dominion or of a personal devil ; in either case the predictions of the Prophets have not been realized ; and what is more to the point, in the order laid down by themselves, if followed in the evolution of history, it was impracticable, for the simple reason that *before* this exaltation, etc., of the saints, certain events, running down to the present and still extending in the future, must first be fulfilled. Any other position makes the Bible *contradictory* both to itself and to history.

*Obs. 9.* Those who deny a literal res. in Rev. 20 generally have much to say concerning the indefiniteness and obscurity of figurative and symbolic prophecy—the difficulty of understanding it until the fulfilment shows its intended meaning, being upheld by some—but when *they* come to explain it themselves, *then* all difficulties vanish, and *no other* interpretation can

possibly be allowed. This, to say the least, is indicative that they have no confidence in their assumptions against us, and that, when necessity requires it, they esteem themselves *fully competent* to elucidate, with the utmost charming confidence, even "obscure" predictions. The reader may draw his own conclusions.

The careful reader must have noticed with what *assurance* this has been carried out in Ch. Theologies, Bib. Dictionaries, Relig. Cyclopedias, etc. The subject of the resurrection is at length introduced, and notwithstanding our scriptural argument, the early Church belief, the Jewish view, the concessions of opponents, the subject of a literal first resurrection is either entirely ignored or merely hinted at, just as if the popular interpretation of Rev. 20 was beyond all contradiction the correct one. Some who slightly advert to it claim the indefiniteness of prophecy, which disappears in favor of their own view. The truth is, that any work or intended complete article, on the resurrection which refuses to recognize our doctrine, and in some measure discuss it, is certainly un-scholarly and defective, seeing that it passes over that which the ablest men in the Church profess to be solidly based in Scripture and antiquity.

Another peculiarity may here be noticed. Brown (*Ch. Sec. Com.*) and others endeavor to make the impression that our opponents are in perfect accord in the interpretation and application of Rev. 20 : 1-6, while Pre-Millenarians differ. And they carefully point out our differences, but with greater carefulness *conceal* their own differences. Now the fact, as the slightest comparison shows, is that far less unity exists *among them* than among us. While Pre-Millenarians differ as to the exact order, the persons resurrected, the duration and nature of the reign, and a few minor details, they are a unit on the grand outlines, respecting its being a literal resurrection, its eclectic nature, its realization at the Sec. Advent, its connection with a glorious following Millennium, etc., whereas our opponents differ on *all* these points. Some make the resurrection spiritual, others make it literal ; some make it civil, others civil and religious ; some make it illustrative of persecution, others a poetical effusion, and others a Jewish superstition ; some make it past, others past and present, and others future. Surely our opponents ought to be the last to speak of differences of opinion.

*Obs. 10.* There is a res. of the wicked dead, *Obs. 4.* It will not answer, as many do, to assert a res. of just and unjust at the beginning of this age and none after ; or to affirm, as others do, that there is no res. of the wicked whatever. Without discussing the destiny of the wicked, the passages that we have presented distinctly show that *after* the thousand years are ended *the rest of the dead "lived again,"* i.e. were raised up from the dead ; that they, "*after many days shall be visited ;*" that they shall "*return,*" and return at evening time ; that they shall be made subject to the endurance of "*the second death ;*" that those dead whose names *are not found* in the book of life are *also* raised up and judged ; that there is a res. of some *unto shame and contempt*, which those that *return* in the evening experience ; that the res. of the dead is affirmed in *their order of all men*, both just and unjust ; that a prior, pre-eminent res., etc., *involves* another of a lower class, which must include the wicked ; and that the res. *of the dead and a judgment to follow* is held up as a motive of repentance to men. These considerations are sufficient to sustain the position of John in Rev. 20. To quote the passages which speak of the wicked as "*silent in the grave*" as "*not being,*" "*remaining in the congregation of the dead,*" etc., to prove a non-resurrection, is only bringing forth *part of the truth*, viz., that there is a non-resurrection of the wicked *for a certain period of time*, and this is thus strongly, by way of contrast to the blessed condition of the righteous, presented. But *the whole truth* as given by the Spirit demands their "*return,*" their also "*living again.*" Any other interpretation flatly contradicts divine statements.<sup>1</sup> Let us receive *all* that



is written, observing *the same order* laid down by the Spirit. If it be asked, Of what practical use or benefit can such a res. unto condemnation and shame be? the answers are various; such as, to vindicate the justice of God; to prove the truthfulness and reality of His representations and mercy; to apportion "the few or many stripes" that the guilty merit; to fulfil His declaration that all the wicked shall see and acknowledge the Divine power; to show that death itself, as many fondly hope, is no refuge for the sinner; that a res. unto eternal life is the special gift of God through Jesus Christ; to contrast the condition of the res. saints with their own; to root out in the most effectual manner every remnant of evil; to give to the creatures of God, the universe itself, a sublime and abiding idea of the nature and consequences of sin. If it be asked, Why does God give the righteous so long a priority and cause the wicked *only to "return" after so long an interval?* the reason, as we gather it from intimations, here and there, seems to be this: This Millennial era is designed to fulfil covenanted promises; these require the resurrection of the saints and their triumphant establishment in the earth. To do this demands, as almost every Millennial description portrays, the removal of God's enemies to clear "the inheritance" of its oppressors. Being thus removed, the triumph of the saints, their victory over death, the bestowal of dominion—in brief, the ample and continued fulfilment of God's promises *in real, actual experience is fully exhibited and tested* during these thousand years, clearly and fully vindicating the truthfulness and faithfulness of God, and the honor, dignity, and power of David's Son. Now, it is declared that this faithfulness, etc., is *to be manifested* not only to angels, to the glorified, to the restored Jewish nation, to spared Gentiles, but *also to the wicked*. The time selected is at the close of the Sabbath of the world's week, in the very *height of completed fulfilment of promise*, and sway of saintly reign, and the accumulated glory of the rule of David's Son; *then* the wicked arise and are filled with "*sudden shame*" and "*confusion*" when they behold *the justly forfeited blessings* in the possession of those whom they despised, rejected, and even persecuted. This res. is therefore delayed, not merely to give the saints an honorable precedence by way of reward, and as a punishment to the wicked for refusing Christ and His proffered mercy, but to place the saints, the inheritance, the world, yea, even Christ Himself in the covenanted position by which the majesty and glory of God is the more fully seen, felt, and appreciated in the then proven, tested immortality and reign of the saints, renewal of the earth or removal of the curse, etc. At the end of the thousand years, so faithfully is it proven that *all* the promises of God are "*yea and amen*" in Christ, that none can gainsay it, for the covenant is *more than fulfilled*, and to forfeited blessings additional and greater have been added. This is the time, gloriously, yea, sadly suitable, which God has appointed for "*the rest of the dead to live again*," and behold with *their own eyes* the glory they have lost by not obeying God—a glory shining forth in the land, in the Theocratic government, in the subjects, in the immortal kings and priests, and in the exalted, enthroned Son of Man. Imagine just *such a "return,"* under *such* circumstances, and then tell us, are "holy men of old" *wrong* when they depict the shame, degradation, and unhappiness of the wicked at this period? Imagine Voltaire, Paine, Strauss, and a multitude like them to thus "return" and see what they ridiculed, and what must then memory and conscience say? \*

<sup>1</sup> By pressing Scripture ("shall not be," etc.) beyond all analogy, we could easily adduce proof that the believer, as represented by the Psalmist, will not rise again, when it is said, Ps. 39 : 13, "before I go hence and *be no more*," etc.

<sup>2</sup> How terrible the contrast of situation and doom! The haters and persecutors of believers, the scoffers of pious ones, then stand amazed and confounded at the shining glory of the once detested followers of Jesus. It is but reasonable that a Voltaire should be raised up to account for his blasphemy; a Strauss, to tell why he was so indignant at the Christ's assumption of Judgeship; a Renan, to explain his detraction and disgusting allusion to "the Galilean girls;" ten thousand, thousand others, to meet the hypocrisy, malice, brutality, etc., exhibited—and *then* there will be (Luke 13 : 28) "weeping and gnashing of teeth, when they shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God, and themselves thrust out." It is but just that men should thus arise and witness to the utter falsehood and maliciousness of their detractions of Jesus and His Messianic claims. Eminent and talented men have written works specially designed to degrade Jesus; multitudes have jubilantly urged their defamatory statements; sarcasm, ridicule, blasphemy, etc. are devised and circulated by hosts of enemies, and it is but just that they should be raised up to meet an ample and shame-confounding manifestation of their wilful and deliberate hostility to Jesus. How inquisitors, executioners, defamers, etc. will face their victims, *then* exalted and glorified, and especially the magnificent King of kings, is clearly and pointedly represented in the Word.

A few words of caution may be added. Rev. 20 : 12-15 is not necessarily to be restricted (as by Dallas and others) to "the rest of the dead;" for it includes (so Lord and others) those who may have died during the thousand years. Lord (*Exp. Apoc.*) makes it to embrace "all the wicked dead of all ages;" but we would not dogmatically restrict it even solely to such, because it may, for aught we can tell, include far more. For, while translations, glorifications, etc. may result during the Millennial age as a reward for holiness, yet the mention of the book of life and the reference to all the dead then existing may imply that others, not accounted worthy of special honor and exaltation—although ultimately to be saved—are included in those dead. Again: in reference to a resurrection of the wicked, we add this: it is true (see e.g. Art. "Resurrection" in M'Clintock and Strong's *Cyclop.*) that while the Jews held to a Pre-Mill. resurrection of the pious, some discarded the ultimate res. of the ungodly, but others ("the prevailing opinion") held that the unjust would also finally be raised. Now observe how the language of Jesus and Paul accords with the latter prevailing view, as e.g. in "all that are in their graves," etc. (John 5 : 28, 29), "a resurrection of the dead, both of the just and unjust" (Acts 24 : 15). Such language is, of course, powerfully confirmatory of the then existing opinion; so corroborative that it can only be avoided by special pleading. Again: this resurrection of the rest of the dead is *after* the thousand years. We, therefore, have no account whatever of any other resurrection preceding the Mill. age. It has been pointed out (Obs. 4, note) how some endeavor to discard this verse as unauthorized, in order to make out (so Russell and Barbour, *Three Worlds*, etc.) a distinct and separate resurrection of the heathen at the beginning of the Mill. age, so as to give them another probation, etc. This view of a future probation for heathen, etc., is not new, for such men as Tholuck, Stilling, etc., adopted it, but inform us that the Bible keeps it in the background, teaches it only inferentially and not in a dogmatic form. Barbour, etc. make it very prominent, a corner-stone (as Relyites) in their system, and largely build upon it. We are only concerned (passing by the stress laid upon "all men" and "all," etc.) with this theory as it relates to a Pre-Mill. resurrection, and his main proof text in support of the same. To make out a Pre-Mill. resurrection they frequently quote the restoration of the *Sodomites*, Ezek. 16 : 55, arguing that the passage of necessity implies their resurrection, having been destroyed. But they overlook (1) how the word Sodom is used, viz., to designate others (of like character) besides the literal Sodomites as e.g. Rev. 11 : 8; Zeph. 2 : 9. Even "the prophets of Jerusalem" "are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah" (Jer. 23 : 14; comp. Isa. 3 : 9, and especially Isa. 1 : 9, 10). This usage enables us to appreciate Ezek. 16 : 55, for we have the warrant of Isa. 1 : 10 that "rulers of Sodom" and "people of Gomorrah" exist independently of the literal Sodom and Gomorrah. If we observe Ezek. 16 with care, we observe (2) that *Jerusalem* is the subject of prophecy—the earthly, as evidenced by v. 3—and God's care and protection, as well as her perverseness, etc., are specified. The *city*, with its privileges, blessings, conduct, and punishment, is represented. Her *supporters* are designated: first, *Samaria*, i.e. that portion pertaining to the ten tribes (Samaria being the capital city); and second, *Sodom*, i.e. Judah ("the lesser than thou," so marg. reading). Both return from captivity, Judah first, then the ten tribes; and they are given to Jerusalem as

*daughters* (with which we need only compare, e.g. Mic. 4 : 8 ; Zeph. 3 : 10, 14 ; Zech. 9 : 9, etc.) Hence whatever truth there may be in Tholuck's and Stilling's theory, it is evident that it can only be realized after the thousand years, if realized at all. The same is true of Barbour and Russell's view, for the student will notice that their entire argument is purely *inferential*, being utterly unable to give a direct passage favoring it. The fact that spared nations (Isa. 66) are mentioned refers to living (not dead) nations, and "the ruling with a rod of iron" is *not* over the resurrected heathen, but, as a comparison of passages clearly show, over the anti-Christian hosts and living nations at and after the Sec. Advent.

*Obs. 11.* Out of the abundant testimony favoring a twofold resurrection, and the literal, eclectic res. of Rev. 20, we select a few as illustrative. Dean Alford (*Com. loci*) remarks : " I cannot consent to distort the words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or of any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for three hundred years, understood them in the plain literal sense ; and it is a strange sight in these days to see expositors who are among the first in reverence for antiquity, complacently casting aside *the most cogent instance of consensus* which primitive antiquity presents. As regards the text itself, *no legitimate treatment* of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain persons lived at the first, and the rest of the dead only at the end of a specified period *after* that first—if, in such a passage, the first res. may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave ; *then* there is an end of all significance in language, and Scripture is wiped out as *a definite testimony* to anything. If the first res. is spiritual, then so is the second, which I suppose none will be hardy enough to maintain ; but if the second is literal, so is the first, which, in common with the whole Primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." Van Oosterzee (*Ch. Dog.*, vol. 2, p. 786) advocates " more than one resurrection ; first a partial one and then an absolutely universal one. Of the former, not only does the Apoc. seem to speak, ch. 20 : 4-6, but also the Lord, Luke 14 : 14, and Paul, 1 Thess. 4 : 16, as also 1 Cor. 15 : 23, as compared with verse 26," etc., and then, referring to the latter (the universal one), speaks of a poetic-prophetic grouping together of that which in reality will be seen realized, not side by side, but in succession." Ebrard (*The Rev. of John*) advocates a literal Sec. Advent, a literal first res., a literal reign here on earth over the spared nations, etc., and in his *Gospel His.* (p. 576, foot-note Clark's ed.), thus refers to Rev. 20 : " Chaps. 18 and 19 (Apoc.) depict the victory achieved over this Kingdom by Christ at His Coming. Then follows the first awakening, namely, of those who have died in the Lord, and now in glorified bodies live upon the earth, and maintain a spiritual rule over so much of humanity as is not yet glorified (just as Christ after His res. lived for forty days upon the earth in a glorified body). Then, after this last offer of salvation, follows the second resurrection to judgment." Hagenbach (*His. of Doc.*, vol. 1, s. 139) pertinently says respecting the spiritual interpretation : " The first res. (Rev. 20 : 5) is explained by Augustine as the deliverance of the soul from the dominion of sin in this life ; as, in general, an orthodoxy which maintains the authority of the Apoc., and yet will not allow Millenarianism,

can only escape from its difficulties by an arbitrary exegesis, like that of Augustine on this passage."

For the student wishing to see how others express themselves decidedly in favor of a literal resurrection, we append the following references. Aside from the Commentaries of Alford, Olshausen, Bengel, Gill, Steir, Lange, Fausset, Meyer, and others, many works indorse our position. Compare e.g. Dr. Kling's Arts. "Eschatology" and "Resurrection of the Dead," in Herzog's *Encyclop.*; Dr. Fr. Volkmar Reinhard's *Dogmatic*, sec. 189; Dr. Hofmann in *Prophecy and Fulfilment*; Starke's *Synopsis New Test.*, vol. 10, p. 179, etc.; Lange's *Bremen Lectures*, p. 244, etc.; Selnecker on *Dan.* 12 : 2; Sirm on *The First Res.*; Seiss, *Last Times* (who gives various references of value); Brookes's *Maranatha* (who gives John Bunyan's and Toplady's testimony); Gordon on *The First Res.* (paper before the N. Y. Proph. Conference); Luthardt's *Lehre von der Letzten Dingen*; Koch's *Das Tausend-jährige Reich*; Auberlen's *Prophecies of Daniel and the Rev. of St. John*; Delitzsch on *Genesis*; Elliott's *Horæ Apoc.*; Mag. Fred. Roos on *Dan. and Rev.*; Christlieb, *Mod. Doubt and Ch. Belief*, p. 452; Pfeiderer, *Der Paulinismus*, p. 264-5; Danhauer's *Hodosophia*, p. 1445; and, in brief, Pre-Millenarian writers in general (who are specified in the His. of the Doctrine). To give the testimony of a large portion of these would itself require an extended work, even if presented in brief extracts. In such references we must not overlook the remarks of Dr. Craven in Lange's *Com.* (Amer. Ed.), or the writers (e.g. p. 440) quoted favoring our view. The old *Berlenburger Bibel* (t. 6, pp. 397-399) has a fair argument in favor of a literal first pre-eminent, Pre-Mill. resurrection, appealing e.g. to 1 Cor. 15 : 23, 51-52; Luke 20 : 35, and 14 : 14; Heb. 11 : 35, etc. Indeed we are largely indebted to old writers (like Mede in *Clavis Apoc.*, Brightman in *A Revelation of the Apoc.*, Goodwin in *Exp. of Rev.*, and others) for keeping this doctrine before the Church. Even such testimonies as are given in *The Crit. and Exp. Com.* possess weight; while incidentally the concessions of a Chalmers (on Ps. 50), Wesley (Tyerman, *Life of*), and many others are to be regarded. We append the testimony of two persons, who cannot be accused of extreme partiality to our views. Spurgeon (quoted by Dr. Brookes, p. 50, *Proph. Times*, vol. 10) in his sermon on *The First Res.*, says: "I do look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of His appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served Him; and that recompense shall be to be made like Him; and to partake of His glories before the eyes of men, and to reign with Him during the thousand years." "Meyer (so Lange's *Com. Rev.*, p. 441) remarks on 1 Cor. 15 : 24, that Paul, following the example of Christ Himself, has bound up the doctrine of a twofold resurrection with the Christian faith" (comp. next Prop.).

*Obs. 12.* We have already referred to the astounding opinion entertained by Prof. Bush, Gipps, Waldegrave, and others, that this res. and Millennium is a portraiture of suffering and martyrdom in behalf of the truth. To indicate the amazing perversions of the passage, Rev. 20 : 1-6, by our opponents in their efforts to wrest it from us, attention is called e.g. to Waldegrave's statements (*New Test. Millenarianism*), and we select him purposely, because he has been eulogized (*The Bib. Rep.*) as a model of an interpreter and as a triumphant opponent. The binding and restraintment of Satan as well as the little season, both "set before us *the working of Satan*, for it is his working especially which is here exhibited to view during two distinct periods in the history of Christendom. The first—the longer period—said to last a thousand years, is one in which Satan, forbidden to launch forth into the world any fresh impostures, does, notwithstanding, *prevail*, with the aid of the civil power, *to persecute even unto death* those faithful souls who, being risen with Christ, are made kings and priests unto God and His Father. The second—the shorter period—said to last but a little season, is one in which, the number of God's living saints being marvellously increased, and martyrdom being no longer the rule, Satan attempts by other means, even by the multiplication of religious delusions, to compass *the destruction* of the Church." The res. of the

martyrs, therefore, is simply a revival of the martyr spirit, made necessary by Satan's reigning, and this too while the saints are reigning: "They are also sufferers at the hands of men—sufferers even to the extent of laying down their lives for Christ's sake—*sufferers, I say, even unto death*, and that at one and the same time with their reigning." "The thousand years will prove to be a period in which Christ's witnesses are witnesses *even unto death*—a period, in short, of *martyrdom*, not of triumph—a period in which Satan (being precluded, indeed, from the invention of fresh delusions), is able, notwithstanding, to wield those already in existence with such effect as to make the Church of God to prophesy *in sackcloth and ashes*." This *caricature* of the Millennium and the reign of the saints is presented by one largely eulogized as *the champion* against Chiliasm. No Chiliast ever produced anything *so flatly contradictory* to all testimony of Scripture, to all analogy on the subject; *so plainly antagonistic* to numerous predictions, that the large majority of our opponents recoil from it as unworthy of credence, because it actually *reverses* the blessed teaching of prophecy. It is utterly *unworthy* of serious refutation, and affords a sad illustration how good men, in their eagerness to wrest the passage from us, can fall into the most absurd interpretation.

Prof. Bush (*Mill.*) in accord with his theory of a past Mill. age, in which persecution, more or less, predominated, says: "We strenuously maintain that it is the same persons who live, and reign, and judge, and are beheaded, and all too *at precisely the same time*." What a blessed reward! What a glorious Sabbatical period! He approvingly quotes the Jewish Midrash Tillin, fol. 42 : 1, where it is said that "upon the Coming of the Messiah the world shall be desolated for a thousand years" (which theory the *Seventh-Day Adventists* have recently revived), and adds: "This accords with the view we are now advocating, that this Mill. period is not intrinsically a prosperous era, but the reverse."

*Obs. 13.* Sufficient has been said to vindicate our usage of the word "souls" to denote the person (*Obs. 3*), and yet in view of certain statements, it will be in place to add a few remarks. Fairbairn says that "it is quite frivolous to insist upon the term souls being often used to denote persons; no one doubts that it is; but the question is, can it be so taken here?" Now, the frivolity arises from the fact that a large class on his side—in fact nearly every work against us—gravely insist that because "souls" are mentioned it cannot mean persons. Of course, to meet such an objection, "frivolous" as it may be, we are forced in self-defence to show that the term is used to denote persons. Thus e.g. Barnes (*Com. loci*) lays great stress on the word "souls," as if it alone denoted the spiritual nature, and carefully conceals from the reader this meaning, but when not controverting us, he in another place (*Com.*, Acts 3 : 20, on the phrase "every soul") admits this usage, thus: "Every person or individual soul is often put for the whole man by the Hebrews, Acts 7 : 14; Josh. 10 : 28" (with which compare his remarks on Acts 2 : 27, where he makes the term "soul" equivalent to "me," and applies it to *the corporeal res.* of Jesus, thus flatly contradicting his comment on Rev. 20 : 4-6). Indeed, our opponents contradict themselves in the same comment on this point, when e.g. they admit that "he" (v. 6) and "they," and "the rest of the dead" are declarative of persons and not simply of disembodied spirits, and speak of them as such. We insist that the reason why the Spirit, through human agency, gives us the term "souls" in preference to any other, is this: it is most in accord with scriptural usage, for not only

is *the resurrection of Jesus* thus predicted and declared to be the res. of a "soul," but it is predicted of, and promised to, individual believers, as e.g. Ps. 99 : 15, "*But God will redeem my soul from the power of the grave.*" Now then, when the res. is actually described, it is reasonable, it is strengthening, to find *the same term* employed, thus making prediction and fulfilment, promise and realization to correspond (comp. Obs. 3, note).

PROPOSITION 128. *The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Millennial resurrection.*

A doctrine to be consistent must preserve its *unity* in all the inspired writings. Having seen how the Old Test. and the conclusion of the New Test. coincide, it will be important to notice how the Gospels and Epistles corroborate the Jewish views of the resurrection based on covenant promises.

*Obs. 1.* The resurrection of 1 Cor. 15 : 52 declares that "*at the last trump, for the trumpet shall sound* (1 Thess. 4 : 16), *and the dead* (i.e. those deceased) *shall be raised incorruptible,*" etc. Now, the fair inference (for the Jews, as commentaries inform us, used this very language) is, that this denotes a resurrection identified with the bodies of dead saints. This is almost the universal opinion among critics. This same res. of the dead is mentioned in Apoc. 11 : 18, *also under a last trumpet*, and immediately *in connection* with "the Kingdom of our Lord and of His Christ." Our opponents generally concede both of these to be literal, and the exact correspondence that they sustain to Jewish expectations has been noticed by able writers (and that these, with this language added, was perpetuated generally in the early Church). But attention is called to *the fact* that just as the Jews believed, when "the Kingdom (sovereignty) of this world is become the Kingdom of our Lord and His Christ" (so mss., S. and A. Tischendorf's N. T., and comp. Titman, Hahn, etc.) *at that very time* a resurrection takes place. When the sovereignty of the world is seized, when a Kingdom commences which is never to end, when events occur which commentators connect only with the Sec. Advent, then *at that very period*, "*at the last trump*" ("for the trumpet shall sound," Rev. 11 : 15), the pious dead are raised to receive their reward. Surely this is amply sufficient to identify a Pre-Millennial resurrection, seeing that 1 Cor. 15 : 52 ; Rev. 11 : 18 ; and Rev. 20 : 3-6, *are all under the same last Pre-Millennial trumpet*. If one is literal, all then are literal, because taking place at the same time and for the same purpose.

According to Dr. Oswald (*The Kingdom*, ch. 9) it was a comparison of these three passages that influenced Rev. Dr. Schmucker to advocate a Pre-Millennial resurrection of the saints. The same is reported of Charlotte Elizabeth, and others.

*Obs. 2.* Attention is directed to 1 Cor. 15 : 22-24. "For, as in Adam all die, even so in Christ shall all be made alive. *But every man in his own order ; Christ first, afterward they that are Christ's, at His Coming. Then cometh the end,*" etc. We are not concerned in adopting any particular rendering (as e.g. making "order" to mean "band," and "the end" equivalent to "the last band," etc.), for whatever version is adopted, two

things are self-evident in the passage enforcing *the general analogy* on the subject. After the universality of death is announced, then follows the positive declaration that the recovery from death—being made alive—is *not a simultaneous occurrence*, “*but every man in his own order.*” We leave an opponent give the meaning of this phrase. Barnes (*Com. loci*) says : “*But every man—every one, including Christ as well as others. In his own order—in his proper order, rank, place, time.* The word *tagma* usually relates to military order or array ; to the arrangement of a cohort or band of troops, to their being properly marshalled with the officers at the head, and every man in his proper place in the ranks. Here it means that there was a *proper order* to be observed in the res. of the dead.” This declaration of an *eclectic* res. is confirmatory of the Jewish view, and could not possibly have been thus used, if the design were not to corroborate its truthfulness. The dead are to be marshalled in separate, distinctive divisions, according to their character or works. Next follows a statement of such a division : “*Christ the first-fruits,*” the first in time, the beginning, the first in order, “*who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence*” (and with him ought, perhaps, to be associated the “*many*” that arose at His resurrection) ; then, “*afterward they that are Christ’s at His coming,*” which evidently describes another division portrayed e.g. in 1 Thess. 4 and 1 Cor. 15, exclusively of the righteous ; “*then cometh the end.*” Now, here we have (1) separate bands of resurrected ones asserted, and (2) these bands or orders separated by an extent of time (nearly two thousand years). This is all that our line of argument requires in order to support our position.

The student observes that we do not discuss the word translated “*the end,*” and the sequence indicated by “*afterward*” and “*then.*” (Comp. Gordon, Sirr, and others on the “*First Resurrection,*” as well as Brooks, Seiss, Ryle, and others, in their advocacy of a Pre-Mill. resurrection.) The commentaries of Alford, Meyer, Olshausen, Fausset, Lange, etc., may be consulted on these points. Although a strong argument favorable to our position can be adduced, it really is not needed, seeing that the two points clearly designated and conceded by our opponents are all-sufficient. We only refer to Hodge’s admission respecting *tagma* (the student keeping in view how *to telos* was used to denote the rear legion, troop, or band, and how, therefore, the whole must be rendered, if the idea of different bands or companies is to be retained), when he says : “*The word tagma is properly a concreta term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies : first Christ, then His people, then the rest of mankind. First, the resurrection of Christ, then that of His people, then that of the wicked.*” But, warped by his judgment and resurrection theories, he forsakes the plain meaning. Especially do we commend attention to Prof. Stuart, who, although a bitter opponent of Millenarianism, concedes that our view of the different bands, making the wicked the last one, is the only “*satisfactory exegesis.*”

Some writers (as Dr. Berg, *Chris. Intelligencer*, Feb. 27th, 1868, comp. C. S. B., *Prop. Times*, vol. 7, p. 87-8) lay great stress on the phrase “*in Christ shall all be made alive,*” saying that “*in Christ*” is a technical term denoting “*the state of a believer,*” and hence refers the resurrection exclusively to the members of His body, the righteous, and that no reference to the resurrection of the wicked is to be found in the passage. Admit the full force of it, and that the resurrection of the righteous, of those in Christ, is alone specified, then the order is still preserved of an *eclectic* resurrection, (1) in pertaining exclusively to the saints, and (2) that at Christ’s Sec. Advent we have the first-fruits of saints (144,000) resurrected before the harvest in the first stage of the Advent and the martyrs (as we explained under the previous Prop.) are raised up just previous to the open Parousia. If such an interpretation is adopted—and there is force in it—then simply the order or companies of the saints are designated. The reader must determine for himself which view to adopt ; either one or the other sustains our position fully.



The early Church (e.g. Tertullian *Adv. Marcionem*) adduced 1 Cor. 15 as favoring a Pre-Mill. resurrection, and the application is a just one. As a matter of interest to the reader, we append the authorized English Translation, Dublin, of the Latin Vulgate: "But every one in his own order: the first-fruits Christ, then they that are of Christ, who have believed in His Coming. Afterward the end, when," etc. We only add that Dr. Berg and others make "the end" to refer to "the end of the world," including the resurrection of the wicked, the closing of the dispensations of grace, the burning of the world," etc., but we assert (1) that the ordering must be interpreted of the subject-matter discussed, and (2) the end must be determined from the specific teaching of Scripture on its meaning. Hence Dr. Kling (*Lange's Com. 1 Cor. loci*) says: "Those who are raised at successive periods of time are conceived of as coming forth in troops or bands, in some one of which every one will be found." "The end in this connection means the termination of the process of the resurrection, and stands correlatively to 'the first-fruits'; it marks the period of the resurrection of the rest of mankind, who do not belong to Christ," etc. (See the comment.) The Amer. Ed. (Dr. Poor) says: "If we adopt the meaning of band or cohort for *tagma*, then the implication is that those in Christ will come forth by themselves and the wicked by themselves—those of a kind keeping together. And this will be the natural order since 'those who sleep in Jesus, God will bring with Him.'" Even such a writer as Macknight (*On the Epistles*) gives the following translation and paraphrase: "But every one in his proper band: the first-fruits Christ; afterward they who are Christ's at His Coming. Then the end shall be," etc. "Not, however, together; but every one in his proper band; the first-fruit Christ is raised already; afterward they who are Christ's shall be raised immediately at His Coming; consequently before the other dead are raised," etc. (This concession refutes much of his spiritualizing).

*Obs. 3.* In 1 Thess. 4: 13-17, we have distinctive marks that "the dead in Christ shall rise first." Our opponents, to avoid the force of this expression, inform us that it is used relatively to those that are translated, meaning that the dead arise before the living are translated. Allowing such an interpretation, yet the *eclectic* nature of the res. and its time is clearly manifested (1) by its *exclusive* reference to the righteous, and (2) by its *precedence* of the translation. The res. of the wicked is *not* mentioned, and the reason must be found in other Scriptures. The simple fact that we have extended passages devoted only to the res. of the righteous is in perfect agreement with our doctrine and utterly opposed to the theory of a simultaneous res. of all the dead. The association of this res. of the righteous with the personal Sec. Advent of Jesus is an additional reason sustaining our view.

We are not prepared to concede that the application of "first" by our opponents is conclusive, since a large number of able critics and writers interpret it according to the analogy of a first resurrection from among the dead. It appears strange that Paul, knowing the Jewish idea of an eclectic resurrection, should employ such a phrase unless he indorsed it. Barnes (*Com. loci*) says: "A doctrine similar to this was held by the Jews. 'Bech Lachish said, Those who die in the Land of Israel shall rise first in the days of the Messiah.'" We have shown, however, in other places, that the Jews held to a pre-eminent, distinguishing resurrection pertaining to their nation.

*Obs. 4.* Luke 20: 34-36 (see its connection with covenant promise, Props. 49 and 137) is remarkable for its distinctness: "The children of this world (or age) marry, and are given in marriage; but they which shall be accounted worthy to obtain that world (or age) and the resurrection from the dead (or the res. that out of dead ones—see the emphasis in the original) neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here we have the following particulars specified: (1) Some shall gain the future age by a res. from among

the dead ; (2) it is implied that others not worthy shall *not gain* it by such a resurrection ; (3) this resurrection of the saints is distinctively referred to as the pre-eminent res., and one *out of* dead ones ; (4) such, as indicative of its *eclectic* nature, are designated as "*the children of the resurrection* ;" (5) and being thus born from the dead, through God's power, they "*are the children of God.*"

The reader is again reminded how this passage was employed (Prop. 49) in elucidating the Memorial, being the legitimate outgrowth of the covenant, which *necessitates*, in order to its realization, a Pre-Mill. resurrection of the Patriarchs. Hence Paul (e.g. Acts 26 : 6, 7) links "the hope" derived from covenant promises with "*the resurrection of the dead.*" The personal identity of the Fathers is preserved, through the resurrection thus promised. Hence we find writers, who have no Chiliastic bias, affirm precisely the position assumed by us respecting the meaning of the passage. Thus e.g. Thompson (*Theol. of Christ*, p. 186) takes the ground that the Sadducees denied a literal resurrection ; Jesus in His reply holds fast to the Jewish view of such a resurrection, and confirms the Jews in their faith, and adds : "He went on to assert the resurrection as set forth by Moses, in the fact that Abraham, Isaac, and Jacob would ever have a recognized identity in the Kingdom of God." Horne (*Introd.*, vol. 1, p. 423) says that the phrase "I am the God of Abraham," etc., proves "the resurrection of the dead inferentially or by legitimate consequence." But why is this inferential proof a legitimate consequence ? The answer—the only Scriptural answer—is, that the Patriarchs may realize the promises made to them *personally* respecting the land, etc. On the passage itself compare the comments of Alford, Lange, Bengel, Olshausen, etc. The Mormons, as a resultant of their system of sealed marriages, flatly contradict the Saviour's declaration respecting the non-marriage of the resurrected and glorified saints, for they positively affirm that after the resurrection "men both marry and are given in marriage." (See the proof adduced in Art. "Mormons," M'Clintock and Strong's *Cyclop.*)

*Obs. 5.* Phil. 3 : 11, "*If by any means I might attain unto the resurrection of the dead,*" certainly does not give the force of the original, and it places Paul in the attitude of striving for something which is inevitable. But taking the emendation demanded by the preposition *ek*, and given by numerous critics and commentators (and admitted by some of our opponents, as Prof. Stuart), we have a reading which vindicates Paul's effort to obtain a prize, viz., a *distinguishing eclectic resurrection*. For many read it : "*If by any means I might attain unto the resurrection from among (or out of) the dead (or dead ones.)*" The force of this rendering is sustained by the res. of Jesus which was (e.g. 1 Pet. 1 : 3) one from among the dead, and by the usage of the preposition.

Sirr on the *First Res.*, in Let. 5, gives a lengthy vindication of its usage, presenting various examples, showing conclusively that it is, single or in composition, intensive and expressive of an extraordinary, *eclectic* resurrection. The editor of *The Proph. Times*, vol. 3, p. 142, etc., presents the same, and declares respecting the force of *ek* : "Greek writers, lexicons, critics, and the Greek Test. everywhere and continually assign to it the office of expressing *out of, from, from among*, and invariably use it before a genitive signifying a *whole* from which a *part* is taken" (adducing as examples Acts 3 : 23 ; 1 Cor. 5 : 13 ; Acts 19 : 33 ; Heb. 5 : 1, etc.). Brown (*Ch. Sec. Com.*, p. 195), as against us, rejects "from among the dead" (substituting "*from the dead*"), and endeavors to escape the idea of time or priority by referring the resurrection to "its nature, its accompaniments, and its issues," which make it "a resurrection peculiar to believers," but adds : "Although, therefore, we cannot affirm that the translation 'from amongst the dead' is critically inadmissible, no more can it be shown that it is critically admissible." We leave the student to judge for himself, heartily endorsing his declaration, that its meaning is dependent on the doctrine of the resurrection as taught in the Scriptures, i.e. these passages must follow the *general analogy* on the subject. Brookes (*Maranatha*, p. 464) renders it : "*If by any means I might attain unto the out resurrection*" (or, as we might say, the elect resurrection) "*the one, or that one, from among the dead.*" Many versions are given which affirm an eclectic resurrection. The Latin Vulgate, in the authorized Dublin

Translation, reads : " If by any means I may attain to the resurrection, which is *from the dead*." Fausset (*Com. loci*) comments : " The oldest mss. read ' the resurrection *from (out of) the dead*, viz. the first resurrection ; that of believers at Christ's Coming (1 Cor. 15 : 23 ; 1 Thess. 4 : 15 ; Rev. 20 : 5, 6). The Greek word occurs nowhere else in the New Test. ' The power of Christ's resurrection ' (Rom. 1 : 4) insures the believer's attainment of the ' resurrection *from the (rest of the) dead* ' (cf. v. 20, 21). Cf. ' Accounted worthy to obtain the resurrection *from the dead* ' (Luke 20 : 35). ' The resurrection of the just ' ' (Luke 14 : 14). Similar statements are made by various expositors. Surely the simple fact that in the original this resurrection is made emphatic and eclectic by the variations attached, ought to arrest the attention of the reader. To convey to the English reader, unacquainted with Greek, this variation, we append the phrases with a literal rendering as given by critics. We have the simple phrase *anastasis nekron* or resurrection of dead ones (Acts 17 : 32 ; Rom. 1 : 4 ; 1 Cor. 15 : 12, 21 ; Heb. 6 : 2), and *he anastasis ton nekron* or the resurrection of the dead ones (Matt. 22 : 31 ; 1 Cor. 15 : 42). Then we have a more particular resurrection as follows : *anastasis ek ton nekron* or resurrection out of or from among dead ones (1 Pet. 1 : 3), and *he anastasis he ek nekron* or the resurrection that out of dead ones, or the resurrection, that one out of or from among dead ones (Luke 20 : 35—see Obs. 4—Acts 4 : 2), *he exanastasis ton nekron*, or the resurrection out of or from among dead ones, or the out-from-among resurrection of dead ones, or the rising again out of dead ones. Luke 20 : 35 especially is very emphatic, having *he anastasis he*, viz. the resurrection, that one," thus implying necessarily some other resurrection distinctive from this one. Every student must see the propriety—keeping in view the covenanted, Prop. 49, Jewish resurrection, of which Paul, Acts 26 : 6, 7, to which the tribes hope to come—of Bh. Pearce's assertion that Paul expected this very resurrection, and hence uses the same word here translated *attain to*.

*Obs. 6.* This discrimination of resurrection is delicately referred to, and implied in passages. Thus 1 Cor. 6 : 14, " *And God hath both raised up (egeire) the Lord, and will also raise up us (exegerai, out-raise or pre-eminently raise you).*" The change of the verb by the addition of a word, significant of something peculiar and distinguishing, is worthy of notice (comp. Rom. 9 : 27, Greek). So take Mark 9 : 9, 10, and we have it asserted that the Son of Man should rise (*ek nekron*) out of or from among dead ones (as in fact transpired), and then the disciples (who had no difficulty with the already received—e.g. John 11 : 24—doctrine of a res. of the dead) questioned, one with another, what this rising from among or out of dead ones should mean relating to Jesus. As His res. being an eclectic one is designated a res. *ek nekron*, so do we find that of *his believers* designated.

" Quickening" and " quickening of the dead" was used by the Rabbis (so Bush, etc.) to denote a corporeal resurrection, and " consolation" (Syriac, e.g. John 11 : 24, 25, " I know that he shall rise again in the consolation at the last day. Jesus said to her, I am the consolation and the life"), " day of consolation" (so Talmud and Targum on Hos. 6 : 2), as well as other terms which we have noticed under the Old Test. teaching, were also thus employed. Now thus used in the New Test. without a change of meaning, such as the Jews attached to them as to the time and relation, we can scarcely avoid the conclusion that they are thus to be understood as connected with a coming of the Messiah and a resurrection pertaining to Abraham's children. " The gates of hell," Matt. 16 : 18, is connected with the continued perpetuity of the Church. It is customary to interpret it as relating to evil spirits, and we allow one of these to explain its meaning. Nast (*Com. loci*, comp. " *Petros*," p. 34, footnote by Dr. Seiss), after making " hall" equivalent to " the abode of the dead," and " gate" to stand for " power," adds : " *Thus the gates of hell mean strictly the dominion of death, and by implication the infernal powers held in the abode of death and darkness.*" Whatever propriety there may be in his " implication" (which are always unnecessary and dangerous when the plain meaning will suffice), the history of the Church shows, and especially will manifest it under the last culminated Antichrist, that it shall terribly suffer by persecution, and here we have the assurance that *death shall not triumph* (comp. Lange, *loci*) over the Church and its multitude of slain saints, but they shall be raised up, and see her glory as she perpetuates herself in the age to come. Many

writers find the first resurrection even in Matt. 24 : 31 (others the Jewish nation, etc.), as e.g. Lange (*Com.*, p. 429) on the phrase "And they shall gather together his elect," says, "Here the resurrection of the elect (the first resurrection primarily) is declared," Phil. 2 : 11 has "things under the earth," which Barnes (*Com. loci*) explains as "beings under the earth," "those that have departed this life," and yet this very worship and honoring of Jesus—thus associated with the idea of a resurrection—is one identified with a Mill. prophecy (Isa. 45 : 23), and is to be witnessed before the Millennium is ushered in (Rev. 11 : 17 ; 15 : 3, 4, and 5 : 9-14). The resurrection is indirectly linked with the Kingdom, as in Luke 14 : 15. After Jesus had showed the Pharisee how to make a feast so that he might "be recompensed at the resurrection of the just" (its separate mention showing a distinctive resurrection), one of those who sat at meat with Him, evidently associating (as the Jews were accustomed to do) the resurrection just mentioned, with the Kingdom, said : "Blessed is he that shall eat bread in the Kingdom of God." Jesus in His reply virtually indorses this association of ideas, for instead of intimating a misapprehension, He says all are invited to such blessedness, but that many reject it.

*Obs. 7.* Our argument is abundantly sustained by other Scriptures, which, to avoid repetition, we can but briefly refer to, as Acts 3 : 19-21, for not only "the times of restitution" (described in Mill. predictions) necessitate an included res. (so understood by the Jews), but "the times of refreshing" are "the times of reanimation" (see the proof given in detail under Prop. 144, and the reader will notice that "the times of reanimation" confirm the order of the resurrection as advocated by us). Then Matt. 19 : 28, "the regeneration" (see the details given under Prop. 145), with the Jewish views of the res. being a birth (which was adopted by the early Christians, and used even by Eusebius as expressive of a res.), corroborates the doctrine of an eclectic res., both as to character and time. The views given in a previous Prop. respecting the res. being a birth, and allied to a birth preceding the Millennium, is strengthened by its usage in the New Test., where believers are designated "the children of God being the children of the res.;" where "the adoption" is connected with "the redemption of the body;" when the begetting of Jesus (Acts 13 : 33) is tendered as proof of the res. of Jesus, and He is represented as "the first-born" from the dead, etc.

In addition to what was said concerning the birth denoting a resurrection in Prop. 126, many writers take the view that Jesus in His conversation with Nicodemus by the expression "born of the Spirit" denotes the resurrection of the body, or at least includes it (the Spirit being the agency by which the resurrection is produced, as *Christ's*, and "the born of water" being expressive of baptism and the spiritual moral work attached to it). Thus e.g. Dr. Brookes in the *Truth*, vol. 3, No. 6, who refers to one verse as being thus rendered by the Latin Vulgate, Augustine, Ambrose, and others : "The Spirit breatheth where He willeth ; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth ; so is every one that is born of the Spirit." Brookes adds : "That it is consistent with the context will not be disputed, and that it is grammatically and logically correct will be admitted when it is remembered that the word rendered 'wind' in King James' Version is translated Spirit in the same verse, and that out of three hundred and seventy-four times it is found in the New Test., it is invariably rendered Spirit or Ghost, except in John 3 : 8, where it is translated wind, and Rev. 13 : 15, where it is translated life." A multitude of able writers, following the Biblical analogy and the Jewish faith (see e.g. Michaelis *Com.* Heb. 1 : 5, Knapp's *Ch. Theol.*, p. 528) designate the resurrection "a birth;" and hymns (as e.g. the one commencing "The whole creation groaneth" in "Hymns and Songs of Praise," by Hitchcock, Eddy, and Schaff, and Watts, "My flesh shall feel a sacred birth," etc.) speak of it as a "second birth" or "sacred birth," etc.

*Obs. 8.* The res. of the saints being a distinctive one, belonging exclusively to them and no others, this feature of separation as to character and time is *always* preserved. Thus (1) where a res. of the just and

of the unjust is mentioned together, that of the just has precedence ; (2) expressions such as " the Son quickeneth whom He will," " they that hear shall live," etc., imply that not *all* shall be made alive ; (3) the promise of raising up His own at the last day specifically given to believers, implies that unbelievers shall not be raised at the same time ; (4) the res. of the righteous described alone, without any reference whatever to the wicked (as John 6 : 39, 40, 44, 54 ; 1 Cor. 15, and 1 Thess. 4), implies a separate and distinctive one ; (5) the titles given to the res. of the righteous imply the same, as " the better resurrection," " the res. of the just," " the res. unto life."

The careful student, of course, will consider all such declarations in the light of the age when uttered. That is, he will place himself in the position of the hearers addressed. Thus e.g. the Jews spoke of a resurrection both of the just and the unjust, but when particularizing the order of resurrection they discriminated both as to character and time. Again, a resurrection of righteous ones was always associated with the Messiah's reign, and hence the promises of the Messiah of a special resurrection to believers in Him, was in the line of the Jewish views, derived from Messianic prophecy, on the subject. Again, " the last day" in Jewish theology was not the modern Romish idea of " the last day," but was the last day of the dispensation, to be followed by another and glorious one under the Messiah, in which the promises were to be realized. Hence to raise one up at " the last day" was by them understood as equivalent to a *Pre-Mill. resurrection*, i.e. a resurrection to be followed by Messiah's reign on David's throne. (Comp. e.g. Props. 138, 139 and 140.)

Attention simply is called to the various readings first presented by Jerome (Horne's *Introd.*, vol. 1, p. 211) of 1 Cor. 15 : 51. If the reading of two of the most authoritative mss., viz., that of the Sinaitic and Alexandrine (comp. Tischendorf's *N. T.*) is to be received, we have an additional argument in our favor. These mss. read : " We shall all sleep, but we shall not all be changed ;" whilst the later reading of the Alexandrian is, " We shall not all sleep, but we shall not all be changed." The critical student will be reminded that just as it is in the translation, some will be taken and others left, so also is it with the preceding resurrection, some will be taken and others will remain.

*Obs. 9.* Our opponents, as Dr. Brown (*Ch. Sec. Coming*), Barnes (*Com. Apoc.*), and others adduce the following proof texts to substantiate their view of a *universal and simultaneous res. of all the dead*, both just and unjust, viz., Dan. 12 : 2 ; John 5 : 28, 29 ; Rev. 20 : 11-15 ; 1 Cor. 15 : 20-23 ; John 6 : 39, 40, and 17 : 9, 24 ; 2 Tim. 4 : 1. The reader may compare these with our references to the same, and then observe that no interpretation and application of these passages can possibly be valid, which introduces an *antagonism*—most direct—between Scripture statements. Indeed, he will find more, viz., that several of the texts assigned as proof (e.g. Dan. 12 : 2 ; 1 Cor. 15 : 20-23 ; Rev. 20 : 11-15) fully sustain our position, being sufficiently decisive of an eclectic res. The others are equally so, for observe that John 5 : 28 describes *two* resurrections, one " the res. of life," and the other " the res. of damnation," while the order must be decided by passages descriptive of the same. The word " hour," upon which our opposers lay so much *uncritical* stress, simply means, as able critics inform us " a time," so that a time is coming when all shall be raised, but as other Scriptures tell us, " every man in his own order" (even Augustine, *Epis.* 197, 2 ; Ambrose, *Epis.* 199 : 17, and many others make " hour" simply equivalent to " time," and thus used e.g. 1 John 2 : 18 ; Matt. 9 : 22 ; John 4 : 23 ; Mark 13 : 11 ; Luke 10 : 21, etc.). The remaining passages need no explanation, following, as they do, the general analogy.

The reader is reminded that many of our opponents do not make a simultaneous resurrection in their comments on 1 Thess. 4 and 1 Cor. 15, and that they agree with us

that events are contained in the same sentence (e.g. 1 Cor. 15 : 22, 23) which are separated by a long interval of time ; and that general expressions indicative of totality (e.g. respecting all men dying and yet some are translated) are sometimes modified by more particular mention of order or details. But sufficient has been said to enable the reader to form a just estimate of the two interpretations. Prof. Sanborn, in his *Essay on Millenarianism*, makes the utterly unauthorized statement that "the Church has believed in all ages that there would be a simultaneous resurrection of the dead, both of the just and of the unjust." This can *only deceive* the ignorant, for every intelligent reader of Church history knows that the Jewish belief on the subject was carefully inculcated and held by the early Church (as shown in detail in our Props. on the history of Chiliaam), and the opposite view arose and prevailed through the Alexandrian and Popish influences.

*Obs. 10.* In a subject so varied as that of the resurrection it becomes us to heed the caution given in the investigation of any doctrine, viz., to collate the passages referring to it, and explain the more concise by those which give the order, time, and manner of occurrence. In such a comparison it is impossible to find a specific account of the resurrection of the wicked taking place *at the same time* with that of the righteous. Their standing together, under the general affirmation of a resurrection of both, would be an argument against us if it were not that in other places the Spirit, *when circumstantially* describing the res., *separates them* by an interval of time. It is wisdom to accept of the Spirit's explanations. The intelligent reader will appreciate this rule of careful comparison before deciding.

If some one should object to indistinctness in any of our references, it may be observed that none of them are so obscure as the proof given Acts 13 : 33, 34. But if viewed in the light of the resurrection, necessitated by the Covenant, etc., this proof is clearly deducible, flowing naturally and legitimately out of a well-defined Divine Purpose. It is to be regretted that the Babylonian captivity and return has blinded the eyes of so many expositors, so that they cannot survey scarcely any of the predictions without bringing the same in as a kind of general explanatory support, suited to evaporate most precious promises that cannot be satisfactorily incorporated into a spiritual Millennial theory.

*Obs. 11.* It is impossible to comprehend the order of events bearing on this subject as presented by our opponents, owing to *the contradictions* involved. To illustrate : take that large class of commentators and others who correctly unite the res. with the personal Advent, and consistently declare that *before* the Millennial age is introduced Antichrist will be destroyed. Now turn to 2 Thess. 2, and (as Barnes, etc.) they advocate the destruction of the man of sin by *the personal Coming* of Christ, and, according to their own admissions, this, in the very nature of their concessions, must be a *Pre-Millennial* Advent ; and, of course, with their identifying the literal res. with precisely such a Coming, there should be *no difficulty* in receiving a Pre-Millennial res. *Simple consistency* demands it. Again, here and there in various authors, we find unexplained contradictions that, at least, show that *order* in these events is sadly neglected. Take an excellent and highly esteemed writer for an example : Van Oosterzee (*Theol. of N. T.*, s. 42), speaking of the res. of the righteous truthfully says : "This is the first resurrection," and in a footnote appends 1 Cor. 15 : 23 ; 1 Thess. 4 : 16 ; Luke 14 : 14 : Rev. 20 : 25, declaring that this will take place at the end of the age. He thus adopts the Millenarian view, and if this were all it would be eminently satisfactory, but the admission is marred by afterward placing at the same time, as the teaching of Paul, "the general res. of the just and the unjust."

Whether the author designed it or not, it *flatly contradicts* his previous statement. Passing to a lower grade of writers, it would only be a thankless office and a caricature of the Word of God to point out the strange utterances based on "the second death," etc.

In justice, however, to Oosterzee, he advocates (*Ch. Dog.*, vol. 2, p. 786): "More than one resurrection; first a partial one, and then an absolutely universal one. Of the former not only does the Apoc. seem to speak, ch. 20 : 4-6, but also the Lord, Luke 14 : 14, and Paul, 1 Thess. 4 : 16, as also 1 Cor. 15 : 23 as compared with verse 26," etc., and, referring to the connection of the latter, he tells us of a "poetic-prophetic grouping of that which in reality will be seen realized, not side by side, but in *succession*." Compare Reinhard's *Dogmatics*, s. 189, Semisch's Art. *Chiliasm* in Herzog's *Encyclop.*, and authorities already presented.

*Obs. 12.* The notion advanced by Priest (*View of Mill.*, p. 254), placing the last trump *after* the thousand years, and the "remaining" of 2 Thess. 4 : 16 to mean a remaining *until* the thousand years are ended, scarcely deserves refutation. It is alluded to here because some parties are trying to revive it, and because of its connection with the doctrine of the res. This view arises from a neglect to *compare* Scripture with Scripture, seeing that there are only seven trumpets (marking epochs of time), and the last is expressly asserted (Rev. 11) to be in immediate connection with the res., rewarding of the righteous, and the Millennial Kingdom. Besides, as all critics write, "the remaining" refers simply to the precedence of the res., and the very ones that "remain" are *also* changed and associated with those favored with the res.

One writer (Butler, *Lect. Apoc.*), contrary to the uniform teaching of Millenarians, suggests that the resurrection is separated from the Sec. Advent by a long interval of time, perhaps that of the Mill. age itself. But this is opposed by the general teaching of the Scriptures, which links (when declaring the manner of procedure or order) the resurrection with the personal Advent, as we repeatedly show. This Advent and associated resurrection are, as we prove step by step, Pre-Millennial, and was so held by the first Christian churches. Such a view, as well as that of others who place these resurrected saints in the third heaven (as Stuart, etc.), totally misapprehends the covenant promises, the nature of the Theocracy, etc.

*Obs. 13.* These *first begotten* of the dead sustain a *peculiar and distinctive relationship* to Christ, belonging, as *the first-born* anciently, in an especial manner to the Lord. This will be noticed hereafter (Props. 118 and 154). Now it may be said that as Christ comes to reign as David's immortal Son, prepared to fulfil the covenant promises by virtue of the power of the resurrection and the Divine united with Him, so it is suitable, yea, necessary, that those who are accounted worthy to be associated with Him *in His reign* (which is asserted to take place at the Millennial period) should *also* experience the power of the resurrection and become *like* unto their Head. Hence the propriety of representing the res. taking place at this very time. Without it, the saints would not be qualified; with it, the promises of God can be abundantly realized.

Figuer (*The To-Morrow of Death*, p. 114) makes his "superhuman" being still mortal, passing at death from one stage to another, and finally landing into the Divine, the Absolute. The Word of God presents no such Oriental derived nonsense, but a destiny immeasurably superior. Indeed, the careful reader of the Scriptures and of history will see a deep reason underlying this eclectic resurrection. It is an outcome of the Plan of Redemption, being essential to it, and extending its efficiency and glory. God purposes to save the race (as a race) of man, but to save and exalt it in its associated capacity there must first be something introduced analogous to what takes place in the individual be-

liever. Man is saved by receiving the truth, being under its guidance and influence, and thus becomes renewed and sanctified by it. The evil tendencies within him are thus arrested and rooted out. So with society, the race itself. The sad history of the world teaches us the fact that there is not sufficient moral and religious element in it to elevate it to a position in which it could *safely receive and enjoy* Mill. blessings and glory. Nations, most mighty and wise, in their rise, progress, and deterioration, evidence this; the Theocracy even, with its additional higher motives and influences, established for a while in the Jewish nation, but withdrawn on account of sin, is decisive proof of it. Society, national life, cannot, owing to depravity, elevate itself to that perfect state contemplated by the Word of God. It needs and must have an element conjoined and blended with it, to act as a corrector and influencer. *This is found in this first resurrection and its results.* The world is saved through the power of the resurrection as exhibited in Jesus and in those at His Coming. Humanity in those resurrected ones is at once lifted to a higher plane, which insures—through their reign—an elevation for the race that nothing else is so well adapted to produce. In the Kingdom established under the associated resurrected ones, is thus exhibited the marvellous wisdom, patience, love, and work of God in thus counteracting by one Godlike stroke the inherent evil in human organizations. It is indeed “*a strange work*,” but most admirably adapted to secure that glorious “*regeneration*” of the race as a race, and restore to it its forfeited blessings. It destroys the old and brings in the renewed; it subverts the selfish worldly polity and introduces the heavenly; it removes the depravity of the world by introducing and incorporating a new-born, most powerful, convincing, and authoritative life and rulership in the resurrected and glorified persons of the kings and priests. (Comp. such Props. as 152, 154, 156, 167, 196, etc.)

*Obs. 14.* How frequently our attention is directed to this Pre-Millennial res., and owing to its peculiarity and rank this is reasonable. Christ appeals to this frequency when (John 6 : 45) He says: “No man can come to me except the Father draw him, and I will raise him up at the last day.” Then it is added: “*It is written in the Prophets*,” etc., Christ knowing the Jewish opinions based on these prophets, confirms the res. as something *well known and contained* in the Prophets. Now, where do the Prophets teach this res., if not in the passages adduced? How comes it that so many critics *deny* Christ’s assertion, and can find no such res. in them? The answer to the last may, perhaps, be found in the fact that if a literal res. is admitted, *then* it must also be acknowledged as *Pre-Millennial*, and rather than accept the detested Jewish, Chiliastic notions “of folly and ignorance,” these predictions of David, Isaiah, Ezekiel, etc., must denote national deliverance or *anything else* but a literal res., and this is “*wisdom and true enlightenment*.” So far too does this proceed that while no such res., excepting perhaps the faintest of allusions, can be found in the Old Test., acknowledgments freely come from all sides that the very language of the Prophets indicates that the doctrine of a res. must have been “*a common belief*,” or else the figures drawn from it could not exist. But why was it *so much believed* in that Prophets freely employed language *derived from it*? Let the Jews tell us, let the Prophets inform us themselves. Surely their testimony is worth *far more* than that of modern critics, who learnedly speak of outside influences. Now, the first Millenarian has yet to be produced who professes to receive his faith outside of the Divine Record, or from any other source than that derived from God. More than this: it does not require *critical acumen* or *special learning* to see that the very Covenant itself, the foundation of following revelation, *necessitates such a belief*, and that from *this basis* arises the numerous allusions and predictions bearing on the subject. The reader is referred to the Covenant, and, as we have shown (Prop. 49), its fulfilment is *utterly impossible without a resurrection*. This then forms the shaping



of God's promises, and the longings, faith, hope of believers, if we allow language its *usual, customary meaning*.

The critical student will observe that Christ's allusion to a resurrection "at the last day, as it is written in the prophets," fully sustains our position (Prop. 140, etc.) concerning the Jewish usage of this phrase, seeing that the prophets do not link the resurrection with an ending of the world (as modern *wisdom* does), but with a continuation and renovation of the world in a new ordering or dispensation. Those who may think that the resurrection is not referred to, but only the teaching of God mentioned as predicted by the prophets, only receive part of the scope and intent of Christ's words. This is easily shown, first by the subject-matter of the resurrection dependent upon and allied to previous fitness, and then quoting Isa. 54 : 13, which we show at length (Prop. 118) is associated with a resurrection (hence the aptness and beauty of the quotation enforcing both points), and so also Micah 4 : 1-4 and Jer. 31 : 34 (as we show in the Mill. descriptions and restoration of the Jews). In view of this resurrection introducing the Kingdom (as the Jews believed), it was eminently proper for Jesus both to state the fact of the resurrection and to indicate the power lodged in Him to raise the dead. This exhibition only increased the condemnation of the Jews, seeing that they thus found their own Scriptures fully corroborated. As a Pre-Millennial resurrection was believed in by those whom He addressed, His very language, embracing no denial, but making the condition of such resurrection dependent on the reception of Himself, is *corroborative* of the Jewish view. Such a Pre-Millennial resurrection is necessitated by the covenant, for in no other possible way can the inheriting of the land and the promised blessedness be realized. Hence there is deep significance in Paul (Acts 26 : 6, 7) linking "the hope" derived from the covenant promises with the resurrection, as He does "of the hope and resurrection of the dead I am called in question." This was an appeal to a *well-known doctrinal position*, so fundamental, without which the covenant itself must ever remain a dead letter.

*Obs. 15.* The reader may have noticed that this Pre-Millennial res. in several places is *directly identified* with a restoration (Props. 111-114) of the Jewish nation to Palestine. This, additionally, serves as proof of the correctness of our position. For, our argument drawn from the Davidic Covenant, makes such a restoration *a necessity* in order that the throne and Kingdom of David may be re-established. If Christ and His saints are to reign *as predicted* over this restored people, etc., *then*, as a matter of course, this res. must take *precedence*, just as the Prophets locate it. Hence, it is eminently proper that the resurrection of "the whole house of Israel," including the Gentiles grafted in by faith, previous to their entrance into the promised inheritance, should be delineated as Ezekiel gives it in connection with a national restoration of the Jews under the reign of David's Son. The res. and the throne and Kingdom of David *are inseparable*, and the former must, to meet the Divine Plan as revealed, *precede* the latter; and in this the Prophets *agree* (Prop. 126).

*Obs. 16.* The doctrine of such a first res. presents motives such as no other can, explanatory of Paul's desire to attain unto it. The reign with Christ, and distinguishing honor and blessedness are connected with it. It gives us an explanation of the martyr spirit of the early Church, and the earnest desires expressed to experience its power. Besides, it indicates how untrue and uncharitable are the deductions of infidels, and even others, that they were sustained and strengthened by a *false belief*.

Notice Fletcher's prayer, Baxter's, and others, given in Taylor's *Voice of the Church*. Tertullian tells us that in his day it was customary for Christians to pray "that they might have part in the first resurrection;" to-day, if the truth is to be stated, multitudes, including ministers, know *nothing* about it. How few e.g. now utter the pious wish of Fletcher, "O that the thought, the hope of Millennial blessedness, may animate me to perfect holiness in the fear of God, that I may be accounted worthy to escape the terrible judgments

which will make way for that happy state of things ; and that I may have part in the first resurrection, if I am numbered among the dead before that happy period begins." In reference to the martyrs, see Gibbon and others. Let the reader e.g. comp. what the learned Dodwell, *Dis. Cyprian*, 12, s. 20, 21, says "The primitive Christians believed that the first resurrection of their bodies would take place in the Kingdom of the Mill. And as they considered that resurrection to be peculiar to the just, so they conceived the martyrs would enjoy the principal share of its glory. Since these opinions were entertained it is impossible to say how many were inflamed with the desire of martyrdom," etc. (Comp. Props. 182 and 183.)

*Obs. 17.* This res. is so linked in with other subjects that additional proof is advanced confirmatory under various Propositions ; and these, to do us ample justice, the reader must also take into consideration in forming a decisive opinion. Thus e.g. if we are correct in establishing a personal Pre-Millennial Advent, or the inheriting of the earth, or the Millenarian view of the judgment day, the judgship of Christ and of the saints, or the period of regeneration, day of Christ, the morning of that day, etc., this *adds* materially to our argument in locating this res.

*Obs. 18.* The believer can meet death without fear. While death is an enemy, while feeling and acknowledging his penal power, yet with the assurance thus given of a speedy, complete victory over him, they can receive him as one over whom they are destined to triumph. He can well use the language of Micah 7 : 7, 8, "*Therefore I will look unto the Lord ; I will wait (comp. Isa. 25 : 9) for the God of my salvation ; my God will hear me. Rejoice not against me, O mine enemy (death) ; when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me ; He will bring me forth to the light (like David, Ps. 17 : 15), and I shall behold His righteousness.*" The believer has "*hope in his death,*" and "*his flesh shall rest in hope.*"

Our doctrine forbids the mystical view, so largely prevailing, of a resurrection immediately after death, which completely spiritualizes away the Second Advent itself. This makes the believer to gain at death a victory over death, while the Scriptural idea is that death gains the victory and will retain it until the Coming of the resurrecting Jesus, the victory being evidenced by the body consigned to the grave. The believer anticipates, in death, victory, and the sting of death being removed, can die in hope and triumphant faith of ultimate redemption. All such mystical theories make death, not penal, but a friend—a kind of Saviour. (Comp. Prop. 125.) At this resurrection will be verified in the highest and most glorious manner such promises as those contained in Prov. 3 : 2 ; Ps. 91 : 16, etc.

*Obs. 19.* This first resurrection being an eclectic one, separate and pertaining to those accounted worthy of attaining to the privileges of "the first-born," it indicates a *previous* judgment. To insure a first res. (or a translation) there must be a corresponding fitness, and therefore this res. itself is evidence of the Divine acceptance of the person experiencing its power. An antecedent estimate of character and worthiness must, of necessity, exist. This is based on justifying faith which releases from condemnation and insures eternal life through Jesus ; while the position and honor of the saint after resurrection is graduated by the works done in his life of faith.

In view of this first resurrection being introductory to the Kingdom, it was requisite for the Messiah to indicate that the power to raise the dead was fully lodged in Him. This He did (e.g. John, chs. 5 and 6, etc.), and the result must have been to establish His hearers (the Jews) in their *Jewish* views respecting the resurrection, and which was *continued unimpaired* in the Primitive Church. We have the assurance that all who come unto Him and are His, He will raise at the last day, losing nothing, being a *perfect* Redeemer and imparting a *perfect* redemption. In reference to the previous judgment, see Prop. 135, where it is presented in detail.

*Obs. 20.* Out of the multitude of testimonies we select a few, illustrative of the men (most eminent for ability) who hold to our view. Rothe (*Dogmatic*, 2 P., p. 70) advocates a bodily resurrection, etc., as follows: "The Redeemer asserts distinctly the future res. of the body. And still His utterances so sound as to *separate* that of the righteous from that of the wicked, *both as to fact and time*. So in Luke 20 : 35, where the discourse is not of the res. in general, but distinctly of a res. to the earthly Kingdom of the Redeemer, the so-called First Resurrection. So it sounds (es klingt) when He calls Himself the 'Resurrection and the Life,' when He says, 'All that the Father gives Him shall come to Him, and He will raise *them* up at the last day,' 'all who believe in Him,' 'all who eat His flesh and blood,' where *the clear implication* is that the rest of the dead awake not at the same time. Such a distinction He makes in Luke 14 : 14, a resurrection for the pious, a res. for the wicked. So the Apostle Paul, 1 Cor. 15 : 23, comp. with Rom. 8 : 10, contemplates, not a general resurrection, but that of *believers*, 'they who are Christ's,' 'the sons of God.' The Apoc. distinguishes a first and second res. The first res., which ensues *at the same time* with the Advent, Rev. 19 : 11-21, is expressly described as the 'First,' Rev. 20 : 4-6. In it only the martyrs and they who have remained pure from the contamination of the world-power, have a share. These and only these reign with Christ 1000 years, while the 'rest of the dead' *awake not* to life. After the expiration of these years, and victory over Satan let loose, *then* the rest of the dead arise for judgment, Rev. 20 : 11-15." Such indorsements come from men who are fully persuaded that the Plan of Redemption, as covenanted and confirmed in Jesus the Christ, positively demands such a res. in order to insure a complete realization of promise. So Dorner (*Person of Christ*, vol. 1, p. 412) says: "Complete victor Christianity never can be until nature has become an organ in its service, a willing instrument of the perfect man, that is, *of the righteous who are raised from the dead.*"

Out of a multitude of similar testimonies, we select one, quoted by Dr. Craven (*Lange's Com. Rev.*, p. 354) from *Creation and Redemption*: "It is incumbent on us here to say a few words on the subject of the First Resurrection, for there is a general impression that the belief in it rests solely upon this passage (Rev. 20 : 6). But this is a great mistake. The truth of a resurrection of some at a different time from that of the general resurrection, is evident from Scripture, independent of this passage in the Apoc. Omitting the passages from the Old Test. Scriptures, sustained by the promises of which the Old Test. worthies, as St. Paul says, suffered and served God in the hope of obtaining 'a better resurrection' (Heb. 11 : 35), we will state as briefly as may be the conclusion to which we are led by the words of the Lord and His Apostles. Our Lord makes a distinction between the resurrection which some shall be counted worthy to attain to, and some not, Luke 20 : 3, 5. St. Paul says there is a resurrection 'out from among the dead' (*exanastasis*), to attain which he strove with all his might as the prize to be gained, Phil. 3 : 11. He also expressly tells us, that while in Adam all die, so in Christ shall all be made alive; yet it shall not be all at once, but 'every man in his own order'; Christ the first fruits; afterward *they that are Christ's at His Coming*.' It is particularly to be remarked that wherever the resurrection of Christ or of His people is spoken of in Script-

ure, it is a 'resurrection from the dead;' and wherever the general resurrection is spoken of, it is the 'resurrection of the dead.' This distinction, though preserved in many instances in the English translation, is too frequently omitted; but in the Greek the one is always coupled with the preposition *ek*, *out of*, and the other is without it; and in the Vulgate it is rendered by a *mortuis* or *ex mortuis*, as distinct from *resurrectio mortuorum*. In Rom. 8 : 11, 'The Spirit of Him that raised up Jesus from the dead,' it is *ek nekron*, a *mortuis*. So in Rom. 10 : 7; Eph. 1 : 20; Heb. 13 : 20; 1 Pet. 1 : 3, 21. So Lazarus was raised *ek nekron*, John 12 : 1, 9. Our Lord in His reply to the Sadducees, made the distinction between the general resurrection of the dead, and the resurrection which some should be accounted worthy to attain to. The children of this age (*ainis*) marry, but they who shall be accounted worthy to attain that *aion*, and the resurrection from the dead (*anastaseis tes ek nekron*) shall not marry (Luke 20 : 34, 35). St. Paul, when he spoke of a resurrection to which he strove to attain (Phil. 3 : 8, 11), and to which he was with all his might pressing forward, as the high prize to gain which he was agonizing, and for which he counted all else loss, as if one preposition was not enough to indicate his meaning, uses it doubled, *eis ten ezanastasin ten nekron*. '*Si quomodo occurram ad resurrectionem, qua est ex mortuis.*' If St. Paul had been looking only to the general resurrection, he need not have given himself any trouble, or made any sacrifice to attain to that; for to it all, even Judas and Nero, must come; but to attain to the First Resurrection he had need to press forward for the prize of that calling. And thus in his argument for the resurrection in 1 Cor. 15 (vers. 12, 21), when he speaks of the resurrection generally, he speaks of the resurrection of the dead (*anastasis nekron*); but when he speaks of our Lord's resurrection, it is *ek nekron*, *from the dead*. And he marks the time when Christ's people shall be raised from the dead, namely, '*at Christ's Coming, every man in his order*;' 1st, Christ; 2d, Christ's people; 3d, all the remainder, at some other period, which he terms 'the end,' when the last enemy, death, is to be destroyed, put an end to (vs. 23-26). And it follows as a matter of course, that if those who are Christ's are to be raised from the dead at His Coming, and if He comes previous to the destruction of the Antichrist, and to the Millennium, this first resurrection must be at least a thousand years *before* the general resurrection."

*Obs. 21.* The reader is requested to observe that in our line of argument in behalf of a literal Pre-Millennial resurrection we are amply supported by *the general analogy* of Scripture on the subject. Whatever may be thought of the interpretation and application of particular passages, yet the following connected chain of divine teaching is apparent. First, we have the Covenant and its promises, which make such a resurrection *a necessity* in order to their verification. Second, the realization of such Covenant promises is based directly upon a resurrection from the dead, and such a distinguishing res. pertaining to the righteous is taught in numerous places in the Old Test. Third, this teaching of a peculiar, eclectic res. (so clearly taught that the Jews had received it) is repeated in varied expressions and declared hope in the Gospels and Epistles. Fourth, it is specially treated of in the Apocalypse, a work particularly devoted to eschatology. So decisive is this chain of evidence that the early Church, planted by the Apostles and the elders appointed by them, was universally under its influence and guidance. *We gladly and hopefully* remain under the same. But in addition to all this, we have a series of connected doctrines taught, which are essential to a Pre-Mill. resurrection, such e.g. as the Pre-Mill. Advent, the judgment day, the day of the Lord Jesus, the morning of the day, the reign of Christ and the saints, and various others. Nothing requisite to sustain our view of the res. is lacking, and, therefore, this *union and harmony* of doctrine greatly confirms our faith and hope.

In view of this Scriptural argument, the immense array of proof texts, the Jewish view, the early Church belief, the concessions of opponents, and the expressed faith of many able expositors and divines, is it not singular that in many works and articles, devoted to Eschatology, our doctrine is either barely hinted at or entirely ignored? This

contemptuous treatment can scarcely be attributed to its being unworthy of notice (for its historical aspect and its honorable advocates would redeem it from such silence), and we are forced to the conviction that such an avoidance is caused by persons being *afraid of its authority*, both Scriptural and traditional, and feel their weakness to undertake its refutation.

*Obs. 22.* Freely admitting that no doctrine is to be simply received on human authority, yet we confess to a *gratification* that our faith is that of the Primitive Church on this point. It is a satisfaction to know that we understand God's Word on this subject just as the immediate disciples and followers of the Apostles comprehended it. For, such a union of view does not make us liable to the suspicion which might justly arise if it was a doctrine that only originated in the fourth century, or in the tenth, or even later. Besides this, it is a doctrine which, if true, it would be *reasonable* to expect men to teach, who were *so nearly related* to the Apostles in time, and who had, more or less, the benefit of their previous instruction.

Compare, for early view, Props. 71 to 75, inclusive. The reader will not censure us when we also congratulate ourselves upon the important concessions, made even by our opponents (as e.g. Prof. Stuart, Brown, Barnes, etc.). So fixed was this precious doctrine of the first resurrection in the faith of the early Church, that even Origen, the father of the present prevailing spiritualizing interpretation, could not entirely free himself from its teaching. Thus he expresses himself (quoted by Brookes, and taken from his *Thirteenth Homily on Jeremiah*) in accord with us and irreconcilable with his own system, as follows: "If any man shall preserve the washing of the Holy Spirit, etc., he shall have *part in the first resurrection*; but if any man be saved in the *second resurrection* only, it is the sinner that needeth the baptism by fire. Wherefore, seeing these things are so, let us lay the Scriptures to heart, and make them the rule of our lives; that so, being cleansed from the defilement of sin before we depart, we may be *raised up with the saints*, and have our lot with Christ Jesus." Here the distinction of separate resurrections is preserved, and the first is acceded to be pre-eminent, and specially belonging to the saints.

*Obs. 23.* Lastly, we may be allowed to congratulate ourselves on the fact that our system of interpretation opens *no door* of entrance to the many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged to hand by a *spiritualizing* interpretation of Isaiah, Ezekiel, and John, turn them *against* a literal resurrection of the dead. Work after work could be mentioned which has done this, jubilantly quoting from the orthodox the arguments for a figurative, moral, or ecclesiastical resurrection. This is only the *legitimate* developing of the Origenistic system of interpretation, an almost impregnable refuge for all forms of error. Now, in all those systems, which reduce the res. to an *incompleted redemption* of the body, or which refine it away into a mystical conception, etc., not one of them can, or does, appeal to us for deductions or aid, since *in no shape or form* do we give them the slightest countenance. Hence probably arises *the extreme hostility* manifested toward our system by various authors, because it is a standing rebuke to their own efforts at spiritualizing.

It is unaccountable to us, why professed believers in the Word should, as some do, *detest* the doctrine of the First Resurrection as advocated by the Primitive Church. What can possibly influence the bitterness and hatred against it in some quarters, when we show forth its pre-eminence, its exceeding desirableness, and its leading to unspeakable honor and glory? We confess our inability—after the abundant Scriptural basis presented upon which it is founded—to assign a *justifiable* reason for the same. Let us ask

such to reflect, that such conduct is not argumentation, and that, peradventure, the ridicule heaped upon it may *eventually recoil* upon themselves, inasmuch as they may be found speaking and writing slightingly and sneeringly of one of *the most precious* of God's own appointments. Surely, aside from the Scripture, the host of able men who have held to it and derived comfort from it (even at the stake) should influence reflecting men to treat it—although opposed to it—*with respect*. Under several Props. we give specimens of the language used respecting—what we must consider—God's own appointments and precious promises.

PROPOSITION 129. *The Jewish view of a Pre-Mill. resurrection requisite for the introduction of the Messianic Kingdom is fully sustained by the grammatical sense of the New Test.*

Attention is thus prominently called to the fact, that the agreement existing between Jewish belief and the language of the New Test. most effectually supports our doctrinal position.

*Obs. 1.* To avoid repeating, the reader is requested to notice how under the preceding Props. relating to the res. taught in the Old Test., the Apoc., and the Gospels and Epistles, the constant reference was made to *the Jewish belief* prevailing, and quotations were given fully sustaining the same from critics, historians, commentators, etc. Now, we ask the reader to consider how it was possible for Jesus and the inspired writers to employ language, *in view of such an existing belief*, fully corroborating it, unless the belief was a correct one, in strict accord with the Divine Purpose. Writers of all shades of opinion, opposers to Chiliasm included, tell us that the Jews did not expect a fulfilment of the Messianic predictions, of the Abrahamic Covenant and the promises based upon it, without a resurrection, *eclectic* in its nature, accessory and initiatory to their realization. The student, if honest and sincere, must, before rejecting our doctrine, give a satisfactory reason *why* the statements of the New Test. in their plain grammatical sense (for this sense is admitted, but a spiritual one is substituted) teach *the same kind* of an eclectic res., associated with a future reign of the Messiah. He must also, if considerate, show *why* this Jewish belief, thus corroborated by a sense of the New Test., was universally held by the Churches established under Apostolic guidance, if an error. This no one can do, without impeaching the Divine instruction of the New Test. and the Divine guidance manifested in the establishment of the Ch. Church. The conclusion, inevitable, to which we are forced is this: that the doctrine is truth, founded on Divine utterances and assurances, and committed to the Church to stimulate faith and hope.

As to the Jewish belief, we only need to quote one authority hostile to Pre-Millenarianism, viz., Prof. Stuart, who (*Com. Apoc.*, vol. 1, p. 177) says: "That the great mass of Jewish Rabbins have believed and taught the doctrine of the resurrection of the just, in the days of the Messiah's development, *there can be no doubt* on the part of him who has made any considerable investigation of this matter."

*Obs. 2.* Again, there is no question concerning the grammatical sense, for that is admitted even by our opponents, many of whom we have quoted. But we are assured that that sense is not the one intended; that a typical or spiritual meaning is the one to be received. Hence the doctrine of a literal Pre-Mill. res. is derided as "antiquated," "Jewish," etc., and utterly unfitted for the advanced thought of the age. A question, however, arises, which we will do well to ponder, viz., which is the safest to

accept of, a *God-given sense*, or of one which is at the option of the interpreter? If a Pre-Mill. res. is an error, then it is one contained in the letter of the Word, and *given by inspired men* under the guidance of God Himself, and we are *justifiable* in entertaining it; but, on the other hand, if it be a truth, thus plainly declared, we are *inexcusable* in its rejection.

*Obs. 3.* Infidels object to the New Test. on the ground that it unmistakably teaches this *previous existing Jewish view* (so Strauss, Bauer, Renan, etc.), and reject the whole as evidence of superstition and ignorance. Apologists lamely strive, by the application of spiritualistic interpretation, to avoid such a conclusion, while admitting (1) the Jewish view as existing at the First Advent, and (2) the grammatical sense expressing it, but which is, they say, merely an accommodation to existing prejudice, and must be understood in a higher and nobler sense. No wonder that many apologies only confirm the unbeliever in his state of unbelief, seeing that they are utterly *unfair* to the Record and *derogatory* to the divine teaching of the Master and the Apostles. We, on the other hand, fully admit the infidel's objection grounded on Jewish belief and corroborative New Test. teaching, and, instead of apologizing for the same and explaining it away, we account for it as a matter *grounded in God's Redemptive Plan*, contained in the covenants and predictions, and which *simple consistency and unity* requires to be taught in the New Test.

*Obs. 4.* Judge Jones (*Notes*, p. 284) remarks of the Jewish opinion: "They understood that the promises (in covenants) which God made to Abraham, to Isaac, and to Jacob were absolute; and they believed that He would surely perform them, even to those of former generations, who had part in them; and on this ground, mainly, they taught the resurrection of the dead, Acts 24 : 15." "Three opinions touching the res. prevailed to a greater or less extent among the Jews. (1) Some maintained that only the just or righteous of their nation would be raised; (2) others maintained that the whole of their race (all Israelites) would be raised; (3) and some maintained that all Israelites and *some* Gentiles would be raised. It is evident from Acts 24 : 14, 15, that the Jews of Paul's day did not adopt the first of these opinions, but they appear to have *limited* the res. to their nation. In Rom. 9 : 2-5, Paul teaches that *the adoption*, by which he meant *the resurrection*, Rom. 8 : 23, pertained to Israelites; and hence it would seem that the res., as a term of the original covenant, was *limited* to Israel. Rabbi Bechai says, God granted four special honors to Israel, viz., (1) the land of Canaan; (2) the law; (3) prophecy; (4) the resurrection of the dead. Josephus, though obscure, evidently did not believe the res. would be universal."

Aside from the authorities quoted under previous Props., the student may refer to Lardner's *Works*, Harmer's *Mis. Works*, etc., and it will be found that in the various opinions expressed there still remained the idea of a limited, eclectic resurrection over against that of a universal one. In the resurrection pertaining to the Messianic Kingdom and Millennial blessedness, the prevailing view, based on covenant promises given to the nation, was that Israelites (and Gentiles incorporated by adoption) alone participated in it. Now this conception of the Pre-Millennial resurrection is retained in the New Test., because, as we have shown in detail, the Gentiles called also experience its power and blessedness in view of their being received and acknowledged as the *children of Abraham* (see Props. 61-65). In numerous works we find references to this Jewish belief in a limited resurrection, as e.g. Pressense (*The Early Days*, etc., p. 74, quoting



from Grimm's *Die Samariter*) refers to the Talmud, declaring respecting the Samaritans, "this accursed people shall have no part in the resurrection of the dead." *The Book of Enoch* (regarded by able critics as pre-Christian—see art. on M'Clintock and Strong's *Cyclop.*) expressly (61 : 5 ; 91 : 10 ; 92 : 3 ; 100 : 5) teaches that the righteous shall be raised up and share in the blessedness of the Messiah's Kingdom. Later works of a mixed character, as the *Test. of Judah* in the *Twelve Patriarchs*, allude to the resurrection and exaltation of the Patriarchs in the time of the Messiah, and express the faith : "They who have died in grief shall arise in joy, and they who have lived in poverty for the Lord's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for the Lord's sake shall awake in life." Jewish-Christian writings have varied references. The ancient Jews (Cudworth's *Intel. System*, p. 797) called the resurrection of the body "the angelic clothing of the soul," which reminds one of the saying of Jesus, "made equal unto the angels."

PROPOSITION 130. *This Kingdom is preceded by a translation of the living saints.*

This is a *prerequisite*, in order that those accounted worthy to inherit the Kingdom, and rule the nations with Christ, may be gathered. In reference to the dead saints, a Pre-Mill. resurrection (Props. 125-129) is promised by which to attain this object; and with such a resurrection (i.e. at that time) a translation of the living saints is also connected in 1 Thess. 4 : 17, "*the dead in Christ shall rise first (or away);<sup>1</sup> then we which are alive and remain shall be caught up together with them in the clouds (or, in clouds)<sup>2</sup> to meet the Lord in the air,*" etc. The same is repeated in 1 Cor. 15 : 51, 52, in union only with the resurrection of believers : "*Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed,*" etc.<sup>4</sup>

<sup>1</sup> Comp. Acts 8 : 39 ; Matt. 13 : 19, etc.

<sup>2</sup> Barnes, *Com. loci*, says : "Greek : 'in clouds'—without the article. This may mean 'in clouds ;' that is, in such numbers and in such *grouping* as to resemble clouds. So it is rendered by Macknight, Koppe, Rosenmüller, Bush, and others. The absence of the article here would rather seem to demand this interpretation." Compare Lange, Alford, etc.

<sup>3</sup> Many critics have "into the air" connected with the verb "caught away." Compare Lange, Alford, Ellicott, Vaughan, etc. The phrase, with the suggested amendments supported by critical authority, would be as follows : "Then we which are alive and remain (who are living, who are left over) shall together with them be caught away (or snatched away) into the air in clouds to meet the Lord ; and so shall we ever be with the Lord."

<sup>4</sup> Some writers (as Rev. Wilson in *Proph. Times*, vol. 12, p. 131) make the language (John 11 : 25, 26) of Jesus to Martha applicable to this period : "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live" (i.e. by the power of the resurrection) ; "and *whoever liveth* and believeth on me" (i.e. at the time of resurrection) "*shall never die*" (i.e. he shall experience a translation).

*Obs. 1.* While all writers on prophecy insist upon the translation of living saints at the Advent of Jesus, and the Millenarian authors direct especial attention to it ; while it was a special object of hope and desire to the early believers and to succeeding ones, it is only more recently, since eschatology has received remarkable study and investigation, that *important additions* (resulting from comparing Scripture with Scripture) have been made to our knowledge respecting it. Our work would be incomplete without noticing this feature, and adding something to a subject imperfectly comprehended by many.<sup>1</sup> A few preliminary remarks are necessary in order to appreciate some things pertaining to it. Thus e.g. the common view that the resurrection will be a public affair, to be witnessed by the world, is now discarded as untenable in the light of Christ's (also pertaining to "the first-fruits") resurrection, which was *strictly private*. It is now held, and properly, that the members will be raised *like* the Head was

(for if a public resurrection, humanly speaking, is desirable, then surely it ought to have been that of Christ's), in order that the preparatory events for the coming judgment of the world may be introduced in such a manner (privately) as to establish "*the snare*" and "*the net*" intended for the unbelieving and wicked. Leading prophetic writers justly have no hesitancy in asserting that no mortal eye of unbelief shall behold the resurrection. This at once places the translation of the saints in a new aspect, and indicates, as it accompanies the resurrection, that it also is unseen (like Enoch's and Elijah's) by the world. Again, careful students of the Word felt satisfied that the resurrection of the saints in Rev. 20 : 4-6 was *specifically* that of those who passed through *the great* tribulation under the culminated Antichrist, and was *preceded* by that of others, as implied in Rev. 14 : 1-5, etc. This is corroborated by the fact already presented (Prop. 127), that the word "first" applied to the resurrection has reference not to its being first in time (which would be incorrect, seeing that Christ's res. and that of saints, Matt. 27 : 52, 53, preceded), but of its being a resurrection which *also* brings those who participated in it *within* the privileges of "the first-born," viz., a double portion, Deut. 21 : 17 ; priesthood, Num. 3 : 13 ; and government or dominion, Gen. 27 : 29.\* The subject of the resurrection, for a long time, was not clear to the writer until he observed the real scriptural application of the word "first," as just given. The first resurrection, viz., that resurrection pertaining to "the first-born," "the first-fruits," commenced with the resurrection of Jesus, and it receives its accessions as stated e.g. in 1 Thess. 4 : 16, 17, and in Rev. 20 : 4-6. This also serves to illustrate the translation, preparing us, in view of several resurrections (belonging to that of the just), to appreciate references, allusions, and implications which indicate *more* than one translation. Again, prophetic writers are also agreed that what is called the Sec. Advent (the Advent itself as distinguished from the reign and Kingdom that follows) is not to be regarded as simply *one act*, but embracing *a series of acts* connected with the one Coming (for when Jesus comes again He remains upon earth). That is, the Sec. Advent is to be considered more in the light of the First Advent (which latter embraced not less than thirty-three years, and numerous acts predicted as related to His Coming), as something which, owing to a variety of things prophesied concerning it, cannot possibly be limited to *a few years*. Comparing all the events that are included in the Sec. Advent, it is simply impossible, *without great violation* of order, etc., to crowd them all together as the instantaneous resultants of such a Coming. • This, then, impresses *caution* in not compressing what is intimated concerning the translation or removal of saints necessarily to one transaction or day. Again, admitting the requirement of not confining the Advent to a single act, or day, or brief period, previous to the establishment of the Kingdom in all its glory, writers now generally attribute to this introductory manifestation a period of seven years, of forty years, and of (thirty and forty conjoined) seventy years. (Considering the events to *follow* the Advent *before* the overthrow of Antichrist, such as the development of the confederation, the return of a portion of the Jews to Palestine, the doom of the harlot, etc., the longer periods are preferable.) This at once enables us to see how such resurrections and translations *harmonize* with the specific introductory period, in which God's power and love is manifested at the time when the power of His enemies shall be also formidably exhibited and broken. Again, *analogy*

*favors* the removal of the righteous in a time of severe and terrible judgment intended for the wicked, as in the case of Noah, Lot, the early believers at Jerusalem, etc., while previous translations are not lacking, as in the case of Enoch and Elijah. The Second Advent inaugurates a series of most tremendous judgments, both upon the Church and the world—so terrific that they are constantly pointed out as *the culmination of God's wrath*—and it is reasonable to suppose, judging from God's past dealings, that He again will grant *special deliverance* to those who are devoted to Him. At this time also, the removal being designed not only to save out of tribulation, but to prepare the saints, deemed worthy of it, *for promised rulership then to be instituted, and for joint participation* in the administration of judgments upon the nations, a translation accompanied by the same transforming change, glorification, which the resurrected saints experience, is precisely that which we ought to anticipate. Again, it is universally admitted by Millenarians that "the day of the Lord Jesus" is preceded not only by "*a morning*," but that it virtually begins in "*the night*;" Christ representing His Coming to be when it is yet "*night*," He being "*the morning star*," which ushers in "*the morning*" of the glorious day. This refers the resurrection and translation of a chosen body to "*the night*," i. e. to the close of this dispensation, as preparatory to the introduction of an incoming one.\* Or, in other words, it warns us that, as the past shows, dispensations may *overlap* each other to some extent, in that certain initiatory movements of the incoming one commence and are in progress before the other entirely closes. This prepares us then to accept of the wonderful things which are predicted to occur at the winding up of this dispensation, and to regard them in their relationship to the One to come. Again, critical writers in investigating 2 Thess. 2 : 2 have shown that the word translated "*is at hand*" (in the phrase "*the day of Christ (or Lord) is at hand*") means, correctly rendered, "*is come*," or "*has come*," i. e. is something *already* present, and *not* something still future.<sup>4</sup> This correctly explains the trouble and alarm of the Thessalonian brethren, who were certainly not afraid of "the blessed hope," which Paul says they waited for (1 Thess. 1 : 10), and for which they were prepared (1 Thess. 2 : 19 and 3 : 13, and 5 : 4, 5), but apprehending that "the day of Christ" had *already come*, and they *not having experienced* the promised translation, and their pious dead being still with them without an experienced resurrection, they were *trouled and distressed* at the thought. Those brethren with hearts full of love for the Saviour were not so fearful that they would desire and pray (as multitudes now) that the blessed Lord *should delay* His Coming, but, in some way misapprehending the real state of affairs, they believed that the initiatory proceedings belonging to the day of Christ *had already commenced*, and that they and their pious dead *were left without realizing* the exceeding precious promises given to them. This simple change in a single word, supported too by the strongest of evidence, explains not only the cause of the Thessalonians' trouble (which Paul proceeds to remove by showing that an apostasy must *first come* to develop into the predicted Antichrist, implying that such an apostasy with its result necessarily required time, still in the future, before "the day of Christ" came), but throws much light, corroborative, on the subject of the resurrection and the translation of the saints. For, to cause such trouble they must have believed that "the day of Christ" would be inaugurated by *preliminaries unseen* by the world, and that the resurrection and

translation would *both be invisible*, and they, not participating were doomed to terrible tribulation, or that the predictions were false. We say nothing respecting the source from whence they derived such thoughts, but one thing is impressive, viz., that the Apostle does not correct *such impressions*, but rather by his silence confirms them in them. Yea, more, in beseeching them "by our gathering together unto Him," he *virtually indorses* the views entertained by them respecting this gathering.<sup>1</sup>

<sup>1</sup> A writer in the *N. Y. Evangelist*, under the title of "Pre-Mill. Incongruities," not observing how we distinguish between the concealed and the open, visible Coming, finds fault with Dr. Brookes and "the Proph. Conference," for saying in one place that the Advent may be immediate, and then in another place substituting events as preceding the visible Advent. The "incongruity" is in the critic, simply because he is ignorant of the doctrine that we hold. Again, in Lange's *Com. 1 Thess. 4*, doc. 7, the two stages, resulting in a translation previous to the tribulation, is stigmatized as an "Irvingite interpretation" (because taught by E. L. Geering of the "Catholic Apostolic Church," in his work *Mahnung und Trost der Schrift in Betreff der Wiederkunft Christi*). Not having seen Geering's work, we still express a doubt whether he, as alleged, sets this up as a dogma having "salvation connected with the acceptance of it," because our acquaintance with writers of this class indicates that not "salvation," but great privilege and honor and deliverance is connected with its acceptance. The question, after all, is this: What is the teaching of the *Word* on the subject? Brookes (*Maranatha*, p. 493) aptly remarks of this opposition: "The objection to the truth advocated in this chapter is urged with a bad grace by those who insist that Christ has come thousands and millions of times since His ascension from the Mt. of Olives in every startling providence, in every revival, in every death during the last eighteen hundred years."

<sup>2</sup> This fact of several resurrections, all relating to the one specially promised to the brethren of Christ, has even led some writers to advocate a kind of continuous one. Thus e.g. Dr. Seiss, without, however, subscribing to it as a truth, says: "Selnecker, one of Germany's greatest divines, of the age next succeeding the Reformation, quotes Ambrose as teaching that every year some saints are raised from their graves, and ascribes the same opinion to Luther, as well as accepts the same as his own." Selnecker, however, most appropriately remarks: "To this resurrection belongs everything that is raised to immortality before the last day."

<sup>3</sup> The "morning star" comes before "the day" dawns; the "sun" shines during "the day"; Jesus is both. As the morning star, He is seen by few; as the sun, He is seen by all. Those who watch not merely for the sun, but for the morning star, properly heed the cautions and injunctions relating to the posture of watching.

<sup>4</sup> In Props. 121 and 123 this feature was only incidentally alluded to as our line of reasoning, referred mainly to the one verse showing a visible personal Coming as a distinctive event also connected with "the day of Christ." Here, however, we bring out prominently this characteristic. The verb translated "is at hand," in the sense of impending or near, is elsewhere translated "present," its proper meaning. McKnight (who certainly has no sympathy for our views) translates it "hath come." Alford (see Alford's remarks) and Lange, "is present," and so Bengel and Olshausen, "what is present." Ellicott and Lutemann explain it as something already begun, i.e. present or "is now come." Syriac version has it "is come," so the Swiss version, Luther's "vorhanden sei," which may be taken either as "to be present" or as impending, at hand. Dr. Lillie says the word, as far as he can trace it, "invariably denotes actual presence." The Revision has it "is now present."

<sup>5</sup> One of the editors of the *Proph. Times*, vol. 5, p. 43, has so appropriately written upon this point that we reproduce it. "This passage also shows the very different manner in which the early Christians must have conceived of the Day of the Lord and the Coming of Christ, from that which *now* obtains, in order to have been liable to such an erroneous impression on the subject. With the present popular conceptions of the sudden grandeur, conspicuity, and universal publicity of the Coming of Christ, it would be utterly impossible to obtain currency for the idea that it was already present or accomplished. People now are looking for the world to come to an end—for an utter break-up of the whole system of nature—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, they begin to think of the burning up of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling-place of man and all created things. But if the early Christians had

thought of this subject after this style, how is it possible that they could have believed the last day *had come*, when the world still stood and the stars remained in their places, and the whole course of nature was still going on as before?" etc.

*Obs. 2.* But some other things, also introductory to the subject, must be attentively considered before we come to a decisive conclusion. Thus, as has been pointed out by many writers, the Scriptures describe a Coming of Jesus *for* or *in behalf* of His saints (as e.g. 1 Thess. 3 : 14-17 ; 1 Cor. 15 : 51, 52), and then again another *with all* His saints (as e.g. Zech. 14 : 5 ; Rev. 19 : 14 ; 1 Thess. 3 : 13 ; Jude 14, 15), and these two, differing thus in an important particular, indicate *separate stages or manifestations* pertaining to the same Second Advent. Without allowing something of this kind, several acts pertaining to the one great Coming to this earth, it is impossible to reconcile such passages. For they are sustained in their difference not only by the simple act of coming *for* and *with* the saints, but in *the design* of such a Coming, viz., as to the former, for the purpose of salvation and glorification, and as to the latter, for the direct overthrow of the enemies of God, the restoration of the Jewish nation, and the glory (thereby promoted) of the saints. This is still more confirmed by the conclusive statements which the Spirit gives of this one Second Advent, when it is represented to us under *two* aspects, viz., *one*, a coming *when* men are at peace, buying, selling, marrying, etc., and anticipating no evil, but only "peace and safety," all things apparently promising continued prosperity and happiness (so e.g. Luke 17 : 26-30 ; Matt. 24 : 36-39 ; 1 Thess. 5 : 3, etc.) ; *the other*, a coming in a time of war, of great distress and suffering (as e.g. Zech. 14, Rev. 19, Joel 3, Luke 21 : 27, etc.) ; *the one*, a coming in a *concealed, thief-like* manner, i.e. unobserved, unnoticed, unheralded (1 Thess. 5 : 2 ; Matt. 24 : 43, 44 ; Luke 12 : 37-40 ; Rev. 3 : 3, etc.) ; *the other*, a coming *so open, conspicuous*, that all shall witness it (as e.g. Matt. 24 : 30 ; Rev. 19 ; Matt. 25 : 31, etc.). The more students come to weigh and compare Scripture referring to this period, *the more* are they convinced that it would be presumptuous for us to *limit* all these varied utterances to *one single act*, and that we must allow a *series of events* to be comprehended under this Coming ; the Spirit directing us *now* to one and *then* to another of them ; *the order* of which is only to be attained by a *careful comparison*. It also is a fact that these "first-born," to whom the honor of aiding in the execution of God's judgments (and the translated belong to them) are given (e.g. Ps. 149 : 9, comp. Prop. 154), must be both resurrected (and remember that the translation is connected with the resurrection) and translated *before* they can participate in inflicting "the judgment written" upon the nations (as Dan. 7 : 22 ; Rev. 2 : 26, 27, etc.). Besides this, the significancy of "*the first-fruits*" (which embrace not merely resurrected saints, but, as we have seen, translated ones, as both are cojoined by the Spirit) would be entirely lost, i.e. as something preceding a *general harvest* which is to follow, if we did not allow that the one necessarily goes before the other, leaving an *interval* between them, although "the first-fruits" and "the harvest" are both included under *the same general Advent*,<sup>1</sup> thus again showing that just as at the First Advent Jesus was only manifested to a few favored ones, and an interval of years elapsed before His final public manifestation, so at His Sec. Advent He will only be exhibited to those accounted worthy, and after a set interval ultimately to the world. It is by observing this characteristic of the Sec. Advent

that *the true force* of the injunction to constantly look and watch for the Coming of Jesus can be appreciated. Not distinguishing that several aspects of this Coming, including separate acts, etc., are given, has led eminent writers to lay down certain things (such as a partial restoration of the Jews, a covenant with the Jews, etc.) as *prerequisites* to such an Advent, and they are correct, but *only in reference to one aspect* of it, viz., the *visible* Coming or manifestation of the Son of Man *with His saints*, as e.g. Zech. 14. On the other hand, we have assurances given to us *not to interpose any event* whatever between us and such an Advent, but to regard it as an event *that may occur at any moment* without any notification of its approach (excepting only such as are given by approximative signs), and these *two representations* of the same Advent are *only reconcilable* by noticing what a comparison of Scripture inculcates, that *the first aspect* of this Coming refers to a *concealed, hidden Coming* for specific purposes (viz., to raise, translate, and glorify His saints, to inaugurate the preliminaries of his Kingdom, etc.), which takes place *before* the events predicted as pertaining to His visible manifestation.<sup>2</sup>

<sup>1</sup> That we are to distinguish between "the first-fruits" and "the harvest" is self-evident, for they are separated and treated distinctively in Holy Writ, as e.g. Rev. 14 : 1-5, where a specific number is designated "the first fruits unto God and to the Lamb" (to which James 1 : 18 evidently refers), and then afterward comes (v. 14, 15) "the harvest." Rev. Dr. Newton (*Proph. Times*, vol. 3, p. 18) correctly thinks that this language and result is based on a typical Levitical ordinance, viz., the gathering of the wave sheaf and presenting it, as specially holy and relating to the sanctuary, to God as "the first-fruits of the harvest," before the harvest itself was gathered. Perhaps we will find in those Levitical ordinances much that is typical of the future, to which we are now blind or short-sighted. Thus e.g. it is found that two leavened wheaten loaves were also waved, and called "the first-fruits unto the Lord," which may adumbrate— for aught we know to the contrary—the resurrected and translated saints, who, "being many are one loaf" in their twofold, Jewish and Gentile character and dispensation. This field is an interesting one, but liable to abuse and perversion, as the past has taught us.

<sup>2</sup> The student can well obtain a hint of this unseen (to the world) stage of the Advent, from the manner in which angels have come unseen and yet influenced kings, as e.g. Dan. 10 (comp. remarks of Barnes, *Com. loc.*). From this last passage, which contains things beyond human knowledge, it may be conjectured that one reason why no greater details are given, why no minute unsymbolical exhibition of the coming order of events is presented, arises from the fact that in some way beyond our comprehension spiritual powers (as e.g. this same Michael, Dan. 12 : 1) shall be enlisted in advancing the Divine Purpose in the coming Theocracy. In reference to the First Advent, the reader will observe that it is predicted that the Messiah comes as the Babe of Bethlehem, as entering the temple, as riding on an ass, as coming to Jerusalem, as appearing in Galilee, etc., and the history of Jesus embraces their respective fulfilment in separated stages of the same Advent. So careful comparison evidences a similar succession of acts in the Second Advent—two of which are held up—owing to their significance and results—with great prominence, viz., the thief-like Coming or presence, and the open, visible Coming or presence.

*Obs. 3.* We now come to a passage which directly teaches a translation, viz., Luke 17 : 34-37, "*I tell you, in that night there shall be two men in one bed ; the one shall be taken and the other left. Two women shall be grinding together ; the one shall be taken and the other left. And they answered and said unto Him, Where, Lord ? And He said unto them : Whosoever the body is, thither will the eagles be gathered together*" (see Matt. 24 : 28). The context shows (1) that this relates to *the personal* Sec. Advent, and (2) occurs in a *time* of peace and apparent prosperity, precisely similar to that of the Antediluvian era just before the flood, and to that

of Sodom before Lot's removal. The passage itself teaches (1) that this translation is to be expected "*in that night*," as if purposely to conceal it from the eye of unbelief; (2) that this is no gathering of nations, but of *individuals*, one here and one there; (3) that it is a *separation* of parties, one being taken and another being left; (4) this taking of one party and leaving of another indicates a *previous judgment* (just as the sudden taking and changing "in a moment, in the twinkling of an eye," 1 Cor. 15 : 52, also evidences), and not such an one as is recorded e.g. in Matt. 25 : 31-46; (5) that the removal of the one party is designed as a *particular blessing* in averting incoming evil, and the leaving of the other must be in order that they may *experience* it. Next follows the much disputed verse respecting the eagles, and before discussing its meaning it is necessary to decide its location in point of time. It is very easy, as some do, to refer it to the Romans in Matt. 24, but it is rather difficult to apply this verse in Luke the same way, because in the context there is no allusion, even the most distant, to the Romans. On the other hand, Jesus pointedly links it with His own personal Advent (comp. Prop. 114), as the context plainly (vs. 22-30) proclaims. This effectually disposes of the Roman theory, but still leaves the verse subject to a variety of conflicting opinions.' Without assuming that the explanation following is infallibly the correct one; yet we give it as commending itself as reasonably the one containing the sense intended. And first: "*the eagles*" mentioned we must make, with numerous writers,' to denote the saints. Saints are represented by "eagles" in Isa. 40 : 31; Deut. 32 : 11, 12; Ps. 103 : 5, even as God Himself is likened to an eagle (Ex. 19 : 4; Deut. 32 : 11) and Christ to a hen (Matt. 23 : 37). Such comparisons are not to be rejected because of any supposed incongruity (as e.g. being birds of prey), seeing that it is applied to messengers of the Divine procedure in Rev. 4 : 7; in Rev. 8 : 13 (the leading mss. and critics reading "eagle" instead of "angel"), and that similar comparisons are applied to Christ, as Rev. 5 : 5. Scripture *usage* sustains such an interpretation, and even if the idea is made prominent that eagles prey, this itself would only confirm the application, because the saints accounted worthy of resurrection and glorification are to assist Christ in His judgments upon the nations (when Zeph. 3 : 8, the Lord "riseth up to the prey"). It may be that Jesus had in mind Isa. 40 : 31 (Delitzsch's transl.), "They who wait for Jehovah gain fresh strength, *lift up their wings as eagles*, run and are not weary, go forward and do not faint," as applicable to the saints at this period. In the next place, what are we to understand by "*the carcass*" of Matthew and "*the body*" of Luke? One thing is self-evident, that they refer to *the same thing*—the passages being parallel—and hence all interpretations, no matter how plausibly presented, which makes "the carcass" one thing and "the body" quite another, *must be avoided*. The passage in Matthew is related to the Coming of the Son of Man; that in Luke to the Coming and a predicted translation or removal, and *both* make out a gathering of the saints to a certain place. Now, if we leave Scripture describe this gathering at the time of the end, we find that the saints or eagles are gathered (Zech. 14, Rev. 19, Joel 3, etc.) to execute vengeance upon *the confederation* of wickedness. That *this great confederation* of the mighty of the earth is intended by "the carcass" and "the body" is apparent from two things: (1) such a manifestation of the saints really answers the question in Luke, for after the announcement of the removal of some the question was asked, "*Where, Lord?*" (i.e. when



shall this be witnessed or be made known?) and the answer comes that as this is done "in the night," not visible, the evidence of such a removal *will be openly shown when these very ones* shall be gathered together at the overthrow of Antichrist. (2) This is confirmed by the meaning of the word rendered "*carcass*" (although even the word "*carcass*" might be retained as indicative of both contempt and doom); the primary significations denoting "a fall, or fallen thing, or failure," and thus directly referring to the fearful fall and overthrow of Antichrist which the saints are not only gathered to witness, but exultantly to participate in. The "body" of Luke refers to the same confederation, because, as Scripture informs us, "the body" of it, its congregated armies under the leadership of Antichrist, the vast bulk of it will be assembled together in Palestine or the East, where the Word assures us Christ and these eagles will come, Zech. 14 : 5. It only remains to say that, considering the promise to these translated or removed ones to participate in the gathering of the saints at the overthrow or fall of Antichrist (and his "body," Dan. 7 : 11, is "destroyed"), it follows that such a removal *must necessarily precede*, by some interval of time, the formation of this confederacy, viz., in a time of peace, etc. The reader may, for himself, consider what power and ministrations may be included under this comparison of "eagles," and whether, during the interval, it may not become an exceeding precious promise to suffering believers.\*

<sup>1</sup> For, aside from the Roman application (viz., that the eagles are the Roman legions, and the carcass or body the Jewish nation or Jerusalem, so Lightfoot, etc.), other interpretations are given, as e.g. a writer ("C. C." *Proph. Times*, vol. 4, p. 22), owing to the first meaning of the word rendered "*carcass*" (viz., "a fall" or "thing fallen," then "failure," "fault," and last, "*carcass or corpse*") makes "*carcass*" in Matt. 24 : "Where the fall (or failure, or fallen thing) is, there shall the eagles (saints) be convoked," and applies this "fall" to that of Satan at the end, which the saints are to witness. The "body" in Luke he refers to the body of Christ. Reineke (*Proph. Times*, vol. 3, p. 129) makes "the carcass" in Matt. "the corrupt ecclesiastical systems established by the harlot and her daughters," and the eagles are the saints, etc., while "the body" in Luke is "the Church," and the eagles the saints gathered to it, etc. Another writer (*Proph. Times*, vol. 4, p. 26) interprets the eagles as representing the angels and the body Christ's elect. Fritzsche (Olshausen, *Com.*, vol. 2, p. 245) interprets the eagles of believers and the body or carcass of Christ. Olshausen makes the eagles Christ and the angels, and the body corrupt Israel; Fleck makes the body corruption, and the eagles false Christs. Augustine makes the body Christ ("because He died for us"), and the eagles saints (who "hereafter, as eagles, will be caught up to Him in the clouds"). Several writers (in *Proph. Times*) make the eagles saints, and both "the carcass" and "the body" to be Christ. This last interpretation, while consistently preserving both passages as parallel, certainly gives a harshness to it by making "the carcass," i. e. the slain body, refer to Christ, because it is against fact, the saints not being gathered to a slain body, but to a living Christ. Comp. Rev. 1 : 18, etc., or as Dr. Schaff (note, p. 227, Lange's *Com.*), rejecting Wordsworth's view, says: "A reference of carcass to the sacred body of the Saviour, which never saw corruption, violates every principle of good taste and propriety." Dr. West, in his Lect. "A Voice from Olivet," makes the "carcass" to be "Gentile Christendom." Rev. Brown, the Evangelist, presents this view: the prediction is future; the body or carcass being the Jewish nation, and the eagles that future anti-Christian power which shall assault the nation just before the open parousia of Jesus and His saints. Such an interpretation and application is not in conflict with the time and the order of events. Nast (*Com. loci*) makes the carcass to be "the condition of nominal Christianity—not of the true believers—when the times of the Gentiles are coming to a close;" and the eagles represent the judicial visitation of Christ. Dr. Rutter (Roman Catholic) in *Life of Jesus*, p. 415, interprets "the body" to be Christ, and "the eagles" to be elect, and in a note says that others, as Manduit, make "the body" to be "the soul of a reprobate," and "the eagles" to be "devils." He refers the gathering to the time specified in 1 Thess. 4 : 16. Lange's *Com.*, Luke 17 : 37, touches it delicately,

making it a proverbial expression, and simply indicative (Steir) of "where the corruption of death is, there must the eagles come," but on Matt. 24 : 28, "the figure of the eagles will express the necessity and inevitableness of the Advent," and "the carcass must represent the moral corruption and decay of the world itself, and the eagles the judgment, not only in its personal but also in its physical elements and forces." Alford (*Com. loci*) makes the carcass the whole world, the eagles the angels of vengeance, and the time at the Sec. Advent. Few now entertain the view of Grotius, that "the carcass means those who die to themselves; the eagles the gifts of the Holy Spirit." Meyer (*Com. loci*) says, "the carcass is a figure of the spiritually dead," and the eagles "represent the same as is described in ch. 13 : 41, that is, the angels sent out by Christ." We have laid no stress (leaving that to the discretion of the reader) on the symbolical or figurative import of the eagle as presented in dictionaries and typologies, but this certainly adds materially to our view.

<sup>2</sup> Vide quotations from Chrysostom, Origen, Jerome, Augustine, Hilary, Luther (as e.g. "as the eagles are gathered where the carcass is, so shall Christ's people be gathered where He is"), in *Proph. Times*, vol. 9, p. 106 and 107, and references to others who teach the same, as Ambrose, Theophylact, Euthemius, Calvin, Brentius, Bullinger, Bucer, Gaultier, Beza, Pellican, Flacius, Musculus, Pardæus, Piscator, Cocceius, Jansenius, Quesnel, Du Veil, Calovius, Suicer, Ravanell, Poole, Trapp, Cartwright, Pearce, Leigh, Andrews, Wordsworth. This list could readily be swelled to a vast extent, and we only refer to a few writers who have specially treated of it, as Seiss, Reineke, Bell, Chester, Brookes, Baxter, Ross, Purdon, Birks, Hunter, Phillips, Kelly, and others.

<sup>3</sup> The Saviour, no doubt, referred to this very translation and deliverance from incoming evil, when, after delineating the evils culminating in the vengeance of His open Coming, He said : "When these things begin to come to pass, then look up and lift up your heads," etc. Before the end itself, then already glorious deliverance comes. Before e.g. Ps. 149 : 6-9 can be verified, there must be a previous resurrection and translation of those accounted worthy to participate in the promise. The Coming "as a thief in the night" is certainly not the Coming with His angels and saints in great glory and power—so that all shall, "every eye," see Him—for vengeance, for the former is a secret, and the latter an open Coming. The Coming e.g. of Rev. 16 : 15, which brings a blessing to them that watch, is certainly different from the Coming of Rev. 19, which is to take vengeance upon His enemies. Some hold to one stage alone of the Advent, referring us to Rev. 19 as the Advent which will result in the translation promised. But, aside from the Coming with His saints, the entire representation is one of Coming to judgment (in which His saints participate). The object of the Coming is specifically stated to be, not to resurrect and translate the saints, but, to "judge and make war," "to smite the nations," etc., and therefore simple consistency requires a proper discrimination of the stages of the Second Advent and of the events respectively related to one or the other.

*Obs. 4.* Other passages either directly teach such a translation or removal, or else strongly imply it as a resultant or prerequisite. Take Rev. 14, and the order of events is in the highest degree corroborative of our position. Without discussing the relation that this chapter sustains to previous predictions, it is sufficient for our present purpose to notice that a time arrives *before* the final end *when* a certain specified number of saints, viz., the 144,000 (a symbolic number?) mentioned, are separated from among men, forming a *chosen body* called "the first-fruits unto God and to the Lamb." These "first-fruits" go *before the incoming harvest, an interval of time* (which includes (1) the proclamation of the particular message that God's judgments are to be poured out, and insisting upon the worship of God in view of the Antichristian worship that will be required; (2) the downfall of Babylon, and (3) the fearful persecution and martyrdom of believers) *being placed between the two*, at the close of which the harvest comes, and the dreadful vintage follows. This teaches us then to expect that a gathering of saints *before the harvest* is indeed one of the Divine procedures pertaining to the last things of this dispensation.<sup>1</sup> The Parable of the Ten Virgins (Prop. 181) confirms this, for it instructs (aside from other particulars) us to anticipate at the Coming of Jesus that a

*certain class* of persons (called the Wise Virgins in contradistinction to another class pronounced the Foolish), living at the time of the Sec. Advent, shall be so fortunate, owing to preparedness, as to be received by Jesus Christ at His Coming, while others shall be left. The adverb of time, "then," binds this parable to the preceding context, and forces us to interpret it as a representation of the condition of the Church at some distinctive point of the Sec. Advent. Without insisting upon the explanation given by Olshausen, Alford, Stier, Seiss, etc., that the foolish virgins are even persons of some piety, who, neglecting to look for the Bridegroom, are left to endure the incoming tribulation, it is amply sufficient to say that the persons left are, at least, *professing members* of the Church, and that, as the announcement of the marriage (Rev. 19) precedes the overthrow of the Antichristian powers, those left behind must necessarily endure the trials incident to the arrogance, etc., of those powers. Those going in to the marriage—living saints taken away, translated, for this purpose—*precede the time* of sore tribulation.<sup>1</sup> Passages which imply it relate to the promised participation of the saints in acts of judgment upon the living nations, to the married wife as distinguished from the barren woman, to the coming with the saints for purposes of salvation, etc. But others of a still stronger tenor are embraced in the promises that when the last great tribulation is to burst upon the Gentile nations, *then certain believing ones shall escape*. Thus e.g. Luke 21 : 36, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man;" the escaping and being favored with nearness to Christ are united. In Rev. 3 : 10, of a class it is said : "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation (or trial) which shall come upon the world, to try them that dwell upon the earth." The 144,000 described above are taken from this "the hour of trial," comp. Rev. 14 : 7. It is a joyful fact that when the most fearful time of trial, the flood of great waters, comes, then God interposes in behalf of His own people and saves them out of it (to which even such passages as Ps. 32 : 6, 7 ; Prov. 3 : 25, 26 ; Ps. 37 : 38-40, etc., may refer), while another class are left to endure its terrific force and come up out of it as blood-stained martyrs, Rev. 14 : 9-13 ; Rev. 20 : 4, 5, etc. It is significant also that in Rev. 7 we have *first* a distinct, separate number of chosen ones forming the same number, 144,000 (called Jews, because engrafted by faith and thus incorporated with the commonwealth), and *then afterward* a great multitude who come "out of the great tribulation," thus again pointing out a distinction existing between certain of God's people. Such are not given without adequate causes, and it is well to heed them.<sup>4</sup>

<sup>1</sup> It is a matter of amazement how coolly and deliberately men can appropriate Scripture to themselves which relates to the future. Sects, at various times, have professed to be those sealed ones of Rev. 14, as e.g. Joanna Southcote, who had her followers sealed, etc. Error constantly repeats itself; and to-day we have some of the Seventh Day Adventists (as e.g. seen in the writings of a Mrs. White) claiming that the Adventists of their party constitute this number. Others adopt the same view in respect to their own particular sect or organization. This is simply a perversion of the Scripture promise, which confines it to no special sect or denomination now existing, but to a gathering out of God's favored ones wherever they may be in faith and love at the time of resurrection and translation. The translation itself is perverted by some, as e.g. evidenced in John Asgill (A.D. 1700), who published a work entitled "Argument, proving that men may be translated to heaven without dying," etc., but applying it to the then present time (and not where the Scriptures locate it). Its absurdity was sufficiently manifested by his own

death. In reference to the application by the Seventh Day Adventists of the 144,000 to themselves, this is based on a misconception of the time of the ten horns, of the Antichrist, of the two-horned beast, etc. Aside from the *lack of propriety* in appropriating such a magnificent portraiture to their present condition, these "first-fruits," that precede the harvest, are not left here, as they pretend to do, to deliver the angel messages. It is simply amazing what self-confidence and credulity can do in the way of Scripture application to sect in order to bring forth claims of professed purity and pre-eminence. On the other hand, the Plymouth Brethren hold these 144,000 to be literally Jews. Thus e.g. Lincoln (*Lects. on Rev.*) correctly makes the enumeration of chs. 7 and 14 identical, but overlooking the continuation of the election and the engrafting into the elect nation, he has these not the Church, but a portion of the Jewish race; not the first-fruits of believers in the Church, but the first-fruits of the Jewish nation. Aside from the difficulty of reconciling this with the Scriptural idea of the election, the engrafting by which Gentiles become the seed of Abraham, the order of fulfilment, etc., it is sufficient now to say that two considerations alone forbid its reception: (1) He thus has a portion of the Jewish nation literally upon Mt. Zion, etc., before the Antichristian persecution, which is amply rebutted by the prediction of Zech. 14; (2) on his hypothesis it is impossible to reconcile the omission of the tribe of Dan, for Dan, according to the original promises, will likewise be restored, but in this process of engrafting which is thus expressed, a sufficiency and distinctiveness is presented to indicate the intimate and enduring relationship. We may add: the identity of number, the sealing and withdrawal just previous to the tribulation, etc., fully shows that the two descriptions relate to the same body.

<sup>3</sup> For a class of advanced students, it will be well to say in this connection, that many deductions respecting the Bride and the time of marriage are set aside by our remarks under Prop. 169, obviating also objections alleged against the view which distinguishes too largely between "the first-fruits" and "the harvest," etc. This "bride" here assumed is not the Church, the saints only being guests—guests who occupy different seats of honor, etc., in view of preparedness. The marriage is only consummated after Antichrist is overthrown; the preliminaries antecedent are of such a nature as to constitute, in view of the preparation and the gathering of guests, the time of marriage, etc. See Prop. 169.

<sup>4</sup> Dr. Craven (Lange's *Com. loci*) points out that "It is also to be observed that the promise is not of preservation in trial (or testing), as was the promise to Peter, Luke 22 : 32; but of preservation *from* (ek) the hour or period of trial" (comp. 2 Pet. 2 : 9).

<sup>4</sup> The doctrine of a translation of believing ones previous to the great tribulation is also taught by "The Cath. Apostolic Church." This is regarded by some (Lange's *Com.*, 1 Thess. 4 : 13-18, doc. 7) as distinctively belonging to them, having been plainly taught by Irving (as in *The Apoc.*, vol. 2, p. 1024), but the history of Millenarianism shows that it was held and taught by others before and after the rise of that body—it being contained in the doctrine of the Pre-Mill. resurrection and removal of the saints, in their participating in judging the nations, etc. It is only since Mede's, Bengel's, and Irving's time that the doctrine has been specially examined in all its details and bearings, having received the approval, because Scriptural, of the most able European and American writers, holding various denominational relationships. We have shown how e.g. it was evidently held by the Thessalonians, causing their consternation (Obs. 1). Bengel (*Gnomon*, 1 Cor. 15) remarks that "we shall not all sleep," v. 51, "And we shall be changed," v. 52, "And this mortal shall put on immortality," v. 53, "And this mortal shall have put on immortality," v. 54, all refer to the translation, and that the two antitheses require it; so that those whom corruption has seized through death, and likewise those who are still mortal (i.e. subject to death) are included as escaping the power of death. Some writers (as Brookes in *Maranatha*, p. 510) make 2 Thess. 2 : 2, 3 illustrative of the coming and gathering of the saints antecedent to the ushering in of "the day of the Lord." It certainly is in perfect harmony, and enforces this view. Some are misled by the expression "day of the Lord," as if it was equivalent to "the Coming of the Lord," and hence conclude that the last Antichrist will first be revealed, and that only a visible Coming is denoted, but a little reflection and comparison will show that they are not synonymous, seeing that the former is the result of the latter. Rev. Brown, the evangelist, makes those accounted worthy to escape to be in "rest" when Jesus comes in open Parousia, by reference to 2 Thess. 1 : 7, "rest with us when the Lord Jesus shall be revealed," etc. There may be a reference to this very deliverance in 1 Thess. 1 : 10, "delivereth us from the wrath which cometh" (Variorum), or "our deliverer from the coming vengeance" (Conybeare and Howson). "Greybeard," in his *Lay Sermons*, properly distinguishes those stages into "the Lord's Coming to meet His saints in the air, and His sub-

sequent appearing with them in glory." Dr. Seiss has added a good note on the subject in his Appendix to the edition of *The Last Times*, 1878, commencing p. 341 (and see his "Apoc.," p. 229, etc.). Various articles on the stages and translation are to be found in the Old and New Series of the *Proph. Times*, and the different Pre-Millennial periodicals. Dr. Brookes has some excellent remarks on the same in his *Moranatha*, and numerous recent works refer to both, and distinguish.

*Obs. 5.* This distinction in point of favor is marked by still another set of passages which describe the *hiding* of the saints when this time of trouble, this storm of persecution and fury bursts upon the Church and world. Keeping in view that these outpourings of judgments at the time of the end are always represented as special manifestations of God's wrath, we can appreciate the principle given in the language of Zeph. 2 : 2, 3, in which it is promised to the meek that when "*the day of the Lord's anger*" comes, by the seeking of righteousness and meekness, "*it may be ye shall be hid in the day of the Lord's anger.*" That this will be realized is apparent from various predictions, such as Ps. 31 : 19, 20, "*Thou shalt hide them in the secret of Thy presence from the pride of man ; Thou shalt keep them secretly in a pavilion from the strife of tongues*" (or, Sep., "Thou wilt screen them in a tabernacle from the contradiction of tongues" (comp. also Ps. 27 : 5 ; Mal. 3 : 16-18). How this removal and hiding, which the Spirit states as a mark of "*great goodness*," is to be accomplished may be seen under the Props. following ; for at this period it will be especially true (2 Pet. 2 : 9) that "*the Lord knoweth how to deliver the godly out of temptation.*" Isaiah (ch. 26 : 20, 21) prophesies that at the very time of a resurrection of saints, and when "*the Lord cometh*" to "*punish the inhabitants of the earth for their iniquity*," and to cause the earth to uncover her "*slain*," then God's people are to be protected "*until the indignation be overpast.*" David (Ps. 45) portrays the exultant language that such translated or removed saints can well employ in view of their entire safety when the vast flood of evil shall shake the kingdoms of the earth. Indeed, there are peculiar predictions which alone stand out with clearness in the light of such a translation of the saints, as e.g. in Ps. 111 : 1, where it is said (so Clarke, *Com. loci*) that God shall be praised both "*in the secret assembly of the upright*" (or, as others, Lange, etc., "select assembly," i.e. special), and also in the congregation, i.e. the general or public, which is thus verified. In Ps. 94, at the time when God shall show Himself for "*vengeance*" against the wicked, of some it is said, vs. 12, 13, that they are so guided and instructed "*that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked*"—i.e. they shall not experience the days of adversity which the same Ps. informs us culminates into a "*gathering themselves together against the soul of the righteous and to condemn the innocent blood*" (comp. Rev. 14, 16, and 19, etc.). From the removal of these righteous to the final overthrow of the wicked, the interval with the efforts of unbelief is expressively called the digging of a pit for the wicked, i.e. preparing the way for the fearful manifestation of vengeance upon them. All such predictions, supported by the analogy taken from Enoch, Noah, Lot, etc., however inconclusive they might be when taken isolated, obtain *significancy* as they stand related to other Scripture.

Compare Olshausen, *Com.*, vol. 2, p. 253, on the escape of the righteous. *The Apoc. Expounded* (vol. 1, p. 207, given by Seiss in *The Apoc.*, p. 230) makes Daniel "a type of those kept out of the hour of temptation. When all nations, kindreds, and people are required to worship the image of the plain of Dura, he is not there." See an impressive article in *Proph. Times*, vol. 6, p. 79, etc., "On the Responsibility of Christian Teachers"

(urging fidelity to revelation on these and kindred points, lest others are misled by us into that fearful tribulation and accuse us of having deceived them by erroneous predictions of peace, etc.). That the saints would be protected in the day of tribulation is an old doctrine, as the reader can verify, e.g. by reference to 2 Esdras 2 : 27, 28, and in Rabin. interpretations (e.g. see "Jewish Expos. of Malachi" in *Princeton Review*, Ap. 1855, p. 324 ; remarks on ch. 3 : 17). Lincoln (*Lects. Rev.*, vol. 2, p. 55) says that "escape" imports salvation by passing through the trial, and instances 1 Cor. 10 : 13, where the ability to bear trial is "escaping trial." But this idea is set aside by the express declarations respecting a removal *previous* to the great tribulation in the order of events laid down. Even in Mal. 3 and 4 a certain order is preserved : (1) the making up of His jewels or possession previous to the day that burns as an oven ; (2) the sparing of certain ones declared ; the fearful day of vengeance in which the spared ones participate in a state of exultation. An additional strong argument might be based on the meaning of the word *Parousia*, denoting not merely a coming or approach, but an actual personal presence (as given e.g. often in Lange's *Com.*, Alford's *Com.*, *New Revision of New Test.*, *Diaglott*, etc.), so that He is present (in the first stage) and the world refuses to recognize His presence, although certain events (the resurrection and translation) are indicative of it. (Comp. e.g. Russell's remarks in *Object and Manner of Our Lord's Return*, p. 51.) We may add : There may be an indirect reference to this very translation in passages, which are now usually applied only to watching, as e.g. when Jesus says that we shall watch so that we may know His coming. Now as the day and the hour is unknown, this is interpreted as meaning that we should be in a posture of looking and preparedness so that we are not taken unawares. While this is true, may not a deeper significance attach to it, that we should be in this posture, so that we may become personally, by a happy change, aware of His presence?

*Obs. 6.* Intimations also are given that such a translation or removal of the class of righteous, while unwitnessed, will be known to the nations. This can well be imagined, for the sudden disappearance of men and women, one here and another there, will excite general inquiry and be the subject of varied comment. It will inevitably lead to what the Spirit describes in Ps. 83 : 3, for let these resurrected and translated ones be taken by the Lord and conveyed to a place of safety (comp. Prop. 166) ; let it be partially comprehended for what purpose even this removal is effected, then will be fulfilled what is written, that the enemies of God not only confederate together, but that "*they take crafty counsel against Thy people, and consult against Thy hidden ones,*" and this consultation is "*with one consent or heart.*" The same "*hidden ones*" are, probably, presented to us in Isa. 16 : 3, 4, 5 (comp. Prop. 166), in view of its connection with the establishment of the Davidic throne and Kingdom, unless it be applied to a portion of the Church during the tribulation who shall fly or be brought to the wilderness for safety (and if the latter, may not this be a hint to the Church when under the last extended persecution, where safety only will be found, viz., in the wilderness near Mt. Sinai, where, as Prop. 166, the Lord Christ and His saints will be assembled? We cannot, as yet, fully determine ; time must show its meaning).\* The fact that the wicked shall know something concerning those hid ones, and shall take what they deem prudent measures (viz., to form a general confederation, etc.), is hinted at in passages like Ps. 17 : 7-9 ; Ps. 64 : 2, etc., and still more plainly revealed in Ps. 143 : 7-9. The saints are "*hid in the time of trouble,*" and "*in the secret (place) of Thy Presence*" (verifying the Spirit of Ps. 91), until the period arrives for their open manifestation in supernatural power.

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\* Some writers make the wilderness the United States, others Great Britain, others even (as Claas Epp) Russia, etc. Some make it simply equivalent to concealment, or protection, or world-renunciation, or a place of refuge, or expatriation, etc.

It is likely, however, from the consultation of the wicked against them, that while the removal is allowed it will be attributed to natural causes, or to a concerted movement, and that all reference to its supernatural occurrence will be stoutly denied. In all probability, "*the sign of the Son of Man*" (Matt. 24 : 30) will be something connected with this translation (for events belonging to one period of time are grouped together without giving in every particular the exact order, as e.g. Isa. 25 : 6-9, etc.). The sign is one thing and the open visible Coming is another, and yet being a sign directly pertaining to the Son of Man, it relates to Him as in something connected with the Theocratic (see Prop. 81) ordering. Now, let this removal of the saints take place as described by Paul, John, etc., in the night, accompanied by a shout and trump (i.e. events may be denoted—see Obs. below); let the Son of Man be "*in the air*" to receive His risen and translated ones, and as the night advances around the earth, so let Him proceed around this globe in the process of gathering—such will be the accompaniments and the appearance in the sky, that, however explained by the world as electrical, meteorical, etc., it will constitute a sign, and a most impressive one, of the Son of Man. Invisible Himself, sheltered behind the curtains of the bright enveloping clouds, yet His Presence in the air may be exhibited by tokens never before witnessed.

See Prop. 174, where this sign is noticed more at length. It may be added here that if the sign does not refer to a peculiar and striking manifestation in the sky itself, then it may relate to the resurrection, translation, and withdrawal of the saints themselves, such being an indication or sign of "the Son of Man," i.e. of His presence. Or it may (as we can only at best conjecture) denote that the assembling at Mt. Sinai (Prop. 166; is such a sign—indicative of a previous resurrection and translation by "the Son of Man."

*Obs. 7.* The effect that this translation will have upon the Church is remarkably corroborative of our position. If we turn to Rev. 14 it is stated that *immediately after* the removal of "the first-fruits" there will be a most powerful renewed preaching of the Word of God, deriving its force from a proclamation of the now certain coming judgments of God and tribulation under the Antichrist. What causes such a change in the style of the preaching, which will result in the conversion, as parallel passages show, of very many, preparing them to pass through the great tribulation, and to suffer death rather than to worship the Beast and his image? Nothing less than *this astonishing removal of certain chosen ones, accounted worthy*, owing to their distinctive faith in God's promises, *to escape*. Let this event occur just as it is described; let here one and there one of the believing and watching be taken, and surely those who believe in God's Word and are left behind will be *most wonderfully affected* by the event. By one sudden and startling event, coming home to the heart and directly appealing to the warmest affections, the prevailing spiritualizing systems and theories of progressive advancement and perfection will be overthrown, and the Millenarian doctrine, once derided and sneered at as "carnal," etc., will be *most eagerly embraced and proclaimed*. (The writer has often, often felt that it is *especially* for this period that he is laboring, when his work will be appreciated, etc.) The Church, then starting up with Abrahamic faith *will recognize its chronological position*, will see what is before it, and, energetically infused by fear and hope, *prepare itself* for the fearful ordeal through which it must pass. And we are assured that the Church in this contest, overpowered as she will be, will sustain the persecu-

tion *with triumphant faith*, feeling convinced from the events occurring and the time elapsed, that the Son of Man is even *already present*, waiting for the moment of direct interference.

Dr. Tyng, in his work *He will Come*, correctly represents the stages and translation. The latter he forcibly represents as causing for a little while a consternation in, and confounding of, the world, but he overlooks the practical effect that it will have in causing others to receive and proclaim the truth, and even die for it. This doctrine also teaches us what estimate to put on the emigration theories (*Proph. Times*, N. S., 1875, p. 145), seeing that we are specially charged to await this Coming and translation wherever we may be, and not to listen to any appeals to go forth (as e.g. to Palestine) and await His Coming. It also throws light on that special "scoffing," etc., so characteristic of the time of the end.

*Obs. 8.* It has been aptly remarked that the removal of righteous persons has been followed (as e.g. Enoch, Noah, Lot, at Jerusalem, etc.) by the outpourings of God's judgments, and the principle is taught e.g. in the sealing of the 144,000 (Rev. 7). A comparison of Scripture teaches that when this translation is experienced, *then* will rapidly arise that culminated head of Antichrist which will overwhelm the Church with *terrific persecution*. Before this event some restraining power prevents such a dreadful confederation. Attention is called to this in order to correct two prevailing mistakes in the interpretation of 2 Thess. 2 : 7. One theory makes that which hinders the revelation of the Wicked One, the Man of Sin, to denote the Roman power (Pagan, i.e. the civil power; but this is erroneous, because this Antichrist will arise *out of and really be the last head* of this same Roman power (Prop. 160), fallen back to its former unchristian (e.g. given to idol worship), paganized condition. Another theory is, that the Hinderer mentioned is the Holy Spirit, and that this Spirit will be withdrawn, resulting in widespread wickedness, etc.; but this again is opposed to fact, viz., that *after* "the first-fruits" are taken away *the Spirit remains*, as is evidenced by the proclamation of the message, by the sustaining of the martyrs, and the multitude coming through the tribulation. The obscurity of the prediction and its conciseness is based upon something that was at the time *well known*, for in the preceding verse the Apostle says positively, "*And now ye know what withholdeth*" (same word precisely, excepting being in the neuter form, and thus referring to something) "*that he might be revealed in his time.*" That is, the Thessalonian brethren *knew* what this restraining influence was which then existed and would continue to exist down to a certain time, when this Antichrist, the fruit of long-continued defection, would arise during the period allotted to him. Rather than accept the modern views given by prophetic writers on this point, we would fall back to Theodoret's opinion (Bloomfield, *G. Test. loci*), that that which hindered, restrained, prevented the culmination of this Antichrist is "the decree of God's Providence," and this would, at least, be consistent with the grammatical construction, which, as critics inform us, may refer either to a thing or person in verse 7, but *only to a thing* in verse 6. The solution probably has not yet been found, and in place of a better (which close study and comparison may yet present) we suggest the following: Regarding the fact that the Thessalonians knew what hindered, we turn to the First Epistle, and we find in the first chapter (v. 4) a declaration which covers the ground, viz., in the doctrine of election, that too of which they had knowledge, "*Knowing, brethren beloved, your election of God.*" Let the reader consider our Props. concerning the



election, that God in this dispensation is calling out a *definite number* (incorporated as the seed of Abraham), who are to be associated in the Kingdom as rulers, etc., and *then* he will see that *until* this gathering out process has progressed up to a certain point (embracing these "first-fruits") *this Divine purpose* of obtaining these chosen ones allows "the times of the Gentiles," but *restrains* that fearful predicted outbreak *until* a determined number of God's people are secured. When this is done, however, *then*, even while God's Spirit is still willing to strive with and aid the faith of men (as seen in the martyrs), human nature will be allowed to riot in its unbelief, and to work out its vain theory of the destiny of the race. *Then*, during a brief period, human nature will be permitted to exhibit its highest departure from the truth, its most bitter scorn and detestation of believers, its most unrelenting hostility and cruelty to the followers of Christ (comp. Props. 160, 161, 162, 163, 164).

This point is the more worthy of notice, seeing that able and intelligent writers fall into error in this matter. Thus e.g. "Greybeard," in *Lay Sermons*, No. 108, totally misapprehends, when during the last tribulation, he has: "The Holy Ghost will have left the earth; the only restraining power to evil will have been taken away, 2 Thess. 2:7." So Brookes (*Marantha*, p. 511) makes the same deduction, and bases on it the opinion that the translation of the saints will produce no profound and lasting impression. Thus also other writers, whom we notice elsewhere, and several of the "Believers" assert in view of it that there is no "Church" during this interval (viz., between the first and second stages of the Advent), and that this is indicated by no mention of the word "church" in that period. But all this is vitiated e.g. by the order laid down in Rev. 14, (1) the first-fruits; (2) the renewed proclamation of judgment truth; (3) the fall of Babylon; (4) the Antichristian persecution; (5) the martyrs clinging to the truth; (6) the harvest of believers after the tribulation; (7) the vintage of wrath on the persecutors. Now without the sustaining power of the Spirit, the Gospel, and the means of grace during this interval, the number of faithful ones that come out of the tribulation could not be produced.

*Obs. 9.* While embracing the doctrine of a Pre-Mill. translation, and of more than one translation, even (as e.g. in that pertaining to "the first-fruits," and that relating to the harvest), yet, with our present light and understanding of the Scriptures, we cannot accept of so many as given e.g. by Baxter (*Louis Napoleon III.*, ch. 4) and others, simply on the ground that a more careful comparison will synchronize and thus identify the sameness of some of them. Whatever may be the truth in this matter, it can only be presented in a discussion of the order of events as embraced in the entire Apocalypse (a labor which is foreign to our present work, and performed by other writers), and therefore we have only availed ourselves of the references to such a translation, without in every instance determining the relative order, confining ourselves, as sufficient for our purpose, to a twofold translation, one to precede and the other to follow (as the resurrections) the great tribulation—one pertaining to "the first-fruits" and the other to "the harvest."

*Obs. 10.* Let us briefly consider the objections that can be alleged, not against a translation itself (for that is too plainly taught), but a *Pre-Mill. one* as presented. Some writers have incautiously made out that these "first-fruits," by being thus favored, etc., are not only a chosen body (which is true, and within another), but infer from it that it *only* composes "the married wife," i.e. *only* embraces *the rulers* with Christ, etc., thus *excluding the harvest* or those coming out of the tribulation. This

has caused serious objections, and justly too, to be urged against the view as thus presented, for it is a fact, whatever distinctions may exist within the orderings and stations of the Kingship and priesthood, that *the very last saints* of this dispensation, even those who pass through the tribulation and fall under Antichrist's power, are distinctively *promised* (Rev. 20 : 4, 6) *to also reign* with Jesus Christ ; so that the "first-fruits," and the "harvest" *combined* form that triumphant body of rulers who reign. Any interpretation, however plausible, which would debar *the martyred saints, etc.*, under the last persecution from a *direct co-heirship* with the other saints in the Kingdom, is most certainly defective. The Scripture too usually presented as favoring it, viz., Ps. 45, does not apply to such a distinction between saints gathered during this and former dispensations (i.e. in the various women mentioned as related to the King), but rather between such saints thus gathered and the Jewish and Gentile nations, etc., as they shall exist (as e.g. the Jewish nation being likened to "a barren woman," also again united to God, and other nations may well be thus represented as virgins, etc., acknowledging His reign, etc.) in the Millennial age. While distinctions are to be found *in the body of saints*, and while *it is true* that the first saints gathered down to the re-establishment of the Kingdom in its glory enjoy a distinction *beyond all others that follow*, it seems unscriptural to discriminate *so far* as to debar those to whom *is specially promised* a participation in reigning gloriously with Christ. A degree of caution is here required in order to avoid prejudice. Some *good thing*, that we may well leave undefined, will be given to these "first-fruits," but the unbelieving, unguarded Church will so atone by its *faithful witnessing, even unto death*, for its past delinquency and unwatchfulness that it too "*inherits the Kingdom*" with the others. Another objection is brought from 2 Thess. 2, viz., that the coming of Jesus and the destruction of Antichrist are united together, and hence *forbids* any such a previous translation. The objector, however, forgets two things : (1) that the Apostle only argues logically that "the day of Christ" cannot come without the visible appearing and destruction of Antichrist (just as our argument demands), without specifying all the particulars antecedent, either to this visible Advent of Christ, or this Antichrist, and (2) that the saints participate both in the Coming of Jesus and destruction of the Wicked One, neither of which are mentioned. The Apostle does not contradict himself, as is apparent, if due notice is taken that the Thessalonians believed "the day of Christ" to be already present, and his reasoning proceeds to show, not that saints are not to be raised and translated before that day (which is implied), but that *before* the day itself is ushered in *as predicted*, a visible Coming and the destruction of Antichrist must precede. Again, it is objected that the gathering of the elect by the messengers described Matt. 24 : 31, is a gathering of all saints after the tribulation. But this, while *after* the tribulation, does not affirm that *all* the saints that ever lived are thus included, but simply refers to the elect *then living at the period designated*, and may denote, as some believe, believers in general scattered over the earth ; or rather, as others hold, the members of the still elect Jewish nation, which, as many prophecies predict, shall at this very time be again gathered to Palestine. Besides this, all the passages relating to the gatherings of this intently interesting period must be collated and compared, when several, without contradicting each other, will appear pertaining to "the first-fruits" and to "the harvest," to the Church and

to the Jewish nation. Again, it is alleged that the multitude of Rev. 7 all came out of the great tribulation, and that this evidences that the entire Church of this dispensation living at the time must enter and pass through it. Aside from other reasons in reply, it is sufficient to direct attention to the 144,000 mentioned in the same chapter, a body separate from all others, who were sealed in order *to their complete safety before* the incoming storm. Some object on the ground that "the shout and trump" accompanying the resurrection and translation show it to be a visible occurrence, seen by the world. But such forget that while there will be a sufficiency of manifestation to excite attention and startle the world, yet the shout, etc., may be like Daniel's "man clothed in linen" (10 : 5-7), whose voice was "*like the voice of a multitude*," and yet the men with him, strangely affected even to quaking, "*saw not the vision*;" or like the voice from heaven (John 12 : 28-29), which distinctly spoke, but the people that "stood by and heard it, said, that *it thundered*;" or like the voice speaking to Saul, which his fearful companions *heard not*. The voice, the shout, the trump (indicative of events ushering in) is *for a chosen class* of persons, and if it is God's good pleasure, the same may only be heard by them, even if others stood by, just as Stephen in the crowd only saw the glorious vision, or Elisha's eyes were only opened to behold the horses and chariots of fire. Other objections have been so fully met in previous remarks, that it is unnecessary to reproduce them, unless we except one, owing to its practical importance. It is said that such an order of events, privately accomplished, is opposed to the publicity, not only of the Sec. Advent, but of intervening events, viz., that before such a Coming, resurrection, and translation transpires the partial restoration of the Jews, the culminated Antichrist, the gathering of the nations, etc., must be *first* witnessed. But as Cunningshame, Cox, and many others have shown, this is *not* to distinguish His visible Coming *with* the saints, at which time all these things are manifested, from that of His Coming *for* them, *preparatory* to the former. Several stages of the same Advent, leaving *a sufficient interval* for the development of those things between them, is, as the ablest prophetic writers have asserted and proven, *the only possible way* in which to reconcile the condition attached to the Sec. Advent (as e.g. coming in a time of peace and coming in a time of war, etc.), and places it at the same time in the position given to it by the Spirit, viz., as something that may occur *at any moment*, and for which we are constantly to watch without looking first for the fulfilment of *intervening* things.

Fausset (*Chris. Herald*, Aug. 14th, 1879) makes the time of the translation, chronologically considered, under Rev. 16 : 15. But this cannot be so, because then the saints would—as the preceding vials testify—have experienced the tribulation under Antichrist, from which, as we have shown, a large party is to escape. The explanation of Rev. 16 : 15, in order to harmonize it with the order of Rev. 14, is as follows, being fully sustained by a comparison of Scripture : Having just referred to the gathering of the hosts of Antichrist, the Spirit in v. 16 turns to another gathering which is to meet and confound the one first mentioned, viz., *the gathering of the saints to Mt. Sinai*, where the preliminaries of the Theocratic Kingdom are inaugurated (Prop. 166). This gathering is, as abundant Scripture testifies, under the thief-like Coming of Christ, and hence as standing related to the other gathering (that of enemies) it is also announced *as a warning*. It is not chronologically located in the order of events, but is placed there for the reason assigned, and properly too, because *both gatherings* are in opposition to each other and will come into terrible conflict. (Comp., for details, Prop. 163.)

*Obs. 11.* The question may be asked, Why such a distinction? The reply is, because such is God's pleasure in the matter. It is not for us to assert with any degree of positiveness *who* shall thus be favored with a translation, and escape the great tribulation. We can only point out the general affirmation (as e.g. "them that honor me, I will honor," etc.) upon the subject, and leave each one draw his own conclusions. There is a difference between *mere* salvation and *the special* honor, station, dignity, etc., that God *in addition* may be pleased to bestow upon certain ones. There were other pious ones when Enoch and Elijah were translated, and yet *they only* were favored; and we doubt not that *many* who ultimately will be saved with great glory (because of their faithful witnessing during the last severe trial) will *be left* at this translation. While we cannot confine, as some do, this preference to mere belief in and watching for the Advent (for *in connection with this* stands the purity and proper development of Christian character, which, alas, some who thus believe and watch *do not manifest* to the extent required, or *even to the degree* that some honest and sincere disbelievers in our doctrine exhibit), yet such faith and watching is *eminently set forth as a characteristic* of those translated ones. Because they *thus* believe, showing *due respect* unto God's Word, and permit such faith to have its *practical effect* in heart and life, we are assured that they shall thus be favored, as e.g. the general announcement in Mal. 2 : 17, which the New Test. more fully explains in some of its particular aspects, as in Luke 21 : 36 ; Matt. 24 : 36-51, etc. At the same time we deeply feel that without a special preparedness, devoted piety (as exemplified in the translated Enoch and Elijah), which evinces itself in opposing the torrent of worldliness and wickedness encroaching upon the Church, Millenarianism, however upheld and ably defended, is unable of *itself* to secure such a distinguishing benefit and honor. A personal, individual acceptance of the truth *combined* with a happy experience of its sanctifying influence, together with testifying in its behalf before others, is imperatively needed. It is not simply those who "*watch*" that shall "*escape*," but those, Luke 21 : 36, who "*watch and pray always*," avoiding the corrupting influences around them. The number of translated ones may not be very large (for the number of translated ones given as (so Baumgarten, etc.) types in comparison with the number of those not translated, and with that of the resurrected saints is small), so that Dr. Seiss, with whom many concur, is undoubtedly correct in saying : "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace *only the select few* who watch and pray always," etc. The fact that Enoch was the seventh from Adam may, for aught we know, be suggestive (as Bengel, owing to seven being a sacred number, also comp. Prop. 143) of the occurrence of this translation when the seventh milliad arrives, and Enoch's specific prediction (Jude) of the Lord's Coming by those accounted worthy of translation; while Elijah's pertains simply to exalted, eminent piety, without any special reference to such testimony. Yet, let it be said, whatever the doctrinal position of the persons translated, and whatever may be the personal attitude respecting the nearness of the Advent, etc., that *one distinguishing characteristic* will be exhibited by all, viz., that they "*love the appearing*" of Christ (2 Tim. 4 : 8), *that they earnestly desire it, and regard it as the highest possible blessing, "the blessed hope"* (Tit. 2 : 13). There may be also a deeper meaning than is

generally assigned to the phrase "*them that look for Him*" in Heb. 9 : 28—a meaning derived from an existing fact at the time of the Advent. Still another reason applies why this resurrection and translation of saints should take place at this particular crisis; this will be noticed in the following Props., viz., that as Christ comes to make the preliminary arrangements for the setting up of the Theocratic Davidic Kingdom, it is *eminently suitable*, that all the saints down to that period should be gathered in order to receive their instructions, to have their positions, etc., assigned, so that they can act with Him as executors in the Divine administrations that follow. This (Prop. 166) measured by the creatures capacity requires time, and such time will be given to this particular purpose in the place predicted. Hence this distinction grows out of the Divine purpose; which such saints are designed to aid in executing and establishing.

All who are *watchful* servants, and whom the truth leads to *purity* of heart and life, out of all denominations, shall be thus translated, but they who despise prophecy (Jer. 23 : 33-36) shall bear their burden. We have no sympathy with that intolerable bigotry characteristic of Christadelphianism, which maintains that none can be saved (although having antagonistic parties among themselves) but themselves, thus evincing the lack of the greatest of all Christian graces; or with Seventh-Day Adventism, which declares that unless we leave our respective denominations (called by way of emphasis "Babylon," etc.) and connect ourselves with their sect, adopting their views of the seventh day, etc., we cannot be saved; or with other sects (as the Believers, the followers of Barbour, etc.) who, with far greater charity, still deem it necessary to increase and multiply sectarianism and divisions in order to hold forth with prominence certain distinctive features which entitle them to realize with exclusiveness this translation. While it is sadly true that the existing churches lack much and come far short of their profession (which we give in detail e.g. Props. 174 and 177), yet it is far better to let our light shine wherever we happen to belong, and where it is needed, than to withdraw and increase the evils of separation and exclusiveness. The truth, the Church of our Lord, has suffered immensely from such mistaken zeal and bigotry, and, as we have ourselves noticed, in the indiscriminate condemnation engendered by it, persons are upbraided and reprobated, by those under its influence, who possess to a far greater degree the mind of Christ and the graces of the Spirit than their opposers (as e.g. evidenced in controversy, language, spirit). We apprehend, and venture the assertion, that many will be saved eventually who will not be crowned—saved as by fire—occupying a *subordinate* position (comp. Prop. 135). Among those who will suffer loss and even miss a translation, there may be believers in the Sec. Advent and advocates of its nearness, but overlooking that with a watching posture there *must be connected* an appropriating faith and practical obedience resulting in a proper development of Christian character; they vitiate their position by degenerating into some sectarian peculiarities which are urged, and pressed, and promulgated with a fiery spirit of partisanship (unchurching and anathematizing all others); or by merely being excited through a carnal interest taken in the forecasting of future events prophetically expressed (making them to seem "wise," "learned," and "profound"); or by being influenced by a morbid curiosity, a love for the marvellous and sensational, a relish for mere speculation relating to the future without a practical reception of sanctifying truth, causing *the theoretic and historical* to overshadow and crush out *the practical*. So long as a man loves the Lord Jesus, loves His appearing, we dare not, in view of what Paul says of love in 1 Cor. 13, condemn him, for it is specifically said: "*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha,*" 1 Cor. 16 : 22.

*Obs. 12.* The reader may, for himself, estimate *the greatness and value* of such a translation, embracing (1) exemption from death, (2) deliverance from a terrible incoming tribulation, (3) a special exaltation to the Presence of Christ, (4) the bestowal of glorification, joint rulership with the mighty King, etc. Richard Baxter (*Works*, vol. 16, p. 555) may express these blessings in his ardent prayer and longings that Christ may speedily come in order that death might not be experienced, etc., saying: "The thoughts of the Coming of the Lord are *most sweet and joyful* to me, so that if I

were but sure I should live to see it, and that the trumpet should sound and the dead should rise, and the Lord appear, before the period of my age, it would be *the joyfulest tidings* to me in the world," etc. A multitude of writers, italicizing the promises of God in Christ Jesus, delineate these blessings, and hold them up *as worthy* of consideration and contemplation. Happy, blessed beyond description, the man or the woman *thus honored!*

If it be asked why do we not have a concise statement of the facts of those stages, translation, and events following? the answer is found in God's way of presenting the facts of *the First Advent*, so as not to interfere with man's agency, so as to urge us to a comparison and study of His Word, etc. God is exercising our faith and hope, and even honor—for long ago (Prov. 25 : 2) it was said : " It is the glory of God to conceal a thing : but the honor of kings is to search out a matter." We fully indorse this declaration of Dr. Wordsworth (*Ch. Herald*, March 27th, 1879) when, in urging attention to " The Coming Persecution," he incidentally presents the idea (which will be largely realized in this translation, the signs and events following) : " It is probable that some of the most illustrious evidence of the truth and inspiration of prophecy, and of its practical value for the guidance of the faithful, is *reserved for the last days*—especially for *the coming conflict* between truth and error, between the Church and the world, between Christ and Antichrist, and the great and glorious consummation which will follow that conflict."

*Obs. 13.* The reader, too, will for himself imagine *the influence* that such a translation must have, whenever it occurs, upon families, communities, churches, etc. The sudden disappearance of husband or wife, parent or child, sister or brother, pastor or member, etc., will be *startling* in the extreme. Such a *separation* " in that night," when in the bed, or the social gathering, or on the journey, will result in an outburst of grief, in a wonderful heart searching, and in a renewed, most diligent study of God's Word. But only (excepting the first, e.g. grief) in those who fear God and desire to be obedient unto Him. We thus return to this thought, only to direct attention to the fact that for a number of years various prophetic writers, and quite a number of periodicals, have warned the Church and the world that such was the Divine procedure, and have given proper prominence to this order of events. This answers a twofold purpose, viz., it vindicates God's mode of working, which is (in case of great events involving tremendous issues) to make His procedure *previously* known (Amos 3 : 7, etc.), and when it *thus* comes to pass it not only establishes His truth, but serves to guide those who are willing to receive His Word into a proper apprehension of the same. If such an event is to occur *it is most reasonable* to anticipate that believers in the Word, just previous to its occurrence, will proclaim it, so that when it has taken place others may *recognize* it at once as a part of God's own divine and gracious ordering. This, then, will alleviate the grief of believers when a beloved one is thus suddenly taken away, because they will *rejoice* in their having been thus favored, and will *strive* to prepare themselves and others for the coming struggle, that they too may be accounted worthy of a glorious reunion with resurrected and translated ones.

The thief-like Coming and presence of Jesus will at once *be made evident* by this gathering of " the first-fruits." Hence we cannot possibly receive Russell's view (*Our Lord's Return*, p. 62, etc.), which indorses Barbour's (*Three Worlds*) position : (1) that Jesus has *already* come, is *now* present and is (mentally) inspecting the guests of the marriage ; (2) that we are *already* in the time of the harvest, which is now progressing, the separation between (mental) wheat and tares going on, which will finally culminate in a bodily separation, the wise going into the marriage and the door is shut. The theory evidences a con-

fusion of ideas, and does not *properly* discriminate between "the first-fruits", and the harvest. It is based upon an erroneous application of the Antichrist and Kingdom; upon an untenable interpretation of the events taking place between "the first-fruits" and the harvest; and upon the deductions of an inconclusive, but confidently urged, chronology. We show, on the other hand, that "the first-fruits" necessarily precedes the harvest, that certain events which have not yet taken place intervene, that the extensive proclamation, martyr faith, etc., evidences that the withdrawal is recognized by the Church, etc. So also we cannot receive, in view of the order laid down in the 14th ch. of Rev., the statement contained in the *Proph. Times*, March, 1878, that after the translation there will be no more tribulation of the Church (because *all* the pious will be taken) but only of the wicked, which is opposed to the proclamation and martyrdom after the 144,000 are taken. In the same connection (p. 72) another mistake is made when the translation is placed *after* the ending of the Jewish tribulation. It precedes its close, and (Zech. 14) after the Jews have drunk the last bitter dregs of their cup does Jesus come *with His saints, previously gathered to take vengeance on the Gentiles.*

*Obs. 14.* It is reasonable to expect that this doctrine of a translation will be *ridiculed* both before and after the occurrence of it. Indeed, *the parallel* existing in the days of Noah, just before the deluge, and that just before the Advent would fail in an important particular if *ridicule and scorn* were not added to the objections urged against belief in a speedy Advent and its inevitable results. Among these results that of the special honoring of some living saints by a translation without seeing death is *already* made the subject of derision and sport. The abuse of the doctrine by some evidently sincere but misguided persons (who confidently, against most express Scripture, fix the day and hour of its occurrence, and who, against the testimony of the Spirit, that it is not to be anticipated by a gathering of saints and most foolish provision of ascension robes, meet at the designated time to experience it) greatly tends to such levity; just as if *the vagaries and foolishness of men in perverting a doctrine necessarily led to its entire rejection—a principle so palpably erroneous that if applied to truth in general would leave but little for us to accept.* Scoffers are to arise in the last days, who will express their *contempt* of God's promises, and pronounce those, who *Noah-like* trust in them, to be, if not "mad" or possessed of a "devil," at least "exceedingly soft and foolish." This naturally is to be expected of the world, but unfortunately some of the scoffers are *professed believers* in that Word of God, which expressly teaches a still future translation to come suddenly, *as a snare*, upon the Church and the world, which gives us typical, real illustrations of such translations in two noted cases, and which urges us constantly to look and watch for that which is to effect it.<sup>1</sup> It is saddening that men cannot at least treat such subjects with soberness, and discuss them without sneers. This is before the translation; the same will be true of multitudes immediately after it. Acts 13 : 41 will be repeated; and those who are arrested by its occurrence and take it to heart will be *unsparingly ridiculed.* Human nature will be true to itself, and the doctrine will be *particularly detestable* to it, since it evinces a species of favoritism—a contrast—*condemnatory* to its own Naturalistic and Humanitarian position. The Spirit predicts—and His Word is truth—that ridicule, sneers, etc., shall give finally place to *so positive a dislike and hatred* to all pertaining to it that those who are left and are believing shall experience, not merely a wordy reviling persecution, but *the stroke of the descending, beheading sword and axe.*

<sup>1</sup> See a well-merited rebuke given by Dr. Seiss (or one of the editors) in *Proph. Times*, vol. 4, p. 137, to such a class of scoffers in the art. "The Deathless Rapture—A Sneer

Answered." A portion of the religious press pronounced the statements of Dr. Seiss in the eighth Lec. on the Apoc. respecting this translation, "Millenarianism run mad—nonsense—the gravest error—most destructive heresy"—"a fine prospect for news reporters"—"the last extreme of Millenarianism," etc. The Doctor sustains the assertions of his lecture by scripturally showing that such a removal without seeing death is *no new thing*, that God deals thus with the living at His Coming, that some will not die, that some will be left, and that the proximity of it is fully maintained (1) by our not knowing the time, hence, for aught we know, may be imminent, and (2) by the commanded posture to watch, etc., lest it come unawares, etc.

*Obs. 15.* To the critical student it is proper in this place to make some remarks on the phrase "*Time of the End*" and "*Last Days*." These terms have been in the past sadly appropriated, and conveniently dated from some period antecedent to the writer and thus represented as present; under its shelter (Dan. 12 : 8-10), with the plea that "the wise shall understand," men have confidently given us predictions relating to the future, which, to say the least, are simply conjectures and inferences suggested by minds strongly impressed by the alleged fact that they were already in "*the time of the end*." Many writers could be quoted illustrative of this, and several bodies of believers seem, if we are to judge by the usage of this phrase, to make it *essential* to their system. Books, tracts, sermons, essays are written to show, without proof excepting an array of signs and the declarations of others, that we are now, and have been for some years, in "the Time of the End." Over against all such deductions, the simple fact, as a more careful examination of the Scriptures indicate, is, that "the Time of the End" *is still future*. It is to be applied to *this interval* between the two stages of the Advent, a period which may embrace, for aught we know (considering the events that are to take place in it, and that the last week of Daniel does not include the whole time of interval, but only the time when the Covenant is made with the restored Jewish nation, the breaking of the same, and Antichrist's persecution of the Jews), from 35 to 75 years, more or less.

Let the reasons for such a reference be briefly assigned. This interval forms "*the end*" spoken of by Daniel, i.e. the time when the series of events predicted by himself should *terminate*; it is the culmination of prophecy, relating to Antichristian powers, the Jewish nation, and the Messianic triumph; it is the time when the end has come and God's judgments are to be poured out upon the nations, resulting in a great deliverance, and thus vindicating the Divine Purpose. When the first stage of the Advent occurs it is evidence that *the end* of the dispensation has arrived, and from the res. and translation of the believers down to the open Advent, we have literally "*the time of the end*." The overlapping of the two dispensations by this secret Parousia, instead of proving adverse to our view is corroborative of it, since such in the case of the Jewish and Christian is called "*the ends of the world*" (1 Cor. 10 : 11) by Paul. The end itself is not an abrupt, sudden end, but embraces time or years in its termination. A series of gigantic events are *included* in the winding up of this dispensation of so remarkable a nature that no one with the least faith in the Scriptures can doubt respecting the closing period of the age. But to particularize still more, every one can see for himself that this "*time of the end*" (Dan. 11 : 35) follows (comp. Prop. 160) a long continued and indefinite period of trial to the Church, such as the Church has experienced in the past. Then (Dan. 12 : 6-10) *the end* is associated with the restora-



tion of the Jews to their own land, which is still future; with (Dan. 12 : 13, comp. Prop. 126) the resurrection of Daniel at the first stage of the Advent; with "the end of these wonders" (v. 6), i.e. with their termination, when they are about to be completed; with (v. 7) the time when "these things (the wonders predicted) shall be finished," i.e. shall approach their termination. Thus a comparison shows that the end commences with the resurrection of the saints, and the time of this end embraces within it God's controversy with the nations and the deliverance of the Jewish nation. For it seems that for purposes of salvation and vengeance, to manifest in an extraordinary degree the supernatural power of God in behalf of His people and in crushing His enemies, *this interval* between the two stages is (Dan. 8 : 19) not merely "the latter end of the indignation," but "*the appointed time of the end*"—a time specifically measured off by these stages, and the events connected therewith, composing the end or completion of the combined series of predictions—the culmination. This "time of the end" includes "the times" or "days" of Dan. 12, which, as a dispassionate examination proves (comp. Prop. 173), are contained in this interval, and have special reference to the climax of Jewish tribulation and Antichristian opposition. The "end" itself, or "*the end of the days*," is the full completion, witnessed in the overthrow of Antichrist and the establishment of the Theocratic Kingdom at the open Parousia. In addition, at "the time of the end" these prophecies will be "unsealed" (Dan. 12 : 9), i.e. they will be completely opened or understood in their unity and culmination. This unsealing is *still future*, for the simple reason that whatever advancement and knowledge may have been obtained by study, and whatever unity of view may have been secured in grand outlines, no two interpreters of Daniel can be found who perfectly agree with each other, in details at least. But we do know that between these two stages there is a *complete unsealing*, because the secret Advent with the resurrection and translation stamps at once *the chronological status, the method and application* of interpretation, *the proper reception and place* for the Apocalyptic visions, etc. The messages (Rev. 14) following the withdrawal of "the first-fruits" is sufficiently indicative that no lack of knowledge respecting the present and future is then pre-*vailing*, but that a correct apprehension of the predicted things is *universal* among believers.

St. John (1 John 2 : 18) uses the phrase "*the last time*" declaratively respecting this entire Christian dispensation, because Antichristian spirit and principles characterize it during the whole period, while Jude (v. 18), connecting it with the Advent, seems to limit (comp. 2 Pet. 3 : 3) it more to the concluding period of the same. It has been observed (e.g. Faber, *Diss. on Proph.*, p. 87) that the expressions "*latter days*" or "*times*," and "*last days*," do not precisely denote the same period of time. While the former may include the latter to some extent, yet the one is significant of an *indefinite* termination of this dispensation, i.e. in contrast with the past history of the world or past duration; the other is expressive of "*the last days*" or "*the end*," or "*time of the end*." The chief characteristic of "*the latter days*" is that of superstition and apostatizing, and the main feature of "*the last days*" is that of blasphemous infidelity and direct opposition to God. The one is the forerunner of the other; the one culminates in the other; the one, Antichristian, paves the way for the other, the fully developed Antichrist, who denies both Father and Son.

“*The latter days*” usher in “*the last days*.” But this view can only be sustained by noticing that this distinction only holds good where they are used in prophetic sense, i.e. in a prediction relating to the future. The student will observe that the phrases “*latter days*” and “*last days*” in the Old Test. are the comparative and superlative of the one expression in the original, “*the end of days*” (comp. Faber’s *Diss. on Proph.*, ch. 3). This refers to this very time of the end and its grand resultant, as seen e.g. in Isa. 2 : 2 ; Mic. 4 : 1 (with which comp. Acts 2 : 16, 17), seeing that the Millennial Kingdom is only introduced in connection with this closing period. The same is noticeable in Hos. 3 : 5, where “*the latter days*” or “*the end of days*” is united with the future restoration of the Jews and the Messianic reign. In these “*latter days*” (Ezek. 38 : 16) Antichrist—still future—is to enter Palestine and meet his doom, which only takes place in this interval. The declaration (Dan. 2 : 28) that God maketh known “*what shall be in the latter days*” or “*at the end of days*,” does not simply mean futurity in general, but that God really and truly represents to the King not merely what is “*hereafter*” (as afterward stated), but especially things which pertain to this culmination of events, this concluding period containing so many pregnant issues concerning Gentile domination, Jewish supremacy, and the Messianic reign. Indeed, a slight acquaintance with the predictions shows plainly that the greatest stress and detail is expended on this very period, to which the eye of faith and hope turns. “*The latter times*” of 1 Tim. 4 : 1 admits of a wider scope, and indicates, as the context and warning shows, that the spirit to be developed in them is one gradually formed and extending itself, becoming more and more intensive, through a series of times. The phrase “*these last times*,” in 1 Pet. 1 : 20, if not used declaratively, then refers (as is also true of “*the last days*” in Heb. 1 : 1, 2) to the fact that Jesus, the Messiah, was manifested during the closing period of the Mosaic economy, which removal was signally verified by the events befalling the nation and capital. However any of these phrases may be employed in a general sense, it is also true, as a careful comparison of the same evidences, that the Spirit employs them to express *the closing period* of this dispensation, ushering in the interval between the two stages, and then specifically *the interval itself*, with its result.

The reader will see that this consideration alone utterly vitiates an immense amount of prophetic interpretation and application, and the self-confident exaltation, as specially called witnesses, of various classes. Some systems are so wedded to the phrase as fundamental to their conclusions, that it is impossible to yield it up without at the same time giving up their respective theories of the order of events. The phrase is applied to any period that happens to fit into some favorite chronological period or its close ; and its beginning, duration, and termination varies with the view entertained concerning dates. Various commentaries, Lange, Barnes, Alford, Olshausen, etc., give interesting comments concerning these phrases, but the chronological application can only be found by a careful comparison of the prophecies, and that we are forced to locate, not in the past or the present, but in the future—in *the interval* between the two stages. And, as already intimated, we dare not, owing to the silence of the Scriptures on the subject, express its exact duration. We cannot limit it to seven years (i.e. the interval) as some do, because those seven years are applicable to a *special time*, relating to the Jews and Antichrist, and do not cover *the entire* interval, as seen e.g. in Mic. 7 : 15, etc., and in the events pertaining to the period which cannot, without undue violence (as e.g. the Jews dwelling in unwalled villages safely and prosperously when Antichrist comes upon them, etc.), be crowded into so small a space of time. In reference to the mighty increase of knowledge predicted of this period, it is sufficient to say that the gigantic events (*then* taking place, owing to the first stage of the Advent, the resurrection and translation of the

saints will give the believer *such a clear and decisive* understanding of the prophecies, its chronology and the events to be anticipated, that *then* students of prophecy will see eye to eye, and encourage each other out of the fully comprehended Word of God. (On the phrases, comp. e.g. Dr. Braune, Lange's *Com. 1 John*, p. 72, sqq., and commentators generally on the same as used by Daniel, Isaiah, Micah, Paul, Luke, Peter, and John. The order of events during this "time of the end," as well as "the end" or "the end of the days," will be given under such Props. as 160-163, 166, etc.)

PROPOSITION 131. *This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.*

Compare Props. 81, 82, 83. The idea of a Theocracy as involved in the Theocratic-Davidic arrangement, God ruling in and through David's Son; the covenant and the promises based on it relating to David's throne and Kingdom (Props. 49, 111, 114, 116, 117, 122); in brief, *the entire analogy of prediction demands a visible reign.*

*Obs. 1.* So distinctly is this taught that no Jew, no Christian believer, no one who read the Scriptures doubted this, *until* the Alexandrian system evolved a series of doctrines, under the notion of exalting the truth and the Son, in which the throne promised to David's Son was transformed into a throne in the third heaven. What influence the heathen mythology had at first in shaping and urging such views cannot be fully determined, but that it exerted some is self-evident in the similarity of views on various points, as witnessed e.g. in the introduction of Platonic ideas and doctrines. Eccl. His., His. of Religions, Treatises on Dog. Theol. and Sys. Div., etc., clearly indicate not only *the change*, but also *the motives* which led to it. When the change, however, was once made from the ancient simplicity, it rapidly entrenched itself in the Church as more in accord with the rising Papacy and an alleged advanced improvement.

Having abundantly presented the Jewish and early Church view—having already shown that the doctrine of *such a visible reign* was universally received by, and perpetuated in, the churches established under apostolic authority—it is not requisite to repeat our statements and quotations. Even the heathen (Kurtz, *Sac. His.*, p. 273) entertained the belief that some great monarch thus reigning would bring back the golden age. The Apocryphal books (Stuart's *Com. Rev. Ap.*) largely contain it. The Sybils (Stuart's *Com. Rev. Ap.*) refer to it as an undoubted hope, thus indicating how widespread was the opinion. It is to be regretted that spiritualizing and unbelief have, in a great measure, rooted out this eminently Scriptural truth—the former, either by substituting a spiritual Coming and reign or by locating the same in the past or present; the latter by deliberately rejecting it, as e.g. some Rationalistic Jews who tell us that the only Messiah they look for is “political emancipation.” But such a substitution and rejection (1) ignores the plain Scriptural language, (2) the *covenanted and historical* connection, (3) the fact of a *continuous faith* introduced into the Christian Church through the return of a once dead, crucified Messiah, etc. The student will observe the following particulars: (1) The Jewish and ancient expectations, as instanced e.g. Barnes *Com.* on Matt. 2 : 2; (2) this expectation based on the *covenanted* restoration of the Theocratic rule in the *person* of David's Son; (3) this confirmed by the *plain grammatical sense* of prediction and promise; (4) the *opinion* of the disciples, Acts 1 : 6 who preached the Kingdom; (5) the *language* of the apostles and their labors, instead of removing the view only increased it, as evidenced in the primitive belief; (6) this *continuity* required by the general analogy of the Record, the facts as they existed, and the restoration of the identical Theocratic ordering overthrown; (7) the *postponement* of the personal reign to Sec. Advent, instead of vitiating a fulfilment, only teaches us the more forcibly how it will be realized. Knapp (*Ch. Theol.*) and others admit that such a personal visible reign was firmly believed in until the day of Pentecost, but that after that period a spiritual reign was only taught. This, however, makes (1) the very preachers of the Kingdom ignorant and misleading teachers; (2) the

grammatical sense of covenant and prophecy to be discarded, without any express revelation ; (3) Jesus Himself to conceal the truth and leave His disciples in gross error ; (4) God to employ a sense (i.e. grammatical) which is not intended to be fulfilled, thus making Him chargeable with misleading ; (5) and that the apostles, if they were led to change their views (which is inferred and remains unproven), were utterly unable to proclaim such a change among the churches established by them as to influence to belief in the same.

*Obs. 2.* Having in previous Propositions shown with sufficient distinctness that *David's Son, Jesus in His humanity*, must, if the prophecies are fulfilled, appear in a *visible reign* ; that He does thus manifest Himself to the sight of all, it is unnecessary (as coming Propositions will materially add reasons for our doctrine to those already given) to enter into a detailed argument, since it is *nowhere* asserted that the visibility thus exhibited shall *ever* be withdrawn, and since the denial of such a visible reign is one of pure *inference*. No one, that we are aware of, has ever yet presented a *passage of Scripture* to prove the invisibility of the reign in the future. It is wrongfully inferred that the Divine Sovereignty (Props. 79 and 80) embraces this Kingdom, and upon this inference alone is based the opposition to our view, thus overlooking that this specially predicted Theocratic reign on David's throne is promised to "*the Son of Man*," see Prop. 81. Seeing the foundation of the denial of our doctrine, which has been examined in detail and refuted, it is only requisite to notice the peculiar ideas which originate from a forgetting or ignoring of this covenanted Kingdom.<sup>1</sup> The following illustrations will suffice.

<sup>1</sup> The fact of a visible return (if admitted) itself indicates the purpose of a visible reign, for the visible Advent is undoubtedly intended for establishing and administering His Kingdom. Why thus appear in visible glory, if not, as visibly present, to enter upon His covenanted, oath-bound Theocratic Kingdom? Why then—if a spiritual presence and reign is alone intended—is "*the appearing and Kingdom*" linked together? Why is the visible appearance of Jesus something directly asserted, as e.g. in the passages relating to "the Son of Man" (the glorified Man) and "the Son of David" (glorified) indicative of a then present human personality? Why is it declared as something that must necessarily exist, if the Scriptures are to be fulfilled, as e.g. in John 1 : 51 : "Ye shall see" (at that time) "the heaven open and the angels of God ascending and descending upon the Son of Man"? Fausset (*Com. Dan. 7 : 13*) justly observes : "'Son of Man' expresses His *visible state*, formerly in His humiliation, hereafter in His exaltation." A little reflection ought to convince us that if His stay on earth at the First Advent as Son of Man included His *personal, visible presence*, so precisely at the Second Advent and stay on earth must the visible presence and reign be embraced because He then *also comes and reigns as the Son of Man and Son of David*. This is a sufficient answer to Dr. Keith's objection (*Har. of Prophecy*, p. 28), who admits a visible Coming, but rejects a visible reign (without proof, saving his own assertion).

*Obs. 3.* To indicate how persons in their eagerness to deny a visible, personal reign on earth of Christ allow themselves to use unwarranted language (even to deny the personal return to the earth), language which they themselves contradict, we refer e.g. to Barnes, *Com.* on 1 Thess. 4 : 16, where in his remarks he says : "There is no intimation here of 'a personal reign' of Christ upon earth. Indeed, *there is no evidence that He will return to the earth at all*," and then he proceeds to place Christ, the saints, the wicked, the living, and the dead in "*the regions of the air*." This sounds very much like one of the old monkish legends, and is unworthy of so able a man. We need not in reply direct attention to Zech. 14 : 4, where it is said that Christ's feet shall touch *the Mt. of Olives*, etc.,

for his own commentary contains an abundant refutation of his words. Thus e.g. in his *Com.* on Acts 3 : 21, he says : " Until ; this word implies that He should then *return to the earth ;*" and then to guard his theory after such an admission adds : " but it does not imply that He would not again ascend to heaven." Precisely so, and it does not imply that He will, after His return, leave again. This is *added* to the Bible by our opponents, because the Scriptures *close* with the personal Advent, His dwelling with man, etc., and *leave Jesus the Christ here on the earth.* Neither Barnes nor any other writer has been able to adduce a *single passage* to support their theory of Christ's Sec. Advent and *immediate return* to heaven. Yea, more than this, Barnes and others like him, forgetting their objections to our doctrine, do, when adverting to the renewed earth, admit that Christ may personally be present, as e.g. Barnes, *Com.* on Rev., ch. 21 : 3, " It is not said that this would be on the earth, although *that may be,* for it is possible that *the earth,* as well as other worlds, *may yet become the abode of the Redeemed,*" comp. his remarks on chs. 21 and 22, and 2 Pet. 3 : 13, etc., which, in his usual style, *may* denote this or that, or *may not* denote it. The concessions, such as they are, unwillingly forced from him, are all that are required to prove a looseness and vagueness very different from the consistent, logical interpretation of the early Church.

We turn from such vacillating and contradictory statements to others who express this visibility as the early Church taught. Thus, e.g. Dr. Increase Mather (Pres. of Harvard Univ.), in his *Mys. of Israel's Salvation*, pointedly says : " Christ did never actually deny His having such a visible glorious Kingdom upon earth as that which His disciples looked for ; only He corrected their error as to the time of this Kingdom's appearing. Christ did not say to them that there should never be any such restoration of the Kingdom to Israel as their thoughts were running upon ; only He telleth them that the times and seasons were not for them to know ; thereby acknowledging that *such a Kingdom* should indeed be as they did, from the holy prophets, expect. Herein was their error, not in expecting a glorious appearing of the Kingdom of God, but in that they made account that this would be immediately." And in his *Dis. on Faith* he remarks, when the seventh trumpet sounds : " Then will his *visible Kingdom* appear in the greatest glory ; when, also, there will be a *personal reign and residence* of Christ in this lower world."

*Obs. 4.* In the discussion of this personal return and reign it is saddening to find good persons placing themselves on the judgment seat, and dogmatically deciding what it is *possible or impossible* for God to perform. This characteristic is even exhibited in the title-page of some books, as e.g. we read : " The personal reign of Christ during the Millennium proved *to be impossible,* by James C. L. Carson." This title-page is sufficiently indicative of the spirit of the work, and, we doubt not, if the writer had lived *previous* to the First Advent, he could with equal propriety, greater force, and with many of the same arguments, have proved *it impossible* for the Son of God to come, as He did, in humiliation, suffering, and death. The fact is, that the leading objection urged against our doctrine, viz., that it is a lowering, etc., of the majesty of Christ, is *precisely the same* urged by the ancient Celsus against the First Advent of Jesus, viz., that it could not be credited that a divine Being should assume humanity, suffer, etc., because all this would be a virtual degradation. The old apologists replied that the work He performed, the precious characteristics manifested, the results that followed, etc.—*these exalted and glorified* such an Advent. So when we are attacked by *the same unbelieving* argument, fortified by the vivid and glorious predictions, believing in the blessed design and results of this

reign, we point to the faithful sayings of God and their fulfilment, thus simply accepting of the Divine utterances without attempting to alter them or to apologize in their behalf. Precisely the same objection, in another form, is levelled by infidels against the Incarnation and Life of Jesus Christ, on the ground that such a Creator and Lord of the universe—including unnumbered worlds—could not possibly degrade Himself to make this, so small a planet, the scene of His special manifestations, etc. It is well known *how* our opponents meet such an objection, but the identical reasoning thus produced by them favors our own view, and is fatal to their objections against us (comp. Props. 203 and 204).

The reader need not be advised that we have many learned men, professed critics, who speak of this reign of Christ as "a Messianic fiction" or "a Christianized Messianic expectation," admirably adapted to sustain the faith of the Primitive Church, but utterly unworthy of serious reception in this the more enlightened age of the world. We need not be surprised, therefore, that a writer (*Westm. Review*, Oct., 1861, art. 5) declares that the Apoc. "proclaims to all ages the intense reality, the frenzied fanaticism, the splendid superstition and Berserker transport of our great dreamer of this glorious vision, the St. John of Patmos, the author of the Ch. Apocalypse."

*Obs. 5.* It becomes painful to notice, in the objections levelled against us, the serious and unfounded change of "carnal," "fleshly," etc. Having already warned brethren how careful they ought to be in the use of such phraseology in designating the personal reign of Christ, *lest they be finally found guilty of accusing God's arrangements, the Divine Purpose itself, of carnality*, attention may be briefly called to the manner in which this is done. Most excellent writers, such as Rev. Philip (*Devot. Guides*, vol. 2, p. 287), as well as a host of inferior ones, speak of it as "carnal and vulgar;" under the assumption of superior piety, humility, sanctity, and honoring of Christ, and claim that, under the influence of love, etc., they wish for no such reign, but only a spiritual reign, etc. Without detracting from these brethren, or calling their honesty or piety into question, it may be well to examine this *assumption*, which is well calculated to beguile and mislead the inquiring. It may be in place to ask what piety, humility, etc., includes. Does it consist in *rejecting* holy covenanted promises, in *denying* to Christ what the Spirit ascribes to Him? Without attempting to institute a comparison, we may point to that long line of eminent worthies, whose praise is in the churches, who reverently and humbly receive the Divine Record on the subject just as we do, and exhibited in their lives and deaths as true piety, devotedness (many of them martyrs for the truth) as any of their opponents, and in view of all this, *ought such a plea* to be instituted? It is simply an *evasion* of argument, and, if employed by any one, is a sure indication of *weakness*. The question between us is not the personal piety, etc. of the adherents of one or another theory or doctrine (for as we see in all denominations, the Spirit of God can, notwithstanding error more or less entertained, produce *His fruits* in various classes on the common ground of faith in Jesus), but it consists in an *appeal* to the Word of God to ascertain *what* the Spirit has recorded. Hence all such reasoning is not only irrelevant but *painful* to a man of candor.<sup>1</sup> This subject will be continued under Prop. 177, so that, for the present, it may be suggested that if the Mill. descriptions are verified as they read; if the personal presence of Christ and His associated rulers is vouchsafed; if the reign is not merely an external civil and religious one, but includes righteousness, wisdom, love, etc., in all their

aspects ; if the design of it is to fill the earth with God's glory, etc., *then* the charge of carnality fails, for the reign and Kingdom is materially different from that exhibited in the efforts of Gentile domination.

<sup>1</sup> Intense bigotry sometimes also appears under the guise of piety, and comparatively few persons have escaped its smooth, velvety vindictiveness. To prostitute the profession of piety either to hide our own weakness or condemn others, is undoubtedly unworthy of a believer. But in view of some persons being influenced by this feature, aided by the plea that the doctrine of the personal Coming is of no practical value, it may be well for such to notice that our views, if properly entertained, have a decided *practical* value, and tend to develop piety, as seen, e.g. in urging obedience, 1 John 2 : 28 ; holiness, 1 John 3 : 3 ; good works, Matt. 16 : 27 ; Rev. 22 : 12 ; patience, James 5 : 7, 8 ; Heb. 10 : 36, 37 ; sobriety, 1 Pet. 1 : 16 ; temperance, Phil. 4 : 5 ; heavenly-mindedness, Phil. 3 : 20, 21 ; watchfulness, Luke 12 : 35-37 ; mortification of sin, Col. 3 : 4, 5 ; godly living, Tit. 2 : 11-13 ; brotherly love, 1 Thess. 3 : 13 ; exhortation to sinners, Acts 3 : 19-22, etc. (given in detail in the *Christian Intelligencer*, 1864). Here, indeed, is *practical religion* urged by the motive of the Coming of Jesus Christ, a motive so distasteful to those who profess to make so much of practical religion. Surely, *God does not mistake* when He presents a motive before us ! The reader will compare Prop. 183.

*Obs. 6.* Briefly, the feeble efforts at presenting proof against us drawn from Scripture may be dismissed with a few words. Thus e.g. Ralston (*On the Apoc.*, p. 164 and 165) gives two reasons for rejecting the personal reign of Christ. The first is, that we walk by faith and not by sight (2 Cor. 5 : 7), and the Apostle said, 2 Cor. 5 : 16, "*Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*" But if we are to understand the passage in the line intimated, *then* it proves too much, and would make out that there will be no Sec. Advent, and that the angels and the Apostles were mistaken in their announcements. To press the passage in this direction is far worse than despised "literalism." The second is, that the Saviour is at God's right hand "*forever,*" and will not interfere with the work of the Spirit in applying the atonement, quoting John 16 : 7-11 ; Heb. 10 : 12, 13 ; 1 Cor. 15 : 24-26 ; Acts 3 : 34, 35 ; Acts 3 : 21. To this we reply—(1) by comparing Scripture with Scripture we ascertain the Spirit's meaning of this "*forever ;*" (2) if thus unduly pressed, it is hostile to the Sec. Advent itself ; (3) the Scriptures quoted do not sustain his theory, limiting the stay *until* His return ; (4) and the work of the Spirit is not limited but increased by this Personal Coming and reign. Dr. Brown, *Christ's Sec. Coming*, ch. 5, introduces the same, and urges that our view calls for another dispensation. Exactly so, as we shall show (Props. 137, 138, 140, 167, etc.) farther on, for if the Theocratic-Davidic throne and Kingdom are re-established *as predicted*, if the Abrahamic-Davidic Covenant is ever fulfilled *as written*, there must be, in the very nature of the case, a new dispensation or ordering of things. The rest of the objections presented by Brown are met under various Propositions, so that they need no mention here. One of the most recent writers, Fairbairn (*On Proph.*, p. 467, etc.) gives the following reasons against it : 1. Because it is not mentioned in Rev. 20 : 1-6. Reply : If it had been specifically mentioned, such mention, just as that of the resurrection, would have met with the same treatment of spiritualistic interpretation as the preceding immediate context (ch. 19) of the Advent did at his hands. But, it is stated in *the promise of the reign of Christ and His saints*, for the reign evidently is to be understood of the same *that is specially promised to and predicted of Jesus as David's Son*. Therefore, to ascertain *what* that reign is, a com-



parison of prophecy and covenant is necessary, and the question can only be decided in the light thus afforded. Thus e.g. a comparison of Covenant, Zech. 14, Dan. 7, Isa. 25, and Rev. 20 : 1-6, is alone sufficient to decide the kind of reign intended. Whoever can spiritualize Zech. 14 away will, of course, find Rev. 20 : 1-6 undecisive. 2. The Advent of Christ, Rev. 19, is an *ideal* representation—a *visionary* spectacle, representing a certain agency, etc. Suppose it is symbolic, which we grant, the question still returns, *Whom does it represent—ideal personages or agencies, or real personages or agencies?* The vision of the beast, prophet, etc., represents real actors, etc.—this he admits. So this vision of Christ and of His saints must also; this, too, he is willing to concede to a certain extent, viz., that it is illustrative of the agency of the Church and of Christ's agency invisibly through the Church, claiming that the horse, attendants, splendor, sharp sword is indicative of the ideal. He therefore mixes up in confusion the ideal and the real, and entirely overlooks the main, leading fact that it is *a vision of an Advent, a Coming from heaven.* Under this vision, like that of the other visions, *a real, actual occurrence is represented*, and that is the Coming of an irresistible, conquering Christ, and with Him the Coming of the saints. This is the simple construction put upon the passage by the early Church, and it is one that must commend itself to the reflecting mind. For, *how* comes it that one portion of the vision, under the spiritualistic interpretation, viz., that of the armies of heaven, is made to refer *visibly* to the saints or Church, and the chief personage in the vision is made *only* to appear invisibly? By what rule of interpretation is one party, as the beast, and another party, as the Church, made to be present visibly, and the third party, spoken of *in the same connection*, without the least intimation of a change of condition, etc., is made to appear an actor *invisibly*? The answer is, solely to save a theory from a fatal objection. 3. That such a personal Coming would assume “an incongruous mixture of the two states of humiliation and glory.” Reply: To make out such a mixture he presumes to *judge what is right and proper for the Lord to do*, overlooking both that this Advent in no shape or form intimates humiliation, *but triumph, exaltation, and glory*; and that he himself previously spoke of the Mill. age in the most elevated terms of eulogy. It is simply *presumptuous for believers* to pen a sentence like the following: “When Jesus entered on His state of glory *He could no longer dwell on earth and make Himself visible to men.*” *Why not?* Perhaps Fairbairn knows, or has heard the reason of His absence to be that He *awaits* the period of His manifestation, a work having in the mean time to be accomplished, and that when He comes this work will be *perfected*, etc. The objection is based on the same noticed, Obs. 2 and 3, above. The admission, however, that he makes, as we will prove hereafter, is alone sufficient to overthrow his theory, viz., that Christ will come “*only when He comes to make all things new, and stamps them with the perfection of His Divine work, then will the world be prepared as the house of the glory of the Lord.*” As our argument all along shows, we also hold that when Christ comes the renewing, transforming, recreating power lodged in Him will be exhibited, and logically—without calling into question a single passage in its naked, plain, grammatical meaning—prove that this will be witnessed *in the Millennium*, seeing also that nothing short of this power can possibly affect it. 4. Fairbairn's next objection is, that the acts specially associated with the Sec. Advent belong to an age *subsequent* to the Millennium.

Among these he specifies the general resurrection, the final judgment, and the *Bride's marriage* with the Lamb. But this remains *unproven*, and he *assumes* them to be thus future. See e.g. Props. 120, 121, 132, 133, 134, 137, 140, etc., for our scriptural evidence to the contrary. The reference to the Bride's marriage will be answered in Props. 169, 150, 146, etc. But we may well put against Fairbairn's *unwarranted* postponement for one thousand years of the Marriage announced in Rev. 19, the simple Pre-Millennial announcement of the Spirit, Rev. 19 : 7, "Let us be glad and rejoice, and give honor to Him ; *for the marriage of the Lamb is come.*" This to us is authoritative, and we reverently receive it *as crushing* to all such theorizing built on a specious spiritualizing of Scripture. Our reasons, as the reader must have observed, lie deeper than mere inferences from isolated passages, or mere deductions from a portion of Scripture stripped of its grammatical meaning ; *they are founded in the solemnly, oath-attested Covenant, in the plain, grammatical meaning of the Word, in the general analogy of the Scriptures, and in the accredited faith of the apostolic churches.*

The objections urged have only force when a single passage is considered isolated and pressed to the exclusion of others explanatory of order, time, etc. They do not sufficiently discriminate between the work that Jesus now performs and that which is attributed to Him at His Coming. They also forget that they themselves admit that when Jesus comes His enemies will be judged and overcome ; that He now exercises forbearance and mercy, which shall give place to wrath ; that such an overcoming and exhibition of vengeance is associated with a Pre-Mill. Coming ; that even when He comes, such is His union with the Father, "the right hand of power" ever pertains to Him ; that in thus Coming He does not forsake, as God, the Divine Sovereignty lodged in Him, etc. Such admissions and approximations certainly should largely conciliate objectors. Our whole argument indicates that when David's Son, as the Son of Man, comes, God Himself in and through Him condescends to rule in the determined Theocratic manner ; but this does not interfere with the Divine Sovereignty (which Luther meant when he said : "The right hand of God is everywhere," and Dr. Seisa denotes when affirming : "The Son of Man is as much at the right hand of God in Coming to judge the world," etc.). In this discussion it is highly important to observe the connection that one passage sustains to others. Thus, e.g. Heb. 1 : 8 is sometimes quoted as if in opposition to our views, but this is incorrectly done. This application of Ps. 45 : 6, 7 to the Messiah indicates *how* the entire Psalm is to be taken, and which, as will be shown hereafter, relates to the future, when "thy right hand shall teach thee terrible things," etc. (comp. Rev. 19, etc.). Besides this, in the very same epistle, ch. 2 : 5-9, the dominion is not yet given to David's Son (but will be. Comp. Props. 81, 82, 83, 84), thus showing us not to press one passage to the exclusion of others.

*Obs. 7.* Some (esteemed brethren) who frankly admit and earnestly advocate the Pre-Millennial Personal Advent, still express themselves timidly, illogically, and unscripturally in reference to *the personal reign of Christ here on the earth.* Some few advocating, after His Sec. Advent, His withdrawal to the third heaven, *from whence* He reigns (some stating that He may occasionally visit the earth and appear to men) ; others have a withdrawal into the air or upper regions, or into the New Jerusalem, also located in the air or above the earth. This is done by some under a *misapprehension of the Covenant*, and to whom the Kingdom is specially promised, and with the idea of honoring the God in Christ ; while others do it under the supposition that such a view will make our doctrine *more palatable* to others—that such a concession is harmless and will induce others the more readily to embrace a Pre-Mill. Coming. But allow us here to enter our *earnest, solemn protest* against all such diluting processes which

only weaken our doctrine ; all such adulteration of truth to render it more acceptable to others, which only are hailed as evidences of weakness and illogical connection. This subject is too sacred, too precious, too intimately related to the honor of Christ to be either lightly esteemed or made the sport of mere conjecture. Every position assigned to Jesus in this Kingdom ought to have a "*thus saith the Lord*" for its support, and not the play of human fancy about the propriety of this and that spoken concerning it. We esteem this *continued personal presence of Christ the crowning glory* of our system, an *essential element* of its strength. If the reader has carefully noticed the Covenant promises over which we have passed he must have arrived at the conclusion that, *if the grammatical meaning is retained*, the promises of God require that the reign of Christ and of His saints should be a *continued visible one*. Bickersteth and many writers assign, as reasons for our belief, passages of Scripture which, if ever fulfilled, demand such a personal presence. These indeed apply forcibly, but with the Apostolic Fathers we ground our belief even on, if possible, a surer, stronger foundation (because plainer), when we say that the utterances of the *Covenant* are all based on the idea of a *personal presence*. The central point of the Davidic Covenant is this : that Christ, as *David's Son*, the promised seed, shall reign *on David's throne and in David's Kingdom* ; and therefore the very language on the face of it conveys the important notion, that in consequence of this, *He, as David's Son and Lord, must be and is visibly present*. Such a presence is even taken for granted, is assumed as a *self-evident fact*, needing no special demonstration. For how else is Abraham's seed to inherit the land, or David's seed to inherit his throne? To transfer David's throne or Christ's inheritance to the air or to the third heaven is simply to make the Covenant and promises *null and void*, seeing that that inheritance, throne, and Kingdom is *here on the earth*, and *not* in the air or the third heaven. And when the Bible represents this Inheritor and King to come to this earth to claim His covenanted right, and leaves Him here in possession of it, that man certainly takes a *great liberty* who places David's Son *elsewhere than in His inheritance and Kingdom*. No one, that we have thus far read, pretends even to give a single passage to prove such a return, but simply infers it from considerations of his own. How could such a return to heaven, or withdrawal from the earth, *possibly* be a fulfilment of the Covenant to David that His Son should reign on His throne forever? And would this fulfil the Prophets, who, with one voice, declare that David's Son shall reign gloriously in *Jerusalem, the seat of David's throne*, in the midst of the Jewish nation, over the nations of the earth? No! we *dare not* thus neutralize the precious promises of God. This perversion of Covenant and promise arises from not clearly apprehending *what Kingdom* is promised to Jesus as *Son of Man, as David's Son*, and that the humanity of Jesus is to sustain this Kingship, the Divine being united with Him in this Theocratic relationship (see Props. 81, 82, 83, 200, etc.). The Divine in Christ, whatever it may perform in the exercise of Divine Sovereignty in the universe, is associated with "*the man ordained*" to exhibit a *perfect, visible Theocratic government*. Let us repeat : Christ is not to come again simply as the Son of God (that relationship to the Father is indeed indispensably requisite to make provision for salvation, to perfect it, and to establish the Theocracy in a permanent form), but pre-eminently and significantly (as the repeated promises to and name of Son of Man fully

indicate) *as the Son of Man*, for the latter is the relationship specifically demanded *in the Covenant to be visibly shown and acknowledged to be such by all*. Does the Covenant and its promises remain satisfied by a mere visit, as it were, to the predicted inheritance? Such theories, refined to suit the taste of unbelief or weak faith, were *utterly unknown* to the early Church, whose *strong faith* firmly grasped and clung to the Covenant in this particular, believing that the underlying idea in it embraced *a continual personal presence*. We confess an admiration of the men, who, now the objects of witticisms and ridicule from infidels and even professed believers, thus accepted, with Abrahamitic and Davidic faith, *of the Covenant as it reads*, and received the voice of the Prophets *as they also read*, and boldly and unequivocally avowed their belief in such a *precious presence*; enforcing it by the predictions that Christ should return and dwell and reign in Jerusalem, having rebuilt the ruined tabernacle of David in majesty; that He shall rule in it gloriously, making it the place of His throne; that the restored Jewish nation, as well as the saints, shall see Him in His glory; that all nations shall *at Jerusalem* acknowledge His supremacy, etc. In all this, no matter what man may say, there is, at least, *a regular and consistent fulfilment of the Word of God*. With them we regard this very presence *as a necessary adjunct* to redemption, inasmuch as redemption is to be perfected by the Second Adam in this Theocratic relation. While He is carrying on the Divine Purpose intended by this Theocratic-Davidic government, viz., to redeem the race as a race from the curse, He should also, at the same time and in the same place *where man fell*, exhibit in Himself, as the Head and in a corporate body of His brethren, *perfected salvation*. By Christ's salvation is not meant that He is to be saved from sin (for He was without sin, otherwise the sacrifice of Himself would have been imperfect and unavailing, and death also would have had dominion over Him), but that as Abraham's seed, assuming flesh for our sakes, with its weakness, imperfections (i. e. natural, subject to disease, sleep, etc.), liability to the corruption of death, He now exhibits in Himself as man *a complete deliverance* from all those evils voluntarily assumed, and thus a triumph over our enemies, an impressive representation of the power of holiness united with the love of the Father, *a Second Adam*, in whose person incarnation is glorified. For we must ever keep in mind that Christ is not only "the Second Adam," because a similarity is implied between Christ and the redeemed, resembling that between Adam and his descendants, in that, as death is transmitted by the first Adam, so life is bestowed through the Second Adam ("As in Adam all die, so in Christ shall all be made alive," etc.), but He is also designated such because in Himself, as man, is to be exhibited "*the image of God*," defaced by the fall of the first Adam; and hence, as a necessary connection with that image, the dominion originally granted to the first Adam is also in Him restored. Theologians, of almost every class, *concede such a restoration*. Therefore, it is eminently proper and requisite that *in the person* of Christ, through whom the race is to be redeemed, should be shown, as that Second Adam, *the complete restoration of all* that the first Adam forfeited; among others, including the restoration and retention of the forfeited inheritance (which led to those covenant promises that Christ should inherit the land, etc.), the restoration and retention of the dominion or kingly power, which was forfeited as well as moral rectitude, the immortality of man, and the perpetuation of the race in a state of innocency and purity. However, to do

and manifest this requires the personal presence of the Second Adam in His restored inheritance and dominion, in order that not only the promises may be verified, but that the most ample, actual, experimental proof may thus be afforded in the person of the Redeemer, the Head of the body, that in Him, our second living Head, we have attained unto all (not a part) that the first Adam (and we through him) forfeited by sin. This Second Adam thus stands forth in our system a revealed representative of God, such as the first Adam was designed to become had he not fallen. This David's Son, crowned with greater glory because of His unbroken union with the Divine, occupies, as Restorer, Adam's place; and if so, *how can we, how dare we separate His presence from the place thus restored?* This is shadowed forth in Ps. 8 and Heb. 2, and is justly claimed by us as *the crowning feature* in redemption. For without a personal Second Adam present, redemption itself is *incomplete, imperfect.*

Seeing what completed redemption requires, and that Jesus the Christ is the one through whom, at His Sec. Advent, it is to be perfected, we cling to those promises relating to the future with earnest faith, believing that all things relating to the Christ, as recorded in Moses and the prophets, will be as literally fulfilled in the future as they have been in the past (Luke 24 : 44 ; 18 : 31 ; 22 : 37, etc.). The student, of course, will understand that our argument does not imply that Jesus Christ is constantly visible to all, i. e. continually seated in regal state, receiving homage. For His Rulership constantly exerted, His Majesty visibly manifested in enduring enthronement may (as now witnessed in earthly rulers) require stated periods when He shall publicly exhibit Himself on State occasions. We only mean that His Kingship is exerted on earth, and the place of central power and manifestation (Prop. 168) is on Mt. Zion, where David's throne was located. This King may even, for aught we know, frequently visit other parts of the universe, but without diminishing His earthly Theocratic relationship. To our brethren, who are so reluctant to admit Christ's personal reign on the earth, but insist that it is *over* the earth, we, once for all, say that the Messianic Kingdom is *the restoration of an overthrown but covenanted Theocracy*, in which the personality of the Ruler and His visibility and accessibility to the nation was an essential factor. The highest element of a Theocracy (such as covenanted to David) is that God condescends, in perfect union with David's Son, to act here on earth as earthly Ruler, and if this, the chiefest, most important feature, is stricken out, it is no longer *the tabernacle of David* restored in his Son, or *the covenanted, predicted Theocracy*, and God has failed to set up a Theocracy as announced. (Comp. Props. 82, 122, 201, 202, 206, and 207.)

*Obs. 8.* Our argument is cumulative, and to avoid undue repeating we pass by the prophetic reasoning to be drawn from Dan., chs. 2, 7, etc., that the outward, external, visible world-dominion which the Chaldean monarch contemplated was to be realized fully in the Messiah. We also leave unnoticed the numerous predictions which emphatically declare the visible reign of Jesus here on earth, for they will all be brought forth under various following Propositions. It is in the very nature of a *manifested* Theocracy that there should be (as already foreshown in the past Theocratic arrangement), not simply faith, but sight. Dr. Brown (*Christ's Sec. Com.*, P. 2, ch. 5) emphatically declares that there is "no Millennial mixture of faith and sight." He takes to task Brookes's saying, that "in the Millennial state there will be *an open vision* of Christ," and that "it will be a dispensation in which the saints will continually have *personal access* to Christ." He censures Elliott for teaching a "*visibly manifested*" conjunction of the earthly and heavenly Jerusalem; he condemns Lord for saying that the nations have access to the glorified (symbolized by the open gates, etc.), and that "they are never to be without *the visible presence* of God; that its gates are never shut, and that the nations are to enjoy un-

*interrupted access* to the glorified." He ridicules Birks, McNeile, Bickersteth, and Maitland for teaching such a *visible* revelation and such an *access* to the city, such a "*seeing* the Lord of Hosts manifested in the human nature of Jesus reigning in Mt. Zion," such a visible manifestation of glory that impresses the nations, and such a change in dispensation that sight shall also be introduced. Of course any one who denies that the sight of Jesus (Zech. 12 : 10 ; Ezek. 20 : 35) will influence the future conversion of the Jews ; who rejects the seeing of Matt. 23 : 39 ; Zech. 14 : 1, etc. ; who finds *no place* in his system of theology for the everlasting Covenant of David ; who spiritualizes Jerusalem, Mt. Zion, etc., and denies a future incoming dispensational change—can find nothing of sight, no matter *how plainly* presented.

Do not men, in their bitter attempt to disparage this visible reign of Jesus, run some *danger* of being ultimately found to degrade God's own appointments? In such a case can ignorance be pleaded, when they fully admit that the grammatical sense indeed teaches it, but claim that another (spiritual) sense is intended. The whole matter depends, as our entire argument shows, on the system of interpretation adopted. This reminds us how recent efforts are made to weaken our claim to a literal fulfilment of prophecy. The editor of *The Luth. Observer* (Feb. 28th, 1879) says : "*The Methodist* makes this remark : 'The Pre-Millenarians say that the prophecies of Christ's First Coming were *literally* fulfilled.' It would be more accurate to say that they were *exactly* fulfilled. This will admit of a little amplification. The prophecies of Christ's First Coming were *not literally* fulfilled in the sense in which the Jews understood them, which was that He would set up a temporal Kingdom when He came. They were, however, actually and really fulfilled in their *true spiritual* sense, that He would establish a spiritual Kingdom. This is now *universally* accepted as the true sense of the prophecies respecting Christ's First Coming. Why should we not, therefore, predicate from this, that the prophecies concerning the Second Coming are *also* to be understood in a spiritual, and not in a literal and material, sense? Especially, since the predictions and expectations of all who have believed in a *literal* Second Coming and temporal Kingdom, during more than eighteen hundred years, have been proved by events to be erroneous." We reaffirm that the prophecies pertaining to the First Advent, birth, life, sufferings, crucifixion, death, resurrection, and ascension were *literally verified*, and this *exact* literal fulfilment is used against unbelief to identify the Messiah. We reaffirm that the reason *why* the Messianic Kingdom was not set up at the First Advent was owing to the non-repentance of the nation and its rejection of the Messiah, and that consequently (as we have shown in detail) the Kingdom *was postponed to the Sec. Advent*, with which the prophecies agree. We reaffirm that this postponement holds good, as the general analogy teaches, *until* the Second Advent is realized, and that the alleged "spiritual Kingdom" does not meet the *conditions* either of covenant and prophecy. We reaffirm that this spiritual application is *not universal* (as the history of the doctrine incontrovertibly proves), but is now generally held by the professing Church, thus fulfilling the predicted lack of faith. We reaffirm that the expectations based on chronological data (even given by our opponents) has *nothing to do* with the grammatical or spiritual sense of the prophecies, which must stand on their own merits, and that if it were otherwise, and *The Methodist's* assertions were correct, then there can be no future literal, personal Advent at all. And we affirm (1) that the prophecies relating to the First Advent brought a *literal Coming* of the Messiah, and not a spiritual one ; and (2) that the predictions relating to the Second Advent, being given in the same intended sense (for no discrimination is made), will also bring us a *literal, personal Coming* of the Messiah. Simple consistency demands such a faith.

A few words in relation to Barbour's theory (*Three Worlds*) of Christ's necessary invisibility because He has a spiritual body. Admitting fully, because a spiritual body is one under the complete control of the Spirit, that Jesus can be visible or invisible at pleasure, and that He can be visible to some and invisible to others (illustrated in Paul and his company, Elisha and his servant, yet Barbour goes too far when he says that no other but saints shall see Him as He is, i.e. glorified. He appeared in His glory to mortal man (e.g. Paul and Daniel and Stephen and John), and the prophets and New Test. unite in predicting that He shall come in His glory, and it is this very glory, tremendous majesty of appearance, that shall confound His enemies, prove irresistible to

the Jews, and secure the allegiance of the nations. The Jews in the flesh see Him "face to face." In His thief-like Coming this glory is veiled, for the intention of this stage of the Coming is one hidden from the world. But even in this stage He comes glorified, as His glorification is essential to the work that He then undertakes to perform—as we shall hereafter describe in detail. It is at the open Parousia that the glory—hitherto revealed only to the saints resurrected and translated—is manifested in transcendent power. The spirituality does not forbid the visibility of Jesus, as is plainly seen in His Coming being likened to the visibility of the lightning itself. While thus visibly manifesting Himself, it is also true that this very majesty may be veiled to some extent from mortals, and that the glorified saints are alone capable to behold His full glory. Some attempt to particularize, but we must be satisfied with the glimpses obtained, which indicate that the reality will exceed the fondest anticipations of believers and impress with profound reverence the nations of the earth. We think that Barbour is misled by his spiritualistic theory (which practically ignores the Kingdom as covenanted and predicted, and substitutes for it a spiritual one, which is a refinement of the Church-Kingdom view) and by his harvest theory (which, as we shall show in another place, is untenable and violates the plainest Scriptures). It is sufficient to say that his making the present time the period when "the Son of Man" is actually personally present, is a perversion of the phrase "Son of Man" (which is expressive, not of a spiritual presence, but of His humanity), and of the phrase "day of the Son of Man" (which, e.g. Luke 17 : 22, is expressive of a visible presence), and of "the days of Noah" (making the Coming to be equivalent to the same, when Jesus only makes those days expressive of the conduct of men preceding His own Coming, likening His Parousia to the suddenness of the flood), etc. The fact is, that this forcing a meaning out of passages which they do not bear on their face, is met by the simplest declarations concerning the visibility of this Jesus at His Sec. Advent. Take e.g. "the times of refreshing (reanimation) from the presence of the Lord," Acts 3 : 19, and after noticing (see Prop. 144) how this is linked with the sending of Jesus, etc., "the presence" or "face" does not simply mean that the Lord is the author of the same "refreshing," but that it results from His actual, visible presence, for the usage of "face" in the New Test. (as instanced by Barnes, *Com. loci*) in Mark 1 : 2 ; Luke 1 : 76, and 2 : 31, denotes a real, visible presence. It is frequently thus employed, as e.g. Matt. 11 : 10 ; Luke 7 : 27 ; Matt. 18 : 10 ; 1 Cor. 13 : 12, etc., and the context evidences that this usage of the word is to be observed. We confess that the simple faith of the early Church, as previously expressed by us, is far more consistent with covenant and prediction than such refined interpretations.

The Origenistic, spiritualistic interpretation finds one of its extremes in the Swedenborgian theory (e.g. in *Apoc. Revealed*, vol. 2, s. 664, and index, or Hayden's Art. "New Jerusalem," in M'Clintock and Strong's *Cyclop.*), making the Kingship of Jesus to "signify divine truth," His Sec. Advent to be a revealing of truth, and consequently all, including the Kingdom itself (now even claimed to be manifested), is "spiritual." To make out such a theory, and others somewhat similar, everything pertaining to covenant and prophecy must be spiritualized. We protest against such a perversion of the grammatical sense, adopting the language of Dean Alford (*N. T.*, vol. 2, p. 362), who thus writes against spiritualizing the promises and departing from the Primitive Church view : "But I have again and again raised my earnest protest against evading the plain sense of the words, and spiritualizing in the midst of plain declaration of fact. That the Lord will come in person to this our earth ; that His risen elect will reign with Him here and judge ; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment ; this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of the His. Primitive Apostolic Church before controversy blinded the eyes of the Fathers to the light of prophecy." We conclude, therefore, with Dr. Schmucker (*Exp. of Rev.*), that (in view of this Messianic Theocratic Kingdom following on the territory, etc., of the four universal monarchies of Dan. 2 and 7—comp. Prop. 160), "Now as the preceding four are temporal monarchies, homogeneity compels us to consider the fifth empire one of the same nature ; or otherwise these prophecies would appear an impenetrable riddle, and the words without a certain signification, of no use to the Church." Many writers, who fail to fully grasp the covenanted force of this Kingdom and its Theocratic-Davidic nature, still hold to this "glorious reign of Christ on earth with His saints, so often promised in Scripture" (so e.g. Milton, *Prose Works*, vol. 4, p. 484, who applies Dan. 7 : 13, 14 ; Ps. 2 : 8, 9 ; Rev. 2 : 25-27 ; Ps. 110 : 5, 6 ; Isa. 9 : 7 ; Luke 1 : 32, 33 ; Matt. 19 : 28 ; Rev. 20 : 1-7, etc., to this period), and take the accessibility and the visibility of the King as something inseparable from the reign.

PROPOSITION 132. *This view of the Kingdom confirmed by the Judgeship of Christ.*

The Judgeship of Jesus establishes our doctrine of the Kingdom, the Pre-Mill. Advent, and His continued personal presence as the King. Intending to show that Judgeship and Kingship are in Scripture *equivalent* terms, it follows that if they are such, then, since the Kingship is specifically promised to Jesus Christ as the Son of Man, made thus necessary by the covenant, *so also the Judgeship ought to be expressed.* This is done. He is *the Judge* because He is "*the man ordained,*" Acts 17 : 31.<sup>1</sup> Some theologians tell us that the reason why the Father thus constituted Jesus the Judge is (Knapp's *Ch. Theol.*, p. 542) "because He is man and knows from His own experience all the sufferings and infirmities to which our nature is exposed, and can therefore be compassionate and indulgent." But the reader can see a far deeper reason, *grounded on the Covenant.* It is said, "*The Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honor the Son even as they honor the Father,*" John 5 : 22, 23, and in verse 27 it is added : "*and hath given Him authority to execute judgment also, because He is the Son of Man.*" Why the Son of Man? Because to this Son of Man as David's Son is *promised* the Kingdom, and Judgeship being *included* in the promised Theocratic-Davidic government, the Father only judges *through* this Son. The promises based on the covenant *require* such authority to be given to and to be manifested through *the Covenanted Seed.* Hence, as the second Adam recovering the dominion lost by the first Adam ; as the woman's seed who is to crush the serpent's head ; as the promised seed of Abraham who is to inherit the land, possess the gate of His enemies, and make all nations blessed ; as the Son of David who is to reign so gloriously over the earth ; as the God-man who perfects salvation through a Theocratic ordering—it is *indispensably necessary* for Him to occupy such a position to meet the pre-determined plan of Redemption.

*Obs.* 1. Before entering into a discussion of this interesting and delightful subject it is proper to say that no single doctrine is perhaps so greatly misapprehended as this one ; for which we are indebted to the originators of monkery and to the schoolmen. Multitudes, embracing even talented and able divines, instead of confining themselves to *scriptural representations* to ascertain the mind of the Spirit, are content to accept of the interpretations drawn from the writings of monks, mystics, etc., or from



false systems of philosophy, human imagination, heathen mythology, descriptions of poetry, paintings, modern definitions of Judge, etc.<sup>1</sup> The early Church, and that band of witnesses which taught the Pre-Mill. Advent and the personal reign of Christ here on earth, have assumed *the responsibility* of explaining the Judgeship of Christ in one way; those who reject that Advent and reign have taken *the responsibility* of teaching it quite differently. In view of our accountability in handling the Word, we shall endeavor carefully to base every step in our examination of this important matter upon that infallible Guide, and each one is required, as Luther so forcibly taught, to exercise the right of judgment in determining whether the Scriptures contain what we assert.

<sup>1</sup> It is painful to notice in reading history how the promises referring to the Judgeship of Christ have been even prostituted to the basest of purposes; men, and bodies of men, arrogating to themselves the prerogatives of Christ or His work. Thus to illustrate: How blasphemously Pizarro and his followers used the Scripture, "Arise, O Lord! and judge thine own cause," on the memorable Saturday, Nov. 16th, 1532, preparatory to the horrible massacre of Peruvians. Such extremes, unfortunately, are not rare.

*Obs. 2.* It seems to the writer that a simple striking fact, frequently repeated in the Scriptures, ought to be sufficient of itself to cause the student to reject the prevailing *Popish* notion of the Judgeship, or at least to induce him, if an advocate of it, to a renewed examination. It is this: the Prophets describe this Judgeship—the exercise of it—as a matter of *congratulation and rejoicing*, and not, as it would be if it *only denoted* judicial investigation of character, a subject of dread or apprehension. Thus e.g. Ps. 67 : 4, "*O let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.*" Comp. Ps. 96 : 10–13; Ps. 98 : 5–9, etc. It is represented as a *joyful event* by the Spirit; one which will cause exultation and happiness, and this only becomes apparent if we understand it to embrace the reign, Kingdom of Jesus.

For the very best of men, assured of ultimate salvation, have reason to apprehend a judicial investigation lest, owing to sinfulness, unworthiness, neglect, etc., their reward, to say the least, be proportionally lessened. See how scripturally Bh. Heber has expressed himself in the familiar hymn "Lo He comes with clouds descending;" so also Charles Wesley, Baxter, and others. When the judgments of Christ are manifested, and (Ps. 68, etc.) "the wicked perish at the presence of God," then "let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice."

*Obs. 3.* Jesus Christ is the Judge, Acts 17 : 31; Matt. 24 : 30; Rom. 14 : 9, 10; John 5 : 22; Acts 10 : 40; Matt. 25 : 31, etc. The question that we are to propose and answer is this: Are we to understand by this Judgeship that Christ *only* sits in a judicial capacity to determine cases; that as Judge He *only* presides in a tribunal of justice to decide respecting the innocence or guilt of men; or, is far more embraced in this term, *such as judicial, legislative, and executive action, a supreme power, Kingly rule?* If we take *the Bible idea* of Judge, instead of the restricted, more modern sense engrafted upon it, there is no difficulty in replying that *the latter* is intended. By reference to the Judges that God raised up to "*judge Israel*" (such as Gideon, Samson, Jephthah, Eli, Samuel, etc.), it is found that their office consisted in *enforcing the Theocratic rule*, in executing the laws, subduing enemies, punishing evildoers, and promoting the prosperity of the nation. They were *rulers, ruling over* the nation in order to advance

its interests (Judges 2 : 16-19, etc.). When Moses *judged* the people he acted as a *Ruler*, making known and executing the laws of God ; and when he followed Jethro's advice to make other Judges, it is expressly said that he "made them *heads* over the people, *rulers* of thousands, *rulers* of hundreds, *rulers* of fifties, and *rulers* of tens, and *they judged* the people," etc. (Ex. 18 : 14-26). Dr. Clarke, *Com. Pref.* to Judges, says : "The persons called Judges, 'shophetim,' were *the heads or chiefs* of the Israelites who governed the Hebrew Republic (Theocracy) from the days of Moses and Joshua till the time of Saul. The word Judge is not to be taken here in its usual signification, i.e. one who determines controversies and denounces the judgment of the law in criminal cases, but one who *directs and rules* a state or nation with *Sovereign power*, administers justice, makes peace or war, and leads the armies of the people over whom he presides." Horne (*Introd.*, vol. 2, p. 42) says : "The authority of the Judges was *not inferior* to that which was afterward exercised by *the Kings* ; it extended to peace and war. They decided causes without appeal, but they had no power to enact new laws or to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes." The same idea is noticeable when the Jews requested a King, they called his ruling a *judging*. In 1 Sam. 8 : 5, 6, 20, "all the elders of Israel" said "make us a King to judge us." "We will have a king over us, that we also may be like other nations, and that *our king may judge us*, and go out before us, and fight our battles." Judgeship was therefore regarded as the equivalent of rulership, of kingly rule ; and how largely this idea is incorporated with Scripture will appear in the quotations that will follow. From the use of the word already stated, it is a just conclusion, drawn by the early Church and many eminent writers,<sup>1</sup> that when Jesus is represented to be *revealed as the Judge*, we are not to understand that He *only* presides as a Jurist to pronounce innocent or guilty, as the case may be, but that He rules in a *princely manner*, exercises a *kingly office*, is revealed as *King of kings*, *Sovereign* of the world, and that His Judgeship, *being Theocratic*, consists in exercising *all the powers of a Supreme Governor*, legislative and executive as well as judicial, so that the acts of His Judgeship shall be manifested in *issuing* His decrees, *executing* His laws, *punishing* offenders, *rewarding* the faithful, and *carrying on* the Divine Theocratic ordering of His Kingdom. In other words, the Judgeship is identical *with the predicted reign of Christ*, commencing with the Millennial era—an age inaugurated and carried on by the most astonishing manifestations of *Sovereign power*, judicial, legislative, and executive.

<sup>1</sup> He adds : "Officers with the same powers and nearly with the same name were established by the Tyrians in New Tyre. The Carthaginian Sufetes appear to have been the same as the Hebrew Shophetim ; as were also the Archons among the Athenians and the Dictators among the ancient Romans," etc. Kurtz, *Sac. His.*, s. 64, obs. 3, after giving them through life judicial and magistratic power, allies them with the prophets, and adds : "They were prophets in action ; they, consequently, merely resemble in name, but not in other respects, the Sufetes of the Carthaginians and the Dikastai of the Tyrians." See Calmet, Kitto, Watson, *En. Relig. Knowledge*, Smith's *Bib. Dic.*, M'Clintock and Strong's *Cyclop.*, Herzog, etc. Grotius compares the government of the Hebrews under the judges to that of Gaul, Germany, and Britain before the Romans changed it. Godwin, in his "Moses and Aaron," compares them to the Roman Dictators. Prof. Bush (*Mill.*, p. 129), after referring to Scriptures which show that *judging* is equivalent to *ruling*, applies the same to the phrase in Rev. 20 : 4, "that by judgment being given to those that sat on thrones is meant that they received authority to reign and govern, or the right of exercising judgment according to the Hebrew sense of the word 'judge,' which is

equivalent to that of reigning, or putting forth the judicial and executive acts of the governing power." So also Wines (*Com. on the Laws*, p. 538) remarks: "Upon the whole, there can be no reasonable doubt that, as the Lacedæmonians had their Kings, the Athenians their Archons, and the Romans their Consuls, so, according to the constitution of Moses, the Hebrews were to have their general judges or governors of the whole republic." Compare Michaelis (*Com. on Laws*, art. 53), who makes a similar declaration.

The student will notice that when Absalom (2 Sam. 15 : 4) conspired to become a king, he said, "Oh that I were *made Judge* in the land," etc.; that Paul (Acts 24 : 10) called the Governor Felix a *Judge*, and that Daniel (9 : 21) uses the phrase "*our judges who judged us*," to denote the magistrates, rulers, and kings of the nation.

As e.g. Mede, Bickersteth, Brookes, McNeile, Noel; in brief, nearly all Mill. writers have excellent remarks. Among these Dr. Seiss gives an admirable discourse, in *Last Times*, on the Judgment. D. N. Lord, Winthrop, Shimeall, Duffield, and others give clear conceptions of Judgeship, etc.

*Obs. 4.* To confirm this position there are numerous converging arguments. 1. It is linked with His Advent and His Kingdom, as in 2 Tim. 4 : 1, "*who shall judge the quick and the dead at His appearing and His Kingdom.*" After His appearing is His Kingdom, and judging is connected with both. 2. The Coming of the Lord to judge is *united* with the Covenant and made *synonymous* with reigning, as in 1 Chron. 16 : 14-19 and 31-33. 3. The "*judgment seat*" of 2 Cor. 5 : 10, upon which Christ sits, is translated, Acts 12 : 21, "*throne.*" And in comparing Scripture, it is found that when the Son of Man does this judging, He is represented as seated, not on the Father's throne, but His own throne—that is, the one He inherits in virtue of being David's Son. To indicate how the Spirit so accurately distinguishes between those thrones it is only necessary to consider Matt. 25 : 31, "*He shall sit upon the throne of His glory,*" compared with Rev. 3 : 21, where the Father's throne in heaven is distinguished from "*my throne*"—a distinction made requisite by the Covenant to David. Whatever of Sovereignty may be displayed by the Divine on the Father's throne, we must bear in mind, as constantly essential, that as the throne covenanted to Jesus Christ belongs to Him *as the Son of Man*, those allusions to "*My throne,*" "*His throne,*" etc., have undoubted reference to His humanity, and therefore must be, in the nature of the case, understood as separate and distinct from the throne in the third heaven. The references must correspond *with* the covenant and predictions of the prophets. 4. Many prophetic passages unite this Judgeship with the general one of *government*, as Ps. 9 : 7, 8; Ps. 96 : 10, 13; Ps. 82 : 8, etc. So that, as a multitude of predictions of this kind evidence, reigning, ruling, governing, and judging are regarded as synonymes, so that all our concordances give as one of its distinctive meanings, "*to rule, govern, or reign.*" 5. This judging, as our argument demands, is united with predictions of Christ's *sitting upon David's throne*. Thus e.g. Isa. 9 : 6, 7; Isa. 16 : 5; Jer. 33 : 15. The prophets plainly declare that when the revealed King, David's Son and Lord, re-establishes the covenanted throne and Kingdom, He is manifested as *the Judge* of Israel and of the nations. 6. This Judgeship is also united with the restoration of the Jewish nation, with which the Davidic throne is united, as e.g. Jer. 23 : 5-8, etc. 7. Saints are co-heirs with Jesus in this Judgeship, for they are to judge with Him on earth. But the passages explanatory of this Judgeship (comp. Prop. 154) represent it as equivalent to the possession of authority, rulership, or kingship. 8. There is no act ascribed to this Kingly office of Christ, but what is *also identified* with this Judgeship,

both in Coming and Kingdom. In the delineation of the Mill. era, the latter forms a prominent feature of it. We give a few illustrations: When the majesty of God in Zion is declared, the gathering of His saints, and the issuing forth of a tempestuous fire is announced, Ps. 50, it is added: "He shall call to the heavens from above and to the earth, *that He may judge His people*"—i.e. re-enter that Theocratical predicted relationship—"and the heavens shall declare His righteousness, *for God is Judge Himself.*" That this refers to Christ is evident from Micah 5 : 1, where Jesus is designated "*the Judge of Israel,*" from the delegating of this judging to Him by the Father, from the Oneness of Father and Son, and from the same things being pointedly ascribed to the Son. In the light of this, many passages present a forcible meaning, as in Ps. 94, "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show Thyself. Lift up Thyself, *Thou Judge of the earth.*" Reading on, we ascertain that this revelation of this Judge is desired, that the wicked may not triumph, that the righteous and the inheritance may be delivered, and that the throne of iniquity may be overthrown and His own be substituted. So in Ps. 7, where prayer is offered for deliverance from enemies, and a firm trust is expressed that God will arise and save the upright and punish the wicked, it is said: "*the Lord shall judge the people,*" "*God judgeth the righteous.*" And what this denotes is apparent from Ps. 9, for, after evincing the desire to praise and rejoice in God, the reason is assigned: "when mine enemies are turned back, they shall fall and perish *at thy presence.* For Thou hast maintained my right and my cause (i.e. the covenanted); *Thou satest in the throne judging right.*" Notice, too, that this is done when the Psalmist is "*lifted up from the gates of death (res.), that I may show forth all thy praise in the gates of the daughter of Zion,*" etc. The student can readily find an abundance of such allusions, a rich golden vein in the prophetic mine. As e.g. in that class of Psalms (96, 97, 98, etc.) which begin with "*the Lord reigneth,*" and then describe the exaltation of the saints, the utter removal of wickedness, etc., and generally incorporate or conclude with expressions referring to the Coming of the Lord "*to judge the earth; with righteousness shall He judge the world, and the people with equity,*" etc. The same strain is found in Jer. 23 : 5-8; Isa. 30 : 18, 19, etc., so that, as ancient and modern writers have correctly observed, the Millennial descriptions either contain or are preceded or followed by representations of *this Judgeship.* His judicial power shall be especially exercised, when this age is to be ushered in, against the nations of the earth; His legislative, executive, and judicial power in the restoration of His own people and establishment of His Kingdom, in the complete subjugation of all nations to His supremacy, and in the binding of Satan; all the attributes of Judgeship will be exhibited in the administrations of His government in that era, so that all the righteous shall, as the Psalmist predicts, *rejoice and be glad in His Judgeship;* and at the close of this age the Judge's power will, in a striking manner, be manifested in the raising of the wicked dead, the confirming of their sentence, the final and eternal overthrow of all wickedness, and the continued everlasting security and blessedness of His people. 9. The word "*judgment*" is employed, as concordances show, to designate "*the governing power of Christ,*" and in this light many passages become significant of the future rule of Christ, as e.g. Isa. 42 : 4; Ps. 76 : 9; Ps. 94 : 15, etc. This arises from the fact that "*judgment*" itself is derived from

"determined"—this kingly office of Christ being covenanted, predetermined." 10. Christ is revealed as King and as Judge, the terms being convertible, at the time of the Pre-Millennial harvest. Compare the parable of Tares and Wheat with Rev. 14, Joel 3, Rev. 19, etc. 11. In Rev. 11, at the time (under last trumpet) the Sovereignty of the world is given to Christ, as part of His Kingly office, *judging* is announced. 12. A variety of additional reasons will be given under the judging of the saints, the Judgment Day, the Day of Christ, etc., so that we must conclude that the phrase "*the Judge of Israel*" is equivalent to "*the King of Israel*;" "*the righteous Judge*," to that of "*the righteous King*," or "*a King shall reign in righteousness*," to that of "*He shall judge the world in righteousness*."

<sup>1</sup> Storrs (*Bible Examiner*, Aug., 1862, p. 427, etc.) makes "the Judgment seat of Christ" equivalent to "the form of administering the government and laws ordained." This is correct (it being the Theocratic-Davidic ordering, etc.), but when he afterward makes it equivalent to "the word of Christ" by which (John 12 : 48) we are judged, he mistakes. That word, indeed, is included, but this judgment seat or throne includes far more, viz., the form of Theocratic government then instituted under the rulership of Jesus. The word previously spoken only qualifies or condemns for participation in this Kingdom of Christ. The idea connected with the judgment seat or throne is simply that of authoritative utterance and ordering.

<sup>2</sup> R. Maton (*Israel's Redemp.*), in reference to the Kingdom specifically promised to Jesus, says: "We may justly doubt whether our Saviour hath as yet executed the office of King." Admitting His rule in the Church, etc., he adds: "Yet, that He doeth not now reign in that Kingdom which He shall govern *as man*, and consequently in that of which the prophets spake, His own words in Rev. 3 : 21 do clearly prove: 'To him that overcometh I will grant to sit with me in my throne,' etc., from whence it follows that the throne which He here calls His own, and which He hath not yet received (Heb. 2 : 8, 10, 12, 13), must needs belong to Him *as man*; because the place where He now sits is the Father's throne, a throne in which He has no proper interest *but as God*. Again, it follows that seeing He is now in His Father's throne, therefore neither is this the time nor the place in which His own throne is to be erected." The critical student need not be reminded that in addition to this throne, which He inherits *as David's Son*, there is also the *Theocratic* relationship, which makes this throne *the Father's* as well as that of the Son, for it is *God* ruling in and through this Son. The Scriptures only distinguish between the general Divine Sovereignty over the universe and this special, particular rule here on earth. Comp. Props. 80, 81, 82, 84, and 85. Also Props. 199, 200, etc.

<sup>3</sup> This is indicated in Rom. 14 : 9, "*to this end Christ both died and rose, and revived that He might be Lord* (or exercise Lordship over both dead and living ones) *both of the dead and living*"—Luke using the same word, ch. 22 : 25, to denote the exercise of *royal authority* by Gentile kings. With this is to be united the idea presented by Gesenius: "The ideas of ruling and judgment are *closely allied*, not only in Oriental practice and policy, but also in their languages." Dr. Clarke, *Com. on Lev. 26*, remarks: "Judgments 'shaphatim' from 'shapat,' to distinguish, regulate, and determine—meaning those things that God has *determined* that men shall pursue," or that He Himself will execute.

*Obs. 5.* The modern usage of the words "Judge" and "Judgment" have misled many in comprehending this subject, so that some assert, as Priest, that they cannot see how the Millennial period and judgment *can be blended*. A reference to any concordance would explain the matter, for those words are used in a variety of ways, as in trying a cause, discerning, reckoning, as well as in ruling, governing, etc., and the meaning to be attached to the word in any particular case must be determined by the context, general analogy—in brief, by the laws controlling language, giving the preference in all cases to *scriptural usage*. Because "judge" is employed to designate judicial action, that is no reason for discarding the *additional meanings* attached to it by the Word of God. In this discussion it is sufficient to notice that Judgeship is ascribed to the Kingly, Sovereign

power of God and of His Son, and that whatever of judgment there has been in the past or is going on now, or attends us at death, or at the resurrection, or in the Coming Kingdom, etc., it does not affect our line of argument, but *confirms* it, because all this is represented as an exertion of Divine Sovereignty. The question that we are to decide is *not* whether judicial action belongs to the station of a judge—this is admitted by all—but whether, when *Christ is revealed as Judge*, this Judgeship is not an *equivalent* to His Kingly rule. This we think is already conclusively proven, and therefore those writers who fail to discriminate in this particular make a *serious mistake* which materially concerns the interpretation of a large portion of Scripture. The Judgeship of Christ is not only perfectly consistent with the glory and blessedness of the Millennial period, but *indispensably necessary* to secure it. And in this connection it may be added, that the proof of Christ's Judgeship as given by Paul, viz., Acts 17 : 31, "*whereof He hath given assurance unto all men in that He hath raised Him from the dead,*" is precisely the identical proof required by the covenant to show that *David's Son is to reign as "the man ordained" in the immortal manner predicted.* The duration of this Judgeship is of such a nature that it cannot be predicated of mortal man; whereas in His glorified humanity, never more subject to death, He is abundantly able to verify the promises relating to His Judgeship or Kingdom.<sup>1</sup>

<sup>1</sup> There have been judgments in the past of Jewish and Gentile nations and individuals, judgments in acts of condemnation or of justification, judgments at death, and there will be judgments at the resurrection, at the translation, at the awarding of positions, etc., but all these of a judicial nature affecting nations or individuals, past or present, do not remove the *extent of judgeship* ascribed to Christ, and which is to be specifically exerted in His Coming Kingdom. The theories of national, individual, and believer's judgment, however they may be incorporated, do not lessen the force of *this future specific judgeship* of Jesus. Our argument is only concerned with the latter, and hence the view respecting the destiny of man being fixed in this life or in Hades, etc., does not alter the force of our reasoning.

<sup>2</sup> This enables us to appreciate the definitions that are usually given to the Day of Judgment. Thus, e.g. in the *Relig. Encyc.*, Art. "Judgment" (Day of), it is asserted that this "is that important period which shall terminate the present dispensation of grace toward the fallen race of Adam, put an end to time," etc. This needs no special remark, seeing that it confines judging exclusively to judicial action, misconceives the object and tendency of judgment (which is to bless the race of Adam), and boldly limits time when the Scriptures extend it (comp. next Prop. and e.g. 140, 152, 159, etc.). This writer, however, presents a singular inconsistency that may be noticed : in the same art., Dan. 7 : 10, is quoted as then fulfilled, viz., at this limited Day of Judgment, but in sec. 3 the saints are carefully placed "not on earth, but forever in heaven," thus flatly contradicting Daniel's statements that *after* the books are opened, the judgment has set, etc., the Kingdom of the saints is here on *the earth*. The plainest predictions must bend before this Popish theory. This position of ours enables us with ease to refute the objections urged against our doctrine. Thus, e.g. Dr. Lindsay (Art. "Mill." in *Ency. Brit.*), entirely overlooking, or not understanding, our doctrine, asserts : "That, on the Millenarian hypothesis, there can be no judgment of the righteous whatever, for they, having been once admitted to reign with Christ can *never after* that be placed for trial at His bar." This objection is based on the supposition (unproven) that there is only one limited manifestation of judgment at the close of the Millennium. We prove, however, a Pre-Mill. Coming of the Judge, a Millennial judging, and a Post-Millennial judgment. It is Lindsay's theory that really produces the grave objection, viz., that saints that have been thousands of years reigning in heaven, etc., shall at the end of the Millennium be subjected to a judicial investigation. We have no long interval between the Advent and judging as he incorrectly ascribes to our doctrine, and hence his objections have no force against us. In reference to the judicial judgment of the saints, who are co-heirs with Christ, and the intermediate state, see Props. 135 and 136.

*Obs. 6.* The concessions made by writers when not directly opposing us are decidedly in our favor. Thus, to illustrate from a popular Commentator: Barnes, *Com.*, is unwilling to admit that Christ's ruling with a rod of iron (judging), Rev. 19, denotes His Sovereign power exerted at His personal Coming. He refers it rather to providential movements, spiritual power, by which all things shall be subdued, etc. In Rev. 2 : 27, however, when coming to the same promise given to the saints, a difficulty presents itself, viz., that it would be unreasonable and against fact to ascribe such power *now* to the saints. He therefore correctly applies this ruling with a rod of iron to the period of the judgment. After showing that the phraseology denotes "a power that is firm and invincible," that "no power can oppose His rule," and that "the enemies of His government would be destroyed," he adds: "the speaker does not intimate when this will be, but all that is said here would be applicable to that time when the Son of God will come to judge the world, and when His saints will be associated with Him in His triumphs." Taking this admission given by an opponent, it follows that the Son of Man and the saints enter upon this ruling with a rod of iron *personally* at the beginning of the Millennium, for at that period the Spirit locates it in Rev. 19, and in Ps. 2 it is also associated with the manifestation of "the King" in Zion.

<sup>1</sup> Barnes, realizing that he was making a concession fatal to his own theory, endeavors to gloss it over by asserting that "the rewards promised refer to heaven," and then adds: "If so, then this passage should not be adduced as having any reference to an imaginary personal reign of the Saviour and of the saints on the earth." To this we reply: It cannot be referred to an *imaginary* ruling of the nations, breaking them in pieces, etc., in heaven, for (1) this ruling with a rod of iron, etc., is expressly located *here on earth* and not in heaven; (2) the nations broken, etc., are *on the earth* and not in heaven; (3) Jesus and the saints are represented (as e.g. Zech. 14) as being *on earth* and not in the third heaven when this work is accomplished; (4) he himself admits as much in the extract given, when applying it to the Sec. Advent, which takes place *on earth*; (5) that he added the gloss above, well knowing that his theory, in view of such an interpretation, required such bolstering to give it an appearance of consistency; (6) our doctrine requires no such vain support, being entirely dependent on the unmistakable analogy given by the Spirit. For the fact that the ruling with the rod of iron is stated to occur under the last trumpet, to precede the Millennium, etc., is amply sufficient for our faith, without our attempting, for the sake of opinion, to change the locality and time designated by the Spirit. The reader will notice, too, that Barnes's expression "the Son of God will come to judge the world," while true of Christ, is not the scriptural usage, as can be seen in Props. 81, 82, 83, 84, 85, 89, etc.

*Obs. 7.* This judging is connected with the casting out of Satan. This might be argued from Rev. 19 with the following context, and the general tenor of Millennial descriptions indicating freedom from evil, etc., but we confine ourselves briefly to John 12 : 31. When Christ came to suffer and die under the provisions made for Redemption, He did *not* assume the character of Judge or King. Yet He says: "Now is the judgment of this world; now shall the Prince of this world be cast out," and this is stated in connection with His death, by which this would be brought about, and He (as David's Son), by the accompanying resurrection, would become the one of whom "we have heard out of the law that Christ abideth forever." Here the *future* is spoken of as *present* (Prop. 65, *Obs. 9*), His death being merely provisionary, for Jesus expressly declares in the same chapter that He came not to judge the world; down to the present time there has been no such judgment, and Satan has *not yet* been cast out. That a meaning is not forced out of the passage is evident from what Barnes, *loci*, says of it:

he referring its fulfilment to the Future Day of Judgment and explaining its reference to the death as follows: "Now is approaching the decisive scene, the eventful period—the crisis—*when it shall be determined who shall rule this world.*" The reader, however, is reminded that this judgment and this casting out of Satan thus linked together, the Spirit informs us, is fulfilled at a Pre-Mill. Advent, when Satan himself is bound and confined. *Then* the Sovereignty, justly claimed by the Son in virtue of covenanted relationship and obedience unto a triumphant death, is publicly assumed. What the Spirit has *thus joined together* and located in fulfilment, it is daring for us to separate.

*Obs. 8.* It is no wonder that infidels treat this subject with scorn when it is handled, wildly and outrageously, by otherwise able Christian writers, such as e.g. Reuss. In Reuss's *His. Ch. Theol. of the Apos. Age*, he frankly admits that the Evangelists clearly teach the views that we entertain, such as the personal Coming of Christ, the idea of judging, saying of the latter, "the Apostles especially, as a recompense of their devotedness, shall sit as judges judging the twelve tribes of Israel, and *then* the Kingdom shall commence," etc. He emphatically declares that "these representations are *clear and simple*; they have *nothing equivocal* about them," etc. "It is evident that the narrators, who serve as our guides, took every word *literally*, and had not a *shadow of doubt* in reference to the matter." Then Reuss adds that, because of their *Judaistic, Rabbinical* correspondence, "grave doubts arise, and *it seems impossible* that Jesus should have repeated that which the most ordinary Rabbi had long preached in the synagogue." The result to which Reuss comes, after traducing the faith of the Evangelists and the sense grammatically expressed by Jesus, is to reject the plain "unequivocal" teaching, and search out and fasten upon it "*a meaning different from that which at first suggests itself.*" This meaning he finds in death, resurrection, etc., opening a wide door for mystical applications, thus manufacturing a pliant mortar to daub over the promises; for he remarks under this meaning: "the seats of honor may well be dismissed from the dogmatic explanation of the Gospel prophecy," etc. In this total misapprehension of judgment he places Jesus above "*the delusive imagination of the prophet,*" etc., not seeing that he is actually pulling down most precious material with one hand while endeavoring to build up inferior stuff with the other; that he is engaged in destroying *the credibility* of the narrators; in making Christ's language, knowing their views, an accommodation, deception, etc. If we understand the utterances of Jesus in their true grammatical relation, *then*, according to Reuss, He "seems here suddenly to give expression to *the most visionary hopes* as to the immediate future—hopes based not upon an estimate of the natural progress of events, but upon *the wildest dreams* of fanatic patriots among his countrymen. Do we really find, side by side, with predictions ratified by the event and signally proving the exactness of His knowledge of the future, *an error so monstrous that the lie direct* is given by history to the most solemn promise of the Saviour?" The "lie" is all in Reuss's imagination, and arises from his basing all fulfilment upon his own "estimate of the natural progress of events," and *overlooking* the postponement of the Kingdom. Leaving the discussion of the particular promise alluded to by him to the Prop. (154) on the Reign of the Saints, we may say that Christ will *take care of the fulfilment* of His promises respecting judging, and that His



promises are not to be measured by past fulfilment, but left to the period indicated by the Spirit. Alas! *how painful* to meet such unbelief in such men—unbelief which, perhaps honestly intends to exalt Christ, but virtually *condemns* His language and *belittles* the faith of His followers. The whole theory of this class is this: we are not to understand the Word *as it reads*—if we do it leads to “*Judaistic*” notions—but we must “*spiritualize* the letter” and “*idealize* the picture of the coming age.” Spiritualizing even covenants, it causes no surprise to see the mystical results.

The student is reminded that, although our doctrine has been held by the Primitive Church and many eminent men, works devoted to systematic theology, and which profess to enter *into details* of opinion, never enter into a discussion of this Judgeship of Christ so as to *include* the Millenarian view. This omission is noticeable even in the most recent (as e.g. Hodge's), and this *evident ignoring* of it seems to indicate a *fear* to place it in juxtaposition to their own theory. To say the least, it is misleading to many of their readers. It is allowable to point out a serious inaccuracy into which so careful a writer as Hagenbach (*His. of Doc.*) has fallen. In sec. 77, speaking of “the general judgment,” he writes just as if all believers from A.D. 70 to A.D. 254 held to it in a *modern* sense. An uninformed reader would be left by this statement under a wrong, unhistorical impression. The fact is just *the reverse*—the immense majority believed in the manner of judgment as delineated by us in this and following propositions. These are only specimens of the injustice done to our view in professed scholarly exhibitions of doctrine, sometimes the result of misinformation, and sometimes that of prejudice.

PROPOSITION 133. *This view of the Kingdom is confirmed by "the Day of Judgment."*

If the monkish view of the day of judgment, now so prevalent even among Protestants, is correct, *then* it follows that, it being deemed the period of the winding up, or ending, of all sublunary things, no place can be found for such a Kingdom after it. But, on the other hand, if *it can be conclusively shown* that this day of judgment is connected with, enters into, and follows through the Millennial era, *then* it materially aids in supporting our view of the Covenanted Kingdom. That it does this is already evidenced by preceding Propositions, but the Spirit affords us in the Word additional reasons to sustain our belief.

*Obs. 1.* Again the reader is reminded that the Jewish and Early Church doctrine of the Judgment Day is something *very different* from the Popish doctrine now so generally entertained. The notion of an assize, a universal gathering of dead and living, pious and wicked, before a tribunal at which character is to be tested, etc., was developed in the Church several centuries later, in the form *now* held by many writers. On all sides are to be found utterances concerning the judgment utterly unknown, and completely antagonistic to the doctrine *once held by the Church*. The modern writers, with here and there an exception, express the same hostility to the ancient view. Take a recent author, Dr. Bascom, in his *Sermons*, 1 series, sec. 11, "The Judgment," most eloquently indorses the Popish view, calling it "a day *concluding the world's existence*," "a day which shall wrap *the universe* of man in writhing distortions and dash to pieces *the structure of nature*," etc., and adding: "This day *terminates* alike the dispensations and dealings of heaven *in relation to our fallen planet*." Such quotations might almost be indefinitely multiplied, as evidence of the widespread and falsely extravagant representations of the Word of God on this point; but they are not needed, as every reader must be more or less acquainted with their sad existence.

*Obs. 2.* Our views (Millenarian) respecting judgment are almost invariably misrepresented (with some honorable exceptions, as Barnes, Brown, Fairbairn) by our opposers; and in *no* work specially written against us is exhibited a *candid statement* of our scriptural position.<sup>1</sup> Some writers, as one in *Presby. Quarterly Review*, 1853, so pervert our doctrine as to make it imply that we hold Rev. 20 : 11-15 to *precede* the Mill. age, which no one does. In a recent commentary, only so much, and that incidental, of our argument is given that the writer felt able to refute, while *the leading reasons* presented by us were totally ignored. Even so ignorant (will not say designedly) are some writers that our doctrine of the Judgment is

classed with that of the Millerites, when the fact is that the Millerite doctrine on the subject is *identical* with their own, and bears no resemblance whatever to ours. Another class of writers, more insidious, attack our doctrine under a professed harmony, which is a mere jumbling together of passages, without discriminating between *the time* of their fulfilment.<sup>2</sup> The truth is, that in looking over a large number of works opposed to us, not one (unless Dr. Brown's of Glasgow can be called an exception, which it is not) takes up our Scriptural reasons given and endeavors *to show* that these Scriptures are to be understood differently, as e.g. that our view of the Judgeship of Christ, of the Judgment Day, and of their connection with the Millennium, is erroneous. Instead of a comparison of Scripture, and founding an opinion on the mind of the Spirit as thus presented, the proof alleged is entirely *inferential and indirect*. Thus, to illustrate: Steele (*Essay on Ch. Kingdom, Bib. Sac.* Nov. 1849), Brown (*Ch. Sec. Coming*), Beattie (*Dis. on Mill. State*), Waldegrave (*Lec. on N. T. Mill.*), Barnes (*Com.*), etc., all without exception take it for granted (without meeting and answering our arguments concerning the passages quoted), that e.g. Matt. 25 (and Scriptures which simply allege the Coming of Christ to judgment and which affirm that all men shall be judged without assigning the order or time), must necessarily mean to judicially judge "all mankind," "the entire race," *at the same time*, so that "*the whole number of the saved and the whole number of the lost, in two vast assemblies, meets our eyes*," "*the generations of men cease*," etc. Leaving the reader to consult Mill. authors who have reviewed those works in detail (as Lord's *Lit. and Theol. Journal*, etc.), for a minute consideration of each passage assigned, it is only requisite to give an illustration of this mode of handling the Word of God, seeing that the main objection urged by them (*viz.*, that all the righteous and all the wicked will be judged together at the same time) is fully answered by our adopted line of argument. In illustration we select 2 Cor. 5 : 9-21 : "*For we must all appear before the judgment seat of Christ, that every one*," etc. Now it is affirmed that this teaching, that "all appear," etc., it includes *all at the same time*. But this is not contained in the passage; and this Scripture itself must be interpreted in the light of others. To put on the words "all" "every one" an emphasis to include the time, if applied to other Scripture, would be absurd, as e.g. 1 Cor. 15 : 22, etc.\* All shall appear before His Throne (judgment seat is translated throne, Acts 12 : 21), but at different periods, as e.g. before the Mill. age and at its close—(we leave the proof in our regular order of argument). Without discussing what critics tell us the words here denote, implying not merely a standing, etc., before the throne, but a being manifested to receive the stations, positions, rewards, proportionate to their deeds, etc., the attention of our opponents is called to a certain weakness in their argument. They frequently censure us for bringing the saints back before this very throne to receive stations of honor, kingship, and priesthood, that they may reign, pronouncing it *derogatory, degrading*, etc., after the honor, bliss, and glory enjoyed. They evidently forget this objection, when they bring *those same saints before this same throne* to

\* Such a pressure put upon the word "all" reminds us of the destructive critical remarks on Luke 2 : 1, etc. Credner pushed the "all flesh" of Joel to the extreme that it must mean all beasts as well as men—even locusts (quoted by Fairbairn, *On Proph.*, p. 100).

undergo a *judicial* investigation. Our view surely entails nothing so *derogatory* upon them, for the very fact of the resurrection of the saints, thus counted worthy of it, and the non-resurrection of the wicked at the time of the first resurrection, counted unworthy of it, proves to us a *pre-existing judgment*. Our opponents have much to say, and truthfully, that the condition of the individual is determined, in some way even at death, and that his future destiny is shaped by the moral character then sustained, and that this must be the result of judgment exercised. If so, the question arises, Why subject these same parties—especially taking Brown's, Barnes's, etc. idea that the saints have been, many of them for centuries upon centuries, in the third heaven enjoying a development of glory indescribable, etc.—to be brought before a tribunal to *undergo a scrutiny* of character? This difficulty and others vanish only if we allow the legitimate meaning given to the original by commentators, which involves our idea, that the saints are manifested before that throne to be assigned their position as *rulers* in the Kingdom, which apportionment is *only done* at the manifestation of the Kingdom itself, and is proportioned to the deeds done in the body. Such a manifestation is one that we are led to expect. If the objection is raised that Paul included in the word "all" also the wicked, it can be readily granted, for they too at a certain period shall have their final condition awarded by Him who sits on that throne. If it can be shown that *all are judged*, whether at one time or at different times, the *affirmation* of the passage is amply sustained. All are raised from the dead, but each in his own order; so also all shall stand before His throne, but each in his order.

<sup>1</sup> Every writer, without exception, opposed to us, conceals as much as possible our *scriptural argument*—based on the meaning of Judge, Judgment-day, etc. A reader of such works alone could not possibly obtain a *correct idea* of our scriptural proof. Many such opposers totally ignore our scriptural reasons, as if they did not exist, and ascribe to us views that we do not entertain. Alas! when controversy is so one-sided that it will not properly notice the arguments and reasons of opposers. Many works, as the candid student must allow, present a *mere caricature* of our doctrine. This lack of candor is evidence of weakness.

<sup>2</sup> Dr. Keith, who has given us many admirable things relating to prophecy, presents us a very unsatisfactory chapter (15) on "the judgment of the dead" (also on resurrection) in his *Harmony of Prophecy*. It is one thing to string together passages which may in some respects have a resemblance in phraseology, and it is quite another to prove that they are correctly taken, and relate to *the same* event or time. This is readily seen by his quoting things that *precede* the Mill. age, and linking them with things that *follow* that age, and then pronounce them as identical; and it is also seen in his refusing to quote in the same connection passages which would conflict with the conclusion that he desires to arrive at as e.g. "the rest of the dead lived not again until the thousand years were ended," etc. The *Harmony* is, after all, Dr. Keith's and not divine; evincing an ignoring of judgeship previous to, during, and at the close of the Mill. day. Surely, the passages referring to judgment preceding the Millennium cannot without unwarranted license and violence be located at its close. Indebted as we may be to the author for valuable suggestions, it is simply duty to protest against so misleading a perversion.

*Obs. 3.* The Judgment Day is inseparably linked with *the personal presence* of the Judge, and therefore, as we proceed, it is unnecessary to repeat what all admit. It is very essential to our doctrine to find the judgment united with the Coming of the Son of Man. Mede (*Works*, B. 3, p. 762) long ago observed<sup>1</sup> that Dan. 7 contains "*The mother text of Scripture, whence the Jews grounded the name and expectation of the Great Day of Judgment.*" In following Propositions the Jewish view of "the Day of

Judgment" and "the Day of the Great Judgment," will be given, including and associated with *the personal coming* of the Messiah and of "His day." Is it not singular, to say the least, that if the Jews were mistaken in identifying the Day of Judgment *with* the Coming of the Son of Man in Daniel, and *with* the reign of the Messiah, that Jesus and the Apostles, by adopting and using *the very phraseology* current among the Jews, should *thus confirm* the Jewish usage of the phrases? Our opposers, as Stuart, Barnes, etc., concede that in the N. T. the phrases "the Day of Judgment," "the Judgment of the Great Day," embraces this personal Coming of the Messiah; and this concession, as far as it goes, is important, and may well cause us to ask, Does it not include *much more*, even the association with the reign of David's Son during the blessed Mill. period described by the prophets and believed in by the Jews? The facts (1) that the phrases *originated* with Jewish believers, and (2) that they are employed without the least intimation that they are to be understood *differently*, certainly ought to have *some weight* with the student.

<sup>1</sup> Mede's argument is the following: "The Kingdom of the Son of Man and the saints of the Most High, in Daniel, begins when the Great Judgment sits. The Kingdom in the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the Kingdom of the Son of Man and the saints of the Most High in Daniel. *Ergo*, it also begins at the Great Judgment." After fortifying this by various reasons, he thus concludes: "Now, if this be sufficiently proved, that the one thousand years begin with the Day of Judgment, it will appear further out of the Apocalypse, that the Judgment is not consummate till they be ended; for Gog and Magog's destruction and the universal resurrection are not till then, therefore *the whole thousand years are included in the Day of Judgment.*" "Hence it will follow, that whatsoever Scripture speaks of a Kingdom of Christ to be at His second appearing or at the destruction of Antichrist, it must needs be the *same* which Daniel saw should be at that time, and so, consequently, be the Kingdom of a thousand years, which the Apocalypse includes between the beginning and consummation of the Great Judgment. *Ergo*, That in Luke 17, from v. 20 to the end. And that in Luke 19 : 11-15 inclusively. And that in Luke 21 : 31. And that in 2 Tim. 4 : 1." "By these we may understand the rest, taking this for sure ground, that this expression of the 'Son of Man coming in the clouds of heaven' so often inculcated in the New Test., is taken from, and hath reference to, the prophecy of Daniel, being nowhere else found in the Old Test." (*Works*, b. 4., epis. 15).

*Obs.* 4. The Judgment Day is designated, Acts 17 : 31, "*He hath appointed a day wherein He will judge the world in righteousness,*" etc.<sup>1</sup> By this is evidently meant that a fixed, determined time has been set apart, which, by way of eminence, is called "*the Day of Judgment,*" in which Christ shall be revealed as the Judge. It is variously presented, as in Rom. 2 : 16; 1 Thess. 5 : 2; 1 Cor. 1 : 8, etc. It is called "*a day,*" which in the largeness of prophecy does not indicate an ordinary day, or even a brief period of time, but may include a *long, extended time*. The word is employed to denote time *indefinitely*, as "the day of trouble," "the day of adversity," "the day of prosperity," etc. Again, it is used to designate *definite periods*, either short or long, as e.g. the *six* days of creation are called "*day*" Gen. 2 : 4; the *forty* years in the wilderness are named, Heb. 3 : 8; Ps. 95 : 8, "the day of temptation;" the *times* of the Messiah are called by the prophets "*that day,*" "the day of the Lord," as Isa. 24 : 25, 26; Zech. 14, etc.; "the day of salvation," 2 Cor. 6 : 2, "the day," Heb. 3 : 7, 13; Ps. 118 : 24, etc., are admitted to embrace *an entire dispensation*. It is well known that prophecy speaks of events occurring "in that day," which the fulfilment shows occupied *hundreds of years* in fulfilling. Reference might be made to other passages, such as John 8 : 56;

1 Cor. 5 : 5 ; Deut. 33 : 12, etc., all showing this usage by the Spirit. Therefore, in approaching a subject like this, the student's attention should at once be directed to the applicability of this feature to the Day of Judgment, especially since it was thus understood by the pious Jews.<sup>2</sup>

<sup>1</sup> Some (as Universalists, Swedenborgians, etc.) are anxious to make out that this refers to the present dispensation, saying that the word "appointed" means "to establish, ratify, confirm," etc. But this view is opposed to the decided opinion of eminent lexicographers, Schleusner, Bretschneider, etc., who render it "to appoint or fix beforehand, to ordain," etc. Even if the attempted meaning would be substituted, it would not materially modify the idea, for then it would indicate that God has already ratified, confirmed, or established this day, predicted by the prophets, by raising Jesus Christ from the dead and by the bestowal of the power of judgment. Then a great future event would, in view of its certainty and the preparation made in its behalf, be spoken of as present. For a specimen of spiritualizing and application to the present, see Art. "Agapemone, or Abode of Love," in Appleton's *Cyclop.* Swedenborgians (as e.g. Noble's *Appeal*) hold that "the last Judgment" has taken place in the spiritual world in the year 1757, and Swedenborg (*Works* "On the Last Judgment") asserts that "it has been granted me to see with my own eyes that the last judgment is now accomplished." But misled by the ecclesiastical term "last judgment," he forgets in his alleged seeing to weave into his vision the necessary adjuncts, forerunners and accompaniments pertaining to judgment as delineated by Scripture. Pressense (*The Early Days of Christianity*, p. 286, foot-note) incorrectly affirms : "The judgment is called *parousia*, 1 Thess. 2 : 19 ; see 2 Tim. 4 : 1, where it is said that Christ will judge the quick and dead at His appearing." The *parousia* introduces the judgment and many other things, including the Kingdom, and is never called the judgment, as Popish and some Protestant theology take for granted.

<sup>2</sup> Even so, as various authors have noticed, the Spirit employs the word "hour" to denote extended time, and our translators have rendered it "season" and "time" as in John 5 : 35 ; 2 Cor. 8 : 8 ; Philem. 5 : 15 ; 1 John 2 : 18. Comp. Abdiel's *Essays*, p. 83, and Sirr's *First Res.*, p. 74, etc. Sirr notices how the Scriptures speak of "a day of judgment" and of "the day of judgment," and presents some interesting remarks. Augustine (*City of God*, b. 20, c. 1) long ago said : "No one who reads the Scriptures, however negligently, need be told that in their 'day' is customarily used for 'time.'" Oosterzee (*Ch. Dog.*, vol. 2, p. 798) gives the Millenarian, ancient, and modern view, when, after specifying the Pre-Millennial Sec. Advent, he remarks : "The whole Dispensation, which now begins, is a Dispensation of Judgment ; and if this dispensation is spoken of as a day," it is self-evident that here a prophetic day (Ps. 90 : 4 ; 2 Pet. 3 : 8) is to be "thought of, a day of undefined duration." The reader will find additional reasons for our position under Props. 134, 137, 138, 139 and 140. Lange (*Com.* on "Parable of the Net") says : "From the circumstance that those to whom the process of separation is intrusted, are said to sit down on the shore and to gather out the good, we infer that the day of judgment will be a season of judgment, or an *æon* (age) in the appearing of Christ." In the "Bremen Lectures" (p. 244), Lange writes of "the One Day which is as great as one thousand years." Richter's *Erlearte Haus Bibel*, tom. 6, p. 1134, says : "The Universal Judgment begins with the return of Christ, and continues during the one thousand years, until the Lord proclaims the final decision. There are, therefore, not two Universal Judgments, one before and one after the one thousand years' Kingdom, but the whole is one Universal Judgment." Many such references from commentators and others might be quoted, but these illustrations will suffice. One other, given by Dr. Craven in his excellent paper on "The Judgment" (read before "The Proph. Convention"), may be profitably repeated, since it shows that our opponents fully concede the force of our reasoning. Prof. Dr. Glasgow (*The Apoc. Transl. and Explained*, pp. 511 and 514) receives Mede's interpretation making the judgment a thousand years. Speaking of the Judgment Day, he says : "Now in the text (Rev. 20 : 12) there is nothing said whatever of the length of time to be occupied ; but popular thinkers, with a presumption equal to their ignorance—a sinful presumption—fix it down to a human day of twenty-four or twelve hours. Learned theologians, expositors, and enlightened preachers are more cautious. Of these, I cannot find one (and I have searched libraries) making the time a human day or any brief human period." "There seems much more rationality in the interpretation given by Mede, that the time of judgment is a thousand human years, than in that of those who, without a shred of scriptural authority, restrict it to a human day, or some such little space of secular time. 'One day,' says Peter, 'is with the Lord as a thousand years.'

Whitby quibbles idly about the word 'as.' The very minimum of meaning that can be taken from this is, that a day in God's reckoning of His own works is as a thousand years of human reckoning." He appeals to the scriptural usage of "day," and adds: "The other terms—a season, a harvest, etc.—render a human day impossible, and it appears equally impossible when we consider the work and the means." Surely, such statements, from such a source, ought to have weight.

*Obs. 5.* The scholastic or eccles. terms "*the Last Judgment*," Dr. Knapp (*Ch. Theol.*, p. 542) frankly says is not employed in the New Test., and that the phrases "the last day" or "last days" are not "used exclusively with reference to the end of the world. They often designate merely the future, coming days—e.g. 2 Tim. 3 : 1 ; 2 Pet. 3 : 3. They sometimes also denote the last period of the world, or, *the times* of the Messiah, e.g. Heb. 1 : 2 ; 1 Pet. 1 : 20," etc. Such concessions could be multiplied, but are unnecessary. The Jewish and Early Church view is abundantly sustained by the opinions of eminent writers of various classes. To illustrate: John Wesley, *Ser. on Rom. 14 : 10 (Works)*, says: "The time termed by the Prophet '*the great and terrible day*' is usually in Scripture styled *the Day of the Lord*. The space from the creation of man upon the earth, to the end of all things, is *the day* of the sons of men; the time that is now passing over us is properly *our day*; when this is ended, *the day of the Lord will begin*. But who can say *how long* it will continue? '*With the Lord one day is a thousand years, and a thousand years as one day*,' 2 Pet. 3 : 8. And from this very expression, some of the ancient fathers drew that inference, that, what is commonly called the Day of Judgment would *indeed be a thousand years*; and it seems *they did not go beyond the truth; nay, probably they did not come up to it*," etc. He affirms that what is done at the Judgment Day could not possibly be confined to *less than a thousand years*. Bh. Newton (*Diss. on Proph.*, vol. 2, p. 377), speaking of the Seventh Millenary, remarks: "According to tradition too, these thousand years of the reign of Christ and the saints are '*the great Day of Judgment*;' in *the morning* or beginning whereof shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist and the first resurrection; and in *the evening* or conclusion whereof shall be the general resurrection of the dead." Now let us proceed to ascertain the correctness of such inferences, and see whether they are *not abundantly sustained* by the direct testimony of the Word.

<sup>1</sup> The reader is referred to works of Farmer, Bickersteth, Seise, Cunningham, Goodwin, Lord, McNeile, Noel, Cox, Brookes, Taylor, and others for additional opinions all favoring this view.

*Obs. 6.* Peter certainly knew the Jewish view of the Messiah's Judgeship, the Day of Judgment, etc., and yet he in the plainest possible manner *confirms* the truthfulness of it. In 2 Pet. 3 : 7, 8 he introduces the Coming of the Saviour and the reservation of the heavens and earth unto fire "*against the Day of Judgment* and the perdition of ungodly men," and then adds: "But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years and a thousand years as one day*." Having just mentioned "*the Day of Judgment*," he guards the expression by the words following, lest it should be limited to a short period, or even to a literal day. Foreseeing, by the Spirit, this very error into which multitudes have fallen, he cautions us that this "*day*" of which he writes, may include, at least, *a thousand years*. The expression quoted,

in its twofold application to time, certainly conveys the idea that we are not to limit its duration to a brief period; and when the same Spirit includes, in what the Prophets call "the day," the thousand years of Rev. 20, then the amplitude of "the day" is verified. In accord with this, in Heb. 4 : 1-11, the great *Sabbatism*, the Rest or Sabbath day remaining for God's children, is called "*a day*." And in Rom. 13 : 12 it is said, "the night is far spent, *the day* is at hand," in which the nature of the two ages is described, the one of trial and the other of light and glory; and the duration of time is embraced, the night being this dispensation, and the day the coming age or dispensation.<sup>2</sup> Now if we turn to the Prophets they with one accord term "the day," "His day," "that day," etc., the very period of time in which the Lord comes to judge or reign—to inflict judgments on the nations as well as to sit as "*the Judge of Israel*"—the entire Millennial era being thus designated.<sup>3</sup> From all this, we are fully warranted to conclude that "the Day of Judgment" simply denotes a *time* of judgment, and embraces within its limits the Millennium, a *long period of time*. This is corroborated by the Judgeship of Christ being equivalent to His Kingly rule; by the Millennial era being frequently designated "the day" in which the Judgeship of Christ is to be manifested; by the acts of the King at the commencement, duration, and close of the period, and by the reasons assigned in the Propositions following.<sup>4</sup>

<sup>1</sup> This subject is so fruitful that we add another testimony: Joseph Mede, whom our opponents, as Prof. Bush, pronounce to be "one of the profoundest biblical scholars of the English Church," says: "It is to be remembered that the Jews, who gave to this time the title of Day of Judgment and from whom our Saviour and the apostles took it, never understood thereby anything but a *time of many years' continuance*." See Rabbinical references given by Wetstein, *loci*. Lederer (*Nathaniel*, Jan., 1871) shows that the Jews entertained the doctrine of a coming day of judgment, and that Paul and the New Test. incorporated the idea, it being taught in the Old Test., from whence they derived it. This was done in opposition to a view entertained by some (in Mishna) of an annular judgment, which last, as other Rabbis asserted, was not to be found in the Old Test.

<sup>2</sup> Commentators generally admit this distinction of time; so e.g. even Barnes *loci*, when he makes the night the time under the Gospel and the day "the glory of redemption in heaven," etc. The reader may notice how such an admission of "the night" is directly opposed to his theory of the Millennium, for that, too, then would be "night." In Ps. 89 : 4 (Sep.) and Ps. 90 : 4, a thousand years are represented as a watch in the night, and if we take that view of time given by the Holy Spirit, we may well call the entire period of the world's existence, from the curse down, the night (comp. Prop. 139).

<sup>3</sup> Take, e.g. Isa. 2 : 12, and Alexander, *Com. loci*, renders it "an appointed time for the manifestation of His (Jehovah's) power." So Cooc., Jun., J. D. Mich. "has it appointed" or as Hitzig "hold a day," or as Gesenius, "hold a judgment day." The student will observe the connection, "the Lord alone shall be exalted in that day," not for a brief period, certainly.

<sup>4</sup> It is interesting to note how Mede (*Works*, B. 3, p. 611) paraphrases 2 Pet. 3 : 8 : "But whereas I mentioned *the day* of judgment, lest ye might mistake it for a *short day* or a day of few hours, I would not, beloved, have you ignorant that one day is with the Lord as a thousand years and a thousand years as one day." Then remarking that the style and sentiment is that of the Jewish doctors, he adds: "The words are commonly taken as an argument why God should not be thought slack in His promise (which follows in the next verse), but the first Fathers took it otherwise, and besides it proves it not. For the question is not whether the time be long or short in respect of God, but whether it be long or short in respect of us, otherwise not only a thousand years but an hundred thousand years are in the eyes of God no more than one day is to us, and so it would not seem long to God if the day of judgment would be deferred till then," etc.

*Obs. 7.* A few additional illustrations may be in place to strengthen our position, and to show *the general analogy* of Scripture. In Zech. 14, in



“the day” that the Lord and His saints come, when His judgments are poured out upon the nations, and Christ is “*King over all the earth,*” the phrase “*in that day*” includes not only the entire age, but the acts of Christ preceding and during its continuance, the overthrow of His enemies, the deliverance of His people, and the reign with its results. Joel 3 informs us that “*in the day of the Lord*” the nations shall be gathered, the mighty ones come down, the nations are to be judged, the people of God to be delivered, Jerusalem to be exalted, etc. The revelation of Christ as Judge embraces both wrath and mercy—wrath to His enemies, mercy to His saints and Jewish nation, and through them to the spared of the nations. This period of time, called “*the day of the Lord,*” which the Spirit afterward (as we shall show) more specifically names “*the day of the Lord Jesus Christ,*” embraces this Judgeship, exhibiting in its acts not merely the exercise of judicial power, but all the attributes of a Sovereign. Zeph. 3 designates “*the day*” when the Lord shall “*rise up to the prey,*” when He shall “*gather the nations*” to pour upon them His anger. “*In that day*” His “*holy mountain*” shall be established; “*the remnant of Israel*” shall be restored and become holy; “*the King of Israel, even the Lord, shall be in the midst of thee;*” and blessedness and glory are promised “*at that time*” and “*in that day,*” such as we find alone in Millennial predictions. Thus the Spirit joins together the Judging and the Day; and we do not feel at liberty to *disconnect* what is thus *united*. Finding Jesus revealed as the Judge at the period of the harvest (which is proven to be Pre-Mill.); at the time the last (seventh) trumpet sounds (which is also Pre-Mill.); at the time His Kingdom also comes; at the time His enemies are to be destroyed and His people enjoy a glorious deliverance, etc.; and when we find that to this Judgeship is ascribed the blessedness of that Kingdom and dominion which is to follow; that that Judgeship is described as continuously exercised; that the period of time in which it is exerted is designated according to prophetic usage “*the day,*” etc.—it is simply to be *incredulous and illogical* to ascribe to “*the Day of Judgment*” the ordinary Popish view. We are forbidden to *limit and degrade it* in this manner, seeing that the results of a *continued judging* are witnessed in the glory of the Millennium; that the most triumphant (however terrible to the wicked) declarations respecting it, as the means by which all evil shall be rooted out and happiness be restored, are given; that it is the instrumentality by which all the events, so tremendous to the ungodly and so blessed to the righteous, shall be accomplished. This imparts to it a *higher, nobler aspect*, befitting the descriptions of it, than that of the opposite, prevailing view. In this day the kingly power of Christ is exerted, not in a day of assize, apprehension, terror, awful solemnity arising from mere judicial investigation of character, but *in behalf* of His own people. This is the testimony of the Prophets, that this day comes *for deliverance, for glorious redemption*. It is true, that in it the enemies of God shall perish (hence fearful to them), but it is equally true that in it God’s people shall be delivered from those enemies, and be rewarded with peace, joy, etc. In brief, this judgment day or period manifests *the Divine Rule* of David’s Son and Lord, on David’s throne, and the judgment or rule bestowed upon the saints of the Most High. The Spirit thus gives a *sublimity to the administrations of the Judge and of the Judgment Day, making it an object of desire and hope to the righteous*, meeting and verifying the predictions concerning it, and binding the promises of God identified with it in a *con-*

*sistent, harmonious union.* Our faith accepts of the simple fact that the government in this Coming Kingdom of King Jesus and His saints, which is to subject all to the predicted Theocratic rule and dominion, is designated as "*the judgment,*" and the period of its exercise is called "*the day,*" the time, etc. Our faith too receives the additional fact, that it is a covenanted, "*appointed*" period in which David's Son is to exhibit both His majesty and power. It is promised to Him as *David's Son, as Son of Man,* and if we desire to know *when* it will occur, *what* events will transpire, *what* results will be worked out, *what* its duration is, etc., we have only to open the Prophets who predict and describe it, without largely drawing on monkish imagination or old paintings to make out a picture of it. The announcement comes to us in the simplest form, that *a period of time is appointed* in which Jesus will be revealed as the Judge, the King, assume the visible Judgeship or Rulership of the World, and the events connected therewith, such as the resurrection of the saints, the overthrow of enemies, the restoration of the Jewish nation, the subjugation of all people, the binding of Satan, the rewarding of the righteous, the fulfilment of Mill. predictions, etc., indicate *a lengthy period.* To this opinion the Early Church, which received its interpretation of the prophets from inspired men, bowed, and we find abundant reasons for doing the same, and thus remaining in "the old paths." It is a precious truth that Christ judges for purposes of *Redemption,* and that the Judgment Day embraces *Redemption in its highest form.*

This enables us to appreciate the reason why the early Church so earnestly and gladly looked for "the Day of Judgment," as a means of release from all evil, and of exaltation in power. Thus e.g. Archb. Tillotson (*Ser. on "The Day of Judgment,"* Mark 13 : 32, 33) notices that the early Christians constantly looked for it, insisted upon a continued preparation for it, in order that blessed deliverance might be experienced. Their views of Christ's judging, the Apostles' judging, the saints' judging, and of the day or time of judgment, necessarily made it an object of delightful faith and hope, and they could literally receive and say, Ps. 96 : 10-13 ; 67 : 4, and 98 : 4-9. Alas! how perverted has all this become under the vain substitutions of men. (Comp. e.g. 2 Pet. 3 : 12.)

In conclusion, it may be well to reply to an objection urged by Dr. Brown (*Ch. Sec. Com.*, p. 267) as follows : "At what part of the great Judgment Day do the myriads of mankind who live during the Millennium come in to be judged? *Nowhere.* They were not in being to be included in the acts of *the morning,* and share in the resurrection-glory then awarded. The *mid-day* acts of government and rule are no judicial trial of and decision upon their personal character for eternity ; and the closing act of all, at the end of the Millennium, which is *the evening* of the day, cannot take them in—the saints among them at least—for it is a judgment of *the wicked* only. The scheme, in fact, makes *no provision for their being judged at all.*" The doctor evidently overlooked the opinion of many Pre-Millenarians expressed in their works, and of those quoted by himself. If nothing were intimated in the Scriptures whatever on the subject, it would have no weight in deciding the question respecting such judgment, for the simple reason that we anticipate entering a new dispensation, in which there will be an expression given of the Divine Will (see Prop. 167) on many points now either obscure or not broached. But we have sufficient intimations, finding judicial judgment in the Mill. age, and every Millenarian nearly speaks of it as found e.g. in Isa. 65 ; Zech. 14 ; Isa. 60, etc. Then again we have judicial judgments inflicted at the end of the little season, Rev. 20. Then again, as stated in the conclusion of Rev. 20, we have a general raising of the dead, including those who died in the Mill. age, embracing the righteous and wicked, with the exception (as we have shown) of those who may have been translated without death, for it is the expressed view of Millenarians that such translations will be far more extensive in this incoming dispensation than in preceding ones (and this necessarily includes judicial judgment). Such an objection could not be urged if the objector would observe *the nature* of the Kingdom introduced, *the Theocratic* form, which, of necessity *includes* in its ordering and practical form not only the legislative and the executive, but likewise *judicial* action.

Lange, *Com. Rev.*, 20 : 4, 5, expresses himself thus : " In general, however, the *entire æon* is to be conceived of as an æon of separations and eliminations in an ethical and a cosmical sense, separations and eliminations such as are necessary to make manifest and to complete the ideal regulations of life. Of judgments of damnation between the judgment upon Antichrist and the judgment upon Satan, there can be no question ; the reference (i.e. to judgment) can be only to a critical government and management, preparatory to the final consummation. The *whole æon* is a crisis which occasions the visible appearance of the Heaven on earth ; the *whole æon* is the great Last Day."

PROPOSITION 134. *Our view of Judgment (and as a consequence that also of the Kingdom) is fully sustained by the passage of Scripture, Matt. 25 : 31-46.*

This passage, employed by our opponents to prove a general, universal assize (the Popish view), is supposed to be the strongest, and wholly incontrovertible. Our argument, therefore, would be incomplete, if we did not bestow upon it special attention, and conclusively show that it forms an *irresistible* evidence in our favor. Let us take this very Scripture (so much relied on, as hostile to our doctrine) and compare it with other passages referring to God's *revealed* purposes at the same period of time, and it will be found in *complete harmony* with our teaching. To avoid misapprehension, it may be proper to repeat that our doctrine firmly accepts of the truth that all men are to be judged, and that their eternal condition (saving that of the heathen) will depend on their acceptance or rejection of the commands of God in Christ (and their personal application), but we reassert that such a judgment is not necessarily *simultaneous*, for part of it is Pre-Millennial, part Millennial, and part Post-Millennial. *Pre-Millennial*, as it affects the righteous, the overthrow of the living wicked, and the carrying into postponement the non-resurrection of the wicked dead until the close of the one thousand years; *Millennial*, as it affects the establishment of the Kingdom, the restoration of the Jews, the apportioning of positions, the execution and progress of the divine government; *Post-Millennial*, when "the rest of the dead," and Satan himself, are judged.

Some announce this passage to self-evidently teach a great "Day of Assize," "a Judicial Day of Judgment," in which all that ever lived on earth down to the Sec. Advent (so e.g. Edwards's *His. Redemp.*, and others) are brought before Jesus Christ (who acts in the capacity of a jurist) to be tried, either to be justified or condemned, and their destiny for eternity to be determined. But if so self-evident they overlook the historical fact that for several centuries it received an interpretation exceedingly antagonistic to this claimed obvious opinion. The Primitive Millenarianism (Props. 71-75) never entertained such an inconsistent view, and it was only in opposition to its direct teaching that the prevailing notion respecting it arose. Some recent commentators profess to give the Pre-Millenarian interpretation, but very carefully *leave out* our main, leading reasons for applying it as we do, and *then*, with this mutilation before them, undertake its refutation!

We have called this a "Popish view." We give a recent Roman Catholic interpretation: Dr. Rutter, in his *Life of Jesus*, ch. 126, affirms that the Son of Man shall "sit upon a bright cloud as the seat of His majesty;" that the "all nations" include "all mankind;" that this gathering "will probably take place near Jerusalem in the Valley of Josaphet," where will be separated "the elect from the reprobate, the sheep, i.e. the just" will "be taken up into the clouds to meet Him as described by St. Paul, 1 Thessa.

4 : 16 ;" the reprobate, i. e. the goats, will be left on earth to receive their eternal doom ; that the inheritance is given in view of good works, and that the wicked are cast to hell for neglect of such works ; both conditions are eternal. Now compare with this numerous Protestant versions (as e. g. Pres. Edwards's view, *His. of Redemp.*, Barnes's *Com. loci*, and hundreds of others), and they are identical in spirit and application. Dr. Rutter applies it but mildly in comparison with many of his predecessors and their followers in Protestant churches.

*Obs. 1.* Those who apply this passage to a general assize can only do so by taking for granted two *suppositions*, which are, in order to make out their sense, engrafted upon it. (1) It is supposed that the " *all nations*" mean " *all the generations of men that ever existed ;*" but this is a mere inference, and, being unproven, is a mere begging of the question. (2) In order to sustain the first supposition, it is conjectured that this necessarily implies a *previous resurrection of all the dead ;* but this also is mere inference, unsupported by a particle of proof.

Some (as Thomas, *Homil. Com. loci*) not only thus locate the fulfilment at the Sec. Advent in a general assize with a previous general resurrection, but make out of it a continuous judgment, now progressing, becoming more " *intensely conscious*" at death, and " *intensified*" at the day of judgment. A supposition advanced by some is the following : The Parable of the Virgins is fulfilled at the beginning of the one thousand years ; the Parable of the Talents following, at the beginning and during and at the end of the one thousand years ; and this passage, referring to the sheep and goats, at the end of the one thousand years. But this needs no refutation, being self-contradictory, as appears under this and various Propositions. Another view entertained by a few may be briefly dismissed, viz., that this Scripture was fulfilled at the destruction of Jerusalem. Such a gathering, separation, assignment of reward and punishment, was not there witnessed and experienced. It is only those who strive to rid themselves of a personal Sec. Advent, etc., that present it. We only now say that in ch. 24 we have the conclusion presented of the *Second Advent*, and warnings given to urge to faithfulness and watchfulness for the same. Then follow three parables in reference to the *identical* Sec. Advent mentioned in the context ; and these are presented to illustrate and enforce the same. We have three *distinctive peculiarities* pertaining to that Advent pointed out and impressed, viz., 1. The Parable of the Virgins, indicative of the judgment (separation) of the Church at the thief-like Coming (first stage—see Prop. 130) of Jesus ; comp. Prop. 181. 2. The Parable of the Talents, enforcing the idea of the judgment of believers in order to the bestowment of reward, station, rank in the Kingdom ; comp. Prop. 135. 3. The judgment of the nations at the open manifestation of that Advent. Thus a strictly logical and chronological order that unites these descriptions is preserved.

*Obs. 2.* Observe the various particulars of the passage, and its *harmony* with our position.

1. The context. The intimate connections with the preceding statements of chs. 24 and 25 must be noticed, embracing a series of events from the tribulation of the Jews during the times of the Gentiles down to the Sec. Advent, without giving the slightest hint of a Millennial era prior to the Advent. The shading of trial, the continued and culminated wickedness, the waiting, the probation, the mixed condition of the Church, the prolonged absence of the King, the Advent at a time of unbelief as in the days of Noah—all in this epitome of history is opposed to the notion of a *previous* existing Millennium. Hence the interpretation given to this Scripture must *correspond* with the context.<sup>1</sup>

2. The interpretation must naturally connect itself with the preceding thought, for a glance will show that v. 31 is closely allied with it. Now what is that leading idea *with which* this passage stands associated ? It is that of rulership, kingship, an inheriting of a Kingdom ; the position in

the same being dependent on the use of talents committed to us, bringing more or less of station or complete rejection. Now this kingship, as *the analogy* of Scripture shows, is Millennial, and therefore any application to Post-Millennial times is certainly erroneous.\*

3. This Coming of the "Son of Man," all (excepting a few) admit, refers to His personal Coming (comp. Props. 82 to 84, and 121 to 130). There is only one future Advent of Jesus delineated in the Scriptures, and that is *Pre-Millennial*.\*

4. This "Son of Man" shall come in His "glory" (with which compare e.g. Matt. 16 : 27 and 26 : 64 ; Mark 8 : 38 ; Luke 9 : 26). This "glory" is asserted in Mill. descriptions, as e.g. Isa. 60 : 1, 2, 19 ; 2 : 19, 21 ; 35 : 2 ; 40 : 5 ; 62 : 2, etc., and therefore fully accords.

5. At this Coming "then shall He sit upon *the throne* of His glory," or "upon His glorious throne." The stress of "then" is indicative that He then—now, at that time—assumes His throne. In the consideration of this throne, *then* occupied, certainly the *covenanted* throne belonging to Him as *the Son of Man* should be regarded. Having passed over this in detail (Props. 49, 81–83, 122, etc.), it is amply sufficient to direct attention to such passages as Matt. 19 : 28 ; Rev. 3 : 21, and to the Millennial predictions which declare that David's Son shall reign on David's throne, etc. We only now desire to show that the language is *in harmony* with our position on covenanted ground.

6. At this Coming, a Kingdom is also exhibited for, v. 34, the righteous *inherit a Kingdom* (comp. 2 Tim. 4 : 1 ; 2 Thess. 1 : 5 ; 2 Pet. 1 : 11). After the delineations of this Kingdom in the Millennial period (demanding the Supernatural to be directly exercised in order to secure its establishment and blessings), and such references as Luke 22 : 28–30, there should be no difficulty, provided the general tenor of the passage admits, to identify the period indicated.

7. At this Advent, "before Him shall *be gathered all nations*." The question before us is this : Does the "all nations" include "*the dead*," or only *living* nations ? In deciding this point we have the following : (1). Nothing is said of "the dead." To say that they are denoted is inferred from the fact that this passage is made—wrongfully—to synchronize with Rev. 20 : 11–15.\* (2) The word translated "nations" is *never*, according to the uniform testimony of critics and scholars, used to designate "*the dead*," unless this be a solitary exception. This fact, certainly, ought to influence the student to hesitate in accepting such an alleged exception, without the most *positive* proof that it really forms one. (3) The word is employed to denote living, existing nations, and almost exclusively "Gentile" nations.\* (4) The Spirit gives us abundant testimony that precisely *such a gathering of living nations* shall take place *just before* the Mill. age commences, and that there shall be *both* an Advent and judging. Let the reader compare "*the beast and the kings of the earth and their armies*" of Rev. 19 : 17–20, "*the kings of the earth and of the whole world*" gathered of Rev. 16 : 13–16, the "*all flesh*" of Isa. 66 : 15–21, "*the nations gathered and kingdoms assembled*" of Zeph. 3 : 8–20, "*the mighty men, all the men of war, the Gentiles, all ye heathen gathered*" of Joel 3 : 9–21, etc., and he will find *this identical period of time fully presented*. (6) National judgments are only poured out upon living, existing nations, and not upon the dead who are devoid of any organization belonging to the idea of nation or state. Nations are punished or rewarded

here on the earth Pre-Millennial, as seen e.g. Zech. 14. (7) As there is no statement that any of these nations arose from the dead, so there is none that any part of them descended from heaven to be judged; the language, provided no previous theory is made to influence it, simply describing nations *here on the earth*, in some way, gathered together at the Sec. Advent. (8) The phrase "all nations" does not by any means include every individual, *much less* the generations past deceased, as is seen by the usage of Scripture, as e.g. Matt. 28 : 19; Luke 21 : 24; Matt. 24 : 9-14, etc. (9) The *test* itself, as applied, certainly does not include "all flesh," much less "all the past dead," because it only is applicable to adults and not to children, to nations having access to the truth and to believers, and not to barbarous and ignorant nations.

8. The separation, as of sheep from goats, is the same figure used in connection with Millennial predictions, as can be seen in Ezek. 34 : 17, etc.; Zech. 10 : 3. That the Mill. era is ushered in by a previous distinguishing between parties and a final parting of them is abundantly shown. (Comp. e.g. Props. 65, 86, 90, 115, 123, etc.).

9. The *time* of inheriting the Kingdom gives us another decided reason for its Pre-Millennial interpretation. It has been shown in detail, under various Props. (90, 121, 154, etc.), that *when* the Son of Man comes according to Daniel and others (which is Pre-Mill.), that *then* the actual possession—the inheritance—of a Kingdom is given to the righteous. We read of no inheriting the Kingdom *after* the 1000 years, and for the simple reason that the inheritors of a Kingdom have all been previously secured. (Comp. Props. 86, 118, 130, 142, 153, etc.)

10. The inheriting of a "*Kingdom prepared for you from the foundation of the world*" again favors our position (comp. Prop. 2). For, if it refers to a Kingdom designed for them in the beginning, it must correspond with *the covenant and the promises* based thereon; or if it applies, that this world when formed was designed and appointed for this Kingdom, then the Second Adamic reign is introduced by this overthrow of wickedness and elevation of the righteous here on the earth. In either case it is a Kingdom over living nations, after a restoration of the Jews, etc., making it a Kingdom just the reverse of that portrayed by those who insist upon a general assize. (Comp. Props. 81-105.)

11. He judges as a King, as a Shepherd; and these things are asserted of the Mill. reign, as e.g. Zech. 14, Ezek. 34 : 23, etc. (Comp. Prop. 132.)

12. The Pre-Mill. judgment, as we have shown, is not one of barbarous, heathen nations who have *not heard* the Gospel, as is seen e.g. in Isa. 66 : 19. If this passage teaches *the same* judgment, it must *correspond with* it. This is decisively given in *the test of worthiness*, for it can only apply to those who had *an opportunity* to know Christ, and manifest their regard for Him practically *through* His members. Now all this *most accurately corresponds* with the condition of the persecuted church, and the character and position of the nations represented to be confederated against Christ, *just previous* to the Millenium.

13. The *test* itself is irresistibly in favor of a Pre-Millennial judgment, and under the circumstances advocated by us. Observe the following particulars: (1) The connection (see preceding 2), *with* the parable of the talents is obvious, and, without a change, we have a *continued* illustration of the assignment of rewards in rulership in the future Kingdom. Now

the apportionment of stations, rank, authority, is not dependent on appropriating Christ by faith, but as a *resultant* of such faith, faithfulness in the use of the talents committed to us—every one being judged according to his deeds (comp. Prop. 135). The Saviour, therefore, *in accord with the general analogy* of the Scripture on the subject, declares that when He comes with His saints in glory to set up His Kingdom, out of the nations those who exhibited *a living faith by active deeds of sympathy and assistance* shall—with those that preceded them (for the time here delineated is not connected with the first or secret stage of the Advent, but with the last or open Parousia)—inherit (i.e. be kings in) a Kingdom. It is a direct lesson of encouragement *to those who live during the period of Antichrist* in the persecution of the Church, to exercise *charity*, for which *they shall be rewarded*. Hence it follows that the test presented is *precisely the one needed* to ascertain, not who would be saved (for that is not the train of thought, although connected with it), but who would inherit a Kingdom or gain an actual, real rulership in it.<sup>9</sup> (2) He tells us who at that time, viz., the living “righteous” (for those who died in the tribulation under Antichrist as martyrs, also obtain Kingship or inherit, Rev. 20 : 4–6), shall thus inherit (not unbelievers, but “sheep” and “righteous,” expressions employed only in behalf of believers). And this inheriting results from their believing in His promises and appropriating them in practical obedience, as e.g. Matt. 10 : 40–42 ; Mark 9 : 41, etc. (3) The “my brethren” (whether it apply to living and dead, i.e. those who survived, or perished in the persecution) shows that saints were ministered unto by fellow-believers, as enjoined e.g. Heb. 6 : 10. “For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister.” (4) This exhibition of practical charity is *obligatory* upon the believer, and the entire absence of it, as evidenced in mere professors and unbelievers, results not merely in loss of rulership, but in sad punishment and the cutting off from “eternal life,” because it forms the most positive proof that a living faith in Jesus, which produces “the mind,” etc., which was in Him, is lacking. (5) This divine utterance being designed for instruction and to urge to deeds of charity, the idea is prominently and forcibly set forth that anything thus done to a believer is done *to Christ Himself*. The manner of presenting this only enforces His previous teaching, Matt. 10 : 40–42.<sup>10</sup> (6) The saints, true believers, who bring forth good deeds, are the only ones who inherit this Kingdom. Outside of this passage this is uniformly taught (as e.g. Rom. 8 : 17 ; James 2 : 5 ; Col. 3 : 24 ; 1 Thess. 2 : 12 ; 2 Thess. 1 : 5 ; 2 Pet. 1 : 11 ; 1 Cor. 6 : 9, etc.), and, therefore, we must interpret to maintain a proper unity—viz., that those who inherit are saints. This inheriting is true of the past saints, the martyr saints, the living saints, who shall be accounted worthy of it.<sup>11</sup> (7) We are not at liberty, in order to remove supposed difficulties, to make a variety of classes or introduce other parties than those expressly mentioned. The passage brings before us the living nations, and *these* (Gentile nations) are divided into two parties by the divine test. The “brethren” referred to, as the usage (e.g. John 20 : 17 ; Heb. 2 : 11, etc.) of the word uniformly teaches, with the additional emphasis on “My” (Luke 8 : 21 ; Matt. 12 : 50, etc.), are, not the Jews (as Kelly, etc.), but Christians, believers in Jesus, and may refer to martyrs, deceased saints, and living believers before Him.<sup>12</sup>



14. Our position is confirmed by the condition in which the children of God are found just previous to, and at, this open Parousia, viz., *one of sore trial and severe persecution* (comp. Props. 160, 161, and 162). It will indeed be a time in which "the righteous," "the sheep," the "brethren" of Christ, shall, under the terrible pressure of Antichrist, be "a *hungered,*" "thirsty," "strangers," "naked," "sick," and "in prison." This is a judgment of believers under trial and of their persecutors (as other passages when compared unmistakably show), and Jesus selects it as a salient illustration how the principle in the Parable of the Talents will be evidenced at that period. Many of our opponents freely admit this Pre-Mill. persecution of the Church, with which we, however, link the personal Sec. Advent, and thus introduce *the requisite harmony* between the predictions.

15. The wicked are removed ("depart from me") from the presence of the King. This accords with Pre-Mill. predictions, that the wicked *shall thus be rooted out*, etc. (thus e.g. Rev. chs. 14 and 19, Mal. 4, Ps. 37, etc.). Besides this, although Edwards, and others, have Jesus only to appear in the air, and not on the earth (with which only compare Zech. 14 : 4, etc.), and are very positive in asserting that the King immediately after this general *ascension returns* to the third heaven, yet we find nothing in the passage (and nowhere else in the Bible) of such a return. The Scriptures leave, at His Sec. Advent, David's Son here, just as the covenant demands, removing the wicked from Him.

16. The wicked are represented as cast into "a fire." Now *precisely this will occur at the Pre-Mill. Advent* of Jesus. The reader is urged to compare e.g. on this point, Rev. 19 : 20 ; Dan. 7 : 10, 11 ; Isa. 66 : 15, 16, 24 ; Mal. 4 : 1-3, etc. Fire, as indicating the vengeance of God, is frequently predicted as belonging to the introduction of the Kingdom or the Mill. blessedness.

17. The student will especially notice, what *inevitably decides* this Scripture to be an *irresistible argument* on our side, viz., that this fire is "*prepared for the devil and his angels.*" At this Advent of the King, the fire is only "*prepared*" for them, and while *some others* are cast in, they (the devil and his angels) are *not then* cast into it. This *extremely and intentionally guarded* expression of the Saviour most fully corroborates our Pre-Mill. application, since in Rev. 20 : 10 Satan is cast into *this very fire* (thus "*prepared*" for Him), in which the wicked *were placed before* the one thousand years ; for attention is called to the fact that it is *the same* fire by adding, "*where the beast and the false prophet are.*" With which period (Pre- or Post-Mill.) does the language of Jesus correspond ? The *only consistent answer* is, certainly, that *the Pre-Mill. one* must be denoted ; for *after* the Millennium only does Satan and his angels bear company with those accounted worthy of being cast into "*the lake of fire*" a thousand years *previously.*"

18. The destiny is unalterable. At the close of the Mill. era, these representatives of wickedness *continue* in "the fire" (under the vengeance of God) into which they were cast, as is seen by comparing Rev. 19 : 20 with Rev. 20 : 10. The non-inheriting of the Kingdom, their doom, is irrevocably fixed.

19. The reward of "the righteous" is *eternal*. Thus, in the Mill. predictions, immortality, perpetual freedom from evil, continued Kingship, never-ending glory and blessedness, are predicated of the saints.

Thus in *every particular* a remarkable correspondence is found between this passage and the Pre-Mill. prophecies, so that, on the strength of *analogy, perfect accordance* with all the utterances of the Spirit, we can justly claim it as *corroborative* of our doctrine—essential, in fact, for the introduction of the Kingdom. The saints that come with Jesus, as other passages show, *participate* in this judgment, for they have obtained a *priority* of rulership or Judgeship, and the intended dealing of King Jesus with the nations, as preparatory to the establishment of His Kingdom, is thus briefly and powerfully stated in the line of thought suggested by the manner in which rulership is secured in it.<sup>14</sup>

<sup>1</sup> This is an important feature, and is violated by able men. Milton (*Prose Works*, vol. 4, p. 487, *Lange, Com. loci*) locates its fulfilment after the one thousand years, after the reign of the saints. But there are insuperable difficulties in its reception. Alford, *N. T. loci*, justly sees that this judgment cannot possibly be applied to the dead saints of the past, and hence—unable to locate it properly in time—he also applies it to a general judgment after the one thousand years, after the Millennial Kingdom, making it parallel with Rev. 20 : 11-15. (The concession made by Alford in the 3d ed. of the *N. Test.*—and perverted by some of our opponents—that he declined full confidence in his exegesis of portions of Matt. 25, is readily explained by the simple fact that his own exegesis does not fit into his continuously expressed Pre-Millennial Advent of Christ and its results. Unable to meet the difficulties, he does not discard—as some suppose—his Millenarian views, but expresses his inability to reconcile the prophetic facts. This concession, instead of deterring others, should only stimulate us to renewed research and study.) In this opinion several Pre-Millenarians concur (*comp. Lange, loci*). Olshausen, Steir, and others present the same; but this is a grave mistake, for, as we shall show, the dead are *not* mentioned, the fire is Pre-Millennial, the inheriting is Pre-Millennial, the nations gathered is Pre-Millennial, the entire representation, as contrasted with other Scripture, *forbids* it, as well as the duration of the reign and Kingdom when once established. It may also be remarked that *during* the Millennial age “the brethren” are *not* “in prison” or “naked,” etc., because then the saints possess the Kingdom, and privation and suffering are excluded, Satan also being bound. “The little season” also does not bring forth such results as to effect the continued happiness of “the saints.” Even such a judicious writer as Judge Jones (*Notes*, p. 323) is somewhat in doubt as to the location of this passage, for, after a reference to Matt. 25 : 31-46, he says : “Not that we suppose the judgment of the nations described in the latter passage will immediately succeed upon the Advent described in the former of these passages (Matt. 24 : 30, 31 ; Mark 12 : 26, 27 ; Luke 21 : 27). On the contrary, there may be a very long interval between them, to be filled up with the greatest imaginable events. All the things predicted by the Apostle John, from Rev. 19 : 11 to the end of the 20th chapter, even the judgment of all the dead, may intervene. On this point we affirm nothing.” This, however, only introduces confusion, and *unnecessarily* creates difficulties.

<sup>2</sup> This applies to several classes of interpreters. (1) To those who hold the Whitbyan theory, admitting a Mill. era, but locate the fulfilment of this passage after the same, and have this rulership, inheriting of Kingdom, in the third heaven (with which *comp. Prop. 158*). (2) To some Pre-Millenarians (e.g. mentioned in preceding note) who locate this judgment scene after the one thousand years, although they have a reign of the saints to precede during the Mill. era. (3) To all others who locate the fulfilment at the destruction of Jerusalem, or who spiritualize it, or who ignore the inheriting of the Kingdom, etc. For the context shows us that this inheriting is the resultant of conduct during the personal absence of the Master, and must—as other Scripture teaches—be realized as a reward of services at the *return* of the Lord. Logical consistency demands and enforces our position.

<sup>3</sup> Many affirm that after Jesus comes for and with His saints, He then *returns* to the third heaven, but this also is inferred. It is *nowhere* taught, and the passages from which it is deduced (as e.g. Rev. 21, 1 Thess. 4 : 17, etc.) are shown, under appropriate Props., to be opposed to it. It is simply adding to the Word that which is *not directly* taught, just as if the inheritance and reign of David’s Son and of the saints was in the third heaven and not on the earth.

<sup>4</sup> The student who is advanced in our doctrine sees a reason, a remarkable fitness, why Jesus does not say a word respecting “the dead.” The period here described synchronizes with Rev. 19 : 15-21, and applies, therefore, only to living nations. The righteous

"dead" have been *previously* raised up (Rev., chs. 11 and 14. Comp. Props. 125-129) being in the armies—the saints—who come with Him to this scene of judgment; afterward the holy dead who endured the tribulation are raised, but the rest of the dead not until the one thousand years are ended. Hence the righteous dead and the wicked dead are not included in this prediction (it being an exact parallel with Zech. 14, Rev. 19, etc.), which is to be verified at the open Advent of Jesus and His saints, the latter participating in the judgment. Thus no contradiction between the predictions, but harmony exists. Besides, in Rev. 20 : 11-15 the *dead* and *not* the living are specifically mentioned, which is intentional in order to preserve unity.

<sup>b</sup> Lord (*Lit. and Theol. Journal*, July, 1851, p. 38), in his reply to Brown, remarks: "It is used in two relations: first, to denote the Gentile nations in contradistinction from the Israelites; and next, to denote the inhabitants of the world without consideration to which of those classes they belong." We add, for the consideration of the advanced student, that the Spirit purposely here gives the word applicable to "Gentile" nations, because these are the very nations arrayed against the Jews and against the Christ just previous to the Mill. era. A striking consistency, so requisite to the truth, is thus maintained. Comp. e.g. on the usage of the word *ethnos*, Bush in *Anastasis*, p. 295; Dr. Cooper in *Essay The Judgment*, etc., who show in detail that it is rendered "Gentiles," or "nations," or "heathen," or "people," and applied to the living.

<sup>c</sup> It is a matter of surprise that scholarly men should so persistently insist upon the literal universality of "all," when it is so frequently used in Scripture (and all languages) to denote generality or many, a large number, etc., as e.g. Matt. 3 : 5; Ex. 9 : 6; Zeph. 2 : 14; 1 Chron. 14 : 17; Matt. 21 : 26, and 10 : 32; John 3 : 26; 2 Tim. 1 : 15, etc. The same men, however, when pressed by Universalists in this direction, are very ready to concede this meaning of "all," and plead in its behalf with vigor.

<sup>d</sup> It is here in *the test itself* that writers and commentators involve themselves in so great difficulties, that they are utterly unable to locate its fulfilment without either doing violence to unity of prediction or presenting their views with extreme hesitation and doubt, or refusing to assign its order of realization. After laboring for years in doubt which application to receive, the clue (*viz.*, the judgment of believers which is of works, see Prop. 135), which removes all the perplexities of the order of fulfilment was joyfully obtained and will be given under 13. Of course the Post-Mill. notion (as in Barnes *Com. loci*) including all the righteous dead and living, and also all the wicked dead and living, is utterly opposed to *the test*, and consequently must be rejected. But able writers who cling to the Pre-Mill. Advent, etc., are in a self-imposed embarrassment on this point. Olshausen, Steir, Alford, Keil, and others, looking *at the test*, cannot see *how* it is applicable to those who are justified and saved by faith in Christ, and in endeavoring to steer away from the Romish idea of being saved by works, fall themselves into erroneous interpretation. Some make these nations to consist of heathen unbelievers, some of whom, although ignorant, through kindness of heart and pity show mercy to believers, and through the exercise of Divine Sovereignty are saved. Others more specifically confine them to nations in contact with Christianity (professedly Christianized, but unbelieving) because such only have the opportunity of being tested by the standard of sympathy and assistance toward believers in their midst. Some make it partly, others wholly parabolic. A popular view is presented by Fowle (*Contemp. Review*, May, 1872, p. 730), who makes it to relate to all mankind and to present a test not "of personal relationship to Himself (Jesus), but of simple human kindness on the part of those who never heard His name." Now all the well-meant ideas of Olshausen, etc. in this direction only confirms the Romish and Humanitarian views, *viz.*, that we can be saved either by works or the proper exhibition of sympathy and charity, and with all their efforts they raise up unbelievers, who (through the exercise of tender compassion, etc.) are elevated to a kingship with the saints who have appropriated and confessed Christ. (The gloss that some throw in to preserve theological consistency, that it is not "the sheep" *out* of those nations, but the saints who come with Him who inherit, is opposed, as we shall show, to the drift of the passage.)

<sup>e</sup> Notice the entire context: in Matt. 24 we have a direct reference to the personal Sec. Advent and cautions for watchfulness; this is followed by a warning respecting the secret stage of the Advent in the Parable of the Virgins; then a teaching concerning the determined ground on which rulership is bestowed; and this is followed by stating what will take place at the open, revealed Advent. The principle thus enforced does not, therefore, give the slightest foundation to the opinion that man is saved solely through his works or exhibition of humanity, seeing that it leaves the teaching respecting the condition of faith in, and justification through, Christ untouched, directing attention *only* to *the reward* of those who already are believers or profess to be such, and the destiny of

those who evidence neither works nor faith in Jesus. Thus interpreted in *the line of thought*, its teaching is in consistency with all that is said respecting justifying faith, the necessity of good works, and the doom of the impenitent. It also does not interfere with the select and superior rank of "the first-fruits" (144,000) or with e.g. the special administrations of the apostles (on the twelve thrones judging the twelve tribes of Israel), because a variety of station and rank will be introduced into the incoming Theocracy.

<sup>9</sup> Some (Cooper, *Essay on Judgment*) think that by these "brethren" are meant the Jews, who are brethren according to the flesh (Rom. 9 : 5, etc.). This makes a good interpretation and application, seeing that at this very period just preceding the open Parousia in glory, the Jews will also be terribly persecuted. Hence any exhibition of faith in God's Word which leads to the extension of sympathy and aid to them in their dire distress will be acceptable to the King, and will be rewarded.

<sup>10</sup> Some commentators assume that enlightened Christians, true followers of Jesus, are not thus addressed, because none of them could be so ignorant as to forget the plain teaching of Jesus in ch. 10 : 40-42, and therefore they could not put in the plea of verses 37-39, or be unaware of the fact that their deeds of love have been actuated by love to and for Christ. But this takes it for granted that this *identical plea* will then be employed, and overlooks the fact that our Saviour—in view of the best believers forgetting the motives of action, etc.—only impressively enforces the idea of obedience to His previous teaching, especially in *doing good*, and illustrates how even the smallest thing (like a drink of water), which at the time might not be ranked by us as a very spiritual or pious act, will not lose its reward. The simple scriptural truth presented is this, that for everything done (even for every word spoken) we shall receive our reward, however forgetful of the fact we may be, and however unconscious at the time of its possessing any special merit. Our Teacher in the illustration shows this *effectively*, and the great truth brought out is the oft-repeated (but oft-neglected) one, that in honoring the least of His brethren we honor Him. The design of our Lord is not to exhibit His followers as "ignorant," but to enforce this truth in a most impressive manner, and thus encourage to a practical performance of duty and love, in order that the future station of the believer may be enhanced, and that he may "suffer no loss."

<sup>11</sup> This does not interfere with the extraordinary privilege and exclusiveness of the 144,000, Rev. 14, that precedes the harvest, who occupy a higher and nearer position and rank with the Christ, for in the Coming Theocracy—as Jesus Himself teaches and as analogy informs us—there will be gradations of rank. (Comp. Props. 118, 153, 169, 154.) We hold, therefore, with Lactantius, Euthymius, Grotius, and many others, that believers are thus rewarded agreeably to the general analogy, and reject that view which makes those rewarded to be unconverted persons. So we cannot receive the view that confines this to the Mill. age, because (aside from the completion of the inheritors Pre-Millennial) according to Mill. promises the saints are not thus distressed or persecuted, making sympathy and aid necessary. Besides, *the Pre-Mill. fire*—see 17—decides the matter.

<sup>12</sup> Some make the "sheep" to be the Jews (which makes a fair application, if no better existed), but we learn that the Jews then living do not inherit the Kingdom (they being converted under the sight and providence of the Christ), but, when restored, form a nation over which the twelve apostles rule. They are subjects, and not rulers, of the Kingdom, for, by their unbelief and rejection of the promised Messiah, they have put from them this high and tendered privilege. Others make the "my brethren" to be either the Jews or the saints that have come with Jesus, but the passage shows that the same class taken out of these nations and placed at His right hand are addressed, and not others. Swormstedt (*End of the World Near*, p. 181) correctly applies this to a judgment of living nations, but falls into an error when he makes these "righteous" to become merely "the earthly subjects of Christ during His Mill. reign," for it is expressly asserted of them that they—instead of being subjects—*inherit* a Kingdom. The fact is that all then living among the nations who—whether Jew or Gentile—are believers in Jesus and exhibit the same by the practical test applied, will be associated with the glorified saints that come with Jesus in the government of the *destined world-wide Theocracy*. That sympathy for and assistance tendered to the Jews when also suffering, shall likewise be remembered and rewarded, is clearly taught in other places, but this does not affect our interpretation.

<sup>13</sup> This peculiar and distinctive phraseology seems to be given to meet the prevailing unbelief on the subject, as well as the widespread erroneous application of the passage, and yet it is sad to see opponents *totally ignore* this scriptural reason for our interpretation, and repeat their suppositions about "all nations," etc., just as if it did not exist. This omission to meet our reasoning and at least to attempt an answer neutralizes the

argument (if it may be thus called) of our opponents, who (all of them down to Dr. Hodge in his *Sys. Div.*—the last repeating Brown's statements) quote Matt. 25 : 31-46, as if it presented *no difficulties* to them (for they refuse to *even look* at them); and then coolly appropriate it without e.g. the least attempt to show *what fire* (Pre- or Post-Mill.) is denoted, identifying it, without explanation or meeting our objections, with the latter portion of Rev. 20. If they deem this satisfactory or even scholarly, they make a grave mistake. This reason was presented by the writer to a number of Post-Millenarian ministers, and they conceded that it was *unanswerably* in our favor. Several were so impressed by the fact that they voluntarily promised to study the subject; but that was the last of it, for they continue from their pulpits to give it, when referred to, the Popish explanation.

Loughborough (*Saints' Inheritance*, p. 65), to sustain the crude and unscriptural doctrine of the Seventh-Day Adventists respecting the saints possessing the Kingdom *after* the one thousand years (thus violating all order of fulfilment, etc.), says that the wicked cast into this fire cannot be consigned to it until *after* their resurrection, which Rev. 20 locates *after* the Millennial period. But this is to overlook the fact that the resurrection and the dead are not mentioned, that *living nations* are exclusively spoken of, and that, therefore, the Spirit (as if to guard against such error) *expressly states* the fact that the living (not resurrected, but mortal beings) are cast into the fire preceding the Mill. age, as the expression (Rev. 19 : 20) "*cast alive into a lake of fire*" positively teaches; a confederation of mortal men, who are living at that time (and not after the one thousand years) experience this treatment.

<sup>14</sup> Thus explained, in accordance with the general analogy on the subject, we see how this view sets aside the following errors of interpretation and application. (1) The prevailing one which applies it to a general or universal judgment of all men, dead and living, although it is frankly admitted that the principle by which character is to be determined is one not applicable to multitudes that have died. (2) The Swedenborgian application of judgment, which does not allow this to be a future action here on the earth. (3) All other theories which locate this in the past, or make it representative of something else than the language plainly expresses. (4) The idea that it is future but not Pre-Millennial, being expressive merely of the Divine action and procedure during the thousand years, which ignores a comparison of Scripture that inevitably makes it Pre-Millennial. (5) The view entertained by some former able Pre-Millenarian writers, as e.g. Bickersteth, who, in his *Guide* and also *Promised Glory*, thinks that there is a continuous fulfilment, the judgment here being comprehensive, embracing both the judgment at the beginning of the Mill. age (the resurrection of the just) and the judgment at the end of the age (the resurrection of the unjust), but this describes a judgment which occurs at one and the same time, and precisely such an one as numerous parallel passages declare is Pre-Millennial. The inheriting of a Kingdom, the sentence of the wicked, the gathering of nations—in brief, every point of the prophecy is corroborated as *Pre-Millennial* by other predictions and the general order of events. Brown (*Christ's Sec. Advent*, p. 265) says that Mede (*Works*, p. 841) and Birks adopt the view that Matt. 25 : 31, etc. denotes a continuous judgment, one part consummated at the beginning, and the other at the end, of the Mill. age, i.e. "the sentence of absolution to continue all the time of the first resurrection, that is, all the thousand years long. That, once ended and finished, and not before, he shall proceed to pronounce the sentence of condemnation upon such as are to be condemned." But, as Dr. Brown justly observes, this is objectionable, as the impression left by the prediction enforces a contemporaneous judgment; and this, we assert, is proven by the fact that these wicked ones are cast *into the Pre-Millennial lake of fire*, Rev. 19 : 20.

*Obs. 3.* If it be thought that the Parable of Tares and Wheat teach otherwise (a general, universal judgment), the reply is ready, that *the time of the harvest* (which we show to be Pre-Mill.) fixes the period of fulfilment, while the separation is not predicated of *the dead tares* or *the past ripened wheat*. Dr. Brown finds a defect in the parable because it is unable to express the idea of a universal judgment including the past dead; we, on the other hand, find *no defect*, but accurate correspondence with the predicted realization. The parable informs us nothing of the tares and wheat of former dispensations, nothing respecting the heathen, nothing concerning the separation of righteous and wicked at death, but refers us

to the operation of the truth presented during the period between the two Advents, to a continuous intermingling of tares and wheat which shall be manifested when the harvest comes, and to the separation of *the then existing tares and wheat at the time of the harvest*. Neither Hades nor Heaven is harvested, but this world, as it shall exist at the open Advent of the great Reaper. There is no intimation that either former tares or wheat are raised up to be mixed and then separated, while the burning of existing "tares" and the elevation of then living "wheat" coincides with abundant Pre-Mill. prophecy. The consistency of our doctrine is seen in this: that *after* the one thousand years are ended the dead tares—"the rest of the dead," who "lived not again until the thousand years were finished," are *also* raised up and their destiny awarded.

Birks (*Lent Lec.* for 1843, No. 7, note at end, approvingly quoted by Brown, *Christ's Sec. Coming*, p. 270, note) has "three decisive objections to the view which refers it to the judgment of living nations before the Millennium begins. *First*: The judgment of the living has been described in the previous parables." (How this can be "decisive" we fail to see, because if an important truth and a warning, the Saviour can repeat, seeing, especially, that the preceding portions deal with the Church, and *this includes far more*.) "*Secondly*: The nations not included in the Church are not all gathered together at the opening of the Millennium." (How "decisive" this is will appear by noticing that it is based on two misapprehensions: (1) No nations are included in the Church, which is formed by a people gathered *out of all* nations—comp. Props. 60-65; (2) the scriptural and a very common usage of the word "all," in the sense of largely, generally, etc., is conveniently overlooked.) "*Thirdly*: The sentence on the wicked is plainly not the sentence of present death, but of everlasting judgment which follows the close of the Millennium." (But we affirm this fixture of eternal destiny, and hold to no change from the *Pre-Mill.* entailed condition—both for the wicked and righteous. Thus the "decisive objections" become very indecisive.) Brown's (*Com. loci*) objection that our reference to the Gentile nations because they are such as have not heard of God, is insufferable, has no force whatever, since we teach the reverse (e.g. Isa. 66 : 19), the entire narration evidencing that they are such as have access to the persecuted believers.

*Obs. 4.* Having thus a judgment of living nations, if the dead generally are to be also judged, we should have, to give completeness, a portraiture of such a judgment *of the dead*. Now the judgment of Rev. 20 : 11-15, *after* the one thousand years, is *not* one of living nations, but pre-eminently of "*the dead*." The dead *only* are mentioned, and who ever adds "living nations" to it (in order to make out a universal judgment) is *most certainly adding* to the prophecy. Precisely such a judgment is required to fill out in due proportions what otherwise would be lacking, *the order of the Divine procedure in the administration of justice*. For, if we had no such direct prophecy of the judgment of "*the dead*" at the ending of the Mill. era, it would justly be regarded as a grave defect in our system of faith. With it, we have a consonant whole.

Not even "all" the dead of past generations are thus included, but all "the rest of the dead," for the priority of the latter resurrection of the righteous (Prop. 127) and the exclusion of "the rest of the dead" until after the one thousand years, evidences this. It is sufficient for the student only to refer to Rev. 11 : 15-18 and he will see that under the last and Pre-Mill. trumpet such a judgment is exercised, and *some* of the dead rewarded, while in Rev. 20 : 11-15 the remainder are judged.

*Obs. 5.* The disciples to whom this passage was addressed, preachers of the Kingdom and specially instructed, held to the Jewish views of the Judgment at the Coming of the Messiah, to be followed by a glorious Messianic reign under the restored Theocratic-Davidic throne and Kingdom.

The modern Popish view of judgment, followed by a winding up of all sublunary affairs, was something that *they did not believe*, and, impelled by covenant and prophecy, could not possibly credit. Now the language of Jesus—corresponding with the language of the prophets respecting the gathering of the nations and judgment at the Coming of the Lord—is admirably adapted to *confirm them* in their Jewish views, being in strict accordance therewith, introducing no element to discredit the same, or to render it doubtful. That it put no hindrance to their belief, but confirmed it; that it only strengthened them in the hope of a following Messianic Kingdom, is self-evident from their expressed faith (as e.g. Acts 1 : 6). Surely if the prediction is such as many moderns contend for, it ought to have had an opposite tendency. Then again, if the modern prevailing view (which we oppose) is the correct one, and is so easily admissible (as affirmed) from the passage, how comes it that all the early churches, East and West (Props. 75, 76), entertained our doctrine and rejected this one? Surely the Popish notion ought to have had very early advocates, if it be the correct one, seeing that the doctrine of the Judgment was a *familiar one* with the Primitive Christians, so that Polycarp (*Epis. Phil.*) appeals to it: "Who of you are ignorant of the judgment of God? Do we not know that the saints *shall judge* the world, as Paul teaches?" This question suggests the difficulty to our opponents, which none of them have answered, viz., if all the saints are to assist in judging the world, how can they be judged *simultaneously* (as they infer from this passage) with the wicked—all men? The Early Church doctrine involved no such glaring inconsistencies.

Russell (*Our Lord's Return*, p. 27) locates the judgment of Matt. 25 : 31-46 in and during the Millennium, but this is an erroneous innovation upon ancient and modern exegesis. While it is true—as we advocate in detail—that judging involves frequently more than mere judicial action, yet the scene and action here described are utterly opposed to his idea, as seen (1) in the gathering of the nations, which is Pre-Mill.; (2) in the inheriting of the Kingdom, which is the same; (3) in the location of the fire and the judgment pronounced, which also is the same; (4) in the test applied, which is sustained by the *condition* of the Church at that period. "The first-fruits" participate in this judging, and come with Jesus—Pre-Mill.—in order to partake in its honor.

*Obs. 6.* At the conclusion (Props. 132 and 133) of a subject so important, it is proper to suggest what is requisite to neutralize the comparison of Scripture thus instituted, and indisputably prove the position of our opponents. 1. A *specific* passage, which teaches that there is but one general judgment. 2. A passage which *directly affirms* that all men, both the dead and living, will be judicially judged at *the same* time. 3. To show that the Bible statement, that all men will be judged, is not consistently met, if a judgment at various times *includes* all men. 4. A passage which asserts that the judgment of all men, dead or living, is *after* the Millennium. 5. To show that the judgment unto eternal life (resulting from faith in Jesus) is *identical* with a judgment according to works. 6. To prove that a Pre-Mill. resurrection (which some of them, as Prof. Stuart, fully admit, while others affirm a slight precedence in time of the righteous) does not necessarily *include* a prior judgment. 7. To show that the Jewish and Early Christian view of *the Judgeship and of the Judgment Day* is erroneous, and inconsistent with the prophets. 8. To indicate *how* it came to pass, that under the immediate teaching of the Apostles and the teachers appointed by them, the Primitive Church, almost universally,

taught our doctrine. 9. To point out the Scriptures which affirm that God has revealed *no order of time* in the judgment of mankind, as prophecy predicts. 10. To explain *how* the saints (being included in their "all") are both judged, and, according to promise, judging others at the same time. 11. That, according to their theory, the righteous are judged and rewarded at death, and then, after a long interval, *must again* be judicially tried; which requires confirmation from Scripture. 12. How passages simply affirming a judgment, or stating that Christ will deny, be ashamed of, and disown the wicked, or alluding to the rewarding of righteous and wicked at His Coming, or implying the certainty of judgment, or teaching, without expressing the order, the several destinies of the good and bad, *are sufficient* to invalidate our position, seeing that all these are firmly held by us. Such are some of the things which, we think, have not yet been met in *the spirit of fairness and candor*; and our opinion is amply confirmed by the record found in books, articles, etc., written against us, which *assume* their doctrine proven by quoting an abundance of passages relating to the judgment (which we also receive), and containing no manner of specifications *how or when* they shall be verified.

The following are the passages quoted against us by Brown (*Christ's Sec. Coming*, ch. 11) in advocacy of a *simultaneous* judgment of all the righteous and wicked, and to ascertain their relevancy, the reader may refer to them: Matt. 10 : 32, 33; Mark 8 : 38; Rev. 21 : 7, 8; 22 : 12-15; Matt. 16 : 24-27; 7 : 21-23; 25 : 10; 25 : 31-46; 13 : 38-43; John 5 : 28, 29; Acts 17 : 31; Rom. 2 : 5-16; 2 Cor. 5 : 9-11; 1 Cor. 4 : 5; 2 Thess. 1 : 6-10; 1 Cor. 3 : 12-15; Col. 1 : 28; Heb. 13 : 17; 1 Thess. 2 : 19, 20; 1 John 2 : 28; 4 : 17; Rev. 3 : 5; 1 Tim. 5 : 24, 25; Rom. 14 : 10, 12; 2 Pet. 3 : 7, 10, 12; Rev. 20 : 11-15; 2 Tim. 4 : 1. This array of Scripture *utterly fails* to sustain his inferences drawn from them, as the reader can readily see by comparing his deductions from them with the statements made by us. Lord and others have met these passages in detail, but the illustrations and reasoning presented by us are amply sufficient to explain them. We call attention to Brown's *Com.* on Matt. 25, where the reader can see for himself *how unfairly* he presents our views, leaving out the main reasons for our decided opinions. In his controversial work he deals largely in conflicting individual opinions (as if they did not exist, even more largely, on his side), and by an appeal to an alleged almost universal application, which, however, he fails to trace up to its true origin, the apostasy, and in view of various theories, suggesting difficulties instead of establishing his own doctrine and clearing it of embarrassments. We thus specially select Dr. Brown because he has been so highly eulogized as the ablest writer against us, whom Barnes (*Com.*), Hodge (*Sys. Div.*), and others confidently follow as authority. The reader will be interested in a concession may by Dr. Brown (*Christ's Sec. Com.*, p. 261), which our opponents try to conceal: "There can be no doubt that the words 'judge' and 'judgment' are used in Scripture, both in the sense of *exercising kingly rule* and in the sense of *inflicting public vengeance*," but denies that these senses are intended when "Christ will come to judge at the great day." The student will observe *how* the words are employed in reference to Christ in the Old Test., and then how suddenly, according to Brown, they change their meaning and must be limited in the New Test., although it is expressly said that He comes as King and judges as the King, etc.



PROPOSITION 135. *The doctrine of the Kingdom in full accord with the Scriptural doctrine of the judgment of believers.*

The Theocratic Kingdom contemplating for its rulers, associated with the Christ, the saints, must necessarily make provision for the same by a *present and future* judgment of believers. By this method the requisite qualifications for future kingship and priesthood are made manifest.

*Obs. 1.* It is self-evident that any one accounted worthy of the better resurrection"—that pre-eminent res. alone attributed to the righteous—and any one deemed holy enough for a translation at the Sec. Advent, must, in view of such a decided preference shown to them, be the subject of an *antecedent* judgment. How else can it be known that they possess the qualifications requisite for such honor and blessedness? Both the resurrection and translation are represented as a sudden, instantaneous change, and demand a *previous* preparedness for the same. The same is true of the saints coming with Jesus at His open Parousia, for "all the saints" (Zech. 14 : 5) come with Him. To attain this honor, an *antecedent* estimate of character must have preceded. So also the saints are to be associated with Jesus in the judgment of the world (1 Cor. 6 : 2), for "this honor have all the saints" (Ps. 149 : 9). This Judgeship necessarily implies the *previous* judgment of these saints in order to evidence their fitness for so high and responsible a position.

It is a matter taken for granted in every system of theology that judgments are often manifested even in this world, and that an antecedent judgment determines the status of every one at death and in the intermediate state. The principle, therefore, is one fully recognized, and should consequently excite no surprise when thus applied by ourselves.

*Obs. 2.* Pre Millenarians firmly hold that all men, both the righteous and wicked, will be judged, not only in this life but in the future. The passages teaching this are numerous and emphatic, such e.g. as Heb. 9 : 27 ; Rom. 2 : 2-16 ; Matt. 12 : 36 ; 1 Pet. 4 : 4, 5, etc. But, as already shown, there is an *order* in this judgment, just as there is an order in the resurrection. Take the expression "As it is appointed unto men once to die, but after this the judgment," and we have the universality of judicial action asserted, but nothing as to the order after death, the length of time elapsing, etc. To obtain a correct view of the latter, there must be a careful comparison of all the Scriptures relating to the subject.

*Obs. 3.* Such a comparison reveals to us a singular statement, which at first thought might be deemed contradictory, but really presents a wonderful harmony, viz., it is said that believers shall not be judged hereafter, and again it is asserted that they will be judged. Now if we comprehend concerning what things they are not judged or are judged, a beautiful

consistency runs through the language, deeply impressive. Let us turn first to the declarations that they are not judged. Jesus positively declares, John 5 : 24, "*Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" A multitude of critics and writers point out the fact that the original word rendered "condemnation" is "judgment," and, therefore, properly translated, "shall not come into judgment." The context shows that the bestowment of eternal life through the resurrecting power given to the Son, was the immediate subject discussed, and this most emphatic reference to believers then is, that they are not to come into judgment in order to decide whether they are worthy or not of eternal life. That is *already decided* when they hear and believe, for every believer is at present "*justified*" (e.g. Rom. 5 : 1, 2 ; Acts 13 : 39 ; Gal. 2 : 16, etc.), which term is indicative of *judicial* action. This, of course, requires a continuing life of faith, evidenced by its fruits (Rom. 2 : 7, and 6 : 22 ; Rev. 2 : 7, etc.), for perseverance *evidences* the sincerity of faith and the justification experienced. The resurrection of the sheep belonging to Jesus' fold unto eternal life is secured (for e.g. John 10 : 26-29), for they follow Him, He knows them, gives to them eternal life, and they shall never perish, for no one is able to *pluck them out of His hand*. The power of bestowing eternal life is lodged in Him (John 17 : 2, 3), "and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Being *justified* by faith we are assured of eternal life ; the fruits of the Spirit, the work of the spirit, the abiding of the spirit (Rom. 8 : 11), is a testimony of its bestowal, for in Christ Jesus there is (Rom 8 : 1) *no condemnation*. He has said, John 6 : 37-40, "All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of Him who sent me, And this is the Father's will which hath sent me, that of all which He hath given me *I should lose nothing, but should raise it up again at the last day*. And this is the will of Him that sent me, that *every one that seeth the Son, and believeth on Him, may have everlasting life ; and I will raise Him up at the last day*." The multitude of assurances respecting the safety and salvation of the believer, the deep self-consciousness of personal religious experience confirmatory of this, and especially the dying grace and hope inspired in the believer at the most solemn and trying crisis of his career—all testify to his justification and his right, through Christ, to eternal life.

Indeed, if it were otherwise Christianity would be weak and unequal to the task imposed upon it. It could not then impart *solid comfort and hope*. But, thank God, it is vital, life-giving in its power. By faith such a union exists between Christ and the believer, evidenced by a proper fruitage, that the believer is conscious of sins forgiven (a judicial work) through the atoning sacrifice, of a marvellous peace bestowed, of an extraordinary change of heart experienced, of a supreme love inspired, so that he has the *assurance* that having the Son he hath also life.

*Obs. 4.* In reference to the ultimate salvation of the true believer there can be no doubt, for has it not been said, Rom. 8 : 31-34, "*If God be for us, who can be against us ? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ? Who shall lay anything to the charge of God's elect ? It is God that just,*

*fieth. Who is he that condemneth?* And this culminates in the positive declarations that *nothing* can separate us from the love of Christ; that we are "more than conquerors" through Him. Now assuredly this constant abiding in the love of God, in union with His Son, is indicative of a justified state, and becomes thus the most reasonable evidence that such are not to be brought into judgment to *ascertain whether they have accepted the terms* (e.g. John 3 : 16, 18, 36) which entitle them to everlasting life. For, Acts 13 : 39, "*By Him, all that believe are justified from all things.*" The "Book of Remembrance" (Mal. 3 : 16, 17) has recorded their names, and God "*will spare them, as a man spareth his own son that serveth him,*" because they are His "*jewels*" or "*special treasure.*" Such are written or enrolled in heaven (Heb. 12 : 23), in "the Lamb's Book of Life" (Phil. 4 : 3; Rev. 13 : 8), and in the consciousness of their "names" being thus inscribed (Luke 10 : 20), they are to "rejoice." All this, of course, is based on an *antecedent* judgment.

The converse of this is true: the wicked man, the unbeliever, is *not justified*, but is (e.g. John 3 : 18) "*condemned already.*" "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6 : 23, and this gift becomes ours owing to the forgiveness of sin by faith in Him. Here let it be remarked that this forgiveness of sin, this cleansing of sin by the appropriated blood of Jesus, demands—reasonably and scripturally—that such sins forgiven and cleansed should *no longer* be called up in *judicial action* for the purpose of condemning the believer as unworthy of eternal life. This is *impossible*, being a believer; and every *believer* is assured of ultimate salvation. Yet, as we shall explain, sins—even every idle word—are recalled, *not to condemn the believer as unworthy of salvation*, but to indicate his *worthiness for position, honor, rank in that salvation.*

*Obs. 5.* On the other hand, believers are also represented as judged in the future, not as to their worthiness to receive "*eternal life,*" not as to their forming a *co-heirship* with Jesus (for all this, owing to their union with Christ and subsequent justification, has already been decided), but to *ascertain the exact position* of rulership, Kingship, and priesthood, to which *they are justly entitled.* No intelligent writer on Eschatology exists that does not fully admit that numerous passages (such e.g. as Luke 19 : 17, 19; Matt. 25 : 21, 23; 1 Cor. 15 : 41, etc.) distinctively teach a *gradation* of rank, power, authority, etc., even among the saints in the world to come. Aside from the reasonableness and justice of the same, *the Theocratic ordering* necessarily entails such differences among the redeemed. Now such distinctions are *not* based upon faith in, and union with, Christ (for all believers possess these, which entitle them to the blessed eternal life), *but upon* the works, actions, conduct, life brought forth by this faith and union, "knowing that of the Lord ye shall receive the reward of the inheritance," Col. 3 : 24. Let the following points be observed: (1) "Every one of us shall give account of himself to God," Rom. 14 : 10, 12, "for we shall all stand before the judgment-seat (or throne) of Christ." This includes, of course, all believers. (2) This scrutiny extends to "every idle word that men shall speak, they shall give account thereof in the Day of Judgment," Matt. 12 : 36, and "the secrets of men," Rom. 2 : 16, shall be judged, etc. This evidences the real state of heart, for "the judgment of God is according to truth," Rom. 2 : 2. (3) The reward shall be *proportionate* (which is not eternal life, for all attain unto it) *to the works.* Thus e.g. "God, without respect of persons, judgeth according to every man's work," 1 Pet. 1 : 17; "God will render

to every man *according to his works*," Rom. 2 : 6 ; " Behold I come quickly, and my reward is with me, *to give every man according as his works shall be*," Rev. 22 : 12 (with which compare Rev. 2 : 23 ; Eph. 6 : 8 ; Gal. 6 : 7 ; 2 Cor. 5 : 10 ; Matt. 16 : 27, etc.). Surely on the common principle of justice, apostles, martyrs, reformers, men eminent for labors and sufferings for Christ, men abounding in good works, should possess a *distinction above* those who were less fruitful, less devoted, less engaged in service.

But we must not lose sight of a principle here which is of vast encouragement to the weak and less gifted, showing how in the bestowment of rewards they may stand as *high* in God's favor as the most talented. The principle is this : A faithful use of the *ability and power* committed unto us. This is forcibly illustrated by the two Parables of the Talents and of the Pounds. In the Parable of the Talents (Matt. 25 : 14-30), the one that received five talents gained other five, and the one that obtained two gained other two ; the talents were bestowed "*to every man according to his several ability*," and we learn that the one with two accomplished *just as much* as the one with five, i. e. he doubled what he had, and consequently we find *the terms of divine approval are identical* in expression to both : they receive the same reward. But in the Parable of the Pounds (Luke 19 : 11-27), each one receives a pound, and to make the divine approval to apply equally to all (as evidenced in the other Parable), every one should show forth the same gain. But what are the facts illustrated by the Saviour ? They all started with the same resources, but the gain being *diverse* one from the other, the rewards are *also different*. The one gaining ten pounds receives "*authority over ten cities* ;" the one gaining five pounds obtains rule "*over five cities*." The lesson that this affords is the following : No one with limited capacities, education, etc. *need to be afraid* that, owing to his lack of gifts, he must necessarily occupy a very subordinate position in the Coming Kingdom. If he diligently uses what God has given to him, *his increase will be just as proportionate* as that of men of greater gifts and ability. Indeed, it may be safely asserted that in the final award, when this principle will be carried out, it will be found that many a layman comparatively unknown will stand *as high, if not higher*, as ministers of extended reputation and eloquence, simply because to the latter much was committed and much required, while of the former less was given and hence less demanded.

*Obs. 6.* The judgment then of *saints* in the future is *not* one unto eternal life, but one pertaining to the *position* to be occupied in the Theocratic Kingdom, a distinction which is often implied, as e. g. in Matt. 19 : 28-30, where we have judgment, already passed concerning the apostles that follow Jesus, when it is said, "*ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* ;" and then, in reference to others, it is asserted that whatever sacrifices are made in behalf of Jesus such shall *both* "receive a hundredfold and shall inherit eternal life." So in the next chapter (20 : 21-28) the general principle is laid down that future greatness in the Kingdom will *be proportionate* to present labor and suffering for the truth. (Comp. Luke 22 : 24-30.) Even "a cup of cold water" (Matt. 10 : 42 ; Mark 9 : 41) shall be rewarded. And this view is fully corroborated by the fact that the Sec. Advent, which introduces this judging or assigning of positions in accordance with works, is spoken of as "*the blessed hope*," something in which we should rejoice, comfort ourselves (e. g. 1 Pet. 1 : 7, 13 ; Tit. 2 : 13 ; 1 Pet. 4 : 13, etc.), which we could not do if a judicial trial, upon which our entire destiny depended, were before us. It is not for those who are accounted "heirs according to the hope of eternal life," Tit. 3 : 17, "heirs of salvation," Heb. 1 : 17, to be thus judged, excepting as it affects the *position* of the "heirs" in the inheritance.

In reference to Matt. 19 : 30, the principle is merely adverted to, for, taking Luke 18 : 30 and Mark 10 : 30, the parallel passages, it is asserted that for sacrifices thus made there is a proportionate recompense already bestowed "now in this time," or "in this

present time" (with accompanying persecutions) by the higher consolations of Christian union, sympathy, and blessing. For it is noticeable that the highest spiritual attainments and enjoyments are those resultant from devotedness in the service of the Master. It is well to notice the Parable of the Laborers in the Vineyard connected in the following chapter (Matt. 20), because some interpreters consider it to teach the exact reverse, viz., that the heavenly inheritance is bestowed upon all, without reference to their labor or amount of toil, as a free gift and not as a reward of merit, and that consequently the glory of all will be identical, just as every laborer, those who worked long and those who labored late, received his penny. But the preceding context, giving a specific reward to the apostles, and the declaration, "*But many that are first shall be last, and the last shall be first,*" indicative of degrees, as well as other Scriptures, forbid such a conclusion. The equality is, when explained, referred to all laborers without distinction in the vineyard inheriting eternal life, and this is a free gift coming from grace through Christ. So also the rewards of station, etc., are represented as of divine favor, but distributed through grace to those proportionately whose works express the highest obedience to God and the most devoted service to the Master. The passage must, therefore, be explained so as not to conflict with other divine teaching. The explanation is found in the simple "*whatsoever is right, I will give you,*" "*whatsoever is right, that shall ye receive.*" The householder reserving the right of giving proportionately whatever he deems proper, as a reward for the labor performed. But when the time of payment arrives he gives the last as much as he gave to the first, being satisfied with the labor performed, thus teaching that it is not merely the length of time employed (for e.g. believers have died young who in a few years have done far more for Christ than many who have lived long, etc.) that secures the highest reward. And this is corroborated by the last assertion: "*So the last shall be first, and the first last; for many be called, but few chosen.*" Whatever truths may be deduced from the Parable, it must not, and does not, conflict with the clearly taught degrees of reward. Hence nearly every expositor fully admits our position. Thus e.g. Barnes says on the last verse: "*This is the moral or scope of the parable. To teach this it was spoken. Many that in the order of time shall be brought last into the Kingdom, shall be first in the rewards. Higher proportionate rewards shall be given to them than to others. To all justice shall be done. To all to whom the rewards of heaven were promised, they shall be given. Nothing shall be withheld that was promised. If among this number who are called into the Kingdom, I choose to raise some to stations of distinguished usefulness, and to confer on them peculiar talents and higher rewards, I injure no one. They shall enter heaven as was promised. If amidst the multitude of Christians I choose to signalize such men as Paul, and Martyn, and Brainerd, and Spenser, and Summerfield; to appoint some of them to short labor, but to wide usefulness, and raise them to signal rewards, I injure not the great multitude of others who live long lives less useful and less rewarded. All shall reach heaven, and all shall receive what I promise to the faithful.*" "*It (the parable) is simply designed to teach that in the Church, among the multitudes that shall be saved, Christ makes a difference. He makes some more useful than others, without regard to the time which they serve; and He will reward them accordingly.* The parable teaches one truth, and but one," etc. But the student must keep in view, as many writers have correctly insisted, that it is not merely the amount of labor that is performed in connection with time, that made e.g. the last receive twelve times as much as the first, but disposition, zeal, humility, etc., rendering the persons worthy or unworthy, must also be regarded.

*Obs. 7.* A passage most decisive and worthy of serious consideration is the one found in 1 Cor. 3:10-15. Here we have the following evidence corroborative of the correctness of our view. (1) This is a judgment exclusively of believers, who build upon the foundation laid, Jesus. (2) All who have this foundation and build upon it are saved. (3) But some, in securing this salvation, "suffer loss," while others "shall receive a reward." (4) The reception of reward is conditioned on the fact that they build precious, enduring material on this foundation. (5) The endurance of loss is caused by the worthless material placed on the foundation. (6) "Every man's work shall be made manifest," for it will be tested "of what sort it is." This is only illustrating the principle previously (v. 8) announced, "every man shall receive his own reward according to his own

*labor.*" Now, to receive a reward for building "gold, silver, and precious stones" on this foundation is not to attain simply eternal life, for those who also build "wood, hay, and stubble" on it secure the same, but, following the Scripture *analogy of faith*, it must relate to *position* in rulership and to a corresponding *loss* in rank. The only rational, consistent interpretation is that which here finds that one, owing to faithfulness, etc., obtains a more elevated rank, a higher reward than another. All obtain a glorious prize (1 Cor. 9 : 24), but not all the highest prize (Phil. 3 : 14); all obtain an entrance into the Kingdom, but one a more "*abundant entrance*" (1 Pet. 1 : 11) than others.

A few practical lessons may be derived from this subject. (1) The tremendous rebuke that this gives to that narrow spirit of exclusiveness—so apparent in some quarters—which considers its own body as alone building "gold, silver, and precious stones" on the foundation, and that others build upon it "wood, hay, and stubble" (although all such exclusive claims so ill harmonize with humility, etc. that they are open to grave suspicion) and will inevitably be damned while they alone are saved. (2) How guarded we should be in building, choosing the proper material, lest we suffer loss. (3) How we should strive, like Paul, to receive a *high reward* tendered to us by the grace of God. (4) That such advancement is open to all, and the reward proportionate to the use of talents committed to us. (5) That this building on the foundation, as the analogy of faith shows, includes doctrine and life, faith and obedience, love and its fruit—in brief, all that pertains to a Christian and is specially applicable to teachers. (6) The sweet assurance that this gives to the weakest, the most humble and diffident, that accepting of Christ and building—poorly it may be thought—upon it, they shall be saved, and that God's goodness will bear in remembrance every act, even the slightest, of piety and love. (7) That the best of us may have cause to regret that with precious things we have mingled inferior things. (8) That if such is the criterion respecting the believer, surely then the unbeliever who rejects the foundation itself can have no hope. (9) This gain or this loss is eternal; although all are happy in salvation, yet the superiority gained or lost will evermore remain. (10) No one can avoid this scrutiny, for it is essential to his future appointment. (11) That when this appointment is made we will be surprised to see (owing to the secrets, the motives, etc. of men being revealed) some suffer loss, be barely saved, whom we esteemed eminent in piety, and others receive with salvation a rich reward whom we regarded as low in the scale. (12) That we should strive to secure more than mere salvation, especially since the reckoning will be made according to the ability, means, etc. possessed. (13) Prayer and watchfulness are requisite.

*Obs. 8.* It is in virtue of this future judgment according to works, that believers are so urgently pressed to good works. God sees *how largely* their future glory and honor depend upon the character now formed, that repeatedly and perseveringly, yea constantly, this is brought to their attention. Take e.g. Col. 3 : 4, 5, 8, 9, 24; 1 Thess. 3 : 12, 13, and 5 : 4-8; Tit. 2 : 12, 13; 1 Pet. 1 : 7-15; 2 Pet. 3 : 11, 12, and many others, and they show God's *deep interest* in our future welfare, that as "little children, we may abide in Christ, that when He shall appear, *we may have confidence, and not be ashamed at His Coming*" (1 John 2 : 8); that "*our love may be made perfect, so that we may have boldness in the Day of Judgment*" (1 John 4 : 17). Good works now glorify God (Matt. 5 : 16), qualify for usefulness and happiness (2 Tim. 2 : 21; Tit. 3 : 8), etc., and they do not lose these essentials in the world to come; for, sanctifying unto honor and making us the more meet for the Master's use, they contribute to glorify the Father, Son, and Spirit. And no one can plead inability to perform them, since "*God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work*" 2 Cor. 9 : 8 (comp. Phil. 2 : 12; 2 Thess. 2 : 17; 2 Tim. 3 : 16, 17; Heb. 13 : 20, 21; Eph. 2 : 10, etc.). We may rest assured

that "God is not unrighteous, to forget your work and labor of love" (Heb. 6 : 10), but will abundantly, through His wonderful grace, verify His promises, "glory, honor, and peace to every man that worketh good" (Rom. 2 : 10). Therefore, Gal. 6 : 9, "Let us not be weary in well-doing, for in due season we shall reap if we faint not;" 2 John 8, "Look to yourselves, that we lose not those things which we have wrought (gained), but that we receive a full reward."

This distinction in judgment gives us a clue to salvation by faith and salvation by works. *Both are truths.* The Protestant and the Roman Catholic sides have their foundation in Scripture. But the one is, as we have shown, a salvation unto eternal life (a judgment consummated in the justification and continued—until death—justified state, of the believer); and the other is a salvation unto special glory, honor, inheritance (a judgment to be decided in the Coming day of the Lord Jesus). The one *precedes* the other; the one is *fundamental* to the other; the one is ultimately *united and blended* with the other. The essential point is to be "saved by faith"—but it is also of the highest moment to be "saved by works"—for while the one secures admittance into the Kingdom, the other determines the lot, the reward in that Kingdom. To secure the *highest salvation*, both must be kept in view, and both must be in unison. The one being a resultant of the other—naturally flowing from it—they cannot exist independent, the one from the other. A living faith will inevitably produce works, and proportionate to that faith will be the product. The reality, strength, and perseverance of saving faith will be evidenced in its fruitfulness, in works of love. And the fruitage—such is grace—becomes the measure of reward, being indicative of loyal obedience and attachment. A man of strong faith will sow *bountifully*, and he shall also reap *bountifully* (2 Cor. 9 : 6); he will lay up *treasure in heaven* (Matt. 6 : 20), *abounding* in the work of the Lord, knowing that our labor is not *in vain* in the Lord (1 Cor. 15 : 38).

Whether the secret acts, etc. will be publicly revealed (as some hold, like the failings of Abraham, Moses, David, and Peter) or be privately taken cognizance of by the Lord (as others think), one thing is self-evident, that the lot or position assigned to the believer evidences to all others his past faithfulness in God's service. The *gradation or rank* will ever tell the story of devoted love, holy conversation, and godliness. Whether any of the saints will be rebuked and be made ashamed, on account of negligence, etc. (as some believe, basing it on 1 John 2 : 28; Col. 1 : 22, etc.), one thing is certain, that the consciousness of a time departed, in which the greatest honor was within their reach but unattained, will be vividly impressed. But such is the glory still attained by the lowest; such the impression that it results from marvellous grace and far beyond desert; such the supreme love to the Divine Master and the glowing affection for the fellow-saints who acted more prudently and wisely; such their appreciation of "the workmanship of God, created in Christ Jesus unto good works;" such their hearty acknowledgment of the justice of reaping in mercy the righteousness sowed; such the fulness, joy, and blessedness of a soul in perfected redemption, that neither jealousy, nor envy, nor unhappiness can flow from such differences of degree in glory. While "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory; so also is the resurrection of the dead"—yet all this divergence of glory helps to swell the glory of God Himself. *Supreme love* to God is the controlling, all-absorbing passion of every saved and honored "vessel of mercy," and hence nothing—even that relating to his own inferiority in the corporate body of Christ, can dampen the unutterable bliss of being, after all, thus incorporated and glorified. The "*least*" and the "*greatest*" will have "*fulness of joy and pleasures forever more.*" All that we can justly say on this subject is the following: The judgment, in whatever form it is made, will manifest God's justice in assigning the reward; and the self-consciousness of the individual (which, owing to the past forgiveness of sin, the efficacy of Christ's blood and power of His intercession, alone is requisite) will fully acquiesce in the same, and although of different degrees and ranks, every one justified through Christ and being fully redeemed is presented "*faultless before the presence of the Father with exceeding joy.*"

*Obs. 9.* A prominent doctrine of Pre-Millenarianism is the reign of the saints with Jesus when the Millennial Kingdom is set up (Prop. 154). The saints judge with Christ, inherit together with Him, etc., and for this purpose are raised up and translated; then (as will be shown hereafter) the

Kingship and priesthood is assigned to them, and afterward they come with Jesus in the open Parousia. They are themselves "Judges" in the great "Day of Judgment" (e.g. 1 Cor. 6 : 2, 3), and this necessitates a *previous, antecedent* judgment of themselves. Hence, as already noticed, certain passages of Scripture exclusively refer to the righteous—to a judgment specially relating to the saints. This is not a judgment unto condemnation, but one relating to position, and will be a fulfilment of e.g. 2 Cor. 5 : 10. And yet, considering such passages as Matt. 22 : 11-14 ; Luke 13 : 23-30 ; Matt. 7 : 21-23, it may be true (what many affirm) that also mere professors will at the same time be rejected. But whether this includes professors of former ages or those then living is another question. As the dead in Christ are only raised at the Coming of Jesus (the rest of the dead not until the close of the thousand years), and then also only those accounted worthy, are translated, it is, perhaps, the most prudent and consistent to confine this rejection to living professors, as is fully illustrated e.g. in the warnings given by Jesus respecting the condition of parties at the Second Advent, as realized in the position of the Ten Virgins. We are told that there will be a judgment "of quick and dead," Acts 10 : 42, of "the quick and the dead at His appearing and His Kingdom," 2 Tim. 4 : 1 ; 1 Pet. 4 : 5. The "dead," as we have seen, follow an order : all the dead are ultimately judged, some preceding the Millennial age, the rest after that age. So with the living or "quick," some are judged at His appearing, others in His Kingdom ; for we have the judgment of "the quick" who are translated, of "the quick" under Antichrist, of "the quick" pertaining to the Jewish nation, and of "the quick" embracing the Gentile nations. The general affirmation of a judgment including "the quick and the dead" is thus carried out, and we must not forget that it also comprises the judgment of "the quick" existing in the Church at the time of the Advent. In the judgment of "the dead" there is a discrimination apparent in the order of resurrection, and in the judgment of "the quick" the same discrimination is manifested in the translation of some, in the delivery of the Church and the Jewish nation from the power of Antichrist, in the overthrow of all enemies, in the exaltation of the Jewish nation, etc., running in and through the Millennial age.

In so wonderful and comprehensive a subject as that of the judgment, we can only present the outlines which give a grander estimate of the vast scale upon which it is grounded than the common, narrow Popish limits usually urged in books and pulpits. It also prevents us from falling into an error on the other hand of extending the judgment of believers only to their death, and declaring that after death there is no more judgment concerning them, appealing e.g. to Paul's crown being determined, etc. Now this takes in only the one side of judgment, which is true so far as the justification of the believer is concerned, but totally overlooks another side, which declares of believers that they shall be judged according to their works and be correspondingly rewarded at the Sec. Advent. The judgment unto life is one thing ; the judgment unto reward is another thing ; the former is decided at death, the other at the Coming of the Lord. To unite those two into one is to do violence to the Scriptures, which discriminate ; for if you locate the fulfilment at death it ignores the passages relating to believers at the Sec. Advent, and if you confine judgment exclusively to the Second Coming, then it passes by the justification, etc. of believers in this life and their surety of eternal life. The only true and consistent method, therefore, is to accept of *both* truths, the one declaring a freedom from judgment unto condemnation, and the other declaring a subjection to a judgment relating to position in the Kingdom. Some writers who advance good ideas on the judgment mar the whole by failing to notice this discrimination, and apply (as e.g. Barbour, *Three Worlds*, pp. 62-86) passages describing a future reward of works at Christ's Coming, as not descriptive of the resurrected and translated saints, but of those



living in "the restitution age," when the whole tenor and spirit of the New Test. is to make them applicable to all believers, from the First Advent down to the Second. A theory that can misapply such passages is necessarily defective.

Various writers take substantially the same view expressed by us concerning the judgment of believers, as e.g. Dr. Cooper in his *Essay on Judgment* before the Proph. Conference; Dr. Newton in the *Proph. Times*, vol. 1; Dr. Brookes in *Maranatha*; Dr. Seiss in *Last Times*, etc. We append a specimen or two of utterances: "Greybeard" (Graff), in his *Lay Sermons* (No. 40), after saying that the river Jordan is a type of judgment, the word meaning "River of Judgment," remarks: "The more common assumption that the river Jordan is a symbol of the Christian's dissolution is erroneous. The Jordan is not a boundary-line at all, and the figure is as wrong in geography as it is untrue in theology. The feet of God's chosen people did not touch the waters of the river, and the secret of their protection was the Ark—the typical Christ. Neither will any of God's children ever come into or be touched by the waters of judgment. As it is written: 'He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.' They will pass through the judgment, but it will be in Christ, their Ark of safety, and they will be shielded from its billows." Brookes (*Bible Reading on Sec. Adv.*) says: "Of course by the judgment of the saints it is not meant that their persons will be judged, as if it were still uncertain whether they personally had been purchased by the blood of Christ; nor is it meant that their sins will be judged, as if the question of their salvation were still unsettled; but only that their works will be judged, and their station in the Kingdom be thus determined. As to their persons, our Lord expressly declares there is no judgment (see John 3:18, and 5:24, where the words *condemned* and *condemnation* should be translated *judged* and *judgment*); and as to their sins, the Holy Ghost often declares that they are cast behind God's back, cast into the depths of the sea, all forgiven, and never to be remembered" (Isa. 38:17; Mic. 8:19; Col. 2:13; Heb. 10:17). Many such confirmatory statements could be presented.

PROPOSITION 136. *The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.*

The intermediate state between death and the Second Advent is such as to confirm our doctrinal position, because the Scripture statements clearly and unmistakably teach a *detention* of the saints from the promised inheritance and reward.

Our argument is not concerned in the location or description of this intermediate state. Whether it be in the third heaven, or in some place specially set apart for the purpose, or in the grave, etc.; whether it be a conscious state of high enjoyment, or a pleasurable dream state, or one of unconsciousness, etc.—these things, however interesting, do not fall within our line of reasoning. Whatever view may be held respecting the place or the actual state does *not affect* our doctrinal position, provided such a view places the period of recompensing, rewarding at the *future* resurrection of the just. Works specially devoted to this subject are accessible, in which these points are discussed by their respective advocates. Our concern is only with *one aspect* of the subject. For we hold that the principle announced by Calvin (*Instit.*, b. 3, ch. 25, s. 6), of incompleteness of redemption, must be maintained: "Since Scripture *uniformly* enjoins us to look with expectation to the Advent of Christ, and *delays the crown of glory till that period*, let us be contented with the limits divinely prescribed to us, viz., that the souls of the righteous, after their warfare is ended, obtain blessed rest, where in joy they wait for the fruition of promised glory, and that thus *the final result is suspended till Christ the Redeemer appear*." So again he says: "Christ is our Head, whose Kingdom and glory have not yet appeared. If the members were to go before their Head, the order of things would be inverted and preposterous; but we shall follow our Prince then, when He shall come in the glory of His Father, and sit upon the throne of His majesty." (Comp. Tyndale's remarks, p. 324; *Works* by Fox, and his *Reply to Moore*, and the references by Brooks in his *El. of Proph. Interp.*, and in *Abdiel's Essays*.)

*Obs. 1.* The Propositions that have preceded show that any view which *unduly exalts* the intermediate state or condition after death must *correspondingly depreciate* the Second Advent as "The Blessed Hope," the resurrection as completed Redemption, the covenant as still to be verified, and the prophecies as realized on earth. The prominence heaped upon the condition of saints after death (so different from the Scriptural position, which says so little respecting it), and the extravagant eulogies attached to it, are practically leading multitudes to make little or nothing of the Advent, the resurrection, the covenant, and the prophecies. If we are to credit the many statements made, then the latter can make no improvement in the condition of believers, for *after* death such (we are informed) are crowned, rewarded, inherit, etc. Our doctrinal position enters a *protest* against this *perversion*, and to sustain such an averment confidently appeals to the Scriptural teaching and that of the Early Church. The postponement of the Kingdom to the Sec. Coming, the inheriting *only* at its manifestation, the *design* of the present dispensation, the Pre-Mill. *resurrection and its recompense*, the *rewards* connected with a restored glorious Theocratic Kingdom here on the earth, the time for *the ample fulfilment* of the Abrahamic and Davidic covenants, and other re-

lated points, only find a unity in supporting the same, if the condition of saints during this intermediate period is one in which they are represented as *not* crowned, as *not* rewarded, and as *not* inheriting, but that (whatever their actual state as to conscious happiness) they are still *imperfect as to realized Redemption*, and *waiting* for the Advent and resurrection for a *completed restoration* to forfeited blessings and exaltation to Kingship and priesthood. The reader can readily see that this is an important feature in the argument, and that if the Scriptures sustain us in the affirmation that they are imperfect and waiting, we add another link to our chain of evidence.

How perverted this doctrine in the hands of multitudes has become, so that death itself is *transmuted* into "the Prince of Peace," and the resurrection is associated with death itself (entire bodies of professing Christians holding the same); how profuse the eulogies heaped upon the saints fallen asleep in Jesus, so that their blessedness is completed, *not requiring* a Coming of Jesus unto salvation—all this has been pointed out (see e.g. Prop. 121, Obs. 7, and 124, Obs. 2, and 125, Obs. 2 and 5, etc.). Our obituary notices in religious papers are full of *untruthful* sentences, and many works (like "Heaven our Home," etc.) are replete with *unscriptural* statements concerning the reward of the righteous. Things which *exclusively* belong to the period of the Second Advent—and so *expressly stated* by the Spirit—are misquoted and applied to the deceased in order to comfort the bereaved. Popery and Protestantism, professed Orthodoxy and Heterodoxy, are alike prodigal of *exalting* the present state of the dead. Very recently a prominent minister eulogized the death of a brother minister, and made, without reflection, the condition of the latter immensely superior to Paul's, for he had him "crowned," etc., when Paul still awaits his crown (2 Tim. 4 : 8). Rev. Dr. — likewise had occasion to describe the blessedness of a brother divine deceased, as follows: "Yes! our brother is saved and crowned forever." "And to the bereaved family, the words of the pitying Saviour to weeping Mary are addressed in all their tenderness and sympathy: 'Why weep ye? He is not here, *but risen*.' He has already entered *the everlasting rest*." Thousands of assertions similar to Thomas Gibbon's (Ser. noticed in *Crit. Review*, vol. 1, p. 566) might be produced as illustrations: "The moment a saint dies, or rather the moment that his veil of flesh drops off, that moment begins his blissful era of *perfect life and glory*." Victor Hugo's picture of the reception of Louis XVII. into heaven (poem on—Van Laun's *His. Fr. Liter.*, vol. 3, p. 326), is matched (*Luth. Obs.*, March 1st, 1878) by Beecher's saying in a sermon that Pius IX. was carried by angels direct to heaven into Christ's presence, etc. (which Romanists must doubt, seeing that in many churches prayers and masses were said in his behalf). Our hymnology is overflowing with this perversion of promise, and the pulpits aid it on by quoting promise after promise without the least regard to its order of realization. The strong faith and hope, the anticipated triumph over death, the blessed and glorious consciousness of forgiveness, acceptance, and peace, the precious removal of the sting of death, the foretaste and earnest of joy, graciously given by God to many saints in the dying hour, is at once elevated to the standard by which to measure the intermediate state, and deductions are drawn of *so extravagant* a nature that it is amazing that any believer in the Word—which alone is capable of throwing light on the future—can accept of them.

*Obs. 2.* The Scriptures bearing on this subject are decided. Thus e.g. the glory with Christ is thus expressed: Col. 3 : 4, "*When Christ, who is our life, shall appear, then shall ye appear with Him in glory.*" (So "praise, honor, and glory at the appearing of Jesus Christ," 1 Pet. 1 : 7; "grace that shall be brought to you at the revelation of Jesus Christ," 1 Pet. 1 : 13; "glad also with exceeding joy," "*when His glory shall be revealed*," 1 Pet. 4 : 13, etc.) The being fashioned like unto Christ is thus declared: "Beloved, now are we the sons of God; and it doeth *not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is*," 1 John 3 : 2 (comp. Phil. 3 : 21; Rom. 8 : 17-23, etc.). The *time of inheriting* is thus speci-

fied : Matt. 25 : 31-34 ; Col. 3 : 4, 24 ; 1 Pet. 1 : 3-7, 13, *when* the Son of man is revealed in His glory. The *rest* is thus given : 2 Theas. 1 : 7, "God will give you rest, *when the Lord Jesus shall be revealed from heaven*" (comp. Prop. 143). The *mansions* are given, John 14 : 2, 3, when "I will come again and receive you unto myself, that where I am, there ye may be also" (comp. Prop. 170). The "*new heavens and new earth*" are still future, and linked with the Sec. Advent, e.g. 2 Pet. 3 : 13 ; Rev. 21 : 1 (comp. Props. 148-151). While perseverance unto death *secures* a crown (Rev. 2 : 10), yet the time *when the crown* itself is given is thus stated : 1 Pet. 5 : 4, "*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*" (comp. when Paul, and all others, receive their crown, 2 Tim. 4 : 8). The period of rewarding is thus explicitly described : Matt. 16 : 27, "For the Son of Man shall come in the glory of His Father with His angels ; and *then* He shall reward every man according to his works" (comp. Rom. 2 : 6, 16 ; Rev. 22 : 12, and 11 : 18 ; Luke 14 : 14, etc.). Thus the entire tenor of the Scripture is, as our position demands, *an overleaping* of the intermediate state, as if it were not worthy to be compared with the glory that is to be revealed at the Coming again of Jesus ; and a positive asserting of rewarding, crowning, inheriting, etc., *at that time*. We dare not *reverse the order* thus laid down, and any theory which requires such a transposition is most certainly defective.

Hence so very little is said concerning the intermediate state, because it is an imperfect state, i.e. with incompleted redemption. Dr. Poor in Lange's *Com.*, 1 Cor., p. 349, refers to Paul's passing by the intermediate state and linking the hope (as e.g. in 1 Cor. 15) of salvation with the resurrection of the saint. He correctly argues that "the world to come" is not the state after death, but a definite fixed age or period in the future associated with the Sec. Advent and resurrection. Therefore there would be an impropriety to say that at death a soul entered into "the world to come," for, he adds : "That future world or age has not yet come in, and no one can be said to enter it until Christ appears to set up His Kingdom. It is then only that the earth will be in readiness for the reception of the risen saints. And inasmuch as the glory which they are waiting for is to be found here, it will be seen why a resurrection is necessary—why they want a body at all, and a glorified body, since it is in this as their organ that they will be fitted to dwell in a glorified earth and enjoy the felicity of that age. According to Paul's theory, man is not to be separated from this lower creation, of which he forms a part, and of which he is the lord," etc.

*Obs. 3.* Other Scriptures confirm the imperfect and waiting condition of the saints. Thus e.g. in Heb. 11 : 39, 40—after the apostle had enumerated a long list of ancient worthies, some deceased for some centuries and others more recent, but *all in this intermediate state*—he says of them : "And these *all*, having obtained a good report through faith, *received not the promise* ; God having provided some better thing for us, *that they without us should not be made perfect*." Here it is positively asserted : (1) that not having received the promise (which refers to the promised inheritance, as shown e.g. v. 13, comp. with Gal. 3 : 18, etc.—comp. Prop. 49), it is still future to them ; (2) that in their present condition they are not "perfect," i.e. enjoy the blessings of a full Redemption as promised ; (3) that this perfectness or completeness of realization of faith in God's promises is to be attained in connection with believers in Christ (who also receive the promise by faith, but under increased light, divine teaching, etc.) ; (4) that all believers, ancient and modern, Pre- and Post-Christian, are to be made perfect or complete at the same time, i.e. experience the

completeness of salvation. (Some, as Barnes, apply this "perfect" to the completion of Revelation as a system, but this is *not* the subject discussed; the reference to the non-reception of the promise demands an interpretation of the "perfect" in a realization of the promise by themselves personally.) The saints after death are represented as hoping and waiting for greater blessings (Rev. 6 : 9, 10, 11, comp. with 20 : 4-6), and it is in view of this that the apostles, when comforting the bereaved, do not dwell on the intermediate state, but refer such for consolation to the period when Redemption is completed, as e.g. 1 Thess. 4 : 13-18. And it is because of this still imperfect and waiting nature of the period between death and the Advent, that the apostles, in the midst of trials and sufferings, overleap the intermediate, and exhort to patience *unto the Coming of the Lord*, e.g. James 5 : 7.

Nast (*Com. Matt. 22 : 31, 32*) justly observes : "That the Scriptures attach *more importance* to the resurrection of the body than to the mere self-conscious existence of the soul in its disembodied state, arises from the fact that the disembodied state of the soul is considered in the Scriptures as something imperfect, abnormal, so much so that even the souls of the just look forward with intense desire to their reunion (Rom. 8 : 11, 23) with their bodies." We have only to contrast the Scripture statements respecting death and its results with those of the resurrection and its results, to see that Nast, and many others who make similar declarations, are *correct* in affirming such an "imperfect, abnormal" condition.

*Obs. 4.* In the very nature of the case there must be an incompleated salvation during this period, because both soul and body constitute the person redeemed, and so long as "*the redemption of the body*," Rom. 8 : 23, is not experienced, an imperfect state must exist. Besides this, the forfeited blessings, such as the restored earthly Paradise, the dominion over the earth, the absolute victory over death, are not realized in it. And in the promised blessings of glorification, rulership on the earth, association with Jesus in His inheritance and glory, none of these are experienced, being, as we have seen, always combined, as a resultant, with the Sec. Advent.

Dr. Nevin (*Mystical Presence*, p. 171) says : "The whole argument in the 15th ch. of 1st Cor., as well as the representation in 1 Thess. 4 : 13-18, proceeds on the assumption that the life of *the body*, as well as that of the soul, is indispensable to the *perfect state* of our nature as human. The soul, then, during the intermediate state, cannot possibly constitute, in the biblical view, a *complete man*; and the case requires, besides, that we should conceive of its relation to the body as still in force; not absolutely destroyed, but only suspended. The whole condition is interimistic, and by no possibility of conception capable of being thought of as complete and final." Dr. Brown (*Ch. Sec. Com.*, p. 24) concedes that death, or the condition after death, is not to be put in the place of Christ's Sec. Advent, and that the state of "the just is not only *incomplete*, but, in some sense, *private and fragmentary*, if I may so express myself. But at the Redeemer's appearing all His redeemed will be collected together, and *perfectly and publicly glorified*." (*Comp. Prop. 121, Obs. 7 (4), and note, and Prop. 120, Obs. 4.*)

*Obs. 5.* Another distinctive and remarkable feature corroborates our position. Every writer on the subject of the intermediate state confesses that no attempt is made in any place whatever to describe it. The various theories and descriptions respecting it are drawn from inferences, and the admission is fully made by writers of all classes (who hold to a future personal Sec. Advent), that the eye of faith and the heart of hope is fixed, *not so much* on the condition after death *as to the condition after the Advent*. Now why such a procedure? The key lies in this simple fact, viz., that

the intermediate state (whatever it may be) *has no relationship whatever to the fulfilment of covenant and prophecy pertaining to Redemption, and consequently is not portrayed.*

Thus to illustrate the utterances of many theologians, take e.g. Knapp (*Ch. Theology*, p. 518), who says : " Before this time (i.e. the resurrection of the body) shall arrive, the disembodied spirit will be in a certain intermediate state. The exact nature of this state is *not*, indeed, particularly described to us, and we are *unable* even to conceive of it distinctly ; but so much the Bible plainly teaches, that immediately after death the soul passes into that state for which, from the nature of its previous life, it is prepared." In what the rewards and punishments of this intermediate state will consist *cannot be determined*, nor whether, in addition to those which are natural—the necessary consequences of action and feeling—there will also be, even then, those which are positive and result from the free appointment of God."

*Obs. 6.* The Early Church doctrine, established under the direct auspices of the apostles, and the elders appointed by them, was, over against Gnosticism and other errors, *universally* held as follows : that the hope of the believer was in the Sec. Advent (expected speedy), at which period *the inheriting of the Kingdom, the crowning and rewarding* was located. In the intermediate state it was held that there was *a non-fulfilment of covenant promises, the realization of which was allied with the Sec. Coming of Jesus.* Much was made of the Sec. Advent, the resurrection of the saints, and the resultant glory, so that in Eschatology these things were *pre-eminently prominent*—a prominence unfortunately undermined by the Alexandrian school and overthrown by the Papacy. Now how can we possibly account for the Early Church view, given under divine auspices, on so important a matter, unless it be the correct one, sustained as it is by a consistent appeal to Scripture?

Comp. Brooks' *Essays* (Abdiel's), and *El. Proph. Interpretation*, Bish. Taylor's *Liberty of Prophecy*, s. 8. We quote Taylor, charging the Romish Church with contradicting early Church doctrine, as follows : " That is a plain secession from antiquity, which was determined by the Council of Florence, ' that the souls of the pious, being purified, are immediately at death received into heaven, and behold clearly the triune God, just as He is ;—for those who please to try may see it *dogmatically resolved to the contrary* by Justin Martyr, Irenæus, Origen, Chrysostom, Theodoret, Aréthas Cæsariensis, Enthymius, who may answer for the Greek Church. And it is plain that it was the opinion of the Greek Church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins acted as their masterpiece of wit and strategem, the greatest that hath been till the famous and super-politic Council of Trent. And for the Latin Church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion that the souls of the saints are in *abditis receptaculis et exterioribus atris* (in private receptacles and in more outward courts), where they expect the resurrection of their bodies and the glorification of their souls ; and though they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection." Some writers feel the incubus of the early Church view upon their modern conceptions, and try to make the impression that the fathers entertained the modern engrafted notions. Thus e.g. Pressense (*Early Years of Christianity ; The Martyrs, etc.*, p. 250) attributes to Justin at his martyrdom the expressed belief of an immediate ascension to heaven when his head was cut off, saying, " I know it, yes, beyond all power to doubt, I know it." Now, when we ask for the authority of a belief which flatly contradicts Justin's own published faith, we are referred to Rinault's *Acta Martyrum Sincera*, a work, like similar ones, which largely draws on the imagination for professed details. When Pressense declares, " The details of the narrative correspond with all that is known of Justin," we beg to differ, and assert—from Justin's own writings—the contrary. In reference to this substitution of death for " the blessed hope," etc., the reader will find some excellent remarks by Gordon in his *Essay on the First Resurrection.*

*Obs. 7.* The Jewish view must be considered by the student. This, as stated by numerous authorities, was decided, viz., that the Patriarchs and their deceased descendants, that all who had died true Israelites, were *only to be raised to glory and covenanted promises* at the Coming of the Messiah. Whatever differences of opinion existed as the actual condition of dead ones, all were united in the common view that *at the Advent of the promised David's Son, then, and then only*, would the promises of God respecting a glorious Salvation be completed. The abundance of quotations already given under previous Propositions fully show this faith. But now observe that this *identical Jewish faith is incorporated* in the New Test. and in the Early Church, with this difference, that what the Jews attributed to the First Advent of the Messiah, the New Test. and Early Church applied to the Second Advent of Jesus the Messiah.

Take e.g. such a writer as Knapp, who endeavors to make as much as possible out of death, yet (*Ch. Theol.*, Lects. 149 and 150) he very fairly gives the Jewish view as materially different from the modern one of immediate entrance into heaven, and admits that an intermediate state was held "by many of the Church Fathers—e.g. Justin the Martyr, Irenæus, and Tertullian. The student need only refer to our Biblical Cyclops. and Dicts., in Arts. on "Sheol" and "Hades," as well as those on Jewish belief, and he will find abundant material in behalf of our position. Those who press the Parable of the Rich Man and Lazarus to a delineation of the bliss and suffering of the righteous and wicked after death, gain nothing after all but *an intermediate state* separate and distinct from the third heaven or from the rewards, etc., at the Sec. Advent. Whatever view we take of its teaching, this is the result. Thus e.g. Hudson (*Debt and Grace*, p. 257) remarks: "The Parable of the Rich Man and Lazarus, also, will not sustain the modern expectation of entering heaven at death. Borrowed from the Jews themselves, it simply illustrates their dramatic conceptions of the under world." So Van Oosterzee (*Lange's Com. Luke*, p. 256) on the same, says: "Paradise, which is here spoken of as the destined place of the blessed, must be carefully distinguished from the third heaven, 2 Cor. 12 : 4, the dwelling-place of the perfected righteous. The Paradise is, on the other hand, in the intermediate state a place of incipient, although refreshing, rest, in which the Jews conceived all the saints of the Old Test. as united in joy." Some Jews, however, as Hudson (above), notices, "did not consider the Patriarchs as living until the resurrection." But *all* united in the idea of a detention, an intermediate state.

*Obs. 8.* While it is true that our argument is not affected one way or the other, no matter what theory of the intermediate state is held (provided *only* that the non-fulfilment of the covenant promises, the inheriting, crowning, and rewarding, is conceded)—the third heaven theory of the multitude, the spheres of Origen, the intermediate state of Stilling, Hahn, etc., the underground world of Storrs, etc.—yet it may be proper, in this connection, to point out that if this intermediate state is one of detention, if it is intermistic and incomplete, a certain incongruity exists in locating it *in the third heaven*. Rejecting Romish Purgatory and Cameron's (*Future State*) prayer for the dead as unscriptural; without attempting to explain the actual place and condition of the saints which the Bible leaves indefinite and unexplained (saving in general terms expressive of security of Redemption and blessedness), it may be sufficient to direct attention to the Primitive Church view as presented by Justin Martyr (*Dial. Tryp.* c. 80): "If you meet with some who are called Christians" (i.e. Gnostics) "who . . . dare calumniate the God of Abraham and Isaac and Jacob, and who say that there is no resurrection of the dead, *but that at death their souls are received up into heaven*, do not regard them as Christians." This, as Hudson (*Debt and Grace*, p. 254) has well observed, is "the more remarkable because he had been a Platonist." Irenæus (*Contra Hæres.* l. 5, c.

31, § 2), thus opposes the Gnostics: "How shall not they be confounded who say that the Underworld (*inferos*) is this world of ours, and their inner man, on leaving the body here, ascends the supercelestial place?" "The souls of His (Christ's) disciples also, for whom the Lord did these things, go away into an unseen place appointed them by God, and there abide until the resurrection which they await. Then receiving bodies and rising entire, that is, bodily, as the Lord also arose, they come thus to the vision of God." Others, as Polycarp (*Epis. Phil.*), speak of "the place due and promised," and Tertullian (*On the Soul, On Paradise, and On the Res.*) asserts that the souls are "detained in safe keeping in Hades until the day of the Lord," "that all souls are compelled into the Underworld" (although the love of martyrdom and its eulogy made an exception as stated by Tertullian: "No one, on leaving the body, dwells immediately with the Lord, except he who, by the prerogative of martyrdom, shall go to Paradise instead of the Underworld." The only key to Paradise is your blood"). Such a doctrine of detention and of non-introduction to heaven itself, in view of the prevailing philosophy and the earnest desire of believers to secure Redemption, could not have arisen and become so extended unless it were derived from apostolic teaching. It is, therefore, the most prudent to avoid a dogmatic expression as to place, seeing how largely the Early Church, which one should suppose, owing to nearness to the apostles, ought to know the truth, if revealed, differs from modern conceptions.

Origen (comp. Prop. 169, Obs. 1) could not spiritualize this intermediate state away, and although somewhat contradictory (showing the change of view progressing) he positively (*De Principiis*, b. 2, ch. 11) places the saints after death "in some place situated on the earth, which Holy Scripture calls Paradise, as in some place of instruction," etc., but afterward, with his peculiar doctrine of progression added, has them when qualified to "ascend to a place in the air and reach the Kingdom of heaven, through those mansions, so to speak, in the various places which the Greeks have termed spheres, i.e. globes, but which Holy Scripture has called heaven," etc. The intermediate state was one always allied, more or less, with Millenarianism, and so e.g. Neander (*Genl. Ch. His.*, vol. 2, sec. on Mill.) notices how it was specially connected with our doctrine. Prof. Bush (*Anastasis*) quotes Justin, and remarks that the notion opposed by Justin is regarded by him as "a heresy," viz., "that immediately on death the soul is received up to heaven," but Bush (who denies a bodily resurrection, having a resurrection to accompany, or immediately follow, death, and making such an ascension to heaven a contingent proof of it) explains Justin's view to be owing to "the prevalence of the Millenarian doctrine," and then adds: "That doctrine (Millenarian) has been from that day to this the grand support of the crass conceptions which have been entertained on the subject of the resurrection." This we accept as the *highest possible* praise (comp. Props. 125-28), seeing that our doctrine thus opposes the Gnostic corruptions introduced which make Redemption incomplete, and Christ's bodily resurrection unnecessary (if not a farce), especially when Prof. Bush has to turn away from the early Fathers and seek consolation in Cicero, praising the "evangelical tone of Cicero," because the latter says in his Tusculan Questions: "that souls may, when they have forsaken their bodies, come into heaven as into their own domicile." Gnosticism, as a reference to Church history (Neander, Kurtz, Mosheim, etc.) clearly shows, had a wonderful moulding influence on the doctrine of the intermediate state. The Papacy incorporated Origen's view, attaching to it the doctrine of purgatory, making the detention, the process of release, and final ascension to heaven a source of power and profit to the church. In the case of eminent or distinguished persons an immediate ascension to the third heaven was predicted (as e.g. when Louis XVI. was beheaded, his confessor exclaimed, "Son of Louis, ascend to heaven"), but of lesser ones a purgatorial requisition was in place. This exaltation of the saints to the third heaven is really the foundation of the invocation and intercession of saints, who (according to the creed of Pope Pius IV.) are now "reigning together with Christ," having either been delivered from purgatory or directly ascended to heaven. This is seen e.g. in the difficulty of Pope John XXII. (*Draper's Intel. His. of Europe*, p. 394), who raised the



question of "the beatific vision," declaring that none of the dead saints would enjoy it until after the Judgment Day. He was accused of heresy, and of taking a course opposed to the interests of the church; for the question was at once raised: "If the saints stand not in the presence of God, of what use is their intercession? What is the use of addressing prayers to them?" It may be that owing to this usage of the Papacy (as well as to its former reception in the Church, and Scriptural support), it (Thompson's *Theol. of Christ*, ch. 13) "obtains especially in the Lutheran communion, but has able advocates as well in other communions." It is held by many, as can be seen in articles on "Intermediate State" in Herzog, and other Cyclopædias, in "Eschatology," in various Systems of Theology, etc. Thus e.g. comp. art. on in M'Clintock and Strong's *Cyclop.*, which rejects the idea of the saints immediately after death entering heaven, and declares that the long interval between the decease of Christians and the resurrection "is sufficient to prove that they do not instantly pass from the Church Militant to the New Jerusalem above." Rejecting the state of unconsciousness and of purgatory, the idea of locality, and passage of time, it maintains strictly "an intermediate state." It cites various authorities and quarterlies containing articles. Hudson's "Debt and Grace" has some valuable considerations, referring to the Fathers, Tyndale, Luther, etc., and explaining the passages (2 Cor. 5:8; Phil. 1:21-23) supposed to teach the contrary—holding that "those addressed in the Epis. to the Hebrews did not consider 'the general assembly of the Church of the first-born' as being already in heaven; their names only were written there" (to which we add that the distinctive mention of "first-born" is indicative of a still future resurrection—with which it is allied—not yet experienced). G. S. Faber in *The Many Mansions* has the spirits of men, good and bad, in Hades, where they are detained, neither entering heaven nor hell, until the resurrection. "Greybeard," in his *Lay Sermons*, No. 104, makes "the being with Christ," Phil. 1:23, 24, "present with the Lord," 2 Cor. 5:8, etc., a state of blessed repose with Christ in sleep, as though a night, preparatory to an awakening at the resurrection (Hudson, above, explains such passages as an *overleaping* the intermediate state by anticipation, and seizing the *ultimate result* at the resurrection). Dr. Smeltzer advocates "The Intermediate State" in *The Quarterly Review*, April, 1873, and so many who have no sympathy whatever with Millenarianism hold to the same. Even Macnight on Heb. 11:40-43 (*Com.*) is forced to lay down the doctrine that the righteous are only rewarded at the Sec. Advent, giving as proof John 14:3, Matt. 13:40, 43, 1 Pet. 4:13 and 5:4, 1 John 3:2. Van Oosterzee (*Dog.*, vol. 2, sec. 142) makes the departed saint "only blessed in hope," awaiting the Sec. Advent (with which comp. Martensen's—*Ch. Dog.*, s. 276—advocacy of an intermediate state, and see Hagenbach's *His. of Doc.*, vol. 1, s. 77). Works having a discussion of the subject or references to the same are numerous, including such as Bickersteth's *Hades and Heaven*, Huidekoper's *Belief of the First Three Centuries Concerning Christ's Mission to the Underworld*, Sear's *Foregleams of Immortality*, Whately's *Future State*, Copland's *Mortal Life*, Alger's *Old His. Doc. Future Life*, Fiddes' *Doc. Fut. State*, Humphrey's *Transl. of Athanasoras on State of the Dead*, Blackburne's *His. View of the Controversy from Reformation to 1772*, etc.

It is only necessary to say to the critical student that whatever differences may exist respecting the meaning of "Sheol" and "Hades" (see Bib. Lexicons, etc.), whether it be taken in a most comprehensive or in a limited sense, one thing is self-evident, *that neither Sheol nor Hades ever stands for the third heaven*, and yet all the departed, both good and bad, enter there; and the simple fact that both classes enter the same designated place ought of itself to be *amply sufficient* to cause the current third heaven application to be seriously questioned. Every definition of these terms (e.g. by Stuart, Campbell, etc.) including under-world, the region of the dead, state of the dead, grave, etc., forbids its being connected with heaven, and it was evidently this usage that influenced Luther (*Table Talk*, "On God's Word," ch. 29) to say, as both the rich man and Lazarus entered Hades, the same place: "Abraham's bosom is the promise and assurance of salvation, and the expectation of Jesus Christ; *not heaven itself*, but the expectation of heaven." (So Trench on the Parables: "Abraham's bosom" is not heaven, though it will issue in heaven; so neither is "Hades" hell, though it will issue in it, when death and Hades shall be cast into the lake of fire, which is the proper hell;" comp. Knapp, *Ch. Theol.*, p. 526, saying of the early Fathers who held to "a state which is neither heaven nor hell:—"This intermediate state they call, taking the appellation from Luke 16, *Sinum Abrahami*."") A simple comparison of these terms and usage will alone decide the cautious student to avoid the popular application, especially when the few texts supposed to conflict must be controlled in interpretation by the general analogy on the subject. Nothing can be made out decisive by the usage of the word "Paradise," for the student well knows that it was employed to designate both a heavenly and an earthly Paradise—that it means

a pleasure or delightful garden, a blissful abode either in heaven or on earth, and that, therefore, the early and later Fathers used it simply to designate a place where the saints were happy. Another subject often blended with this one, viz., the natural or acquired immortality, or the intermediate nature of man, does not require any notice from us, for the reason that whatever view is held (and all these are most ably represented in works specially devoted to them) none of them demands, as a necessary sequence, the rewarding of the saints after death and before the Advent, or the rejection of a detention, imperfect state, or the elevation of the saints to the third heaven. Writers who hold to these several theories unite with us in asserting the incompleteness of Redemption in this intermediate state, the non-exaltation of the saints to heaven, and the necessity of the Sec. Advent to complete salvation. From those who advocate the highest blissful, active consciousness in a Paradise located in Hades, down through those who have gradations of bliss to a pleasant sleep, down to utter unconsciousness—all, whatever they may make out of this intermediate state, insist upon an imperfect state, outside of heaven, which imperfection is removed at the Second Coming of Jesus.

To illustrate how men hastily infer a doctrine and dogmatically assert it respecting the intermediate state, we refer to Dr. Clark's *Man all Immortal*. He correctly encounters various errors on the subject, as e.g. "that the saints of God enter upon the full realization of their everlasting felicity immediately at death, and independently of their resurrection bodies;" and he shows this to be unscriptural because "everywhere do the Scriptures teach us that it is in connection with his body man is to attain his highest destiny." But instead of leaving "Sheol" and "Hades" represent an intermediate place aside from the third heaven, he insists upon it that the intermediate place embraces for the saints the third heaven. The proof given for this positive declaration is the following: Jesus Christ is in the third heaven, and as dead saints are represented to be with Christ or Christ with them, they *must also* be in the third heaven. Unfortunately this is *pure inference* formed by combining two classes of passages, which combination is *not* given by the Spirit, for no passage exists which describes the intermediate state as located in the third heaven. We admit that Christ is there, but while there He is *also here* in the believer, in the sacraments, in the closet of prayer, in the Church, etc. God is everywhere (Ps. 139 : 7-12) present, and the presence, care, protection, etc., of Jesus over the departed in this intermediate state is affirmed. Dr. Clarke's argument proceeds on the assumption that if Jesus is in the third heaven He *cannot specially* be in the intermediate state if one of consciousness and blessedness, and if a place separate and distinct from the former. If Jesus *specially* appeared to Paul, etc., He can *specially* manifest Himself to others, wherever they may be located. Harbaugh in "*Heaven*," etc., takes the same view that Clark does, based on the same assumption, *ignoring totally* the meaning attached to the Scriptures respecting "Sheol and Hades," into which all enter, and into which Jesus Himself entered during the short period of His detention, and in which David (Acts 2 : 34) is still detained. We conclude by saying: our view of the intermediate state as an imperfect one, the saint still unclothed and waiting, answers the question so often put to us, viz., how we can reasonably expect the saints who have been ages in heaven, enjoying its bliss, clothed upon with a spiritual or semi-spiritual body, glorified or semi-glorified, to come here to this earth to reign, etc., *after such* a blessed experience? Our answer is plain: No *two stages* of glorification, embodiment, completed Redemption after death are described in the Scriptures. The glorification, the Christ-like embodiment, the perfected Redemption, *are all attached* to the Second Advent and the resurrection of the just.

*Obs. 9.* We insist upon it that the intermediate state, expressed by the terms *Hades* and *Sheol*, continues down not only to the Second Advent, but to the end of the Mill. age. For it is only (Rev. 20 : 13, 14) after the close of the thousand years and little season that the realm of the dead, through the power of Jesus, is utterly removed. (Comp. Revision, *Vario-rum*, etc.) While some are removed from it, and reign with Christ, etc., others are kept in it until this final period. Hence, we cannot, without violence, allow a change to have been introduced at the First Advent, viz., that saints *since then* are directly taken to heaven, and therefore do *not now* enter Hades. Such a view is opposed to *the general analogy* of the Scriptures, which makes every believer to follow the humiliation of the Master, and like Him enter Hades; it multiplies the prayer of faith given to every

believer (e.g. in Ps.) for deliverance from Hades ; it makes the distinguishing characteristic of Jesus at His Coming, as having "*the keys of Hades*," of no personal interest to the believer. One passage alone is decisive of two truths, viz., that the saints in Hades are *not* in heaven, and that believers at the future res. of the saints are *still* in Hades, and that is, 1 Cor. 15 : 54, 55, "I will redeem them from the hand of Hades, I will ransom them from death. O death, I will be thy plagues ; O Hades, I will be thy destruction."

Let the student keep in view the following points, viz., (1) Hades (so Sheol) is "in opposition to heaven" (so Lange, Matt. ch. 11 : 23, and see the references to Owen, Alexander, etc., who concede it) ; (2) the Scriptural representations that all believers, like their Head, enter Hades ; (3) that Jesus, at His Coming, having the keys of Hades, delivers His people ; (4) that others remain in Hades until the thousand years are ended ; (5) that in Hades there is incompleteness of redemption ; (6) that those in Hades are represented as waiting for the glorious redemption. The reception of these points—all clearly taught—preserves Scriptural unity. We direct attention to Dr. Craven's *Excursus on Hades* in Lange's *Com. on Rev.*, pp. 364-378, which will repay perusal. Much that he says is confirmatory of our view, and can be cordially received. He makes Hades an intermediate place in the Unseen World, distinct from heaven and hell, having *before* the resurrection of Jesus two compartments, one of comfort and the other of misery, one for the pious and the other for the wicked ; but *after* the resurrection of Jesus, the righteous being delivered from Hades and having ascended to heaven with Him, *only the wicked* are taken to Hades (reserved in misery against the day of general judgment), while the righteous are taken to heaven. While serious objections can be urged against several of the points taken by him, we are only concerned in this *alleged change* which takes it as a fact that *one compartment* of Hades, employed for the retention of the righteous, has been *vacated and unused* since the ascension of Jesus. However ably urged, we cannot receive this view, because the deliverance of the saints *from Hades* (e.g. Hos. 13 : 14, comp. with 1 Cor. 15) is *directly* associated with the Pre-Mill. Advent of Jesus and the resurrection distinctive of believers. His proof (as e.g. John 14 : 2, 3, see Prop. 170) is considered and explained under various propositions, and requires no special repetition. We object not to a partial removal at the resurrection and ascension of Jesus of captives delivered from Hades if that be insisted upon, but we insist on its continuance as the state or abode of all men until the Coming of Jesus, who says : "I have the keys of death and of Hades." (Comp. e.g. Dr. Seiss in *The Apocalypse*, p. 99.) When He comes then, according to Paul's testimony, death and Hades will be conquered by Him, and give up to the Conqueror those accounted worthy of the better, pre-eminant resurrection.

PROPOSITION 137.—*This doctrine of the Kingdom sustained by the phrase "the world to come."*

If we find this phrase employed by the Jews to designate a particular period of time, and if it is adopted by the apostles, without the slightest hint as to a change in its meaning, it is fair and just to conclude that in the Apostles' estimation *it continued to retain the meaning* ascribed to it by the Jews.

Obs. 1. Let us briefly consider in what sense the phrase, "*the world to come*" was used by the Jews. Prof. Bush (*Anas.* p. 136) says: "'The judgment of the great day,' the period of '*the world to come*,' is that period which in the Jewish Christology was identical with the reigning and judging supremacy of the Messiah." He quotes Lightfoot in confirmation, and adds from the *Sohar*, fol. 81, "*In the world to come the holy blessed God will vivify the dead and raise them from their dust,*" etc., and then refers to Pococke (*Porta Mosis, Not. Miscel.* p. 166) who says, that R. Saadiah maintains that "the resurrection is to take place during the Messiah's reign on the earth, and so that the promise of the dead Israelites being brought out of their sepulchres is to be accomplished in this world or age, and that we are not to suppose that it pertains to another; consequently the prediction of Daniel respecting the many that sleep in the dust, with various other Scriptures, is to be fulfilled in *the time of salvation*, a phrase entirely equivalent to *the days of the Messiah*." "So it is said in *Toreth Adam*, fol. 105, that *the day of judgment* will commence, *sub initium dierum resurrectionis*, at the beginning of the days of the resurrection." (*Comp. Prop.* 133.) According to Buxtorf, as quoted by Barnes on Heb. 2 : 5, it was employed by the Jews to denote "the world which is to exist after this world is destroyed, and after the resurrection of the dead, when souls shall be again united to their bodies," or "*the days of the Messiah, when He shall reign on the earth*." The Targum of Palestine (Dr. Etheridge's Transl.) on Balaam's prophecy has: "If the house of Israel kill me with the sword, then, it is made known to me, I shall have *no portion in the world to come*; nevertheless, if I may but die the death of the true! O that my last end may be as the least among them." The student will find additional references to the opinion that "*the world to come*" referred to the reign of Messiah after the resurrection in Lightfoot's works, Wetstein, Schoettgen (*Bloomfield*, Heb. 2 : 5), Clarke's, Lange's, and other Commentaries. See Props. 138 and 139.

The Talmud frequently speaks of Israelites receiving "a portion of the world to come," "a part in the world to come," and asserts: "He who denies that the Scriptures are from heaven has no part in the world to come," "the generation of the deluge have no part in the world to come," "the generation of the dispersion (at the building of the tower of Babel) have no part in the world to come," "the people of Sodom have no part in the world to come," etc., speaking also of "this world and that to come," etc. Hence

Barnes, Com. Heb. 6 : 5 on the phrase "the world to come," says : "Or, of 'the Coming age.' 'The age to come' was a phrase in common use among the Hebrews, to denote the future dispensation, the times of the Messiah," etc. Littell's *Liv. Age*, July 26th, 1879, in an art. on the "Talmud," quotes as follows : R. Simeon on Prov. 6 : 22 says : "When thou goest, it (the law) shall lead thee, that is, in *this world*. When thou sleepest, it shall keep thee, in the grave, and when thou awakest, it shall talk to thee in *the world to come*." Another utterance on Ps. 23 : 5 is thus given : "In *this world* ye (Israel) offer me (God) the shew-bread and oblations. In *the world to come*, I will spread for you a great table, and *the nations of the world* shall behold and be confounded ; for it is said, 'Thou wilt prepare a table before me in the presence of mine enemies.'"

*Obs. 2.* The effort made by Barnes, Bloomfield, etc., to make this expression used by the Jews, and adopted without dissent or change, in the New Test. to mean *the present* dispensation, age, or world under the Messiah fails, because it does not meet the conditions attached to it in that day, viz., it included *the reign* of the Messiah *after* the resurrection of the dead. This will appear evident if notice is taken of the distinctive *usage* accorded to the phraseology in Matt. 12 : 32, "*neither in this world (age) nor in the world to come*." Critics, Lightfoot, Wetstein, etc., refer the latter to Christ's Kingdom, and according to Wetstein (*Lange, loci*) it was a proverbial expression referring to *the Advent of the Messiah*. Jesus adopts it, and links it therefore, as we maintain, *with His future personal Advent*. And this is conceded (unwillingly) by our opponents, in the simple statement that the sin or guilt alluded to remains unpardoned *after* the Sec. Advent of Christ, and therefore this world or age to come is included in the period *after* the Advent. The language being addressed to Jews, without any of those modern explanations attached, is a *virtual indorsement* of the phrase as understood by them. So Paul, Heb. 2 : 5, "for unto the angels hath He not put in subjection *the world to come*, whereof we speak," argues that this subjection is not witnessed, as many passages prove, down to the Sec. Advent of the Messiah, and hence necessarily locates it in the future *after* that Advent. Therefore his use of the word corresponding with that of the Jews he intimates *no change* in its usage, as fairness would have required if it referred to another period. It is never employed to designate heaven or the state after death (as our opponents, Barnes, etc., *loci*, frankly admit, but to point out this *very earth*, regarded as "*inhabited*" or "*inhabitable*." The choice of the phrase *directly refers us* to the covenant and its promises, which, if fulfilled, require under the Messiah *such a world*. The only period when all things, as this predicted world demands, are brought into subjection, is *after* Christ's Sec. Coming, for down to this Pre-Mill. Advent Gentile domination is existing, and even preceding it confederations of wickedness are witnessed. This world to come is given to Jesus *as man*, thus corresponding with His future coming as the Son of man, etc. But this expression receives its fair and honest interpretation *only* by regarding *the general analogy* of the Word ; and for a proper and full understanding must be viewed in the light thrown upon it by "*the day of Jesus Christ*," "*the end of the age*," and "*the coming age*," as given in Propositions following. Therefore the reader, before deciding, will await the additional evidence to be placed before him. In regard to the phrase in Heb. 6 : 5, however much some may make the tasting of "*the powers of the world to come*" the enjoyment of religion, etc., in this present dispensation, or the gospel period (thus making the world to come equivalent to "the gospel dispensation"), yet numerous commen-

tators and others, who have no sympathy with our views, tell us that there is a reference to the future, making it to refer to the future heavenly state, so e.g. Bloomfield, Scott, etc. That it has reference to the future, and to the future as understood at that period by the Hebrews addressed, must be apparent to the scholar from the occurrence of no proposed change by the apostle to its usual significance.<sup>1</sup>

<sup>1</sup> We have found one exception, which charity will attribute to ignorance and not to design, as follows: Winthrop (*Lec.*, p. 197) justly says, after many able critics and writers, that, as Barnes etc., loci, the word translated "world" should have been rendered "the habitable earth," because the word *oikumenen* is a participle meaning inhabited or habitable, the word earth being understood. A reviewer of Winthrop in *The Kingdom of Grace*, produces the following remarkable and *critical* rejoinder: (1) That we are not at liberty to "supply Greek terms when they seem wanting," and (2) that "all plain readers of the Bible suppose this expression to refer only to the future state of men after death." The readers must then be very "plain" and addicted to mere "suppositions," and all versionists are guilty of undue liberty in supplying the terms that the Greek idiom requires. We can respect infidel attacks by ascribing some honesty to them, but such criticisms are simply contemptible, made to subserve an unscholarly purpose. Such a writer evidently has never seen the statements given in our elementary books, as e.g. Horne's *Introduct.*, vol. 2, p. 13, etc. He also fails to notice that this phrase is identified with the Second Adamic dominion restored in the person of Jesus, and which restoration is invariably linked with the Sec. Advent (comp. Prop. 82). H. Dana Ward (*Proph. Times*, vol. 12, p. 33, etc.) gives an interesting statement of the usage of the three words (*αιον*, *kosmos*, *oikoumene*) translated "world" in our version, and he makes "*αιον*" equivalent to "a period of time," or "the age;" "kosmos" to order, arrangement, the present order of things, the universe; and "*oikoumene*" to "the inhabited earth," it meaning "inhabited" and as "a passive participle agrees with *ge*, i.e. earth, understood." So used Matt. 24 : 14; Luke 2 : 1; 4 : 5; 21 : 26; Acts 11 : 28; 17 : 6, 31; 19 : 27; 24 : 5; Rom. 10 : 18; Heb. 1 : 6; 11 : 5; Rev. 3 : 10; 12 : 9; 16 : 14. Mac-night (*Com. loci*) "the inhabitable world to come," which is correct. The *Comp. Commentary* makes it "the state of the Gospel Church," for which there is no proof. Many make it "the coming world," i.e. the Messianic, which we can receive. The Revision has as marg. reading, "the inhabited earth."

<sup>2</sup> To make the phrase "world to come" equivalent to the present dispensation, "the Christian dispensation" (so Stuart, etc.), "the times of the New Test. (so Bloomfield, etc.), involves its advocates in self-contradiction. Thus e.g. such a dispensation has been running for some time, about thirty years, and yet if it is thus referred to; it is spoken of as not present but still future—as something to come. If they endeavor (as Scott, Doddridge, etc.) to unite with the idea of a present dispensation that of heavenly blessedness, thus including the future, they only increase the difficulty: (1) for then the writer still ignores the present by leading us to contemplate that which is to come, and (2) he chooses a phrase which all anciently applied to this earth, *this inhabited earth* in the future under the Messiah, to describe heaven; but how it can consistently describe the latter these writers fail to inform us. Philo-Basilicus (Judge Jones, *Essays*, p. 42) says: "Dr. Owen observes 'that it denotes a certain state or condition of things in this world,' that is on this globe, 'for the apostle does not treat directly of heaven,' and to call heaven 'the world to come' because we are to go into it, is, says Beza, 'rather harsh.'" We only add, that it is a period of time following the resurrection, which Polycarp (*Epist. Phil.*, ch. 5) notices: "If we please (the Lord) in this *present world*, we shall also be made partakers of *that which is to come*, according as He hath promised us, that He will raise us from the dead; and that if we walk worthy of Him, we shall also *reign together with Him*." This is only repeating what Barnabas previously stated, viz., that when the Lord comes to renew this world, making "all things new, then shall be the beginning of another world." This has been reiterated by a multitude, who link it with the time of restitution, as e.g. Dr. Goodwin (*Ecl. Proph.*, p. 181), advocating the renovation, remarks: "As God takes the same substance of man's nature and engrafteth the new creature upon it, the same man still; so He takes the *same world* and makes it a *new world to come* for the Second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto. And this God will do before He hath done with it, and this restitution is '*the world to come*,' Heb. 2 : 5." So also the reader's attention may be called to Luke 20 : 35. Although in the Greek another word is used (meaning age or dis-

pensation), yet the translators evidently employed it as synonymous (which it is to some extent) with the other. It reads: "But they which are accounted worthy to obtain that world (or age) and the resurrection from the dead," etc., thus showing how the obtaining of the future age or world is linked—not with Hades, or Sheol, or Heaven, or this dispensation, or the Gospel, but with the resurrection of the dead—just as the Jews believed, as the covenants demand, as the promises of God require. Hence Van Oosterzee (*Lange's Com. Luke*, p. 305, on ch. 25 : 35) says: "To obtain that world. The Messianic *aión* (age) is conceived as coinciding with the resurrection of the righteous, ch. 14 : 14, which is here exclusively spoken of. It is a privilege which is not communicated to all, but only to the *eklektois* (the called or elect), while those who at the moment of the Parousia have not died but are found yet living are here not further spoken of." In his comment to ch. 14 : 14, to which he refers, he remarks: "He (Christ), like Paul (1 Thess. 4 : 16 ; 1 Cor. 15 : 23) and John (Rev. 20 : 5, 6), between a first and second resurrection, comp. also Luke 20 : 34-36," etc. (Comp. Dr. Poor's note to *Lange's Com. 1 Cor.*, p. 349.)

*Obs. 3.* The Bible clearly teaches a dispensation to succeed our present one. This is done in a variety of ways, and is confirmatory of our position. Leaving the intimations of a new ordering or arrangement given by "restitution," "regeneration," "new heavens and new earth," etc., this is virtually admitted by Fairbairn, Brown, and others, in that they inform us that the Mill. age can *only* be introduced and realized as predicted by the bestowal of *new and extraordinary* measures, agencies, etc., thus showing marked and distinguishing *changes* in the order then established. The "harvest" at the end of this age bounds the closing of this and the commencement of the new dispensation. This "harvest" is predicted, as we have shown, Rev. 14 : 14-20 ; Joel 3 : 13, etc., to be Pre-Millennial. The Millennium itself, including the resurrection and events which require the exertion of supernatural power, etc., is indicative of a *new era or age*. The dispensation that follows is one of Redemption, perfected Salvation, and it is a low estimate to confine the redemptive period to this age or dispensation, in which it remains *incompleted down to the Sec. Advent*. This is the preparative stage of Redemption ; that which follows is Redemption fully realized. Consequently such declarations as Eph. 1 : 10, "*that in the dispensation of the fulness of times he might gather together in one all things,*" etc., must be understood of that dispensation still future which shall be ushered in when the times preceding it have been completed. The proof that Eph. 1 : 10 thus refers to such a dispensation is found in the context, for (1) as numerous passages plainly state, *this gathering of all things into one* is only witnessed when this dispensation or age closes ; (2) in this gathering "*all things,*" in the Greek the neuter form, evidently also embraces the creation then redeemed from the curse, which only is done in the re-creation *after* this dispensation has ended ; (3) all things are under Christ in this dispensation mentioned, which is not realized *until after* the Sec. Advent ; (4) the connection of the "inheritance," "the redemption of the purchased possession" with this dispensation indicates the same ; (5) the adopting the exact phraseology of the Jews respecting an incoming age, with the sole change of applying it to Jesus Christ, David's Son and Lord.' It seems to us strange that some theologians, seeing the gathering and oneness ascribed to the Millennial period, seeing that the churches under the direct teaching of the apostles all believed in a future and incoming dispensation—Millennial—should so persistently, to defend a theory, apply this to the present dispensation, and yet acknowledge, as many of them do, that its realization will only be witnessed fully *when* Christ comes. Such arguments as are derived from the Pre-Mill. Advent, resur-

rection, judgment, etc., form the introduction of the incoming Kingdom by the power of Christ—indeed all the varied propositions derived directly or indirectly from the Covenant, the foundation of all that is future, converge in a dispensation succeeding this one.<sup>1</sup>

<sup>1</sup> On this important passage may be added : (1) A gathering is predicated at Sec. Advent, which occurs at the close of this age, as e.g. 2 Thess. 2 : 1 ; 1 Thess. 4 : 17, etc. (2) This gathering is at the end of the age, includes the harvest, as in parable of tares and wheat, Rev. 14 : 19, etc. (3) This gathering includes that from the heavens, as e.g. angels, saints, New Jerusalem, and even dominions, etc. (4) This gathering embraces all on earth, as e.g. saints, the Jewish nation, Gentile nations, restoration of forfeited blessings, removal of curse. In brief, as Olshausen, etc., it includes “*the restoration of all things.*” Comp. Lange’s *Com.* on Matt. 13 : 41. Barnes *Com.* on Eph. 3 : 11 explains “*the eternal purpose*” to be literally rendered “*the purpose of the ages,*” i.e. the plan or arrangement of the incoming ages, thus indicating that others follow. Barnes with his theory of a final age or dispensation insists that this “*the purpose of ages*” means “*the purpose formed in past ages.*” Admitting that this purpose or plan originated in past ages, yet the line of argument connects the same with *the completion* of the arrangement in *actual realization*, and, therefore, relates to the present and future. Locke, Chandler, Whitby, and others render this : “*according to that disposition or arrangement of the ages which He made in Jesus Christ, or through Him.*” Two things are self-evident, (1) that this Plan or Purpose has reference to Jesus Christ, and (2) that it includes all pertaining to Jesus, and hence of necessity what pertains to Jesus after His Sec. Advent. It includes, consequently, the time following His Coming, or what, Eph. 2 : 7, is specifically denominated as still future “*the ages to come.*” This is one of the revealed “*mysteries,*” in which we should be personally concerned, and so clearly stated that the assertions (e.g. of Dr. Rice, in *Signs of the Times*) of those who declare that this dispensation is the last or final one, remains without *the slightest* Scriptural foundation. If this is “*a Gospel dispensation,*” the one Coming is only a far greater one, seeing that the goodness of the Kingdom and of salvation is realized in all its preciousness to a far greater extent in the Coming one. Take the characteristics of the Millennial age, and while they indicate great changes (showing a new ordering or arrangement), yet they all are embraced in the Gospel of the Kingdom ; all are a *fulfilment* of Gospel promise.

<sup>2</sup> Having sufficiently shown that the Millennial period is an era, a definite age, or dispensation, introduced by Jesus Christ at His Coming, we cannot receive the claims and pretensions of many, who in the past and present, pretend that they or the founders of their sect, introduce a new dispensation (as e.g. in Swedenborgianism, Shakerism, Mormonism, Curryism, Spiritualism, “*The Eclectic Church,*” etc.). This coming dispensation is not dependent on *human instrumentality* ; it is *directly* inaugurated by Jesus Himself, and in so marked a manner—by the works performed, the results attained, etc.—that no one can fail to see it. We only now notice that as there have been past ages or eras (some divide them into Adamic, Patriarchal, Jewish, and Christian ; others into Adamic, Noahic, Abrahamitic, Mosaic, and Christian ; others again into Adamic, Antediluvian, Noahic, Abrahamitic, Mosaic, and Christian ; and still others, making the Mosaic Theocratic, introduce another era from the captivity to Christ as Mosaic in part lacking the civil element), so there will be others, as the Millennial and the Eternal ages following. Hence it is, as Barnes, *Com.*, Heb. 1 : 2, has observed, that if the word “*age*” is used to designate this world or that to come, it does so because “*made up of ages.*” This age or dispensation to follow pertains to the glory of Christ, and is new, i.e. a *new ordering*, because it embraces a restored Theocracy, a renewal of the earth, resurrected and glorified saints, etc. It introduces *the Theocratic reign* of Jesus and His associated rulers bringing in the restitution of all things ; it enforces and exhibits in living realization Redemption through Christ ; it practically illustrates and enlarges Christ’s Redemptive work until it envelops the world in its inestimable blessings. Great and important changes are indeed introduced, *but all in the purposed line of Redemption through Christ*, which only serve to exalt Him as the Saviour and King ; to magnify His sacrifice, love, mercy, and power ; to honor Him as the combined Prophet, Priest, and King ; and to elevate Him in the hearts of the glorified and of the nations of the earth. Hence Bh. South’s rendering of Isa. 65 : 18 (with whom agrees Dr. Clarke, etc.), “*Exult in the age to come which I create,*” and there is force in his rendering Isa. 9 : 6, “*The Father of the age to come*” (with which comp. Bh. Chandler’s “*Defense of Christianity*” and Lange’s *Com.*, etc.).



PROPOSITION 138. *This doctrine of the Kingdom fully corroborated by "the day of the Lord Jesus Christ."*

This Kingdom is after the Sec. Advent, and in a period, dispensation, age, day, or time, which, owing to the public, personal manifestation of Jesus Christ, is by way of *pre-eminence* entitled "*His day*," etc. Now, if it can be shown that the Jews believed that the day or age of the Messiah was *thus identified* with the period of the reign of the Messiah on David's throne, and that the Apostles, without any change or transformation, *apply* this phraseology to Jesus *after* His Sec. Advent, it at once *powerfully confirms* our doctrine of the Kingdom. For, if our interpretation of the Covenant and promises is correct, *then* such a day or time of Christ must be *still future*.

*Obs. 1.* The Jewish view is given by many writers. Thus e.g. Mede quotes R. Saadiah Gaon, who indorses the ancient opinion on Dan. 7 : 18 by saying : " Because Israel have rebelled against the Lord, their Kingdom shall be taken from them, and shall be given to those *our* monarchies which shall possess the Kingdom *in this age*, and shall lead captive and subdue Israel to themselves *in this age until the age to come, until the Messiah shall reign.*" The ancient opinion of the Jews previous to and at the First Advent are given in Commentaries, Sys. Theologies, etc., viz., that the times or reign of the Messiah was frequently denominated "*the day or the days of the Messiah*," originating from the prophetic announcements of "*the day of the Lord*," etc. Knapp, Barnes, Bloomfield, and many others, show how the Jews regarded "*the day of the Lord*" as equivalent to "*the times of the Messiah*." Indeed, as stated in previous Propositions, it was fully identified with both the resurrection and the judgment which it was believed the Messiah would bring to pass. How later Jews continued to hold this notion of the day thus linked with these adjuncts is evidenced by the following extract from R. Menassah Ben Israel (in *Res. of the Dead*, p. 254), who, commenting on Isa. 2 : 12-17, " For the day of the Lord of hosts," etc., remarks : " It is not to be doubted, as we shall demonstrate in the sequel, that by '*the day of the Lord*' the prophet intends '*the day of judgment*,' which is otherwise called '*the day of the resurrection of the dead*.'" Again (B. 3, c. 2), he says, on Mal. 4 : 5, " That great and terrible *day of the Lord is the day of judgment*, which shall be *conjoined* with the resurrection." The day of Messiah, the day of judgment, the day of resurrection, the day of the Lord, etc., were all associated in the Jewish mind *with* the predicted coming and reign of the Messiah.

Gill, *Com.* on 2 Pet. 3 : 8, gives several Rabbinical citations in which is specified that " the day of the holy blessed God is a thousand years." Lange, *Com. Matt.* 22 : 2, notices

how the Jews thought the feast, the marriage festival, would be held at the end of the age. Many such references are found in the various commentaries, and the critical student will not fail to observe how these views, after the commencement of this dispensation or age, are repeated in the Apocalypse, but always as related to the future, the Sec. Advent of Jesus, and the resurrection of the saints. The reign of the Messiah on David's restored throne was "the day of Redemption," "the day of salvation," etc., and was even claimed by impostors, as e.g. Milman (*His. of the Jews*, vol. 2, p. 435) informs us that R. Akiba addressed the Jews in behalf of the impostor Bar-cochab, "Behold the Star that is come out of Jacob; the days of the Redemption are at hand."

*Obs. 2.* Next, it is important to notice, (1) how the inspired apostles adopted this phraseology, applying it to Jesus, and (2) locating this "day," that the Jews expected, *in the future*. (1) A period of time, separate and distinct from previous ones, is called "*the day of the Lord Jesus*," 2 Cor. 1 : 14; "*the day of Christ*," 2 Thess. 2 : 2; "*the day of the Lord*," 1 Thess. 5 : 2, etc. This is so apparent that it needs no additional mention. (2) That this day of Christ is not in the *present* dispensation (comp. e.g. John Wesley's remarks, Prop. 133, Obs. 5), but in the *future* one, is evident by reference to the *general tenor* of Scripture concerning it, and by then giving the opinion of our opponents as indicative of its relation to the future. Thus e.g. 1 Cor. 5 : 5, "*that the Spirit may be saved in the day of the Lord Jesus*;" Barnes, *Com. loci*, "the day of judgment when the Lord Jesus shall come," etc. 1 Cor. 1 : 8, "*blameless in the day of the Lord Jesus Christ*;" Barnes, *loci*, "in the day when the Lord Jesus shall come to judge the world; and which will be called His day, because it will be the day in which He will be the great and conspicuous object, and which is especially appointed to glorify Him." 2 Cor. 1 : 14, "*ye also are ours in the day of the Lord Jesus*;" Barnes, *loci*, "in the day when the Lord Jesus shall come to gather His people to Himself." 2 Thess. 2 : 2, "*that the day of Christ is at hand*;" Barnes, *loci*, "*the time when He should appear*," called "*the day of Christ*," because it would be appointed especially for the manifestation of His glory." 1 Thess. 5 : 2, "*the day of the Lord so cometh as a thief in the night*;" Barnes, *loci*, "Of the Lord Jesus," etc., "*the day of the Lord*" means that day in which He will be manifested," etc. So also 2 Pet. 3 : 10; Phil. 2 : 16, etc., and Barnes, *loci*, gives the same. Barnes even indorses the Jewish view on John 8 : 56, when he says, "*the day of judgment is also called the day of the Son of man because it will be a remarkable time of His manifestation*." (Compare also Knapp, *Ch. Theol.*, s. 155 (4).) Jesus Himself employs the phrase, as e.g. Luke 17 : 24, 30: "*So also shall the Son of man be in His day*;" "*even thus shall it be in the day when the Son of man is revealed*," with which compare Matt. 24 : 30, 31, 37, etc., and then notice the concessions of Barnes, etc., that its ultimate reference *must be* to the time when He personally comes to judgment, etc. We have thus a *distinctive* "*day of Christ*" ushered in *at the Sec. Advent*; and with the predictions relating to "*that day*" by the prophets; with the Scriptural usage of the word "*day*;" with the events connected with it and the guards thrown around it to prevent, if possible, misconception of its duration, etc., it is simply *to be faithful* not to identify this "Lord's day," this "day of the Messiah," with the promised exalted Millennial times of the Word with which it is blended. That this "day of Christ" embraces a *long period* of time is apparent from the examples already given, but the Spirit multiplies evidence; for believers, being "*the children of the day*," see on every side

"the day" linked with the Advent, with Mill. blessedness, with entering into (comp. Matt. 7 : 21, 22), and realizing the Kingdom, and with Barnabas they look for a "*holy age*" to come, believing Him to be "*King of the ages*" (1 Tim. 1 : 17 ; Heb. 1 : 2, Vulgate), who will manifest Himself in the day that significantly and appropriately is called after Himself. And when the Spirit, to whom a thousand years are as a day, pronounces it "*a great day*," we are very slow in limiting it.<sup>1</sup>

<sup>1</sup> It may be proper to notice the attempt Fairbairn (*On Proph.*, p. 443) makes to refer this to the day of Pentecost. But this fails (1) because there was no Coming of the Son of Man (humanity) at that time ; (2) it violates the context which contrasts this Coming with that of other false Christs ; (3) if fulfilled on the day of Pentecost, then the disciples would see one of the days of the Son of Man which Jesus positively declares, v. 22, they shall not see, owing to His departure ; (4) it is opposed to the Jewish view entertained, whose exact phraseology Jesus adopts without any intimation of change ; (5) it is condemned by the usage we refer to in the text.

<sup>2</sup> Hence we cannot accept of Martensen's (*Ch. Dog.*, s. 287) language : "The final Advent of Christ is to be the end, not only of this present time and this one term of history, but of all time and of all history." Against this, the covenants and prophecy all unite in proclaiming the opposite, viz., that then a glorious period of time is ushered in when the history foreshown and outlined in covenant and prophecy shall be realized. This extreme must, therefore, be rejected as untenable. The other extreme, adopted by a few, that this present existing age shall be eternally perpetuated, is likewise, as we abundantly show, unscriptural. One of Dr. Arnold's admirers (*Westm. Review*, Jan., 1852, p. 120) says that Arnold's Theology is based on the assumed perpetuity of the age, and that he admits (although claiming it as correct) that "it is the least apostolic in appearance." This admission is amply sufficient, and we rest content in those "times" (1 Tim. 6 : 15, and which Paul in 2 Tim. calls "that day"—comp. *Crit. Eng. Test. loci*) still future and connected with "*the appearing of our Lord Jesus Christ*."

*Obs. 3.* To satisfy some objections, it is necessary to allude to Waggoner (*Ref. of Age to Come*), who refuses to acknowledge an "*age to come*" to follow this age, on the ground that that which succeeds this is called "*an everlasting age*" or "*the eternal age*." But this is a mere play on words so far as the phrase is concerned, for (1) he thus professes his belief in an age to come, although "everlasting ;" (2) he divides this "everlasting age" arbitrarily into two periods, the first part of one thousand years in the third heaven, the second part, or remainder, after the thousand years here on the earth. While we do not even *thus limit it* by the thousand years (which years do not limit the reign, but the binding of Satan and non-resurrection of the wicked), extending it *through and beyond them* into the future (Prop. 159). When the characteristic duration, etc., of the age are to be determined, we find it extending to, merging into, and embracing perpetuity.<sup>1</sup> To build up his theory, Waggoner contends that "the end," "Christ's Coming," and "the termination of Salvation," are synonymous terms, and taking this for granted (without the least proof), he proceeds to erect his argument upon it. This is a sad mixture, seeing that Christ's Coming is not to "terminate Salvation," or to make an "end" of all things, but is for purposes of salvation and to gather all things into oneness, etc. Again, a favorite phrase is quoted, and paraded even as a title of sermons and books, as if it were a Scriptural one, viz., "*The End of Time*," as if it were an equivalent for "*the time of the End*." In tracing the matter somewhat, it seems to be founded on Rev. 10 : 6 in our Eng. Version, which unguardedly reads "that there should be time no longer." That this is a misapprehension of the passage is evident, for (1) critics and commentators pronounce it incorrect. (See Barnes, Stuart, Elliott, Lord, etc., *loci*.) (2) It

is inconsistent with fact : (a) as to the text, seeing that instead of a closing of time, time is represented as *continuing on*, and events occurring during its progress ; (b) as to the creation, for while time may be regarded as unmeasured, eternal, yet no creature or event can be duly considered *apart of time*. Time cannot end ; a day, year, age, cycle may close, but *not time* ; eternity itself embraces *endless time*. The arguments erected upon this phrase, therefore, can well be dismissed without more attention, seeing that "*times*" are connected with, 1 Tim. 6 : 15, "the appearing of our Lord Jesus Christ."

<sup>1</sup> Time, even eternity, is marked necessarily by cycles, ages, etc., and we cannot conceive of it without some measure. The Spirit accommodates Himself to this to give us a proper conception, and hence speaks of "*the ages to come*," "*the age of ages*," "the eternal ages," or "ages of ages," and refers to Christ as "*King of the ages*," indicating such grand divisions—while on the other hand expressions are found which, without distinguishing between those ages speak by reduplication of the entire future as one everlasting age. Our idea simply is that this Mill. age merges into the others unchanged as to blessedness, glory, etc., and is thus continued on, although the doom of Satan and the wicked, etc., properly marks an epoch in it.

<sup>2</sup> The reader is referred back to Prop. 133, Obs. 5, and requested to notice how John Wesley speaks of this day of Christ ; also how the Thessalonians regarded this day "as present" (so Alford, Olshausen, Lange, etc.) and the apostle, in order to reassure them, locates it in the future. Multitudes affirm that this dispensation is "the day of Christ," but they do this in *opposition* to the passages quoted, to the analogy adduced, and to the direct affirmation of Jesus, Luke 17 : 22, that during His absence "the days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." The student will notice, what our argument has persistently urged, that "the day of the Lord Christ" is, to be such, identified with a *personal* presence ; it is this presence that constitutes it "*His day*." Turning to 1 Cor. 4 : 3, 4, 5, and instead of "man's judgment" the Greek is, as stated in the marginal reading, "man's day" (so numerous critics and versions ; comp. e.g. Luther's).\* This accords with the analogy on the subject. The time when this was written, and the time from thence down to the Coming of the Lord, is "man's day," and not the Lord's day. The direct contrast in the passage is amply sufficient, and what was true in Paul's time, that the world was controlled by "man's day" (i.e. was largely under the power of his opinions, wisdom, self-will, sway, etc.), is true to-day, being—as history testifies—a fact constantly witnessed from that time down to the present, and—as prophecy attests—will continue a sad fact down to the Sec. Advent, culminating in its exhibition of wilful power and sway just before the open Parousia. This, then, is "man's day"—a day in which the absence of the Lord is self-evident, and in which man's attachment to the world and disregard of God and His dear Son makes it a time peculiar in accord with his views, feelings, passions, etc. And yet this distinctive "man's day," in which the Church is struggling and fighting, is eulogized by hosts of writers as "the Lord's day," although the bridegroom is absent and the marriage postponed to His Coming. To indicate how perversely men will employ this phraseology, a few more illustrations are presented. Scott (*Com. Zech. 14*) makes "the day of the Lord" to be "the time when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was 'the day of the Lord Jesus,' on which He came to 'destroy those that would not that He should reign over them.'" Alas ! Rev. Robison, in a sermon at Springfield, O., Nov., 1878, made "the day of Christ" in 1 Cor. 1 : 9 and Phil. 1 : 6, 10, to refer to the death of the saint ! Egbert (*The Chron. of Henry of Huntingdon*) is said to have seen "the day of the Lord" in the conversion of the monks of Hii or Iona, which has been repeated again and again at accessions to the Church. It is wonderful how flexible and full of numerous meanings the phrase becomes in the hands of spiritualizers, denoting almost everything but that really intended. In connection it may be said that we earnestly protest against the theories of those who would locate "the day of the Lord" as already present in any form, as the things connected with such a day have

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\* The Amer. Bible Union has the following comment : "*Man's day* : namely, the present, in contrast with the coming of the day of the Lord." So e.g. Fausset (*Com. loci*), "literally, man's day, contrasted with the day (ch. 3 : 13) of the Lord (v. 5), 1 Thess. 5 : 4. All days *previous* to the day of the Lord are man's days."

never yet been realized. Hence we reject as utterly untenable the theory of Barbour and others (as seen e.g. in *Herald of the Morning*, Aug. 1st, 1877), who, basing their view on some unproven chronological positions, declare that "the day of the Lord" commenced in the autumn of 1874." Aside from the reasons presented in this work against it, it is sufficient to say that the misleading view of "the harvest" incorporated with it (which harvest is to last three and a half years) alone shows the incorrectness of the chronological position so positively asserted. When the tares are gathered, and Christ and His angels begin the work of the harvest, we will see—as a comparison of the prophecies relating to the harvest conclusively shows—a *very different kind of work* than the one described by them. One especial lack in this view of Barbour's is, that in his harvest interpretation he utterly fails to discriminate between "the first-fruits" previously gathered, and the harvest which follows, but adopts an opinion which he thinks is favorable to his groundwork, viz., chronological position.

PROPOSITION 139. *The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in "the morning" of "the day of Christ."*

We now come to one of those beautiful, most forcible evidences of the truthfulness of our position, which *no other theory* can present. For, the Divine Spirit, taking *part* of the phrase "the day of the Lord," etc., viz., *the morning* or introductory of that day, allies with it such events, identified fully with the Millennial era, that the student can be at *no loss* to distinguish and locate the period of time intended. "*The morning*" is so widely different in blessing, judgment, etc., from the beginning of this present dispensation, that *no comparison* can be instituted between them. The fact, too, that this figure of "*the morning*" is employed by writers separated by ages; that they coincide in attributing to it the same results; that they preserve a wonderful unity in the use of it, establishes us the *more firmly* in a doctrine universally received by the Early Church.

*Obs. 1.* The Millennial day being represented as preceded by a "*morning*," the period of time just previous to the breaking of this morning is appropriately, *to complete* the figure, called "*the night*." This is done by the Spirit in Ps. 30 : 5 ; Rom. 13 : 12 ; Isa. 21 : 11. The time of trial, fighting, struggling, pilgrimage, absence from the bridegroom, mixture of tares and wheat, tribulation, sorrow, death, etc., is forcibly designated as "*the night*."

Dean Alford (*Com. Rom. 13 : 12*) says, "The '*night*' is the lifetime of the world, the power of darkness. The '*Day*' is the Day of resurrection." Comp. the excellent note by Riddle (*Lange's Com. loci*). When adverting to Stuart, Hodge, and Wilkinson as opposing this view, he remarks : "On the other hand, most modern German commentators defend this reference," i. e. to the Second Coming, and instances Olshausen, De Wette, Philippi, Meyer, Lange, and adds : "This opinion gains ground among Anglo-Saxon exegetes, giving Alford's remark. Prof. Lewis (*Six Days of Creation*, p. 273) says of the Scriptural usage of "morning : " "Whatever dispensation causes to appear a new state of being supernaturally rising out of the old, thus revealing the ever-ascending glory of God, is a *new morning*, the literal perfection of a *new day* in the outgoings of that Kingdom which is called (Ps. 145 : 13) the Kingdom of all worlds or ages."

*Obs. 2.* The Millennial day is introduced by the personal coming of Jesus. To perfect this figure of "*the morning*," if it alludes to the beginning of the same period of time, it would be highly appropriate, if thus dependent on Christ's Coming, to designate Him either as *the Morning Star* or as *the Sun* ushering in this day. This also is done to prove to us, if we will but accept of it, that this coming is *the real, veritable coming of the person* called "*the Star*" and "*the Sun*," who shines forth, not through

others, but, in His own proper effulgence. It is therefore *with pleasure* that we read in "the last words of David," that (2 Sam. 23 : 1-4) "there shall be a Just One ruling over men, ruling in the fear of God ; as the light of the morning shall He arise, the Sun of an unclouded morning, shining after rain upon the tender grass of the earth." Night disappears when the sun comes, so this "night" shall fade away when "the Sun of an unclouded morning" arises, ushering in a glorious day. Hence Jesus is styled also "the bright and morning star," "the Day Star," because His coming shall be the sure sign of the dawning of the foretold morning. He is not merely called such owing to the glory of His person or the splendor of His appearing, but because He reveals Himself *in the early morning*. For, Hos. 6 : 3, "His going forth is prepared as the morning."

That we are not attempting to force a meaning, the student is referred to the commentaries of our opponents. Thus e.g. on 2 Pet. 1 : 19, "until the day dawn and the day star arise," etc. Barnea, *loci*, says : "Until the brighter light which shall be shed on all things by the glory of the Second Advent of the Saviour," etc. And on the Day Star he says : "The morning star—the bright star, that at certain periods of the year leads on the day, and which is a pledge that the morning is about to dawn. Comp. Rev. 2 : 28 ; Rev. 22 : 16." Justin Martyr (*Dial. with Trypho*), long ago, said, "With thee shall be in that day, the chief of thy power, in the beauties of thy saints, begotten from the womb before the morning star," an evident rendering of Ps. 110 : 3. The Dean of Westminster in *Good Words* renders 2 Sam. 23 : 1-4 : "He that ruleth over men justly—ruling in the fear of God—so is it, as the light of the morning, at the rising of the sun—a morning and no clouds—after a clear shining, after rain, tender grass springs from the earth." Dr. Erdman (*Com. loci Lange's*) says, that this is a "picture of the blessings that follow the appearance of the future ruler, under the figure of the wholesome effects of the light of the rising sun on a bright morning." Its Messianic reference (as a multitude of expositors hold) is given under Prop. 49. The figure of a preceding night dissipated by the radiance of a splendid morning light at sunrise, is exceedingly impressive, combined as it is with the results of a refreshing rain. Dr. Schmoller (*Lange's Com. Hos. 6 : 3*) has "His Coming forth is sure as the dawn, etc. Jehovah will appear bringing salvation. This is set forth under the figures of the daybreak and a fertilizing rain. The appearing of Jehovah is denoted as a rising by the dawn. The transition from night to day is set forth." Some endeavor to give another meaning to 2 Pet. 1 : 19, making the day and day star a shining forth of the light of God's grace and truth in the heart, but this is opposed to the usage of those terms. For whatever Christian experience we have here, it is an experience, an earnest given in the night. Hence we adopt in preference Barnes's statement, with which compare e.g. Calvin's and Dietlien (quoted Lange, *Com. loci*), who make the present dispensation still night (owing to trials, death, etc.) and the incoming one at Christ's Coming (so Dietlien) or at entrance into heaven (so Calvin) a glorious day.

*Obs. 3.* The events associated with this morning are of such a nature that they can only be realized *after* the Second Advent ; and they thus confirm the Pre-Mill. Advent, the reign of the Just One in the day *following* this morning, etc.

1. The resurrection and the dominion of the saints is connected with this morning. Thus in Ps. 49 : 14, 15, the Psalmist contrasts the condition of the wicked and righteous : "Like sheep they (the wicked) are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them IN THE MORNING ; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave ; for He shall receive me." Here the prophet distinguishes between those who rise in the morning (1st res.) and have dominion, and the rest of the dead who lived not again until the one thousand years were finished. In Ps. 88 : 10-15, after alluding to death and the grave whither he was tend-

ing, the Psalmist asks, "*Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee?*" etc., and then expresses his hope of a resurrection: "*But unto Thee have I cried, O Lord; and IN THE MORNING shall my prayer prevent Thee.*" The same is found in Ps. 143 : 8, where death is described as smiting the righteous one and making him to dwell in darkness, and the prayer, inspired by the Spirit, comes forth impressively: "*Cause me to hear Thy lovingkindness IN THE MORNING, for in Thee do I trust,*" etc. The expression found in several Ps., "*I will awake early,*" can only be satisfactorily explained of his awaking (res.) in this morning. In Ps. 90, after alluding to the universality of death, etc., the petition is offered: "*Return, O Lord, how long? and let it repent Thee concerning Thy servants*" (that is, do not let them thus be subject to the power of death); "*O satisfy us early* (lit. as some critics: *in the morning*), *with Thy mercy, that we may be glad and rejoice all our days.*" If we are to take the rendering given by the Vulgate, Syriac, Chaldee, and by some critics, of the phrase, Eng. Version of Isa. 26 : 19 : "*for Thy dew is as the dew of herbs,*" which is presented as "*the dew of the dawn,*" then in immediate connection with the resurrection there is reference to the morning. Delitzsch, sustained by Alexander on Isa. and others, translates Isa. 8 : 19, 20, "*they are a people for whom NO MORNING DAWNS,*" which the marg. reading, "*Heb. no morning,*" also affirms; thus corroborating that the wicked, living or dead, have *no part or lot* in this morning.<sup>1</sup>

2. The utter *destruction and removal* of the wicked is identified with this incoming morning. This we have seen is predicated also of the introduction of the Mill. age. Thus Isa. 17 : 14, speaking of the nations who set themselves against God (as in the last confederation, Rev. 19, etc.), adds: "*Behold AT EVENING TIDE trouble; and BEFORE THE MORNING he is not. This is the portion of those that spoil us* (compare Zech. 14), *and the lot of them that rob us.*" In Mal. 4 the wicked are consumed and utterly rooted out at the time "*the Sun of Righteousness*" arises. In Ps. 59 : 16, after describing the confederation and overthrow of the wicked by the power of God, foreseeing the time of its accomplishment, the prophet bursts forth exultingly: "*But I will sing of Thy power, yea, I will sing aloud of Thy mercy IN THE MORNING,*" etc. If we take even Origen's (Ag. Celsus) rendering of the word "early" in Ps. 101 : 8 which he makes "*morning,*" we have affirmed the destruction of the wicked of the land that they may be cut off from the city of the Lord.<sup>2</sup>

3. It is, as the Mill. descriptions predict, a time of *deliverance and salvation*. Thus in Ps. 46 : 5, after portraying the mighty confederation under the figure of the roaring waters and the swelling sea, and then continuing the figure drawn from the waters and representing the incoming river or Kingdom so gladsome, the Psalmist assigns both the reason and the time when this confederation shall be overthrown and His Kingdom shall be established to the joy of His people: "*God is in the midst of her; she shall not be moved; God shall help her, and that RIGHT EARLY,*" or as marg. reading, Heb. "*WHEN THE MORNING APPEARETH.*" If it is allowable to receive the translation of Zeph. 3 : 5 given by Gildas (A. D. 546), there would be a distinct reference to this morning, as follows: "*Our Lord is upright in the midst of His people, and in the morning He will not do injustice, in the morning He will give His judgment.*" Job even (7 : 21) expresses the idea that deliverance shall be granted by God "in the morning" to those whom He, "the preserver of men," has pardoned.<sup>3</sup>



4. This morning is identified with *the rule of Christ, and the glorification of the saints*. This we have already seen, but the Spirit gives us additional evidence. Thus in Ps. 110 : 2, 3, at the very time that "*the Lord shall send the rod of His strength out of Zion and shall rule in the midst of His enemies,*" then, "*Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of THE MORNING*" (alluding to "the birth," etc.); "*Thou hast the dew of thy youth*" (referring to the renewal). If considered in the light of the general tenor of the Word, this passage is exceedingly expressive and beautiful.<sup>4</sup>

5. Having shown and advocated as a necessary condition *the restoration of the Jewish nation*, a confirmation is found in the specification that this also (as we contended) takes place *in this morning*. Turning to Hos. 5 : 14, 15, and 6 : 3, when the Jewish restoration is spoken of in verse 15 (see McNeile, Lec. 4, *Prospects of the Jews*), it is said : "*in their affliction they will seek me in THE MORNING*;" and in the next chapter, verse 3, the Lord's return or coming is likened to "*the morning*."

<sup>1</sup> The Millenarian reader will notice two points here in the context, (1) That evidently Spiritualism is described and condemned, and (2) that it is represented as existing just previous to this morning. Patrick (*Com. Ps. 49*), Graves (*On the Pentec., Pt. 3, sec. 4*), Horne (*Com. Ps. 49*), Wines (*Com. on Laws, p. 295*), and a host of writers refer "the morning" to the time of the resurrection, and speak, therefore, of "*the glorious morning of the resurrection*." Isaki, Kimchi, Geier, Mendelssohn, and many of the older expositors, express the same. The reader is referred to Tayler Lewis's *Intro. to Gen., Lange's Com., on the usage of "morning"*. On p. 142 he remarks : "*The morning, Ps. 49 : 15, when the righteous shall reign,*" is the great *dies retributionis*, so prominent in Scripture, and acknowledged too (like the conception of great times) in the earliest language and thinking of the race." He refers in a footnote how ancient Arabian poets used it, as e.g. "God is one. He began (life); He causes it to come back (from death); to Him is the returning in the morning." The Koran employs it, and as the Com. of Al-zamakshari declares "the day of the resurrection" is "called *the morning*, to impress us with a sense of its nearness." Lewis deems the figure very ancient, "and to have gone back to the days of Job." Even such writers as Ewald and others, who refuse a direct application, still think it gives "a glimpse of the Messianic hope;" we say that it imparts far more, as a comparison of Scripture teaches us.

<sup>2</sup> We only now allude to the order of events as given in the Word of God, as e.g. in Mal. 3 and 4, etc.; (1) the gathering of the special treasure or jewels; (2) the fearful destruction of the wicked; (3) the glorious Sun of righteousness shining forth with healing; (4) the wicked remain fallen. This very order is preserved and enforced by the general analogy, indicative of the introductory (morning) and fulness (day) of the Mill. era.

<sup>3</sup> Other allusions may be found, as e.g. in Delitzsch's rendering of Isa. 62 : 1, "*the morning brightness,*" Ps. 59 : 16; Ps. 130 : 6; Isa. 58 : 8, etc. Whatever view we may take of some of these expressions, as e.g. Zeph. 3 : 5, one thing is self-evident, that God is stated to manifest Himself specially in the morning, which is particularly true of the morning of the day of the Lord Jesus, the Christ.

<sup>4</sup> Prof. Lewis (*Six Days of Creation, p. 326*) makes the expression "*from the womb of the morning, thou hast the dew of youth,*" expressive of generation or birth before the morning (even as early dew, of the same), but refers it to Christ; we, however, in view of the antecedent "people," prefer to apply it to His brethren raised from the dead. Dr. Conant (*New Ver. Psalms*) renders : "*The rod of thy strength will Jehovah stretch forth from Zion; rule thou in the midst of thy enemies. Thy people are free-will offerings in the day of thy warfare, in beauties of holiness; from the womb of the morning thou hast thy dew of youth.*" He says : "*In beauties of holiness. Sanctified for the holy warfare. There may be a typical reference to the ceremonial purity of the person and garments.*" "*Dew of youth*" suggests the freshness and beauty of young life. "*Womb of the morning*" suggests the prolific source of the countless dew-drops. Accordingly, "*from the womb of the morning thou hast thy dew of youth,*" suggests the countless numbers and fresh vigor of the youthful warriors, as the dew-drops poured forth from the womb of the morning." The res. of the saints, springing forth in this morning, is represented, Isa.

26 : 19, as the coming forth of the bright, sparkling dew. Dr. Nägelsbach in his comment (Lange's *Com. Isa.*) on the passage refers to that period as follows : "On the morning of the res. a wonderful dew will cover the earth. It is no more the earthly dew, it is a heavenly, a divine dew. If even now the earthly dew, when the rays of the sun mirror themselves in it, sparkles like pearls, how resplendent will be the drops of that heavenly dew, every one of which will be a glorified luminous body, a body of the resurrection!" After advocating the phrase "dew of lights" in preference to "dew of herbs," as referring to the bodies of the glorified, fashioned after Christ, he adds "But whence come these forms of light, which as heavenly dew-drops, will on the morning of the res. shine on the surface of the earth? They have arisen, i.e. they come out of the earth in which they hitherto as gloomy shades have dwelt. At the Almighty word of the Lord, the earth was forced to give up (cast out, v. 19) these that had been hitherto regarded as a spoil that could not be snatched from it." "Dew" is also used as indicative of blessing (e.g. Mic. 5 : 7, etc.), and these glorified ones will (as will be shown under Props. 154 and 156) prove an inestimable blessing to the world.

*Obs. 4.* The identification of this morning with the beginning of the Mill. day not only confirms the doctrine of the Kingdom, but teaches us how to estimate the spiritualistic conception of "the Morning Land," etc., to be immediately realized after death.\* It puts aside as irrelevant a mass of matter put into print concerning "the morning" as connected with the present state of the Church, with death, or with the third heaven. It enables us also to correct such unintentional mistakes into which Lange falls, when he says (*Com.*, p. 355), "the festive evening (hour of final reward) of the Church will take place at the Sec. appearing of Christ, which must not be confounded with the final judgment." The substitution of "morning" for "evening" makes the sentence more Scriptural.

*Obs. 5.* This subject gives pertinency and preciousness to the promise : "I will give unto Him the morning star." This Star is Jesus Himself, Rev. 22 : 16, etc. There is even here an allusion to the time of a special bestowal, viz., at the period when Jesus is manifested as "the morning star," i.e., even before the dawn of the day itself. Jesus will come, and the saints, to whom the ruling is promised in the context, shall be associated with Him in judgment, etc. We have in "the Morning Star" an implied reference to the first stage (Prop. 130) of the Advent, the thief-like coming for the saints, and to obtain it indicates that we are worthy of the better res. or (if living) of the translation. The mention of this in such a connection is also exceedingly significant of the exaltation of the saints to coheirship with the Christ when the morning breaks. It embraces more than the comparison of Dan. 12 : 3, viz., distinguishing honor and intimate relationship with Jesus at a specified period. Blessed they, who shall experience this bestowal of love.

It may be deemed desirable, in connection with this day and morning, to say something respecting that very difficult passage found in Zech. 14 : 6, 7. A concise rendering, consistent with other Scripture, is still a desideratum. The translations of the Eng. Version, Henderson, Moore, German Bible, etc., are unsatisfactory, because contradictory to other statements given by the same Spirit. Thus e.g. the renderings which say that in that (Mill.) day "the light shall not be clear nor dark," "there shall not be bright

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\* It is saddening to find that the professed orthodox take up and copy those Spiritualistic phrases, as Davis's *Summer Land*, Mrs. King's *Spirit Land*, etc. Recently in an obituary, a divine placed his deceased brother safely in "the Summer Land," where (anticipating Paul's crowning at the Sec. Advent, 2 Tim. 4 : 8) "the angels crowned him"—thus perverting and abusing Scripture promises.

light and darkness," "there shall not be brightening light and condensing darkness," "there will be no light, but only cold and frost," "it will not be light, the glorious will withdraw themselves," "there will not be light, and cold, and ice," "it shall not be light, precious things are obscured," "there shall not be the light of the precious orbs, but condensed darkness," etc., are flatly contradicted by the Mill. predictions, e.g. Isa. 30:26; Isa. 60:19, 20, etc. Some (Fausset, *Com. loci*, and a writer, J. G. W., in *Proph. Times*, 1874, p. 175) limit this to a "twilight-like time of calamity," or of trial, preceding the Mill. age, but this is forbidden by the context which associates with "that day" Mill. blessedness and glory. Several renderings are presented, each one of which corresponds with other statements, preserving the proper unity. "And it shall come to pass in that day" (introduced by the Coming of the Lord and His saints), "the light shall not be (marg. reading) precious" (i.e. rare but bountiful), "nor (marg. read.) thickness" (i.e. darkened or obscured). "But the day shall be one" (i.e. unbroken) "which is known to the Lord, not day nor night" (i.e. not changeable, but one entire day); "but it shall come to pass, at evening time it shall be light" (i.e. either, when evening comes, the light shall continue, there being no darkness such as we now experience; or, at evening, viz. the close of the Mill. day or period, the light remains undiminished). A friend handed me the following, derived from marginal readings in his possession: "And it shall come to pass in that day, that it shall not be clear in some places and dark in other places of the world. But the day shall be one which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light." That is, the increased light of the sun and moon as predicted, with the special revelation of light and glory at Jerusalem, forbids in that day our present ordinary day and night; hence there will be no change from light to darkness, and at evening it will still be light—that is, there will be one continuous day. Archb. Newcome's translation is a good one, as follows: "And it shall come to pass in that day, there shall not be a bright light and darkness; but there shall be one day. This shall be known unto Jehovah. There shall not be day, and there shall not be night, but it shall come to pass that, at eventide, there shall be light." Fry (*Sec. Advent*, p. 122, vol. 2, *Sirr's First Res.*, p. 141) follows Newcome, and explains its meaning to be that "there shall no longer be the ordinary vicissitudes of day and night," "all shall be one entire day, not day and night as now," etc. Comp. Isa. 60; Rev. 21 and 22; Isa. 30:26, etc.

PROPOSITION 140. *This doctrine of the Kingdom confirmed by the phraseology of the New Test. respecting "the end of the age."*

Having shown that the Jewish idea of a "world to come," a dispensation or age to come, a septenary or millenary still future, necessarily involves *the ending of this age* and the introduction of another (which the Jews also plainly stated, as e.g. Prop. 138, Obs. 1 and 3), a link in the chain of evidence (seeing that the Messianic Kingdom is with them identified with the closing of this age and the coming in of a future one) is presented by considering *how* the New Test. language *corroborates* the Jewish view when reverting to "the end of the age."

*Obs. 1.* The student will notice how the Jewish idea is presented in Matt. 24 : 3, where the disciples asked concerning "the end of the world." (1) Almost every commentator frankly admits that the word translated "world" is in the original "age" or "dispensation." To the critic or the Biblical investigator, there is *no question* respecting its reference to "*the ending of the age.*" For, as is well known, the Jews expected under the Messiah (who should abide forever John 12 : 34) such great changes that they looked for a termination of the present, and the introduction of a *new order or arrangement* of things under Him. Hence the pertinency of the disciples' question, being in accord with the current views on the subject. (2) This is made decisive by their uniting, just as the Jews did, with the ending of the age *the coming* of the Messiah. The coming and the ending of the age were *inseparably connected* in the Jewish mind. The reader will also notice that Jesus in His reply gives not the slightest hint of their being mistaken, but proceeds to answer the questions as legitimate. This Jewish usage is also seen in Heb. 9 : 26, where Christ is said to have come, to make a sacrifice for sin, at the conclusion, ending of the preceding dispensation or age, then called "*The end of the world,*" or *ages.* (Comp. 1 Cor. 10 : 11.) The same is found in the promise of Christ, Matt. 28 : 20, to be with His people "*unto the end of the world*" or *age*—that is, down to the very close of this dispensation. Some have confined this to the Jewish age ending at the destruction of Jerusalem, but united as it is with the gospel preaching, etc., it seems rather to apply to the present dispensation. The ending of the age, to usher in another and more glorious Messianic one, is a Jewish conception which has Scriptural foundation and inspired warrant for its adoption.\*

\* Some commentators, like Barnes, will give no explanation of the phrase in Matt. 24 : 3, and most uncandidly avoid Matt. 13 : 39, 40, 49, because it would be antagonistic to his own theory. We append, for the common reader, several explanations, illustrative of the general concurrence of critics. Olshausen (*Com. Matt. 24 : 3*) says the word translated world "indicates the time of the world which passes away, while the world itself remains." So Lange, "the present order of things;" Judge Jones, "the end or con-

summation of the age or dispensation, or the expiration of the age ;" Bh. Newton, "the consummation of the age ;" Nast, "closing of the dispensation or age ;" so also Schaff, Bengel, Alford, Clark, Van Oosterzee, Gill, Steir, Greswell, Ryle, Buck, Carleton, Boos, Lillie, Ebrard, Auberlen, and numerous others make it equivalent to "the age."

It is a harsh interpretation that Barnes and many others give to it to mean "the last dispensation," for Christ to come "at the end of the age" is to come at the close and not at the beginning of one, even if it should prove to be the last one. Again, it is unorthodox, for it does not take into account the Jewish usage of such phrases. Besides, it is not correct, since other ages are to follow this one. The same criticism applies to the phrase "last days," Heb. 1 : 2, etc., which Barnes, etc. interpret the same way, overlooking entirely how the Jewish mind entertained it. Indeed when not biased by a theory, these same writers fully admit that the proper meaning of "aion" is (as Barnes, Heb. 1 : 2), "age, duration," "an indefinitely long period of time, their perpetuity," etc. This is abundantly sustained by Greek lexicons, as every reader can verify for himself. Now, the very selection of such a word in addressing Jews is in itself exceedingly significant, and must not fail to receive the attentive consideration of the critical student. Lederer (Nathaniel, Sept. 1868), gives quotations from Jewish prayer-books, etc., showing their belief in the Son of David restoring the Davidic throne and Kingdom, and among the prayers, used in thanksgiving after meal, is the following : "May He who is most merciful grant us life and make us worthy to draw near and to behold the days of the Messiah, the building of the sanctuary, and the life in the age to come." "The Advance" (1878) objects to Dr. Seiss's (*Last Times*) Exposition, on the following ground (quoted by the *Luth. Observer*, May 10, 1878) : "That the starting-point, Matt. 24 : 3, is erroneous, for that Jesus meant by the ending of the age the ending of the Jewish dispensation, and not that of the dispensation under which we live, and that this transition was meant when Jesus declared that the Kingdom of God was at hand." To this we reply : (1) That the concession that the phrase denotes the ending of the age confirms our position ; (2) for the events alleged by the Saviour to precede this end have not yet all taken place ; (3) no such fulfilment preceded the First Advent or the establishment of the Christian Church ; (4) that the reply of Jesus has reference to future time, as the events indicate, thus explaining time to the disciples ; (5) all those taught by these disciples, afterward (Props. 71-75) followed the view entertained by Dr. Seiss ; (6) the Kingdom and establishment are misconceived (Props. 56, 58, 66, 67, etc.) ; (7) the ablest critics, including many hostile to Pre-Mill., coincide with our view. Dr. Schaff in Lange's *Com. Matt.*, p. 555, on ch. 28 : 20, says : "Lit : till the consummation of the (present) æon (as distinct from the future æon after the Advent, or the never-ending world to come)." This distinctive reference to this present age to be followed by an age, or ages to come, is constantly affirmed.

*Obs. 2.* For it is employed by Jesus Himself in His address to the Jews, without any alleged change of meaning, and in accord with their views. Thus Matt. 13 : 39, 40, 49, "the harvest is the end of the world," "so shall it be at the end of this world," simply means that such things will be at "the end of the age." Every commentator, with sufficient candor, whatever his views may be, will acknowledge that such is its definite meaning. Jesus, thus adopting the Jewish phraseology, points unerringly to a future age to be introduced, after this one is closed, connecting with it the Kingdom of the Son of man precisely as the Jews were accustomed to regard the matter. The disciples to whom the parable was explained understood the phraseology in its usual Jewish significance, as is evident from their questions, Matt. 24 : 3 and Acts 1 : 6. If it be said, that after the day of Pentecost they changed their views, it is found amply rebutted by the continued usage of the phraseology, as in Eph. 1 : 21, "not only in this world (aion, age) but also in that which is to come," Eph. 2 : 7, "in the ages to come ;" Eph. 3 : 21, "throughout all ages, world without end" (or, throughout or unto all the generations of the age of ages), etc.<sup>1</sup> Allusion has already been made to Luke 20 : 34, where the Saviour contrasts "this world" or age with "that world" or age, linking the future one, just as the Jews did, with the resurrection. Addressed to Jews, it certainly must have

arises. If this be so, why then not allow this view of the disciples to have equal weight when considering other phrases, as e.g. "the end of the world or age," etc?

*Obs. 4.* The expressions "end of the world," "last day," etc., have influenced many to reject the Jewish idea of a *dispensation* to follow this one; and in their eagerness to make out such an age or era impracticable, they have even asserted the complete destruction of the world (some even have it annihilated, see following Prop.), and a previous withdrawal of the righteous to the third heaven, where they forever remain. In brief, the perpetuity of the earth is denied, or at least its being rendered unfit and uninhabitable for the redeemed, is declared. Now our entire argument assumes *the exact reverse*, and if such a Kingdom, age, day of Christ, etc., is to come at the end of this age, *then* the continued existence and perpetuity of the earth must, in the very nature of the case, be also a fact. *How else* can the Davidic throne and Kingdom be re-established, and all the covenant promises be realized? Instead of casting ourselves upon the Covenant, and the promises derived from the Covenant, which boldly take the matter for granted, assume it *as self-evident and indispensable*, we shall now proceed, in order to guard our argument on all sides, to produce direct reasons given by the Spirit to indicate this very perpetuity.

"The end," and "the end of the world," was employed by the early Christians to denote the end of the age when Jesus appeared, so e.g. Ignatius, *Epis.* 6; Lactantius, *Div. Inst.*, B. 4, ch. 10, etc. Prof. Bush (and others of our opponents) makes it equivalent to "end of the age, dispensation, or order of things." Lange (*Bremen Lec.*, No. 8) says, "The end of the world is the Kingdom of God in its consummation," indicating an age to follow. We, however, prefer, "The end of the age will witness the Kingdom of God in its manifestation," for then the Theocratic ordering is restored with glorious additions. Even the expression "End of Days" comports with this general analogy, so that Kurtz remarks: "This expression denotes, not only here (Balaam's prophecy), but in every other place, the time when the promises and hopes of salvation indulged by any age should all be fulfilled;" and Hävernick: "They always denote the horizon of a prophetic announcement." We regret the omissions of some writers, thus noticed in *Old and New*, Aug. 1871, when, after alluding to the fault of Barnes's *Com.*, in finding a double meaning or fulfilment of Christ's Sec. Coming, as in Matt. chs. 24 and 25, it is said: "Even in the parable of the tares, when 'the field is the world' and 'the harvest is the end of the world,' he (Barnes) does not allude to the fact, that two different Greek words are used in the original, and that 'the world' which is ended at the harvest is by no means *the same* as that which constitutes 'the field.' The omission of the slightest hint to this difference in the original is a great blemish to the book. Every reader of the Greek Test. knows that the end of the earth is *never* used in the Gospels; but a reader of Barnes's *Notes* would suppose it to be used very often." Such omissions are calculated to mislead and to prejudice the unlearned against us. Strange that men through inadvertency blunder on this point, as e.g. Dr. Knapp (*Ch. Theol.*, Sec. 154), who, under his preconceived notion of the judgment, asserts, that the disciples in asking what should be the sign of "the end of the world," meant "what are the signs of the end of time." A mere tyro acquainted with the Jewish views, the disciples' opinions, and the usage of the original, could scarcely have penned such an *unwarranted* statement, which he repeatedly contradicts (as seen in the quotations from him under various propositions) when declaring that the disciples believed in an *incoming age* under Messianic rule. The idea of "the end of time" never entered into the views of the disciples, who, instead, looked for the restoration of the Theocratic-Davidic Kingdom. So Dr. Alexander (*Com.*, Matt. 13: 39, 40) is singularly inconsistent, because biassed by his judgment theory. He makes "the end of the world" (while admitting that the word relates specially to time) to "include the material universe with its inhabitants and time with its great divisions, whether natural or moral. Of these two worlds, or of the world in these senses, the completion, consummation, winding up, denouement, or catastrophe, will be coincident, if not identical." "It shall be in the end of the world, i.e. of the present creation and time." Comment is *not* needed. Dr. Brown (*Com.* Matt. 13) evades giving the force of the original *aión*, and purposely leaves his interpretation so indefinite as to

cover the Popish view : "The harvest is the end of the world—the period of Christ's Sec. Coming, and of the judicial separation of the righteous and the wicked." There is no hope of enlightenment when the force of language is thus concealed. We only add : Our translators were too much under the Popish notion of the ending of the world, and therefore it is reasonable to find such renderings as they have given to accord with King James's instructions to retain the ecclesiastical terms in use. (It is strange, that in Heb. 9 : 26 (comp. also 1 Cor. 10 : 11) they translate by the same word "world," the first word denoting the literal earth, and the second word meaning an age or dispensation.) The key to such a rendering may, however, be found in this, that even the word "world" had, at one time, the idea of cycle or age attached to it, and was thus used, as shown e.g. by Prof. Lewis in *Six Days of Creation*, p. 377, etc. Thus, to illustrate, he quotes Humboldt in his *Kosmos*, vol. 1, p. 70, as approving the decision of James Grimm, "that the word *Welt*, and which was *weald* in the old German, *worold* in the old Saxon, and *weruld* in the Anglo-Saxon, was a *period of time, an age (seeculum)*, rather than a term used for the world in space." In his ch. on "Time-worlds" he shows in detail that *aiou* is employed to designate time in relation to the world ; and also refers to Heb. 1 : 2, "By whom He made the worlds (i. e. *the ages*);" Heb. 11 : 3, "By faith we understand that the ages (world-times) were framed by the word of God," i. e. adapted, arranged, put in harmony with each other, etc.

*Obs. 5.* So powerful and convincing are the reasons for holding to the ending of the present age or dispensation and the ushering of another and more glorious (the Sabbatism), that a multitude of the most eminent and learned men firmly hold to it. Indeed it would be almost universal, if all could be persuaded that the predicted reign of the Messiah on earth is still future. Dr. Breckenridge (*Knowledge of God Subjectively Considered*, p. 668–9) only expresses the opinion of these, when he speaks of the Mill. period, introduced by the Sec. Advent, as "a new dispensation," "as distinct and real as any preceding dispensation," made requisite in order to fulfil the Scriptures. If we accept of the Pre-Mill. Advent, the Pre-Mill. resurrection of the saints, the Scriptural idea of the day of judgment and the day of the Lord Jesus, the personal reign of Jesus and the saints, we are inevitably forced to this position, which the Scriptures so abundantly sustain, seeing that a new period, new ordering, new dispensational arrangements, are a necessary sequence. This is indorsed by the highest theological authorities, as seen e.g. in Rothe, Delitzsch, Auberlen, and others. (Comp. e.g. our quotation from Van Oosterzee, Prop. 133, Obs. 4, note 1.)

The claims of Swedenborgians, Mormons, Shakers, Spiritualism, etc., that "a new dispensation," the one predicted in behalf of the redemption of man, is realized now in their several respective schemes of doctrine, etc., is set aside by the simple and unanswerable fact, that the concomitants, the accessories of such a dispensation, *are lacking* among them. The deliverance, glory, etc., promised in connection with it are *all wanting*, and they are just as much under the influence of a sin-cursed earth, having the same trials, temptations, sorrows, tears, etc., as those who set up no such claims. All such schemes are a perversion and belittling of the promises of God in Christ Jesus. Dr. Kling, in art. *Eschatology*, Herzog's *Encyclop.*, advocates a future incoming age or dispensation, and refers to Rothe (*Ethics*) and others, as presenting the same. Fausset in his *Com.* constantly keeps this in view as required by the general analogy. As an illustration of his comments we give the following : On Gal. 1 : 4, he remarks : "Greek, 'age : ' system or course of the world, regarded from a religious point of view. The present age opposes the 'glory' (v. 5) of God, and is under the authority of the evil one. The 'ages of ages' (Greek, v. 5) are opposed to 'the present evil age.'" On Eph. 1 : 10 he translates, "Unto the dispensation of the fulness of the times." While in "the times" are included those of the Gentiles and Jews and Church, he specially refers "the dispensation" to "the times of restitution," the Mill. Kingdom, the New Heavens and New Earth, because this period forms a dispensation of the Divine Purpose in Redemption completed when "the times" allotted it have arrived. The student, of course, will not overlook the fact, as noticed by various writers, that "the times of restitution" indicates not merely one time but a series of times, and this succession of times we find—as

shown under different Propositions—fully portrayed in prophecy concerning the events introductory to, parallel with, and following after the one thousand years. Even such writers as Hutton (*Essays*, vol. 1, p. 122), Eaton (*Perm. of Christ*), and others, consider the language of the Bible expressive of future "centuries on centuries" indefinitely. Pre-Millenarian commentators and writers, of course, lay great stress on the still future age and ages following the Sec. Advent. Dr. Poor (*Lange's Com. 1 Cor.*, p. 349) expressly affirms that *aiōn* (world) "properly means *an age*, a distinct *cycle of years*," and adds: "The 'present age' is that period which, dating from the Fall, is to last until the coming of Christ. At this point the 'future age' will begin to date, and this will be the age of redemption completed—the age of the Messiah's Kingdom and Glory. And the expression for 'eternity' is generally in the plural—'ages,' or 'ages upon ages,' to signify the ceaseless progression of time, under which conception eternity was ordinarily represented." We, however, prefer to date the 'present age' from the establishment of the Ch. Church, seeing, as the Scriptures teach, previous ages (as the Antediluvian, Mosaic, etc.) definitely existed and expired. Our view also corroborates Boothroyd's Version of Isa. 9 : 6, "the Father of the future age." Comp. the Sep. Version, Cod. Alexd. "(Father of the coming age)", *Lange's Com. Heb.* 2 : 5, and Coms. generally on Isa. 9 : 6. To the student this is an interesting point, confirmatory of the Messiah's relation to the age and ages.



PROPOSITION 141. *This Kingdom necessarily united with the perpetuity of the earth.*

Necessarily, because this earth is the *promised inheritance* tendered to Abraham; this earth is the theatre *on which* David's throne and Kingdom existed, and if re-established at the Sec. Advent demands its continuance; this earth is *covenanted* to David's Son and promised to the saints, and hence God's *oath and faithfulness* are involved in its perpetuity (comp. Props. 137, 138, 139, 140, 142, 144, 152, etc.).

The keynote, so far as Scriptural interpretation is concerned, is given by Dr. Schaff (*Lange's Com. Matt.*, p. 422): "It should be kept in mind, that when 'the end of the world' is spoken of in the N. Test., the term *aion*, the present dispensation or order of things, is used, and not *kosmos*, the planetary system, the created universe."

*Obs.* 1. The misleading phrase "the end of the world" has been considered under the previous Prop. If employed simply to denote the end of an order or arrangement connected with the world, it would not be objectionable, but used as it is by learned divines without explanation in support of a preconceived theory, it leaves the impression that the world itself, *the earth or globe*, shall come to an end. This indeed has been maintained by Popish and Protestant writers, has been so sedulously preached and printed, until the minds of multitudes, misguided by the phrase just alluded to and the refusal (designed?) of popular commentators to explain it in the Gospels, hold to the earth's *utter destruction and annihilation*. Dr. Hodge (*Sys. Div.*, vol. 3, p. 853) declares, on the authority of Schmid (*Dog.*), that the Lutheran doctrine is that the world shall be reduced to nothing. This indeed may be the individual opinion of some Lutheran divines, just as it is that of some Calvinists, but it is *no Lutheran doctrine*, from the fact that both Luther and Melancthon taught the *contrary*, and that multitudes of Lutherans, not being bound by any confession on the subject, teach *the renewal and perpetuity* of the earth.

This statement of Dr. Hodge's was referred to Rev. Drs. Sprecher and Stuckenburgh, both theological professors in the Lutheran Church, and they emphatically disclaimed it as *Lutheran doctrine*. It was, indeed, held by a large number of Divines (see Bretschneider's *Dog.*), but never was made a distinctive Lutheran article of faith. The Romish view of the dissolution of the earth, its utter destruction, was enforced by various Protestant divines, and their combined influence prejudiced many against the truth. Thus e.g. Dr. Blair (*Sermons*, vol. 2, on 2 Pet. 3 : 10) affirms that "the dissolution of the material system is an article of our faith," and then to indicate that faith gives us a specimen of word or fire-painting: "The globe itself shall either return into its *ancient chaos*, 'without form and void,' or like a star fallen from the heavens, *shall be effaced* from the Universe, and its place shall know it *no more*." Alas! what knowledge of the covenants, of Christ's and the saints' inheritance, of the Kingdom and its locality, this evidences! It is a return to the favorite and unscriptural notions of "the end of the world" entertained by monkish ignorance. But such nonsense survives. Thus e.g. discarding John and Charles Wesley's renewed earth, etc., Rev. T. M. Terry (*Chr.*

*Enquirer*, March 6th, 1881) engaged in "Pictorial Preaching" in New York (Attorney Street Meth. Epis. Church) and among other pictures on a screen, gave the following: "The last picture was startling. It was a great sphere in space, and burning up. Under the picture were the words: 'The End of the World.' Across the globe were streaks of cloud. Yellow puffs of flame seemed to be bursting from the globe at irregular intervals, and beneath it burned a great fire as though beneath a gigantic kettle," etc. This is imagined to be Biblical teaching!

*Obs. 2.* It is admitted that there is *no direct passage* within the lids of the Bible which teaches the annihilation of the earth. It is remarked by Olshausen (*Com. Matt. 24*) and others, that we never find the expression in the original which would indicate a *proper ending* of the world in the sense held by many divines. It is simply *inferred* from an incorrect reception of certain phrases, and from the conflagration of 2 Pet. 3, and finds acceptance because *eminently fitted* to carry out the spiritualistic and mystical conceptions of their preconceived Kingdom of God. What foundation the inference has in the phrases "last day," etc., has been made apparent, and what basis it finds in Peter's portrayal will appear (Prop. 150) as we proceed in the discussion. Thus much may now be said of the latter, that neither the early Jewish nor Gentile churches taught the inferences so confidently advanced by moderns concerning the results of that fire. If it were so fatally Anti-Millenarian as alleged, it is singular, to say the least, that it had *no effect* on the Early Church belief, and not even on Peter himself, who, as a host of able men (our opponents), tell us, was "Jewish Millenarian" in view, retaining to the last "a materialistic husk."

It is, therefore, a matter of surprise, considering the prevailing Jewish belief, the universal early Church doctrine, and the lack of positive Scripture affirmation, that eminent divines, guided solely by *inference*, hastily conclude and dogmatically affirm the *total destruction* of the earth, as e.g. Quenstedt (quoted by Auberlen, *Div. Rev.*, p. 214), who declares: "Fulfillment does not consist in simple changes or renewal of qualities, but in *total destruction and annihilation of the very substance of the world itself.*" Multitudes of works are enamored with this total destruction and annihilation theory, which, if true, would destroy and annihilate the *inheritance* of David's Son and of His brethren. Latterly, it seems as if many persons derive their eschatology from scientists, instead of drawing it from the Bible. The romance of destruction is vividly e. g. presented in Miller's *Romance of Astronomy* and works of a similar nature, and many pulpits repeat the same as a veritable Christian eschatology. Some apology may be made for unbelief, when from alleged scientific data it predicts (as e.g. C. H. Hitchcock's *The World before the Introduction of Life*) that the earth will pass into "perhaps, sixth, a stage of frigidity, impoverishment, and extinction of life," but none can be made for professed belief, which ignores the Bible delineations of the future happy, rejoicing earth, and endeavors (as e.g. *Sermons in the University Church at Cambridge*, see Ser. 3) to give the scientific "Catastrophism" a religious turn (ascribing to God, what scientists attribute to nature) as follows: "The trumpet shall sound—the struggle shall come—this goodly frame of things shall be rent and crushed by the arm of its Omnipotent Maker. It shall *expire* in the throes and agonies of some fierce convulsion; and the same hand which plucked the elements from the dark and troubled slumbers of chaos shall cast them into their *tomb*, pushing them aside that they may no longer stand between His face and the creatures whom He shall come to judge." Such extravagances, bordering on the blasphemous (and for which ignorance is the only apology), are worthy of association with those emanating from "the dark ages." Science may present its ideas of a "Catastrophism" resulting from an environment of meteors, or the concussion of a comet, or the dire influences of other planets, or the preponderating of some inflammable gas, or the increase of heat, or the gradual decrease of heat, or the sudden suspension of natural laws, resulting in an utter destruction and annihilation of life, but the *believer in covenant and covenant promises given by the Almighty* can smile at such absurdities. Such, however, give us not merely the fire, but the freezing, theory. Thus e.g. Prof. Clifford (*Pop. Science Monthly*, July, 1875), in *The First and the Last Catastrophe*, argues that the duration of the earth depends on the sun, but that the sun is "wearing out," its "energy" is gradually "used

up," so that finally it will not afford sufficient heat, and the result is, "we shall all be frozen out." He continues (giving us an alternative), that the earth is not "an absolutely stable thing," so that eventually the earth may fall into the sun. He then sagaciously and sagely adds: "If we fall into the sun we shall be fried; if we go away from the sun, or the sun goes out, then we shall be frozen. So that, so far as the earth is concerned, we have no means of determining what will be the character of the end, but we know that one of these two things must take place in time." He adds: "We may, therefore, I think, conclude about the end of things that, so far as the earth is concerned and end of life upon it, is as probable as science can make anything." (One must wonder what becomes of the boasted immutable laws of Nature!) And this is the comfort that Prof. Clifford derives from his alleged scientific deductions of frying or freezing: "But to those who do see the cogency of the evidences of modern physiology and modern psychology in this direction, it is a very serious thing to consider that not only the earth itself and all that beautiful face of Nature we see, but also the living things upon it, and all the consciousness of men, and the ideas of society, which have grown up upon the surface, must come to an end. -We who hold that belief must *just face the fact and make the best of it*, and I think we are helped in this by the words of that Jew philosopher, who was himself a worthy crown to the splendid achievements of his race in the cause of progress during the Middle Ages, Benedict Spinoza. He said, 'The freeman thinks of nothing so little as of death, and his contemplation is not of death but of life.' Our interest, it seems to me, lies with so much of the past as may serve to guide our actions in the present, and to intensify our pious allegiance to the fathers who have gone before us and the brethren who are with us; and our interest lies with so much of the future as we may hope will be appreciably affected by our good actions now. Beyond that, as it seems to me, *we do not know, and we ought not to care.*" This is modern scientific (?) heathenism! What a world this would be, if all men entertained such views! Proctor (*Other Worlds and Other Universes, Elec. Mag. Ap., 1877, Suns in flames*, same, May, 1877) very complacently speaks of the extinction of worlds composing the various systems and of the entire Universe—of "the death of the last surviving member of the system," which "must for countless ages remain as an extinct world." Theologians and preachers, with whom the extinction of this earth forms a cardinal feature of their eschatology, eagerly seize such wholesale deductions, utterly unproven and unfounded, to sustain their own view of the earth's destruction by fire. They parade before us this and that star which has disappeared from view, and claim that analogy proves their theory to be correct. But they rashly conclude an analogy to exist where there is none. Recent astronomers (comp. e.g. art. on *Lost Stars* in *Eclectic Mag.* March, 1877, taken from *Chambers's Journal*) do not regard such stars as lost or destroyed, for they show how "fitful changes of color and specially red scintillations have been long remarked as highly characteristic of an extensive and well-known class of stars termed 'variable stars,' or stars variable in their brightness and consequent visibility through periods of time, extending in different cases from a few days to many years, and occasionally, it is believed, to several centuries." The disappearance and reappearance of a number has been definitely ascertained, and are given by the writer, extending from a few days to several years. Analogy proves our position and not the reverse. That star, especially, which, above all others, has been selected as a representative of the world on fire and destroyed, seen in 1572-3-4, burning and blazing in the constellation of Cassiopeia, is now supposed by astronomers to be the same one seen (as history specifies) in 1264 and in 945, and is believed to reappear about 1890. God does not create worlds to make a huge bonfire out of them and thus destroy them, and He does not frame the laws of Nature so as to make them the sport of chance convulsions, etc. He reigns and orders the Universe, and having faith in our God, we put aside as folly all such sensational theories. We believe in an intelligent, all-wise, omnipotent Creator, and take comfort and hope to ourselves. Our unbelieving scientific friends take refuge in "molecules," in their eternity. Thus e.g. Prof. Tyndall, in his *Inaug. Address before the Brit. Association*, refers to Prof. Clerk Maxwell (who is a Theist, in allowing a Creator to start the origin of formations in the production of matter): "Natural causes, as we know, are at work, which tend to modify, if they do not at length destroy, all the arrangements and dimensions of the earth and the whole solar system. But though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built, the foundation-stones of the material universe, remain unbroken and unworn." Great, indeed, are "molecules." So also must we reject the unscriptural hypothesis of *The Unseen Universe* (attributed to Profs. Tait and Stewart). This work, specially designed to indicate a pure Theism, a future state, etc., corroborative of the Bible doctrines,

while denying the ultra physical view that the earth will end in mere dead matter as monstrous and unscientific, themselves fall into another error when they make the visible or sense perceivable world, including the universe, by some transferable energy, probably in matter, also to come to an end, i.e. it will become part of their mystical, transcendental "Unseen Universe." Now, take the Bible statements of the wonderful transformation of this world under the mighty hand of the Theocratic King, and it is the furthest removed from such an idea, for covenant and covenant promise, completeness of redemption, all demand a continued and abiding visibility, etc., of the world. One is saddened by reading such works, evidently produced by earnest men.

*Obs. 3.* In this discussion the reader will not fail to notice the important concessions made by many of our opponents. Literally a multitude of them might be adduced, in which *the perpetuity of the earth*, after some changes and a process of renewal, is asserted. Neander in several places emphatically declares that at the consummation, restitution, new creation of nature, Coming of Christ, (p. 524), "*this globe is destined to be the scene of the triumphant Kingdom of God*," and that such is the teaching of Paul, etc. Barnes, *Com.*, advocates the renewal and perpetuity of this earth, but is somewhat at a loss *what to do with it* after its renewal; hesitating between putting the saints in it, or in the third heaven. Dick, (*Phil. of a Fut. State*), speaking of the opinion held by some that "the material universe be blotted out of existence," etc., adds: "*it is astonishing that it should ever be entertained by any man calling himself a divine or Christian preacher*," and then advocates a renewal, etc. Calvin correctly says (*Instit.*, ch. 25, s. 9), "*Christ will come, not for the destruction of the world, but for purposes of salvation*;" and in sec. 11 advocates a complete restoration. Dr. Hodge, *Sys. Div.*, after finding fault with Dr. Seiss for presenting precisely the view and almost the language of Calvin, finally admits the renewal and perpetuity of the earth. This slight notice of admissions, made by hundreds of writers<sup>1</sup> of a similar tenor, is amply sufficient for our purpose, which is this—that such is the nature of prophecy relating to the earth, the removal of the curse, its renovation, etc., that able and learned men, largely addicted to spiritualizing, find it *impossible*, without direct antagonism, to indorse either the daring speculation of annihilation, or the equally bold conjecture that the new creation refers to the third heaven. This, as far as it goes, is so much *added to our side* of the argument. It is remarkable that while there is a general acceptance of Origen's alleged views respecting the end of the world, he himself (*De Prin.*, B. 1, ch. 6), expressly asserts that he did not wish to be understood as presenting them as "*a fixed and certain decision*," but rather "in the manner of investigation and discussion." His aim, however, to present them "in the style of a disputation rather than of strict definition," was defeated by their being accepted *as weapons against Chiliasm*. Origen, in the same book (*De Prin.*, B. 6, ch. 6, s. 4), rejects the idea of annihilation or utter destruction, fully indorsing a renewal. Thus *the very man*, to whom we are the most indebted for influencing, by his system of interpretation, the obscuring of the truth on this and other points, frankly admits in one aspect the Jewish and Early Church view of renewal and perpetuity.<sup>1</sup>

<sup>1</sup> Such as Chrysostom, Augustine, Koppe, Chalmers, Wesley, Origen, Jerome, Gregory the Great, Baxter, Charnock, Milton, Watts, Pope, Calmet, N. Brown, Fairbairn, Keith, Campbell, Knapp, Carlyle, Sir Th. Browne, Spener, Reinhard (*Dog.*) Nissen, Heber, Dorner, and, literally, a host of others, including, of course, all Pre-Mill. writers and

commentators. So general an opinion, entertained by—as the above illustrates—men of varied and antagonistic (on other points) views, is worthy of notice and consideration.

The reader will observe how science comes and corroborates the duration of the earth, advocating great changes in the past, subjecting it to changes in the future, but still insisting upon the continuance of the same earth. The Bible predicts this very scientific standpoint in 2 Pet. 3 : 4, but clearly intimates in connection, that, discarding the Lawgiver and His Plan in relation to the earth, it confines itself simply to the operation of the laws instituted, and denies that future changes will be introduced through the direct agency of the Creator. In fact, under the influence of a bias to natural law, they reject the return of Him who has promised to renew the earth, and being “scoffers,” scoffingly say, “*Where is the promise of His Coming?*” for “*all things continue as they were from the beginning of creation.*” That which the Bible assumes as a necessary result in order to fulfil covenant and promise, they assume as opposed to fulfilment, viz., the perpetuity of the earth. But why this last assumption? Simply because “*they willingly are ignorant*” of the Divine Purpose relating to the earth—a Purpose which makes perpetuity an indispensable requisite. Natural law can be no Saviour, as the past ages have demonstrated; the Lawgiver alone can be our Redeemer, and this He becomes without destroying the perpetuity of the earth. Indeed, if He were to annihilate the earth, He would forfeit the perfection of Redeemer. Hence, we may sadly but calmly regard that arrogation of superior wisdom which claims (*Contemp. Review*, Aug., 1872, p. 431) that those who do not thus scoff with them and make the continuance of the earth an objection to Christ’s coming, are “*enthusiasts, dreamers, knaves, and fools.*” To indicate the perverseness and desire to find fault, it is only necessary to refer to the *Essays and Reviews*, p. 208, which presents such passages as Ps. 93 : 1; Ps. 104 : 5, etc., as teaching that the earth does not turn on its axis but possesses “*immobility,*” when the simple idea conveyed is that of perpetuity and stability. Some scientists (*Scribner’s Monthly*, May, 1873) reject, from the same premises, the Utopian views of many of the evolutionists, and, from the final exhaustion of coal, iron, etc., the encroachments of the sea, etc., predict first gradual distinction of race and ultimate destruction. Thus extremes meet.

*Obs. 4.* The Word expressly declares the *continuance and perpetuity* of the earth, and no one should venture a counter statement without the same is presented in similar positive terms. Thus e.g. Ps. 104 : 5, “*God laid the foundations of the earth that it should not be removed forever.*” Compare Ps. 148 : 3, 5, 6; Eccl. 1 : 4; Ps. 89 : 36; Jer. 31 : 35, etc. But to place it apparently beyond all contradiction, the perpetuity of God’s promises and faithfulness is *contrasted* with the *perpetuity* of the earth, as e.g. Jer. 33 : 25, 26, and, especially when the covenant itself is specified, in Ps. 89 : 34–37. Other passages will be presented in the following Propositions in order to save repetition.

Hence, it follows that such passages as 1 Cor. 7 : 31 and 1 John 2 : 17, which declare that “*the fashion of the world passeth away,*” “*the world passeth away,*” must be interpreted in accordance. And this can the more readily be done, because the word translated “*world*” is “*kosmos,*” which, as lexicographers affirm, has special reference to the order or arrangement of the world, and this very order, as Millennial prophecies abundantly show, shall be changed. Even such commentators as Barnes (1 John 2 : 17) say : “*The reference here does not seem to be so much to the material world, as to the scenes of show and vanity which make up the world. These things are passing away like the shifting scenes of the stage. See Notes on 1 Cor. 7 : 31.*” Nearly all commentators admit that we are directed to the palingenesis of the world (Props. 144 and 145), or the deliverance of creation (Props. 146, 148, and 151), connected with the future advent of the Messiah. For, as Dr. Moll (*Lange’s Com. Heb.* p. 41) justly observes : “*Its (i.e. world’s) transformation into a new and nobler form of existence is effected by means of the same Lord through whom it was created,*” etc. Comp. Meyer and Luthardt, as quoted by Dr. Hodge in *Sys. Div.*, vol. 3, p. 839. Even such a writer as Anselm (Bh. of Havilburg, *Treat. on Rev.*) declares his faith in this perpetuity, when he says : “*The whole earth, which carried in its lap the body of the Lord, will be a Paradise.*”

*Obs. 5.* Aside from various considerations presented in previous Propositions which direct the eye of faith to the perpetuity of the earth, a few

additional may be adduced, as follows. (1) The Early Church, having the advantage of apostolic teaching on a subject which excited *special attention*, held, as far as known, to the same. (2) Taking the Millennial descriptions as a whole, *without forcibly separating* them, they clearly teach a purification, renewal, and perpetuity. (3) The promise individually to Abraham, Isaac, and Jacob, *to inherit the land*, and the same promise to the saints, imply it. (4) The praying of God's will to be done *on earth as in heaven*—which we know will never be done in the mixed condition of the Church and world down to the Second Advent—infers it. (5) The harvest at *the end of the age*, by a comparison of the Scriptures bearing on it, teaches it. (6) Separate prophecies which speak of the perpetuity of the Kingdom, etc., *after the Advent of Christ*, such as Dan. 7, Isa. 65 and 66, etc., cannot be consistently explained on any other ground. (7) The same truth is contained in the predictions, that He shall have all rule, all enemies under Him, etc., *after His Sec. Advent*, He being at the same time the Restorer. (8) *The Pre-Mill. Advent*, with the results attending it here on earth, evince the same. (9) The throne and Kingdom—the inheritance of David's Son, cannot be received, *as covenanted*, unless the perpetuity of the earth after His Coming is upheld. In brief, (10) the restitution, the heirship of the world (Rom. 4 : 13), removal of the curse, the predicted reign of the saints on the earth, the occurrences after the Millennial era, as related by John and the prophets, etc., *all inculcate* the same truth.

*Obs. 6.* Besides this, it may well be asked whether an earth so highly honored by the birth, presence, sufferings, and death of Christ (and which is His also by inheritance), *can possibly* be blotted out of existence. Events, the most intensely interesting in the moral government of God, have here taken place; the most astounding display of Divine attributes is linked with its history; the marvellous Redemptive process has magnified this globe into a prominent place among all the worlds of the Universe, and, unless specifically declared, *it is opposed* to all our higher and nobler views of God's grandeur, Christ's honor, and the Spirit's agencies, to suppose that such an earth, which witnessed the humiliation, tears, sufferings, agony, and blood of Jesus; which was hallowed by His infant, childhood, and manly feet and voice, and consecrated by His miracles and works of mercy and love, should ever be utterly destroyed. Neither piety nor reason, neither the glory of God nor the welfare of man, desire an earth containing a Bethlehem, a Jerusalem, a Gethsemane, or a Calvary to be erased from the Universe. *The thought is revolting.* Aside from *God's glory* in Redemption, it does *not accord* with our feelings or wishes that this earth, in which we were renewed, the witness of our pilgrimage, the scene of most intimate and endearing relations, the place of ennobling associations, should be blotted out of existence. From such a belief, a reduction to nothing, etc., *enlightened* piety and reason, and even feeling, shrink as inconsistent with the Divine attributes and the utterances of Scripture. And it is a matter of amazement, that through a mystical conception of God's Kingdom, divines ever entertained a view *so derogatory* to truth and God's dealings, as well as to the noblest instincts of man; just as if the latter could desire that his own childhood's home—the spot on earth sweetest to memory—should forever perish and attribute the same feeling to Jesus.

It is in view of such sentiments in connection with scriptural proof that Fairbairn (although opposed to Millenarianism), advocating "*a redeemed and glorified earth*," adds

(*Typology of Scripture*, p. 461): "Were I left to choose out of all creation's bounds the place where my redeemed nature is to find its local habitation, enjoy its Redeemer's presence, and reap the fruits of His costly purchase, I would prefer none to this." McNeile, Noel, Cummings, Seiss, and others, have expressed themselves forcibly on this point. This, then, teaches us (1) how untenable is the theory advocated by some (as stated by Clark in *Man all Immortal*, p. 444), that an entire new world is to be created out of nothing after this one is destroyed (for this makes Redemption incomplete, gives Satan the victory, etc.), and (2) how extravagant and unscriptural is Pres. Edwards (*His. Red.*, p. 421) in turning this earth into a hell, "a great furnace, wherein all the enemies of Christ and His Church shall be tormented forever and ever," etc. (just as imaginary as Keerl's—so Bib. Sac. Oct., 1863, p. 769—comets composing whirling, flying hells, etc., and which Swormstedt in his *End of the World Near*, pp. 131 177, and 179, has reproduced, "the earth and the moon fleeing away as comets," "turned into wandering comets," and sent away as a hell). How refreshing to turn from such imaginings to the utterances of the early Fathers. Thus e.g. Irenaeus (*Ag. Hers.*, 5, 32), referring to this earthly inheritance and the saints reigning in it after their resurrection, adds: "For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of suffering; and that in the creation in which they were slain because of their love to God, in that they should be revived again; and that in the creation in which they endured servitude, in that they should reign. For God is rich in all things, and all things are His. It is fitting, therefore, that the creation itself, being restored to its primeval condition, should, without restraint, be under the dominion of the righteous."

*Obs. 7.* The renewal and perpetuity of the earth is requisite to secure the Redeemer's glory, in the perfecting of His Redemptive work, etc. If the earth should only contain the Church in its mixed condition, the entailment of the curse, the products of selfishness manifested in wars, etc., down to the Sec. Advent, and it should then be utterly destroyed and ever remain thus, then it follows that the Scriptures respecting the Christ would evermore remain unfulfilled. For down to that Sec. Advent, owing to the postponement of the Kingdom, He does not reign in the covenanted Kingdom; down to that Second Advent, owing to that postponement and a consequent preliminary gathering out of saints, He does not fulfil the promises respecting His own reign, or those pertaining to the saints inheriting the Kingdom. His Sec. Advent being for purposes of salvation, constitutes, in the work then performed, Him a perfect Redeemer. It is fully admitted that down to that Advent salvation is imperfect—the forfeited blessings are not restored. Hence it follows, that if the earth is destroyed, as many hold, soon after that Advent, there is no place for the fulfilment of covenant or covenant promises. More than this: it gives, so far as this earth is concerned, the victory to Satan; for, if the curse is not repealed; if evil is not extirpated; if the forfeited blessings are not restored; if man's long-lost home is not given back to him in its Edenic loveliness; if the race is not brought back to its original condition and dwelling in a purified earth, then Satan triumphs in the ruin accomplished, just as he would triumph if the grave should evermore hold our bodies in confinement; just as he would gain the victory if our hearts would never more exultantly swell with love supreme to God. But in the redemption of the earth itself, in the recreation and perpetuation of it, in the fulfilment of the promises pertaining to it, as embracing the Kingdom extending over it, etc., Christ's power and glory as Redeemer, as King, as the All-sufficient, is duly manifested.

There is no end to the vagaries of man. In a recent work, *Arena and the Throne*, the author, Townsend, advocates the dissolution of the Universe (the old monkish doctrine) from a new standpoint, viz., in view of the greatness of man, when God perfects the ideal of that greatness as given by the writer. In this "ideal" the Universe, including

all other worlds, is made solely for man, and as he advances in knowledge and progress so vast "the physical Universe will have no further end to subservise; it shall be dissolved," etc. In other words, all things become stale, grow effete, and new things must be introduced to please this greatness, just as parents substitute new playthings when their children are tired of the old ones. This imaginary and sensational view ignores covenant and prophecy, in brief, the plainest statements of Holy Writ, and that which pertains to God's honor and glory and the happiness of His redeemed.

*Obs. 8.* The proposition is apparent even from the manner in which the Bible *begins and ends*. It commences with an *earthly Paradise* lost, an *earth* cursed; it ends with an *earthly Paradise* regained through Christ, just as Milton, Cowper, Heber, C. Wesley (and other poets), but above all the sacred writers, so sweetly described. The last scene, showing the ability of Jesus to save, is one here on a redeemed earth, for that which is of the third heaven is expressly declared *to come down, from God, out of heaven* upon it and *remains* (at least there is no record of its removal afterward). It must be so, or else the Plan of Redemption is imperfect, and the Kingdom of God cannot be manifested *as covenanted and predicted*. We are sinners, the Plan makes us holy; we lose our bodies by death, the Plan recovers them again; we lost Eden, the Plan restores it again; we lost the personal Presence of God, this Plan recovers that soul-satisfying Presence when God again dwells with man; we lost the contemplated visible Theocratic rule of God, this Plan makes, in the sacred Person of Jesus Christ, the most ample amends in filling the earth with His sovereignty, etc. Thus, in brief, every blessing with the removal of every evil, is linked with the *culmination* of this Divine Plan, and is inseparably fixed with the *continuation* of the earth itself. It is a Divine Purpose, culminating in the Kingdom, which shines forth at the end of the Bible *in actual realization upon the earth*—pertaining as it does to this world—and triumphant in overcoming the evil, and in bestowing the blessings contemplated by it. And if men would read the Word unbiassed, this relationship to the earth would appear as strongly to them as it did to the Early Church, which clung to it as something pertaining to *Christ's honor and to man's happiness*. However much the caution given by Luther is violated, yet there is profound wisdom in his saying: "It is important for us to recur to Adam's original condition, *as we expect all things to be brought back again to that.*" Man's fall is *on the earth*, and his recovery is *on the earth*, and, therefore, *the earth itself* is called upon to *rejoice and exult* in witnessing his glorious restoration.

Fred. Den. Maurice in his Theological writings contends, in forcible language, that Redemption is not subject to limitations of space and time. Some able philosophical arguments are adduced in support of the theory, but it is antagonistic to the *covenant*, which embraces definite limitations of both space and time, without, however, discarding an ultimate entrance into the eternal ages and a constant extension of both, which last is a result of Redemption completed. The Bible deals with the provisions of Redemption and with Redemption perfected, and presents us but little beyond that, excepting in the most general manner.

*Obs. 9.* The perpetuity of the earth is so much taken for granted, is so undoubted, that numerous promises are based upon it. Thus e.g. "*Blessed are the meek, for they shall inherit the earth.*"<sup>1</sup> How this passage is to be understood is apparent from the prophets, who predict the time coming, still future, when this shall be realized, under the reign of David's Son, when the Jewish nation is restored. Ps. 37 alone, from which Jesus



quoted, contains this promise several times, and describes its occurrence to be when (as takes place at the Second Advent) the wicked shall be destroyed and utterly rooted out of the earth. *The identical earth*, occupied and so largely controlled by the wicked, is to be possessed by the righteous. The auditors of Jesus could not mistake the tenor of the promise, seeing that they all believed that the land was promised to Abraham, Isaac, and Jacob individually and to their seed to inherit; and certainly we ought not to spiritualize it away when an inspired apostle, taking into a comprehensive view the covenanted relationship of Abraham, calls Abraham (Rom. 4 : 13),<sup>1</sup> "*the heir of the world.*" The inheriting (as even the Jews believed) follows the resurrection of the just, and Christ's promise is only the confirmation of a general belief on the subject founded upon covenant and prophets. It assumes, as a necessary contingency or result, the perpetuity of the earth, recalling at once the fact that Palestine itself is pronounced to Abraham and his seed to be "*an eternal inheritance.*" The Millennial predictions, embracing the promises of the removal of sorrow, suffering, disease, and even death, portray events here on the earth which are positively located after the Second Advent, so that for their realization the continued existence of the earth is constantly implied, and asserted. Messiah's Kingdom and the blessings relating to it are all experienced here, where the Theocracy was once established—where David's throne and Kingdom once existed; the Bible closing with leaving Jesus, the saints, and the New Jerusalem here on the earth; the Word locating the "*we shall reign with Him on the earth*" after the Advent; Holy Writ speaking of "*the day of Christ,*" "*the world to come,*" etc., in which a Kingdom under the whole heaven shall be witnessed, after the Sec. Coming here in the world; Revelation making the will of God to be done on the earth in the coming Kingdom as it is done in heaven only after "*the appearing*" or "*revelation of Jesus Christ;*"<sup>4</sup> in brief, the Word of God giving so many intimations and declarations as have already preceded (and as will immediately follow), in various propositions, it is impossible, intelligently, to entertain any other belief than the one advanced. The Divine Purpose is expressed in Isa. 60 : 21, "*Thy people also shall be all righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified.*"

<sup>1</sup> In reference to the perversion of this passage to a present fulfilment (against the persecution, poverty, etc., of believers), it is only necessary to refer to the early church view, and to notice how under the severest trials Christians consoled themselves (acknowledging themselves to be "*pilgrims and strangers*") with the hope that at the end of the age the dominion of the wicked over the earth would cease, and the righteous would inherit the same. So much was this the case, that even Gibbon notices that this hope excited the hostility of some of the Pagan emperors. Many of the ancient and more recent commentaries, and a multitude of writers, express the intent of the promise, when they declare that *this earth*, purified and renewed, shall become *the home of the Redeemed*. Many of the comments of Luther, Calvin, Knox, Chrysostom, Augustine, etc., the writings of Mede, Newton, Bickersteth, McNeile, Noel, Knapp, Tholuck, etc., the works of Dr. Chalmers (*Ser. on New Heavens*, etc.), John Wesley (*Ser. on Behold, I make all things new*), Dr. Hitchcock (*Fut. Destiny of the Earth*), etc., all contain valuable declarations favoring a literal fulfilment of the promise. Luther especially expresses a childlike faith that is marked by its contrast to the prevailing beliefs as e.g. "*God will make not the earth only but the heavens also much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter, it will be arrayed in its Easter and Whitsuntide*" (for he expected for some reasons the Advent of Jesus on Easter) "*robes.*" See Meurer's *Life of Luther*, p. 573-4, etc. Compare the following Prop., as well as others linked with the same, e.g. Props. 154.

\* Dr. Schaff (Lange's *Com. Rom.*, p. 150), on this passage, pertinently remarks: "The promise will be literally fulfilled when the Kingdoms of the world are given to the people of the Most High, and Christ will rule with His saints forever and ever, Dan. 7 : 27 ; Apoc. 11 : 15, and 12 : 10 ; Matt. 5 : 5 ; 2 Tim. 2 : 12." We refer the reader to Prop. 49 for the original promise to Abraham, and it will be seen, that while Canaan is specially designated, yet in the promised possession of the gate of his enemies, in the blessing to the nations of the earth, in the anticipated Theocratic prominence and occupation of the seed, this final glorious dominion—as amplified by the prophets—is already embraced.

\* Also "an everlasting possession" (Gen. 48) in which they shall "dwell forever" (Ezek. 37 : 25). In more senses than one is Chrysostom's strictures on Origen correct: "Who can bear Origen giving to us a Paradise in the third heaven and transferring to heavenly places that Paradise which the Scripture describes as belonging to the earth," etc. (Quoted by Cumming, *Lec. on Romanism*, p. 226.) Many who are not prepared to indorse Origen's view of the first Paradise, make no scruple to interpret the regained Paradise in the same way.

\* We cannot too strongly insist upon it that this portion of the Lord's prayer has reference to man's complete restoration to the condition occupied before the fall—to an obedience, holiness, etc., identified with the prayed-for Kingdom ; to the removal of all rebellion, all evil, and bringing the world into subjection to God. Comp. Prop. 105.

*Obs. 10.* The perpetuity of the earth is so frankly admitted and even advocated in works especially intended against Millenarianism, that it seems to require no additional proof. Thus e.g. Brown (*Christ's Sec. Coming*) receives the doctrine of the earth being renovated at the Advent of Jesus and forming the continued home of the saints, "a congenial-abode for the glorified Church." He defends this view against the charge of "carnalism" or a lowering of the celestial state, ascribing the objection to "some tincture of morbid spiritualism, which shrinks from the very touch of materialism, as if separation from it in every form would be the consummation of happiness ;" and he pertinently asks, "May not the Gnostic element of the essential sinfulness and vanity of matter, be found lurking beneath it?" Barnes on Isa. 45 : 18 says: "The Jews from this passage infer, that the earth shall be inhabited after the resurrection—an idea which has every probability, since there will not be fewer reasons why the earth should be inhabited then than there are now ; nor can there be any reasons why the earth should then exist in vain any more than now." Various writers have held that, whatever changes or transformations may ensue hereafter at the consummation, the earth's continuance will not be interfered with even by a destruction as great as that occasioned by the flood, alleging as proof Gen. 8 : 21, 22. Others have inferred the same from the phrases "an everlasting Kingdom," which shall not pass away or be destroyed (Dan. 7), from the reigning "forever and ever" attributed to Christ (Rev. 11 : 15) in relation to the earth, etc. To this period evidently belongs 1 Chron. 16 : 30, "the world also shall be stable, that it be not moved," i.e. enjoying the stability induced by God's reigning in the Theocratic order. For this Kingdom, prepared from the foundation of the world (Matt. 25 : 34), necessities (as we have previously shown) the laying of "the foundations of the earth that they should not be removed forever" (Ps. 104 : 5). One of the works specifically attributed to Christ is (Isa. 49 : 8), "to establish (raise up) the earth, to cause to inherit the desolate heritages," so that the significant address is made through Him (Isa. 51 : 16): "I have put my words in thy mouth, and I have covered thee in the shadow of My hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people." Thus taking the Plan of Redemption,

which includes "*the redemption of the purchased possession*," the restoration of order to the world through Messiah's Kingdom; taking the faith of the Jews, the Early Church and many eminent believers; taking the concessions, etc., of opponents, this doctrine—a requisite link in our argument—is *unmistakably confirmed*. It crops out, undesignedly, in various portions of the Word, as e.g. in Ps. 148 : 6, where the heavens, heights, angels, sun, moon, stars—all things created are mentioned as praising God, and their perpetuity is announced in "*Let them praise the name of the Lord, for He commanded and they were created; He hath also established them forever and ever*." The earth has been created to show forth the praise of God, and sin shall not mar this laudation of the Most High (as it now does through the imperfection and evils entailed), and hence the time is coming when the declaration (Rev. 4 : 11) will be verified: "*Thou hast created all things, and for Thy pleasure they are and were created*." God's pleasure concerning the things created by Him is *to be glorified by and through them*; this, in the nature of the case, can only be effectually attained by their continuance, etc. Therefore it is, that in the description of the reign of David's Son, as given in Ps. 72, the perpetuity of the Kingdom, of the Kingship of Christ is *contrasted* with the perpetuity of the Sun and the Moon—both are represented *as enduring forever*—the former dispensing blessings and the latter (creation) acknowledging them with grateful praise, under a supremacy over the world (inhabitable, Heb. 2 : 5), only realized after the Second Advent. The statement of Ps. 115 : 16 is true, and the promise made to Noah (Gen. 8 : 21, 22) is ever faithfully preserved.

We cannot refrain, in view of *the abundant proof* on this point, to again express amazement that such an able man as Pres. Edwards (*His Redemp.* ch. 9, sec. 7) makes the perpetuity of the earth *only available* as an eternal hell for Satan and the wicked. After telling us that this world is to "be set on fire and turned into a great furnace wherein all the enemies of Christ and His Church shall be tormented forever and ever;" after making this so "fierce" "that it shall burn the earth into its very centre," he pronounces it an "everlasting fire," in which "all the wicked shall burn, and be tormented to all eternity, and never be consumed," and adds: "This world, which formerly used to be the place of his (Satan's) kingdom, where he set up himself as God, shall now be the place of his complete punishment, of full and everlasting torment." Alas! in a work on *Redemption*—Redemption itself is made *imperfect*, and *the curse*, instead of being repealed, is pressed with increased and eternal intensity upon creation, converting it into a monkish fancied hell. Alas! when men so talented, and able, and pious, grossly misconceive the covenants and their relation to the earth, and thus indoctrinate multitudes in unscriptural and misleading tenets! The high esteem that must be given to Edwards, and the fact that his work is extensively circulated by the Amer. Tract Soc., causes us to select him in preference to others. Whatever may be Bible teaching respecting hell, one thing is certain, viz., that *Paradise regained* forbids this earth from being converted into such a place. Over against Dr. Brown, however, other opponents urge, in their zeal to make 2 Pet. 3 : 7-10 impregnable against us, an utter destruction of the earth, and reject the doctrine of mere change and a renewal; as e.g. Waldegrave (*New Test. Mill. Lec.* 6). So bitter are such against materiality (as if it was necessarily sinful), that as e.g. a writer in *The Princeton Review*, Jan., 1853, p. 81, positively asserts: "We believe that this physical, material world will be no more." Even some Millenarians—as e.g. "Graybeard" (Graff) in his *Lay Sermons*, No. 95—seem to imbibe the Gnostic idea of matter, in that they have it ultimately when it has sufficiently presented "the drama of Redemption," swallowed up wholly in the spiritual. Thus "Graybeard" says: "At the close of the Millennial Messianic Age, after the setting up of the great white throne and the destruction of all evil, this 'insubstantial pageant,' which we call visible nature, will have vanished forever, and God will be all in all." We may well ask, what, then, becomes of *God's promises respecting the perpetuity* of the earth, the inheritance of the Christ and His brethren? Brethren who retain this Gnostic element evidently transcend the

divine Record, and blot out that which is *ever intimately connected* with the glory of Jesus and the saints. By this assumed higher spirituality, we only remove *the blessed evidences* of Redemptive love. No! the places consecrated by God's love, honored by the presence and rule of David's Son and Lord, endeared by the blessed experience of saints, will never, never disappear from the Universe. It ever, ever will be true, that "*the earth is the Lord's and the fulness thereof*;" so that we firmly hold with Dean Alford (*Com. loci*), that "the general tenor of prophecy and the analogy of the divine dealings point unmistakably *to this earth*, purified and renewed, as the eternal habitation of the blessed." So conclusive does this appear to a student, that Dr. Hodge (*Sys. Theol.*) well says: "Many of the old theologians thought that the whole existing physical universe was to be destroyed. *This view is now universally discarded.*" (Comp. e.g. Campbell (*Chr. Sys.*, p. 304), Clarke (*Com.*), Hugh Miller (*Test. of the Rocks*, Lec. 5), and others, who reiterate such statements, advocating a regeneration, restoration, refinement, and perpetuity of the earth.) (See remarks of Lange, *Com. Rev.* p. 403, etc.)

PROPOSITION 142. *The Kingdom being related to the earth (extending over it), and involving the res. of the saints (in order to inherit it), is sustained by the promise to the saints of their inheriting the earth.*

It has been shown that the land is covenanted to the Patriarchs personally (Prop. 49), and that a res. is indispensable to its fulfilment; that (Rom. 8 : 13) "the promise" to Abraham involved, "that he should be the heir of the world," and that all believers inherit—being identified with him as his seed—the same promise with him. This, of course, includes their res. also, for it promises them to inherit the land or earth. Having shown the res., let us notice those special promises as a confirmation of our doctrinal position.

*Obs. 1.* The re-establishment of the Davidic throne and Kingdom here on earth, as Covenant, Prophets, pious Jews, Rabbis, disciples, Apostolic Fathers, etc., teach, and as presented in previous Propositions, demands, if God reveals at all the destination of saints, a specific mention of their receiving the earth as an inheritance. This has indeed already been established (see e.g. Props. 49 on covenants and Props. 116 and 122), but God has accumulated proof, as if purposely to rebuke and render *inexcusable* the prevailing unbelief in this particular.

It would be uncandid to consider this Proposition isolated from its connection with others. The student will observe that this inheriting is founded in the covenant (Prop. 49), in the Theocratic ordering (Props. 33, 50, 51, etc.), in the nature of the Kingdom given to "the Son of man" (Props. 81-89), in its establishment here on earth (Prop. 116), and in the inheritance belonging to David's Son (Prop. 122). These and other particulars have been discussed. But in connection with these, in order to obtain a comprehensive view, must be noticed Prop. 168 on the place of manifested royalty, Prop. 117 on the visible Theocracy, Prop. 118 on the barren woman, Prop. 121 on the Pre-Mill. Advent, Props. 131 and 132 on the reign and judgeship of Jesus, Prop. 133 on the judgment day, Prop. 137 on "the world to come," Prop. 138 and 139 on "the day of the Lord Jesus," Prop. 148 on "the Rest," Prop. 140 on "the end of the age," Prop. 141 on the perpetuity of the earth, Prop. 158 on the transfiguration, Prop. 170 on "the Father's house," Prop. 169 on the New Jerusalem, and Prop. 154 on the reign of the saints. These and others contain an abundance of confirmatory matter. Indeed, the present Proposition seems only introductory to what follows.

*Obs. 2.* The declaration of Jesus, Matt. 5 : 5, that *the meek shall inherit the earth*, ought to be decisive. But men under the influence of a plastic system of interpretation, urged on by a preconceived notion, leave the plain meaning of the promise and explain it away. One gravely tells us that it is "a proverbial expression," not seeing that, as employed *by the Jews*, it favors our view. Another informs us "that the Jews considered Canaan a type of heaven," without an attempt of proof, and against their

expressed hopes on the subject. One tells us that it means that the meek man is in this world the most prospered, against innumerable examples to the contrary. Another passes it by with some generality or vague expression, that it is "a symbol," or "an outward possession." Some tell us that it is "a spiritual inheritance" over the earth by individuals and the Church; others again, not satisfied entirely with such meanings attached, inform us (as Gerlach, *Lange's Com.*) that the promises will only be fully accomplished at the Sec. Advent, or (as Neander, *Life of Christ*, s. 149), that it is not merely to be confined to "the blessedness of the Kingdom of God," but denotes a "*world-dominion* which Christians, as organs of the spirit of Christ, are ever more and more to obtain as the Kingdom of God shall win increasing sway over mankind and the relation of society, until, in its final consummation, *the whole earth* shall own its dominion." Every writer too acknowledges that it includes this inheriting in the Messianic Kingdom. Rejecting the manner of introduction suggested by Neander and others, they certainly are correct in the main idea of its including the notion of "*a world-dominion*," thus identifying it, as it should be, with *the possession* of the earth given to the saints in Dan. 7, etc. The position of some German and other commentators, as well as that of the Early Church, is alone tenable, viz., that this promise *yet remains* unfulfilled, and pertains to the future. Now aside from the various and numerous arguments already given to show this, we are content to let only one passage indicate the time of its fulfilment. Let the reader turn to *Psalm 37*, where this same promise is repeated five times,\* and he will find it in vs. 9, 11, 22, 29, 34, *directly joined to and following a complete removal of evil-doers*, not preceding it or contemporaneous with the continued presence of the wicked. It is significantly pointed out as future by the exhortation to "*wait*," "*wait patiently*" for the Lord, and the blessedness that Christ alludes to is also attributed to it. Jesus *undoubtedly quoted it*, and if so, a reference to the connection in which the promise stands is all that we need to establish *the time* of its fulfilment—a time too, which the most uncompromising of our opponents fully and frequently admit—is only to be witnessed at the Sec. Advent, for volumes could be filled with the concessions made that "evil-doers" shall exist down to the Advent itself.

It is observable that even Sir John Maundeville (*Travels*), in his Prologue, asserts that Palestine "is the same land that our Lord promised us in heritage;" and, not observing that this promise is in other passages linked with the Sec. Advent, founds upon this fact an argument why Christians should claim the heritage and drive out the unbelievers. The reader need scarcely be reminded how this plea was used during the Crusades, and in support of Papal claims. The critical student will not forget to consider how such promises were understood by the early Church for several centuries, so that even in the Nicene forms of Eccl. Doctrine (recorded by Gelasius Cyzicenus in *His. Act. Con. Nic.*), Matt. 5 : 3 ; Dan. 7 : 18 ; Isa. 26 : 6, are united with the resurrection at Sec. Advent. Thus : "We expect new heavens and a new earth, according to the Hol. Scriptures, at the appearing of the great God and our Saviour Jesus Christ. And : Daniel says : 'The saints of the Most High shall take the Kingdom.' And there shall be a *pure and holy land*, the land of the living and not of the dead ; which David, for seeing with the eye of faith, exclaims : 'I believe to see the goodness of the Lord in *land of the living*'—*the land of the meek and humble*. 'Blessed,' saith Christ, 'are the *m* for they shall inherit the earth.' And the prophet saith : 'The feet of the meek and hu,

\* Oftener, if we take the Vulgate, Æthiopic, and Arabic versions (Dr. Clarke *Com.* in their rendering of v. 3, etc.

shall tread upon it.' " (See this quoted by Mede, Homes, Brooks, Bickersteth, etc., comp.) The writings of the Apostolic and Primitive Fathers, as well as the Apocryphal and Jewish, inculcate this inheriting of the land, and, as we give, in various places, numerous extracts, they need not be repeated or enlarged.

Obs. 2. To avoid repetition, we leave direct arguments bearing on this point under following Propositions, and only give some allusions to this future possession of the earth by the righteous. Thus e.g. Prov. 11 : 31, "*Behold the righteous shall be recompensed in the earth ;*" Prov. 12 : 7, "*The wicked are overthrown and are not, but the house of the righteous shall stand ;*" Prov. 10 : 30, "*The righteous shall never be removed, but the wicked shall not inhabit the earth,*" evidently refer to the time Ps. 76 : 9, when God shall cast the wicked, "*the stout-hearted,*" into a "*sleep,*" when He shall be "*terrible to the kings of the earth*" (comp. Rev. 19, etc.), and shall "*cut off the spirit of princes,*" and "*when God arose to judgment to save all the meek of the earth.*" Under this period too fall the many promises to the righteous, that they "*shall be blessed on the earth,*" confirming the importance of our seeking true wisdom, "*For (Prov. 2 : 21, 22) the upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*" Hence in this Millennial period, when, as our argument indicates, this is to be realized, the promise is reiterated. Thus e.g. in the sublime description of Isa. 60, it is added : "*they (the righteous) shall inherit the land forever ;*" and in Isa. 54, "*this is the heritage of the servants of the Lord,*" so that, Isa. 57 : 13, it will be verified that "*he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain.*" If we take the translation given by some (Clarke's *Com. loci*) to the clause "*for His mercy endureth forever,*" in Ps. 136, viz., "*For His tender mercy is to the coming age,*" or if we only keep in view the idea of perpetuity or futurity in the phrase, and apply the same to vs. 21, 22, then the land is for "*a heritage unto Israel,*" in the time yet to come. In Ps. 115 this doctrine is evolved, for, declaring the people of Israel are the "*blessed of the Lord,*" the Psalmist adds, "*the heaven, even the heavens, are the Lord's : but the earth hath He given to the children of men.*" The dead praise not the Lord, neither any that go down into silence. But we" (notice the implication sustained by the proof already adduced : we who are raised up from the dead, we who remain not thus in silence, we who shall receive the earth thus bestowed) "*will bless the Lord from this time forth and for evermore.*" The land of Canaan is called "*rest,*" and it is God's "*rest*" (Ps. 95 : 7), as shown under Props. 122 and 143. It is not typical of something else, for that would overthrow the covenant and its promises. It is His "*rest,*" because in it the *headship* of the Theocratic government shall be specially manifested. A comparison of Scripture shows that, after a res. from the dead, an entrance into this "*rest*" is to be obtained. Thus e.g. Ps. 116 has "*return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living.*" The identical "*rest*" promised is the one obtained after a res. The Jews thus understood the "*rest*" to denote the land, and the making of this rest glorious, etc., to mean that under the Messiah it would be renewed and beautified. Paul in writing to Jews does not contradict, but positively confirms this idea of the future inheritance,

for instead of calling this rest the third heaven (as many unwarrantedly add), he (Heb 3 and 4) quotes Ps. 95, and designates the same "rest" the Psalmist does into which certain ones could not enter, but fell in the wilderness. He argues that through unbelief we too shall be cut off, but through faith in Christ, and by the power of Jesus, we too shall enter in "*His rest*" according to the promise. In the same epistle he declares that the promise is realized *when this Jesus comes the second time* unto salvation. If the Jews were mistaken in their conception of "the rest," surely an inspired teacher like Paul ought to have corrected their views when adverting to the subject. But he *could not, dared not contradict the plain truth*, which they also held, and, therefore, as *the unity* of the Spirit and Divine Plan required, employs the reasoning *best calculated* to establish them in *the only true idea* of the inheritance promised to the Patriarchs and to all God's people. (Comp. Prop. 143, on Sabbatism, etc.) This is strongly corroborated by other phraseology also employed by the Jews, indicated further on.<sup>2</sup>

<sup>1</sup> Clement (A.D. 97, *First Epis.*) quotes Prov. 2 : 21, as follows : "The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it." Then shall be fulfilled such sayings as Prov. 11 : 31, "Behold the righteous shall be recompensed in the earth ; much more the wicked and the sinner," as illustrated e.g. Mal. 4. Comp. 2 Esdras 7 : 67 and 9 : 13.

<sup>2</sup> Even such promises as are contained in Eph. 6 : 2, 3 would not be verified in a multitude of cases (for many who have honored father and mother have not lived long in the land), unless in and under them was implied—as God's Purpose teaches—a future inheriting of the earth. If the student will turn to Prop. 82, he will find additional reasons for this inheriting of the earth, and of such a conclusive nature—involved in the Divine Plan of Redemption—that many of our opponents (as e.g. Fairbairn and others, quoted under it) fully admit of such a future inheriting.

*Obs. 3.* Attention is again called to the confirmation our doctrine receives from the alleged omission of any but *earthly blessings* promised to believers in the Mosaic record, and long after. Bh. Warburton and others contend that we find nothing but *what relates to this earth* ; some, as Edwards and others, that heavenly blessings are inferred ; others, as Dr. Graves, that it can be found in a state of very gradual development ; others again, as Horne, think that heavenly rewards, etc., are presupposed as an adopted article of religion. These, and opinions similar, reveal a darkness on the subject which the Jews and Early Church *never* possessed. The cause of the perplexity in such writers is simply this : coming to the Bible with the *foreign derived* idea of the saints' inheritance, they find themselves at the very outset confronted with its *direct opposite*, and they are forced to resort to arbitrary conjectures and suppositions to support an *uncalled-for theory*. Rejecting Warburton's explanation of the fact, yet he is correct in asserting that nowhere do we find in any of those records any other but an *earthly inheritance* promised. This has been noticed extensively by German critics, and even enemies of Christianity have sought to make it (on the supposition that the monkish notion of the third heaven inheritance is the true one) a fatal objection to the Bible. Let, however, *the entire scope* of the Bible speak ; let Moses, David, Paul, let *all* speak ; let covenant and covenant promises declare *what is this promised inheritance*, and in *perfect harmony each and every one*, proclaim it to be *the inheriting of the land, of the earth, of the world*, and the possessing of it for the ages. There is *nothing hidden* in these promises ; they *mean precisely* what the words in



their general usage indicate. Moses promises not merely, if the people are obedient, a temporal possession of the land, but a *perpetual* one. Those who died are still promised the same, implying a triumph over death and the grave; and, what ought to suffice, the assurance that God's promises would, in this respect, *be faithfully realized*, is the golden chain which binds Moses, Prophets, Jesus, Apostles, pious Jews, Apostolic Fathers, and other worthies to hold that *the time will most certainly arrive* when all the meek shall inherit the earth.

The simple fact is self-evident, that just so soon as the Primitive Church view was discarded and the Popish notion of the third heaven or the Universe, as an inheritance, was substituted, then a *conflict* was established between the Mosaic Record, the prophet's predictions, and the supposed corrected view. Men, in their wisdom, ingenuously sought to reconcile an antagonism, when, if the Word is taken in its strictly grammatical and logical connection, *none* exists. The truth is, that the Bible is censured for much that it does not contain, and the supposed conflict (*Draper, His. Intel. Dev. of Europe*, etc.) between science and the Bible is only one between science and persons who misconceive the Bible. Unfortunately, men are not willing to discriminate, and therefore the Bible is too often made to bear the errors of its interpreters and supporters. It is even a matter of surprise that such promises as we have quoted should be, over against the express predictions relating to the future, so persistently limited to the present period, when utterly unsupported by experience and history. The critical student will observe that the modern views, especially the one so often expressed (i. e. that the earthly Paradise was a type of heaven), were not entertained by the quite early Fathers; they held to a restoration of Paradise (as part of Redemption) and to an inheriting of it here on the earth. Various writers (as e. g. Fairbairn, *Typology*, vol. 1, p. 168) have shown that the later views were inculcated and gained adherents just "as the speculative influence of the Greek philosophy gains strength in the Church."

*Obs. 4.* Surely those who write so confidently that "the land (the earth) is of little worth to such as have tasted of the higher bliss of a heavenly state;" that it would be "an alarming retrograde of being from a heavenly state back to an earthly one;" that the saints themselves, on account of their heavenly experience, would be "unfit for any degree of blessedness this side of heaven itself," besides a *host* of similar expressions, should well ponder lest they be found underrating, and sitting in judgment over the inheritance itself and its desirableness. This all may appear *very foolish* to man, but after all it may prove to be "*the wisdom of God.*" All such criticisms arise from making *more* of the intermediate state than the Bible warrants. If the pious dead are rewarded, crowned, inherit (Prop. 136), etc., as Popery and some Protestantism make it, *then* there would be some propriety in the objection. But until this is *first* established, the criticisms have no force. Again, they overlook what has been repeatedly stated by us, that this very possession of the earth is part of the Divine Plan in the Redemption of the race of man, and promotive of the greatest glory. The facts that we have urged, the passages presented, together with the belief of so many of God's children in different ages, ought in themselves to be amply sufficient to prevent such disparaging remarks.

Frazer (*Key to Proph.*) asks: "Shall we esteem it an additional happiness to quit the presence of the Lord for the society of men? Is it desirable for those who have arrived at their heavenly Father's house to return again to the land of their sojourning?" Such questions, to be pertinent, ought first to ask whether we advocate a leaving the presence of the Lord when the Lord Himself comes; and whether the Father's house (Prop. 170) is really where Frazer locates it. To reply to, or notice such, criticisms would be a thankless and endless employment. Do such ever really consider what is *the covenanted inheritance* of Jesus as David's Son (Prop. 122), and that believers are coheirs with Him in *the same inheritance*? Is all the Scripture bearing on this point to be ignored or arbitrarily

set aside by spiritualizing it? Fairbairn (*Typology*, vol. 1, p. 311), after having forcibly described the redemption of the earth as man's glorious inheritance, says: "No; when rightly considered, it is not a *low and degrading view* of the inheritance, which is reserved for the heirs of salvation, to place it in possession of this very earth, which we now inhabit, after it shall have been redeemed and glorified. I feel it for myself to be rather an *ennobling and comforting thought*; and were I left to choose, out of all creation's bounds, the place where my redeemed nature is to find its local habitation, enjoy its Redeemer's presence, and reap the fruits of His costly purchase, I would prefer none to this. For if destined to so high a purpose, I know it will be made in all respects what it should be—the Paradise of delight, the very heaven of glory and blessing, which I desire and need. And, then, the connection between what it now is, and what it shall have become, must impart to it an interest which can belong to *no other* region in the universe. If anything could enhance our exaltation to the lordship of a glorious and blessed inheritance, it would surely be the feeling of possessing it in *the very place* where we were once miserable bondsmen of sin and corruption." (See specially Prop. 203 for a statement.)

*Obs. 5.* Truth demands the correction of esteemed writers, such as Jones, Shimeall, Butler and others, who make this inheritance to extend to the possession of other worlds, or the third heaven, or the Universe, in brief, "all things." Leaving this theory for examination, especially as held by Shimeall, under the Prop. pertaining to the New Heavens and New Earth, and not objecting to the view that the saints in their glorified condition *have access* to other worlds, etc., we object to the theory on the ground that it makes *the inheritance something very different from the one alone promised* to the Patriarchs and to David's Son, and under which promise the saints *only inherit*. That inheritance *is* the earth and *not* the third heaven or the Universe. The proofs assigned by Judge Jones (*Notes on Scrip.*, p. 560) are purely inferential and opposed by *direct* covenant promises. The texts given against our view are the following: 1 Cor. 3 : 21, 23 (which says nothing contrary, merely specifying "things to come"); Rom. 8 : 38, 39 (which only asserts that nothing can separate us from the love of God); 2 Tim. 2 : 12 (that only declares the reign with Christ); Rev. 22 : 5 (which asserts a perpetual reign); John 20 : 17 (which has no reference to the subject). Indeed, we might ourselves select stronger passages than these, but over against any and every such selection can be placed *the impregnable covenant*, and the multitude of *explicit promises* based on, and derived from, it.

Millenarianism, to be consistent, must ever keep in view *its foundation in the covenant*, and this necessitates the positive rejection of the Universe theory, however plausibly and eloquently expressed. This will be shown at length hereafter. So it rejects the monkish theory that the Sec. Advent, instead of bringing blessing and happiness to this earth, is "the end of all sublunary things," as hostile to the entire tenor and spirit of the Scriptures. It also repudiates the anti-scriptural notion (so Pres. Edwards, *His Redemp.*) that this earth is to be constituted "the hell" of the wicked, thus giving the victory to Satan. In brief, it—if logically correct—refuses credence to every hypothesis which ignores *the covenanted land and inheritance*, and which makes the restitution to Edenic forfeited blessings incomplete. Hence, we must totally reject Barbour's views (*The Three Worlds*, p. 36 and 46), who accuses us of holding to "an agricultural heaven," where *the glorified saints* build, plant, dig, etc. In *The Herald of the Morning*, Sep. 15, 1877, he thus, under the plea of a *higher* spiritual discernment (which ignores the plain grammatical sense of covenant and promise), takes our view to task: "While the apostle affirms 'our inheritance is reserved in heaven,' they claim the earth—promised only to the Jews and other nations in the flesh—as theirs; 'While Christ affirms, 'I go to prepare mansions for you,' they claim, Isa. 65 : 2 (a promise only for Jews in the flesh), as their own, and expect to plant vineyards and build houses; while Paul affirms of the dead in Christ, that they are to be raised 'spiritual bodies,' they claim that the same literal earthy, fleshly body is to be raised, and an immortal soul or an immortal

spirit of some kind is to take possession of it and permeate its fleshly substance." This is an utterly *unfair and prejudiced caricature* of our real views. No one of us teaches that the future body raised and glorified is a fleshly body, or that saints, who are kings and priests, plant and build. It is easy to establish a preconceived theory by quoting *just as much* of a passage as suits, and leave the rest, which is contradictory—as e.g. *the revealing of the inheritance reserved at the Sec. Advent* (see 1 Pet. 1 : 5, 7, 13, and Props. on same); the scriptural conception of the Father's House and its connection with the Coming again; the manner in which Peter claims the realization of Isa. 65 : 2 in behalf of believers (comp. Props. 148, 151, 170, etc.), etc. Barbour's theory is a *rejection of covenant* (both Abrahamic and Davidic) promises, and cannot rise to the conception that in this restored Theocratic Kingdom the saints *as rulers and coheirs* with Christ enjoy a *higher plane* than the nations of the earth; that *with an earthly inheritance* (which restores one of the forfeited blessings of the Fall and completes Redemption) *they also inherit a Kingdom*, higher spiritual and eternal good, with a New Jerusalem position, etc.; that to ridicule "the inheritance of the land" is to *scorn* the inheritance of the Messiah and His coheirs; that to inherit a Kingdom, a Theocracy, here on earth, must necessarily bring the inheritors *into earthly relationship* with their subjects, etc. A close adherence to the plain grammatical sense of the covenants, and the promises based thereupon, effectually disposes of all these *mystical and spiritualistic* theories which are so numerous. We say, in reference to the Obs. itself, with Dr. Tyng (see Hill's *Saints' Inheritance*, p. 271): "In the great view of the Saviour's personal reign on a regenerated earth, *as the final and everlasting abode of His redeemed, I rest with confidence and delight.*"

*Obs. 6.* We append a few statements, out of many that could be adduced, in behalf of our position. Fairbairn (whose testimony is the more valuable, being an opponent to Chiliasm) justly refers (*Typology*, vol. 1, p. 314, 15) this inheriting to the renewed earth after the Sec. Advent, and observes that Christ could not have called a prosperous life in the present world as constituted "blessed," but would rather (as He did) warn against the deceitfulness of riches and the abundance of honors; because "to be blessed in the earth as an inheritance, must import that the earth has become to them a *real and proper good*, such as it shall be when it has been transformed into a fit abode for redeemed natures." He approvingly quotes (p. 316) Usteri (as given by Tholuck on Rom. 8 : 19) as saying that the "conception of a transference of the perfected Kingdom of God into the heavens, is, properly speaking, *modern*, seeing that according to Paul and the Apocalypse (and he might also have added Peter and Christ Himself), *the seat of the Kingdom of God is the earth*, inasmuch as that likewise partakes in the general renovation." Such, he informs us, was the view "adopted by the greatest number, and the most ancient, of the Expositors," such as Chrysostom, Theodoret, Jerome, Augustine, Ambrose, Luther, etc. He quotes as indorsing this view Jerome (on Isa. 65), Justin Martyr (Semisch's *Life and Times of Justin*, *Bib. Cab.*, vol. 42, p. 336), Calvin (Rom. 8 : 21), Haldane (Rom. 8 : 21), Fuller (*The Gospel its Own Witness*, ch. 5), Thiersh (*His.*, vol. 1, p. 20), and Olshausen (on Matt. 8). How extended this list can be made is readily seen in the Props. on the history of our doctrine. Fairbairn (*Typology*, vol. 1, p. 292) argues that the possession of Canaan by the Jewish nation was "*an earnest of the whole inheritance, and, as the world then stood, an effectual step toward its realization.* Abraham, as the heir of Canaan, was thus also 'the heir of the world,' considered as a heritage of blessing." The tendency to make the one simply typical of the other, or of heaven, vitiates the reasoning and conclusions of many writers, who forsake the covenants for mere human opinions. The Kingdom and the earth sustain an *inseparable* relationship, and the inheriting of the one is the inheriting of the other. Rothe (*Dogmatic*, P. 2, p. 58) clearly apprehends this, and says: "He, moreover, des-

ignates the blessedness of this Kingdom as an inheriting the earth, for to this *Chiliasmatic Kingdom* the passage, Matt. 5 : 5, must be referred."

Bengel (*Gnomon*) makes Matt. 5 : 5 parallel with Rev. 5 : 10 ; Meyer (*Com. loci*) also makes it to refer to the future Messianic Kingdom ; Nast (*Com. loci*) says : " The full import, however, of the promise seems to be the possession of the new earth, which God will create with the new heaven (Isa. 66 : 22), and which is the realization of the original destiny of Adam." Fausset (*Com. Isa. 65 : 17*) says : " As Caleb inherited the same land which his feet trod on (Deut. 1 : 36 ; Josh. 14 : 9), so Messiah and His saints shall inherit the renovated earth which once they trod while defiled by the enemy (Isa. 34 : 4, and 51 : 16, and 66 : 22 ; Ezek. 21 : 27 ; Ps. 2 : 8, and 37 : 11 ; 2 Pet. 3 : 13 ; Heb. 12 : 28-28 ; Rev. 21 : 1) ;" and in his comment on Ps. 25 : 13, and 37 : 9, etc., he makes the phrase " inherit the earth" to be an " alluding to the promise of Canaan, expressing all the blessings included in that promise, temporal as well as spiritual." Such testimonies could be multiplied, which declare with Luthardt (*Lehre Von Der Letzten Dingen*) that " the earth, not heaven, is the abode of the glorified Church" (comp. also p. 35, where he has " the glorified Church" reigning over " the unglorified humanity," etc.). Men of the greatest learning and biblical research find this doctrine clearly expressed, and joyfully and hopefully cling to it.

On the other hand, we give a few illustrations of the perversion of the passage. Brown (*Com. Matt. 5 : 5*) makes this a figure drawn from the possession of Canaan, and its secure possession, of " the evidence and manifestation of God's favor resting on them and the ideal of all true and abiding blessedness," but he does not tell us how the possession of a land " for a little while," from which the native was driven, etc., can appropriately be used as " the ideal of all true and abiding blessedness." The *Ch. Union*, Ap. 23, 1879, answers an inquirer respecting the meaning of inheriting the earth, thus : " The enjoyment of earthly blessings belong not to the grasping but to those who hold them lightly. ' Selfish men,' says John Woolman, ' may possess the earth, it is the meek alone who inherit it from the Father free from all defilements and perplexities of unrighteousness.'" So, then, there is an inheriting without having a possession. Dr. Rutter (*Life of Christ*, p. 176) renders it : " Blessed are the meek, for they shall possess the land," and interprets " land" as an equivalent to " heaven," for, he adds, if the meek are " ill-treated and driven from their possessions by the ambition and rapacity of others, heaven, upon that title, becomes their due, as their own land and inheritance." This needs no comment. In the same work, he (like Edwards's, see preceding Prop.) thus (pp. 423-5) disposes of the earth : he has the reprobate, at the Sec. Advent, left " on the earth to receive their eternal doom," and the execution of a judicial sentence is thus described : " Yes, the reprobate shall be consigned to everlasting burnings ; the abyss of hell shall open under their feet, and they shall be precipitated into it, surrounded by those raging flames which shall have consumed the whole material world," i. e. hell replaces the earth. We turn with relief from such outrageous perversions of Scripture promise to others, who inculcate the perpetuity and inheriting of the earth. To indicate how covenanted promises (Prop. 49) were clung to by the early Church, we refer e. g. to Justin Martyr (*Dial. Trypho*, ch. 139) who, instancing Palestine as the land specially covenanted to Abraham and his seed, says : " There shall be a future possession of all the saints in this same land. And hence all men everywhere, whether bond or free, who believe in Christ and recognize the truth in His own words and those of His prophets, know that they shall be with Him in that land, and inherit incorruptible and everlasting good." A multitude of writers like Tomlinson (*Ser. on the Mill.*, and who in Ap. appeals to " Wesley, Doddridge, Macknight, Newton, Clarke, Chalmers, and a host of others," as holding similar views) could be quoted, advocating this earth, renovated at the Sec. Advent, as the future home of the redeemed. (Comp. authors quoted under Props. 146, 148, 151, etc.) Many accord with Eleazer Lord (*The Messiah*, p. 324) : " The course of things eventually to be realized on earth will be such as would have taken place from the beginning, had no apostasy occurred. The apostasy and the curse on man and the earth will be overcome. The antagonism between the Mediator and the adversary will cease. The earth, freed from the curse and from all enemies, renovated, restored to its original beauty, will be the perpetual scene of holiness and happiness." Such testimonies could readily be multiplied, indicative of a faith fixed on Bible promise. We attach one more, Dr. Moll's (*Lange's Com. Heb.* p. 41) : " The anticipated *reintroduction* of the Firstborn into the inhabited world, forms the goal of the ways of God in history, and promises a *revelation of glory* to which, in hope and faith, we are to look ; which, in the patience of the saints, we are humbly to await ; and for which, in the sanctification

of our persons, as children of God born anew to be brethrers in Jesus Christ, and called to be fellow-heirs with Him, we are earnestly to *prepare*, that we may join the adoring worship of angels."

*Obs. 7.* This doctrine teaches us how to regard the various theories of inheritance, such as the third heaven idea, the central universe notion, the metaphysical heaven (of Good's, etc.), which gives no place of existence, the spiritualist's visible unfolding of the invisible, "the Sun our Heaven" (so Mortimore, Wittie, etc.), and the infidel's no future inheritance. By overlooking the plainest promises and oath-bound covenants, or by spiritualizing them, men *manufacture inheritances* of their own. No matter that the inheriting of the earth was a favorite Jewish doctrine based on the Messianic prophecies and the predicted supremacy; when Jesus uttered this promise it must be modernized and accommodated to *the supposed advanced* theological opinions of the age, moulded by the influence of some favorite philosophy. No matter that the Patriarchs are personally promised such an inheriting; that the Messiah is personally to receive the land as an inheritance; that the saints, as part of a perfected Redemption, are to realize it; that a thousand predictions direct attention to it, the leaven of the old Gnostic spirit against matter and the claimed higher spirituality, deliberately refuses the plain grammatical sense, and substitutes another sense at the will of the interpreter.

The objections usually made are met under Prop. 107, 122, 143, 146, etc. Thus e.g. Pressense (*The Early Days of Chris.*, p. 249), taking 1 Pet. 1 : 4, isolated and overlooking its context, says: "The hope of the Church reaches far beyond the horizon of the Theocracy. It is fixed no longer on an *earthly inheritance*, like the land of Canaan; it is changed into the lively hope of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven, 1 Pet. 1 : 4." Now, the exact reverse of this is the scriptural truth, confirmed by oath. We are to look for a gloriously restored Theocracy under David's Son, its central location in Canaan and extending over the whole earth. But this restoration includes much that is heavenly, as the descending New Jerusalem, the descending Mighty Heir, the descending resurrecting power and glorification, the heavenly derived Kingship and priesthood, all of which is *to be revealed* (as the same apostle asserts in immediate connection) *at the Second Coming of the Restorer*. Our opponents seem to be willingly ignorant of the fact—often expressed by us—that the saints, in virtue of their relationship to the Divine-human Saviour and King, have a twofold inheritance, the earth redeemed and the Kingdom, with all its heavenly endowments and accompaniments, established on the earth. Pressense is not consistent with his own theory, for (p. 286) he makes Peter contradict Paul; we quote under Prop. 146. Indeed, such passages as Gal. 3 : 16-18 comp. with Heb. 9 : 9, 10, 13, Rom. 4 : 13, Deut. ch. 28, etc., are amply sufficient, when contrasted with the covenant (Prop. 49) to establish the matter of the inheritance; for Abraham's inheritance and Christ's inheritance is likewise the saints' inheritance. If we look for any other, we *deceive* ourselves and *dishonor* God's promises.

PROPOSITION 143. *The early church doctrine of the Kingdom is supported by "the Rest," or keeping of the Sabbath, mentioned by Paul.*

If it can be shown that the Sabbath was regarded as typical of the Kingdom of the Messiah as covenanted, and of the Millennial era, and then if it is found that Paul adopts the phraseology current on this point and uses it, *without change of meaning*, in a way to confirm the opinions existing, it forms an additional argument *in favor* of the primitive view of the Kingdom.

*Obs. 1.* Observe how the Jews believed on this subject. Bh. Newton has well stated (*Dis. on Proph.*, p. 587) on the thousand years of Rev. 20, "that the Jewish Church before John, and the Christian Church after him, have believed and taught that these one thousand years will be the *seventh Millenary* of the world. *A pompous heap of quotations* might be produced to this purpose, both from Jewish and Christian writers." He then produces a few quotations from Rab. Ketina, from "the tradition of the house of Elias, who lived two hundred years or thereabouts before Christ," etc. Mede, Burnet, Lightfoot, Russell, Brookes, Taylor, Elliott, Bush, and many others, give various extracts establishing the general view thus entertained. As impartial authority, we may give what Dr. Whitby observes on Heb. 4 : 9, quoting R. Eliezer (c. 18, p. 41) as saying, "the blessed Lord created seven worlds (i.e. *aiōnas*, ages), but one of them is *all Sabbath* and rest in life eternal," and then adds : "he refers to their (the Jews') *common opinion* that the world should continue six thousand years, and then a *perpetual Sabbath* should begin, typified by God's resting on the seventh day and blessing it." Elliott notices that this same Rabbi makes (*Midras Till.*, p. 4) "The days of Messiah are one thousand years." Whitby also quotes Bereschith Rabba : "If we expound the seventh day of the *seventh thousand* of years, which is *the world to come*, the exposition is, 'He blessed it,' because that *in the seventh thousand* all souls shall be bound in the bundle of life." "So our Rabbins, of blessed memory, have said in their commentaries on 'God blessed the seventh day,' that the Holy Ghost blessed *the world to come, which beginneth in the seventh thousandth of years*. Again, Philo is copious on the same subject, stating that the Sabbaths of the law were allegories or figurative expressions."

For the convenience of the reader several more are quoted to illustrate the manner of statement. Bh. Newton (*Diss. on Proph.*) : "Tradition assents to R. Ketina : As out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh Millenary shall be the Millenary of remission, that God alone may be exalted in that day." The tradition of Elias gives the following : "The world endures six thousand years, two thousand before the law, two thousand under the law, and two thousand under the Messiah," and Newton from Mede (giving the original) adds that then followed the seventh thousand or Millenary embracing in its commencement the resurrection of the just and a renewal of the earth. Brookes, *Et. of Proph. Interp.*, ch.

3, quoting from the Targums, R. Eliezer, R. Gamaliel, Book of Wisdom and Tobit, refers to the tradition concerning the seventh Millenary that in it the world "was to be renewed, and all the promises of God made to the fathers accomplished." He asserts (appealing to Pezron's *Antiq.*, ch. 4, 37) that so general was the opinion among the Jews that after the destruction of the temple, when the Christians urged that the Messiah had come, they deemed it a sufficient reply to point to the fact that the six thousand years had not yet expired. He gives several opinions, as stated in Rabbi Asche, that some thought the Messiah would come at the beginning of the fifth, some of the seventh, and some of the latter end of the sixth, but that the tradition of the house of Elias was the most prevalent. Mede (*Works*, B. 4) declares that the general opinion of the Jews was the tradition of Elias, gives a number of authorities, shows that in the seventh Millenary the earth was to be renewed, the resurrection of the just realized, etc. Compare the statements of Bush (*The Mill.*, ch. 4), Bh. Russell (*Dis. on Mill.*), *The Time of the End*, by a Congregationalist (which quotes Gregory of Oxford, R. Menasse, and Aben Ezra, the latter of whom links the Sabbatism with Isa. 65 : 17), and the articles on the same in our Bib. Dicts. and Cyclops., etc. Delitzsch (*Com. Heb.*) gives the following from Sanhedrin 97a, "As the seventh year furnishes a festal time of a year's duration for a period of seven years, so the world enjoys, for a period of seven thousand years, a festal season of a thousand years," and justly argues that this Sabbath merges into the eternal Sabbath or blissful eternity. Similarly in a Rab. Treatise on Ps. 92 : 1 (Elijahu Rabba, c. 2, quoted Lange's *Com. Heb.*, ch. 4, Doc. 7), it is said : "We mean the Sabbath which puts a stop to the sin reigning in the world, the seventh day of the world, upon which, as post-Sabbatic, follows the future world, in which forever and ever there is no more death, no more sin, and no more punishment for sin, but pure delight in the wisdom and knowledge of God." For Jewish idea of Sabbatism see also Bush, *Com. Gen.*, vol. 1, p. 47, and for their present cleaving to it, see e.g. Levi's *Cer. of the Jews*, p. 206, and *Mission of Inquiry to the Jews*, p. 409. The fact is, as stated by Bh. Russell, Bush, and others, that traces of this opinion, a future coming Sabbatism, is to be found "in the writings of Pagans, Jews, and Christians," "in the Sibylline oracles, in the poems of Hesiod, in Plato," and is "expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, and by orators, poets philosophers." Dr. Mombert (Lange's *Com. 1 Pet.*, p. 26) refers (giving authorities) to "The Jews saying, 'When God created the world, He held forth His hand under the throne of Glory, and created the soul of the Messiah and His company, and said to Him, Wilt Thou heal and redeem my sons, after six thousand years? He answered, Yes. God said to Him, If so, wilt Thou bear chastisements to expiate their iniquity, according to what is written (Isa. 53 : 4) Surely, He bore our griefs?' He answered, I will endure them with joy."

*Obs. 2.* Writers inform us that this Jewish opinion of the seventh Millenary, however we may account for it, was *continued* in the Christian, Jewish, and Gentile churches established by the apostles and their successors, and that it was entertained *both* by Millenarians and their opponents. This is abundantly confirmed by a little research. Papias (*Frag. Ante-Nic. Lib.*, vol. 1, p. 447, inferred from Euseb. *His.*, B. 3, s. 39) makes the days of creation typical. Barnabas (*Epis.*, c. 15), commenting on the words : "And God made in six days the works of His hands and He finished them on the seventh day and He rested in it and sanctified it," says : "Consider, children, what that signifies, He finished them in six days. This it signifies, that the Lord God will finish all things in six thousand years. For a day with Him is a thousand years ; as He Himself testified, saying : "Behold this day shall be as a thousand years." Therefore, children, in six days, that is in six thousand years, shall all things be consummated. And He rested the seventh day ; this signifies that when His Son shall come, and shall abolish the season of the Wicked One, and shall judge the ungodly and shall change the sun, and the moon, and the stars, then He shall rest gloriously in that seventh day." Such also is the opinion of Irenæus (*Adv. Hær.*, 5), Justin Martyr (*Ques. and Ans.*, 71, *Dial. with Try.*), Polycarp (see testimony of Irenæus concerning him as given by

Brooks, *El. Proph. Inter.*, p. 38, etc.), Tertullian (*Ag. Marcion*, B. 3, c. 24, etc.), Lactantius (*Div. Insti.*, c. 14, 24, 26), Cyprian (See *Exh. Mart.*, 11), Ambrose (*In Luc.*, 8 : 23), and others.<sup>1</sup> So deeply rooted was this notion of the Millenaries that even Origen, Jerome, and Augustine indorse it. The student knows that Bh. Taylor (*Lib. of Prophecy*, s. 5) ranks Origen among the Millenarians, and critics suppose that it arose from Origen's expectation of the renovation of all things at the end of six thousand years. Jerome's statements are to be found in his *letter* (139) to Cyprian, *Comment* on Ps. 90 : 4, and Micah 4. As Augustine aided largely in overthrowing and darkening the early Church view of the Kingdom, we may, in this respect, more particularly specify his opinion. In *De Gen. contra Manich.*, he proposes that the six days give a prophetic sketch of the epochs in the history of man, making the sixth the Christian dispensation, etc. In *City of God*, B. 20, c. 7, he says that he would not object to a literal resurrection to be succeeded by a *Sabbath rest* during one thousand years, provided it were spiritual : "a kind of seventh day Sabbath in the succeeding thousand years ; and it is for this purpose the saints rise, viz., to celebrate this Sabbath. And this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual and consequent on the presence of God ; for I myself too, once held this opinion." That his opinion concerning the Millenaries underwent no change, is seen by reference to the *City of God*, last chapter, where he makes the days *ages*, counting his own age in which he lived the sixth, calling the seventh age the Sabbath in which we shall have rest, and this last day or age he has closed by the ushering in of an eighth and eternal day or age. It has been noticed by various writers that many of the later Anti-pre-millenarians explained the seventh day to be typical of an eternal Sabbath. So generally was this theory of the Millenaries held that, adopting the chronology of the Septuagint, at different periods, when it was supposed that the six thousand years were ending, an almost universal belief in the ending of the world was entertained. The duration of the world for six thousand years, to be followed by a Sabbath of rest, was so rooted into the Church that the Reformers frequently expressed their faith in a speedy end, even after the Hebrew chronology was adopted in place of the Septuagint. Elliott (*Horæ Apoc.*), Taylor (*Voice of the Church*), and others (as Seiss, Brooks, Shimeall, Lord, etc.) have given numerous extracts from Luther, Melancthon, etc., indicating this remarkable feature, viz., their belief in a near closing of the dispensation, etc.<sup>2</sup> It would be easy to introduce a long list of eminent names in the Church who have continued to hold to this ancient belief, not only Millenarians, but many of their opponents ; and, account for it as we may, such an opinion, if not susceptible of definite scriptural proof, deserves, in view of its reception and retention, the respectful attention of the Biblical student.<sup>4</sup>

<sup>1</sup> This, according to Gregory of Oxford, is the former Jewish argument, which he gives as follows : " Because God was six days about the creation, and a thousand years with Him are but as one day (Ps. 90 : 4), therefore, after six days, that is, after six thousand years duration of the world, there shall be a seventh day or millenary Sabbath of rest," quoted by " A Congregationalist" in *Time of the End*, who adds to this Menasse, an ancient Jewish Rabbi, Aben Ezra, D. Kimchi, Eph. Cyrus, etc. Comp. Taylor's *Voice of the Church*, for same.

<sup>2</sup> Commodianus (*The Instructions*, S. 80) says that the res. of the saints takes place " when six thousand years are completed." Clement (*First Epis.*, ch. 35) employs the phrase " ages," calling the Creator the " Father of the Ages," having, evidently, the



prevailing opinion in view. The martyr, Victorinus (*On the Creation of the World*), remarks, "that the true Sabbath will be in the seventh Millenary of years, when Christ with His elect shall reign." Lactantius (*Div. Insti.*, B. 7, ch. 14) gives the ideas entertained: "The six thousandth year is not yet completed, and that when this number is completed, the consummation must take place, and the condition of human affairs be remodelled for the better." He appeals to the work of Creation, the six days as typical of the duration of the earth until the Sabbath or Mill. age is introduced; the six days indicating "six ages, that is, six thousand years," quoting Ps. 90 : 4, and the seventh day representing the seventh age or thousand years in which "all wickedness must be abolished from the earth and righteousness reign." Bardesan (*Book of the Laws*, see *Ante-Nicene Lib.*) speaks of "the establishment of a new world," after an expiration of six thousand years, thus showing how widespread was the opinion that the earth in its present form would only endure the six thousand years.

Melanchthon's views are so to the point, embracing the early Church belief, that a transcription may be in place. Elliott (*Horæ Apoc.*) gives the following: "'The words of the prophet Elias should be marked by every one, and inscribed upon our walls and on the entrances of our houses. Six thousand years shall this world stand and after that be destroyed; two thousand years without the law; two thousand years under the law of Moses; two thousand years under the Messiah; and if any of these years are not fulfilled, they will be shortened (a shortening intimated by Christ also) on account of our sins.' Dr. Cox, after quoting the above from Melanchthon's *Com.*, gives the following manuscript addition, that he had found, in Melanchthon's hand, in Luther's own copy of the German Bible: 'Written A.D. 1557 and from the Creation of the world 5519; from which number we may be sure that this aged world is not far from its end.'" It occurs to the author that he somewhere read (cannot now recall the authority) that this Bible referred to is found in the British Museum. Vide Bh. Latimer's Third Ser. on Lord's Prayer, where he asserts that "all learned men"—"excellent and learned men"—affirm that the world was to endure six thousand years, etc. Dr. Seiss in *A Question in Eschatology*, p. 4, quotes from Walch's *Luther's Schriften* 14, 1117, Luther's prefacing his chronology of the world with this tradition of Elias, and also refers to Melanchthon. *Lord in Apoc.*, p. 238, etc., extensively quotes Luther and Melanchthon. *Comp. Proph. Times*, Ap., 1870, etc.

Bh. Russell (Anti-Millenarian) in his *Dis. on Mill.*, testifies to the extended prevalence of the tradition "in the writings of Pagans, Jews, and Christians," holding to "a blessed Millennium, the Sabbath of this terrestrial globe," etc. In Jeffries's *Chart of the Churches* is found the opinion of the Corinthian (A.D. 81) Church. In *Twenty Reasons*, p. 26, Bh. Burnet is quoted as saying, "Nothing yet appears either in nature, science, or human affairs, repugnant to this belief of the 6000 years" and the resultant Sabbatism. The following persons are mentioned as teaching it: "Augustine, Cyprian, Justin Martyr, Clement, Origen, Jerome, and others among the early Fathers; Luther, Melanchthon, R. Abraham, Aben Ezra, R. Ben Israel, Mede, Newton, Bengel, Chas. Wesley, Cowper, Adam Clarke, Fleming, and many others, in later times." And Bh. Latimer (p. 24) is thus quoted: "The world was ordained to endure 6000 years. There will be great alterations then. Then shall they see the Son of man coming with power and great glory." The influence that this doctrine had in estimating the nearness of Antichrist, the Sec. Advent, and Sabbatism is noticed, Prop. 160, Obs. 3, note 2, as e.g. the Primitive Church, owing to its adopting the Sep. Chronology (which largely increased the time past), supposed the end of the 6000 years was nigh, as observed by numerous writers (e.g. Prof. Bush, *The Millennium*, p. 23, Gibbon's *Decl. and Fall*, vol. 1, p. 533). The fact is, the student will find it imbedded in nearly all the early and modern estimates respecting the nearness of the Mill. age. It is a singular fact, as the reader must already have noticed in the names of advocates adduced, that not merely Pre-Millenarians, but those who are Post-Millenarians—who spiritualize the res. and Mill., etc.—also adopt this view in reference to their spiritual Millennium, or as Anti-Millenarians in relation to the ending of this dispensation. Thus e.g. Bogue (*Dis. on Mill.*, p. 608), Johnston (*On the Rev.*, vol. 2, p. 319) speak of the "glorious Sabbath day of rest and peace and joy," "the great Sabbath of the whole earth," which is to follow the 6000 years. So Tomlinson (*Ser. on Mill.*) recognizes the Mill. to be "a grand Sabbatical era of a thousand years' continuance," which follows "the completion of the first 6000 years of the human family." S. T. Browne (*Christian Morals*, P. 2, S. 5) remarks: "The world which took but six days to make, is like to take 6000 to make out" (comp. P. 3, S. 29, and S. 26). Josiah Priest in his *View of the expected Mill.*, advocates a spiritual Mill. in the 7th Chiliad. In Dr. Rutter's *Life of Christ*, p. 414 (Rom. Cath.), speaking of the rise of Antichrist and

the Sec. Advent, he says: "Various have been the sentiments both of the ancients and moderns concerning this final period, but the most prevailing opinion fixes it about the end of the 6000 years," but regards it as uncertain. Even Buck (*Theol. Dic.*, art. Mill.), after his erroneous representation of our doctrine, presents his own spiritual Millennial theory, and faintly indorses the view as follows: "The time when the Millennium will commence cannot be fully ascertained; but the common idea is that it will be in the seven thousandth year of the world." As a curiosity and indicative of prevailing opinions, we give Browne's note to Roger Bacon's *Cure of Old Age*, Ch. 1: "This year, 1682, with the Astrologers, is celebrated the Climacterick grand Conjunction of the highest Planets. And Divines after St. Peter's Chronology do reckon that the Sabbatical Millennium is not far off; nor without great reason. For if Moral Symptoms, such as Nations rising against Nations, Divisions in Families and between Friends, do portend the last days, we must conclude the world in its testy Old Age, and that that day, the Angels in Heaven, no nor the Son of man Himself, knew not of, is coming on." So deeply is this idea incorporated in past eschatology, that even such a commentator as Scott cannot entirely rid himself of its influence. For (*Com. Rev.* 20:4-6) he remarks: "Whether the general opinion, that this thousand years will be the seventh thousand from the creation, or the Sabbatical Millennium, the event must determine; it is evident, however, that the dawn of this glorious day cannot be very distant." The Jewish and early Church view thus given by Neander (*Genl. Ch. His.*, vol. 2, p. 396) has never been eradicated: "As the world had been created in six days, and, according to Ps. 90:4, a thousand years in the sight of the Lord is as one day, so the world was to continue in its existing condition for six thousand years, and the end with a thousand years of blessed rest, corresponding to the Sabbath." Even Clement of Alexandria (so quoted by Dr. Burnet in his *Theory of the Earth*, and by others) observes "that the seventh day has been accounted sacred by the Hebrews and Greeks, because of the revolution of the world, and the renovation of all things," and this, Burnet alleges, "can be in no other sense than that the seventh day represents the seventh Millennium (or thousand years) in which the Kingdom and renovation are to be."

*Obs. 3.* A few remarks may suggest reasons for there being so widespread and deeply imbedded a feeling that the seventh Millennium will introduce something extraordinary in the Divine Purpose. Students of deep reflection have considered that about the two thousandth year the call of, and promise to, Abraham was given, that about two thousand years after was the Coming of the promised seed to make a sacrifice, and that, judging from analogy, we may reasonably expect something remarkable to occur at the expiration of two thousand years more. Besides this, eminent writers, as Kurtz (*His. of Old Cov.*), Prof. Stuart (*Com. Rev.*), and others lay stress on the symbolical character of the numbers ten, seven, three, etc. Among their statements we find it frequently asserted that "seven is the seal of the covenant with Jehovah," of "rest" and "completeness," and is applied to the Abrahamic. But such writers overlook the important and significant fact that if it is such, then it embraces the Davidic Covenant also, which is an outgrowth or enlargement of the Abrahamic. If so (for we are only taking their deductions for granted), then it legitimately follows, provided the symbolical import is adopted, that we are directed to the seventh chiliad as the period when the covenant shall in every particular be realized. Any other explanation makes their use inexplicable. Again, the typical nature of certain seasons has caused many to regard this theory with favor. Thus e.g. the feast of trumpets, which came in with the new moon of the seventh month. The moon is regarded (Dr. Etheridge's *Targum*, 2 vol. pref.) as an emblem of the Church, and the new moon of the seventh month is selected to indicate that at the seventh period of time the Church in its renewed state shall be the cause of rejoicing, etc. Whatever may be thought of this and similar typical comments, it is certain that the Sabbatical year, introduced once in seven years, has been esteemed by Jewish and

Christian writers as a *type* of the repose, etc., to be enjoyed in the *seventh age* or the *Great Sabbath*. The Year of Jubilee, or Great Year of Redemption, after the lapse of seven Sabbatical years, when there was a general release and restitution, has been regarded as a *more striking type* of the same future Sabbath, when man shall be fully restored, re-instated to all forfeited blessings. With Isa. 63 : 4 ; Isa. 27 : 13 ; Matt. 24 : 31, etc., apparently alluding to the same, thoughtful readers of the Word *have been slow to discard* the ancient belief in these things.

These types have been regarded so striking that they are used in the titles of books, as e.g. *The World's Jubilee* by Anna Silliman, *The Jubilee of Jubilees or Multum in Parvo*, Anon., etc. Lange (*Com. Heb.* 4 : 9) renders "there remaineth therefore a Sabbath rest" (or in note : "a Sabbath Festival celebration"), and says (Doc. 6) : "The Sabbath rest which commences *only at the Sec. Coming of Christ* and the accompanying renovation of the world, and which is realized only when the whole people of God have entered into eternal rest." Kurtz (*Sac. His.*, p. 128) remarks : "The year of Jubilee was a type of the great year of that widely extended Redemption (*restitutio in integrum*) in which all bondage shall cease, all debts be cancelled, all that was lost be recovered, and a *new age of the world begin*." Comp. "Sabbath and Jubilee-Year" by Dr. Oehler in Herzog's *Cyclop.*, which distinctively states that these were typical of "a redemptive restitution and a return of the Theocracy to its primeval Divine ordering." It is admitted by all that the "Year of Jubilee" is typical of the future ; some making it a type of the present dispensation (which does not meet its requirements) ; others of the resurrection (which only partly meets its demands) ; and others more correctly of the Mill. age (which amply fulfils it). Let the critical reader consider that the "*Sabbatical Year*" was the "*Year of Rest*," owing, not only to release from bondage, indebtedness, the recovery of alienated possessions, and general restitution, but to a spontaneous yield of fruit, to a public manifestation that God will provide. It also impressed the *Theocratic idea* that all, the land and people, belonged to the Lord, and that all from the highest to the lowest, the rich and the poor alike, were the objects of God's care, so that selfishness and oppression could not prevail, but justice, mercy, and love were to be extended. We have no historical evidence of the observance (as legally enacted) of the Sabbatic Year (the institution of which, Milman, *His. Jews*, vol. 1, p. 206, etc., shows, is proof that the laws of Moses must be earlier than Ewald and others hold, since a retrospective legislation, which facts do not corroborate as existing, would be mere assumption). Why is this ? Let it be evidence of the sinfulness and perverseness of the nation, or, as Milman aptly says, of "the unfitness of the nation for their wonderful destination," still the question occurs, why did God so *minutely enact* in this direction, foreseeing its practical neglect ? The answer alone is found in the *Theocratic idea* which it enforces, and which will be realized when the Theocracy is restored under a people and power capable of sustaining it. Gibbon (*Decl. and Fall*, vol. 6, p. 458, footnote) cannot forego his usual sneer when he says : "The Sabbatic Years and Jubilees of the Mosaic law, the suspension of all care and labor, the periodical release of lands, debts, servitude, etc., may seem a noble idea, but the execution would be impracticable in a *profane republic* ; and I should be glad to learn that this ruinous festival was observed by the Jewish people." The reason why it was not observed as given, is presented by the prophets ; and they also show that it requires a *pure Theocracy* (not a "profane republic"), as shall be restored under the Messiah, to institute *such a Jubilee*. The restored Theocracy *alone* can fulfil it, as the promises plainly declare, and hence we can *wait in hope* for the time when the deliverance, typified by a grand restitution in present human relations, shall be realized ; for God does not institute a type (whether the same is practically carried out or not by those who receive it) to utterly fail ; the *antitype will come in good time*. To the critical reader, it may be observed : it is very significant that Fairbairn in his work *Typology*, a book valuable and suggestive, carefully omits all mention of the typical application of the Sabbath, the Sabbatical Year, and the Year of Jubilee as *presented* by many able writers. This omission is the more remarkable, when on other points he can make abundant references to ancient and modern writers, and his work being specially designed to discuss typical application. As a mere matter of information, some notice of this view, so *prominently* held in the Church, seems to be required, but he appears to have been either afraid of its antiquity and force, or at a loss how to incorporate it into his own system. Lange (comp. e.g. *Rev.* pp. 56, 344, 406, etc.) makes the Mill. age (like Sander and others) a kind of fore-

Sabbath, while the perfect antitype follows it. But this view is based on a misconception of the duration of the Messianic Kingdom introduced at the Sec. Advent (see this discussed under Prop. 159), and of the identity of Isa. 65 : 17 and Rev. 21 : 1 (see this examined under Prop. 151). Starke (*Synopsis, N. Test.*, B. 10, p. 179) assigns as one of the reasons why he holds the one thousand years of Rev. 20 to be literal, their relation to this very Sabbatism. Others express similar views. We conclude by giving an illustration of interpretation based on the sacred number "seven." Thus e.g. Dr. Frommüller (*Lange's Com. Jude*, pp. 23 and 24) on the phrase "the seventh from Adam," remarks: "The epithet 'the seventh' cannot be without meaning; Calvin thinks that it is intended to denote the great age of the prophecy; others see in it a secret, mystical meaning. Bengel: 'Every seventh is the most esteemed.' Steir: 'The seventh from Adam is personally a type of the sanctified of the seventh age of the world (of the seventh Millennium, of the great earth-Sabbath); therefore, he prophesies for this time.' Menken: 'The number seven was esteemed in the ancient world as an important signature pointing to the sacred and mystery. The fact that after sin and death had freely exerted their unhappy power during the first six generations, in the seventh generation mankind appeared in the person of one man (who had led a godly life, and was taken by God to God without seeing death) in a state of high completeness and blessed freedom from death, has a kind of prophetic-symbolical significance, and intimates that mankind in general, after having duly completed its course and fought its battle under the oppression of sin and death through six long world-periods, shall appear in the seventh world-period in a state of higher completeness, in a more Divine life and more blessed freedom from death. The seventh world-period is the Kingdom of God on earth. To Adam, the first, was revealed and promised the appearance and advent of the Lord, as a Helper and Saviour; to Enoch, the seventh from Adam, was revealed the last Advent of the same Lord, Helper and Saviour, as a Judge and Avenger, and he was the first prophet, who spoke and taught this among men.'" (With this, the student will contrast our remarks under Prop. 130.) Dr. Mombert adds to the above the following: "'The number seven is sacred above all; Enoch is seventh from Adam and walks with God; Moses is seventh from Abraham; Phineas is seventh from Jacob our Father, as Enoch was seventh from Adam. And they correspond to the seventh day, which is the Sabbath, the day of rest. Every seventh age is in the highest esteem.' Wetstein, citing Rabbinical writings, p. 737. Wordsworth deems it worthy of remark, that Enoch lived as many years as there are days in a solar year, viz., 365, and was then translated, Gen. 5 : 24." (To the advanced student, the following query—suggested by the last clause—is proposed: Query: Does this singular fact possess a prophetic-symbolic meaning, pointing us to the probable length of life of mortal man in this year of Jubilee before experiencing a translation?)

*Obs. 4.* Now, to return to the use made by Paul of this opinion entertained by the Jews. Brought up under Gamaliel, he *must have known how* the Jews regarded *the Sabbath as typical* of the reign of the Messiah, etc. Hence, the references made by him to this opinion, and their future application to Jesus Christ is a *virtual indorsement* of the same. We have, first, his declaration, Col. 2 : 16, 17, that "*the Sabbaths are a shadow of things to come*," viz., typical of things future as related to Christ. *Second*: the "*Rest*" which the Jews attributed to the Messianic reign, he applies, 2 Thess. 1 : 7, to the period of the future revelation of Jesus from heaven. The very phrase current to designate the Millennial glory (comp. Isa. 11 : 10), Paul refers to the Second Advent. *Third*: The manner in which he employs the word "*Rest*" in Hebrews, being addressed to Jews, could not but confirm them in their belief of the future reign of the Messiah during the seventh Millenary. (1) In chap. 3 : 11, 18 he calls *the promised land, the land of Canaan, the covenanted land*—the "*Rest*." He locates, as our argument based on the covenant *necessitates*, the Rest here on the earth. (2) Then, without *any change* of meaning, he speaks of *the same Rest*, ch. 4 : 1, 3, etc., as promised also to us. (3) If we take the rendering of verse 3, ch. 4, given by Bloomfield (after Kuin, Wets. and

Schoettg.), Stuart, etc., then there is an evident admitted "*Jewish cast of reasoning*," making the Sabbath typical. (4) This is done, verse 4, where "*the seventh day*" is specially mentioned as a type. (5) This same "*Rest*" is spoken of *as future*, v. 9. (6) An important and significant change is observable in verses 9 and 10, for this "*Rest*" still in the future is called in the original "*Sabbatism*" (or marg. read. "Keeping of a Sabbath"), thus *indorsing the Jewish septenary or Millenaries*. Even Whitby, *Com. loci*, admits that the change from "*Rest*" to "*Sabbatism*" leads us "*to the spiritual Sabbath of which the Jewish doctors speak so generally as the great thing signified by their Sabbath.*" Commentators generally confess that allusion is made to the then existing view held by the Jews.<sup>1</sup> What abundantly confirms this is the manner in which John introduces the one thousand years in Rev. 20. The Jewish notion of the septenary is *pointedly reproduced* by the Spirit, and referred to the future, being also connected with a resurrection. Now, it is impossible to conceive, if the Jewish idea of the Millenaries is an erroneous one, of a *more effectual way* of re-establishing and confirming the Jewish conceptions than is done in the Apocalyptic portrayal of the Millennium. This is fully evinced by the profound impression in this direction made upon the early churches. All this, however, only teaches us that, as the Jewish conception of the Kingdom was invariably identified with the future Sabbatism, the language of the apostles *indorsing* such a Sabbatism, is also *virtually the reception* of their doctrine of the Kingdom. Otherwise, the matter would have been explained, and a new meaning attached to it. But, seeing that the Covenant promises were linked with *the seventh Millenary* by the Jews, that they believed that David's Son would inaugurate in His Kingdom *the Great Sabbath*, we may well contend that, as the apostles employ *the same phraseology* without the least hint of a change in meaning, that they also held to the fulfilment of the covenanted Kingdom *at that period*, or, to say the least, taught that such a Sabbath should, in the future, be witnessed here on earth, following regularly preceding ages.<sup>2</sup>

<sup>1</sup> But very few have the candor to draw the proper inference, viz., the indorsement of the same. See Bloomfield, etc., and then compare Alford, Jones, etc. Some writers, as Brown, endeavor to dispute the septenary meaning by making out that the word simply means rest, over against Schleuaner, Shoettg, etc., and against the express mention of "the seventh day" and the Jewish ideas concerning it. If Paul only meant "Rest," and not the Land of Canaan, he was *unfortunate* in selecting the word, seeing how it resulted in *confirming* Jewish views. Besides, such a meaning would not help the matter any, since in the Jewish mind "*The Rest*" was associated with *the seventh Chiliad*, etc. Notice Barnes's comments on v. 9, making out that this "*Rest*" is the third heaven, which is a *perversion* of the entire reasoning of the apostle. It is somewhat singular to observe, that some of those (as Whitby just quoted) who are desirous to retain in some measure the idea of a Sabbatism, can speak of the Jewish notion as "*a spiritual Sabbath*," which they, however, discard as "*caral*" etc., when directly opposing us! Prof. Stuart (*Com. Heb.* 4 : 3) takes the unwarranted liberty of saying that this "*rest*" cannot mean the rest in Canaan, for v. 3 says, "Believers now enter into rest." Now, the text does not say so, for the word now is not used; it only gives a promise. "For we which have believed do enter into rest," i.e. in the future (comp. e.g. 2 Thess. 1 : 7), the *certainly* being specified and not the time (otherwise the absurdity must be reached that while the apostle was writing, believers were in the enjoyment of their rest). Moll (*Lange's Com. Heb.*) correctly calls this "*a Sabbath Rest*," "*a Sabbath Festal Celebration*," "*that Sabbatic Rest which commences only at the Sec. Coming of Christ, and the accompanying renovation of the world, and which is realized only when the whole people of God have entered into eternal rest in and with God, and in which all the ransomed are at home forevermore*" (see next note). He also quotes Von Gerlach as saying: "And thus the entrance into the rest of God still awaits the people of the

Lord ; the celebration of the eternal Sabbath, after the second creation, of which that of the earthly Sabbath is but the type."

<sup>2</sup> Various writers have noticed the indorsement of the Sabbatical idea by the mention of the one thousand years in the Apoc. We append an illustration: Rev. Birks (*Lectures during Lent*, p. 185) remarks: "'They lived and reigned with Christ a thousand years.' Why is this precise period thus marked off, as it were, from the immeasurable ages of eternity? The words of St. Peter suggest an answer: 'A thousand years with the Lord are as one day.' And what mysterious day can be here designed? The key is given us in the very opening of the Word of God. There, in the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days these lower heavens and earth were made, and on the seventh God rested from His works. So, for near six thousand years, the mystery of redemption is carried on, till at length, at the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God.'" We have under various Propositions quoted the Jewish belief in reference to this thousand years. We append Dr. Moll's (*Lange's Com. Heb.* p. 89), quoting the Sanhedrin 97a, as follows: "'As the seventh year furnishes a festal time of a year's duration for a period of seven years, so the world enjoys, for a period of seven thousand years, a festal season of a thousand years;" so also a Rabb. treatise on Ps. 92 : 1 (*Elijah Rabba*, c. 2) says: "'We mean the Sabbath which puts a stop to the sin reigning in the world—the seventh day of the world, upon which, as *post-Sabbatic*, follows the future world, in which forever and ever there is no more death, no more sin, and no more punishment for sin ; but pure delight in the wisdom and knowledge of God.'" It is disagreeable to point out the defects of writers, but for the sake of truth, the unpleasant duty must be performed. This right is justified by the public statements made in attack upon our system of belief. Thus e.g. Prof. Sanborn in his *Essay on Millenarianism* (comp. a severe Review of same in the *Theol. and Lit. Journal*, Jan., 1856), positively asserts: "'The Church in all ages has believed that the rest that remaineth for God's people was in heaven.'" This is refuted (1) by the Jewish belief ; (2) by the primitive belief ; (3) by the belief of many even of our opponents, who make this renewed earth the rest ; (4) by the long line of believers in an intermediate state, who looked only for the promised rest at the Sec. Advent. Prof. Sanborn's view is now indeed popular and prevailing, but it can be distinctively traced in its rise through the Alexandrian school, and its nourishment by mystics, etc. This would make an interesting field for investigation, giving the proof in detail.

*Obs. 5.* Another feature, which has materially served to perpetuate and enforce this Sabbatical view, is the following : Whatever application prophetic writers or commentators have made of the prophetic dates of Daniel and Revelation, which precede the ushering in of the Mill. era, they have been almost universally made to end within the 6000 years. This prophetic Chronology thus harmonizing with the idea of a Sabbatism following the closing of 6000 years, has necessarily resulted in keeping the Sabbatical idea prominently before the Church. For so limited are the prophetic dates, and within the seven thousandth year, that they serve materially to impress the tradition of Elias.

From an immense array of such applications of prophetic dates, a few illustrations are in place. Thus, take Melancthon (*Op. tom. 2*, p. 525), who lays special stress on these 6000 years, repeating the saying of Elias, and then proceeds to show that 458 years (unless shortened) must intervene before their close, the Advent of Jesus, the destruction of Antichrist, and the triumph of the saints: "'It is known that Christ was born about the end of the fourth Millenary, and one thousand five hundred and forty-two years have since revolved. We are not, therefore, far from the end. Daniel asked in respect to the time of the end, and a number was given which, although it seems to respect the time of the Maccabees, yet undoubtedly has a reference to the end of the world, and the application is easy, if days be taken for years. They will be two thousand six hundred and twenty-five. We do not endeavor to ascertain the moment when the last day is to dawn. That is not to be sought. But, inasmuch as this number happily agrees with the words of Elias, I regard it as denoting the years through which the world was to subsist from the time of Daniel. There were six hundred, or near that, from Daniel to the birth of Christ. There remained, therefore, two thousand years as the last age of the world.'" 1

Luther (*Op. tom. 4, f. 730*) took precisely a similar view of the seven thousand years, and thought that the sixth thousand commenced with the eleventh century. This was simply following what the more ancient Fathers had asserted, as e.g. Cyprian (*De Echort.*), who said that "Now six thousand years are nearly completed," basing it on the world's seven days of creation and rest typifying seven Millenniums. So also Bh. Latimer (*Sermon on Lord's Prayer*, No. 3), after speaking of the age of the world, following Melancthon, Osiander and others, he says: "The world was ordained to endure, as all learned men affirm, . . . six thousand years. Now, of that number there be past five thousand five hundred and fifty-two years, so that there is no more left but four hundred and forty-eight years. Furthermore, those days shall be shortened for the elect's sake. Therefore, all those excellent and learned men, whom, without doubt, God hath sent into the world in these latter days to give the world warning, do gather out of Scripture that the last day cannot be far off." Dr. Clarke (*Ser. on Dan. 2 : 41-45*) refers to the ancient traditions, indorses the six thousand years and the ushering in of a Sabbatism, and (*Com. Dan. 2*) supposed that about one hundred and seventy-one years would yet intervene before the Sabbatical year arrived. Thus we might quote Bengel, Sir I. Newton, Chytræus, Pareus, Dr. Scott, Wesley, and many others, thus establishing the correctness of our statements. A number of writers (Barbour and preceding ones) deduce an interesting calculation based on the fulfilment of the Jubilee Sabbath by referring us to the 70 years' desolation, making them 70 years of Sabbaths (i.e. Jubilees), basing it on the fact "that the land might enjoy her Sabbaths" which the Jews did not properly keep. By a chronological calculation of such Jubilees, it is likewise inferred that we are near the close of the 6000 years. Even Hos. 6 : 2 is supposed by many to have a latent reference to this Sabbatism. It is well known that the Jews applied this period to the res., as e.g. the Chaldee paraphrase has it: "He will revive us in the days of Consolation which are to come; in the day of the res. of the dead He shall raise us up, and we shall live before Him." Bh. Horsley and many others believe that the two days and the third day denote three distinctive periods of the Jewish nation, and that the third day is related to their restoration at the Sec. Advent. The Jews (as e.g. R. Solomon, R. D. Kimchi, and others) thought that these days related to the period of their captivity, and that in the third day they would be restored under the Messiah. Many thoughtful men have deemed these expressions declarative of *some definite* time relating to Jewish restoration. The key evidently is in this Sabbatism, i.e. in the 6000 years following by a Sabbatism, keeping in view the scriptural statement of one day being as a thousand years. Taking the time when Hosea wrote, and allowing a thousand years for each day, brings us far into the third day, the time spoken of as the one of glorious deliverance, connected with a resurrection, etc. How the Sabbatic idea seems to be expressed by "The Great Pyramid," we must leave the writers on the subject present, as e.g. Dr. Sciss in his "Miracle of Stone," p. 88, etc.

*Obs. 6.* There is something remarkable in the contrasts presented by this Sabbatism. Man, when created, immediately entered upon the Sabbath, so when re-created (the resurrection being such) he again enters upon one, for the Sabbath is a following after a creation, and it is but reasonable to suppose that the Mill. age, preceded as it is by an astounding exertion of creative energy and power, should be a *glorious Sabbatism*. God, instituting the Sabbath, assigning the reason of resting or ceasing from creation, refers us (as Lewis, *Six Days of Creation*) to "a greater Calendar" in which a *special Day* of the Lord is thus expressed, and as sons of His (made such in realization, as David's Son was, by the power of the resurrection), we enter into the same kind of a rest after a baptism of creative power is experienced, thus in actual experience constantly representing in a lesser state or condition that occupied by God Himself. For being incorruptible, immortal, fashioned after Christ, etc., there is no more creative power to be exerted to bring us to the destiny intended. Creation ceases: a Sabbath follows—a Sabbath, however, in which works of Providence ("He hath worked hitherto and yet worketh"), works of mercy, love, etc., are still continued. With the Sabbath begins man's inheritance; with it begins his divine calling to bless God; with it begins the dominion over the

earth : it is fitting that another Sabbath should re-introduce the inheritance which he lost, the divine calling which he prostituted, and the dominion which he forfeited. Hence as Adam in company with Eve went forth into the Sabbath to participate in the rest and enjoyment of God, so the Second Adam accompanied by His "Helpmeet" go forth upon their inheritance, calling, and dominion, in the glory of a Sabbath, which the Spirit of God, which knoweth all things, eulogizes in the most exalted terms.

Unbelievers in the scriptural account of creation have ridiculed the weekly division of creation, making sport of the six days followed by the seventh as a Sabbath. But to a believer, it is found, by a careful comparison of the Word of God, that a profounder meaning is designed—reaching even to the coming dispensation and into the eternal ages—than man unaided by Revelation is able to fathom. Lactantius, who wrote (Clarke's *Writings of Lact.*, p. 460, etc.) largely on the subject, met persons (who abound at the present day) who rejected the Biblical account of creation, for, after referring to Plato, Cicero, and "many others of the philosophers," he says: "Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodelled for the better," etc. Authentic, *reliable* human history, notwithstanding the sneers of such philosophers of the present day, does not extend back as far as the chronology given by the Bible, and we may well rest content with Lactantius's statement. This reminds us that indirectly our position is sustained by the fact that this dispensation is called "the last time," "the last days," which implies that a larger portion of time preceding this must have transpired so that this period can appropriately be thus designated; this being a final period, after others, preparatory to the ushering in of the Mill. day.

This subject throws additional light on two early Church observances: (1) The early Christians regarded Sunday as a day of rejoicing, so that fasting on that day was esteemed disreputable and dishonoring (comp. Bh. of Lincoln's *Illustrations*, p. 338, Lord King's *Inquiry*, pp. 17, 113). The usual explanation is that given by one of the Fathers, viz., that it commemorated the resurrection. This is true, but to observe the full force, the relation that the res. sustained to the ushering in of the Sabbath and Kingdom must be noticed. (2) That even those who "contended that the ritual and ceremonial law of Moses had ceased," also observed the seventh day as a festival as well as the first day, i. e. both Saturday and Sunday. The explanation generally given is, as Bish. Lincoln: "perhaps to be ascribed to a desire of conciliating the Jewish converts." The deeper reason lies in the Millenarian sentiments entertained, which made both the Jewish Sabbath and the Christian Sunday precious as typical of that which was to come. Comp. Bingham's *Antiquities*, B. 20, ch. 3. According to Bingham, both days were at first kept, and then he notices the change that was introduced, so that the Sabbath, originally also kept as a festival by the Western Church, was kept as a fast by the Western Church, but continued to be observed as a festival by the Eastern Church. See the reason assigned by him, sec. 5, pp. 58-60. This very change proves our position, seeing that the Eastern Church retained much longer the Chiliastic views which favored the idea of a festival, while the Western portion fell under the Alexandrian influence, and lost the Chiliastic influence.

*Obs.* 7. The student scarcely needs to be reminded that the Sabbatism presented needs not necessarily be pressed in its chronological aspect, although great stress has been laid on the same. For, so far as *our* argument is concerned (which is not a chronological one), it will be amply sufficient, if it be only conceded that the times, past and present, will be succeeded *here on earth* by another period containing this Sabbatism. This has been fully established, for Pre-Christian and Christian interpretation—aside from the chronological feature, almost invariably attached—takes it as fundamental that such an era will follow other past eras (as the Sabbath follows the days of the week), that it pertains to the earth, and that in it the glorious Messianic blessings will be fully realized.



*Obs. 8.* As indicative of the class of men who hold to this Sabbatism view, we present a few more illustrations. Rothe (*Dog.*, P. 2, p. 60) says: "The Apostles describe the Chiliastic Kingdom. Paul, in his letter to the Hebrews, calls it '*a Sabbatism*' for the people of God." Archb. William Newcome (Bickersteth's *Diss. on Proph.*, p. 106), referring to Rev. 20 : 4, and advocating our view of it, adds: "This is the great Sabbatism or rest of the Church." John Bunyan (*First Chaps. Genesis*) advocates "the glory that the Church shall have in the latter day, even in the seven thousandth year of the world, *that Sabbath* when Christ shall set up His Kingdom on earth." Hippolytus (Clarke's *Ante-Nicene Ch. Lib.*, vol. 6, p. 447) remarks: "And 6000 years must needs be accomplished, in order that *the Sabbath* may come, the rest, the holy day, on which God rested from all His works. For the Sabbath is the type and emblem of the future Kingdom of the saints, when they shall reign with Christ, when He comes from heaven; as John says in his Apocalypse: For a day with the Lord is as a thousand years." Gieseler (*Ch. His.*, vol. 1, p. 100), after stating the universality of Chiliasm in the second century, adds: "The Millennium was represented as the great Sabbath which was very soon to begin, and to be ushered in by the resurrection of the dead."

Quotations could be readily given from Starke (*Synopsis, New Test.*), Elliott (*Horæ Apoc.*), Hofman (*Prophecy and Fulfilment*), Olshausen (*Com.*), Gill (*Com.*), Alford (*Greek Test.*), and a host of others, including the fine—oft-quoted—passage of Cowper (beginning with: "The time of rest, the promised Sabbath comes. Six thousand years of sorrow have well nigh," etc.), and the admirable eulogy heaped upon this Sabbatism by Steir (*Words of Jesus*). Sufficient is given to show that it is no novelty, but is entertained by able men, and that it admirably sustains our position eschatologically.

Our line of reasoning would be incomplete, if we did not answer an objection which must have occurred to the intelligent prophetic student. The difficulty to be met is this: How do you reconcile the seventh Milliad to follow the six thousand years with the fact that six thousand years have—if we accept of various chronological tables—already transpired, and no such Sabbatism, as the ancients believed in, has commenced? In this work we have not committed ourselves to the adoption of any chronological reckoning for the simple reason that, owing to several designed chasms in the Bible, no two chronological tables are alike, although given by able men. The diversity is so great that the differences between the lesser and the more extended reach to five and six hundred years. According to Usher, Jarvis, and others, we have not yet reached the close of the six thousand years (e.g. Usher allowing one hundred and four years still to come, and Jarvis ninety-eight years). But according to Bowen, Clinton, Lovell, Hales, Cunninghame, and others, we have entered into the seventh Milliad, since they give from Creation to the Vulgar Era, respectively, 4120, 4128, 4231, 5411, 5478, etc. Now if we accept of the more extended chronological tables, then the difficulty above suggests itself. Strongly inclined to receive the extended tables as the most consistent—without indorsing the correctness of any one in particular—we propose the following solution. The key is found in our remarks and application of the Seventy Weeks of Daniel (see Genl. Index, at the close of the third volume, for "Seventy Weeks," and refer). There we show in detail that between the last week and the preceding weeks there is an interregnum or lengthy interval, of which, not being Jewish time, no account is taken. This interregnum embraces a large portion of the time in this dispensation. In illustration of our meaning, let us take e.g. Cunninghame's date, which gives, from Creation to the birth of Jesus, 5478 years; to this we must add as reckoned the time to the destruction of Jerusalem and, at least, a portion of the interval—the remainder of the time falling *exclusively* within "the times of the Gentiles" is not counted, pertaining to the interregnum. This teaches us (1) that the chronology of the Bible is purposely framed to meet the tender of the Kingdom to the Jewish nation, the rejection of the Christ by the nation, and the dispersion of the nation; (2) that in view of this interregnum and the related portraiture of prophetic periods, it is utterly impossible for any human being—as Jesus Himself said—to declare the exact time of His Coming; (3) that the imminency of the Second Advent is shown to be dependent, not upon chronological data

(which at best are only approximative), but upon the Divine Purpose (as e.g. pertaining to the gathering of the predetermined number of Kings and Priests, etc.); (4) that the shortening of the time for the elect's sake may refer to Jewish time as expressed in the last week—the predetermined brevity of which is thus exhibited in prophecy; (5) and that the Sabbatism pertaining and covenanted to the Jewish nation relates to prescribed Jewish time, and hence will only be reckoned and realized according to the time that does not fall under the period of dispersion and rejection, entailed for the fearful sin of putting the Messiah, "the King of the Jews," to death. God thus shows His abhorrence of the crime by even refusing to acknowledge the time of sore punishment. The shortening of the days referred to may, for aught we know, extend to Gentile times; if so, it can be easily seen how, in virtue of the fulfilment of time in general, the Sabbatical year may be, at God's pleasure, introduced. His Will in this matter is supreme, and *when* the number of His elect are completed (which is only known to Him), *then* we may expect the immediate measures introductory to the Sabbatism or Rest. The shortening of the time, either as to Jewish or Gentile times, is dependent upon the gathering of the predetermined elect to carry out the Theocratic Purpose, and therefore it leaves the exact time of the Second Advent purposely indefinite. In view, too, of the whole period of Israel's dispersion being called "a small moment" (Isa. 54 : 7), we may well ponder what the Spirit means when He speaks of "shortening" time, and be, as Jesus advises, in the posture of watching servants.

PROPOSITION 144. *This Kingdom embraces "the times of refreshing" and "the times of the restitution of all things" mentioned, Acts 3: 19-21.*

Having had occasion several times to refer this passage to the Pre-Mill. Advent and the Millennial refreshing that follows, it may be advisable to give, more at length, the reasons for such an application.

*Obs. 1.* Before entering into a discussion, the reader is exhorted to notice that Peter is addressing Jews who were *familiar with, and employed, the phraseology used.* The very phrases derived by the Jews from the typical year of Jubilee, from the typical Sabbath, and from the promises of the prophets, and applied by them *to express the restoration of the Davidic throne and Kingdom* and the happy times resulting therefrom, Peter takes, *without explanation,* to be fulfilled at the repentance of the nation and at the Second Coming of Jesus Christ. This is *so evident* that a number of writers on this ground reject Peter's statements as too exclusively "*Jewish.*" If the present time or dispensation was intended, *then* Peter ought, as an honest man, to have explained the phrases accordingly.<sup>1</sup> If the phrases were to be spiritualized, he ought to have stated the fact, and assigned the reasons for such a transmutation. Those who differ from us should explain, if they can, how Peter could possibly employ *the current Jewish phraseology* in the connection of a future Coming Messiah, knowing how the expressions were applied, *unless he fully indorsed* the opinion entertained by his hearers. If the Apostle meant something else, then they ought also to show how it came to pass that all the churches organized by the Apostles *still retained a firm and continued belief in the Jewish view of "the times of refreshing" and "the times of restitution,"* and looked for the same in the prayed-for Coming of the Son of man. If the predicted refreshing and restitution under the Messiah was, as modern writers tell us, to be experienced *in this dispensation,* why is it that the faith and hope of the Early Church was *so constantly directed* to the speedy Second Advent? Consistency and the preservation of the integrity of the early faith, covenant and prophecy, all require us to receive those expressions *as still relating to the future.*

<sup>1</sup> Aside from the unorthodox application, the absurdity of Dr. Knapp's (*Christ. Theol.*, p. 349) explaining this passage as solely relating to this dispensation—"this happy period of the New Testament," etc.—is seen at once by considering *how* those phrases were used by the hearers, and that Peter's language is adapted *to confirm* their faith in its accustomed usage. It is flatly contradicted by the admissions of Knapp in other places respecting the Jewish view of restitution. Barnes (*Com. loci*) is more guarded than Knapp, and includes the present dispensation and what will be performed at and after the Second Advent in the phraseology, but this embraces too much, and is liable to the same objections. The least reflection will show that the sad trials, troubles, persecutions, etc., to which the Christians were then subjected, did not, and could not, in

any sense meet the requirements of the usage of such phrases ; and hence, if Knapp and Barnes, etc., are correct, then an explicit disavowal, in justice to the hearers, ought to have been made of the universal belief in them.

*Obs. 2.* Notice the meaning of "the times of refreshing." Barnes (*Com. loci*) tells us that "refreshing means properly the breathing or refreshment after being heated with labor, running, etc ; hence denotes any kind of refreshment, as rest, or deliverance from evils of any kind." He speaks of "the common belief of the Jews" concerning it, and adds: "The idea, however, that the times of the Messiah would be times of rest, and ease, and prosperity, was a favorite one among the Jews, and was countenanced in the Old Test. See Isa. 28 : 12, 'To whom He said, This is the rest wherewith ye may cause the weary to rest ; and this the refreshing,' " etc. Prof. Bush (*Anastasis*), after giving "refreshment, produced by cooling after excessive heat" (so Vulgate : *tempora refrigeris*—times of refrigeration), including, as some have it, "free respiration," and adding the idea of "comfort, consolation," and, as Syriac, "times of tranquility," informs us that it means "refreshment and invigoration," and then adds: "It implies a kind of return to the body of its animating principle." Bloomfield (*Com. loci*) says: "'Refreshing' properly denotes a regaining one's breath after it has been interrupted ; a breathing time from some labor, a rest from trouble or deliverance from evil generally ; in which sense it occurs in the Sept. and Philo cited by the commentators." This interpretation accords with that given by a large number of writers, which need not be repeated, seeing that there is no material difference existing. The differences of opinion arise from the location of the fulfilment of the refreshing. Barnes, however, anxious to apply the phrase exclusively to this dispensation, is forced to acknowledge that it "includes the restitution of all things and the return of Christ," etc. Bloomfield, utterly rejecting its application to this present period, adopts its connection with the *Sec. Advent* and makes "the refreshing" "the same with the 'rest,' 2 Thess. 1 : 7." Olshausen (*Com. loci*) contends that "the times of refreshing" and "the times of restitution" are the same, being identical in point of fulfilment. After showing that any other translation is inconsistent with the laws of language, he adds: "*The Coming of Christ* (i.e. his parousia) is therefore to be conceived as coincident with the times of refreshing, and His sojourn in the heavenly world closes with His return to the earth for the completion of His work." "The expression occurring here, 'times of refreshing,' is easily explained. Life in this sinful world is conceived as a time of conflict and distress, and it is followed by rest in the Kingdom of the Messiah. The phrase is only to be found in this passage of the New Test., and has but feeble parallels in the Old Test., as e.g. 2 Sam. 23 : 7. Probably it takes its origin from a comparison of the Messianic era with a Sabbath day in the higher sense, which, it is known, was very current among the Jews." Let the reader pass over the predictions of this Kingdom under the Messiah, and see how (Isa. 35) "waters shall break out in the wilderness and streams in the desert ;" how "the parched ground shall become a pool and the thirsty land springs of water," and "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away ;" how (Isa. 41 : 17, 18 ; Isa. 43 : 19, 20, etc.) drink will be given to His thirsty people ; how the

righteous (Isa. 25) shall enjoy "a feast of fat things full of marrow" with victory over death, etc.; how (Rev. 19) they are called to the marriage supper of the Lamb, etc.; and surely the phrase "times of refreshing" is well chosen to designate the period when "the rest" is obtained, and God wipes away all tears. Consider, also, that this refreshing proceeds "from the presence (face) of the Lord" (which, while it denotes that the Lord is the author of it, really with the views of the hearers means more), and to show how this will be done by the Messiah personally, the Apostle proceeds to state that *this same Jesus*, crucified, preached and ascended to heaven. *God will send*, thus meeting the objection of the Jew that might be urged, viz., where is the personal Messiah who is to introduce this refreshing? Peter thus transfers the anticipations of the Jews to the time of the Sec. Advent. Lechler's remarks (Lange's *Com. loci*) are pertinent: "Of that time (i. e. refreshment and blessedness) *God is the author and source; it commences with the return of Christ, whom heaven receives during the interval, but whom God will send personally; it consists of all that which God had hitherto promised through the prophets.*" (See also Doc. and Eth. Remark, s. 6.) Prof. E. W. Hengstenberg (*The Jews and Christian Church*), although having no sympathy with our views, is forced to say that "the times of refreshing are identical with the regeneration," and "that the detailed description thereof is given in Rev. 21 and 22, *is as certain as that its advent is set forth as contemporaneous with the re-appearance of Christ.*" This view is correct, and how it harmonizes with ours will be seen under following propositions. It is only necessary to add that the varied renderings of "when," "that," "in order that" or "until," the times of refreshing "shall" or "may" come, etc., do not affect the application of the passage, since Millenarians from Irenæus and Tertullian down to Judge Jones (*Notes*) have received one or the other rendering.\* The rendering itself, whichever is attached, forbids the reception of a then existing present condition of things, and embraces the notion of a future occurrence. It is true, as Judge Jones has most ably shown (*Notes on Scripture, loci*), that if the rendering of the English Version is discarded for "that times of refreshing may come" (which Jones adopts), then "Peter connects the national conversion of Israel with the promised times of refreshing," etc. His argument is that the Apostle urges the Jews, as a people, to repentance and conversion, because the times of refreshing, as the prophets abundantly testify, are connected with just such a repentance and conversion. It is implied that until this is done, such promised times cannot come, seeing that the Kingdom cannot be set up, as predicted, without it. The delay in carrying the Gospel to the Gentiles, the priority given to the Jews, the sparing of the nation for some time, etc., was to still mercifully tender to them—in view of their being nationally entitled to the blessings—the promised times of refreshing on condition of repentance. The continued national unbelief and impenitence prevented—as had been already foreseen and predicted—God's gracious purposes, and delayed them until the "times of the Gentiles" would be fulfilled. It is unnecessary to declare that if this is the meaning, how well this meets the conditions given under previous propositions. On the other hand, if "when" is to be retained, then the idea of Calvin and others may be the correct one, viz., to refer the times of refreshing and the peace, etc., to the Advent of Christ—or Jones's view can be received, implying that then the sins of the nation (under which it is even yet suffering) shall be entirely removed when, owing

to its repentance, etc., these times will be introduced. As stated, no matter what rendering is adopted, the allusion is directly to the future as related to the Advent of Jesus.<sup>4</sup>

<sup>1</sup> The careful student, only too glad to receive such valuable hints from studious opponents, will here see a vein opening worthy of consideration. For Bush goes on to say that the Septuagint usage intimates "freshened animation," and "*This idea is closely related to the resurrection.*" "Some commentators have been led to compare this phrase with the Syriac and Chaldaic formula 'day of consolation' for 'day of resurrection,' Hoë. 6 : 2, 'He will revive (vivify) us in the days of consolation, which shall come in the days of the vivification of the dead.'" He goes on to show that as refreshment and consolation were considered analogous, and as consolation and resurrection were anciently kindred conceptions, so refreshment or reanimation is linked with the notion of a resurrection. For Heinsius remarks (*Exer. S. S.*, p. 272), that "the Rabbinical writers call the future life a refreshing—respiration in the world to come, as when they say one hour of refreshment in the world to come is better than a whole life in the present world." Now, if the word "consolation" was used by the Jews in reference to the resurrection (giving comfort, etc.), notice how it serves to explain some passages. Thus, e.g. Luke 2 : 25, etc., Simeon "waited for the consolation of Israel." May not this refer to the resurrection, seeing also Simeon's willingness, instead of desiring to remain and witness Christ's life, etc., to die, the Spirit evidently also revealing to him that the consolation experienced was future—seeing that he makes a reference to Dan, 12 : 2 in "the rising again of many in Israel." One thing is certain, that many believers have associated this phrase and that of restitution to the resurrection—as including it—and some have translated it to bring out this idea (as e.g. Sirr, *First Res.*, p. 144) "*Times of reanimation.*" Hence, instead of this "refreshing" being (as Schulz) "the time of the dead" or "the future rest of the dead in the Lord" (i.e. in the intermediate state), it has reference to their resurrection.

<sup>2</sup> He regards the views which apply this promise to the present as unworthy of serious refutation. We may, therefore, pass by the ideas which few follow, that this prediction applies to release from the ceremonial law and conversion of the Jews (as Kraft); or to the delay of divine judgment upon the Jews introducing a time of long-suffering (as Barkey); or to freedom from Jewish persecution and calamities (as Grotius); or to a higher stage of religion (as Döderlein); or to the present dispensation (as Eckerman); seeing that all such ignore the Jewish and early Church conceptions, the return of Jesus, and the general analogy of Scripture.

<sup>3</sup> If only the Jewish usage and general tenor of the Word are observed, good sense can be made with either of them. The simple fact is, that according to these the time alluded to is not merely one when sin is obliterated (as the force of "blotted out" conveys—see Bloomfield, *loci*), but the results of sin, including death, shall be removed. The Jewish hearer thus understood Peter as embracing that era, the ultimate hope of the nation, and this view was uninterruptedly transmitted in the early Church. Hence whatever preliminary blessings were enjoyed, whatever earnestness of the future were given, whatever refreshings of grace were bestowed, these were regarded as merely preparative to the promised future refreshing and restitution. Rev. Carleton, in the *Theol. and Lit. Journal*, Ap., 1861, has an able article on the question whether the "when" of our version should be retained, or "so that" be substituted, and at length defends the former, giving strong reasons and illustrations in its support. On the other hand, Dr. Alexander renders it "so that, in order that," saying that the English version is a "violation of a uniform and constant usage." Dr. R. W. Clark, in his *Hope of Christ's Coming*, prefers, with Lange, Alford, Alexander and others, "in order that" or "so that," and adds: "It can have no other meaning," repeating Alford's view: "it can have but one sense—in order that." While either interpretation makes good sense, we are at present inclined to the latter, for this reason: such a rendering is in forcible unity with the simple revealed fact (see e.g. Props. 65, 86, 124, etc.) that the Millennial period, "the times of refreshing and restitution," can never be introduced until a certain predetermined number of persons have been gathered out. Those "times" then, as here enforced, are dependent for their arrival upon a previous repentance and faith of a certain determined number, and "in order that" or "so that" more distinctly embraces this idea than "when." The reader must determine for himself the rendering, as both are sustained by good authorities.

<sup>4</sup> Jones's Notes are interesting on this point, for if his view is the correct one, it materially aids to explain why during this period (i.e. before the temple was destroyed and the people scattered) the apostles could address the Jews as a nation, how they could consistently observe Levitical rites and permit their Jewish converts to do the same.

The destruction of the temple and dispersion of the nation forms a new epoch, showing that Divine forbearance in allowing the nation, as such, further space for national repentance was past, until a certain time had elapsed, etc. To the critical student it may be well to say that Jones gives a most satisfactory answer to Barnes's inquiry (*Com. loci*), viz., "that it is not easy to see how their repenting, etc., should be the means of introducing the times of refreshing." It is *very easy* to see it, provided the prophecies which condition the setting up of the Kingdom on such repentance, etc., are noticed (Prop. 113). Barnes, in addition to the authorities given by Jones (as Lightfoot, Doddridge, Scott, Clarke, and Alexander) for "that," gives Kuinoel, Grotius, Syriac Version, etc., as favoring the same. On the contrary, Calvin, Beza, Latin Vulgate, Schleusner, etc., translate "when" and saying: "meaning that they might find peace in the day when Christ should return to judgment, which return would be to them a day of rest," etc. Again, many writers suggest that the "blotting out of sins" has reference also to the future, that there is a difference between forgiveness of sins and blotting them out, the former being preliminary to the latter, and that the latter is only experienced when all the effects or results of sin, as death, corruption, etc., are removed, or as others have it, when the nation—if it be applied to them—is reinstated in its forfeited position, etc. See a writer, J. G. W., in *Prop'h. Times*, April, 1874, and also art. 1, for May, 1869. The sins of the nation are specifically mentioned by the prophets as not only forgiven but entirely removed, when this Kingdom is established, so that it is evidenced by their ever-enduring faithfulness and the attainment of the highest prosperity, honor, etc. This is merely suggestive.

*Obs. 3.* In reference to the meaning and application of "*the times of restitution*," we shall again chiefly rely upon the comments of opponents and others. Barnes (*Com. loci*) says: "It means properly *to restore a thing to its former situation*," and while inclined by this theory to apply it in a measure to the present dispensation, yet he admits that it *includes* the return of Jesus and the work that He may then perform. Bloomfield: it "properly signifies *a restoration of anything to some former state*," and he unhesitatingly applies its fulfilment *at the Sec. Advent*. Prof. Bush (*Anastasis*) says the word "restitution" means a restoration to a former condition, restitution to original state, and quotes philologists who give such a rendering, and refers *it to the future*. Scott (*Com.*) remarks that it denotes the restoration of a thing to the state from which it had fallen, and that it must *include* the Sec. Coming and the restoration of Israel. Dr. Bell (*The Times of Restitution*) says: "The word translated 'restitution' might be rendered '*restoration*.' Calvin has it, '*The times of restoring*.'" The remark of Calvin on the passage is worthy of our notice. He says: "If at this time we see many things confused in the world, let this hope refresh us, that Christ shall once come, *that He may restore all things*." This was the view of the Reformers generally, several of whom we have already quoted in another connection. Prof. Hackett (*Com. on Acts*) makes it: "*The times of the restoration of all things* i.e. to a state of primeval order, purity, and happiness, such as will exist for those who have part in the Kingdom of Christ at His Sec. Coming." Olshausen (*Com.*), of course, makes Jesus the Restorer at His Coming again, and restitution to be "*that of bringing back to its originally pure condition*," etc. Lange (*Com. loci*) says: "It ('restitution') denotes *a restoration or return of an earlier condition*," and declares: "*it commences with the return of Christ*," etc. So Lechler and Gerok in *Doc. and Eth.* remarks, s. 6, confirm this *usus loquendi*, refer its fulfilment to the Advent, and show that, according to the prophets, it is even more than restorative, transcending all that ever existed. The student, who has investigated this subject, well knows that a multitude of eminent theologians and writers can be adduced, who present similar definitions, and apply its fulfilment to the Sec. Advent. Indeed,

this is the almost universal interpretation—both ancient and modern.' But what is to be restored, brought back to its former condition with increased glory? Gerok (Lange's *Com. loci*, Doc. 6) quotes Baumgarten (*Die Apostelgeschichte*, 1, p. 80) as saying: "Nothing else than the Kingdom of Israel, the whole power and glory of the Israelitic Kingdom." While Gerok justly observes that it includes more, as the prophets predicted, yet Baumgarten is right in laying stress on the restoration of the Theocratic Kingdom; for that is the burden of prophecy, that is the main, leading object to which the eye of faith and hope is directed. The idea of restoring this Kingdom is stated in Acts 1 : 6, and is plainly repeated in Acts 15 : 16, the same idea running through—from the time of its overthrow and even before—the Old and New Tests. Peter, well knowing how his hearers understood this phrase as *directly including* the rebuilding of the fallen throne and Kingdom of David, instead of giving it another meaning, tells those hearers that it is *postponed until the Sec. Advent* of Jesus, thus fully corroborating the statements of the Master concerning the *postponement*. But, as stated, it embraces more than this, for the persons addressed by Peter—owing to the portraiture given of the things pertaining to, and accompanying, this Kingdom—were accustomed to ally with it the resurrection and the renewal of nature itself, and, as is well known, this uninterruptedly continued to be the belief of the Christian Church for several centuries until the Origenistic interpretation prevailed. The restitution, in the very nature of the case, includes all things specified by the covenants, both the Abrahamic and Davidic, and the promises based upon the same, extending not only to the Jewish nation and to the Gentile nations, but even to creation. For the Kingdom in which this restitution is to be experienced, is the bringing forth the Divine Purpose in a *manifested form* as the consummating of the Infinite Plan, which has for its object the restoring of man and the world to *their originally destined place*. The restoration of the Theocracy—thus bringing God again to earth as the Ruler in the Person of Jesus Christ—makes the restoration of all other things not only possible but a *requisite measure* to preserve the dignity and glory of the then prevailing Theocratic relationship. "*The days of heaven,*" Ps. 89 : 29, to which even Moses alluded (Deut. 11 : 21 "as the days of heaven upon earth"), will through the throne then established and by the power of the Mighty King (The Restorer) produce that *ample deliverance* from all evil and that *perfected salvation* of which the prophets so sweetly predict—*all resting upon and resulting from* the displayed authority and rule of the God-man—the Theocratic King. It is impracticable for a Theocracy—in the pure and high form covenanted—to exist side by side with a prevailing curse, and hence its very establishment is a triumph (in the resurrected and glorified ones, etc.) over the curse, insuring its repeal and ultimate destruction. In brief, this, *this* will form the day of *completed Redemption*."

<sup>1</sup> Let another be given : Luther (quoted by Dr. Seiss, *Last Times*, Third Dis.), "All things are now disordered and decayed; whence Peter says that the heavens must receive Christ until the time when all things shall be restored again to what they were in Paradise; thus agreeing with Paul, that the whole creatureship has been made subject to vanity, and that it is to be hoped that not man only but the earth and heaven shall again be brought back to their Edenic state." The few exceptions gain nothing by departing from the generally received *usus loquendi*. Thus e.g. some (art. *Mill.* in *Ency. Brit.*) make restitution "accomplishment," but Lord (*Lit. and Theol. Journal* for April, 1856, p. 633) shows that even with such a rendering it sustains our position. So the leaning of Barnes



to the idea of "consummation, completion, or filling up" giving the Syriac, "until the complement, or filling up, or fulness (so Bush) of the time of all things," and the Arabic, "until the times which shall establish the perfection or completion of all the predictions of the prophets," etc.; or as Bush, "until the times in which all things shall be perfected," etc. For Millenarians, entertaining the common view, have almost substantially, as also corresponding with their doctrine, given the same phraseology, as e.g. Irenæus, "until the times of the disposition of all things" (so Bush), and Tertullian: "Until the times of the exhibition of all the things," etc. (so Bush). The simple idea in the versions and the quotations given is that all the things predicted by the prophets shall be realized, experienced, *when* this time of the Sec. Advent has arrived, or the allotted period of fulfilment has come. The reference in all is still to the *future* and associated with *the Advent*, so that, as Archb. Trench (quoted by E. M., *Proph. Times*, Dec., 1865) does, "the restitution of Acts 3: 21, "the new heavens and new earth" of Rev. 21: 1, and the day of which Paul speaks, Rom. 8: 21-23, must all be located within the same period. Alford (*Com. loci*) says of the effort to limit "restitution" by the substitution of "fulfilment," "is against all precedent," and Brookes (*Marantha*) observes that "it proves too much," because its advocates admit that Jesus will come again before "all things" (as e.g. resurrection, judgment, re-creation) are fulfilled.

For opinions of the Jews, see Propositions on Resurrection, World to Come, etc. We append a few Jewish interpretations given by Prof. Bush (*Anastasis*, p. 360). R. Moses Nachmonides in Deut. 45, says: "Man shall be restored in that time, namely, in the days of the Messiah, to that state in which he was before the first man sinned." R. Becai, in *Schiloan Orba*, fol. 9, col. 4: "In that time (i.e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned." R. Berakyah in name of R. Samuel, *Bereshith Rabba*, fol. 11, col. 3, said: "Although things were created perfect, yet when the first man sinned they were corrupted and will not again return to their congruous state till Pherez (i.e. the Messiah) comes," etc. As to the continued view, this is seen in the apostolic and Christian Fathers, in the Sibylline books, in Eccl. Histories, Dogmatics, etc., and in numerous commentaries.

*Obs. 4.* While the view of restitution, embracing the restoration of the Theocracy and the return to the condition of things before the fall of Adam, is consoling and grand, yet even this would limit its meaning, for a more sublime and scriptural aspect of it is, that, while including those mentioned, it is a restoration to that very condition which Adam and his descendants *would have attained* to had they not fallen. Adam himself is restored in that immortal condition which he forfeited by sin (i.e. to that which he had not yet attained), and in the entire restitution God indicates, not merely the bestowment of blessings previously enjoyed, but that of others *superadded* to qualify those participating in it for the exercise of that government which the number, state, etc., of Adam's descendants and God's purpose in creation makes important or even necessary. Hence in some of its aspects, transcending all experience and knowledge, it may be beyond our comprehension; at least, the Bible intimates in a number of places that it is scarcely possible for us now, situated as we are, to form adequate conceptions of its extent and glory. Hence, also, as we shall show in a following proposition, it extends to the restoration of the race (not of the wicked) as a race to its lost, forfeited condition.

The idea of Origen and others, recently revived by Barbour, that this "restitution" embraces at least a partial, if not complete, restoration of the wicked to God's favor, etc., is based solely upon inference. Unable to receive, on the one hand, the ultra views of the soul, sheol and hades popularly entertained, and, on the other hand, the gross materialistic views of the same, yet we cannot see that, scripturally, the idea of "restitution" can be pressed to include the wicked of past generations. The teaching of the Bible seems to be that no hope exists for those who reject the truth, that they shall be beaten with few or many stripes proportionate to their guilt, that they shall not inherit, etc., and that they shall ultimately perish, being utterly destroyed from off the face of the

earth. Whatever difficulties may exist in relation to the ultimate destiny of the wicked, we need not dogmatize on the subject, or advocate any special view, seeing that such a destiny does not affect the establishment of the Theocracy. But, nevertheless, as that destiny is connected with eschatology, it may be said that we cannot possibly receive the Universalist and Restorationist application of this "restitution." Barbour, Russell, Paton (in *Herald of Kingdom, Three Worlds* etc.) make it to include a restoration of all nations (the dead) back to "their former state" (i.e. a fleshly one), and placing them under a second probation, with the doom of "the second death" (from which there is no release) before them if unbelieving, etc. This is based, specially, on the old favorite theory that Christ died for every man, and the word "all" is made conspicuous after the Universalist mode, and the inference is drawn that "all" must be saved, or have a chance of salvation. Now, we do not propose to say what God may do in reference to heathen, etc., in the future, but we do say that these writers break the force of "all" and their salvability, because Christ died for them, in view of the fact that they themselves allow that some shall die the second death, thus showing that some, notwithstanding the provision made, are not saved. Now, to those who have had access to the truth and obstinately reject it, are incorrigibly wicked, no salvation in the future is tendered. Let the reader observe that "the spared nations" (Isa. 66) are nations then living, who, in the judgments poured out upon Antichrist and his armies, are spared, and that the Mill. age is composed of such existing nations and the glorified saints ruling over them. For, instead of salvation being predicated of the dead who are wicked, we are expressly informed that they "live not again until the thousand years are ended," and then when raised up at its close, instead of a state of probation, we find a judgment which consigns them to the second death. Jukes (*The Second Death and the Restitution of all things*) even makes the second death the means of life and glory, and thus reverses the Bible order. The order, the nations spared, the reign, etc., will be developed under various propositions following, to which the reader is referred for the reasons determining our position. Whatever of truth may be in Tholuck's idea of a future probation for heathen, etc., one thing is self-evident, viz., that all such views, dogmatically expressed, are derived from mere inferences, for no one can find a single passage of Scripture that asserts a resurrection of the heathen dead or wicked dead (comp. Prop. 127) at the beginning of or during the Millennium. Theories of reconciliation comprised in Universalism, Restorationism, Destructionism, Partial Restorationism, etc., do not affect our argument, which looks forward to and advocates the establishment of the covenanted Theocratic Kingdom. When this is done we may safely anticipate clearer light and a full vindication of God's justice and ways.

*Obs. 5.* Again, let it be distinctly understood that *Jesus "the Christ"* is the Refresher or Reanimator, the Restorer, the Mighty Deliverer. This power and honor He has delegated to no one in this future dispensation (whatever the glorified saints may, associated with Him, perform *through Him* in the world to come), and He justly claims that it belongs to Himself exclusively, as e.g. "*Behold, I make all things new,*" etc. Before restitution comes, *Jesus must first come*; this is the divine order plainly laid down. In this dispensation, whatever the love and grace of God in the hearts of believers, etc., it cannot remove the curse, renovate the earth, or restore a single forfeited blessing; it cannot save from pain, sickness, or death, from trial, sorrow, or bereavements; it cannot deliver self or our neighbor from the troubles incident and allotted to the present life. The caution thus briefly expressed is the more needed, since believers in the Word too much overlook it.

Thus e.g. those efforts at colonizing Palestine with the idea of beginning "the Restitution" must prove failures. As the American Colony in Palestine, of which (1866) Rev. Adams (*Israelite Indeed*, May, 1867) writes: "Palestine will soon shake herself from the dust of ages and arise in glory and grandeur, as in the days of old. The great Restitution, as foretold by the Prophets and Apostles, *has now commenced,*" etc. Such language is a *prostitution* of the Word, and an attributing to man what only belongs to Christ (see Prop. 120). Such caricaturing of the work ascribed to Jesus must be displeasing to God, who honors the Son, etc. On the other hand, the reader need scarcely be reminded how

this doctrine disposes of the opposite extreme arising from Fatalism, Necessism, or Pessimism, which hopes for no change. The Divine Plan, attested by historical provisions, which are existing facts, effectually meets, consistent with the highest reason, the evils existing, and shows how they can be removed, etc. For a singular notion of a Restorer, prevailing for centuries, see Von Döllinger's *Essay*, pp. 360-62, 399 and 410, *Proph. Mid. Ages*.

*Obs. 6.* As various writers (e.g. Lord, Judge Jones, Brookes, Bickersteth, etc.) have intimated, these "times" may include successive eras, economies, ascending stages of glory. Beginning with the Millennial period, restitution manifests itself magnificently in the Theocratic order, in the persons of the saints, in the dispensing of blessings, etc.; and by a comparison of Scripture there is reason to believe that the work is—so far as the whole earth and the nations are concerned—*progressive*, for at the close of the distinctive thousand years *additional facts*, indicative of the removal of the last vestiges of evil, are mentioned. While the Millennium is thus, in a manner, initiatory to succeeding dispensations or ages, yet, as we shall show hereafter (Prop. 159), the restitution thus affected is *not displaced* by another one, for it is always spoken of as eternal (see Prop. 159). Whatever of an additional nature is introduced, forms only an increased glory (resulting from continued Redemption), *added to that* which already exists. As the design of this work is only to take the reader to the close of the Millennial era and the entrance into the eternal ages (where the Bible takes and leaves us), when already refreshing and restitution have been experienced and tested in all their preciousness, it is proper for us to avoid giving, what can only be conjecture, any decisive opinion concerning the phraseology which seems to involve a succession of eras in the continuation of a restored world.

We only remind the reader that this Biblical conception of glorious restitution, sets aside the Optimistic theory of Leibnitz, that this world, as it now exists, is the best, and that evil is a necessary (being mere imperfection or negation) condition of the highest good, seeing that it once was better and is again restored to a better one, evil being removed as unnecessary and antagonistic to the highest good. On the other hand, it shows that the Pessimist theory of Shopenhauer—that the existing world (because of preponderating evil) is worse than no world at all, and that (as Von Hartman added) it is still the best possible (because every possible world is necessarily a bad one)—is refuted by the use made of evil and its ultimate removal (comp. *The Pessimist's View of Life*, Littell's *Liv. Age*, May 6th, 1876). Williamson (*Rud. Theol. and Moral Science*, p. 204) argues in detail that evil is a necessary result of creation, and adds: "We cannot conceive it possible that there should be a material universe, as limited in space and conditioned in time, and filled with all forms of life, in all grades and degrees, without involving the necessity of the relations of evil that emerge from its processes and movements." Now such a restitution (with which compare the deliverance of creation in next proposition), to which the Bible leads us, indicates that this plea of *necessity* is a grave mistake. We may add, in this connection, that this restitution is indirectly corroborative of the view held (Delitzsch, Kurtz, Lewis, etc.) that creation was produced in a regular order of succession of ages, following one another. The six days of Creation and the past history of the world (in its dispensations) evidences such a succession of ages, and when we enter the Millennial age we find other ages still following, so that the end, as predicted, is in harmony with the past, evidencing a continued advancement and growth. (Comp. Lewis's *Six Days of Creation*, which has some good remarks concerning the restitution and ultimate deliverance of creation.)

*Obs. 7.* So interesting is this subject, that the utterances of others may prove acceptable, and several more illustrations are appended. The Art. "Restitution" in M'Clintock & Strong's *Cyclop.*, after making "res-

titution" to mean "emendation, restoration to a pristine condition, change to a better state," says: "By the expression 'until the times of the apocatastasis of all things which God has spoken' etc., Peter means the time when all affairs shall be consummated, all the prophetic announcements shall be accomplished, *including the inauguration of the Kingdom of the Messiah* and its attendant events, the full extension of the Gospel, the resurrection, judgment, etc., in short, the end of the world." The reader will observe that the writer—taking the definite Jewish and early Christian view, as well as the analogy of the Scriptures—crowds entirely too much into his definition. Pressense (*The Early Days of Christ*, p. 48), speaking of "the first Christians," says: "They believed in an immediate return of Jesus Christ 'to restore all things.' They supposed that the end of the world was at hand, and that the last days foretold by Joel had begun to dawn, Acts 2 : 17 and 3 : 19, 20. Thus they awaited those days of refreshing from the presence of the Lord which were to inaugurate the Second Coming of Christ." Pressense is incorrect when he says "the end of the world," for they located this refreshing and restitution in this world *after the Advent*, and hence only held to "the end of the age or dispensation." Dr. Schaff (*His., Apos. Ch.*, p. 631), in reference to Acts 3 : 19-21, correctly remarks: "He (Peter) points to a still future time of refreshing, a restoration of the physical and moral world to the state of perfection, to be accomplished at the *visible return* of Christ, who now fills heaven—a time when all the predictions of the holy prophets of God shall be completely realized." Alford (*Com. loci*) refers both the refreshing and restitution to the Second Advent, and says of the former, "The times of refreshment (is) the Great Season of Joy and Rest, which, it was understood, *the Coming of the Messiah in His Glory* was to bring with it," and of the latter, "a glorious and Complete Restoration, especially of 'the Kingdom to Israel,' Acts 1 : 6." This introduction of the Kingdom brings out the distinctive meaning always attached to it by the Jews, disciples, and early believers. Fairbairn (*Typol.*, vol. 1, p. 314) remarks on Acts 3 : 21, that "the Apostle Peter represents the time of Christ's Sec. Coming as 'the time of the restoration of all things,' that is, when everything should be restored to its pristine condition—the same condition in kind, all pure and good, glorious and blessed, but higher in degree, as it is the design of Redemption to ennoble whatsoever it touches." It is a pity that he could not apply this, then, to the restoration promised of the *Theocratic-Davidic* Kingdom as seen e.g. Acts 15 : 16. *The Comprehensive Com.*, so largely addicted to spiritualizing, makes the following comment: "That times of refreshing will come from the presence of the Lord, v. 19, and that they will be times of the restitution of all things, v. 21. There is a future state, another life after this: those times will come from the presence of the Lord, *from His glorious appearance* at that day, His Coming at the end of time." This we may receive, excepting the Popish idea of time ending, seeing that these *times* are to be realized in "the day (or time) of the Lord Jesus." This *Com.* in a foot-note correctly associates these times with the restoration of the Jews, just as Meyer (*Com. loci*), Baumgarten (*Apos. His.*), Da Costa (*Israel and the Gentiles*), and many others. Indeed, they are *inseparable*; and to the critical student it may be observed that these words were exclusively addressed to Jews, some time before the call of the Gentiles, and therefore must have been based on the prophecies relating to that nation. Dr. Brown (*Com. loci*) comments:

“When the times of refreshing shall come—rather ‘in order that the times of refreshing may come;’ that long period of repose, prosperity, and joy, which all the prophets hold forth to the distracted Church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon *the national conversion* of Israel.” “Restitution of all things—comprehending, probably, *the rectification of all the disorders of the fall.*” This comment, if logically applied, is an ample reply to much of his reasoning against us in his polemic work *Christ’s Sec. Coming*; and especially does it contradict that portion of it which leaves out or denies the restoration (as advocated by us) of important blessings forfeited by the fall, and giving us, in place, an *imperfect* Redeemer and Redemption. M’Clintock & Strong’s *Cyclop.*, Art. “Restitution,” quotes from Kuinöl *Com. loci* as follows: “Morus and Rosenmüller make ‘times of refreshing’ to mean ‘happy times, not merely the day of the resurrection of the dead, but also spiritual benefits of every kind which Christians enjoy in this and the future life (Morus: the Messianic times), and refer the ‘times of restitution’ (full and perfect fulfilment of prophecy) to the consummation of that auspicious period when all enemies shall be subdued (1 Cor. 15: 25 sq.; Heb. 10: 12, 15; Comp. Ps. 101: 1) and every influence opposing true religion removed.” “De Dieu, Limbach, Wolf, and others, understand by the times of ‘refreshing’ and ‘restitution’ (i.e. the predicted period when the due position will be assigned each one) the days of the last judgment, the times of affliction to the impious and contumacious, but of relief, quiet, and safety to the saints. In support of this view they adduce the frequent arguments of the sacred writers to induce Christians to diligence and hope drawn from the prospect of the last day (Acts 17: 30, sq.; 2 Pet. 3: 7; 2 Thess. 1: 7 and 2: 16), and the fact that Jewish writers were accustomed so to speak of it (*Pirke Aboth.* 4: 17).” It may be said that if the scriptural idea of judgment is received, then such declarations may be accepted, excepting the reference to this life, concerning which Olshausen aptly (*Com. loci*) remarks: “The grammatical connection admits only the first view, which regards the two expressions (viz., times of refreshing and times of restitution) as identical, and as not referring to the present time.” Dr. Craven (*Lange’s Com. Rev.*, p. 339) gives an interesting note on this passage, well worthy of notice. He refers to the plural “times” as indicative of lengthened period (to which we also attach the idea of successive stages or periods), and fully advocates our position. We give this extract: “The following seem to be the elements of the *restitution* predicted in the foregoing Scriptures: 1. A restoration of the hearts of the fathers to the children, Mal. 4: 6. 2. The restoration of the rejected seed of Jacob to holiness and the subsequent favor of God, Isa. 1: 25; Jer. 24: 7. 3. The restoration of Israel to their own land, *passim*. 4. The establishment of Israel not again to be dispersed, Jer. 24: 6, 7. 5. The establishment of the Kingdom of righteousness as a visible Kingdom, in power and great glory, with its seat at Jerusalem, Isa. 1: 25, 26 (2: 2, 3); 58: 12–14; Jer. 23: 5–8; 23: 7 sq. 6. The gathering of all nations as tributary to Israel or the Church. 7. The Palingenesia, Isa. 11: 65: 17 sq.”

Compare with those given the following, who favor our position. Nast (*Com.*, Matt. 24: 29–36), who makes the restitution future, and the predictions of Joel (inchoately fulfilled) to be then realized. Gloag (*Com. on Acts*), Doddridge (*Com. Acts*), John Bunyan (*Confession of Faith*, in *Works*, vol. 2, p. 206), Martensen (*Ch. Dog.*, s. 289), Gill (*Com.*

loci), Steir (*Words of Jesus*), Greswell (*Exp. of Parables*), Jones (*Notes*), Keach (*Exp. of Parables*), Cocceius (*Op. Omnia*), Benson (*Com. loci*), Coke (*Com. loci*), Delitzsch (*On Genesis*), Demarest (*Exp. of Peter*), Sir Isaac Newton (*Proph. of Dan. and Apoc.*), Daubuz (*Com. on Rev.*), Koppius (*Com. Thess.*), Piscator (*Com. Old and New Tests.*), Ebrard (*On Rev.*), Lisco (*The New Test.*), Haldane (*On Rom.*), Brightman (*Exp. Dan.*), Goodwin (*Exp. Rev.*), as well as Auberlen, Elliott, Bellett, Lord, Seiss, Cumming, Woodhouse, Kelly, Fridham, McIntosh, Snell, and many others, either on the passage or in their expositions of Daniel or Revelation, may be consulted with profit and interest. Hackett (*Com. loci*), who refers this fulfilment to the Sec. Advent, and declares the passage "demands this interpretation," presents one of the most forcible and interesting statements of the early Church view, which will repay perusal. When men speak of introducing these times we may well quote John Knox (*Treat. on Fasting*): "What were this else but to reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things." We say, in conclusion, that so long as we live in "the times of the Gentiles" (which now exist, and will continue to exist so long as Jerusalem is trodden down by the Gentiles), these glorious and predicted "times" are not to be realized. This relationship will be fully enforced under following propositions. (Comp. Prop. 70, Obs. 6, for the concessions of Pressensé, Schmid, and Fairbairn quoted.)

PROPOSITION 145. *This Kingdom includes "the regeneration" of Matt. 19:28.*

This follows from previous Propositions, especially the one relating to the resurrection (which was shown, as in Christ's own person, to be expressed by a renewed or new birth or regeneration through the power of the Spirit),<sup>1</sup> that this Kingdom can only be established, as promised, "*in the regeneration.*" For, its rulers are immortal and reign ever more. Embracing a most precious promise, it is worthy of a more extended notice, making it confirmatory of our position.

<sup>1</sup> It is in view of this fact that the punctuation of the passage does not affect its application to our doctrinal position. Favoring that which unites the regeneration (resurrection) with the Coming and enthronement of the Son of man, yet if it be insisted that it must be connected with the preceding clause, thus reading: "Ye which have followed me in the regeneration," this, too, can be accepted. The objection urged by Barnes (*Com. loci*) to such a punctuation is not valid on the ground assumed, viz., "Christ was not born again, and in no proper sense could it be said that they had followed Him in the new birth." True in the sense (moral regeneration) Barnes really intends, but his language is too sweeping, since it is declared that Jesus was born from among the dead, and that all His followers, in the resurrection-regeneration morning, shall experience the power of the same birth, through the same Spirit, etc. Therefore we do not limit the passage, not knowing positively which meaning the Spirit intended, for both are proper and available.

*Obs. 1.* Again, to avoid the charge of forcing the application of the passage, the comments of opposers and friends will be both given. Barnes (*Com. loci*) says: "It refers to that great revolution, that restoration of order in the Universe, that universal new birth when the dead shall rise," etc., and reads the passage: "Ye which have followed me, shall, as a reward in the great day of the resurrection of the dead and of forming the new and eternal order of things—the day of judgment, the regeneration—be signally honored and blessed." He unites the regeneration with the Sec. Advent. Bloomfield (*Com. loci*) remarks: "I cannot hesitate to adopt, in preference to all others, the sense assigned to the passage by the ancient expositors in general (and of the modern ones by Kuinoel and Fritzsche), confirmed by the Syriac,<sup>1</sup> Persic, Arabic, Æthiopic, and Italic versions; understanding 'regeneration' of the resurrection to judgment and a new state of existence." He gives this, as required by the context, viz., the revelation of Christ on the throne of His glory (comp. Matt. 25:31), and affirms that the strongest proof of its relationship to the future is found in the fact that those who differ in its application "are compelled to engraft this," and adds: "Nay, even Campbell grants that 'the principal completion of the promise will be at the general resurrection.'" Dr. Wordsworth (*Gr. Test. loci*) gives: "In the new birth of the saints at the resurrection, in the New Jerusalem. See 2 Pet. 3:13; Rev. 3:12 and 21:2, 5," etc.

Olshausen (*Com. loci*) makes this equivalent to "the coming forth of the Kingdom from its concealed and purely spiritual *into an external form*," etc., calling it "a restoration" advancing from the individual "to the final glorifying of the body" and "the outward visible world as a whole." It thus comprehends the resurrection and the final glorifying, as they stand related to the Kingdom. Lange (*Com. loci*) says: "The Lord here primarily referred to the final completion of the Kingdom of heaven," and regards it very much in the light Olshausen does, calling it a stronger expression than "restitution" (Acts 3 : 21, with which he says it coincides), since it points to a higher state of existence of man, etc., in the future when restitution is realized. It is scarcely necessary to repeat the interpretation and application of the passage by other commentators and theologians, seeing that it would be, substantially, a repetition of what has preceded. The reader can easily, if desirable, extend such references (with the note appended).<sup>3</sup>

<sup>1</sup> Murdock's *Syr. N. T.* gives the following: "Jesus said unto them, Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of His glory in the *New World*, ye shall also sit on twelve seats and shall judge the twelve tribes of Israel."

<sup>2</sup> Bloomfield pronounces the opinion of those who believe that this regeneration refers to a moral regeneration consequent upon the first preaching, etc., "harsh and forced;" he declares that Whitby's view (which makes it future, but) that the regeneration is "not a resurrection of their persons but a revival of their spirit," etc., is "utterly untenable;" he remarks that the interpretation of Lightfoot, Hammond, etc., making the whole to refer to the introduction of "a renovation or new state of things," or "regeneration affected by the Gospel" (in the mediatorial Kingdom, where the apostles rule through ministerial authority)—"will no more bear examination than the foregoing." Such theories, he informs us, cannot be received "without great violence" to the passage. This reminds us of recent writers (as e.g. Rev. Fowle, *Contemp. Review*, May, 1872, p. 728) who, adopting this reference to the past, etc., call this regeneration "the Coming new birth of humanity," introduced by the life and labors of the Apostles. This, to say the very least, was in view of their trials, sufferings, etc., hardly "the compensation" or "reward" which underlies and suggested the promise. Dr. Clarke (*Com. loci*) refers the "regeneration" to the future Advent of Jesus, and says that he follows the punctuation of "the most eminent critics;" and adverting to the views (just stated as opposed by Bloomfield) against its primarily respecting the future, adds: "I confess I do not see the propriety of this application of the terms." Calovius (*Jones's Notes*, p. 216) says that the view of Grotius (referring it to this dispensation) "is against the common consent of almost all interpreters." Scott, Henry, Wesley, Jacobus, Hall, Burnet, and many others, agree in locating it in the future, connected with the Advent and the condition of the saints and world. Hardoin, Townsend, Goadby, with those already mentioned, and a few others, who (although some also include the future) apply "regeneration" to the past and present, do violence to both the passage and the almost universal application of it. It is only necessary to add that the efforts of Owen and a few others to reject "in the regeneration" as an interpolation, is a complete failure, the testimony of mss., versions, and critics being utterly against it. Knapp (*Christ. Theol.*, s. 145, II. 2) notices that "regeneration" was used by Philo (*De Vita Mosis*) to denote a new, renewed, or second creation—a renovation—as also by the Greeks for the same and restoration (comp. Clarke's *Com.*, Hammond, Jones, Burnet, and others, who refer to Heraclitus, Cicero, Seneca, Josephus, Pythagoreans, Stoics, etc.). Jones (*Notes on Scripture, loci*) gives valuable references to numerous authorities, sustaining the ideas of "the second generation or creation" (*Triglot, N. T.*), "renovation" (Dr. Campbell), "the new order of things at the end of time" (Keurick, *N. T.*), "the new world" (Murdock), "sæculo novo" (Fabricius, *N. T.*), "iterata generatio" (Kuinoel), "renovata vita" (Castalio), "in illa restauratione, resurrectione, quando Messias splendidum suum tribunal occupaverit" (Naebe), "bey der Wiederherstellung der Dinge" (De Wette), "in jenes neuem Verfassung" (Stoltz and Van Ess), "Wiederzeugung, Wiedergeburt, Wiederaufleben, Erneuerung" (Schneider's *Lex.*). The reader is referred to his extracts taken from Illyricus, Simon, Beza, Pfaffius, Olearius, Deylingius, Munster (Crit. Sac.), Le Clerc and Hammond, Cocceius, Jansenius, Diodati, Launy, Piscator, Cornelius a Lapide, and Chemnitz, all of



which explain it as relating to the future Advent, embracing the notion of renewal, and nearly all specially mention the *resurrection* as being included. One of the editors of the *Proph. Times* for Oct., 1867, refers to Burnet, Murdock, Wordsworth, Alford, Robison, Campbell, Lange, De Wette, Meyer, Stier, Kuinoel, Wesley, Clarke, Doddridge, Scott, Hall, Barnes, Olshausen, and Trench, giving liberal extracts indicative of the same position. In the art. on "Regeneration" in M'Clintock and Strong's *Cyclop.*, it is said: "Our Lord in one instance (Matt. 19 : 28) uses the term '*regeneration*' for the resurrection state." Dr. Imbrie, in his *Essay*, "The Regeneration" (*Pre-Mill. Essays*, p. 108, etc.), makes it equivalent to "the Restitution of all things." Ebrard (*Gospel His.*, p. 361) says that Strauss himself in one place admits, "This palingenesis is neither a political revolution nor a moral regeneration, but the resurrection of the dead." Schmid (*Bib. Theol., N. Test.*, p. 269) remarks: "The Regeneration is also brought about, which coincides with the commencement of 'the Age to Come.' This relates to the whole world, and is, therefore, a regeneration of the whole world in general, and consequently a renovation of nature in the sense of Rom. 8 : 18-23. For the faithful, in particular, it is also the '*Resurrection of Life*' (Luke 14 : 14), the shining forth of the righteous (Matt. 13 : 43), and this is a glorification of the body and not of the spirit only" (Matt. 22 : 23-33). Barrow (*Works*, vol. 2., p. 565) says: "Sometimes also it (*resurrection of the body*) is called the regeneration, or iterated nativity, and being born from the dead." "And as to be born at first doth signify the production and union of the parts essential to a man, so to be born again implies the restitution and reunion of the same; a man therefore becoming entirely the same person that he was before."

*Obs. 2.* Without denying that "the regeneration" when once experienced will include much, or even all, that the writers, just quoted, have attributed to it, yet evidently in the comments of many of them there is a *wide departure* from the early simplicity attached to the phrase. This is true of later Millenarian authors, who (as e.g. Jones, *Notes on Scripture*) make it a renovation of all things, a universal recreation, "*Paradise restored or brought back again*," etc. Freely admitting that when this "regeneration" is experienced, that then, also, the new heavens and new earth appear, that Paradise is restored, that the Kingdom of heaven is outwardly manifested in glory, etc., it does not follow by any means that "regeneration" denotes *all* these things. Logically, it cannot. Let the reader glance over the various commentators and writers who attempt to explain this phrase, and he will notice one distinguishing peculiarity attending nearly all, viz., that in some way it does, and must, *include the resurrection of the body*. The primary meaning of a second creation, renewal, restoration, necessarily, when considered in its relation to the future, embraces the idea of the resurrection. Let us give a few more illustrations, showing how persons, whatever their views, are impelled by the signification of the word itself to allow its reference to the resurrection. Augustine (*Treat. on Forgiveness*, B. 2, ch. 9) quotes Matt. 19 : 28, and refers the regeneration to the *bodily resurrection*.\* Doddridge (*Com. loci*) calls "regeneration," "the renovation of all things, when all the children of God shall, as it were, *be born anew from their graves*," etc. Bengel (*Gnomen, loci*) remarks: "There will be a new creation, over which the Second Adam will preside, when the whole microcosm of human nature, *by means of the resurrection*, and also the microcosm of the universe will be born again (*genesim iteram habebit*)." Jones (*Notes*), including the renovation of the earth, the restoration of the twelve tribes, the re-establishment of the Theocracy, etc., says: "*It includes the resurrection, exal-*

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\* Augustine in his *City of God*, b. 20, ch. 5. refers to it again, and says: "By the words 'in the regeneration,' He certainly meant the resurrection of the dead to be understood; for our flesh shall be regenerated by incorruption, so as our soul is regenerated by faith."

tation, and glorification of the Church of the firstborn or elect." Stier (*Words of Jesus*) on the passage, calling it "the renewal of the world," also makes it contain "*the resurrection of the dead*" and subsequent glorification. Simon, the Romanist, translated by Webster (and quoted by Jones), remarks: "By the regeneration *most of the ancient commentators understood the resurrection.*" Beza (margin of the *Old Eng. Bible*, ed. 1598) refers it to *the day of resurrection*; so also Olearius (*Obs. Sac.*) says that part of the regeneration is the restoring of the dead *by the resurrection*, which itself is called regeneration, illustrative of *Epiph. Ad. Hæres.* 36 : 1; Deylingius (*Obs. Sac.*), the same; while Munster (*Crit. Sac.*) says positively: "This second generation is *the resurrection of the dead,*" etc.; Le Clerc and Hammond make regeneration *equivalent* to resurrection, so Jansenius (*Harm. Ch.*, c. p. 717), Cornelius a Lapide, Chemnitz (*Harm.*, ch. 132), and the reader will find these quoted at length by Judge Jones (*Notes on Scripture*, pp. 214-216). This is so evident that Trench (*Syn. of N. T.*, p. 97), after admitting that "*the day of resurrection will be the day of 'regeneration,'*" adds: "So that those fathers had a certain, though only partial, right, when they interpreted the word at Matt. 19 : 28, as though it had been only equivalent to *anastasis (resurrection)*, and, as a consequence, continually used it as a synonym for *the resurrection.*" Trench himself, as well as many of the authors already alluded to, certainly are *illogical* when they tell us that the scope of the passage relates to the future, and then drag in that which pertains to the past. Admitting the necessity of moral regeneration before this promised regeneration is experienced, yet the former is *not the subject* of the promise; admitting also the renewal of the earth, etc., it does *not seem appropriate* to crowd into this one word quite a number of events which are clearly set forth in other places. The simplicity of the early meaning is to be retained, viz., its reference to *the resurrection* for the following reasons: 1. The Res. is a "regeneration," admitted by all, and believed in *at the time Jesus spoke*. The Jews held to the resurrection of the pious dead at the Advent of the Messiah (see Prop. on Res. etc.), and from the prophets believed that this would be followed by a renovation of nature resulting from the exalted nature, power, and glory of the Messiah's Kingdom. But from Isa. 66 : 8-10; Ezek. 37 : 1-14, and other predictions, the resurrection was regarded as a *new birth or second creation* through the special power of God. So that let the word be applicable to both (and thus employed), yet the meaning that Jesus attached to it must be sought in the general complexion of the passage. Hence, correct at least in retaining the idea of resurrection (without which all the rest could not be attained), let us ask whether the other idea was directly included or only implied. 2. This is answered by noticing: (A) That Jesus speaks of the reward or compensation being received (the reward itself being *the resultant*) in or through this regeneration, which remarkably accords with other sayings of His, as, e.g., "*Thou shalt be recompensed at the resurrection of the just,*" Luke 14 : 14. (B) It is observable that the reign of Christ on the throne of His glory, as well as that of the apostles subordinately, being placed after the Sec. Advent is uniformly introduced in promise *as preceded by a resurrection* of the righteous, and with this the words of Christ correspond. (C) "*The manifestation of the sons of God,*" Rom. 8 : 19, precedes the deliverance of creation—the latter being a result of the former having received "*the redemption of the body.*" Jesus—the question of the deliverance of

the creature not being suggested but only that *of rewarding* the sons of God—would hardly introduce the latter when the reigning with Him is invariably—when explained—predicated of this very period of manifestation. (D) The parallel passage in Luke 22 : 28 aids in enforcing our position. Here we have the same promise given to the apostles, by which we learn that by this “regeneration” (omitted by Luke), the apostles *receive* “a kingdom,” and that, what Matt. declares Christ does, is “*in my Kingdom.*” When search is made to ascertain *how and when* this “Kingdom,” in which this reign of Jesus and the apostles is to be witnessed, is obtained, *then* the interpretation of “regeneration” as “resurrection” stands forth in such a passage as this : “*Flesh and blood cannot inherit the Kingdom of God,*” but, as the connection shows, the power of the resurrection of the just with its glorifying accompaniments must be experienced (1 Cor. 15 : 50). Whatever secondary meaning may inferentially or by implication be attached to the word, evidently *the primary meaning* is the one thus suggested and so long held to by ancient expositors.

*Obs. 3.* The Kingdom itself, the reign of the saints, the deliverance of creation, in brief, all the blessings, so vividly described by Jones, Seiss, and many others, *are introduced* by this very “regeneration.” Jesus is *the first begotten* of the dead, and His brethren must first experience *the same birth* before these promises can be verified. Hence it is very doubtful whether it is a word as far-reaching as the phrase “the restitution of all things ;” for the latter embraces the resurrection, restoration of Kingdom, Paradise, etc.—the bringing back of all things to their original condition or intention—while the latter, at most, can only refer to man and nature, taking the broadest definitions given to it. But with Lange and others, it must be said to be more precious, since it more directly refers to the individual, not simply restored to a forfeited position, but brought into a *life most exalted and glorious through resurrection* and transforming power, thus fashioning the saint *after the pattern* presented by Jesus. The phrase “in the regeneration” does not simply allude to the time when the resurrection is experienced, but to the fact that it is an *ever-continuing reality*—an unchangeable state from the period of its happy realization. It is during this wonderful regenerated life that the Kingdom of God is manifested ; or, as Robison (*Gr. N. Test.*), “the complete external manifestation of the Messiah’s Kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendor” shall be seen ; or, as Van Oosterzee (*Theol. N. T.*, p. 123), it shall embrace after the personal Sec. Advent, “the entire renewal of the natural and spiritual creature.” As the regeneration of the Lord Jesus (Col. 1 : 18 ; Rev. 1 : 5 ; 1 Cor. 15 : 20) is separate from, precedes, and yet is connected, with the ultimate renewal of creation itself, so the regeneration of the believers, accounted worthy to obtain this Kingdom, is separate from, precedes, and yet stands related to, the mighty changes which shall transform nature into the Edenic state so rapturously delineated by the prophets.

See Barrow’s *Works*, Ser. X., on Apostles’ Creed, where he says : “The resurrection of good Christians, after death, to a better state of life, their entering into immortal bliss and glory, is worthily styled ‘regeneration,’ a being generated or born again ; whereby they received from God another more excellent life and state of being, more like and conformable to God, for,” etc., quoting 1 John 3 : 2 ; 1 Cor. 15 : 49 ; 2 Cor. 3 : 18 ; Phil. 3 : 21, etc., as confirmatory. Here it may be proper to say, that “the wash-

ing of regeneration," Tit. 3 : 5, the subject of so much controversy, cannot be properly comprehended, unless (whatever its application may be to the present) the baptism or the renewed state of man here is made emblematical or significant of that regeneration which embraces the whole person, body, soul, and spirit, at the resurrection. It is a washing leading to, and productive of, regeneration under certain qualifications. It certainly is significant that Dr. Brown in his *Com.* on Matt. 19 : 28, refuses to comment on this "regeneration," sending us from one Gospel to another without any result. Was this subject of so little importance as to be unworthy of notice in a professed commentary, or was he afraid of its application, being unable to fit it into his system? His co-laborer, Dr. Fausset, would, undoubtedly, have given us an able comment, for in the same *Com.* (Dan. 7 : 44) he remarks : "There must be a 'regeneration' of the world, as of the individual, a death previous to a resurrection, a destruction of the world-kingdoms before they arise anew as the kingdoms of Christ" (Matt. 19 : 18) ; and in Rev. 20 : 6, he speaks of "the regeneration of nations," which we make a resultant of, or associated event with, this "regeneration."

PROPOSITION 146.—*This Kingdom is associated with the deliverance of creation.*

A Theocracy, perfect and extending over the earth, which brings God—the Creator—into the relationship of an earthly Ruler, and exerting His dominion over all, must, in order to exhibit the dignity and value of His rule, and to promote the welfare and happiness of His willing subjects, remove the evils under which man and the creation have been groaning. The Kingdom itself being redemptive in its intent and work, brings deliverance from the curse, however widespread, restores forfeited gifts, and even bestows riches never before conferred upon man or the earth. The Divine-human relationship of the King, who declares that He (Rev. 21 : 5) “will make all things new,” insures all this; while the Divine Purpose, foreshadowed in covenant, prophecy, provisionary dispensations and acts, and, above all, in the bestowal of the King, and qualifying Him (as the promised David’s Son) for the position of Theocratic King, evidences how reasonable and just are the anticipations of such a renewal. The honor and glory of the King and Kingdom, the ability and representations of God to save, are involved in restoring the earth to its Edenic state. The Plan of Redemption, of which this Kingdom forms the culminating agency of affecting and completing, contemplates a return to the condition existing before the fall, and even to that which man would have attained to had he not sinned. Of course, it must then include the renewal of creation.

This suggests an interpretation of Eph. 1 : 14, “until the redemption of the purchased possession,” which the context unmistakably locates in the future, seeing that believers now have the assurance in the bestowment of “the earnest of our inheritance.” The inheritance, with which this “purchased possession” is linked, consists, as we have shown (e.g. Props. 49, 142, etc.), of this earth, which, as numerous promises testify, is to be redeemed or delivered from the curse in “the day of redemption.” The reasoning of the Apostle in Rom. 8, linking this same earnest with the deliverance of creation and the redemption of the body, confirms this view. The idea of Barnes (*Com. loci*) that “heaven” is denoted, cannot be admitted, simply because heaven is not the promised inheritance, and because heaven needs no redemption or deliverance (or, if stress is laid on the notion of “obtaining or acquiring,” then it must be shown that heaven is the covenanted inheritance). Many commentators make this “purchased possession” to be God’s people, the saints that are to be gathered out, which (Lange, etc.) gives a good and consistent meaning. So MacKnight (*Com. loci*) makes “purchased people” redeemed from the grave. It evidently refers either to the saints or to the earth, or to both, for these are promised deliverance, and both are the inheritance of the Christ. Fausset (*Com. loci*) refers this to the saints, and that it includes what is said in Rom. 8 : 21–23 ; 2 Pet. 3 : 13. Impressed with the connection that it sustains with “our inheritance,” we are strongly inclined to apply it exclusively to the earth, which we inherit. Fairbairn (*Typology*) fully indorses our view, saying : “What can (Eph. 1 : 14) the redemption of the inheritance be but the rescuing of this earth from the manifold ills

which, through the instrumentality of Satan, have come to lodge in its bosom—purging its elements of all mischief and disorder—changing it from being the vale of tears and the charnel house of death into a paradise of life and blessing—restoring to man, himself then redeemed, and fitted for the honor, the sceptre of a real dominion over all its fulness—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy, and God Himself looked with satisfaction on the goodness and order and beauty which pervaded this portion of His universe."

*Obs. 1.* One of the striking peculiarities attached to Millennial prophecies describing the establishment of this Kingdom, is, that the land, the earth is represented as *participating* in the favors of the King; and the joy and happiness of the nations is immeasurably enhanced by their liberal bestowal. This is so clearly and explicitly stated, was so universally received by the early Church, and has been so generally entertained by eminent divines of all denominations, that it needs no special pleading. Even our opponents, who are the most disposed to depart from the grammatical meaning and engraft a spiritual sense, admit that, if those predictions are fulfilled as recorded, they must bring back a *Paradise regained*. No system of Theology is completed, without, in one form or another, advocating a *final restoration* of nature. Without detaining ourselves with a feature that is so commonly received, let our attention be directed to several disputed points.

It may be sufficient to cite e.g. one who is well known as an opponent, Dr. Brown. In his more recent *Com.*, Rom. 8, he makes "the creature" (of vs. 19, 20, and 21) to be "the creation," and says: "*the creation itself shall*, in a glorious sense, *be delivered* into that freedom from debility and decay in which the children of God, when raised up in glory, shall expatiate; into this freedom from corruptibility *the creation itself shall*, in a glorious sense, *be delivered*." (So Calvin, Beza, Bengel, Tholuck, Olshausen, De Wette, Meyer, Philippi, Hodge, Alford, etc.) If for man's sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathizing with man's miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of the Scripture on the subject." Pressense (*The Early Days of Chris.*, p. 286) thus refers to Paul's teaching: "He associates *nature herself* with the grand consummations of Redemption; he represents her as groaning and travailing in pain for the deliverance of the sons of God (Rom. 8 : 22), and he leads us to anticipate a sort of resurrection of the material world as the abode of glorified humanity." Fairbairn (*Typology*, vol. 1, p. 314) makes Rom. 8 to represent "a redeemed and glorified earth," with which many agree; his remarks are forcible and worthy of perusal, as illustrated in the previous note. Lange's *Com.*, Rom. 8, has, under the Doc. and Ethical portion, some striking remarks on the groaning and deliverance of creation.

*Obs. 2.* Rom. 8 : 19–23 deserves particular consideration, seeing that some (as Barnes, *Com. loci*) are disposed to make "*the creature*" refer only to believers (renewed), and not to inanimate and animate creation. Admitting that the word translated "creature" does not distinctively specify creation (although Barnes says it means "creation, the act of creating, Rom. 1 : 20; the creature, that which is created or formed, the universe, Mark 10 : 6; 2 Pet. 3 : 4; Mark 13 : 19; Rom. 1 : 25 and 8 : 39"), or the renewed man (not unless the word "new" is added), it is evident that its meaning in this place ought to be decisively made out by what the Word in other places teaches *shall occur at the manifestation of the sons of God, i. e., at or after the resurrection.*<sup>1</sup> Now, Barnes himself so freely admits (as e.g. *Notes* on 2 Pet. 3; Rev. 21, etc.) a renewed creation *after* the resurrection, that it seems both strange and inconsistent to deny it in this pas-

sage. Bloomfield indorses the view that it means "the whole visible creation" (mentioning "ancient and many eminent modern interpreters, especially Luther, Grotius, Cassell, Danhauer, Doddr.,<sup>a</sup> Michael, Knappe, Rosenm., and Carpzov," as holding to it), showing that the word is used in this sense; he opposes the opinion of Hammond, Le Clerc, etc., that it denotes a "moral creation," i.e., "the Christian Church," which "is liable to insuperable objections, which are well stated by Ammon;" he also objects to the interpretation of Whitby and Ammon, which would limit it to "all intelligent and sentient creatures," i.e., "the human race," and presents an important argument when observing that this deliverance must include "*such a renovation as the Jews especially supposed would take place in the age of the Messiah.*" In addition, we would say, that Paul, knowing not only the views of the Jews respecting a restoration of nature, but that of the Romans even concerning the same, if nature was not to be included in this description, he certainly made choice of very imperfect (i.e. by not defining) language. His phraseology, however, is vindicated *both* by its meaning being in accord with the views thus entertained, and by the fact that the ancients thus interpreted it. The sublimity of the passage, which troubles some so much that they desire to tone it down, is amply sustained by what Paul knew of the events *pertaining to the resurrection*. Dr. Neander (*His. Plant. Ch. Church*, vol. 1, p. 523) says that this is connected *with the resurrection of the body, and denotes a restoration of nature*, adding in a foot-note: "The later distinguished commentators on this epistle have acknowledged this to be *the only tenable* exposition; and even Usteri, who had before brought forward the strongest objections against it, has been induced, for the same reasons that appear to me convincing, to accede to it." (See his reasons for rejecting the opposite view.) It is surprising that, to make out a theory (wresting the passage from us), men of ability, as those mentioned and others, will restrict the groaning creature to the Gentile world or to the heathen, not seeing that by so doing they represent such (against fact) as earnestly desiring to become Christian—having this feeling constantly—and of being subjected to bondage without blame, etc. Schmid (*Bib. Theol. N. T.*, p. 511) on this part forcibly says: "That 'creature' here refers to the inanimate creation *in distinction* from men, is clear, if we consider two points; on the one hand, that a *contrast* to Christians is thus established; and on the other, the 'creature' is *not described* as a subject burdened by sin, but only as liable to perishableness. Linguistic usage, the predicates, and the connection of the section, are *all in favor* of this explanation." Probably Schmid's restriction to inanimate nature, thus excluding animals, etc., is limiting its meaning *too much*; but he is correct in asserting its distinction from man. The "creature" certainly is *something distinct* from "the sons of God;" and it cannot be "the heathen world," for it has not waited for the manifestation as here represented.<sup>a</sup> Van Oosterzee (*Theol. of N. T.*) fully indorses our position, and declares that *nature looks for redemption*. Even Knapp (*Chr. Theol.*, §. 155 II. 2) remarks, "the passage, Rom. 8:19, seq., also treats of *this renovation and beautifying of the world.*" Dr. Hitchcock (*Fut. Cond. and Destiny of the Earth*), quoting this passage in Romans, remarks: "That Tholuck, the distinguished German theologian, considers this a description of the present bound and fettered condition of *all nature*, and that the deliverance refers to *the future renovation* of the earth. Such an exposition chimes in perfectly with the views on this subject, which have

long and extensively prevailed in Germany. And it certainly does give a *consistent meaning* to a passage which has been to commentators a perfect labyrinth of difficulties. If this be not its meaning, then I may safely say that its meaning has *not yet* been found out." Kurtz (*Sac. His.*, S. 199, 4), expressly applies this Scripture to the removal of the curse entailed upon nature and to the renovation of the earth. These allusions to authorities who find in the passage a direct reference to the renewal of nature could be abundantly multiplied, but these are sufficient to indicate that we do not seek to force such an interpretation upon the text. Writers of the most diverse views and hostile to Millenarianism freely concede this; and they append that it shall only be witnessed *at* the Advent of Jesus Christ, and *after* the resurrection of the saints. This, of course, leads us back to examine when this Advent and resurrection take place. Having proven (Props. 121, 125, 119, etc.) that both are Pre-Millennial, there arises at once a beautiful symmetry between a harmonious blending of the Millennial predictions and Paul's declaration, which no other view can give.<sup>4</sup>

<sup>1</sup> Lange's *Com. loci*, both in the text and notes, gives it "creation," and says: "*Lezically*, the word may mean the act of creation as well as what is created, *the creation*; but *actually*, the question here can only be the creation in the broader or more limited sense." (Riddle in a note well remarks that a limitation of meaning, if intended, must always be derived from the context.) So decisive is the notion of "the creation," that in the *New Revision* the English version "creature" is stricken out and creation substituted.

<sup>2</sup> Hardly correct as to Doddridge, who rather represents it as "the whole unevangelized world." Doddridge and others, who favor such an exposition, do not see how fatal even such an interpretation is to their Post-Mill. Advent. For, taking their definition for granted, it would then—if *logically* carried out—prove that this unevangelized world will not be converted until after the manifestation of the Sons of God, i.e. the resurrection. While we believe the latter, we do not derive it from adding such an adjunct to "creature."

<sup>3</sup> See the strong reasoning against Olshausen's too extended application of "the creature" by Kendrick, p. 54, Kendrick's Olshausen *Com. on Rom.*, Sheldon & Co.'s edition. Olshausen justly affirms that even the inanimate creation is meant (as also Steir, Rückert, Reiche, Schneckenburger, Köllner, and others), but includes with it "unregenerate men," etc—"the whole creation"—excluding the regenerated portion which he holds contrasted with the rest. He beautifully and forcibly explains the representation of creation longing, etc., for deliverance, and produces convincing arguments why the word "creature" should not be restricted to "angels," "animals," "the dead," "Christians," "people of Israel," "heathen magistracy," and "heathen world." The only fault with Olshausen, and which Kendrick notices, is, that he extends the meaning too far; and yet we frankly acknowledge that if he is correct, if the passage truly allowed its extension, it would find a counterpart in the fact that, after the resurrection, when this Kingdom is established, the nations of the earth that are spared will find deliverance, etc., through this manifestation. But this, for the present, we find *distinctly taught elsewhere*.

<sup>4</sup> Dr. West (*Cin. Gazette*, Feb. 21st, 1879) makes the creature delivered to be this "planet" including "the material earth, the atmospheric heavens, the vegetable kingdom, and the animal kingdom," and says that this was the interpretation of "Irenæus, Justin, Tertullian, Lactantius, Chrysostom, all the Greek Fathers of the Church and most of the Latin, and all the best expositors of the Scripture to-day." "It is the interpretation of the ablest expositors—men like Luther, Calvin, Melancthon, Erasmus, Beza; men like Bengel, Tholuck, Olshausen, De Wette, Philippi, Ewald, Neander, Delitzsch, Meyer, Lechler, Lange, Kurtz, Ellicott, and multitudes whose names alone fill pages." Sirt's *First Res.*, in Appendix, has a good criticism on the word "creature" and its usage—with which compare the extended notice in Lange's *Com. loci*. The critical student will observe the shades of difference that are expressed by expositors, as e.g. Lange, who makes the "creature" to be "creation," "the whole creation, rational as well as irrational, not yet redeemed, but needing and capable of redemption;" Calvin, Beza, etc., the "inanimate creation;" Koppe, Rosenmüller, etc., "the universe;" Augustine, etc., the "animate creation;" Tholuck, etc., "the material world surrounding man;" Meyer, De



Wette, Hodge, Alford, etc., "inanimate and animate nature in contradistinction from humanity" (which last, we give a decided preference). Still all admit the cardinal, fundamental idea, viz., that *creation* is intended, and a *deliverance of the same* promised. Lord (*Theol. and Lit. Journal*, April, 1860) holds that the perpetual desolation of Idumea (Isa. 34) is an impressive exception to this deliverance and renewal of the whole earth, and that this exception is made to impart a forcible reminder of God's vengeance as stated in Isa. 66 : 24, and he thinks this visible burning is alluded to in Rev. 14 : 9-11 and 19 : 19, 20, etc. Others, however, think that the perpetuity is limited to the generations preceding the Millennium, because the usage of "forever," and similar phrases, allows a limitation in certain cases.

*Obs. 3.* This leads us to consider whether Paul's declaration and the Mill. prophecies, etc., include the deliverance of *the animal* kingdom. This, as is well known, was the position of the early Church, as is evidenced by their writings, especially Tertullian, Lactantius, and the earlier Fathers—Papias, Barnabas, and Justin. And, in point of fact, it is impossible for a man to be a consistent Millenarian (hence, with scarcely an exception, the long line of eminent men hold to it) without adopting it. The ablest Millenarian writers *unhesitatingly* give it their support, and the reason is self-evident. Coming to the Bible, resolving to accept of the sense given by the plain grammatical interpretation, they find involved with the description of this re-established Kingdom at the Sec. Advent and with the blessedness and glory of the saints and the living nations such *direct and explicit assertions* concerning the change of disposition, etc., in the lower creation, that to reject these predictions (or engraft upon them another sense) would be doing violence to their principles of interpretation and to the Book. As this feature of the renovation has caused some to recoil from the entire subject, as if it were dishonorable to the future state and derogatory to Christ, it may be well to notice upon *what* it is grounded. Some are influenced by the hasty conclusion arrived at by Doddridge, when commenting upon Rom. 8 : 19 ; he says : " To explain it, as chiefly referring to the brutal or inanimate creation, is *insufferable* ; since the day of the redemption of our bodies will be attended with the conflagration, *which will put an end to them.*" This allusion to Peter's conflagration is to be found in every writer advertent to this point, and is the main proof relied on against it. As the conflagration theory comes up in a following proposition (Props. 149 and 150) to remove another objection, with which this stands associated, we may, for the present, pass it by with the single remark that such a conclusion by no means follows, *provided God has declared* that it shall be done and that the animals shall share in the deliverance. It is not for us to limit either God's purpose, or wisdom, or ability to perform. Without laying stress on the admitted fact that the curse has fallen upon the animal creation through man, and that perfected Redemption reasonably claims Divine interference in its behalf, which idea Olshausen, Lord, and others have ably advanced, without insisting that the objection is really based upon a spiritualistic conception of the future abode of the saints out of which the materialistic element has been (Gnostic-like) eliminated, it is *amply sufficient* to rely upon its being *promised* in the Word. Following our usual plan to allow those who have no special sympathy for our doctrine to speak their sentiments, it will answer to give first the views of others, to show that in their estimation this doctrine is taught. Thus e.g. Dr. Clarke, in his comments (*Com. loci*) on Ps. 104 : 29, 30, extends the renewal not only to the earth, but includes a *resur-*

rection of animals, arguing that the mention of their death preceding, and then the addition of "*Thou sendest forth Thy Spirit, they are created again,*" clearly teaches this, and refers to Rom. 8 : 19-23. This probably is going farther than Millenarians, who generally are satisfied with simply saying that the animal condition (with that of the earth) will be changed for the better, leaving the resurrection as a matter open to conjecture. Calvin, on Isa. 11 : 6-8, says that the prophet "asserts here the change of the nature of wild beasts and the restitution of creation as at first," and he substantially repeats this, when in *Insti.*, vol. 3, ch. 25, he says, "I expect with Paul a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing." John Wesley, in his *Ser.* on Rev. 21 : 5, decidedly takes this ground, delineates at length the happiness resulting from such deliverance, quotes Paul and the prophets, understands the prophetic delineations literally, having on the new earth all the animals, etc., so changed that "no creature, no beast, bird, or fish will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten," etc., and emphatically declares : "He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all His creatures, 'that His mercy is over all His works.'" It is difficult to understand Fairbairn's language (*Typology*, p. 461) otherwise, when (after making the restitution, Acts 3 : 19-21, at Christ's Sec. Advent "*everything* restored to its pristine condition") he writes : "It is precisely on the same object, a redeemed and glorified earth, that the Apostle Paul, in the 8th of Romans, fixes the minds of believers as the terminating point of their hopes of glory. An incomparable glory is to be revealed in them, and in connection with that, the deliverance of a suffering creation from the bondage of corruption into the glorious liberty of the sons of God." So also a large class of writers, who expressly affirm that creation is to be brought back to its former "*paradisiacal state,*" cannot be comprehended, unless violence is done to their own statements of what redemption is to accomplish, without receiving such a deliverance of the animals. Luther gave no uncertain sound, when (quoted by Taylor, *Voices of the Church*, p. 143) he said : "It is written, God will create a new heaven and a new earth wherein righteousness shall dwell. It will be no arid waste, but a beautiful new earth, wherein all the just will dwell together. There will be no carnivorous beasts, or venomous creatures, for all such, like ourselves, will be relieved from the curse of sin, and will be to us as friendly as they were to Adam in Paradise." The frequent assertions of this Reformer<sup>2</sup> and others of the restoration of the earth to the Edenic state, certainly imply such a restitution. Dr. Kurtz (*His. of the Old Cov.*, vol. 1, p. 81) advocates a return to Paradise, saying : "The heavenly Jerusalem in the transformed earth is Paradise renewed, enlarged, transformed and perfected," etc., and (Pref. p. 118) this includes the deliverance of the groaning creation which, he holds, embraces the animal Kingdom, while Isa. 11 : 6-9 he thinks has reference, at least, to the original state of the animal kingdom, or the state it would have been brought to under Adam. How else can we understand the pious Bradford (*Letters*, 83) saying : "I therefore take the apostle to mean by 'every creature' simply, even the whole shape and creatures of the world." "As everything and all things were made for man, so, by the man Christ, all and everything, both earthly and heavenly, shall be restored." "In our resurrection, all things shall be repaired for eternity,

as, from our sin, they were made subject to corruption." "Now every creature travaileth and groaneth with us; but we being restored, *they also* shall be restored: there shall be new heavens, new earth, and all things new." Such language is too comprehensive to exclude the lower creation. Dr. Charnock (*Attributes of God*) forcibly remarks: "As the world, for the sin of man, lost its first dignity and was cursed after the fall, and the beauty bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. A man shall be freed from his corruptibility, to receive that glory which is prepared for him, *so shall the creatures* be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished." "The earth hath borne thorns, and thistles, and venomous beasts; the air hath had its tempest and infectious qualities; the water hath caused its flood and deluges; the creature hath been abused to luxury and intemperance, and been tyrannized over in man, contrary to the end of creation. *It is convenient that some time should be allotted for the creature attaining its true end, and that it may partake of the peace of man, as it hath done of the fruits of his sin, which prevailed more than grace,*" etc. Henry (*Com. on Rom. 8:19-23*) has "the whole frame of nature," "the whole creation, the compasses of inanimate and sensible creatures" delivered, and adds: "There shall be a glory conferred upon *all the creatures*, which shall be (in the proportion of their natures) as suitable, and as great an advancement, as the glory of the children of God shall be to them," etc. Tyndale, on Rom. 8:21 affirming that "*all creatures* descry that day as the time of their rest and perpetual Sabbath;" Gill (*Divinity*, p. 427, 8) contending that "every degree of that curse should be removed," so that "the new earth will be an earth refined, and renewed, and restored to its paradisiacal estate, as it was before the fall;" Toplady (*Ser. B. 3, p. 470*) affirming "that a day will dawn when a period shall be put to *every disorder under which nature* at present labors," etc.; these utterances, and a multitude of a similar nature that could be quoted, can only be reconciled with the deliverance of the animal world. It is to be noticed that many, aside from Millenarians, express themselves not only indirectly but directly in favor of such a restoration, virtually indorsing the interpretation put upon various passages by us. They substantially agree with Delitzsch (*Ser. on Rom. 8:18-23 in Ap. to Sys. of Bib. Psychol.*) in advocacy of a restitution of the earth—a recreation of nature—a redemption and glorification extending even to the unintelligent creation, so that "*then nature*, as all the prophets foretell, shall put on her blissful festal attire; and as it has been compelled to share in the sorrows of men, it shall *also* be a participator in its glory." It is inconceivable how so many with such views of redemption, extending from man down to inanimate nature, should be fearful in plainly stating—what they leave to be inferred—that this necessarily must include the important links existing between man and inanimate nature. As Delitzsch says, the prophets all foretell this, and in a manner that cannot be explained away. Let the reader turn to what Fairbairn (*Typology*, vol. 1, p. 281) says of the restoration of the lost "lordship or dominion" over the earth, or, better still, let him refer to Ps. 8, where *dominion over the lower creation* is expressly stated as one of the prerogatives of man, and then let him see *how* this is applied to the

Second Adam (Heb. 2.), who restores this forfeited dominion, and *it is impossible to exclude* the lower order of creatures. Let the question be decided in reference to the Pre-Millennial Advent of Jesus and the resurrection of the saints as the Early Church regarded it and as here advocated, and *then* let Hos. 2 : 18 be considered in the light of parallel passages ; let Isa. 11 : 6-9 ; Ezek 34 : 25 ; Isa. 65 : 25 ; Zech. 14 : 20 ; Isa. 32 : 20, and other allusions be contemplated as occurring in "the new heavens and the new earth" (so Isa. 65) *after* the Coming of the Lord with all His saints (so Zech. 14), *after* the smiting of the earth and the slaying of the wicked one (so Isa. 11), and in connection with the restoration of the Jewish nation (so all the prophets); and any other view, *with such facts*, cannot be entertained. It is true, that a large number, to avoid such a conclusion, make such language figurative, and hence expressive of alleged changes in the nature of man; but such a theory is forced and inconsistent with the laws of figurative language. It is forced; because (1) against their own assertions of the completeness of redemption, etc., they leave the animals out ; (2) to confine this period to the Gospel (as Barnes), and then ask "how the Gospel has any tendency to change the nature of the lion, the bear and the serpent," is to ignore the fact that *Jesus Christ* is the Restorer, the One who renews things ; (3) to deny this because it involves a physical change (so Barnes, *Com.*, Isa. 11), and yet affirm, as in other places, physical changes in man and inanimate nature at the consummation, involves *lack of faith* in God's ability to perform what He has promised ; (4) it transposes the predictions, making a past and present fulfilment, as e.g. the new heavens and new earth of Isa. 65 (under which this is to take place), continuously existing from the First Advent ; (5) it is forced by the inability to show (against the facts of history) a consistent fulfilment of their own figurative sense (in its relation to the predictions as a whole), to shield itself under the expectation of a still future spiritual fulfilment, ample enough to cover the application made, without informing us how this is possible to be reconciled with the delineation of this dispensation down to the very Advent of Christ ; (6) the theory does not regard the predictions as clearly distinguishing *between* man and the lower orders, for they are represented as separate, and distinct, and, owing to the change wrought in the latter, the former attain security, etc. (7) But it is also opposed to the laws of figurative language when strictly applied, for instead of there being a metaphor used, as supposed, it is literal language, seeing that nothing is attributed to this lower creation but what is *naturally applicable* to them. The only exception is that of the lion eating "straw, like the ox," which evidently is an expressed simile or comparison (not a metaphor which implies it in thought), and teaches that at this period so great will be the power of restoration, that the lion will live according to the change of nature *then* introduced.\* To discredit this on the ground of impossibility, is to limit the Almighty energy of the Restorer ; to receive it only as metaphorical language, is to overlook the simple comparison instituted ; to accept of the whole as figurative, is to forget that the actions, etc., ascribed to the animals, are such as are strictly accordant with their nature as it once must have been exhibited in the Edenic state, and that a restoration affected by God must, in the nature of the case, present just such characteristics, and that, therefore, the things predicated of these creatures, instead of conveying an absurdity, correspond with *the comprehensiveness* of the Plan of Redemption. Indeed, admitting this, we find it throwing

increased light upon otherwise imperfectly understood passages of Scripture, as e.g. Christ's triumphal entry into Jerusalem when He rode upon an animal "*whereon never man sat*" (the words of Jesus and recorded by two evangelists, Mark and Luke). Surely, this has a deeper significance than to prove Christ's power over animals; for taking the analogy of faith, seeing what dominion is predicted of Him, regarding this entry as typical of the one to come, it points us back to the dominion ascribed to Him in *Ps. 8 and the prophets*—of which the subjection of an untrained animal is a feeble emblem—and then forward to the glorious future when all creatures shall experience the wonderful Will and Pleasure of the same King. Besides this, before the reader comes to a conclusion upon this particular point, let him first pass over the argument respecting the Kingdom; for if the Kingdom of the Messiah is that which we derive from Covenant and Prophecy, from His own words and that of His commissioned preachers, if it contains the restored Jewish nation and the spared Gentile nations, then, indeed, it would be both inconsistent and absurd to have such a Kingdom existing *without the presence of the lower creation.*<sup>4</sup>

<sup>1</sup> Hence, do not see why Lange quotes him (*Com. loci*) as sustaining the notion only of "the inanimate creation." So also Beza used language which cannot be thus confined.

<sup>2</sup> Luther's expressions are so terse, Luther-like, that we append another illustration (*Muerer's Life of Luther*, p. 572): As his little dog was begging for food, some one asked whether irrational animals would be in the world to come, and he replied: "Assuredly, for the new heaven and earth will not be desolate and waste, but filled with beautiful creatures."

<sup>3</sup> For a discussion of the laws relating to figurative language, see various writings on the subject, as e.g. in *Lord's Lit. and Theol. Journal*, *Lord's work On the Laws of Figurative Language*, *Winthrop's Premium Essay on Proph. Symbols*, *Sirr's First Resurrection*, *Brookes's El. of Proph. Interp.*, *Bickersteth's Pract. Guide to the Proph.*, etc. As it is not part of our purpose to discuss those laws, we may only say, that these writers clearly show that a metaphor strictly taken ascribes something to a creature which it has not the power of performing, and to inanimate objects, acts which only living agents can do, as e.g. the man flies, the clouds fly, the sky frowns, the tempest howls, "he is the pillar of state," the ship flies, etc. The fact, too, is to be noticed that the persons and things to which the metaphor is applied are not to be treated as part of the metaphor itself. Other forms may exist, but to prove their metaphorical character it must be shown that the metaphor—if correct—does not include the whole sentence, but part of it only, and the part which is metaphorical ought to be clearly distinguished from the remainder. But in the prophecies under consideration, our opponents make no such distinctions, but freely appropriate the whole as metaphorical, making creatures, and that which is said of them, figures of speech. We only contend that the very naturalness of the predictions presented, is so much in our favor for understanding them literally, conveying thus the idea of a peaceful, blessed change.

<sup>4</sup> The critical student is reminded (*comp. art. "Sabbath and Jubilee Year,"* in *Herzog's Cyclop.*) that two ideas in connection with the typical nature of the Sabbath and jubilee (*prop. 143*) enforce this doctrine of the deliverance of creation: (1) the land itself and the creature upon it was to participate in this Sabbath rest; if so in the type, *how much more* in the antitype; (2) the type was based on the Divine ownership and Theocratic relationship; if so, *how much more largely* will this be exhibited in the antitype where this feature is more fully manifested. If the Ark is to be taken as a type of Christ (which many theologians allow and assert), then as the animals were taken in it and preserved (as well as man), *so likewise*, in reference to perpetuity, will animals find deliverance through Christ, for otherwise the typical nature is not carried to its related extent in the antitype. So strong are the reasons favoring such a deliverance, that commentators the most largely addicted to spiritualize the prophecies and promises still concede it, as we have shown by our quotations. Even Scott (*Com.*, Rom. 8) advocates the deliverance of "the whole visible creation," and while rejecting the idea of "an individual resurrection of all or any of the animals," he still contends that their suffering is "transient," since the passage teaches that at the period of man's resurrection they also shall be delivered from their "bondage." When considering such passages as 2 Kings 6:17 and 2:11, it only

serves to confirm the idea that the animal creation will be allied with the renewed earth. Fausset (*Com.*, Isa. 11 : 6) remarks : " These may be figures of men of corresponding animal-like character. Still a literal change in the relations of animals to man and each other, restoring the state of Eden, is a *more likely* interpretation. Cf. Gen. 2 : 19, 20 with Ps. 8 : 6-8, which describes the restoration to man, in the person of ' the Son of man,' of the *lost* dominion over the animal kingdom of which he has been designed to be the merciful viceroy under God, for the good of His animal subjects, Rom. 8 : 19-22." Dr. Seiss (*The Last Times*, p. 226) says : " When God made man, He said to him, ' Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.' This dominion Adam lost. The rebellion of the soul against God brought with it the rebellion of the flesh against the spirit, and of nature against the entire man. Discords, antipathies, and a thousand evils ensued. Christ is the Second Adam, and by subverting the empire of Satan He regains the dominion which Adam lost and carries His redemption *as far as the consequences of the fall have reached.*" Bickersteth (*Pract. Guide*, p. 218) : " The blessedness of the Kingdom of God terminates not merely in the glorified saints being happy in their own glory and the vision of the Lord ; *the whole earth*, after those purifying judgments which shall come upon it, has the deepest interest in it. It is sublimely represented as now waiting for it with earnest longing, Rom. 8 : 19-23. In this passage there is a clear distinction between a blessedness to be given in the manifestation of the sons of God, and *another blessing* in the deliverance of the creation at large from the bondage of corruption." Brookes (*Marantha*, p. 214) exhibits a cardinal doctrine of Millenarianism as follows : " *All* the departments of nature, involved in the consequences of the first man's shameful defeat, must exhibit the fruits of the second man's magnificent victory." Graff (*Graybeard's Lay Sermons*, No. 35), referring to the reign of Christ, adds : " Even the natural ferocity of *the brute creation* will be subdued into gentleness during that age of abounding plenty and restrained evil." Numerous quotations of a similar nature might be given, but we conclude by saying : It is not necessary in adopting this view of an ultimate deliverance of creation to indorse the idea of a resurrection (Clarke, Wesley, etc.) or of continued existence after death, owing to immateriality and immortality (comp. Agassiz's *Essay on Classification*, pp. 97-99 ; Fiske's *Myths and Mythmakers*, p. 231 ; Fallister's *Thoughts upon the Immaterial Spirit of the Brute Creation* ; Wood's *Man and Beast, Here and Hereafter* ; Cook's *Lectures on Biology*, Lect. 9 ; Bh. Butler's *Analogy*, etc.), the view that at the Sec. Advent the creation, as then existing, is delivered, being amply sufficient to cover the promises. It is interesting to observe Huxley's (*Are Animals Automotons ? Pop. Sci. Monthly*, Oct., 1874) references to Augustine, Calvin, Edwards, Leibnitz, Malebranche, Hartley, Bonnet, Locke, etc., as well as the remarks of Tyndall, Hazard, Lindsay, etc., in this direction.

*Obs. 4.* As *the curse* is to be repealed, it is necessary to go back to the record in Genesis to ascertain its extent, and from this deduce what the deliverance will affect. Our opponents, admitting the literalness of the curse (as witnessed to-day) in nearly all its aspects, admit, in consequence, nearly all that is requisite to form the restitution or removal of the curse, as e.g. that relating to the earth and man. But two parts of the curse are set aside and for which no reparation is looked for or deemed necessary, viz., the perpetuation of the race in a fallen instead of an unfallen condition, (and the suffering attendant to it), and the enmity existing between the seed of the woman and the seed of the serpent. The former will be considered in a following proposition (Prop. 152) ; the latter may as well be contemplated under our present one. This becomes the more important, since writers of ability (as Fairbairn, *On Proph.*, p. 85-88) attempt to invalidate our fundamental grammatical interpretation by appealing to this curse, and asserting that a construction of it, in accordance with the usual laws of language, would invalidate our entire interpretation of prophecy, etc. It is a fact that too many, overlooking that history proper (i.e. in its more detailed statements) begins with Abraham, make too much of the introductory to history, and must needs find the Redemptive process *fully contained in the curse itself*. That is scarcely the place to find it ;

and, what is remarkable, finding it in a *very obscure* allusion and nowhere else, they themselves admit that, as the sacrifices indicate and the piety of those ancients show, etc., they must have received communications not recorded. Precisely so; and the simple fact follows, that the briefest of epitomes is given—just sufficient—in order to understand the relationship that Abraham sustains to those gone before and to those coming after. But to return to the record: the very writers who bring in the objection that Gen. 3 : 15 (“*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*”) can only be understood spiritually, viz., of Christ—the seed—bruising or destroying Satan—theyself admit a *literal Eden, a literal fall, that Eve spoke of a literal serpent* (v. 13, whatever the influence upon the serpent may have been), a *literal curse upon the serpent, a literal curse upon the woman and man, and a literal curse upon the earth*. The only exception to be found in the narrative is *the enmity*; nothing else is spiritualized, neither the grovelling position of the serpent, nor the sorrowful parturition of the woman, nor the toil and corruption of man, nor the thorns and thistles of earth. The enmity, however, is *part of the curse* and cannot, without violence, be separated from it. The serpent as a bodied being (not merely as an external agent) is cursed; and it is said to him that such enmity should continue to exist between him and the woman, and his seed, and the woman’s seed, and that he should *constantly feel and experience* man’s superiority in the injury mutually inflicted. The degradation and enmity followed—it has been realized thousands of years—and as every other portion of the curse is repealed, it is not surprising to find that, in the prophecies just noticed (Obs. 3), *this very enmity is predicted to come to an end*, so that the most unprotected of that woman’s seed (even “the sucking child” and “the weaned child”) shall be *perfectly safe* in the company of the serpent. The curse thus understood finds *its mate* (and hence the proof of the correctness of our position) in *the removal* of the same. Whatever agency (Comp. Martensen’s Dog.) may have been in the background, one thing is certain, that the woman did not refer to it, and there is *no just reason* for believing that God has such reference in the curse. And, as Dr. Lord (*Theol. and Lit. Journal* for Jan., 1857) aptly remarks in his reply to Fairbairn: “The punishment of the seed of the serpent is a *wholly dissimilar* thing from the redemption of the seed of the woman. They present a contrast, not a similitude. The one has no suitability to indicate the other, nor is one necessarily or naturally involved in and a consequence of the other.” It would be difficult, indeed, to show in what *the adaptation* to represent redemption consists, and this difficulty must have been greater to Adam than to us. A writer (H. A. R. *Proph. Times*, Aug., 1869) has well expressed this: “Must not the words have been to him a densely dark enigma? An enigma, in its obscurity and mystery, calculated to increase, rather than relieve, his perplexity. Read the words—placing yourself as much as possible in Adam’s position when they were delivered—and find from them alone, if you can, *any consolation* for the smitten hearts of the disconsolate pair!” Before such an application of the passage is made by Fairbairn and others, it must first be proven: (1) that *Satan* is the one that is cursed in the serpent in verse 14; (2) that the pronouns in verse 15, being connected by the copulative “and” with the preceding, *do not relate to the same serpent* doomed to go upon his belly; (3) that the seed of *the same serpent* cursed are “wicked

men" and that the seed of the woman are *only* "righteous persons;" (4) or, that if the seed of the woman is limited to *one* person, the seed of the serpent, expressed in the same way, is not *also* to be thus determined; (5) that when the curse was pronounced upon the serpent's seed, it was virtually a curse proclaimed *upon a portion* of the woman's seed; (6) that if the wicked are called "children of the devil," etc., in view of this passage (and not because of their adopting, etc., his spirit), *then* the righteous should be called "the children of the woman," because of the enmity between the two seeds; (7) that if the grammatical sense is not allowable in the 15th verse, *why* it should be tolerated in the preceding and following verses; (8) that *the literal fulfilment* of the curse in the woman, man, earth, and serpent should have *no influence* in deciding the literalness of a fact, viz., the enmity existing between the serpent tribe and man, also evidenced *by actual* fulfilment. The truth is, that, without denying that the serpent may have been controlled by external agency (for that forms another and different subject), the more we depart from the plain grammatical sense, *the greater the difficulties* pertaining to the passage, while the nearer we keep to its literal meaning, the easier we make it of solution. We find it as *a curse*; as *a curse* we actually see it entailed; and as *a curse* we find that it shall ultimately be removed; and God's Word and honor is more completely vindicated in observing *this connection*, which the words do bear, than to seek for an inferential, symbolic, or spiritual meaning which, *perforce*, they must contain.<sup>1</sup>

<sup>1</sup> Viz., by holding up the absurdity of what he is pleased to call "a bald and naked literalism," which would be "at variance with the character of God," so that "the simply literal for prophecy will not do at the very outset" (although he afterward makes this a *plea* in behalf of the First Advent of Christ), and that we who hold to such conclusions "are not to be reasoned with, but must be held naturally or morally incompetent to deal with matters of such a kind." The reader feels at once that Genesis is approached by Fairbairn with a *preconceived* opinion; that it is prejudged before examined, and precisely on the same principle adopted by unbelievers, viz., upon what he may regard proper and right for God to say and do in the matter; and then gives the sense which best suits his ideas of God's character and doings. He may, indeed, have been unaware of the spirit thus openly manifested—for he is a writer that we esteem—but it nevertheless exhibits itself, as various criticisms from different sources have agreed in pointing out, and as the few sentences just repeated abundantly evidence.

<sup>2</sup> See the allegorical, mythical and literal interpretations contrasted, Knapp's *Christ. Theol.*, s. 75, and notice how even those who are disposed to find chiefly a moral teaching, etc., from the narrative, yet admit much that is literal, as e.g. Knapp's own view, same section II. (3) (a). Knapp, in view of what has been written, is not far from the truth, when he tells us that the very "simplicity of the narrative" is a difficulty to "the learned interpreter," who must find "something of higher import and more philosophical than is contained in the simple words." While interpreting, as we do, we can also use the prediction as referring to Christ and His ultimately crushing Satan "that old serpent," because the Scriptures, in their allusions to the curse and contest, employ the serpent as a type of Satan and his end i.e. we have both a historical and symbolic meaning.

*Obs. 5.* Without pressing this subject into details (which are not given), we ought to be content with the general statements made concerning the deliverance of creation, which are sufficiently extended in their nature to indicate a *completeness of Redemption*, reaching to a *restoration of all the forfeited blessings*.<sup>1</sup> To extend this deliverance to the whole universe, as Origen and some moderns, is to extend it *beyond the bounds* of the prevailing curse; to confine it to "inanimate creation," as Theophylact and others, is to leave the *curse unrepealed* upon an important member of creation; to limit it to "humanity," as Augustine, or, to "Gentiles," as



Locke, or, to "the Jewish people," as Cramer, or, to "Gentile Christians," as Clericus, or, to "Jewish Christians," as Gockel, or, to "renewed believers," as Barnes, etc., is *both to circumscribe* the promise of restitution and the actual removal of the curse, leaving out that element of universality commensurate with the extent of the fall. Only two opinions can be held—consistent with the Plan of Redemption and promise—on this subject. One, to which we have given our adhesion, so far as Rom. 8 : 19-23 alone is concerned, is that "inanimate and animate nature in contradistinction from humanity" (so Lange states, as held by Irenæus, Grotius, Calovius, Neander, Meyer, De Wette; Hodge, Alford, etc., on Rom. 8 : 19-23) is denoted. But if confined to this alone, it would do injustice to our real doctrine and to the sentiments of some of those quoted, who, with us, hold that this only expresses the meaning of Paul in Rom. 8, where the deliverance of believers is said to be connected with that of creation (as explained), while in other places the deliverance of the race—humanity as such—is *also specifically* taught. Hence, it has been intimated (foot-note under Obs. 2) that we can cordially accept of the opinion advocated by Lange (*Com.*, Rom. 8), that in this rescue of "the creature" is denoted, "*the whole creation, rational as well as irrational*, not yet redeemed, but needing and capable of redemption;" incorporating Riddle's remark: "The limitation to creation, as capable of redemption, implies that only so much of creation *as is linked with the fall of man, and subject to the curse*, should be included." Now, the curse has fallen upon the race, and all nations experience its sad consequences, but our doctrine of the Kingdom explicitly teaches that *after* the manifestation or the resurrection of the sons of God, the race, the nations, both Jewish and Gentile, shall be delivered from the heavy pressure of the curse (Prop. 152). Therefore, it is that this view not only harmonizes with our doctrine, but the latter serves to explain *how and when* it is most fully realized. If it should be thought essential not to exclude humanity and yet preserve the distinction between present renewed humanity and creation (Rom. 8), our doctrine of the Kingdom unmistakably does this, showing that humanity, as it now exists, cannot possibly hope for the deliverance—predicted by the prophets—until the firstfruits of believers receive the redemption of the body. Our doctrine thus even fortifies the opinion of Lange and others, and most forcibly confirms the rendering: "Into the freedom of the glory" (instead of "glorious liberty" of E. V.) "of the children of God," seeing that when the sons of God are manifested in the glory of their rulership, etc., the nations themselves are represented as sharing in the blessings resulting from the same.<sup>1</sup>

<sup>1</sup> Lange (*Com.*, Rom. 8, doct. remarks on v. 18-27, 5.) (2) makes some judicious remarks, suggesting "a return of nature to collective fundamental types," "the preponderance of constant existence over an excited growth," the revival of pure forms, "the negation of parasites," "the reflexive formation of the morbid form of death in original, ideal forms," and "the absolute connection of the creature thus idealized with man, and its appropriation by man." So little has been given respecting the changes then introduced, that we can only conjecture concerning them. The reader will see from our position that we are not prepared to go as far as Clarke, Wesley and others suggestive of a resurrection of animals (neither denying nor affirming concerning it), for as the deliverance of inanimate creation does not demand a restitution of all vegetable life, etc., and as the deliverance of the race (as we shall show hereafter) does not require that all of the past race (excepting believers) should participate in it, so the removal of the curse from animal life does not positively require the resurrection of the dead. Comp. Alford, Bengel, etc., on this passage.

<sup>3</sup> The student is cautioned not to limit this deliverance to the Sec. Advent and resurrection of the saints, or even to the Mill. age. It is true that then an astounding deliverance, a mighty and glorious change is witnessed, so that that period is pre-eminently set before us as the beginning of restitution, a work (as shown before) which runs through the Millennium and finds its ultimate completion in the ages following—for after the thousand years and little season has expired, we find the earth giving up its remaining dead, and “death and hell (Hades, Rev. 20 : 14) were cast into the lake of fire” i.e. are removed from the earth, utterly destroyed ; thus introducing a new order of things, an advancement or progress in which these no longer exist. This whole subject shows how unjustly those (as e.g. Fiske in *The Christ of Dogma*, p. 111, in *The Unseen World*) judge Paul, who make him to teach “the end of the world,” a doctrine—however a favorite with some moderns—the most remote from his expressed views. It may be added that the line of Paul’s reasoning, the mention of the creature subjected to vanity and the bondage of corruption, the promise of deliverance from the same, leads us at once to consider the fall and its results as detailed by the Scriptures and experienced by man, and then the Plan of recovery through the Saviour provided, a recovery which promises a complete restitution. If this is done, it inevitably brings us to the conclusions drawn by Paul as a logical sequence, fortified as it is by the early Church belief, a faith evidently drawn from apostolic teaching. Barbour (*Worlds*, p. 45), to favor his theory of restitution, makes “the creature” of Rom. 8 to be the same as that of Mark 16 : 15 i.e. men in the flesh. But eminent critics include the material creation in Mark, as e.g. Sirr (*First Res.*, Ap. p. 151) renders it : “Going into the whole world announce the glad tidings for the whole creation” (and e.g. Col. 1 : 23 in or “through the whole creation under heaven,” as it was not preached to every individual). So Nast (*Com. loci*) “to the whole creation,” and points out that Steir makes “creation becoming an actual partaker of redemption, having been through man’s fall subjected (Rom. 8 : 19-23) to vanity and corruption ;” that Bengel makes it applicable as wide as the curse extended to men, the brute creation, and all nature, in brief, “all that needs restoration ;” that the Berlemburg Bible sums it up : “The entire Gospel refers to the relation of the creature to God ; helping it to find its Creator again and its eternal good.” Lange comments : “The renewal or restoration of the world through the Gospel is a promise that pervades the whole Scriptures (comp. Deut. 28 ; Isa. 11 and 65 : 17 ; Rom. 8 ; Rev. 21), and in our text this promise receives the confirmation and sanction of Christ.” “The idea of a universal palingenesis we find clearly intimated by the Apostle Peter (Acts 2 : 20 and 3 : 20, 21 ; 2 Pet. 1 : 4, and 3 : 13).” In view, therefore, of the Gospel containing the glad tidings of deliverance, not only to man, but to the burdened creation, we certainly should be guarded lest we limit its meaning in our interpretations. The personification of even inanimate creation can certainly form no objection to the intelligent reader, after the numerous examples recorded of the same in Scripture, as e.g. in the land, corn, wine, oil and beasts in Joel 1 : 10-20 ; comp. Jer. 12 : 4 ; Isa. 24 : 4-7 ; 13 : 13 ; 33 : 9 ; 34 : 4, etc. Dr. Cumming (*The Great Tribulation*, p. 29), taking this scriptural view of restitution, eloquently says : “All that God has made, from the star in the sky to the flower upon the field, from the ephemeral insect in the sunbeam to the archangel that worships by the throne, all shall be retained ; what has gone wrong shall be made right, what Satan has usurped shall be taken from his grasp ; and this weary world of ours, that has wept, and groaned, and suffered so long, shall be emancipated from its thralldom, reinstated in more than its pristine magnificence and beauty, and the world close with a Paradise vastly more magnificent and beautiful than that with which it began.” Dr. Nägelsbach (Lange’s *Com. Isa.* p. 695), in delineating the new heavens and new earth, adds : “There will be a renovation even of the animal world. It will be in harmony with the spirit of peace and love, which will prevail in the entire new creation.”

*Obs. 6.* In view of the Supernatural being wonderfully exerted in this deliverance, two remarks may be appended : First, in the study of this subject the reader ought to keep in view a fact already evidenced in creation, preservation, Incarnation, etc., viz., that the Supernatural harmonizes itself with the natural. This will curb that extravagance of expression respecting the future Supernatural (i.e. making all such), and will restrain the undue depreciation of the natural (i.e. removing it as if it were, as Gnosticism taught, sinful, etc.). Second, that this deliverance, running like a golden thread through the whole Word, and interwoven as

it is with Millennial descriptions, portraying an Edenic state in which the nations of the earth shall immeasurably rejoice, *confirms the position* that we have taken concerning the church. Fighting, struggling, suffering, witnessing, etc., the Church, instead of experiencing the promised deliverance, *looks forward* to the day when her believing and faithful sons and daughters shall be manifested, and then her groanings and desires, now constantly arising—pressed out by the curse—shall give place to joy and realization. Any other view is an undue exalting of the Church in its present state, over against existing facts, at the expense of the precious and oath-covered promises of God.

If the reader desires to see how Rom. 8 : 20-22 can be spiritualized and its fulfilment be attributed to causes now at work (as e.g. the union of Science and Religion, education, etc.), he will find it in Beecher's sermon on this text, entitled "The whole world in pain" (*Ch. Union*, Jan. 30th, 1878). He remarks of our view : "The Second Adventists—honorable, noble men, than whom there are no better—hold that until the personal reign of Jesus Christ is ushered in, it makes but little difference what they do. They hold that all that can be done is to crutch up this world until the Saviour comes, when, by His influence and power He will put an end to all wickedness, and introduce righteousness everywhere." Beecher's view is eloquently expressed, but is contradicted by the plain grammatical sense which entails a curse, a bondage which man, with all the resources of nature, religion, etc., is *utterly unable* to remove, and which awaits (e.g. Acts 3 : 20, 21, comp. Prop. 144) the return of Jesus, who alone can (Rev. 21 : 5) "make all things new." He fails to inform us *how* the expedients proposed by him can lift the entailed curse from the creation, when even the most pious and devoted servants of God experience, with tears and sorrow, its continued and prevailing force. We may repeat Dr. Dörner's (*Person of Christ*, vol. 1, p. 412) pregnant declaration : "Complete victory Christianity never can be, until nature has become an *organ* of its service, a *willing instrument of the perfect man*, that is, of the righteous who are raised from the dead." (Comp. Prop. 120.) It is a matter of regret that liberal Jews, accepting of the unbelief of the destructive schools, deny—over against the testimony of their own prophets—this deliverance. Thus e.g. *The Amer. Israelite* (May 30th, 1879, Dr. Wise, editor) declares : "The Old Test. states nowhere that this physical world will ever undergo a radical change. There is wonderful stability in the laws of nature without the least indication that this planet is to undergo a serious revolution in the next million of years." Alas! what faith this expresses in the promises of God given to Jewish forefathers! Such writers fall under the scriptural category of being "willingly ignorant."

PROPOSITION 147. *This Kingdom is preceded by a wonderful shaking of the heavens and earth.*

The student who has followed our argument will at once anticipate such a result, for the Kingdom, in its *Theocratic aspect*, with its design and connections (e.g. restored Jewish nation), cannot possibly be erected here on earth without a *fearful commotion, the most terrible convulsions* among the nations, in which nature itself is represented as partaking. The Millennial descriptions are introduced by this preparatory shaking, and every prophet, more or less, has portrayed its *dreadful* nature. It is sufficient to direct attention to two passages, which clearly announce it. Hag. 2 : 6, 7, "*Thus saith the Lord of Hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory,*" etc. Heb. 12 : 26, 27, 28, "*Whose (God's) voice then (at Mt. Sinai) shook the earth : but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us,*" etc. Two facts locate the fulfilment of these passages in the future, viz., (1) that before and at the First Advent there was *no such shaking*, for universal peace (Kurtz's *Sac. His.*, p. 273) existed when Jesus came, and (2) that Paul in Hebrew speaks of this shaking, not as past, but as future.

*Obs. 1.* Unfortunately with the rejection of the doctrine of the Kingdom, many writers, not knowing what else to do with the passages quoted, apply them to the First Advent, thus forsaking the Early Church view which understood them to refer to the future Advent.<sup>1</sup> Notwithstanding this application, others who have but little sympathy with our doctrine, still regard them as related to the future. Thus, e.g. Storr (*Diss. on Kingdom of Heaven*) affirms that this shaking of the heavens and earth *is yet* to be fulfilled, and suggests that the apostle, in Heb. 12 : 25, does not quote from Haggai but from some saying of Christ's uttered respecting the Kingdom of God (probably based on the prophet), and not recorded. Gildas (A. D. 546) renders Haggai as follows : "*Thus, saith our Lord, I will once move the heaven, and earth, and sea, and dry land, and I will drive away the thrones of kings, and root out the power of the kings of the Gentiles, and I will chase away the chariots of those who mount upon them.*" The reader will see that Gildas properly identifies Hag. 2 : 22 as explanatory of

the other passage, and incorporates it, and thus, instead of applying the prophet's language to an overthrow of the Jewish polity, etc. (as now so current, although the civil polity was overthrown at First Advent), assigns it to a *complete downfall of Gentile domination*, thus making it accord with numerous predictions. Augustine (*City of God*, B. 18, Ch. 35) says that Hag. 2 : 6 is partly fulfilled, but will only be fully accomplished "*at His last Coming.*" (Gilfillan, in *Christianity and our Era*, adopts this double fulfilment.) Numerous opinions of this kind might be quoted, but these are sufficient to indicate how, in the light of prophecies which all admit are still future and pertain to the period of the Sec. Coming, it is impossible for some of those, who adopt the Church-Kingdom view, to confine these passages to the First Advent. Indeed, let any one dispassionately consider what really occurred at the First Advent, then what is here predicted, and finally what a shaking of the heavens and earth, of nations, etc., is still described as future, as e.g. under the last vial, Rev. 16 : 18-21 ; at the conflagration, 2 Pet. 3 ; at the time of the confederation, Rev. 19 ; Joel, 3, etc., and it seems strange that believers in the Word should be so reluctant to acknowledge this shaking to be still future, when they freely locate the predictions mentioned, which *include just such a shaking*, at a time which is *yet to come*. The reason is apparent: the theory adopted respecting the Judgment and Judgment Day makes such an interpretation antagonistic to their expressed views, for they cannot reconcile with their theory the Coming of the Desire of all nations, the filling of the house with glory and making the glory of this latter house greater than that of the former, bestowing peace, etc. All these things are opposed to their notions of the ending of time, the winding up of sublunary things, etc., and hence, *whether it fits or not*, all these things must be engrafted in some way upon the First Advent. Our doctrine is not thus trammelled. The re-established Theocracy under David's Son *introduces* the Desire of all nations, *bestows* peace and prosperity, *brings a glory* to the Davidic and Lord's house transcendently greater than the world has ever yet witnessed.\* But this can *never be realized without* the most extraordinary revolutions, the most unprecedented changes and convulsions, which are characterized as "*a shaking of the heavens and earth.*" Jesus (Matt. 24 : 29 ; Mark 13 : 25 ; Luke 21 : 26), in accord with the general tenor of prophecy, predicts that "*the powers of the heavens shall be shaken,*" which is linked with "*distress of nations,*" "*mourning of the tribes of the earth,*" "*men's hearts failing them for fear, and for looking after those things which are coming on the earth,*" and "*the Coming of the Son of man in the clouds of heaven.*" The reader will notice that Barnes (*Com. loci*) and many others, who, against a comparison of these predictions, apply this shaking to the Roman army destroying Jerusalem, etc., fully admit that it *also refers to the period of the Second Advent*. This shaking, too, as the connection shows, is for purposes of overthrow, utter destruction, and radical change ; *it is preliminary* to the setting up of a Kingdom that cannot be moved, *i.e.* everlasting, ever-enduring. It is a shaking of *Gentile domination* (Hag. 2 : 21, 22) to its complete removal, making place for the incoming Kingdom of Jesus. It is a shaking *similar* to the shaking of the Babylonian heavens and earth mentioned by Isaiah (13 : 13). It is that shaking of the heavens and earth (Joel 3 : 16) *preceding* the dwelling again of God in Jerusalem and the Millennial glory. It is that terrible shaking of the earth described by the prophet (Isa. 2 : 19, 21), *when* the glory of the

Lord's Majesty shall appear. It includes that "*great shaking in the land of Israel,*" when God shall destroy the enemies and restore the Jewish nation to their own land, thus magnifying Himself in the eyes of many nations.

<sup>1</sup> Thus e.g. the *Exp.* of Macknight (*On the Epis. loci*) is very defective (being evidently forced to seek a meaning to suit his theory of the future), and the peroration of v. 28 seems to us a mere parody of Scripture, thus paraphrased: "Wherefore we, the disciples of God's Son, having in the Gospel dispensation received the Kingdom foretold by Daniel to be given to the saints, and which is never to be shaken, let us," etc. How an interpreter can possibly locate Daniel's Kingdom here (at First Advent), when the prophecy expressly limits it after the destruction of the hostile powers, etc.; and how, under the terrible persecution, trials, etc., of the Church, he can profess this to be a fulfilment of Daniel, is beyond our comprehension. The same remarks are applicable to Barnes and nearly all the spiritualistic commentaries. On the other hand, valuable commentaries and writers return to the early Church view, as the only one consistent with Scripture. Thus e.g. Lange's *Com. loci* correctly refers this shaking to the closing period of this age (Mic. 7:15; Hab. 3; Hag. 2), and adds: "The shaking refers not to any convulsions accompanying the entrance of Christianity into the world (Coccei., a Lapid., Böhm, Klee, etc.), but to the final consummation" (Theodoret Theoph., Erasmus, Bez., Bleek, Thol., etc.). In favor of the latter, Bengel, Hofmann, Delitzsch, Van Oosterzee, Alford, etc. Some, as Fanaset (*Com. Hag. 2*), make a double or continued fulfilment: "The shaking began introductory to the First Advent; it will be finished at the Second. Concerning the former, Cf. Matt. 3:17; 27:51; 28:2; Acts 2:2; 4:31; concerning the latter, Matt. 24:7; Rev. 16:20; 18:20; 20:11."

<sup>2</sup> Luther (*Michelet's Life, Tischreden, etc.*) evidently referred this shaking to the future, when in the general consternation produced by the Turkish invasion he said, "they (the Turks) must needs come and give us the promised shaking." For his view of the Voice of Jesus causing this shaking at Sec. Advent, see Meurer's *Life of Luther*, p. 573-74, etc.

<sup>3</sup> The student need not be reminded that the expression of Haggai "*and the desire of all nations shall come*" is variously interpreted. It is admitted to be a difficult passage. The original, many critics inform us, cannot well be applied to a person. Hence, other translations are offered as "desirable things" denoting either presents brought by the nations, or the things desired by the nations. The Vulgate has it, "and that which is desired shall come to all nations," or as others "the desired One shall come to all nations," or as others, "the desired things shall come to all nations." Dr. Clarke, *Com. loci*, advocates "desirable things," that the nations will bring them, viz., the silver and gold mentioned in the next verse, and this would then accord with several Mill. predictions, where the kings and nations bring presents, etc. Dr. Clarke pointedly says: "I cannot see how the words can apply to Jesus Christ." If this is so, it would materially strengthen its non-application to the First Advent. As to the glory of the latter house, this can be readily applied to the Messianic Kingdom in which "the desolate house" shall be rebuilt with a magnificence (see Isa. 60, etc.) superior to the former. It must be borne in mind that in the Spirit's estimation the temple is associated with the Theocratic arrangement, it being erected before the Theocracy was overthrown, and it being the chosen place where God Himself dwelt as the nation's Ruler, associated with the Davidic Kingdom, and that it will be again rebuilt and form a latter house. Many who do not entertain our doctrine make the phraseology apply to "the Kingdom of Christ." Comp. Isa. 2; Micah 4, as given e.g. under Prop. 170.

*Obs. 2.* One of the best dissertations on this subject is that given by Dr. Owen in a sermon. After refuting the interpretation of Rollocus, Piscator, etc. (who make earth the inhabitants and heaven the angels, which men and angels were shaken with amazement, etc., at events of First Advent and preaching of the Gospel), by showing that the shaking was *not yet* accomplished when the apostle spoke, that it *must exceed* all former shakings, and that the things shaken *are removed*; after rebutting the opinion of Junius and many Commentators (viz., that heaven and earth denote the material parts of the world, etc., and the shaking comprised the signs, prodigies, darkness, earthquake, opening of graves, etc., attending

Christ's birth and death) by similar objections, he then refers to the view of Pareus, Grotius, etc., that this has reference to the dissolution of the heavens and earth at the last day, but argues that the things shaken are to be removed *that the Kingdom of Jesus may be established*, and pertinently inquires, taking such a sense as the ending of all sublunary things, what hindrance the material earth and heaven are to such an establishment, and concludes that the Kingdom will not be brought in until after the Sec. Advent or the judgment.<sup>1</sup> He then enters into an interesting discussion, appealing to Hag. 2 : 6, 7, saying that "*I will shake the heavens and the earth*" and "*I will shake all nations*" is a pleonasm for "*I will shake the heavens and the earth of all nations*—making the "heavens of the nations" *the political heights and glory, forms of government, etc., while the nations' earth is the multitude of their people, their strength and power, whereby the heavens are supported.*" Owen's argument is materially confirmed; if we turn to the latter part of the chapter in Haggai, and notice how the prophet explains by the parallelism how "*the thrones of Kingdoms*" will be "*overthrown*" and "*the strength of the Kingdoms of the heathen*" will be "*destroyed*," which finds an accurate correspondence in many prophecies as e.g. Pa. 2; Dan. 2 : 44; Rev. 11 : 13-18, etc., that describe the erection of the Messiah's Kingdom to follow the fearful downfall of the Kings and Kingdoms of the earth, who are represented (as e.g. Rev. 19, etc.) as *confederated* against the truth. In perfect agreement with the tenor of the old prophets, who describe the Gentile domination to come to an end (Prop. 164) and to give place to that covenanted Theocratic order which is everlasting, Paul most *delicately* (to avoid exciting unduly the hostility of the Roman Empire, under which the believers then lived) and yet *effectively* declares the result of this shaking, just as Daniel and all the prophets portray it, viz., "*the removing of those things that are* (marg. may be) *shaken*" (i.e. those Kingdoms), "*as of things that are made*" (i.e. temporarily allowed, or created), "*that those things which cannot be shaken may remain*" (i.e. the covenanted and oath-bound promises respecting the Kingdom now to be realized in the restored Theocratic arrangement under David's Son), "*wherefore, we receiving a Kingdom*" (the same that is thus covenanted and which saints inherit), "*which cannot be moved*" (i.e. will never be thus shaken and destroyed like the others), "*let us*," etc. It is hard to say which excites our greatest surprise and admiration, *the remarkable nicety* of Paul's language, thus avoiding the prejudice (cruel and persecuting) of Gentile rulers, without in the least sacrificing truth; or *the exceeding harmony*, even in the minutest particulars, between him and men who spoke many centuries before him.<sup>2</sup>

<sup>1</sup> Dr. Owen says "after the day of judgment," while we, taking a different view of the day of judgment (see Prop. 133), make them contemporaneous, etc.

<sup>2</sup> Heavens is thus used, Isa. 13 : 10-13; Jer. 4 : 23-25; Ezek. 32 : 7; Isa. 34 : 4, 5; Joel 2 : 10; Isa. 14 : 12-15, etc. So earth is employed, Rev. 12 : 16; Gen. 6 : 11, etc.; popular commotion is designated, Rev. 11 : 13, etc.; civil revolution is denoted by a shaking of the earth, earthquakes, etc., as Joel 2 : 10; heaven and earth combined forming "a political universe" (see e.g. Horne's *Index to Symb. Language*, vol. 2, word "heavens"), Isa. 51 : 16. The reader is referred to Faber's *Diss. on the Prophecies*, ch. 2, On the Symb. Language of Prophecy, for some interesting remarks on the symbolic or figurative meaning of heaven and earth. A vast number of writers admit the figurative use of heaven and earth and the shaking here meant. We have room only for a few. Archbishop Newcome says on Hag. 2 : 6, etc., that "the political or religious revolutions which were to be effected in the world, or both, are here referred to," etc. (He also affirms that "Messiah's Kingdom" is denoted in the prophecy.) Although mis-

applying it, he makes a good remark on the word "once," viz., that it denotes one peculiar, distinctive, great final revolution. Dr. I. Smith, in his Summary View, etc., says: "Great earthquakes and the shaking of heaven and earth denote the commotion and overthrow of kingdoms." Sir I. Newton (*Ob. Proph.*, I. ch. 3): "Great earthquakes and the shaking of heaven and earth are put for the shaking of kingdoms, so as to distract and overthrow them." Bishop Newton (*On the Proph.*) remarks, p. 362: "In the prophetic language great commotions and revolutions upon earth are often represented by commotions and changes in the heavens." So also Bh. Warburton (*Divine Legation*, vol. 2, b. 4, s. 4) "as in the hieroglyphic writing, the sun, moon, stars, were used to represent states and empires, kings, queens, and nobility; their eclipse and extinction, temporary disasters or entire overthrow, etc., so in like manner the holy prophets call kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction," etc. So Horne's *Introd.*, vol. 1, p. 389; Barnes's *Com.* on Matt. 24: 29; Heb. 13: 26, etc.; Bloomfield, Nast, Whitby, Doddridge, etc., on same passages. Stuart on *Heb. and Apocalypse*, and nearly all, if not all, writers on prophecy. Elliott, Bickersteth, Brookes, Cox, Sirr, and many others refer to this usage, agreeing with Bh. Warburton (*Julian*, p. 21) when he says: "In the old prophetic language the change and fall of principalities and powers, whether spiritual or civil, are signified by the shaking of heaven and earth, the darkening of sun and moon," etc.

\* Dr. Cumming (*The Great Tribulation*) has a lecture (3d) on this shaking, and he shows (1) that instead of a shaking of nations at the First Advent, there was such a peace that the temple of Janus was shut; (2) that Paul quotes this prophecy as unfulfilled sixty-four years after the birth of Jesus; (3) that this shaking is future, corresponding e.g. with the shaking of the last vial. He also makes Christ the desire of heathen nations, as the response of that sense of want and yearning for light and deliverance deeply prevailing in the heart of humanity. Barbour (*Three Worlds*, p. 18) seems to think that the shaking is the result of the huge cannon manufactured for future use (!), but afterward correctly attributes it to an overthrow of governments. To appreciate this subject properly, other Props., must be regarded, as e.g. 161, 162, 163, 164, 165, 174, etc.

*Obs. 3.* But while fully indorsing this view, that the great, important meaning of such phraseology is the subversion, overturning, and destruction of Kingdoms, etc., yet this does not forbid our entertaining the firm belief that these things will be accompanied by *physical marvels, earthquakes*, etc., which shall cause "*men's hearts failing them for fear*," etc. *Analogy*, pointing to the plagues preludeing the deliverance from Egypt, to the events connected with the birth and crucifixion of Jesus, should cause us to hold that when the most solemn crisis for the world comes, God will cause *His Almighty energy* to be displayed in an unusual manner in the *material nature* which is to be a *participant* in the glory following. God has *hitherto* thus condescended to warn and speak, and there is every reason to believe, that as the end of the age draws nigh and the stupendous issues dependent upon it approach, God will *again* plead with man in a startling, strange, supernatural manner. While it may be difficult, and even impossible (owing to this figurative use of language just designated), to tell in each individual case whether the fulfilment embraces a literal, physical, or moral, or civil, or political sign, yet such is the variety of expression, the attitude of man himself, the actual participation of the material heavens and earth (as will be shown in following propositions) in the changes then introduced, that the wisest and most profound students of the Word have unhesitatingly given their adhesion (see Prop. 174) to such a belief. Indeed, when the writer considers that this period is to be specially characterized by the denial of the supernatural by the worldly-wise, it seems eminently fitting and proper that such an exertion of power should be manifested, not only for the believing and prudent, not only for the admonition of the unthinking, but for *the confounding of the crafty*, who rely so much on nature.



PROPOSITION 148. *This Kingdom embraces the new heavens and new earth.*

This is *so distinctly taught* by Isaiah (chs. 65 and 66), by the pious Jews and Early Church, by a long line of eminent divines, including even our opponents who locate the Kingdom of God in it, and by the magnificent closing (Rev. 21) of Revelation, that it demands no special proof.

*Obs.* 1. The question, however, arises what are we to understand by this new heavens and new earth? Fully admitting (as e.g. the Prop. preceding 146) that the material atmosphere and earth shall undergo a transformation for the removal of evils, etc., yet, keeping in view *what* heavens and earth are shaken and removed (*viz.*, the Gentile Kingdoms and their upholders), it is but reasonable to believe that the Spirit to keep up *the consistency of the figure* thus used, means by "the new heavens and the new earth" taking the place of the former ones, *the Renewed Kingdom* (i.e. Theocracy) of God and *the renewed willing adherents*, attached and devoted to it. This accords with the predicted fact that when the Gentile domination is overthrown, *then* the Kingdom of heaven (Dan. 2 and 7) occupies *the supreme authority* over all the earth; then (Rev. 11 : 15, Prof. Stuart, *Com. loci*) "*The Kingdom of this world has become the Kingdom of our Lord and His Christ,*" or (as Lord, *Apoc. loci*) "*The Sovereignty of the world has become our Lord's and His Messiah's.*" This prophetic usage of language is *purposely and most wisely* chosen to delineate the restoration of the Theocratic-Davidic Kingdom, which supersedes all other Kingdoms. The word "new," as has often been noticed, even by opposers, does not necessarily mean something entirely new, but denotes "a renewal or restoration" of something previously existing. It properly, then, denotes the renewal or restoration, with increased glory, of that "heaven and earth" which once existed in its initiatory form; and the entire phrase—as the ancient believers logically held—*includes the Messianic Kingdom*. How deeply this ancient belief was still held, even down to the Council of Nice, is seen in Gelasius (*Hist. Acts Council*), when he refers as proof to Dan. 7 : 18; Ps. 27 : 13; Matt 5 : 5 and Isa. 26 : 6 for the expression of faith: "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the Great God and our Saviour Jesus Christ."

Thus e.g. Robinson, *N. T. Lexicon*, makes "the new" in 2 Pet. 3 : 13; Rev. 21 : 1; Isa. 65 : 17; Isa. 66 : 22, "renewed, made new, hence, better, superior, more splendid. So the corresponding word of the Old Test. means as a verb, to make new, renew, repair, restore, as in 1 Sam. 11 : 14; Job 10 : 17; Ps. 60 : 12; Isa. 61 : 4; Ps. 103 : 5; 2 Chron. 15 : 8; and 24 : 4. Whence are derived the words new, i.e. renewed as in new moon, new heart, new creature," etc. Knapp (*Christian Theology*, p. 544), after showing how "the destruction of the heavens and of the earth, the growing pale and darkening of the sun and moon, are often used figuratively to denote great changes in the world, the calamity and

downfall of particular states and countries." adds: "On the contrary, the phrases, new heavens, new earth, the clear shining sun, etc., are used to denote the welfare and returning prosperity of states—e.g. Isa. 65 : 17 ; 66 : 22 ; 13 : 10." He appends a remark worthy of consideration: "But these very figurative expressions presuppose the literal idea." Comp. art "Heaven," M'Clintock and Strong's *Cyclop.*, which says: "*Heaven* signifies symbolically the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect to the subjects on *earth*, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth." All symbol dictionaries, all critics, whether Pre- Post- or Anti-Millenarian, fully indorse this usage, making heaven a figurative representation of the ruling power, and earth of its subjects. We see no reason for departing from the same, especially when *both* covenant and prophecy point us to this period of time *when the Theocracy* shall be most gloriously renewed.

*Obs. 2.* The creation of "the new heavens and new earth," in Isa. 65 : 17 and 66 : 22, are intimately connected with, and indeed explained by, the unexampled prosperity and joyfulness of Jerusalem, and in the removal of the curse entailing weeping, etc. These are a result of the creation of the former, and, therefore, it is that Peter (2 Pet. 3 : 13), while directing attention to the wrath of God bursting forth in vengeance upon the world, and which will affect the earth materially, yet relying upon these promises given by Isaiah, *looks for this very Kingdom* to be established, which *includes* the material changes and blessedness described by the prophet. The Kingdom is designed as an *instrumentality* to restore man and the earth to the forfeited position, and must, if successful, embrace *both* in its redemptive purpose, just as the Jews held. Hence it is wrong, as some do, to regard this phraseology as *exclusively* applicable to a material change, and it is likewise erroneous, as others hold, to confine it *entirely* to spiritual things or rulership or the Kingdom. Admitting it to be, as Lord (*Apoc.*, Ch. 21 : 1) maintains, a symbol of "rulers of a new order" and "subjects of a new character," yet, as these rulers *include* a resurrection state and these subjects deliverance from physical evil, the phrase itself is not to be thus *exclusively limited*, as Peter evinces when he claims the promises of Isaiah, in connection with the conflagration. Insisting, therefore, that the figurative meaning, which applies this to the Kingdom itself, is the primary one, we, at the same time, do not discard the notion that in this new heavens and new earth are embraced material, radical changes which brings the earth back to its Edenic state. The contrast that Peter evidently refers to, must be observed and included. On account of this peculiar usage, it may be difficult at all times to explain the language attached to it, and some latitude of opinion on minor points or details is to be anticipated.

Thus e.g. Rev. 21 : 1, "and there was no more sea." The interpretation of this phrase depends upon that given to "the new heavens and new earth." If the view of an exclusive materialistic renewal is taken, then it follows that there will be no literal sea. If, however, the idea of a renewed powerful Kingdom is entertained, then the symbolic notion attached to the word "sea" (viz., people, multitudes, nations in agitation, revolution, war, etc) in other portions of the Word is to be retained, and the meaning is, that the nations will no longer be swayed by the storms, the commotions of popular tumults, rebellions, seditions, etc. Dr. Kurtz (*Bible and Astronomy*, s. 6, p. 28) takes this view, saying: "The raging waters are a representation of the raging of the heathen; thence also arise the beasts or hostile powers which Daniel and the Book of Revelation describe; from the face of the renewed earth *the sea* shall disappear." Various writers indorse this interpretation. Accepting of it, yet it does not forbid us entertaining the belief that great changes may also occur in the material sea, on the principle that the greater blessing contains the lesser. Whatever view is received, whether referring to the

material sea or the symbolical sea, the argument of Sirr (*First Res.*, p. 102) is still most forcible, viz., that the expression "no more," implying that "it had been before," shows that the new heavens and new earth sustains a relationship (Sirr says, "were identical") "with the orb we inhabit." They necessarily include the material earth, for that is positively covenanted. A concordance or symbol. dic. will fully illustrate the scriptural usage of "sea." As an indication of the abuse or perversion of the term, we refer to *Pisgah's Views*, by Dr. Winslow, who makes "the sea" a symbol of God's power, God's love, and of the Atonement! A book reviewer in the *Brit. Quarterly*, Ap., 1874, remarks: "It is terrible to think what the Bible and evangelical truth have to endure"—to which may be added—at the hands of its earnest friends.

*Obs. 3.* One of the most eminent spiritualizers of the Word (Barnes) tells us: "There shall be, *as it were*, new heavens and a new earth, in a *spiritual sense*, at the end of the world. Thus it is represented, Rev. 21 : 1." But the reader will notice that such *indefinite* interpretation is inconsistent with the Scriptures and with *the outward reality* of the things described by "heavens and earth." Allow the figurative use of the phrase, yet realities, observable, are denoted, viz., Kingdoms and their supporters. Some writers who, after the figurative sense is ascertained, append a spiritual sense to it, explain the new heavens and new earth to be an extension of the Gospel dispensation, and find the complete fulfilment in the third heaven. (See Edward's *Hist. of Redemption*, p. 266-7, for a specimen.) This is a *gross violation* of prophecy, and a *most arbitrary* application of promises to the present Church. Isa. 65 : 17, 18 and 66 : 22 are quoted as now realized, which is *positively forbidden* by the tenor of the predictions (still unrealized) and by Peter, an apostle, expressly locating (2 Pet. 3) their fulfilment in the future. This is abundantly sustained by numerous other passages. The most absurd position, however, is that of endeavoring to *transfer* such promises to the third heaven (with which compare the singular vacillating and contradictory exposition of Barnes' *Com.* on 2 Pet. 3 : 13), when the least comparison of the passages and the application of them by inspired men, show that they sustain a relationship to this earth. It required centuries of spiritualizing before such phraseology could be transferred from this earth to the third heaven, and it is the resultant of a *total ignoring* of the Theocratic-Davidic covenant. So far has this spiritualizing of the phrases gone, that we have large bodies of mystics, etc., who claim that they *are already in such a spiritual* new heaven and new earth, and one body of them, to carry out their misconception of Scripture, to manifest their realization of it, live in a sort of Communism, neither marrying nor giving in marriage. A number of *painful facts*, illustrative of this perversion of promise, might be adduced, but these are sufficient. It is in accord with such theories—at least, it fosters them—that Frazer (*Key to Proph.*) informs us that "the renovation of mankind is so great and extensive that it is called 'new heavens and new earth.'" Newcome (Rev. 21) says: "The new heaven and earth and the new Jerusalem are emblematical of the glory and happiness which will be the reward and happiness of good men forever" (compare Scott, *Com.*). Now, if such interpretations are to be received, what becomes of the *reality and inspired application* of these passages to the future here on earth *after* the conflagration, *after* the Advent of Jesus, *after* the shaking and overthrow of earthly Kingdoms, etc., if they do not include the Theocratic rulership, thus preserving the unity of Scripture. Many of these writers are correct when they attribute to the new heavens and earth "renovation," "glory and happiness," etc.,

for all these blessings are *included in and flow from it*, but they greatly mistake when they attribute one of these things to be specifically meant or typified by it, and overlook the primary, leading idea that it signifies *the renewed outward Theocratic Rule* of God manifested in David's Son acting as the Judge or King and the hosts of subjects made willing in the day of His power. If the figurative usage is allowed, then the one that the Spirit Himself has given, referring it primarily to the Kingdom and subjects, is to be retained in preference to all others, seeing that in the weak state of Christianity under the power of Gentile dominancy arrogant and persecuting on the smallest provocations, *it was wise and prudent to retain the old prophetic usage*,<sup>1</sup> easy of comprehension to believers in the covenanted promises, as evidenced by the faith of the primitive Church. If the exclusively literal idea of a material change is only entertained, then even there is consistency in Schlegel (*Phil. of His. Lec.*, 10), observing: "The last glorious transformation of nature, when creation shall be consummated, and a new heaven and a new earth shall spring into existence, are to be strictly regarded *as real and historical*." To the writer, however, it appears that the latter can be entertained (being more clearly taught by another class of passages) without discarding the former; yea more, that the former is *most accordant* with prophetic speech and really, as a resultant, *includes* the latter.

Thus any concordance will give one of the meanings of "heaven" to be "a state of great dignity," illustrated by e.g. Isa. 14 : 12 ; Lam. 2 : 1, etc. Any index of symbolical language will give (as e.g. Horne's *Introd.*, vol. 2, p. 465) to "heaven and earth" the meaning of "a political universe." See this explained by Faber, *Diss. on Proph.*, and others.

*Obs. 4.* In order to make our doctrine discordant, if possible, several criticisms are offered which it is necessary to answer. A class of writers inform us that the promises of the new heavens and new earth in Isa. 65 : 17 and 66 : 22 relate to one period of time, viz., to this dispensation, while those of 2 Pet. 3 : 13 and Rev. 21 : 1 refer to another, viz., after the Millennial age, etc. Aside from the direct argumentation following (Props. 149, 150, and 151), it is now sufficient simply to quote an opponent. Barnes (*Com.*, 2 Pet. 3 : 13) says: "The allusion here seems to be, *beyond a doubt, to two passages in Isaiah*," etc., quoting the ones mentioned by us. Now if Peter referred in his "*according to promise*" to these predictions of Isaiah (and this is admitted, for no others of a like tenor can be found), *then it follows* that he locates those Millennial descriptions of Isaiah *with the heavens and earth that succeed* the conflagration, and the objection falls. But Rev. 20 : 11 is urged against us, because we are there informed that "from whose (the Judge's) face the earth and the heaven fled away and there was found no place for them," indicates that the new heaven and earth is only after the thousand years, etc., and cannot include Isaiah's prediction. Various writers, however, have pointed out that this phrase here is *parenthetical* (as like e.g. the riding on an ass, Zech. 9 : 9, 10, etc.), alluding to what was done before, *thus identifying the Judge* and ascribing power to Him. The phraseology is so accordant with that employed by Daniel and the prophets when describing the consuming of the Kingdoms and their power "so that no place was found for them" (Dan. 2 : 35), which is attributed to Jesus Christ, that the reference cannot be doubted. Overlooking the past tense used, and endeavoring to

confine it to the then present time, they see not that the objection—taking their notion of the heavens and earth—is fatal to their own theory, seeing that the earth is represented *as continuing*, the sea giving up its dead, etc. Even Augustine, commenting on the passage (*City of God*, B. 20, Ch. 14), does not confine this fleeing away to the actual time specified in context, but locates it “not before the living and dead are judged,” “but afterward,” making the declaration equivalent to that He *would* perform this. Now, if such liberty can be taken with the verb rendered “had fled” as to refer it to the future in support of a theory, surely no one ought to find fault with us when our explanation is *directly sustained* by the tense of the verb and the facts preceding the period thus predicted. In this connection may be mentioned the view entertained by Lactantius (*Div. Insti.*, B. 7, Chs. 24 and 26, and *Epit.* of same, Ch. 71), who has two renewals of the earth, one at the commencement of the one thousand years, and another at its close; also by Barnabas (*Epis.* Ch. 15), who makes a renewal at the beginning of the seventh Milliad, and another at the beginning of the eighth day. A number of modern writers follow these suggestions, and press them to unwarranted conclusions. Now, whatever truth (and there is some) there is in the *gradual* restoration of all things to the condition before the fall, and which is *only fully reached after* the Millennial age is closed, when all wickedness is forever more rooted out, yet it is a mistake to ascribe this to a renewal of “the new heavens and new earth.” This is seen by the simple fact that this phraseology includes the everlasting (Prop. 159) Kingdom of Jesus Christ which is *never to be destroyed*; that otherwise the Word is made contradictory, for the new heavens and new earth of *Isaiah* (however it may extend) is represented as “*remaining*” before the Lord, i.e. is permanent, while that described by Peter (2 Pet. 3 : 13) is implied by the tenor and spirit of the prediction and its righteousness *to be ever enduring*. These follow the Advent of Jesus, and, characterized as they are, they, in the very nature of the case, *do not give place* to another general transformation. The Kingdom when once established under David’s Son ever exists—His heavens rule and His earth or people are obedient—whatever changes may be introduced after the ending of the Millennial period. Unless this feature is clearly apprehended, *confusion and antagonism* follow. The Kingdom (*presented by Isaiah* under this impressive figure) is so great, so vast a dominion, so exalted over the earth in its grandeur, that “*the former shall not be remembered nor come into mind*,” i.e., shall not be worthy of comparison, etc., with it. And yet this “*heaven and earth*” so grandly erected, in which His people shall “*rejoice forever*” and which is said to be as enduring as “the end and name” of His people, is, we are gravely told, “*to pass away*.” No! never; and any theory which involves such a *contradiction*, such a *ruinous process*, evidences at once an unscriptural foundation. This confusion of ideas is caused, in a great measure, by not observing the meaning of the figure, by neglecting a faithful comparison of Scripture (and accepting of the result), and by confounding things that differ. When the Spirit so directly, as in *Isa.* 65 : 17, 18 (Comp. Alexander’s Version), and 66 : 22, asserts *the perpetuity* of the new heaven and earth *then* created, we gratefully and joyfully accept of the same, not being hampered by the Popish theory of Judgment Day, etc., which forbids the reception of the blessed Millennial predictions associated with, and to be experienced in, this “heaven and earth.”

<sup>1</sup> It is scarcely worth while to notice that class of writers who make this phraseology mere poetic figures, a fine stroke of rhetoric, etc. Such are reminded that the shaking and overthrow of heavens and earth is a *stern reality* seen in fulfilment, when kingdoms and their multitude of adherents are utterly removed. The same reality, glorious and world-redeeming, will be witnessed when "the heaven and earth" of God is created in the promised Theocratic reign. Such writers do not even allow the Bible to be the exponent of its own language.

<sup>2</sup> The close student is referred to Dr. Goodwin's observation, quoted by Cox (in *A Millenarian's Answer*, etc., p. 18, foot-note), that Paul's allusions to the new heavens and earth, suggested by Peter (2 Pet. 3), relates to Heb. 2, thus making Heb. 2 and 2 Pet. 3 parallel. If this is to be received, it would materially confirm our view, seeing that the dominion of Christ is the main topic. We are glad to see that the most able writers are more and more returning to the early Church view on this point. As an illustration : Dr. Kurtz (*Sac. His.* sec. 199, 4) has correctly the new heavens and earth of 2 Pet. 3 : 10-13 ; Isa. 65 : 17 ; Rev. 21 : 1 to be erected at the same time. But he does not inform us *how* he can possibly reconcile this (see Isa. 65 : 17) with his notion of the Millennial age. It is irreconcilable. For another, see the admission of Dr. Clarke (*Com.*, Matt. 19 : 28) that the new heavens and earth are connected with the Mill. age—which he confirms, in some places, and then again in others seems to contradict, etc.

*Obs. 5.* It would be interesting to trace how the early Church linked the new heavens and new earth with the one thousand years, quoting Isa. 65 : 17, etc., as e.g. Justin (*Dial. with Typho.*; see Ch. 3, Brookes *El. of Proph. Interp.*, and writings of Taylor, Mede, Seiss, etc., for references to various of the Fathers), and how it advocated the Kingdom of Jesus Christ as witnessed in, and through, that period, and as being embraced in the heaven and earth. The numerous quotations already presented will suffice to give the reader a just idea of *the general opinion* on the subject. So also, whatever explanation may be applied to the phrase "new heavens and new earth" itself, yet many theologians insist upon it, that at this future time and as part of the heavens and earth *the Kingdom of the Messiah* is, as the primitive Church held, set up and manifested. This, whatever views are given respecting details, is corroborative of our position. Thus e.g. in *Proph. Times* (Sep., 1867), is a translation of an article from Dr. Gess (of Reutlingen) in which the grand outlines of the early Millenarian doctrine are presented and accepted, and in confirmation of the Kingdom then established, quotations, evincing the same belief, are given from Herder, Steudal, Olshausen, J. G. Hess, Lavater, Bengel, and T. F. Meyer. The leading idea presented is, as Meyer expresses it : "With the Lord's Advent *begins the real reign of God upon earth*, a Kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power," etc.; or as Hess terms it : "It has been given to be a *Kingdom of God upon earth*." Dr. Tholuck has been noticed by Taylor, Seiss, etc., as saying : "The idea that the perfected Kingdom of Christ is to be transferred to heaven is a *modern notion*. According to Paul, and the Rev. of John, the Kingdom of God is placed *upon the earth*, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators : e.g. Chrysostom, Theodoret, Augustine, Luther, Knox, and others." Persons of the most diverse views, hostile even to the Early Church doctrine, still are forced to admit, that the new heavens and earth relate to *this globe* of ours, and include the Kingdom of God in a most glorious form. Thus from a variety of sources, even convergent, testimony in reference to the teaching of the Word can be multiplied *confirmatory* of

our doctrinal position, seeing that all such make the Kingdom *the main, leading* idea which includes all the rest.

As we have all along shown, many of our opponents, impelled by the force of Scripture promise, maintain (as e.g. Dr. Urwick, etc.) that this earth renewed, and under the special government of God, shall be the eternal home of the saints (comp. e.g. Prop. 142, etc.). But multitudes follow the Popish doctrine, or the doctrine of Mohammed (Stanley's *Sinai and Palestine*, p. 402): "Man can have but one Paradise—and my Paradise is fixed above." How persons with the deliverance of creation, the inheriting of the earth, the renewed heavens and earth, the coming down out of heaven of the New Jerusalem upon earth, etc., can say (as e.g. *Heaven our Home*, Pref. p. 9 and 27), "We have a home for eternity, and that home is (the third) heaven," is something remarkable, especially when such writers are very profuse in professing allegiance to Church doctrine, and totally ignore *the universal belief* of the Church in the first centuries, based on covenant, prophecy, and promise, and assume the later faith introduced to be the correct one. The arbitrary way by which this is done, has been designated, viz., by making Canaan a type of the third heaven without *a particle of proof*, and against *the express covenant promises* of God, and then by quoting promise after promise, without reference to time and order of fulfilment, intermingling the same with beautiful and attractive ideas eloquently expressed. Such writings cannot stand before a scriptural examination, and are misleading multitudes, causing them to put their faith and hope in man's promises instead of God's oath-bound declarations of inheritance. And yet the sad fact is that such writings, filled with perversions and leading the Church into unbelief, are extremely popular.

PROPOSITION 149. *This Kingdom is preceded by the conflagration of 2 Pet. 3 : 10-13.*

This is *self-evident*, since this Kingdom is identified with the establishment of "the new heavens and new earth" of Isa. 65 : 17, and 66 : 22. Peter *expressly* alludes to these two passages in Isaiah and *appropriates them* as descriptive of "the new heavens and new earth" presented by himself, in the specific phraseology, "*according to promise.*" The *Millennial* new heavens and new earth *thus claimed* by the Apostle, and which are associated with the Kingdom itself, are *necessarily preceded* by the fire described. As this forms the leading objection to our doctrine, and as some have wrongfully (against *the most explicit* language of Peter) endeavored to locate this fire *after* the thousand years, it is proper to thus definitely state the facts and assume their weight.

Simply to indicate the perplexity of commentators (fettered by a pre-conceived idea of the extent of Peter's conflagration), and the unwarranted liberties taken with the prediction, we refer e.g. to Dr. Moore (Amer. Translation) in Lange's *Com., Isa.*, p. 113. Acknowledging (1) that Peter refers to those promises in Isa. ; (2) that he evidently regards the fulfilment to follow the conflagration ; (3) that the condition described is only compatible with a continuation of mortal men, etc., he then produces the following as a reconciliation : the new heavens and new earth *follow* the conflagration, while the remainder of the same prediction (e.g. vs. 20-25) is to *precede* the fire ! Thus he most arbitrarily divides the predictions (Isa. 65 : 17-25 ; 66 : 22-24) that God has joined together, and makes that to precede which is to occur in the new heavens and earth. All such interpretations indicate a serious eschatological defect.

*Obs. 1.* It has been noticed by various Commentators, etc., that the Jews, before and at the time Peter wrote, expected that the Millennial era, i.e. the times of Messiah's reign, *would be introduced by great convulsions and a terrible fire.* Knapp, if using the word "perishing" as many do, goes too far when he says (*Christ. Theol.*, s. 155, II. 2) : "This doctrine of the perishing of the world by fire was unquestionably prevalent among the Jews at the time of Christ and the apostles, although Philo does not accede to it." That the Jews believed in a mighty change, in a renovation, purification, regeneration (see Knapp, same place, quoting Philo), etc., of the earth, and that in some way *fire* (as the prophets predicted) should be employed as an agency, seems certain from various testimony, but that they believed in so widespread and extensive a conflagration as moderns have fastened upon Peter, is not only *unproven but hostile to the expectations* they had concerning the Messiah's Kingdom. A little reflection should suggest, that a people who looked for *the restoration* of the Theocratic-Davidic Kingdom over the nation in the flesh, which Kingdom was ultimately to embrace the Gentile nations, *could not, and did not*, believe in that which would utterly demolish all hope. But, as stated, they did believe that this Kingdom would be preceded by the awful judgments



of God, and that fire would be used in connection with them. Now the language of Peter *accords* with the belief that *before* the Millennial period could be introduced, such a *Pre-Millennial judgment* by fire must be inflicted; and his undoubted reference to *the only promises* relating to the new heavens and new earth in Isaiah would *immediately and inevitably*—with the prevailing belief—direct the Jewish mind to *the Millennial prophecies*. If the latter are to be understood, as so many now teach, to be fulfilled prior to this conflagration, *then* Peter took the very means and language to *confirm* his readers in the opposite view. We hold that there is *no antagonism* between Peter and the Jewish belief on the subject.

Houbigant (*Pref. to the Prophets*), referring to 2 Pet. 3, makes "the scoffers" to be Jews, who reject Jesus as the Messiah, because no change, such as the prophets describe, was realized at His Advent; and profess that it is not to be realized, and that Peter acknowledges that such a change is to be expected (that changes have already transpired in the past) at the Second Advent of this same Jesus, thus fulfilling the prophets. Judge Jones, who refers to Houbigant (*Theol. and Lit. Journal*, Jan., 1856), justly doubts whether these "scoffers" are Jews only, saying: "There is more reason to suppose that, for the most part, they will be from among the Gentiles." Jews, like the "Reformed" or "Liberal," are rapidly drifting into this scoffing position, imitating the larger proportion of unbelieving Gentiles.

*Obs. 2.* If we refer to the promises acknowledged by Peter and given by Isaiah, we find this view strengthened by the context. Thus e.g. Isa. 66 : 22 is preceded by "the Lord will come *with fire* and with His chariots like a whirlwind, to render His anger with fury and His rebuke *with flames and fire*. For *by fire* and by His sword will the Lord plead with all flesh," etc. While Isa. 65 : 17 only mentions the sword as preceding, yet, if we take the prediction and turn to its *strictly parallel* mates, we find that fire also is connected with its ushering in, as evidenced by the same things being delineated as then taking place. Thus e.g. take Isa. 51, and at the very time that God will "plant the heavens and lay the foundations of the earth," that the redeemed return with singing and everlasting joy, the judgments of the Lord shall be poured upon the wicked and "the heavens shall vanish like smoke," etc. At least one thing is apparent, that in the context of Millennial predictions (as Ps. 97 : 3; Joel 2 : 30; Mal. 4 : 1, etc.) there are sufficient intimations to warrant the Jewish belief that there would be, before Messiah's Kingdom is established, *an extraordinary manifestation of fire* in some form, and that Peter in his prediction *adopts this very belief* by linking his prophecy with Isaiah's.

Attention is called to the fact that Peter's agreement with Isa. 66 and 65 is so apparent, and consequently its Millenarian bias, that it may account for the opposition to the canonical authority of 2 Peter. For, it is a singular fact that the first persons who expressed a doubt concerning the reception of 2 Peter, are the men who were the most instrumental in opposing Millenarianism, viz., Origen, Jerome, and Eusebius (comp. Lardner's *Works*, vol. 6, p. 255, and the prefaces to 2 Pet. in coms. generally). This, too, may have largely influenced later opposers (as e.g. Davidson, *Introd. New Test.*).

*Obs. 3.* The reader will observe that Peter, instead of giving the least intimation that the Millennial period antecedes, in his account knows nothing of the Millennial era preceding, and gives statements utterly opposed to the notion that it will be witnessed *previous* to the conflagration. Without pressing into service his well-known views respecting the nearness of, and looking for, the Advent of Jesus Christ (which is antago-

nistic to such an idea), it is sufficient to notice that he speaks of the wicked *existing continuously and boldly down* to this very period, and of believers being subjected to their scoffing, etc., *down to* the same time. Deliverance is anticipated *only* when this era preceded by the conflagration arrives; and hence that Millennial glory, etc., which some describe as *antecedent* this conflagration is something that Peter fails to portray or intimate. More than this: the apostle links this era *with* the Millennial predictions by designating it "*the day of the Lord,*" and "*the day of God,*" which all at that time understood as referring to *the day* (e.g. Prop. 138, etc.) *when these Mill. prophecies would be fulfilled.* It was the distinguished time when God should remarkably manifest His power in behalf of His people. The apostle only recognizes the one day future associated with this conflagration. This is in agreement with *the general analogy.* To illustrate: Mal. 4 describes the day of the Lord "*that shall burn as an oven,*" utterly consuming the outrageous wicked and only leaving the righteous, and *previous* to this announced day there is *no* Millennial rest and blessedness for God's children. So Joel 2 and 3, the day of the Lord comes when He shall "*show wonders in the heavens, and in the earth blood, and fire, and pillars of smoke,*" and then follow the Millennial blessings. Peter, imbibing the same spirit of prophecy, introduces *no discordant* element.

The language of Peter *only* suits a Pre-Millennial period; for the language expressive of warning, expectedness and denial of Advent, perdition of the wicked, merciful delay, *only* agrees with a time such as ours, in view of its connection with well-known previous statements of "the holy prophets" and "the apostles of the Lord," which are of primary importance (v. 3) as a practical inducement to holiness and watchfulness. If this related only to that which occurs after the Mill. age (of which we have the most meagre statement in Rev. 20), then the Apostle would not have linked it with persons living in the present dispensation, as something in which they were personally interested and which they should behold. The very setting of the predictions favors our position, and the earnestness with which (v. 12) it should be desired by them, is confirmatory of our view.

*Obs. 4.* It is admitted, generally, that the scenes described by Peter follow the Second Advent. When Christ comes, He comes "*in flaming fire taking vengeance,*" etc. (2 Thess. 1:8), with "*fiery indignation*" (Heb. 10:27) that shall consume His enemies. It is at this Advent that believers are also delivered and exalted. The language of Peter, the entire tenor and scope of his description, evinces that he places the Advent—the object of terror to the wicked and of joy to the righteous—at this very period of time. This, therefore, is *utterly* irreconcilable with the theory (Shimeall and others), that this conflagration follows a thousand years after a personal Pre-Mill. Advent of Christ. The "appearing and the Kingdom" are united, and consequently the appearing, the glorification of believers, the fiery vengeance upon living unbelievers, and the Kingdom are *also linked together.*

Let the reader e.g. turn to Joel 2:31 and kindred prophecies, and if it is admitted that "the great and terrible day of the Lord" is introduced by the Second Advent of Jesus (as general analogy teaches), then it follows that such a fearful time (coinciding with Peter's description) is *succeeded* by a Mill. period, as the connection shows. The same is true of Zeph. 2:3; Isa. 24; Deut. 32:22; Mal. 4, and numerous other predictions, all descriptive of a fiery vengeance that shall consume the earth (which we know from the most positive declarations is imposed at the personal Coming of the Son of Man), *followed by a glorious Millennial period,* in which the Jewish nation is pre-eminently blessed, and in which the Gentile nations joyfully partioipate. Now, when the Spirit

lays down *this order*, and does this *repeatedly*, we certainly should be guarded lest we reverse it.

*Obs. 5.* The reader will notice that the Kingdom (as our entire line of argument shows) is introduced *at* the Pre-Mill. Advent of Jesus, and that Christ *then* receives His inheritance as David's Son. These two facts alone set aside the views of those (as e.g. Shimeall in *I Will Come Again*, and Lincoln in *Lects. on Rev.*, and Burgh, Tyso, and Ogilvy), who make the conflagration *Post-Millennial*, introductory to an eternal state of things. Now on the other hand the Scriptures make the glorious Theocracy established at Jesus' return one that is perpetual, ever-enduring (Comp. Prop. 159, where this is considered in detail), and *consequently* it does not run the risk of ever being removed or destroyed by the universality of the conflagration. The promises of God forbid it, and therefore, as e.g. in Dan. 7 (where the fire of vengeance, v. 10, 11, precedes or is connected with the establishment of the Kingdom) the Kingdom set up at the Coming of Jesus is declared to be one which shall not pass away or be destroyed. Again—to advocate such an opinion is virtually to say *that Christ's inheritance*, promised under oath in perpetuity to Him, shall be swept away by a conflagration—an inheritance too for which He suffered and died, which is to be to Him a desire and joy and glory, and which He has already (Isa. 65 and 66) retouched with His creative energy. Surely the brethren who hold to the above opinion do not see that, in the attempt to avoid difficulties connected with Peter's account of the conflagration, they plunge themselves into far greater by the adoption of such a Post-Millennial view. The fire of Peter must, of necessity, be so interpreted as to preserve *the unity* of divine teaching, and how this is to be done will be the subject of the next Proposition.

For the same reasons we must reject the opinion of Fausset (*Com.*, 2 Pet. 3, and Rev. 21 : 1) that the fire of Peter is in part Pre-Millennial and in part Post-Millennial, the latter the most extended and destructive. Now, aside from Peter describing *only one fire* and the introduction of *only one* "new heavens and new earth," which exists *forever* because righteousness dwells in it—which this view *arbitrarily* makes to be two—it is sufficient to say that the Kingdom and inheritance of Christ forbids the entertaining of such an opinion, because derogative to both. So Elliott (*Hor. Apoc.*) makes a Pre-Millennial restricted fire, limiting it to the Roman earth, but does not exclude "the idea of some other and more universal conflagration at the general judgment." We cannot, consistent with the reasons assigned accept of such interpretations, which sweep away an eternally constructed Theocratic Kingdom, and an eternally bestowed inheritance of David's Son and of His brethren.

PROPOSITION 150. *The establishment of this Kingdom is not affected by the extent of Peter's conflagration.*

It is important to notice this in detail (and the reader will please observe that the following Propositions are part of the discussion) since two classes make the conflagration of Peter an insuperable objection to the reception of the doctrine of the Kingdom. Those opposed to Millenarianism, as Brown, Steele, Barnes, Waldegrave, and many others, inform us that owing to *the universality* of the fire it is impossible to conceive *how nations* in the flesh, Jewish and Gentile, can survive it to form the subjects of the Kingdom. Every work written against us produces the stereotyped difficulty, as if irremovable. Recently some Millenarians, as Shimeall and others (through an amiable weakness which impelled them to remove what they call "the great stumbling-block in the way of an acceptance of the truth"), have repeated this objection, locating the fire of Peter *after* the Millennial age.<sup>1</sup> It hence deserves special consideration.

<sup>1</sup> Shimeall (*I Will Come Again*) writes many excellent things worthy of attention, but he certainly, with the amount of proof given in support of his own position on this point, *goes too far* when he charges distinguished Millenarians (Dr. Cumming by name, Pref., p. 19) with holding to "a stupendous theological misnomer," of "greatly damaging that system of revealed truth," of forming "the great stumbling-block in the way of inquirers after the truth," and of "a Judaizing and carnalizing the future state and condition of Christ and His saints." Charity should influence us always to remember that in the details of prophetic fulfilment, however cordial our agreement in the great leading outlines, yet, owing to the vastness of the subjects, the difficulties connected with them, the necessity of close comparison, and our own limited capacities, we ought reasonably to expect some diversity of opinion. Let us add that with the light before us we fail to see *how* Shimeall's *modern* addition adds *any weight* to the doctrine of the early Church (it virtually degrades it as carnal, etc.), or *how* it aids to make Millenarianism *one iota* more credible and respectable for the sake of a "distinguished Post-Millenarian clergyman." Millenarianism depends on *immensely more* than our comprehension of Peter's conflagration, viz., on the covenants and the promises of God, etc. If the latter do not urge the student to a Millenarian bias, certainly an accommodating interpretation of Peter's fire will *not* cause it.

*Obs. 1.* As stated in preceding Proposition, the language of Peter was in accordance with the views of the Jews. They evidently did not consider the fire so disastrous in its effects that *no nations* would survive and that the Kingdom *could not be set up over the nations* as Daniel predicted. The proof is, that all the Jewish converts and churches, as far as we know, *never supposed* that this passage *controverted* such an opinion. Instead of being a stumbling-block in the way, this passage was thought to be *confirmatory* of their belief of the dreadful fire which should devour the adversaries (Dan. 7 : 10, 11, "fiery stream," "the burning flame"), when

the Messiah would come. Jewish believers held that Peter only *transferred* that which they had believed would occur at the First Advent, to the Second Advent. Hence the apostle's statement strengthened them (by his appeal to Isa. and using the phrase "day of the Lord," etc.) in the faith, expressed by the Babylonian *Targum* (on Gen. 49 : 10), "Christ shall come, whose is the Kingdom, and Him shall the nations serve," or as the Jerusalem *Targum* has it : "The King Christ shall come, whose is the Kingdom, and all nations shall be subject unto Him." Peter's description, therefore, raised *no controversy* between the Jewish believers and others.

The critical student will please ponder the weight to be attached to this reasoning. (1) We have the entire Primitive Church universally Millenarian in sentiment ; (2) now, if the language of Peter, as moderns (Brown, Waldegrave, etc.) assert, forbids the Pre-Millenarian view, then an antagonism would have sprung up in reference to the meaning of his prediction ; (3) but instead of such a controversy arising, it was accepted as in *complete accord* with prevailing views ; (4) this could only have resulted from its being explained as *so limited* in its effects as *not* to interfere with the restoration of the Davidic throne and Kingdom and with the perpetuity of the race, as e.g. in the restored Jewish nation and the spared Gentile nations. The first converts were all Jews, who clung with faith to the covenants and prophecies insuring such a fulfilment, and they believed in Jesus as the Messiah, who at His Second Advent would perform this work. Now, if they had supposed that Peter's language raised up an irreconcilable difficulty, we certainly would have transmitted to us the impressions of such an antagonism. On the other hand, they were conversant with the usage of Scripture language, which expressed itself with a degree of universality, when limitations were intended, so that for the sake of vividness and impressiveness universality was expressed to denote extensiveness, greatness, vastness, etc. Thus e.g. take the expressions, Gen. 6 : 7 : "And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them ;" or v. 13 : "The end of all flesh is come before me," "behold I will destroy them with the earth ;" or v. 17 : "to destroy all flesh, wherein is the breath of life, from under heaven ; and everything that is in the earth shall die," and yet, notwithstanding this alleged universality, God found means to save the life and the flesh of those in whom His divine purpose would be carried out. So the early Christians confidently rested in the promises of God that, notwithstanding this terrible judgment of fire, those would be saved—in the flesh also—in whom the Divine Purpose would be strikingly manifested.

*Obs. 2.* The early Church, receiving its teaching direct from inspired teachers (and appealing to them, as Papias, Justin, Irenæus), found *no such limitation* as was afterward engrafted upon Peter's language. That Church which claimed (as Semisch, Herzog's *Cyclop.* speaking of Justin's, Dial. with Trypho, doctrinal position) its "belief as the Keystone of orthodoxy," which in the person of Papias (as stated by Jerome'), directly named Peter's instruction, received the epistle without regarding it as presenting the *slightest objection* to their doctrine of the Second Coming of Jesus, the fearful overthrow (fire as an agency) of His enemies, the exaltation of the resurrected saints, the re-establishment of the Davidic throne and Kingdom over the restored Jewish nation and the spared Gentile nations. One and all held to the fulfilment of the covenant and the prophecies based upon it *as succeeding* this conflagration : This is clearly announced in their writings. It may be justly claimed, that men who were so near to apostolic teaching, and acquainted with the language then spoken, *were qualified* to judge *how far* Peter's statement of the fire was to be pressed.

See Brookes, *El. Proph. Inter.*, p. 37, etc., where the extracts, with remarks, are given from Eusebius and Jerome. So Shimeall (*Eschatol.*, p. 64), who quotes : "He did not

follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristian and John the Senior, disciples of the Lord, what they spoke," etc. Another passage refers to his having "learned from the elders," etc., but does not mention Peter by name.

*Obs. 3.* It is noticeable that no Millenarian author has taken advantage of the doubts cast upon the canonical authority of the Second Epistle. This has been done by our opponents and not by us. That epistle was never urged in the first centuries as *antagonistic* to Chiliasm, for the leading objection to it was that derived from its being too favorable to our doctrine, owing to its "*Jewish conceptions.*" If we were to accept of its rejection—as suggested by opposers—that would at once end the discussion, seeing that *the only passage* relied upon to prove that the perpetuity of the Jewish nation and the race is irreconcilable with the universality of the fire at the end of the age, is to be found in this Epistle. But we are not forced to dispute its genuineness or authority, being willing to receive it, on the testimony alleged in its favor, as canonical.<sup>1</sup> The opposition to the Epistle, if so fatal to our doctrine as assumed by many, ought to have come from Millenarians and not from its opponents.

<sup>1</sup> Origen, Jerome, and Eusebius cast doubts upon it. If we could accept of the reasons assigned by Dr. Neander (*His. Plant. Ch. Church*, vol. 1, p. 376), to prove the spurious character of the 2d Epistle, then all difficulty would vanish. Pressense (*Early Years of Christianity*, note 1, attached to p. 213) declares it impossible to admit with any certainty the authenticity of the second epistle. He refers to others who doubted it, and includes Calvin as expressing a doubt. This is mentioned to indicate to the reader that in such a discussion, if disposed, *some weight* might be attached to the grounds given for its rejection upheld by such men, etc. But we have no desire to place ourselves behind the shield thus provided for us, still believing that the objections presented against its authenticity, etc., are too slight—when compared with the evidence in favor—to set aside this portion of the authorized canon. (Comp. Alford's *Prolegomena*, vol. 4, p. 1.)

*Obs. 4.* If there is a passage which should be examined and explained according to "*the analogy of faith,*" it certainly ought to be this one of Peter's. The reason is apparent; it is *the only passage* of Scripture which our opponents allege as conveying an irreconcilable difficulty in the way of accepting what (as we have shown) is taught in the naked grammatical sense in Covenant and Prophecy, and what was unmistakably believed in by the primitive Church. To make a *single* passage overthrow the Jewish faith, the early Church faith, and, above all, *that constant harmony* of Scriptural statement down to that point, and to make it the necessity for introducing a spiritualistic interpretation of preceding Scripture, is imposing *too much* upon one text and is violating the proportion due to the doctrines of the Bible. The rules given by Horne (*Introd.*, vol. 1, p. 342, etc.), are worthy of attention, and if applied will *inevitably relieve* our doctrine of the Kingdom from any alleged incubus said to be imposed by Peter. Surely when our doctrine of the Kingdom is founded in *the oath-bound* covenant given to David, is reiterated by prophets, is preached, etc., as Proposition after Proposition has proven, then *it ought not* to be set aside, or weakened, or condemned by *one* passage; then the passage assumed to be contradictory *ought to be* explained in the light of that vast amount of testimony preceding it; then *the lesser* ought to be interpreted by *the greater*, the more brief by the more extended, the doubtful by the plainly revealed.

If we only had Peter's description of the conflagration, it might be supposed to be as destructive as many tell us it will be; but unless—having numerous other passages referring to the same—we find this *corroborated* by other parallel passages, we may easily make a mistake. The apparent unlimited phraseology is no infallible criterion; for as all concede, it is the custom of Scripture to employ the most general language when a limitation in point of fact exists. Thus e.g. "it is appointed unto all men to die," but some we have through Paul will not die, but be changed—so "all Judea" went up, etc., teaching us both that we should ascertain whether all passages sustain the universality supposed to exist, and that the current usage of such language ought also to be considered. Take e.g. the apparently unlimited expressions of Deut. 32 : 22; Isa. 24 : 19, 20, etc., which certainly *cannot* be exceeded by Peter's language, and we find even in the following context that they are to be so limited as not to destroy the land, the Jewish and Gentile nations. If we were to take such prophecies isolated, and insist that the language must be literally fulfilled just as they read, without any regard to the context or other passages, and without considering that the vengeance of God is thus represented to indicate its intensity, severity, and certainty of extended searching range, we could readily rear up a host of alleged antagonisms.

*Obs. 5.* Peter's representation of the Kingdom, as given in his own writings, would be vitiated, if we accept of the extravagant estimates made concerning the extent of this fire. Omitting the allusion to Isa. 65 : 17 and 66 : 22 and to "the day of the Lord" as used by the prophets and Jews, sufficient remains to show that he looked for a Kingdom to appear on earth after this fire, and in the form advocated by us. In this same Epistle, Ch. 1, he knows no other Kingdom than the future *everlasting Kingdom of our Lord and Saviour Jesus Christ*," for which he urges the brethren to strive, faith in which was confirmed by the Transfiguration (see Prop. 153), and which he represents (as Pet. 4 : 7) as not very distant, thus connecting it with this same Advent and conflagration. Now in the First Epistle, in harmony with the Second, he makes the inheritance and salvation, "ready to be revealed in the last time," dependent (1 Pet. 1 : 7, 13; comp. with 2 Pet. 3 : 13, 14) upon "the appearing of Jesus Christ;" and "the grace that is to be brought unto you at the revelation of Jesus Christ" corresponds with "the new heavens and new earth." In both Epistles believers are "pilgrims and strangers," suffering, etc., and urged to hope for deliverance, etc., at the Second Advent. The entire spirit expressed is, a deferring of the Kingdom—promised by the prophets 1 Pet. 1 : 11, 13—until this period. This ignoring of a present Kingdom, and looking for one future, at the Advent, to fulfil the prophets—who locate Messiah's Kingdom on earth as we advocate—is evidence, if we will but accept of it, that he himself had no idea of the prediction, such as multitudes fasten upon it, seeing that the "everlasting Kingdom" once established, is ever more perpetuated, and hence is not to be destroyed by fire at the end of the thousand years.

The reader is urged to observe the following facts additional, established under previous propositions. The times of refreshing and restitution (Prop. 144), the Regeneration (Prop. 145), the deliverance of creation (Prop. 146), the Rest (Prop. 143), etc., all begin with this Second Advent and the manifestation of the sons of God, and a glorious period of deliverance and salvation is experienced, which is invariably described as *unending*. Now, after such restitution and such blessedness, after a marvellous restoration to forfeited blessings and an exhibition of Christ's dominion, can a *single reason* (unless it be derived—as is done—from 2 Pet. 3) be assigned for a universal and total conflagration? Is it *reasonable* that the work of Christ, exemplified by a thousand years of practical reigning and results, should suddenly be blotted out of existence by a devouring conflagration? It seems to us *derogatory* to Christ's honor and glory, as well as to the saints, who are co-heirs with Him, to thus summarily dispose of the glorious Millennial

earth, described by the prophets in the most glowing terms. A renewal (for e.g. Prof. Robinson makes in N. T. Lexicon "kainos" "new," to be "renewed," "made new," as used in 2 Cor. 5 : 17 ; Gal. 6 : 15) is predicated *both* of the earth (restored to Edenic condition) and of the Kingdom (Davidic tabernacle rebuilt), and this is associated by the Scriptures, Jews, and early Christians with a *Pre-Millennial* Coming of the Messiah. This renewal, whatever additions successive ages may add in their progress, is always represented as *perpetual, never ending*. "The world to come" is the Millennial world, as we have sufficiently proven (Prop. 137), and its perpetuity is invariably asserted, for with the obtaining of the same is linked the ever-enduring blessedness of the saints. When Jesus said "My Kingdom is not of this world," He used the word "cosmos" and not "aion" (as some erroneously suppose, building an argument on the error), the same word used, John 15 : 19, "Ye are not of the world," importing the renewal of the disciples, and hence this "cosmos" or "this world" experiences a change or renewal before "the everlasting Kingdom" is introduced in it, becoming "the world to come."

*Obs. 6.* It must be observed, that while the Second Advent of Jesus is spoken of as a coming in "flaming fire," etc., to destroy His enemies, etc., it is at the same time represented as a coming *to bless the earth*, so that the earth is called upon to rejoice in His Advent, as e.g. Ps. 96 : 11-13 ; Ps. 98 : 4-9, etc. Creation, as we have seen Props. 145 and 146, is *to exult* in this Coming for deliverance, so that it is declared to follow as a result from the antecedent humiliation, death, and exaltation of Christ, the resurrection of His saints, etc., as e.g. Ps. 69 : 34 (noticing how the previous portion of the Ps. is applied to Jesus in his death, etc. See Prop. 126). Now such deliverance of creation, such a rejoicing of the earth in the removal of the curse, is not witnessed down to the Advent, and if fulfilled, as written and promised, *necessitates*, in the very nature of the case, a *very material limitation* to the destructiveness of this fire. Any indorsement of the sweeping assertions made respecting its universality and totality introduces at once *an antagonism* (unnecessary) between one passage and a host of others relating to the same time. This is the reason why so many (Prop. 146) employ language respecting the deliverance of creation, insist upon complete restoration, etc., and yet are afraid to mention the animal kingdom or animate nature, fearful that Peter's conflagration would prove an objection to its utterance. Surely there must be something wrong in an interpretation, which builds up from this passage *irreconcilable features* to other portions of the Word.

In order to show how our opponents raise up an antagonism, and involve themselves in the gravest contradictions, the following illustration (out of a multitude) is appended : MacKnight (*On the Epistles*), while advocating an utter destruction of the world by fire (in support of his Popish view of the judgment day, etc.), gives us this paraphrastic interpretation of 2 Pet. 3 : 13, which contains the most ample refutation of his own theory : "Nevertheless, according to God's promise to Abraham, as explained, *Isa. 65 : 17*, we who believe firmly expect the creation of new heavens and of a new earth, wherein righteous men shall dwell forever." Now, let the reader turn to *Isa. 65* and see how *utterly irreconcilable* the description of the new heavens and earth is to his *complete and utter* destruction of the world by fire ; for mortal men in the flesh, engaged in worldly occupations, living to a great age—according to his own reference—*still exist*, notwithstanding his utter destruction of all things, and survive in this renewal. And then his reference to Abraham—to whom this earth, *and not another*, was promised—likewise invalidates his wholesale deductions from Peter's language. To indicate how opponents, after employing 2 Pet. 3 against us, and positively affirming its meaning to be opposed to our view, refuse to give an exposition of the chapter, we refer to Dr. Brown. In a Review of "Dr. Brown's Life and Works," in the *North Brit. Review*, Aug., 1860, it is stated that he published comments on various parts of the New Test., including the First Epis. of Peter and the first ch. of the Sec. Epistle, and it is significantly added : "He would not, however, venture to expound the remaining chapters till 'better informed and more fully



*assured,* for many difficulties occurred in them ; a token that he was now feeling one of the symptoms of age, in being 'afraid of that which is high.'" While we may admire the modesty of the man, which recognized the difficulties (as e.g. the connection with Isa. 65 : 17, etc.) of reconciling this chapter with his *system of belief*, yet it certainly finds no expression when employing the same against Millenarianism.

*Obs. 7.* As just intimated, any view of Peter's statement which makes an *imperfect Redemption*, in not restoring the earth, the animate creation, and the race of man to their forfeited position, ought at once to be rejected as *inconsistent* with the Divine Purpose respecting Redemption as given in covenant and promise, and with the perfection, honor, and glory of the Redeemer (Prop. 140, Obs. 7). To make this earth, animated creation, and the race of man, as such, all to be destroyed, rooted out of existence, or (as a climax) to have it all one mass of fire, perpetuated in this state to constitute (so Pres. Edwards' *His. Redemp.*, p. 421) an eternal hell (!) for sinners and devils—this is to make Redemption *incomplete*, to keep this earth forever under the curse, to restore only a few of the forfeited blessings, and to *diminish*, with fearful rigor, some of the most comprehensively precious promises that the Bible contains. Strange indeed that men should allow one passage to crush the hope engendered in a groaning creation, in a sin-cursed earth, in the longings of nations, and to limit the rich and full restitution of all things and the expressed ability and willingness of the Mighty King to perform it. The early Church could not be so *illogical*.

Hence it is that a vast multitude of writers, whatever view they take of the extent of the conflagration, coincide with the statement of the *Ency. Brit.*, art. "Conflagration," viz., "it is more consistent with the narrative itself, as well as with physical science, to consider it as *introductory* to a new and better state of things—a new heavens and new earth." The difficulty of otherwise reconciling Peter's language with that of the prophets has evidently led to the view expressed by this writer, "some learned and able expositors, among them Lightfoot and Owen," make it figurative, and "have referred it altogether to the destruction of Jerusalem and of the Jewish polity." This last opinion we cannot, however, indorse for the reasons (1) that a future fire in connection with the perdition of the ungodly and the renewal of the earth is associated with the Sec. Advent ; (2) that the same is expressed in the context of Mill. predictions as something introductory ; (3) that the contrast which Peter presents to previous changes forbids an exclusive figurative application ; and (4) that in the overthrow of Jerusalem, etc., no such fulfilment of "a new heaven and new earth" was realized (as described by the promise in Isa. 65 and 66), and hence the application is erroneous.

*Obs. 8.* Having clearly shown from the covenant made with David, etc., that *the land and the earth* is Christ's, that the Jewish nation as such (associated with the Theocracy), and other nations through it, belong to Christ, that both form "*the inheritance*" of David's Son, *it is presuming* to fasten such an interpretation upon 2 Pet. 3 as will at once and forevermore *destroy the very inheritance* which is promised to Him. "Feeble and weak" as the apostolic and primitive Fathers were, in some respects, when compared with the profound (?) learning of modern theologians, yet none of them has been guilty of *so great a violation of propriety* as to introduce a doctrine which sweeps away the inheritance of Jesus and that of His saints ; which makes it utterly impossible for either to inherit promises most solemnly attested to *by the oath* of the Eternal One. It was reserved for men of real intellectual strength and mental ability to do this ; for those ancient worthies, relying upon *the simplicity* of the Scriptures, and that every word of God is equally true, could find no such doctrine in

Peter. Explaining (*as justice and reason both suggest*) Peter by the two promises of Isaiah, they found, as we also find to-day, ample evidence that Christ's promised inheritance is *not affected* by the extent of the conflagration. Turn again to those two passages and see *how associated* with the new heavens and new earth is the restoration and perpetuity of the Jewish race, of Gentile nations, and even the continued existence and change of animals, and it will be seen *how impossible* it was for a faith which clung both to the covenant given to David and to Peter's undoubted linking of Isaiah's predictions with his own portrayal of what should take place in connection with this fire, to adopt an interpretation which virtually denies to David's Son *His own covenanted throne, Kingdom, people, land, etc.* It is true, that those who do this strive to give to Him something which *they esteem* far better, and thus suppose that they honor Him the more; but this also is done *at the expense* of ignoring the covenant and going beyond the record.

If this fire is, as multitudes declare, a total destruction of this globe (and some even include the planets, etc.), or if it is as destructive and terrible as the Seventh-Day Adventists and others make it during the thousand years, how is it possible to verify the precise language given to Abraham, Isaac, and Jacob (Prop. 49) that *the identical* land and countries through which they passed, upon which they reclined, and which they beheld, should be *their personal inheritance*? Whatever changes the fire may introduce, however terrific in its sweep of vengeance, the promises of inheritance convey the idea that *geographically* (for the rivers Nile and Euphrates are still boundaries) the land will retain its accustomed place—it will not be destroyed. And this is most fully corroborated by the general tenor and analogy of the Mill. descriptions, which portray this very earth—not destroyed—but blessed with glorious additions, a renewal designed to remove evil and extend happiness. Palestine, changed by the creative power and made beautiful, is geographically the same Palestine, with a restored Jewish nation and Theocratic-Davidic Kingdom under the sway of Christ and His saints, the centre of an earth-dominion. Any other view makes the promises of God *of none effect*, no matter what substitutions are presented under the specious plea of honoring Christ. We only *rightly honor* Jesus when we accept of the promises relating to Him as found recorded in the Scriptures.

*Obs. 9.* The time of this fire is the time when "the harvest of the earth" is gathered and the tares (Matt. 13 : 30, 39, 40) shall be "*burned in the fire*" (as "the ungodly men" mentioned by Peter), but this harvest (Rev. 14 : 14-20) occurs under the seventh trumpet *preceding* the Millennial age. When this conflagration takes place it is associated with the resurrection of the saints, for Peter encourages believers to expect a glorious deliverance at that period; this accurately *corresponds* with the resurrection (Rev. 11 : 15-18) and rewarding of the saints under the last trumpet when "the sovereignty of this world" shall be wielded by Christ. The mention of "*the Day of Judgment*" (comp. Props. 133 and 134) with a knowledge of the Jewish and Scriptural method of speaking of that day, viz., to be followed by Messiah's Kingdom here on earth as the Millennial prophecies declare; these are additional reasons *why* we should not force upon Peter an interpretation which must result in introducing an element of *discord*, thus preventing a harmonious adjustment between the Old and New Testaments.

Compare preceding and following propositions. Hence we cannot receive the expressed views of able writers, as e.g. that given by Brookes (*The Truth*, vol. 2, No. 12, p. 357), who lays down the following procedure at the close of the thousand years: "Then will follow the burning of the earth and the works that are therein, the new heavens and the earth wherein dwelleth righteousness," etc., and we find plenty of concessions respecting the inheritance of the Patriarchs and of the Son of David, the Millennial new

heavens and new earth of Isa. 65 and 66, the perpetuity of Mill. blessedness, the Pre-Mill. Advent and fiery indignation, etc., scattered through his interesting writings, which *amply refute* this view. Indeed, we cannot see how brethren, when *the perpetuity* of the Mill. heavens and earth is *expressly affirmed* by the Spirit, can possibly have a conflagration of such an inheritance. On the other hand, we admire the logical consistency of that class of writers (as e.g. Dr. Seiss in his able third discourse in *The Last Times*, D. N. Lord in various articles in *The Theol. and Lit. Journal*, etc.), who make this fire Pre-Millennial, and have the Millennial earth to pass into the eternal ages without losing *a particle of its glory* by so terrific and destructive a conflagration. Let the student consider that covenant promises and numerous predictions based upon the same outweigh all such deductions of a deluge of utter destructive fire, Pre- or Post-Millennial.

*Obs.* 10. This passage has received various interpretations. (1.) One class, to which we have alluded (Prop. 133, Obs. 1.; Prop. 141, Obs. 1, etc.), bring *the most extravagant* interpretation to bear upon Peter, by which they evolve not only *the utter destruction* of the earth but that of the planetary system. As the very prodigality of expression and profuseness of imaginary extent is—aside from the arguments herein presented—the best refutation of its unscriptural attitude, it may be passed by without additional remark.<sup>1</sup> There is another class, allied with these in a rigorous interpretation, but far more moderate in their estimation of the ultimate result of this fire. While advocating its universality and the burning up of all things, etc., they at the same time deny that annihilation is denoted or such complete destruction is intended as to forbid the renewal and perpetuity of the same earth. In addition to the writers mentioned (Prop. 140, etc.) who hold to this, many others could be added, as e.g. Augustine, Griffin, Jay, Gregory the Great, Fuller, Pope, Benson, Urwick, Hodge, James, Brown, Pye Smith, etc. The distinguishing peculiarity of these two classes is, that they make the conflagration *post-Millennial*. Another class, who make the fire about as disastrous as the second class noticed, and yet hold that it is Pre-Millennial, that it will be followed by the setting up of Christ's Kingdom as predicted in the Millennial prophecies—are represented by Cumming\* (*The Gr. Trib., Lect., 12*), Irving (*Orations*), Gill (*Divinity*), and others. These three classes, by the *extent* of the fire advocated, make no provision for the Kingdom to exist *in its expressed covenanted terms*, and none for the deliverance of inanimate and animate creation, having the same destroyed and an entire new creation erected from the ashes, etc. Instead of the curse being removed *from* the existing world, the world falls *beneath* the curse and is *sacrificed*, so that an entire new one which has *never borne* a curse may be created. The position, however, of the one party, that the fire is Pre-Millennial, is undoubtedly correct. (2.) Then we find a large class who make the entire fire a *figurative* description; and these again are divided into different parties. Thus e.g. that one which makes the destruction of the heavens and earth the overthrow of the Jewish polity, etc., and the new heavens and new earth the introduction of the Christian polity, etc.; so Dr. Hammond, and various of the destructive critics. Others, as Prof. Bush (*Mill.*, p. 202, etc.), taking the figurative view, apply it to the overthrow of systems of error, etc., by the purifying influence of the truth (i.e. fire), which is yet

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\* And yet, in justice to Dr. Cumming, it must be said that in various places he expresses himself as if limiting the general destructiveness of the fire, as e.g. in the context of the oft-quoted passage: "Look at the floor on which you tread," etc. See also his Ser. on Rev. 20 : 6.

to bring about "that renovated order of things, moral, mental, and political," etc.\* Dr. Thomas (*Elpis Israel*), and Christadelphians generally, refer the destruction to the Jewish polity, but explain the new heavens and earth to be still future, the introduction of the new polity under the Messiah at His Sec. Coming (thus separating by a long interval what Peter unites in succession). In regard to such applications of the figurative sense, it may be observed, that the destruction here presented, whatever it may denote, is *inseparably joined with the Sec. Advent*, the Day of Judgment, and the Day of the Lord, and hence is *still future*; while the contrasting with the literal perishing at the deluge indicates that *more must be attached to it than the simply figurative*. Mede (*Works, Exp. Peter*), and others, in adopting the figurative conflagration, are more logical and consistent with the tenor of Peter's statements when they make it adumbrating or symbolizing the overthrow of governments, systems, etc., *at the close of this dispensation*, preparatory to the establishment (comp. *Lord, Apoc.*, 21 : 5) of the Kingdom or government under the Messiah. It must be admitted, when the figurative language of Scripture is consulted and compared (see Sir I. Newton's *Obs. on Proph.*, p. 1, Ch. 2; Faber's *Dis. on Proph.*, Daubuz, *Perp. Com. on Rev.*, writings of Brookes, Bickersteth, etc.) with each other and with Peter's language, there is *sufficient force* in the comparison instituted to lead to a belief that it is, at least, *included*. The Scriptures sometimes include the physical with the moral, etc., as in the birth, death, and resurrection of Jesus, etc. To make it entirely figurative destroys at once *the express contrast* instituted by Peter respecting the perishing of the old world by water; and to make it entirely literal is to ignore *the Scripture usage* of such language. Taking into consideration the views *then* prevalent derived from the prophets, the style in which the prophecies are given, and the fact that both things (viz., the overthrow of all human governments and the renovation of the earth) are really embraced at this period, it seems *the most consonant* to believe that Peter *comprehends both*, that as water was used to destroy the old world, materially and in its governmental arrangements, so fire (not excluding other agencies) shall be employed in modifying and changing the present heavens and earth, materially and in the overthrow of earthly governments, and that the result will be the introduction of a new heavens, and new earth, materially renewed, and in the establishment of the Theocratic Kingdom. The old "heavens" really did not perish excepting as they adumbrate governments, etc. The contrasting of the three worlds—the three heavens and earth—seems to demand something like this interpretation, indicating that the truth lies somewhere between the figurative and literal application, embracing *both* in the manner pointed out. For, let us impress the reader with a fact, already noticed in Paul, that the apostles, in view of the enmity and persecuting spirit already prevalent, and which they knew was yet to come, could not be *too cautious* to express their views respecting *the certain overthrow of earthly governments*; and that all such teaching, to avoid bitter animosity and persecution, had, in the nature of the case, to be couched in prophetic language. The wisdom and admirable tact of Peter (as in Acts 3, using restitution) is noticeable, in his taking language not only correspondent with *the usage of the prophets*, but even in accordance with that employed by the nations around him,\* and which virtually comprehends both. (3.) Then again there is an able and growing party who advocate that the fire of Peter will be literally experienced, but that it

is confined to localities (some few writers have confined it to Judea or Palestine, others to the Roman earth, and still others have made it local, and by slow degrees, gradually extending over the earth), and will not be so disastrous or extensive as many suppose.<sup>4</sup> This view was early presented, has more or less continued, and recently has had a number of writers to express it in a most forcible manner. D. N. Lord in several of his writings, Dr. Seiss in his *Last Times* (see it eloquently presented in Third Dis., also "Day of the Lord"), and others, have argued against the universality of the fire (1) from the declared perpetuity of the earth; (2) the Noachic covenant, which promises no such destruction in the future as that of the deluge; (3) the saint's inheritance; (4) the meaning of Peter's phraseology; (5) the design of the fire, "the perdition of ungodly men;" (6) the agreements of Peter's language with the descriptions of volcanic eruptions, etc.; (7) the language of the prophets describing the same events, etc. They exhibit those fires as dreadful and connected with "*terrific phenomena.*" In conclusion: looking at those various interpretations, the dispassionate student will certainly feel inclined—considering the Oneness of the Spirit through whom holy men spake—to give the preference to those who, instead of taking Peter's prophecy *isolated* and then proceed to build upon it a series of tremendous doctrines, endeavor to ascertain its meaning *by a comparison with the analogy of faith*, with other predictions given by the same Spirit. Caution must be engendered by the simple fact that *equally as strong language* as Peter uses is employed by Nah. 1 : 5 in reference to Nineveh, and in Deut. 32 : 22; Micah 1 : 4; Isa. 13 : 9-14; Amos 9 : 5, etc., in such a way as to indicate a *continuation of the earth, nations, etc., after terrible convulsions and punishments.* The same is true of Isa. 24 : 19-23; Isa. 2 : 10-22; Jer. 4 : 23-28, and numerous other passages. The limitation even with which sometimes the word "earth" is used, the verbal criticisms (Crit. Eng. Test.) which unite men of opposite views, the fact that *change* and not such destruction is evidenced by Ps. 102 : 25-27; Heb. 1 : 10-12 (the parallelism limiting and defining the first clause)—all this should have *its influence* in forming our decision. Even the "earnestly expecting and ardently wishing, and anticipating" (Bloomfield), "earnestly desiring" (Newcome), "awaiting with eager desire" (Barnes), this "coming of the Day of God," corresponding again with that of the prophets, with the pious Jewish language, etc., should be regarded. While a comparison of *the intent* of this fire with the overthrow of the wicked—in which fire is also alluded to—Rev. 19 : 19-21; Matt. 25 : 31-46; Ps. 11-6; Dan. 7 : 9-11; 2 Thess. 2 : 8; Joel 3 : 9-16; Zech. 14 : 1-15; Ezek. 38 : 22, etc., leads to the conclusion that it must be—Peter also linking it with Isa. 65 : 17, and 66 : 22—*Pre-Millennial.* Linked with a coming of the Messiah, *with which* the restored Theocratic Kingdom is associated; *with an earth*, however it may experience the ordeal of fire, the same earth renewed; *with a continued materiality* (see Chalmers's Sermon on 2 Pet. 3 : 13), which, as in glorified humanity, etc., God employs, as the prophets teach, to display His attributes and glory and to make His creatures happy; *with a new heavens and new earth*, which was inseparably connected in the Jewish mind with the Kingdom of the Messiah and a return to a Paradisiacal state; *with the extirpation of sin from the world and not with a destruction of that which is not in itself sinful*; *with the inheritance of Abraham, the saints, and Christ Himself*, which cannot be effaced without violation of God's faithful Word; *with*

“the restitution of all things,” “the regeneration,” the deliverance of groaning creation, the shaking of heaven and earth, and numerous other promises which are *then* to be realized—surely *with all this before us*, the conflagration of Peter can only be explained *consistently* with the uniform and concurrent teaching of Holy Writ. It cannot, it does not form an exception. Taking, on the one hand, *the most positive declarations* that sin, suffering, opposing and hostile powers shall continuously exist down to the Sec. Advent, and then, on the other hand, *the emphatic predictions* that these shall be rooted out of the very same earth—that all sorrow, misery, and wickedness shall cease to exist in it—and that it shall become fruitful, beautiful, etc.,—it follows that *the only position*—consistently sustained by the reasons adduced—for a believer in all that God says, is that already indicated. Peter’s statement shows us, *how both* these Scriptural representations are sustained and verified; *how* the sin-stained vesture and fashion shall be changed for the garments alone suited for the manifested royalty; *how* this earth now can expectantly look for redemption and then can rejoice and exult in the possession of the same; *how* God can (for He is not wasteful of material) take the old and out of it bring forth the gloriously renewed without impairing His own workmanship; and *how* this earth, once pronounced good but now marred by sin, shall again be restored to all its forfeited blessings and to the singing of “the morning stars” and the shouting of “the Sons of God” over its recovery.\*

\* See e.g. a specimen given by Dr. Seiss, p. 67, *Last Times*, which he appropriately calls “sublime nonsense.” The descriptive powers of some men are exhibited in what may be aptly called “fire-theology.” To give another illustration: In Priest’s *View of the Millennium*, we have the following: “The planets dash against each other,” fly toward the sun and “will dash one against the other, which indeed will be a wreck of matter and a crush of world on fire.” Somehow or other, while this dashing of planets is going on, our earth still remains in its orbit to pass through the appointed ordeal; it “hangs amid the trembling air,” which air is caused to tremble by Gabriel’s voice that is equal to “the treasured thunders of ten thousand years bursting from their iron vaults” (whatever that may mean), and “the great solar vortex breaks forth in flames of fire,” “lakes of fire, rivers of melted glowing matter, ten thousand volcanoes vomiting flames all at once, thick darkness, and pillars of smoke twisted about with wreaths of flame like fiery snakes, mountains of earth thrown into the air and the heavens dropping down in lumps of fire,” until finally the earth becomes “a molten sea of fire,” and it “shall be thrown from its orb to where a hell of fire in the deep recess of eternal night hath its place.” Alas! that numerous such specimens can be found in R. Catholic and Protestant writers, so derogatory to the Plan of Redemption and the honor and glory of Jesus Christ. It is saddening to read such views as are given by Prest. Edwards in his *His. of Redemption*, by Scott in his *Com. loci* (which is approvingly quoted by Bloomfield, *Com. loci*, as reducing all things “to as confused a chaos as that from which it was first created;” and who also indorses Shakespeare’s oft-repeated saying respecting “the great globe” dissolving “And, like the baseless fabric of a dream, leave not a wreck behind”); by Barnes, *Com. loci*, and others. We are forced to ask whether the doctrine of many divines does not accord with that of Sophocles, as quoted by Justin, *On the Sole Gov. of God*:

“That time of times shall come, shall surely come,  
When from the golden ether down shall fall  
Fire’s teeming treasure, and in burning flames  
All things of earth and heaven shall be consumed;  
And then when all creation is dissolved,  
The sea’s last wave shall die upon the shore,  
The bald earth strip of trees, the burning air  
No winged thing upon its breast shall bear.”

\* Others, favoring a present development through existing means, interpret it to denote “a universal renovation of manners, sentiments, and actions throughout the world,” or “a universal triumph of political freedom, general wisdom, and exalted piety”—but how it is to remove the curse, make the earth beautiful, etc., as portrayed in Mill. descriptions, they fail to tell us—only asserting that it will. See an eloquent reply to this in Dr.

Seiss's *Last Times*, pp. 82 and 83; also John Wesley's *Ser.* on Rev. 21 : 5, where he rebukes those who would limit the New Heavens and New Earth "to the present state of things" or make it "fulfilled when Constantine poured in riches and honors upon the Christians," saying, "What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to His Church, yea, and to all mankind, from the time that John was in Patmos unto the end of the world!"

\* That the Stoics and many others advocated a renovation and the agency of fire, has been noticed by numerous writers. See *Writings of Philo Judæus*, vol. 4, p. 32, etc., Origen, *Ag. Celsus* (B. 5, ch. 20, etc.), Wetstein on 2 Pet., Burnet's *Theory of the Earth*, Commentaries on the passage which, almost all, refer to the fact. For other views, Clarke's *Ten Religions*, Mallet's *Northern Antiquities, Northern Mythology*, by Thorpe, Howitt's *Lit. and Romances of Northern Europe*, etc. Barnes, *Com. loci*, refers to Seneca, N. Q. 3 : 28; Cicero N. D. 2 : 46; Simplicius in *Arist. de Cælo*, 1 : 9; Eusebius P. 15, 18. Others, as Seiss, mention Plato, Plutarch's reference to the Persians, Strabo, Virgil, etc. Others, (as *Cyclop.*, R. K.) Pythagoreans, Platonists, Epicureans, Phœnicians, Siamese, Brahmims—also the Sibylline books, Hystaspes, Ovid, Lucretian, etc.

\* Thus e.g. Bonar (*Redemption*, p. 117, etc.) limits it to Papal Christendom, making it the same as the burning in Dan. 7 and Rev. 18, chiefly exhibited in Europe, but may be felt over the whole world. The idea attached to the fierceness and destructiveness of the fire is this: that wherever it falls an utter destruction, not leaving root or branch, will ensue. It does not necessarily follow that the whole earth, every portion, is thus to be visited, for this must be ascertained by the general teaching on the subject.

\* Which reminds one of Lederer (*Israelite Indeed*, May, 1867), that if God made a covenant not again to destroy all flesh, as He did by the flood, and we deny this by saying that He will do it, then "we admit the interpretation of some Rabbies of old, who said that God swore never to destroy the earth by water, but He may destroy it by fire, or in some other way, to be correct. Then God would have sworn an oath with mental reservation, which He would condemn in man, His frail creature."

\* This, therefore, answers the alleged insuperable objection, urged and repeated by Brown, Barnes, Hodge, and a host of opponents, *how it is possible* for mortal men in the flesh (as the Jewish nation and spared Gentiles) to be "tided over this all-enveloping, all-reducing deluge of fire" into the new earth. We answer, precisely on the same principle, that they allow the continuation of mortal men in the flesh in those Old Test. passages (quoted in the text), where the earth is represented as wholly consumed, destroyed, dissolved, etc., and yet—forced by the analogy of Scripture—they admit, must be understood with limitations, because mortals still survive and the earth is not literally destroyed, only the portions thereof which experience the fire of vengeance. Now, if they, in their comments on the Old Test., can thus explain as consistent and truthful (without a doubt) language fully as sweeping and "all-enveloping and all-reducing" as Peter's, and tell us that this is the expression of the Holy Spirit, why, when the same Spirit in Peter employs similar phraseology must it be—*volens volens*—understood without limitation, when the most cogent reasons exist calling for such a limitation. Simple consistency in their own interpretation of the Spirit's declarations ought to make them less dogmatic in insisting upon one meaning only, and that the most destructive possible, to be given to 2 Pet. 3, in order to raise up, if possible, an insurmountable objection to Pre-Millenarianism.

*Obs. 11.* But in this discussion we are not concerned in advocating any specific interpretation of Peter's language. Let it be admitted, that all the explanations given are "pitiful subterfuges," and that the fire is universal, yet a believer in God's Word should find *no difficulty* even in this *extreme* statement of the case. Let the conflagration be thus universal or local, universal by slow advances or confined to the Roman earth, universal by uniting Pre- and Post-Millennial agencies, or entirely Pre-Millennial, one thing ought to be *self-evident* to the believer, viz., that this fire, whatever it may be, and however extended in its effects, *will not and cannot destroy* the mortal men in the flesh, the Jewish nation and spared Gentiles, whom God has determined to save. The difficulty is, as alleged, that we cannot tell *how*, if the conflagration is general, at the same time, these can be preserved. Taking it for granted that it is thus universal, we are told that we cannot give "a reason" for the hope that is in us, and that our

theory is "*a stupendous theological misnomer,*" etc.<sup>1</sup> Having already shown, in various places, the just connection existing between reason and faith, it is not necessary to restate our position. While advocating the use of reason, yet, after reason has once admitted the Omnipotence, etc., of the Eternal One, it must be regarded as very unreasonable to *limit* the Divine attributes. It is a *characteristic* of believers, in opposition to unbelievers, to receive *all* that God says He will perform, even if *not able* fully or satisfactorily to explain or reconcile all His words and predictions;—and this is properly based upon the reason (derived from reason apprehending God as described), that *the wisdom and power of God will be found equal to any emergency* that may arise in the fulfilment (in the order given) of His predictions, no matter *how inexplicable* they may appear unto us. Indeed, one of the writers (Shimeall) who expresses himself so strongly against us on the ground of impossibility, etc., gives us in the very same book a *sufficient reply* to his own objection in the following just lesson of faith urged against another party who lacked faith: "We might ask, '*Is anything too hard for the Lord? Is our unbelief to be the measure of his truth?*' If a few had objected, before the events, the improbability, approaching not only to moral but to *physical impossibility*, that Messiah could ever be born of a virgin: suppose, further, he had objected to the improbability of such a religion as that of Christ, with such apparently inadequate support, and so contrary to men's prejudices and passions, ever so prevailing in the world, as that one day all nations should bow to Him—*how* would such an objection meet this antagonist but by arguments *that would equally refute his own, viz., faith in the truth and power of God.*" If this is so, why then urge "*physical impossibility*" against us, when we even by no means make the emergency for such to arise in our interpretation of Peter? A moral inconsistency or impossibility would be fatal to our argument, but that of mere "*physical impossibility*" (because the objector cannot see how it is to be done) has *no pertinency or force* relating to the accomplishment of any prediction that God has given, *after* the mighty exhibitions of *His ability to perform anything and everything* that He has determined. Witness the saving of a remnant in the flesh when the deluge encompassed the earth, the birth of Isaac, the salvation of Israel at the Red Sea, the protection of the flesh and even the clothing of the Hebrews in the intense heat of the king's furnace, the conception of Jesus, etc., and surely with such manifestations of God's most wonderful ability to accomplish all things, we must *utterly repudiate* the principle that we are at liberty to reject any prediction, or to reverse its order of fulfilment, because we, forsooth, cannot comprehend or explain *how* it is to be done, or *how* it is to be reconciled with natural causes. Apply this unbelieving principle to the conflagration itself, to the resurrection of the dead, to the changing of the living saints, to the miracles of Christ, creation, the mode of our existence, etc., and see *how little these*, as well as a multitude of other things, are dependent upon *our amount of knowledge* concerning them. Prophecies, which before their fulfilment seemed of impracticable (from a human standpoint) accomplishment were *exactly* realized; and thus others are given (is it to test the faith of Abraham's seed?) in relation to the future, which will be verified *in like manner*, no matter whether believed or not, simply because God will indeed perform "*a strange work,*" "*a new thing,*" and while engaged in it He is abundantly able to "*cover in the shadow of His hand,*" so that (Isa. 43 : 2) "*when thou walkest*



*through the fire, thou shalt not be burned, neither shall the flame kindle upon thee*" (or as Delitzsch : " *When thou goest into fire, thou shalt not be burned, and the flames shall not set thee on fire*").<sup>2</sup>

<sup>1</sup> Reading such charges reminds us of what Dr. Auberlen says : " In a time like ours, when not only the Gospel of the cross, but even the most elementary views of God, of right and light, are foolishness to the Greeks, and often even to the noblest of them, it is of paramount importance to be faithful in the simple and fundamental truths which, however insignificant they may appear, are the foundation of all the rest, and to give all honor to truth with manly, moral and logical energy, not heeding the contemptuous shrugging of shoulders of either friend or foe."

<sup>2</sup> The reader will find some very impressive remarks on faith in the ability of God to perform His predictions in Keith's *Harm. of Prophecy*, the last chapter. The expression of Tertullian, " *Credo quia impossibile est*," which has excited the ridicule of multitudes, and is most sneeringly brought forth in recent works as evincing " *unreasoning faith*," contains a sublime truth, being simply founded on Christian faith, which must necessarily believe in that which is impossible to man—otherwise redemption has no need of the *supernatural* intervening. The foundation laid in the Person of Jesus the Christ, the superstructure, and the culmination—all demands that which is impossible to man. But this very faith in the impossible (as we will show under a following Prop.) is the most reasonable, because it alone meets the requirements of man. The reader will, no doubt, be pleased to be reminded of the quaint remarks of Sir Thom. Browne (*Relig. Medici*, sec. 9) : " I desire to exercise my faith in the difficultest point ; for to credit ordinary and visible objects is not faith but persuasion. Some believe the better for seeing Christ's sepulchre ; and when they have seen the Red Sea, doubt not of the miracle. Now, contrarily, I bless myself, and am thankful that I lived not in the days of miracles ; that I never saw Christ, nor His disciples. I would not have been one of those Israelites that passed the Red Sea ; nor one of Christ's patients on whom He wrought His wonders ; then had my faith been thrust upon me ; nor should I enjoy that greater blessing pronounced on all that believe and saw not," etc.

PROPOSITION 151. *This Kingdom is identified with "the new heavens and new earth" of Isa. 65 : 17 and 66 : 22, of 2 Pet. 3 : 13, and of Rev. 21 : 1.*

Having shown that "the new heavens and new earth" of Isaiah and Peter *are identical*, another step in the discussion is requisite, viz., to prove that the same is *also denoted* in Rev. 21 : 1, or, that *one and the same state is meant by the three prophets*. This becomes the more necessary since many attempt to invalidate our doctrine by denying their identity, separating them, and making them descriptive of different eras of time. Thus e.g. some make the heavens, etc., of Isaiah and Peter something of the past and present, while those of John are still future; others make Isaiah refer to the Millennial era, while Peter and John follow that period; others again make Isaiah and Peter relate to the Millennium and John's heaven, etc., succeed it.<sup>1</sup> We believe that *they all refer to the same thing and to the same time*; and for which belief the following reasons are assigned (comp. Prop. 148) :

<sup>1</sup> In this connection one party has much to say respecting "a Davidic age" and "a Solomonian age," making the reigns of David and Solomon typical (Solomon ought to have turned out a better man to form a type) of those future periods, the Millennial and succeeding. But we cannot receive these types, which are not only merely conjectural, but opposed to the fact that when Messiah's Kingdom commences it is under one Head and eternal (see Prop. 159, on duration of Kingdom). Admitting that at the end of the Millennium its glory may be greater, etc., yet such increase is not thus to be measured by Solomon's reign. Excellent and able men indorse this view, but to us it seems harsh and unjust; because even David's Kingdom is *no type* of Christ's but a *reality* which David's Son at the appointed time is to inherit, i.e. the same Theocratic throne and Kingdom over the same elect people. (See Prop. 122.)

*Obs. 1.* It is not necessary to repeat the arguments which show the connection of Isaiah and Peter. This has been done in the immediate preceding (e.g. 148 and 149) Propositions, to which, in justice to us, the reader will please refer. The views of the Jews, the correspondence of language with their belief, the reference direct to Isaiah by Peter, etc., must, in order to make the line of argument complete, be duly considered. To one party of our opponents, let it be said, that conceding as they do a Pre-Millennial Advent of Jesus and His reign during that age, they must explain *how this* is to be reconciled with Peter's delineation of the scoffers and their language, which cannot be thus applied to accord with their theory, or with their expressed views of the approach of "the Day of God." But the connection of Isaiah and Peter will appear more fully and distinctively by noticing how John corroborates it.

The position of e.g. Lange's *Com.*, 2 Peter, *loci*, is alone tenable, viz., that of identifying Isa. and Peter as describing the same new heavens and earth: "This hope (i.e.

expressed by Peter) is founded on the word of prophecy, Isa. 65 : 17 ; 66 : 22 ; 30 : 26 ; Cf. Rev. 21 : 1."

*Obs. 2.* Before showing the latter, the reader ought to determine that the separation of John's account of "the new heaven and new earth" from its direct relationship to the Millennial age in ch. 20, or the finding it recorded after the account given of that era (and upon which so much stress is laid by some), is *no proof whatever* that its realization *must also succeed* that period. This is so fully granted by many of those who differ from us, that it should not, in itself, be used as an argument against us.<sup>1</sup> It eminently deserves (to avoid confusion, etc.) a separate and distinctive description, which, connected by parallel utterances, sufficiently, as a comparison evinces, identifies the period of its coming.

<sup>1</sup> As illustrative we select several as follows : Prof. Bush (*Mill.*, p. 94) says that it is "in accordance with a feature of the sacred writings of incessant occurrence, in which events, whether historically or symbolically related, are *transposed out of their first chronological order*," and quotes Lightfoot (*Works*, vol. 2, p. 61), "It is a well-known and well-grounded maxim among Jews, that 'non est prius et posterius in Scripturâ.' Their meaning in it is this, that the order and place of a text as it stands in the Bible doth not always infer or enforce the *very time* of the story, which the text relateth ; but that sometimes—nay it occurreth very oft—stories are laid out of their natural and chronological place, and things are very frequently related before which, in order of time, occurred after ; and so 'e contra.' Nor is this transposition and dislocation of times and texts proper to the evangelists only, but the same Spirit that dictated both Testaments alike ; laying texts, chapters, and histories out of the proper place in which, according to natural chronological order, they would have lain." Horne, *Introd.*, gives, "On the Interp. of Scrip. Proph.," p. 388, vol. 1, the following rule : "The order of time is *not always to be looked for* in the prophetic writings ; for they *frequently resume* topics of which they have formerly treated, after other subjects have intervened, and again discuss them." Victorinus (Apoc. 7 : 2), one of the earliest expositors, fully recognizes this principle : "The order of the things said is not to be regarded, since often the Holy Spirit, when He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed." Many expositors, especially of the Apocalypse, express themselves in the same way, and point out a number of instances (as e.g. the last Seal embracing things under the sixth, ch. 7, ch. 11, ch. 12, ch. 13, ch. 16, ch. 17, etc.) in which events previously referred to are afterward taken up more in detail. Indeed, however men may differ in the application of the principle in particular instances, every interpreter must, in simple consistency, more or less adopt it.

*Obs. 3.* Again, as one party seeks to make its view that of the early fathers, Barnabas and Tertullian (see Prop. 148, *Obs. 4*), it may be as well to state, that the references made by Barnabas and Tertullian do not relate at all to the non-identity of these new heavens and earth. They simply declare, what we also hold, that a *complete* restoration of all things will not be fully witnessed until the close of the Millennial period. On the other hand, we have the most positive proof that so far as "the new heavens," etc., of John is concerned, they believed it to be fully correspondent with and embracing the Millennial era. Thus e.g. Tertullian (B. 3, *Ag. Marcion*, ch. 24) says : "For we also confess, that a Kingdom is promised us on earth : before that in heaven, but in another state, viz., after the resurrection, for it will be for a thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven ; and this city Ezekiel knew and the Apostle John saw," etc. After declaring that this is the city for the saints at that time, he closes : "This is the manner of the heavenly Kingdom." Barnabas, in his argument respecting the covenant being fulfilled in the seventh chiliad, makes the latter the Sabbath,

the "blessed rest, *when we have received the righteous promise, when iniquity shall be no more, all things being renewed (Rev. 21) by the Lord,*" etc. Whatever views the Fathers may have entertained respecting succeeding ages and even changes, it is apparent from their writings that they made no distinction between Isaiah, Peter, and John *on this point*, but quote from all of them directly or inferentially as pertaining to *the same period of time*. They speak of *the perpetuity* of the state introduced at the Millennial era, of *the eternal duration* of the Kingdom then established, and of the everlasting blessedness then bestowed, and in such comprehensive terms that this "new heaven and earth" enters into the eternal ages *without being destroyed or passing away*. Admitting their liability to error, yet, if sustained by Scripture, a logical consistency, which is to their credit, supports that general unanimity among them.

*Obs. 4.* The matter, however, must be decided by a direct appeal to the Scriptures, and as this decision is dependent upon time, when Rev. chs. 21 and 22 will be fulfilled, it is in place to point out the reasons why they must be linked with the Millennial period. (1.) The phrase "new heaven and new earth" corresponds accurately with Isaiah's and Peter's language. This is so much felt that some have made Isaiah's heaven typical of the other. (2.) But that it is no type, and will not be superseded by the heaven of Peter or John, is evident from the announcement that the heaven of Isaiah when once created will *not pass away* (Prop. 148, *Obs. 4*). God appeals to that heaven as indicating His *unfailing* faithfulness (Isa. 66 : 22), and the inhabitants (Isa. 65 : 18) are to "be glad and rejoice forever in that which I create," thus disposing of the typical theory, teaching *the perpetuity* of the heaven and earth introduced at the Millennial era, and informing us how to understand the fleeing away of the heaven, etc., in Rev. 20 : 11 (Prop. 148, *Obs. 4*). In reference to the last passage, in addition to its being parenthetical, given to identify the Person on the throne and convey an idea of irresistible power by what He had *already* performed, it may be said that the action described *accords* with what really transpires (as Millennial predictions show), when the Millennium is introduced ; that from the creation of the new heaven, etc., at the Millennial era, owing to its perpetuity, "*no place was found for the old* ;" that it is not asserted that the new Millennial heaven fled away, but simply "the earth and heaven ;" that if it is maintained that the Millennial new heaven, etc., flee away, giving place to another, *then* we have a violation of the order laid down by Peter, who tells us that the present heaven and earth are to be changed, not for Millennial ones, and *then afterward* for another substitution, not a thousand years *after* the Sec. Advent, but at the Sec. Coming. He only recognizes *one such creation after the present one*, and in this sustains *the perpetuity* ascribed to the Millennial heaven by all the prophets, who with one voice describe at the coming of the Mighty One a glorious restitution which is *perpetual* in its nature. Taking also the view presented under Props. 147 and 148, that the phrase "heaven and earth" embrace the import, according to Scriptural usage, of government, dominion, and their supporters, it follows (as will be more fully shown under Prop. 159) that such a substitution after the Messiah's Kingdom (which is everlasting, etc., and established at the ushering in of the Millennial era), *cannot take place*. (3.) If "the new heaven and new earth" of the Millennial era shall pass away, then the language of Rev.

21 : 1, that "the *first* heaven and the *first* earth were passed away," would not describe it, seeing that that of the Millennium is not—admitting the very statements of our opponents—"the first," for they have the changing of the present (first) heaven and earth into a new Millennial, and then the changing of this second one into another "new" one. The mention of the word "first" guards us against the typical application, and shows *which* heaven and earth is changed. (4) The phrase "*and there was no more sea*," which is supposed to present a serious objection to our view, indicates that the Millennial heaven and earth of Isaiah is denoted. It is gratuitously assumed that because "sea" is sometimes used in its literal sense, it must be literally understood here. But—however the literal to some extent might, for aught we know, accompany it—we find in Dan. 7 : 2 ; Ps. 65 : 7 ; Rev. 13 : 1 ; Ps. 93 : 3, 4 ; Hab. 3 : 8, and numerous places, flood and sea, mighty waters, etc., employed to denote the agitation, unsettled condition, revolutionary tendencies, anarchy, warlike and turbulent commotions of nations. Take this meaning, so emphatically exhibited in prophetic usage, and it is predicted that during this period the nations (showing also that they survive) are *disposed to peace* under the Theocratic reign of Jesus, thus happily corresponding with many descriptions of the Millennial state which make this peculiarity, freedom from war, etc., a distinguishing excellence. King Jesus "at His appearing and Kingdom" will introduce such an order of things that the turbulence of the sea will be unknown, and war between nations will cease." (5) In Rev. 19 : 7, 8, 9, just before the one thousand years, it is said that the marriage of the Lamb *hath come*, and His wife *hath made* herself ready, etc. This conclusively shows that Rev. chs. 21 and 22 are *retrospective*, and that they do not describe a new order of things *after* the Millennium. Would it not be strange, when "*the marriage is come*," and "*the Bride is ready*," to postpone the marriage a thousand years? Why does the Spirit assert the former, if we are not to understand that the marriage with (Rev. 21 : 9) "*the Bride, the Lamb's wife*," is *then* consummated, without so long an intervening period? With the Early Church and a long line of worthies, this notion of an interval (*derogatory* to the Bridegroom and Bride) after the Coming of the Bridegroom (at Sec. Advent), must be rejected as *untenable*." (6) By comparing Rev. chs. 21 and 22 with the Millennial prophecies, as e.g. Isa. chs. 60 and 54, keeping in view the connection of the latter with the Advent and the marriage, we are at no loss to see why, under the teaching of inspired men, the Early Church so universally held that all these prophecies portrayed a *New Jerusalem state here on the earth in the Millennial age*. It seems almost strange that any other opinion can be entertained, when the Spirit employs *precisely the same language*, presents *the same ideas*, etc., in all these prophecies. If the passages alluded to are compared, such is the *similarity* of blessing, of events, of deliverance, etc., that they necessarily must—if there is propriety in language—be applied to *the same period of time*. It will not answer to admit, as some do, that the same state is indeed described, but that only the eighth age or eternal state after the Millennium is meant by John, for then John, using *Millennial phraseology*, ought to have specifically discriminated or intimated such a transference of idea ; besides this, according to the theory of such, it is utterly impossible for them to receive Isaiah as describing the state mentioned by John without mutilating and expunging (as e.g. Isa. 60 : 12 ; and Isa. 54 : 15, etc.) passages, which, taking their own admis-

sions, are inconsistent with an era *after* the Millennial. The fact that the prophecies cannot thus be taken *in their entirety*, descriptive of *one period*, although employing the same language, etc., is against our opponents; for denying their complete resemblance and identity, they plunge into difficulties from which there is no escape.<sup>4</sup> To perfect this identity, *the same blessings* enjoyed in the New Jerusalem state *are also attributed* to the Millennial era; such as the tabernacle of God with men, wiping away all tears, no more death, no sorrow, crying, and pain, making all things new, the glory of God, the open gates, the brightness that needs no sun, the river and the tree of life, no more curse, the throne of God and the Lamb, the beholding of His face, the name in the forehead, no night, the reigning, etc. (7) The period of inheriting is at the Sec. Advent (when the Mill. age commences, and this inheriting, in Millennial phraseology, is also found in connection with Rev. 21 : 7, thus accurately corresponding with the promises to the saints that at the Sec. Coming they shall obtain the New Jerusalem. Such is the impression made by Rev. 3 : 11, 12; Gal. 4 : 26; Heb. 12 : 22, seeing that the crowning, etc., is *invariably linked with* the Advent. This again is corroborated by Rev. 22 : 10-15 where the city is spoken of as something immediately *connected with* the Advent of Jesus, which the righteous shall enter, etc. He comes, and gives the right both to the tree of life and to the city.<sup>5</sup> (8) While the New Jerusalem is manifested in this new earth, "the nations" are permitted to enjoy its "light," etc., agreeably to other Millennial predictions, as e.g. Isa. 60. Those who make the city symbolical of and embracing the saints, and then make these "nations" the same saints, involve themselves in a confusion of ideas. That these "nations" are the same as those specified to exist in the Millennium is apparent from the simple fact that *they still require "healing."* The saints who inherit the city, with other blessings, are incorruptible, immortal (1 Cor. 15), and need no healing, while the nations being mortal have continued necessity to partake of "*the leaves of the tree for the healing of the nations.*" The latter condition only corresponds with the one delineated in Mill. prophecies.<sup>6</sup> (9) The identity of the Theocratic element, the reign of Christ and His saints, the same grandeur and glory of the Kingdom, the exaltation of the married wife (Prop. 118), when "the desolate one" is again remembered in mercy; in brief, our entire argument bearing upon the Kingdom, *clearly shows* that the Kingdom of the Messiah, in the same period of time, is delineated by all of these prophecies—only one of them, Rev. 20 : 1-7, specifying a thousand years (upon which really this division is founded), *not* as a limit to the Theocratic Kingdom, *but* as the limit of Satan's binding and of the non-resurrection of the rest of the dead. (10) But we are told that the continuance of *the seasons* during the Millennial age is incompatible with the conflagration predicted by Peter and the state described by John. But here again is a beautiful consistency between Rev. 21 : 23 and Isa. 60 : 19; for the former expressly limits the "no need of the sun, neither of the moon" *to the city*, indicating by the reference itself that they indeed exist, but that such is the brightness of the city obtained through its august Theocratic Ruler that it does not need that of these luminaries; while the latter has reference to the same locality, being confined to the restored Jewish nation, Jerusalem its capital city (with which the New is associated), with Jewish and Gentile saints united with it, so that the same effulgence of the city, proceeding from the same great source, is represented

as extending (not over the whole earth, but) over the holy land. The continuance of sun and moon is also intimated in the next verse. Besides this, the objection takes too much for granted, seeing that the design of Peter's fire is nowhere asserted to be to cradicate the seasons; that the seasons, or rather sun and moon, are given a permanency equal to the existence of the earth, of Messiah's Kingdom, and of God's faithfulness in promise, that if the seasons cease, it must be based on the utter destruction not only of this earth (and the substitution of an entirely new and differing one), but of the solar system, all of which requires no serious refutation. Besides this seasons are mentioned in the "every month" of Rev. 22 : 2. (11) The perfect agreement of Rev. 21 and 22 with Isa. 60, etc., in describing "the nations" and "the kings of the earth" at this period of time can only be predicated upon a *complete similarity* of view in time respecting its occurrence.<sup>1</sup>

<sup>1</sup> Some, as Shimeall, etc., admit that in the Mill. era, or new heaven and new earth of Isaiah, there is "a most signal change," so that it will "extend to the removal of the curse from the ground and also from the circumambient air which envelops the earth." In brief, a return to the paradisiacal condition. We ask, if the curse is *thus removed* from the ground and air, and animals, etc., wherein arises *the necessity* of their destruction as given by Peter? Will God destroy what He has again made good? Will He destroy the inheritance thus restituted of the saints and of Christ for a time enjoyed? Can we believe that a *restored Eden* can be thus summarily rooted out? Is the restored Davidic throne, the glory of the earthly built Jerusalem, the splendor and magnificence of the Kingdom instituted, as described by the prophets, to be *thus* fearfully overthrown by fire? *No, never!* Let able men entertain such views, yet are they opposed to *the plainest promises* of God's Word. And, stranger still, such persons object to our view—which makes no such demands on the ground of "physical impossibility," while overlooking the moral impossibility in their own theory.

<sup>2</sup> Numerous German, English, American, and other writers could be presented indorsing the figurative use of the word "sea," but they are not needed in the light of assigned Scripture usage. Should it be thought that the rising up of Gog and Magog is an exception which forbids such an interpretation, we reply: (1) That it would also prevent us from receiving the predictions of the Millennial era, which promise universal and continuous peace, the utter removal of war, the destruction of warlike material, etc. It is, therefore, like many others, a general statement, which is true, the solitary exception occurring after so long an interval, only indicating or manifesting its correctness; and (2) this exception may not, in a strict sense, prove to be one. The reason why the promise is given is evidently the implied comfort or idea that no "sea" can exist in that period of time which will cause the least injury to the saints or to the new heaven and new earth established. Hence, when Gog and Magog arise, the saints and the Kingdom are not affected by it, seeing that immediate and swift destruction comes upon Gog from the Lord.

<sup>3</sup> Some few, as Waggoner, to avoid this difficulty, have the marriage consummated and Bride and Bridegroom both return to heaven and remain until the close of the thousand years; but this is opposed to *the entire order* of events, and introduces inextricable confusion to a fair exposition. This will be noticed hereafter, in connection with the Millennium. Now, it is sufficient to say that such a view entirely misconceives the nature, locality, etc., of the covenanted Theocratic-Davidic Kingdoms, and ignores the restoration of the Jewish nation, the perpetuity of the race, etc.

<sup>4</sup> To illustrate: they cannot quote Isa. 60, etc., without denying the perpetuity assigned, or having part fulfilled in the Millennial age and part in the age following, etc.; they cannot quote Rev. 21 and 22 without repeating Mill. phraseology which, against Mill. predictions, they tell us will not be realized until after that period. Such inform us that the New Jerusalem is a symbolic representation of the saints who are with Christ, and, if the theory is consistently carried out, then the saints only come down from God out of heaven upon the earth after the Mill. era, which is opposed to numerous testimonies to the contrary, as e.g. Zech. 14, etc. Thus also the reign of the saints, identified with the New Jerusalem, is after the Mill. period, which is opposed by Rev. 20, etc. So *the dwelling of God with man*—the Theocratic relationship thus expressed—is after the same, which cannot possibly be admitted. Admitting, as we cheerfully do, that

the work of God is progressive as it relates to the race and the earth during these thousand years, yet the new heaven and new earth begin with that era, and with it also the New Jerusalem state.

<sup>5</sup> Let the reader compare e.g. John 14 : 1-3, fulfilled when Jesus comes again, with 1 Pet. 1 : 4, 5, 7, 13, realized at the same time, and he must be impressed that the mansions and the inheritance then obtained are eternal, ever-enduring, and not to be superseded by their removal and the substitution of others. But we conclusively show that those mansions and that inheritance are gained at a Pre-Millennial Advent, and hence we insist upon their perpetuity. (Comp. also Prop. 170 on the Father's House.)

<sup>6</sup> Delitzsch (*Bib. Psych.*, p. 556) informs us that V. Hofman and Karsten hold to the New Jerusalem being in the Millennium; Delitzsch, however, maintains that it is after that period, and explains "the healing of the nations or heathens" to denote only the increase of power, blessedness, etc., of the Redeemed in eternity, or, as Von Gerlach expresses it, "a reception of God's gifts of grace, as of the tree of life in Eden, an eternal becoming and growing." So also Rinck and others. But this is a far-fetched explanation, especially when it is said that "the expression 'health' must not exactly presuppose sickness, but indicates the perfect state of mature growth into the image of God," etc. But the phraseology does not by any means "indicate a perfect state of mature growth," but a state of *imperfection* which demands "a *healing*" process to bring to "a perfect state of mature growth." Delitzsch's interpretation is governed by that on Rev. 21 : 1, but which we have proven is wrong, because making Isaiah and Peter correspond ("according to promise"), it is easy to show that all three prophets are in agreement. According to Lange (*Rev.*, p. 389) we must, in consistency, preserve the idea of "the highest sanative operation of nature" (as then manifested). That physical healing is denoted, is seen (1) from the effects of the fall; (2) from the Divine Purpose inculcating a complete redemption that includes the physical; (3) from the Millennial predictions incorporating such temporal and physical deliverance.

<sup>7</sup> For the reasons thus assigned, we cannot receive the view of Hofman (*Prophecy and Fulfilment*), Ebrard (*The Rev. of John*), Brookes (*Maranatha*), Guinness (*Approaching End*), and other able writers, who locate the renewal, the new heavens and earth, and the New Jerusalem state after the thousand years, thus forbidding the Patriarchs and others from receiving their inheritance and looked-for city until a long interval has intervened. The fact is, that such concessions made by Millenarians (as e.g. Birks in *Four Proph. Empires*, etc.) are taken advantage of by Brown (*Ch. Sec. Coming*), Gipps (*First Res.*), and others, as evidence of weakness and antagonism, and the discrepancy is shown that the lauded Millennial heavens and earth are *swept away* with all their glory, and that "the New Heavens and New Earth" agree with their own Post-Millennial theory. The same reasons forbid our accepting of Lincoln's (*Lects. on Rev.*, vol. 2, ch. 19) portraiture of the last chapters of the Apoc., because he has some parts delineating the Millennial state and other portions the eternal state following, making it partly Millennial and partly Post-Millennial and eternal. This introduces confusion, and mars the symmetry of the prediction, and is the inevitable result of his believing (against the testimony of Scripture) that the Millennial earth, Christ's glorious inheritance, is to be utterly destroyed by fire. So also Smith's (*Key to Rev.*, p. 385) theory that "the new heavens," etc., is "a figurative description of heaven," and not a portraiture of something pertaining to the earth, must be rejected as *utterly untenable*, and evidencing an utter abandonment of covenant and prophecies relating to the earth. The opinion of Calvin, Prest. Edwards, and others that "the new heavens and earth" of Isa. commences with "the Gospel dispensation" (in moral regeneration, etc.) and extends to the final goal when it will be superseded by an entire new creation, is thus shown to be unscriptural, for Peter's direct reference to Isa. evidences its futurity and relationship, as we have proven; and the past has never, as a matter of fact, evinced such a fulfilment of Isa. 65 : 17-25 and 66 : 15-24 as to make it corroborative of such a view. It is a fact that some (as e.g. Durham, quoted by Brown, p. 302, *Ch. Sec. Coming*) have this earth destroyed by a conflagration and a new earth and new heavens introduced, but do not identify the latter as "the seat of the blessed," and are "at a loss to know what was to be its destination." Surely, such must totally ignore the plainest statements of Scripture, and one must wonder that they undertake to comment on the Scriptures at all. *The Compreh. Com.*, adopting Henry's comment on 2 Pet. 3 : 13, *confidently* appeals to Isa. 65 : 17 and 66 : 22 as the promises alluded to and then, after the conflagration, realized; but without the least effort to show how on its theory of a universal destructive deluge of fire it is possible for Isa. 65 and 66 to be fulfilled, it coolly proceeds to make "the new heavens and earth" of both Peter and Rev. 21 (and, of course, by implication as the promise then fulfilled, also of Isa. 65 and 66) to



be fulfilled after the Mill. age and after its adopted universal judgment. The self-evident and rebutting discrepancy does not seem even to be noticed. Dr. Brown in *Ch. Sec. Coming*, Pref. to the Ed. of 1879, makes it the leading aim of his work to prove the following: "It is the object of this book to show that 'the heavens and the earth which are now' shall continue so long as sin and death remain, that is, not only to the end of the Millennium, but of the 'little season' of degeneracy and rebellion that is to succeed it; after that" (i.e. as he afterward explains, after all probation is ended and the universal judgment has arrived) "I 'look for new heaven and a new earth, wherein dwelleth righteousness,' unmixed with 'anything that defileth.'" Now, here is the fair implication that previously no new heaven and earth exists (unless it be in the sense given above by Calvin and Edwards), which is abundantly refuted by Isa. 65 and 66, describing a state of things which must, of necessity, precede the eternal state advocated by him. So jealously does Dr. Brown guard his theory and raise up alleged impossibilities, that (under the supposition that he can definitely determine the exact capabilities of the renewed earth in the way of sustaining life) he makes, by reason of the conflagration, "the new heaven and new earth" *utterly uninhabitable* for mortal men, as follows (p. 300): "Whatever 'elements' mean here, as contradistinguished from the 'heavens,' it must be something, the 'dissolution' of which would incapacitate human beings, as at present constituted, from subsisting for a moment. What, then, becomes of the theory of mortal men tenanting the new heavens and the new earth? It is nothing better than a dream?" We are abundantly satisfied with "the dream" of the prophets, when, as we shall show in detail, they describe it as a *reality*, but must express our surprise that resort should be had to such reasoning. To indicate how even Millenarian writers of acknowledged ability introduce confusion and antagonism, when their utterances are compared, we refer to the comments of Dr. Fausset. In *Com. on Isa. 66 : 15* he makes it parallel with "Isa. 9 : 5 ; Ps. 50 : 3 ; Hab. 3 : 5 ; 2 Thess. 1 : 8 ; and 2 *Pel. 3 : 7*." In *Com. on 2 *Pel. 3 : 13** he directly refers to *Isa. 65 : 17 and 66 : 22* as being then fulfilled. In *Com. on Isa. 65 and 66*, he locates these passages in their realization with 2 *Pel. 3 and Rev. 21*, as consistency and unity demand. In *Com. on Dan. 7 : 27 and Com. on Rev. 21*, he has "the new heaven and new earth" of *Rev. 21* to follow the thousand years. Such discrepancies and antagonistic views are a blemish to the commentary, and cannot be reconciled by the supposition that the conflagration of Peter is partly Pre-Millennial and partly Post-Millennial (the latter the most destructive, etc.), because (aside from the inconsistency of intervening a glorious Sabbath which is thus to be ended) then the conflagration would destroy a heaven and earth, an inheritance, a Kingdom, a glory and blessedness, whose perpetuity for "the ages of ages" is most positively declared.

*Obs. 5.* Now, in justice to our subject, and to meet, according to our design, all forms of objections, a point must be noticed, which, if we were to consult simply feeling and the esteem with which we regard differing brethren, otherwise might be passed by. Our allusion is to the opinion entertained by some (as e.g. Waggoner) that Christ and the saints *are not upon* the earth during the thousand years, but come to it and reside on it *after* those years are expired; to the view held by others (as e.g. Butler), that Christ and the saints go to the *third heaven*, and reign from thence in the Millennial period (so also Hess, who concedes, however, that "the monarch of this so flourishing Kingdom would indeed, as in the days of His resurrection, appear again visibly on earth, when some more important end requires He should"), making the New Jerusalem a continuation of the same, etc.; to that of others, who (as e.g. Melville), think that when the Mill. age is introduced the saints shall be caught up to meet Christ, and that both the saints and Jesus will be in the New Jerusalem, *not upon the earth*, administering the Kingdom then set up; to that of others, who (as e.g. Shimeall) believe that when the Mill. age begins, Christ and the saints will be "in the air, as the capital of His universal earthly empire" (to avoid the charge of caricaturing, see p. 316 of his *I Will Come Again*) the New Jerusalem state following the Millennial; to that of others, who (as e.g. some of the editors of the old series of *Proph. Times*), believe that when

the Mill. age is ushered in Christ and the saints will be in the New Jerusalem, but separated and distinct from the earth—in brief, *suspended above it.* Writers from these respective classes have much to say concerning the “*aerial thrones,*” and “*the general superintendency*” conducted from “*the air*” or “*the heavens,*” etc. The identification of “*the new heaven and new earth*” of Isaiah, Peter, and John, being a representation of what is done, *not* in “*the air,*” or in a place separate and distinct from the earth proper, or in *the third heaven,* but *here on the earth,* is a confutation of all such theories. More than this, a correct apprehension of the Kingdom as covenanted to David’s Son and as predicted by the prophets *positively forbid* such a withdrawal in part or whole of David’s Son and His brethren from the *very place specifically promised* (not “*the air,*” but “*the earth*”) to Him and His saints. The Early Church, more consistent, knew nothing of such a *separation* of Jesus from His Davidic throne and Kingdom, which only was, and shall be, *located on earth,* and of such a reign of saints “*in the air*” or “*on high,*” somewhere instead of being “*on the earth.*” Brethren may honestly think that they are honoring Christ and the saints, or that they are making (as Shimeall) Millenarianism more palatable for others, but they will allow us to say, with equal honesty, that planting ourselves firmly upon the *oath-bound* covenant which expressly locates this very Kingdom, and upon the utterances of the prophets which places the Kingdom and the King *here on the earth,* at the head of the restored Jewish nation, etc., we hold that a disjoining, a separation of that *which God has joined together,* evinces, at least, a lack of faith in the *very order and connection* which the Word gives. Admitting that a diversity of view in regard to the details of doctrine is to be expected and allowed, yet upon this subject, which virtually leaves the Davidic throne and Kingdom (on the earth) without an occupant and head (transplanting Him to the “*air*” or Third Heaven, etc., where David’s throne and Kingdom *never existed*), it is proper to insist, in plain terms, upon that view which *alone meets the conditions imposed by covenant and prophecy.* One writer (J. B., *Proph. Times*, Aug. 1868), even in distinguishing between the Mill. age and the following New Jerusalem period, asserts: “*We have reason to believe that the real throne of God will not be on the earth during the Millennium.*” All such opinions arise from not clearly apprehending *what the throne of the Theocratic King is,* and *where it is located.* Having shown and proven in previous Propositions that God’s throne (not the Divine Sovereignty, Props. 79, 80) *was on the earth,* that it was incorporated with the Davidic, and that when the Davidic is restored, *as sworn to and solemnly predicted,* God’s throne—the *Theocratic throne*—is again restored for the God-man, the appointed Theocratic King to occupy, it seems to be *faithless to doubt the locality* (Prop. 122) of this throne. When the tabernacle of David, now in ruins, is rebuilt, when the glorious things spoken of the splendidly restored Theocratic rule are witnessed—does covenant or prophet give the slightest idea that this embraces anything *outside of, or in the atmosphere above, the earth?* If the transfiguration (Prop. 158) really gave a correct representation, it follows that we have the King and the three classes *upon the earth.* The inheritance of Christ is *on the earth;* the inheritance of Abraham and his seed is *on the earth;* the reign of Christ and of His saints is *on the earth;* the tabernacling of God again with man is *on the earth;* the Kingdom under the whole heavens is *on the earth;* a Paradise restored, with a God present in

the Person of Jesus Christ, is *on* the earth ; a renewal, a restitution, a regeneration, a world to come, a day of the Lord Jesus, etc., etc., is *on* the earth—*nowhere* do we find the least teaching, direct, that any of these things shall be witnessed and realized outside of this earth, or that saints are to be, in any way, separated therefrom. Such theories result from pure inference, and the main passage produced from which it is drawn, is the one relating to the resurrection and translation of the saints, who are “*to be caught up in the clouds (or as some, in clouds) to meet the Lord in the air,*” from which it is wrongfully assumed that the Lord and the saints *remain in the air*. We might just as logically say that Christ is still in the cloud that received Him ; while they themselves do not constantly keep Him “*in the air,*” for as the prophecies demand a personal manifestation of Jesus *on* the earth, some allow that the King will occasionally come to the earth to fulfil those predictions. No ! no ! Simple in faith, unlearned in many things as the primitive church may have been, yet it was far too strong in faith and learned in the Scriptures to advocate opinions which restore a garden of Eden for Adam and Eve, and *then* carefully place Adam and Eve in “*the air*” or up “*on high,*” where the paradisiacal restoration does not affect them ; which repeals a curse from the earth, but translates those who had borne the curse to another place instead of making them “*return*” as the prophets do, to see and enjoy its repeal ; which establishes a Messiah’s Kingdom, but carefully keeps the Messiah *aloof* from it ; and which, as one party, brings the New Jerusalem to the earth ; but suspended up on high somewhere in the atmosphere, where its gates are open for the kings of the earth to enter, etc. But we need not discuss the matter—our previous Propositions having done this—for these same writers when (for the time forgetting this theory of separating Jesus and the saints from their inheritance, etc.), opposing the prevailing notion that David’s throne is in the third heaven, use the very arguments *that equally refute* their own notion of its being “*in the air,*” or some other place. Thus one (Shimeall) forcibly says : “*The sum of the whole matter is simply this : David has no throne in heaven.*” (May we ask, Had he one “*in the air?*”) “*And Christ, though born a King, and crucified as a King—the King of the Jews—yet ‘the Kingdom and dominion and the greatness of the Kingdom under the whole heavens,’ has never yet been given to Him or His saints. But there stands the immutable oath of God to David, that Christ as His ‘Son according to the flesh’—mark, not according to the Spirit—shall sit on His throne.*” Precisely so ; for any other view detracts from *the simplicity, beauty, and sublimity* of our system of truth. Hence, we have no sympathy with that view which would make the “*air*” more holy than the renewed earth, and the remaining “*in the air*” less “*gross and sensual*” than being on the redeemed earth, the theatre of Christ’s glorious work, and the place (His dwelling-place in Zion”), where the Second Adam enters the restored Eden ; we would rather, if it is a simple belief and even childlike, contemplate our King as actually and truly *personally present*, reigning in *His covenanted land, throne, and Kingdom*, wrested from Satan, dwelling in His “*Rest*” and “*Inheritance,*” and thus manifesting, *in the very place* of His rejection, sufferings, and death, *His Davidic—real—Sonship and Lordship*. And we love to think of the saints enjoying, *in the very place* of their former trials and sorrows, the blessedness of perfected Redemption, of completed restitution. Instead of detracting from the honor of David’s Son and of

the saints, it is certainly adding to the same and to God's glory to advocate the carrying out of *the covenanted promises*, the plan of restitution, which restores man truly and literally to *his long-lost Eden* and through a personal Second Adam—present in this Eden—recovers a lost dominion on the earth.<sup>1</sup>

<sup>1</sup> This last view is by far more logical and consistent than the others, seeing that it not only admits the identity of the heaven and earth of Isaiah, Peter, and John, but, in a manner, associates them. Some of the reasoning following, therefore, is not relevant to it.

<sup>2</sup> In this connection we may introduce a passage of Scripture, Eph. 1 : 14, "the earnest of our inheritance, until the redemption of the purchased possession." This earth is, evidently, that "purchased possession" which the meek inherit (not "the air" or some other locality), for simple consistency demands that the promises to the Patriarchs, etc., of the land through which they passed, saw, etc., should be their inheritance—an inheritance obtained for them through the Christ. But that we may not be charged with forcing a meaning out of Eph. 1 : 14, we refer to one of our most prominent opponents, and give his comment. Fairbairn (*Typology*, vol. 1, p. 306) opposes the tendency to make the last clause, "redemption of the purchased possession," equivalent to "the Church" or "purchased people," and favors the idea of "acquired possession or inheritance" in view of its being something prepared for us, an inheritance separate from the person himself, something to be accomplished for us and not in us, etc. He correctly holds that its "needing to be redeemed" shows that it is "something alienated from us, but is again to be made ours; not a possession altogether new, but an old possession, lost, and again to be reclaimed from the powers of evil, which now overmaster and destroy it." He argues that just with the redemption of the body, so with this possession; it is something recovered, and not simply to be made—something alienated and under the power of evil that is to be restored, and that this is the earth under the curse, promised as "an everlasting possession" to Abraham and his seed. We, therefore, insist upon it that any theory, however plausibly presented, which separates in the slightest degree the Patriarchs and saints from direct contact with *their promised inheritance*, is thus far defective, and dishonors the completeness of Redemption, for it virtually makes the earth *still unsuitable* for the saints.

PROPOSITION 152. *This Kingdom is connected with the perpetuation of the human race.*

This follows, *of necessity* from the preceding Propositions. The Kingdom, as covenanted and predicted, *imperatively* demands it ; for it could not in its strictly Theocratic order exist without the restored Jewish nation, with which it is inseparably connected. The Theocracy is no type but a *reality* ; its restoration is not an ideal matter, but one of *actual* occurrence. Hence the re-establishment of the Theocratic Kingdom always specifies or takes for granted *the continuation of the race*. This results not merely from its covenanted relationship, but from its very design, which is the salvation of the race in bringing to it the government, etc., *that it needs*.

The reader will, of course, observe that this Proposition confirms the position that we have taken respecting 2 Pet. 3, for the Word of God does not contradict itself. This perpetuation proves most conclusively that the conflagration cannot possibly be as universal and destructive as many allege, who are compelled by their ultra views of the same to ignore the Scriptures on this subject. Thus e.g. take Isa. 51 : 8, and, *after* stating that "the heavens shall vanish away like smoke, and the earth shall wax old as a garment," *after* declaring in reference to the wicked "the moth shall eat them up like a garment, and the worm shall eat them like wool," it is then added, as expressive of the continued result (as we shall now show in detail) : "But my righteousness shall be forever, and my salvation from generation to generation."

*Obs. 1. Complete Redemption requires the perpetuation of the race after the Sec. Advent.* Down to that Advent the race, as such, is *not* saved ; this is so clearly announced that it needs no proof. Yet it is a truth that the Redeemer will restore *all* the forfeited blessings, that He will bring salvation to the world, and that He will destroy all the works resulting from evil. This is admitted in general terms by our opposers, but in the restitution of those forfeited blessings they leave out one of *the most precious*, viz., the perpetuation of the race in a state of innocency and holiness—and thus constitute an *imperfect Redemption* of man. They forget that *before* the fall the command was given to "*multiply and replenish the earth*," and that the fall *prevented* this earth from being peopled by a race, holy, God-fearing, and serving. If restitution indeed means a restoring to its former state and condition, and if it includes a restoration of the very things lost by sin, *then, if complete*, as the word insists it will be, *it must embrace* this long-lost, long longed-for intended benefaction. The command of God given to Adam and Eve before the fall to fill the earth with a holy progeny, but sadly marred by the corruption entailed by sin, will yet be fulfilled *in their descendants*, since His Divine pleasure respecting the real status of the race is evidenced in the injunction, and His Divine purpose, thus indicated, *cannot be frustrated* by man's fall. The interrupted design of making the race itself holy God will yet carry out, and not leave Satan glory in a defeat.' The oppressive burden borne

by the race and productive of fearful suffering shall be graciously removed from it, so that God's merciful end to fill the earth to its utmost limits with a righteous people *will yet be realized*. "*I am the Lord, I change not,*" is a Divine attribute, which is God's glory; and hence looking back to see what *He Himself intended* this race of man to become, we find in His expressed intention the Divine Will in the matter; and of Him it is said: "*My counsel shall stand, and I will do all in my pleasure*"—"I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Therefore, we believe, in humble reliance upon *the unchangeableness of God's purpose*, that a holy, happy race shall yet possess this earth, and that it will be perpetuated precisely so far as God had intended it should be *before* man fell. Olshausen (*Com.*, Pref. p. 117) expresses this so tersely that it is worth attention: "The proper fundamental idea of the doctrine of God's Kingdom upon earth (which) *is so simple*, that we cannot understand *how its truth could ever be doubted*, until we remember the farragoes of nonsense which have been propounded under its sanction. This simple radical idea is merely, that as, in regard to an individual man, God, by the Saviour, redeems not merely a particular part of him, his spirit alone, his soul alone, or his body alone, but the *whole* man, his body, soul, and spirit, so the redeeming power of Christ has for its object *the deliverance of the entire human race, and of the creation in general, from the yoke of sin.*" God's purpose is delayed for a time—which to finite man appears long, but to God is "*as a day*"—until the Saviour is provided, and the proper material has been gathered even out of the fallen race, for *the leverage requisite* to lift the race out of its sunken condition. The provision of the Saviour, the process of gathering out "the peculiar people," who are to be the source of blessing to the race, proclaims that there is only a brief—to God—interval or interruption, of which He avails Himself to make His own triumph and glory *the more conspicuous and permanent*. And it is this very feature, which, perhaps more than any other, *magnifies and exalts the inexpressible greatness, majesty, and glory of Redemption in Christ*. For, instead of gaining here and there "those that believe" out of the nations, saving "the few out of the race while "the many" are lost, confining Salvation to the number of the saved gathered until the Sec. Advent, and leaving the race with its multitudes in the hands of Satan (thus giving the latter, as some one has aptly said, the victory in point of numbers), God in Christ, employing those that are saved as instrumentalities (comp. e.g. Props. 154 and 156) *perpetuates salvation* in the deliverance and perpetuation of the race until *a countless host of righteous ones* arises, *a multitude of swarming generations of redeemed ones* appear to replace the gap made by sin. God, instead of casting away the perpetuation of the race in holiness—as a thing of nought—and remaining satisfied with "*the fragments*" gathered, regards this as "*a precious stone,*" which He carefully polishes and sets with renewed lustre in His crown as of priceless value.<sup>1</sup> This immeasurably exalts *the work of Christ, the purpose of His incarnation, sacrifice, present exaltation and glorious reign, the greatness of the design, and the grandeur of the Salvation* that He Himself contemplates to accomplish. It invests Him with *a perfection* as Redeemer and *a sublimity* as a King, mighty to save, that *no other view* can possibly bring to Him.<sup>2</sup>

<sup>1</sup> Rev. R. Newton (*Proph. Times*, Aug., 1863), after arguing effectively that one of the chief works of Satan was the deteriorating and corrupting of the race of man, and that

Christ in "destroying the works of the devil" (1 John 3 : 8) will counteract this, supposes that after some individuals of the race are saved, the race is cut off and becomes extinct, and adds against such a supposition : "That extinct race will be an enduring monument of his (Satan's) triumph. He will have it to boast that he *so far* succeeded in his work as to bring Jehovah under the necessity of changing His purpose, of altering or modifying His original design. This is a thought not for a moment to be indulged." And yet what a favorite it is, at present, with multitudes, who do not realize how incomplete it leaves Redemption.

<sup>1</sup> Rev. Newton introduces on this point the following figure : "It (i.e. the saving of some and leaving the race as such unrestored) is to regard the preservation of the fragments chipped off from a great diamond by the lapidary, in his work of polishing it, and carefully gathered up by him, as the *whole* design of his labor ; losing sight of the glory that will accrue to him *from the precious stone itself*, when the polishing and setting of it are finished, and it is seen shining forth in peerless beauty, the admiration of all who behold it." Let us remind the reader how this doctrine of ours most effectively meets the objection urged against Christianity, that it has nothing to do with man as a race, but with man as an individual. Thus e.g. Feuerbach, *Essence of Christianity*, p. 150, E. T., says : "Christianity cared nothing for the species, and had only the individual in its eye and mind." This is hardly true, even of the preparatory stage, much less when the Kingdom is established. Here, too, we find a complete answer to the objection urged by another class of writers (e.g. Savage, in *Christian Union*, Feb. 28th, 1877), who assert that "the outcome" of the Divine System of Salvation "is irremediable misfortune to the majority," and which is called "fiendishness," etc. The Plan of Redemption, taken as a whole, and admitting its results, amply vindicates God from all such one-sided charges.

<sup>2</sup> Brown (*Ch. Sec. Com.*, ch. 8) endeavors to prejudice others against our view, by pronouncing it "a revolting speculation," "startling," "monstrous," "abhorrent ;" and censures Bickersteth, Birks, and others for presenting it, because of its being "in the last degree repulsive" "loathing," "wretched interpretation," "painful speculations," etc. We leave the reader to judge for himself which theory is the most worthy of credence, his own, which limits Redemption and forbids a complete restoration of forfeited blessings, or ours, which makes Redemption *proportionate* to the costly and astounding provision made for it in the incarnation, death, resurrection, ascension and return of Jesus Christ ; and *commensurate* with the perfections of the Saviour, constituting Him a perfect Redeemer. How he can stigmatize our doctrine by the epithets given, when it opens before us such a grand outlook, so honorable to Jesus and the saints, and so fruitful of happiness to the race, is beyond our conception, unless it be attributed to prejudice. Again : some writers (as e.g. p. 195 *Princeton Review*, April, 1851) hold up to animadversion—with evident horror—that we teach that "sensual indulgences are to be enjoyed forever," in view of this multiplication of the race after the Pre-Millennial Advent. All that is necessary to say in reply may be thus expressed : he must settle this question with God Himself, if he thus judges of the marriage relation as instituted in Eden and as it shall be exhibited in the new heavens and new earth (Isa. 65 : 17-23). We cannot thus dishonor the relation of husband and wife, parent and child, with its hallowed associations and results, especially when, as the Scriptures teach, it is designed as an instrumentality to honor God. He unjustly implies, without positively asserting it, that we have the glorified saints thus to marry and to be given in marriage, over against the declaration of Christ, while the truth is, that all Millenarians discriminate between the saints and mortal men in the flesh. Then he endeavors dishonorably, to associate us as follows : "The Mohammedans, it does seem to us, only carry out the same idea a little farther, when they give to every believer a tent in heaven, fourteen miles square, with seventy wives, and the power of associating with all at the same time!" We leave the writer to reconcile this gross sneer with God's Word, which (as we shall show) eulogizes this perpetuation of the race as a crowning glory of Redemptive mercy and love, because it so dwindles the proportion of the ultimate lost to a mere fractional part, and so immeasurably exalts the number of the saved, instead of bestowing a fragment of the race, that the contrast between the work of Satan and the triumph of God in Redemption is thereby inconceivably heightened.

*Obs. 2.* While thus firmly holding to and advocating the perpetuation of the race after the Sec. Advent in a condition similar (not attained at once but gradually) to that before the fall, yet, to avoid misapprehension, it is necessary to define our position more accurately. Holding to a res-

toration of the race to that which was forfeited by sin, our opinion is guided mainly by the account preceding the fall. Able writers (as D. N. Lord, Rev. Newton, etc.), contend for an eternal, everlasting perpetuation of the race, perpetual and strictly never-ending, and rely exclusively upon the words rendered "eternal," "perpetual," "forever," etc. The argument thus presented looks plausible and weighty; sufficiently so, that while not fully accepting of it, we at the same time do not deny it. The reasons which influence us to this caution are the following: The words depended upon (as eternal, perpetual, etc.) have sometimes, as critics of the most diverse sentiments state, a limited meaning, denoting simply a long duration, or a duration coeval with existing orderings or dispensations. The fact that actual eternity, never-ending succession, is meant, must be derived from a more detailed statement, in which this is asserted. Now, it is not stated that if Adam had not fallen his posterity would have gone on perpetually and forever increasing. This is only inferred. The announcement before the fall is simply to "multiply and replenish the earth," and the inference might be made (as some theologians suggested), that at some remote future period, when the earth was filled with inhabitants, a general glorification would cause the multiplication of the race to cease, etc. If never-ending generations had been promised to Adam, then indeed the argument in favor of this view would be valid, *for restitution would then embrace it*. Then again, coming to the close of the Bible, where the fact is admitted of generations witnessing and enjoying the light and glory of the New Jerusalem state, and the decided impression is made *for ages even*, yet nothing specific is asserted of never-ending generations. Our position is this: We are satisfied to end the discussion where *the Bible ends it*, viz., with a portion of the race glorified and the race itself redeemed from the curse, passing on to higher stages of blessedness, and entering *into the eternal ages* in this happy condition. If Adam forfeited never-ending generations—if this was part of God's original design—*then* the restitution will restore and carry it out; but if not, *then only* that wonderful increase commensurate with God's design will be produced. Here we stop: that the race is perpetuated *after* the Advent is true; that this will continue on *after* the thousand years (which only limits Satan's binding, etc.), is most certain; that it even may continue on forever *may*, for aught we know, be also correct (seeing that some language can scarcely be interpreted otherwise), but as to the latter, not feeling positive, we stop with "*the many generations*" of Isa. 60: 15. The doctrine is not essential in our argument in that form, for if we show, as the Bible does, a completed restitution of all things, that is all that is required to perfect our system—the rest can well be left for the succeeding or eternal ages to develop. Desirous, on the one hand, not to limit the mighty power of God, and on the other hand not to pass beyond that which is positively (not merely inferentially) asserted, we proceed, with this expressed caution, in our argument, with the simple remark added, that such a posture accords best with the ideas of the primitive church on the subject. So far as the ordering of God in the matter is concerned, we are willing cordially to accept of the same, whatever it may be.

Brown (*Ch. Sec. Coming*, p. 173) thus refers to a just principle, which should make us careful of dogmatizing in this direction: "What canon of criticism is more self-evident and more universally recognized than this, that terms and phrases expressive of *perpetuity* are to be stretched no further than *the known duration of the thing spoken of*?—as when the



Jews were commanded to keep such and such of their institutions 'throughout their generations by an ordinance forever'—that is, of course, not through all eternity, but through the whole duration of their peculiar polity, and no longer.' This, while true, does not sustain his rejection of our doctrine, seeing that, aside from those terms thus employed, we have the most ample evidence to sustain our position.

*Obs. 3.* The early Church, consistently with the doctrine of the Kingdom advocated, taught that *after* the Advent and *after* the resurrection and glorification of the saints, the Kingdom *then* established—being the Theocratic-Davidic restored under Messiah, David's Son—would have the Jewish nation and spared Gentiles for its willing subjects. This, after the references made to their belief, needs no additional proof. Attention is called to it for two reasons. The first is: that, unless such a faith is Scriptural and was given under the teaching of the men who organized the primitive churches, it is unaccountable that *a belief in so fundamental a point* which involved the doctrine of the judgment—in brief, the most momentous interests of man—should have been so extensively circulated and embraced without opposition, and a counter statement, from the Church. The second is: the unjust means resorted to (and even practised at this day) in making out that these early Fathers do not carefully distinguish *between the glorified saints* (who neither marry nor are given in marriage, and hence of whom no multiplication of the race is asserted) *and the men in the flesh*, but that they teach that the glorified saints, as well as the others, continue in the marriage relation and produce the generations that follow. The *falsity* of this accusation has been so well met by *honest* men who are no Millenarians, that a citation of the fact will be all sufficient to exonerate us from holding to an opinion which is *not to be found* in the writings of any of the Millenarian Fathers, or of their successors. Our apology in thus specially directing the reader to this point, is the circumstance that books are written and circulated at the present time reiterating this *often refuted* charge.' Dr. Lardner (*Lardner's Works*, vol. 2, p. 691, etc., Bickersteth's *Guide*, p. 190, etc.) gives an impartial account of the ancient faith in this respect, saying on this point: "But that they (i.e. the Fathers) received marriage, and the fruits of marriage, to belong to *any of the raised saints* does not appear to me a clear point." Then referring to Origen and Jerome, as expressing and insinuating this charge, he adds: "But Irenæus and Lactantius, who were Millenarians, *do not* express themselves in that manner; what they say is, that at the time of the first resurrection there will be found some good men living upon the earth, and that of them, in the space of a thousand years, shall be born a numerous race, a godly seed, *over whom* likewise the raised saints are to reign, and by whom they are to be served." So also Bish. Bull, quoted by Prof. Bush (*Mill.*, p. 14), and many eminent writers, having no sympathy with our views, declare themselves, vindicating the Fathers and our doctrine from so gross a charge. Mede, well posted in Patristic lore, informs us by telling Dr. Twisse (see Bickersteth's *Guide*, p. 191) "*how wrongfully* the ancient Chiliasts, and Lactantius by name, are charged to hold that the saints which rise from the dead shall marry and get children; whereas he expressly affirms it *only of those* who shall be alive in the body when Christ comes, nor did any of the rest of the Fathers, Justin, Irenæus, Melito, think otherwise." If even one or more Millenarians could be found (they are not discoverable, and hence

no one that has ever brought the charge has presented a single quotation directly taken from a Millenarian writer advocating such a view) who have taught this—this—the mistaken opinion of one or more individuals—should not be charged upon us as a class, or upon our system of doctrine as a natural sequence following from it, when the immense majority and overwhelming mass of testimony are against it. This is a cheap way (but costly) of exciting hostility against a party—an appeal to ignorance and prejudice which only exposes the weakness of those who resort to it. *Many* of our opponents, we are happy to say, are too manly, intelligent, and righteous to yield to such caricaturing of a faith held by some of the noblest men that ever trusted in and labored for Jesus. As to the alleged charge of “carnality,” “grossness,” and “sensuality,” arising from the dwelling of the glorified saints and men in the flesh in the same Millennial new earth, this has been so fully answered in another place that it needs no reply here. If this is God’s ordering; if the saints occupy the exalted positions assigned to them as Kings and Priests, ruling and ministering over the restored race; if the glorified saints are associated with the Mighty King in a glorious Redemptive process; if they are specially, in view of this relationship, the inhabitants of that New Jerusalem that comes down from God, out of heaven upon this earth; *this is amply sufficient to justify it.*<sup>2</sup>

<sup>1</sup> Thus to illustrate: The author in *The Kingdom of Grace* (who conceals his name from merited rebuke), although fully aware of our views and method of dealing with the subject (for he had previously largely quoted from Rev. Dr. Duffield, Winthrop, and others who are guarded in distinguishing the immortal from the mortal, etc.), deliberately asserts (p. 187) that it “is the belief of every consistent Millenarian that men possessing a celestial and immortal nature alone will be on the earth” during this period (i.e. Mill. age); and after declaring *this untruth*, builds a long argument on the impossibility of having the Mill. prophecies fulfilled, as such saints would not build, plough, marry, etc., *carefully concealing* from his readers the explanation given by Millenarians. To show the *dishonesty* of the writer, when referring to p. 193 of the same book, he uses an argument exactly the reverse, viz., that the dead saints are raised and glorified, the living saints are changed and yet have men in the flesh still abiding in the Millennium, and hence are contradictory. Such is a specimen—out of many that could be adduced—censuring us for having no men in the flesh to fulfil Mill. songs, and forcing us into the position to make the saints themselves marry, etc.; and then again condemning us for having such men in the flesh, making out an inconsistency in their being on the same earth, and in either case never alluding to our mode of dealing with the subject. Such a procedure is not worthy of additional remark.

<sup>2</sup> The reader may judge for himself respecting Lactantius and the passage supposed to teach the doctrine we are opposing. Lactantius (*Christ. Inst.*, ch. 24), after having stated the return of Christ, adds: “But He, when He shall have destroyed unrighteousness, and executed His great judgment, and shall have recalled to life the righteous who have lived from the beginning, will be engaged among men a thousand years, and will rule them with most just command. Which the Sibyl proclaims in another place, as she utters her inspired predictions: ‘Hear me, ye mortals; an everlasting King reigns.’ *Then they who shall be alive in their bodies* shall not die, but during those thousand years shall produce an infinite multitude, and their offspring shall be holy and beloved by God; but *they who shall be raised from the dead* shall preside over the living as judges. But *the nations* shall not be entirely extinguished, but some shall be left as a victory for God, that they may be an occasion of triumph to the righteous, and may be subjected to perpetual servitude.” The nearest approach to the alleged teaching (but which does not contain it) that we have been able to find in the ancient writings, is that in the “Test. of Simeon in the Twelve Patriarchs,” in the expression, “and as cedars shall holy ones be multiplied from me forever,” but this is apocryphal and of no weight.

<sup>3</sup> The view of a non-perpetuation of race (based chiefly on the judgment and conflagration) after the Sec. Advent (so Brown, Waldegrave, etc.); the opinion that this renewed earth is to be given up to an entire new race to be inhabited (so Pollock in

*Course of Time*, B. 10, and others); the notion that no mortal men are to be found in the Millennial age, but only the glorified (so Homes in *Res. Revealed*, Burchell in *The Midnight Cry*, Perry and others); the hypothesis that the world instead of perpetuating the race is the theatre of their punishment (as Pres. Edwards, etc.—and during at least the thousand years by Waggoner, etc.); the alleged scientific prediction that “as the final outcome of things, the entire universe will be reduced to a single, enormous ball, dead and frozen, solid and black” (so Fiske, p. 16, *The Unseen Universe*, with which compare Campbell and Byron's *Vision of the Last Man*. On p. 31 Fiske informs us that “our race is pretty sure to come to an end long before the destruction of the planet from which it now gets its sustenance.” Others, however, claim that fire will be the agency by which the race is swept away); these, and all other views, erected upon an extravagant estimate of the conflagration (as to include even annihilation), are evidently the result of a lack of knowledge respecting the Kingdom of God, the actual demands of covenant and prophecy, and the repeated promises and assurances given concerning the continuance of the race. Indeed, as the reader can see for himself in the progress of our argument, the most positive and overwhelming proof is presented in its behalf, so that it has influenced able writers, a multitude of able men, to advocate it as an essential doctrine of the Pre-Millenarian system, without which the Kingdom, as *covenanted*, cannot possibly be established, the prophecies, as *recorded*, cannot be realized, and the reign of Christ and the saints, as *portrayed*, cannot be experienced.

*Obs. 4.* Briefly, it would be interesting to trace in what manner this early doctrine, once so prevalent—that the Jewish nation and Gentiles in the flesh *would survive* the Advent, and the fearful judgments then poured out upon the nations, and would form the subjects of that world-wide dominion under Christ and His resurrected brethren—was gradually undermined and finally almost rooted out. What was said in another place, in a general way, respecting the decline of Millenarianism before the incoming flood of hierarchical and papistical doctrine, will also apply here, but yet this specific point finds a solution in the rise and progress of distinctive doctrine, to which it stood in opposition. Passing by the misstatements of Origen, Jerome, and others (which Mede and others justly expose), let us confine ourselves to a few exegetical and doctrinal phases which had a decided influence in this direction. The unfolding of the present prevailing view of the Judgment Day and of Christ's Coming only to act in a judicial capacity, the plainest of philological errors (fastened by monkish writers upon the neck of the Church), viz., “the ending of the world,” instead of “the ending of the age” or dispensation (as all critics now admit, in accord with the early Church)—these, and similar perversions, *converted the Eschatology* of the multitude into a palpable contradiction to that previously entertained. Then followed what before the Church, owing to its cherished doctrine of the Kingdom (which was unsuited to the hierarchical tendencies), utterly repudiated, viz., the closing up of all earthly things (some including even the utter destruction, and some the annihilation of the earth), the ending of time, and, of course, the non-perpetuation of the human race. Strange that even the Sibyl (*Sibylline Oracles*, B. 3), speaking of the future age, should preserve greater consistency than professed theologians in saying: “*a race shall be restored as it was in the ancient times.*” This change thus produced, gradually but firmly incorporated into the belief of the Church, was but feebly defended at first, and owed its continued and intrenched position to the fact that the party who adopted it became the popular one, obtaining, through civil patronage, the exclusive control of the doctrinal position of the Church, and crushing, by the weight of assumed authority, all opposing views. Looking over the Scriptural basis alleged in support of so radical a departure from the

primitive faith, it is found that the main leading Scripture adduced in its favor is Matt. 25 : 31-46. Around this passage, as on a pivot, all others are made to revolve. Having examined this (Prop. 134), it may be dismissed with the remark, that it is only more recently, driven to it in self-defence, that this departure from the early faith is sought to be defended in a systematic form by our opponents. It is necessary—for the sake of completeness—to refer to the line of argument adopted. In addition to the passages usually presented in old works, we have the following reasons assigned in its behalf by Dr. Brown (*Christ's Sec. Coming*), who is regarded as the ablest of our opponents. The reader will notice that they are all based on *mere inference*, for no one has ever yet found a *passage within the Bible that directly teaches* that the multiplication of the race ceases *after* the Advent of Christ; the inference being suggested by a *pre-conceived* notion of the Judgeship of Christ, the Judgment Day, and the extent of the conflagration mentioned by Peter. Thus Dr. Brown informs us that “the Church will be absolutely complete at Christ's Coming,” and implies from this that after that *no others* will be saved. Aside from our direct arguments in various Propositions which prove that such a conclusion is erroneous, it is sufficient to say that our doctrine itself embraces *the completeness of the elect* (i.e. those gathered out and accounted worthy to become kings and priests), who become “*the first-fruits*,” “*the Church of the first-born*” associated with Christ in rulership, etc. The Scriptures teaching *such completeness*, which is consistent with the Plan of the administrations of the Kingdom, do not at the same time declare that no others—*after this specific number* of chosen ones are gathered—shall be saved. To say this is *adding* to the Word of God, and is not to *distinguish between things* that belong to different dispensations. In the next place we are told that “Christ's Sec. Coming will exhaust the object of the Scriptures,” that “the Word” and “the Ordinances” “shall then absolutely cease as means of grace and salvation to mankind,” and from such an *extravagant postulate* the deduction is made that none will be saved after the Sec. Advent. The early believers, instructed by inspired men, must have been indeed very foolish—yea the apostles themselves must have greatly misconceived the object, the gracious design of Christ's Sec. Coming—when they believed it to be a coming “*unto salvation*,” and urged all to look and pray for it—not as “the goal of all revelation, its furthest horizon, its last terminus,” but in order that *the glorious predictions* of the prophets of revelation *might be realized*. The assumptions so far-reaching defeat themselves by being too sweeping; for admitting even that some things in the Scriptures are only adapted to one period of time (i.e. preceding Advent), that is no reason for assuming that *when* the Theocracy is re-established great changes will not occur in the manner of the divine administration, making new revelations, etc., necessary (Prop. 167) to adapt the world to the reign then inaugurated. The climax is reached in the next assertion, that “the sealing ordinances of the N. Test. will disappear at Christ's Coming,” and inferring hence that none can be saved after that period. But how does he know that they will “disappear,” after Christ's declaration that He would drink of the fruit of the vine with His disciples in His Kingdom, and when at the very time the Jewish nation is converted, seeing Him whom they pierced, an allusion to water is made? Suppose even that they do “disappear,” is not God able, if another dispensation is to follow, to institute, if it be requisite, a new order of ar-

rangements to carry on the work of redemption? Artfully as the objections are made, they *virtually limit* the ability of God to effect the changes that may be required in each succeeding dispensation. The remaining reasons derived from the intercession of Christ ceasing, the work of the Spirit for saving purposes ending, etc., are answered in other places more in detail, so that it is needless to dwell upon them.<sup>1</sup> Let us turn to another writer, far removed from Dr. Brown, and a representative of a totally different class, who, while accepting of a literal first resurrection, etc., denies the perpetuation of the Jewish nation and Gentiles, Waggoner (*Ref. of Age to Come*) assuming that when Christ comes this dispensation ends, and is not followed by another, but by the eternal age, hence argues that there will be no salvation for the race, all probation being ended. His main argument is derived from the universality of the language employed respecting the condemnation of the law (viz., that all the wicked will be condemned by it), and the belief of the Gospel (viz., that all that believe shall be saved). Hence, there are only two classes, while we are charged with creating a third class, neither condemned by the law nor saved by the Gospel. This, however, is a *misapprehension* of our faith in the matter; for instead of creating a third class, neither wicked nor righteous, we have the Jewish nation converted by the appearance of the Messiah, and the spared of the Gentiles also receive and cordially embrace *the truth as it is in Jesus*. The universality of language does not by any means forbid the future conversion of nations under the administrations of King Jesus; for the wicked shall perish at the Coming of Jesus (as a class, those who are given up as incorrigible—even among the Jews), and yet some, who are willing to become *repentant and obedient*, shall be saved. This is illustrated by the universality of expression that all men shall die, etc., and yet we find some that will not die, being translated. This indicates the danger of building a doctrine purely *upon inference* drawn from such language. Universal as it is, yet some exceptions may occur under it, being in correspondence with the Divine intention. For, even in the present dispensation, infants, small children, and heathen form an exception to the generally applied principles. Believing in a coming dispensation, as taught, we are not concerned in explaining the modifications that may occur (and reconcile them with what men may infer), of which we are *not* the judges, but leave them as they stand recorded with our hearty acceptance, also believing that they will be found in accordance with the Spirit of antecedent dispensations. That probation is found in “the new heavens and new earth” is *evident* from e.g. Isa. 65 : 17 seq.; that “the inhabitants of the earth will learn righteousness when God’s judgments are in the earth” (Isa. 26 : 9) is *frequently* declared; and that the removal of evil, etc. from *the suffering nations* is linked with the resurrection (as e.g. Isa. 25 : 8 comp. with 1 Cor. 15 : 54) is sustained by *the general analogy* of Scripture. Let such brethren be reminded, that back of all such *inferential* proof as they present, is the Davidic covenant, the Pre-Mill. Advent, resurrection, etc., which must first be duly considered, before such an *incomplete Redemption* is accepted, vitiating even the restoration of the promised Theocracy. We would rather keep in view those *fundamental and positive* teachings—too much overlooked, owing to their simplicity—which land us, after some preparatory stages (including this dispensation), right at the opening door of *the race’s grand destiny*; which bind the predictions from the earliest to the latest prophet into *one connected chain* of

evidence testifying that the Kingdom of David's Son is established here on the earth for the express purpose of unfolding and carrying on the eternal purposes of God respecting the race, for a time ("a moment") delayed by the fall of man and the procedure required for redemption.\*

\* For an extended and able (even severe) reply to those objections urged by Dr. Brown, see Lord's *Theol. and Lit. Journal*, Nos. for April and July, 1851. Some English works in answer have also appeared, but the writer has not had access to them, such as by Bickersteth, Bonar, the Duke of Manchester and others.

† In this connection, the attention of the student is again called to the fact that the Church out of this dispensation is called "the Church of the first-born" (Heb. 12 : 23), i. e., all who have part and lot in the first (Pre-Mill.) resurrection. The expression itself has reference to a distinguished, pre-eminent relationship to God—a special nearness to Christ—but it also plainly implies that others also will be born and sustain relationship to God as His children. We have here in the "first born," (1) a special calling to favor, having a first-born son's interest and privileges; (2) the result of grace and not of nature, being the offspring (through the creative power of God) of God; (3) the beginning of sons whom God will intimately gather in as the fruits of Redemption; (4) the precedence in honor and dignity over the other sons whom God will cause to be born in His "house."

Obs. 5. In deciding this subject the student ought to receive the testimony of the converging witnesses, contemplated independently in various propositions. The mass of corroborating proof in behalf of our position is so great that we can only briefly allude to some of it, leaving the reader to refer to the places indicated for a more detailed statement. The Pre-Millennial Advent (Prop. 121) at once decides the question; for if Jesus comes before that age is introduced, then, as a matter of course, men in the flesh live after His Coming during that period. This the prophecies inculcate. That it is Pre-Mill., as the early Church held, has been proven. Thus also the Pre-Mill. resurrection of the just (Props. 125-129) implies the same thing, in view of the Advent linked with it as the resurrecting agency. And, as stated, so plainly is this connection made that the resurrection is allied with Christ's obtaining the sovereignty over the nations of the earth, as e. g. Rev. 11 : 15-18. Indeed, the Davidic Covenant (Prop. 49), which has not—since the overthrow of the Kingdom—been fulfilled down to the present day, but which we have shown is to be verified at the Sec. Advent, alone proves the necessity for such a continuation of the race, seeing that without the restoration of the Jewish nation (Prop. 111, 112, etc.) it is impossible to re-erect it as covenanted. The manner in which that Jewish nation is restored (Prop. 113), under the personal auspices of its Mighty King, whom the nation shall again see and with deeply repentant hearts acknowledge, is additional evidence that the race is perpetuated after the Second Advent. Taking any other position vitiates the election (Prop. 24, etc.) of that people, and makes God's promises to them, and His covenant with them, a nullity. Denying this perpetuation, forces our opponents to make prophecies and promises relating to the Divine Purpose conditional, which (Prop. 18) introduces weakness and uncertainty—if not more—into the Word. Prophecies, too, which are admitted to be unconditional, as e. g. Dan. 7, notwithstanding they are linked with a Coming of the Son of man, which Jesus Himself refers to the future, are made, owing to their embracing in the Kingdom, "under the whole heaven," "people, nations, and languages," to be fulfilled in the present dispensation because of the implied and granted perpetuation of the race. Let any one turn to the prophecy of "the married wife" and "the barren woman"

(Prop. 118) and see *the increase* predicated of the latter *after* the marriage with the former and the restoration of the latter to God's favor. Can a *consistent* interpretation be placed upon the passage without admitting the early doctrine? Take the faith of the pious Jews (Prop. 20, etc.), of John the Baptist (Prop. 39), of the disciples sent out to preach (Prop. 43), and can this continuation of the race *embraced in that faith* be discarded without convicting them of gross error and folly? Take the preaching of Jesus (Prop. 44, etc.) and the postponement of the Kingdom *until* His Sec. Advent (Props. 58, 66, 68, etc.), and it is impossible to conceive of a Kingdom, such as preached and postponed, that does not *include this very feature*. This can only be rejected at the expense of denying that *the same* Kingdom which was overthrown (Props. 32, 33) shall *again* be restored (as prophets predict); of transforming the throne and Kingdom into something *very different* (Prop. 122, etc.) from that which the grammatical language indicates; of ignoring a renewed (Prop. 50) covenant and *substituting* another in its place; of misinterpreting *the design* (Prop. 86) of the present dispensation; of materially *changing* the force (Prop. 106) of Christ's temptation; of exalting the deliverance of inanimate (and animate) creation (Prop. 146) *over* that of the race; and of weakening *the analogy* of Scripture.' "The world to come" (Prop. 137), in its Jewish usage, adoption, meaning, and specific appropriation to the covenant promises, *clearly teaches* the continuation of the race in "the habitable world" still future.' So also the comprehensiveness of "restitution" (Prop. 144), of "regeneration" (Prop. 144), of the dominion of the Second Adam (Prop. 82), of "the transfiguration" (Prop. 153), of the reign of the saints (Prop. 154) *cannot be consistently explained* without including the perpetuation of the race. "The day of the Lord Jesus Christ" (Prop. 138) and "the morning" of that day (Prop. 139), at "the end of the age" (Prop. 140), *unmistakably includes* this feature (and shows that Waggoner's theory that Christ comes and then withdraws with His saints for a thousand years is untenable—for such a withdrawal is nowhere asserted, but His presence in this day and at this morning in His "inheritance," "the purchased possession" is announced). Our doctrine does not make God's effort at direct rulership over a nation in the flesh a failure (Prop. 201), but shows how God, out of this very unpromising condition (resulting from man's sinfulness), raises up agencies by which this rulership shall yet be manifested *in overwhelming grandeur and majesty*. In vindication of this, we point to the Judgeship of Christ (Prop. 132)—as explained and defended—to the Judgment Day (Prop. 133)—as represented in the Word—to the Millennial predictions (Prop. 119, etc.), received without transposing or mutilating, and from these we learn, that *nations in the flesh* after the Second Advent and their perpetuation, are *requisites* to insure the proper fulfilment of Holy Writ. The glory of that Judgeship, the blessings of that Judgment period (in which the earth and its nations are to rejoice), and the happiness of that Millennial era, *can never be realized* without these. The "unchangeable priesthood" of Jesus Christ (Prop. 155), as well as the priestly office of His associated rulers (Prop. 156), certainly implies that there *must be generations of men* who are to be benefited by that priesthood extending into "*the ages*," seeing that it is founded on the adaptation and relation that it sustains to those (not glorified saints who themselves become "priests") whom it is designed to benefit.<sup>3</sup> The intercession is not limited and made intermediate between the two Advents. Thus also, the

work of the Spirit for saving purposes is not confined to this dispensation (Prop. 171), etc., but extends into the age to come, where its greatest manifestations—in glorifying the saints, in converting, etc., the nations—are yet to be witnessed. It is—in view of this *preponderating* evidence given through *different phases* of the subject and preserving *a unity* of purpose—simply faithless to suppose that the conflagration of Peter (Prop. 149 and 150) is to prevent the fulfilment of this perpetuation of the race. The identification of “the new heaven and new earth” of Isaiah, Peter and John (Prop. 151) confirms our position, seeing that it proves the identity of the Millennial era with its perpetuation of the race, with that of the New Jerusalem state. Such, enumerated with the utmost brevity, are some of the reasons which incline us to accept of a doctrine which *logically results from covenant and promise*; which even “the uneducated and ignorant” (as one calls it) primitive Church could *not fail*—owing to its nearness to apostolic teaching—to grasp; and which, instead of dishonoring God, or His Christ, or the glorified saints, brings *honor and glory* to the Father, Son, Spirit, and “the first-fruits” out of the nations, and ultimately to the nations themselves *deliverance* from the oppressive burden borne for thousands of years. Even some of our opponents, in view of the sublime opening which it unfolds in the future, have, at least, conceded that it is “*a magnificent theory*,” it is more, for it is the truth of God.

<sup>1</sup> Those, as Whitby, Grove, etc., who make the creation in Rom. 8, the Gentile world, only increase the difficulty of *their* position; for, accepting of that interpretation, then it follows that the Gentile world will exist *after* the manifestation, i. e., resurrection, etc. Speaking of analogy reminds us of Dr. Brookes (*Maranatha*) saying of the judgments still future: “We might argue from analogy that a heavenly people, the Church, would be preserved from it, like Enoch; and that an earthly people, the faithful remnant among the Israelites, would be preserved through it, like Noah; while the ungodly who have despised His love would be overwhelmed by it, like the antediluvian world.”

<sup>2</sup> The reader is reminded that the word “oikoumenē” used in the phrase “the world to come,” not only denotes “the inhabited earth or world,” but is directly employed (being but used fifteen times) to designate the earth in *its relation* to people, mortals, nations living upon it, as Matt. 24 : 14; Luke 2 : 1; Acts 17 : 6, 31; Heb. 1 : 6; Luke 4 : 5; and 21 : 26; Acts 11 : 28; and 19 : 27; and 24 : 5; Rom. 10 : 18; Heb. 10 : 5; Rev. 3 : 10; and 12 : 9; and 16 : 14. Usage thus abundantly confirms our position.

<sup>3</sup> The reader is reminded that an additional reason may be derived from Christ being a priest forever, or the ages “after the order of Melchisedec.” Kurtz (*His. of Old Cov.*, vol. 1, p. 221) lays much stress on the fact of Melchisedec being *then* king at Salem, and possessing the country promised to Abraham. This Abraham acknowledges, and gives tithes, while the king blesses him. If this is typical, why not extend it into the age to come, where it will be actually realized? (Comp. Prop. 155.)

*Obs. 6.* Keeping under consideration the reasons already presented favoring the perpetuation of the race, attention is directed to various passages which proclaim the same truth. Allusion has been made to the contrast found in the beginning and ending of the Bible. After this dispensation has closed and another age of “*the ages*” (Prop. 139) has been ushered in, and the New Jerusalem state is experienced by the saints, in strict accordance with Isa. 60 : “*The nations of them which are saved,*” the honor and glory of “*the nations*” are mentioned (Rev. 21 : 24, 26), which is only applicable to *then existing* “*nations*” on the earth, seeing that the saints gathered out of all nations are never designated by *this plural form* of “*nations*.” The saints are elected out of nations and in their aggregate form “the peculiar people” or “*nation*,” to whom the Kingdom is given, while *these nations* are spoken of as saved in their



national capacity, indicative of another dispensation. Taking even the interpretation of our opponents of the city as representing or symbolizing the saints, the nations walking in the light of this city must be people *separate and distinct from the city itself*. This is, as we have already stated, corroborated by "*the healing of these nations*," obtaining access—like the saints before them—to the tree of life restored to this paradisiacal earth, thus obtaining immortality as Adam would have done had he not fallen. (This is indicative that all obtain their immortality by the same process, and that the process of salvation continues.) And, the language is so worded as to imply progressive or successive healing as may be required by the growth of these nations.\* It is singular how oppositely opinions are expressed; for one (Priest's *View*) who spiritualizes the Millennial prophecies and yet acknowledges the first resurrection to be literal (but carefully places the resurrected ones in the third heavens), is forced to admit that these "leaves" are for the healing of *the mortal nations then living*, and in his application proceeds, beyond even Millenarians, to make out that there is no death in the Mill. age (which is contradicted by Isa. 65 : 17 seq., etc., and the final removal of death after the thousand years, Rev. 20 : 13, 14). The fact is, that such passages briefly expressed presuppose a *previous* acquaintance with the prophecies which proclaim that some will be spared. Turn to Isa. 66, and it is declared that *when the Lord comes to plead "by fire and by His sword with all flesh,"* etc. (v. 15, 16), He will "*gather all nations and tongues*" (as in Rev. 19; Matt. 25; Joel 3, etc.), and *after* punishing this gathering it is expressly said that *some will escape* (v. 19), who shall be sent to *distant nations* to declare God's glory to the Gentiles. Then the restoration of the Jewish nation is asserted, and in connection with it this weighty assurance, "*for as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.*" Here we have, then, *after* this terrible coming to Judgment, *after* this gathering of nations, and *after* the creation of this new heaven and new earth, *the spared* Jewish nation and *the spared* Gentiles. An *increase* is predicated of the Jewish nation, and the promise belongs to them, as the context shows, in their *national capacity*. Again : Isa. 24 describes the fearful ordeal through which the earth is to pass before "*the Lord of hosts shall reign in Mt. Zion and in Jerusalem,*" etc., and in v. 6 it is said : "*Therefore the inhabitants of the earth are burned and few men left*" (a remnant is also alluded to in v. 13), showing that *some* will be spared. This is followed by the reign here on earth, and in the description of it (next chapter) *nations* are included. In addition, the song that is to be sung *in the land of Judah* (ch. 26) corroborates this statement.\* That *some* are spared is also seen in Isa. 10 : 19, 20, 21, when "*the consumption decreed shall overflow in righteousness;*" in Ezek 36 : 36, where some of "*the heathen are left*" when the Jewish nation is restored and the "*land that was desolate is become like the garden of Eden,*" etc.; in Ezek. 39 : 21, 22, 23 and Ezek. 38 : 23, when God will, by the overthrow of the last confederation (comp. Rev. 19, etc.), make Himself "*known in the eyes of many nations*" and "*heathen*" who have escaped; in Isa. 45 : 20, when "*the escaped of the nations*" shall see "*Israel saved in the Lord with an everlasting salvation,*" etc.; in Ps. 69 : 35, 36, as a result of Christ's work, "*God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession,*" etc. The restoration of the Jewish nation, at the very time

that God will "raise up the tabernacle of David that is fallen" and "will build it as in the days of old" (Amos 9 : 11-15), is followed by the rebuilding of the waste cities, the perpetual occupation of the land, and the possessing "the remnant of Edom and all the heathen" who shall then be converted. In Rev. 15 : 4 (comp. Rev. 14), after the gathering out of a select number, i.e. the elect, we are told that the fearful plagues which follow down to the ushering in of the Millennium are not designed to exterminate the race remaining, but to bring them into obedience, "for all nations shall come and worship before Thee; for thy judgments are made manifest." As intimated, it is impossible—taking Isa. 60 to describe one period of time, and noticing the manner of introduction, the events connected therewith, the inexpressible glory that is experienced, etc.—to locate that passage to be fulfilled before the Second Advent, seeing that the condition of nations and of the earth is asserted to be the reverse of all this down to that Coming. In this Scripture we have the restoration of the Jewish nation, other nations, many generations, and increase, specifically mentioned. The same is true of Isa. 61 : 4-11 and Isa. 62 : 1-5. In no other way can the longevity of Isa. 65 : 20-22, taking place in "the new heaven and new earth, be explained; for "as the days of a tree shall be the days of my people," etc., can only be predicated of such a prolonging of man's life that it shall be like the duration of a tree—a return to the original condition. While the one who is condemned to premature death manifests not only a rule over subjects in the flesh, but an actual return to the former Theocratic punishment. The same longevity is expressed in Zech. 8 : 4 with a joyful increase, so that "the streets of the city shall be full (comp. Isa. 44 : 4, etc.) of boys and girls playing," etc., and this occurs when "I (the Lord) am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called, A city of truth and the Mountain of the Lord of hosts, The Holy Mountain." And added to this is a rebuke to those who will not credit it in the words: "If it be marvellous (hard or difficult) in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."

<sup>1</sup> A writer, L. C. B., *Proph. Times*, Dec., 1871, p. 190, says that the phrase "of them which are saved" is "discarded from all the late critical editions of the text." The oldest mss. (see Tischendorf's N. T.), however, retain it. Besides this the expression as it stands fully sustains the same writer's position, since it refers to those nations who are spared, i.e., saved in the fearful tribulation (Isa. 60, Zech. 14.), etc. Lord also omits the phrase in his Apoc., and so does the late Revision, Lange, etc. Its reception or omission (which the reader will decide for himself) does not affect our argument, simply because the mention of "nations" then existing, and the identity of description with Isa. 60 (an admitted Mill. prophecy) is amply sufficient for our purpose.

<sup>2</sup> The "overcomers" of the church of Ephesus (Rev. 2 : 7) also partake of "the tree of life," but if we take the positive declarations of 1 Cor. 15 respecting the transformation to immortality and incorruptibility, they certainly do not eat thereof to perpetuate life, just as they do not "drink of the fruit of the vine in the Kingdom of God" (Mark 14 : 25; Math. 26 : 29; Luke 22 : 18) in order to sustain life, or as an essential to salvation. It must, in the nature of the case, be to them only a source of enjoyment and pleasure. No one for a moment thinks that Jesus, David's Son, requires a constant partaking of the tree of life in order to sustain His immortality, and the saints being expressly fashioned after Jesus, made like unto Him, must be—as the promises indicate—in the same happy condition. Fausset (com. Rev. 22 : 2), on "healing," comments: "The leaves shall be the health-giving preventative securing the redeemed against—not healing them of sicknesses." "Alford utterly mistakes in speaking of 'nations outside' and 'dwelling on the renewed earth, organized under Kings, and saved by the influences of the heavenly city.'" We apprehend Fausset to be mistaken and Alford correct, because (1) it is inconceivable that saints glorified and raised up to immortality, having incorruptibility, and made

like Jesus, should still be susceptible of sicknesses so that they must take a medicine, a preventive; and (2) Alford is abundantly sustained by the Scriptures, as *e.g.* Isa. 60 and 54. The fact is, that the accessibility of the nations to the tree of life serves to explain how it is that the blessings of the Millennial age are produced. Some make "healing" equivalent to "service" and apply it to the saints, as designed not to give but perpetuate life; we prefer, on the other hand, "healing" as more in analogy with the actual results of the Millennial age, and that while both saints, and those of the nations who secure God's special favor by obedience, have access to the tree of life, to the one class it is a means of increased enjoyment and to the other a means of rejuvenation and life. Hence Bickersteth (*Prom. Glory*, p. 232) is correct when he says "that there are nations on the earth who walk in the light of the city, as distinct from the city itself," calling it an "unspeakably magnificent truth." So Mede (*Works*, p. 772) remarks: "We must distinguish between the state of the New Jerusalem and the state of the nations which shall walk in the light thereof. They shall not be both one, but much differing." Dr. Craven (*Lange's Com. Rev.*, p. 391) presents his views as follows: "We should also distinguish between the citizens of the city and the nations (21 : 24). The former are risen and glorified Saints who constitute the Bride, the governors of the New Creation. The latter are (probably) men in the flesh, who walk in the light of the City, who bring their glory and honor into it, and who are healed (or kept in health) by the leaves of its tree of life, *i.e.*, who are under its instruction and government." "The nations will consist (probably) of men in the flesh, freed from the sin and the curse, begetting a holy seed, and dwelling in blessedness under the government of the New Jerusalem. They will be, not the offspring of the glorified Saints, who 'neither marry nor are given in marriage' (Matt. 22 : 30), but the descendants of those who live in the flesh during the period of the Millennial Kingdom." In several places he speaks of "the reign of the saints over the race and the earth," which is the decided opinion of numerous able writers.

\* Some might regard our argument incomplete if we did not notice Waggoner (*Ref. of Age to Come*), who asserts that because the word "all" is employed in "all nations," "all inhabitants," "all wicked," etc., being judged in these last days, that no one will escape. Again let it be said that this shows how important it is to interpret no prophecy isolated from its mates. How often it is asserted that "all men" shall die, etc., and yet Paul predicts that some will not die. Such phraseology is current among all nations, indicative of a vast multitude—greater proportion, etc. So "all" Judea came to John, "all" came to be taxed, draw "all" men, etc., which does not literally mean every individual, but denotes something that is general, almost universal. Waggoner's criticism on Isa. 24 : 6 and also Loughborough's (*The Saints' Inheritance*) on the same, making "the few men left" the saints that go to the third heaven, is shown to be erroneous by what follows on the same earth, as we have indicated. These two writers, with a few others, have, against the primitive church faith, etc., certainly succeeded in introducing a novelty (advocated by a Jewish Rabbi) in the shape of doctrine, viz.: that for a thousand years the earth is left "empty and desolate" of all inhabitants, the wicked being burned up, and the saints housed in the third heaven, from whence they and Christ shall return, at the end of the thousand years, to reside on the renewed earth. This is opposed by the descriptions usually following of a succeeding Millennial age in which nations exist, by Satan being bound during these thousand years in order not to deceive existing nations, etc. This is based on a total misconception of the Kingdom really covenanted, and numerous propositions as given indicate its error. Founded chiefly upon pressing a universality of language (which past fulfilment, as Nah. 1 : 5, etc., should teach how to understand) to an extreme, it places itself, as a theory, in an awkward position, when (as Loughborough) it makes Isa. 65 : 17 seq. to be fulfilled after the one thousand years. Confused by verse 20, we are told that this cannot apply to the new earth state, because John says that there will be no more death, hence if we are to accept of King James's version, "it must apply to what transpires just as that state is ushered in," *i.e.* the sinner, although he be an hundred years old, is accursed,—not permitted to enter the land, and dies a child. He forgets, however, that a thousand years having thus elapsed, his system makes no provision for either sinner or child. He feels this difficulty and introduces (which does not help him) this rendering given by Paganini: "There shall be no more carried out thence to burial, an infant of days, or a youth, or an old man, who hath not filled his days, for the man of an hundred years shall be as a youth.

*Obs.* 7. So numerous are the testimonies and allusions, that attention can only be directed to the most important. Zech. 14 presents us a

powerful argument in our favor, seeing that *not only* the Coming of the Lord and of His saints and the establishment of His Kingly authority "over all the earth" is distinctly announced, but that *the continuation* of the Jewish nation is designated, and *then* it is asserted (v. 16) that some shall be "*left of all the nations which came against Jerusalem*" and shall acknowledge (owing to the judgments inflicted) the supremacy of the King, and tender worship unto Him. This corresponds with *the increase* of Christ's government (Isa. 9 : 7), which *also follows* a "burning and fuel of fire," and a sitting "upon the throne of David" (thus restored). This agrees with what is recorded in Isa. 59 : 21 that His Spirit and words shall perpetually abide *with the nation*, and its "*seed*" and "*seed's seed*," when "*the Redeemer shall come to Zion and unto them that turn from transgression in Jacob*." This accords with Ezek. 37 : 25, when at the time the nation is restored in its undivided form and "*my servant David shall be their prince forever*," then the nation shall dwell in the land "*wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children and their children's children forever*." (Comp. Jer. 32 : 39, 40 ; Jer. 33 : 7-14 ; Joel 3 : 27-30, etc.) The *unity* on this point running through Scripture is surprising, and *the repeated* declarations on the subject seem to be given as if to meet *the lack of faith* in such predictions. Take Ps. 102, and notice the continuation of nations, not only *after* the Lord "*shall appear in His glory*," when "*the set time to favor Zion is come*," and "*when the people are gathered together, and the Kingdoms to serve the Lord*," but *after* the heavens and earth are changed "*as a vesture*," then "*the children of thy servants shall continue and their seed shall be established before Thee*." The connection makes this conclusive. That most expressive Ps. 72 (keeping in view the Pre-Mill. Advent) describes the extended dominion of David's Son over all the earth, all nations, "*throughout all generations*" (making them of the city to flourish like grass of the earth), so that the idea of *successive generations* of men assumes great prominence in the prediction. So also Ps. 45, which describes the fall of the king's enemies, the King in His majesty with the Queen and the King's daughters and virgins manifested, significantly adds : "*I will make thy name to be remembered in all generations*," etc. (Comp. Ps. 145 : 13 ; Isa. 34 : 17 ; Ps. 146 : 10 ; Isa. 51 : 8, etc.) Admitting (Obs. 2) that "everlasting" and "forever" are sometimes employed in a limited sense (the actual duration being determined by the nature of the thing to which it is referred), and that when applied to the race of man it includes that period—whatever it may be—in which the race shall produce its successive generations ; admitting, too, that the future is made up of succeeding "ages," and even designated "eternities" (so some critics), yet such is the *comprehensiveness* of the language employed, *the vastness* of design aimed at indicated by details and *the direct association* with the re-established Kingdom of the Messiah, that, only inclined to go as far as "*the all generations*," etc., whatever they may be in number—an *immense increase* must necessarily be denoted by the use of such terms. The "*perpetual generations*" in the covenant with Noah (Gen. 9 : 12-16) not only denotes that God will not again, for He will remember "*the everlasting covenant*," destroy all flesh upon the earth in His wrath, but that there will be a *vast, enormous succession of generations of men*. This is corroborated by the covenant made with Abraham (Gen. 13 : 14, 16 ; Gen. 17 : 5-8), which embraces, not only successive generations and a multitude of

nations, but *so numerous* that they shall be “*as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered,*” evincing such a host (comp. Jer. 33 : 22) *still to come into existence as shall surpass the ordinary powers of enumeration—a condition very different to that hitherto occupied by the Jewish nation, decimated and downtrodden as it has been.* All such promises are bound to the period still future, when (Ps. 89 : 4, 29, 36, 37, etc.) David’s throne is re-established unto “*all generations ;*” when (Luke 1 : 32, 33) “*the Lord God shall give unto Him (i.e. Jesus, Mary’s Son) the throne of His father David and He shall reign over the house of Jacob forever (through the ages),*” so that there will be (Eph. 3 : 21) “*to Him glory in the Church by Jesus Christ*” (so Barnes, *Com. loci*, says literally) “*unto all generations of the age of ages,*” or “*unto all the generations of the eternity of eternities, or the eternity of ages.*” or (as Bloomfield, *loci*) “*through the succession of all generations unto the latest period of eternity.*”

Fausset (*Com. Eph. 3 : 21*) comments : “*‘Unto him be the glory in the Church in Christ to all the generations of eternal ages,’ lit. ‘of the age of the ages.’ Eternity is conceived as consisting of ages (these again consisting of ‘generations’) endlessly succeeding one another.*” The Latin Vulgate (authorized Dublin Transl.) renders Eph. 3 : 21 : “*To Him be glory in the Church and in Jesus Christ, unto all generations world without end. Amen.*” And Eph. 2 : 7 : “*That He might show in the ages to come the abundant riches of His grace, in His bounty toward us in Christ Jesus.*” The New Revis. has, “*Unto all generations for ever and ever. Amen.*” The Kingdom, as various writers have noticed, is linked in its duration *with successive generations*, expressive of the increase of His government. Hence, according to the sentiment of Prov. 14 : 28, “*In the multitude of people is the King’s honor,*” we may well believe that proportionate to the greatness and extent of this Kingdom, by such continued accessions, will the honor and glory of David’s Son be splendidly magnified and reflected.

*Obs. 8.* It may be appropriate to notice some objections that are urged against this view. The author of *The Kingdom of Grace* (p. 9) gives such a variety of them mingled together that we reproduce them with our answers given parenthetically. He opposes our using (!) the prayer, “*Come, Lord Jesus, even so, come quickly,*” because we then pray God to end this dispensation (we look for one more glorious); to let no Gospel be preached to sinners (it is successfully proclaimed to Jews and Gentiles and the saints are priests); to multiply no more trophies of victorious grace (we immensely increase these trophies by the salvation of the race); and to finish the number of the elect (true, in order that the vast project of redemption may be carried on through the agency of these same elect). To prove this, he attributes to us what we do not teach, as e.g. that the wicked will be all destroyed, so that there will *be none* to whom the Gospel shall be preached (the incorrigible will be, while those repentant under God’s judgments will be spared); that as only Christ and glorified saints will be on the earth during that period (which is a mistake), there will be no more death (correct as to saints, and as to those who may afterward be glorified, but not as to one class) nor propagation of the race (after quoting in other places Millenarian authors who directly teach the same). Hence we are guilty of intentionally praying “*that the Gospel dispensation may quickly end, and that the number of the elect may be limited and cut off, rather than increased*” (which is not our language or idea, for we pray not that the Gospel shall end, but the dispensation, and not that the number of the elect may be limited, but that the number God has determined may be speedily

completed ; and this, in order that God's redemptive purposes may be carried out). This, he remarks, is opposed to what Paul says, "I am not ashamed of the Gospel of Christ" (that is, "the Gospel dispensation"—which certainly is an interpretation of the Gospel that needs no refutation). "for it is the power of God unto salvation" (neither are we ashamed of the Gospel of Christ because it brings us salvation, perfected, in His Kingdom); and concludes by telling us that when we pray for the Saviour to come, we ought to mean and pray for His Coming at death (this is spiritualizing away the Second Advent as "*the blessed hope*," and putting in its place a *penal* characteristic). We have thus allowed the objections of one to appear in their involved manner, and thus briefly answered them, to indicate the nature and practice of a class of books circulated. Others are advanced of a similar character. Thus e.g. a prominent Divine, arguing against the saints and mortal men living in *the same* "new heaven and new earth," gravely asserts that "the supposition is self annihilating," because "the one class with glorified bodies and the other with natural, *cannot inhabit the same world*;" and then adds: "If this is the Kingdom of heaven, *how can* the flesh and blood of fallen man inherit it?" The first part needs no refutation, seeing that the matter solely depends upon the teaching of God's Word, while the latter part is a confounding of those who inherit (i.e. the glorified saints, who actually receive a rulership in the Kingdom) with the subjects of the Kingdom. The objection, so often repeated, that it would be degrading for Christ and the saints to dwell on the same earth where nations in the flesh reside, has been several times noticed and answered, so that it requires (comp. Prop. 203) no additional remarks. Brethren should be careful how they designate that pure Theocratic arrangement—once established—to be manifested in David's Son and spoken of as one of great glory and power, "*a degrading*" position, lest they be found to be lowering, treating with disrespect, the Divine ordering and the Kingdom of Jesus. The exaltation, as well as the specific work and design contemplated, is *an ample vindication* of such a dwelling and reigning on the earth, an earth, too, lifted up from its present condition of suffering and degradation. This, while displaying God's wonderful condescension, love and mercy, in being willing to act in the capacity of an earthly ruler, at the same time immeasurably exalts the worth of man in the scale of being, and the astonishing greatness to which the race itself will be elevated. But of all the objections, probably the one most confidently advanced by some, is the following, viz., that if such a propagation of the race continues after the Second Advent, the earth will not be able to contain the vast multitude, that there will be "*no standing room*," etc. This is simply imitating the spirit of the lord who disbelieved Elisha's prediction of plenty in Samaria; denying the ability of God to perform what He has promised, or that His wisdom and power is equal to any and every emergency. If *the fact* is revealed, *the manner* of its accomplishment may be *safely left* with the Almighty. Unbelief is not the measure of the fulfilment of Holy Writ. Even if there should be successive generations eternally (which we neither affirm nor deny), reason can suggest ways by which the difficulty could be removed, viz., as supposed by various writers, in successive translations, transference to other worlds, etc. God may have ways utterly unknown to us. In the re-creation, when "*I make or create all things new*," the earth itself may be, for aught we know, enlarged to adapt it for the ages to come. Admitting creative agency ex-

erted, we can assign—as the universe indicates in its infinity of phases—no limit, for the physical conditions that we faintly see revealed in other planets and stellar systems may be partly or entirely engrafted upon this earth. Who can tell e.g. that it may not shine forth in that day with rings like Saturn, etc. With the increased fertility of the earth, with God's ability, if need be, to supply manna, with successive translations, with God's power to meet necessities that He may cause to arise, with an objection relating to the exceeding distant future—so distant that it does not concern us—concerning which, owing to its remoteness, God has given no detailed information—it is unwise and faithless *to reject revelation for mere assumption*, and assumption, too, reflecting upon the Divine attributes.\* Much that was said respecting the extent of the conflagration (Prop. 150) will also apply here. The simple question to be decided is the one, whether God *has thus predicted* the multiplication and perpetuation of the race? if this is determined in the affirmative, *then* all such objections have *no weight* when placed in the balance against that Word. Instead of suggesting difficulties and impossibilities when God promises an astonishing display of *His* wonder-working attributes, we are content to receive and believe the promises that Messiah's Kingdom shall yet be set up at His Sec. Coming—a Kingdom adapted to the character and wants of man (to the redeemed, the individual, society, and the nation), in which "*every knee shall bow of the heavenlies, of the earthlies, and of the undergrounders*" (so Sirr, *First. Res.*, p. 104), "*and every tongue confess that Jesus Christ is Lord to the glory of God the Father*;" in which Jesus, seated upon this judgment seat or throne, shall indeed be "*Lord both of the dead and the living*;" in which "*the Church of the first-born*," the exalted "*first-fruits*" shall witness a mighty redemptive harvest following in the revolving ages; and in which, Ps. 113, the glorious Hallel shall be sung, reflecting praise, not only upon the Lord on account of His majesty and dominion over all nations, and in exalting the poor and needy to be Princes, but in making "*the barren woman to keep house* (Marg. read *to dwell in a house*) *and to be a joyful mother of children.*"

\* Isa. 33 : 17 may have an indirect reference (marg. reading, and Alexander's version, "a land of distances," an extended land), which instead of meaning "foreign travel," "remote parts of Judea," of "seeing far and wide," etc., may denote either that the land shall be given in the distant future or that the land shall be enlarged, extended. Lange's *Com. loci* expresses the idea of "a wide extended land" pertaining to the Messianic future, saying: "As royal pomp and beauty adorns the person of a king, so immeasurable extent does His land." The Heb. is, "of far distances."

<sup>2</sup> The writer has met with several arithmetical calculations, which, making the most ample allowances for the past population of the globe, indicate that less than one third of the island of England would give sufficient "standing room" for all the race that has ever existed. These, interesting as they may be to meet some absurd speculations, etc., concerning the resurrection, do not amount to much in the eyes of a believer. For the latter constantly feels that the promise is ours, but the manner of fulfilling it belongs to God. The objection, if it has any force at all, is equally applicable, and more so, to a propagation of the race on an unrenewed earth, with its vast tracts of desert, etc., for a Millennial era of three hundred and sixty thousand years! Whitbyans, therefore, should be the last to urge it.

PROPOSITION 153. *This view of the Kingdom with its two classes (viz., the translated and dead saints, glorified, forming one class, and mortal men the other) is forcibly represented in the transfiguration.*

The transfiguration, not only in view of its being so notable an occurrence, but of its being a typical or real representation of Christ's Coming in His Kingdom, is worthy of separate and special consideration.

Dr. Hodge (*Sys. Div.*, vol. 3, p. 796,) says: "The transfiguration on the Mount was a type and pledge of the glory of the Sec. Advent, 2 Pet. 1 : 16." This is correct as far as it goes, but the transfiguration embraces much more, viz.: the glory of that Sec. Advent as manifested in His Kingdom.

*Obs.* 1. Notice its introductory. "About eight days before" (Luke 9 : 28), Jesus told His disciples what they must do in order that they might be rewarded *when* the Son of man should come "in the glory of His Father with the holy angels" (Mark 8 : 38), or, "in the glory of His Father with His angels" (Matt. 16 : 27), or, "in His own glory, and in His Father's, and of the holy angels" (Luke 9 : 26). This, undoubtedly, refers to the Second Advent. Now, keeping in view the idea thus advanced, and, mark it, addressed to Jewish hearers who *invariably linked* the Coming of the Son of man in glory with the prediction of Dan. 7 : 13, 14 (respecting the glory and Kingdom then manifested), our Saviour proceeds now to give His disciples (with their Jewish interpretation of Daniel uncontradicted) *an assurance* that He will give *some of them* a specimen of this Coming in glory. In Matt. 16 : 28 follows: "Verily I say unto you, *There be some standing here* (Mark : *some of them that stand here* ; Luke : *there be some standing here*) *which shall not taste of death, till they see the Son of man coming in His Kingdom* (Mark : *till they have seen the Kingdom of God* come with power ; Luke : *till they see the Kingdom of God*)." That this Coming in His Kingdom does *not* refer to the Church (so Barnes, Storr, etc.), is evident from the connection which the language sustains to *His Coming at the Second Advent*, the time of judgment and rewarding presented in the context, and from the fact that the Coming is to be witnessed only by "*some*," i.e. a few, then present. To interpret this as an invisible Coming at the destruction of Jerusalem (Prof. Bush, Whitby, etc.), making out a fulfilment of Dan. 7, is *forced and unnatural*, being a violation both of the preceding and succeeding context and the Jewish interpretation of Daniel as held by the disciples and evidenced by their preaching. As Olshausen has well observed (*Com. loci*) that "the immediate connection of these words (in Matthew) with the foregoing context, in which the Coming in His glory refers so *unmistakably* to the Parousia, does not admit of this explanation (viz., as describing powerful manifestations of living



Christian principle), *without reference to the personal return of Jesus.*" The translator of Olshausen, Dr. Kendrick, adds the following pertinent note: "I think it can scarcely be doubted that 'the Coming of the Son of man in His Kingdom' refers here to the following scene of the transfiguration. The words 'shall not see death until they see the Son of man,' refer not to length of life, but to *privilege*; some shall have the privilege of beholding Him in His glory *even before they die*. So some ancient commentators. The transfiguration is thus regarded as a *type of the Saviour's future glory in His Kingdom.*" Schmid (*Bib. Theol. of the N. Test.*, p. 220) explains the passage to refer to "*His return as Lord and King of His Kingdom on earth, in the clouds of heaven for judgment.*" Lange says that Chrysostom and many others believe this to relate to the transfiguration; and Lange, Meyer, and others think that it has respect to His future manifestation of, or state of, glory. That it unquestionably refers to the transfiguration is conclusive by the use of the phraseology, "*the Son of man coming in His Kingdom*" (which was only employed, Props. 81, 83, 130, etc., in reference to *His personal Coming*, etc.), and by the fact that immediately following, a few days after, occurred the transfiguration, which even our opponents admit (as Bloomfield, *Com. loci*) to be "*a figurative representation of Christ's final Advent in glory to judgment.*" Avoiding the idea of its being "*figurative*" (for it was *real*), the scene enacted in the transfiguration is a *representation of the very appearance that the Son of man will assume* when He comes in glory at His Second Coming in His Kingdom. That all the disciples lived—did not taste of death—until long after the transfiguration (so Whitty) is no objection to its reference to that scene, because all *but three did die* without having "*the privilege*" of *seeing* it. The indistinct allusion to the three disciples who should witness this Coming of the Son of man—the manner of specifying it without mentioning the names of the parties who should see it—binds this passage in the strongest possible manner to the following transfiguration, because the disciples thus favored were expressly charged to keep it a *secret* until after Christ's resurrection. Hence, this very Coming to be seen being intended as a *strictly private or secret* matter, explains the indefinite language of Jesus both in reference to the persons and the time, to avoid the questionings, etc. (Jones, *Notes loci*), that would assuredly take place, had He been more specific. This is only another of those indirect, most delicate, but *most powerful*, attestations to the truthfulness of the Evangelists. And, as Judge Jones has well suggested, owing to this indefiniteness of language (which must have surprised the disciples at the time), we are indebted to the fact that the Evangelists who state it are also careful—to remove all obscurity—to narrate *in immediate connection*—as the best comment—*the promise and consequent fulfilment.*"

<sup>1</sup> Neander (*Life of Christ*, Sec. 181) takes a liberty with the text of Matt. 16 : 28 not allowed by the passage. He says: "He (Christ) announced to them that *many* among them would live to see this Kingdom of God," etc. Now the three Gospels, instead of saying "*many*," all unite in the same word "*some*," and confine these "*some*" to "*some standing here.*" It is limited to a few among those present, and as the connection—immediate—shows, to three persons. The notion that the Church was the Kingdom intended suggested the "*many*." Fairbairn (*On Proph.*, p. 443) surely failed (purposely?) to see the connection that this verse sustains to what follows, or he would not have said that it could only be applied to the apostles witnessing "the manifestation of Christ's divine power after His ascension, when introducing the new dispensation and formally removing the old. This is the only thing that can be regarded as properly falling within the

terms of the description." We suppose he refers to the day of Pentecost, which was the coming of the Comforter, which not *some* but *all* the apostles witnessed, and which ignores the context and the testimony of Peter, substituting mere conjecture. Neander is influenced by his "peccoralistic theology" (see Kurtz, *Ch. His.*, vol. 2, p. 355), and Fairbairn by his Anti-Millenarian bias. Brown (*Com. loci*), as a matter of course, applies this to the establishment of the Christian Church "beyond doubt," as if assertion were proof. Ebrard (*Gosp. His.*, p. 340 and 343) gives a choice criticism in order to enforce such an application of the text, as follows: "Jesus was speaking here, not of His own return, but of the formation of His church, and especially of the events of the day of Pentecost; this would be apparent from the preposition *en* (in His Kingdom), which must mean *in* and not *to*. Christ comes *in* His Kingdom, when he founds His church, and appears therein. His coming to judgment would be coming to the Kingdom, not coming *in* it. He could only be represented as coming in the Kingdom, if by kingdom we were to understand the *ornatus regius*, or the angels attendant upon Him; but this would be entirely opposed to the usage of Jesus and His apostles." Briefly in reply: (1) If Ebrard is correct it would not be true that some, or a few, witnessed it; (2) he is contradictory, for in the same work, he has the Kingdom already formally established by the appointment of the twelve—then received at death, and again at Pentecost, etc.; (3) his reference to judgment is based on the Popish idea which we reject; (4) the Sec. Advent is invariably associated with a kingdom in which the Son of Man is the central figure, or *with* which He is associated; (5) the criticism is unworthy of the ability of the writer, and was evidently suggested by a preconceived opinion. Alexander (*Com.*, Matt. 16 : 28) applies it thus: "It has reference to a gradual or progressive change, the institution of Christ's Kingdom in the hearts of men and in society at large, of which protracted process the two salient points are the effusion of the Spirit on the day of Pentecost and the destruction of Jerusalem more than a quarter of a century later, between which points, as those of inception and its consummation, lies the lingering death of the Mosaic dispensation and the gradual erection of the Messiah's Kingdom." This interpretation is based on an entire misapprehension of what constitutes the *covenanted* Messianic Kingdom, as elsewhere shown, and pointedly violates the usage which appropriates personality to the phrase "Son of Man," and which, therefore, only denotes a personal—not spiritual—coming. Hence we must reject, as unsatisfactory and contradictory, all interpretations which do not apply this "some" to the three favored disciples, as will be shown in detail.

\* Matthew Henry (*Com. loci*) says: "Christ has said that the Son of Man should shortly come in His Kingdom, with which promise all three Evangelists industriously connect this story, as if Christ's transfiguration was intended for a specimen and an earnest of the Kingdom of Christ, and of that light and love of His which therein appear to His select and sanctified ones, and so Peter speaks of it as the power and coming of our Lord Jesus." The reader, if observing the force of verse 27 (which coming is admitted to refer to the Sec. Advent and to be a personal one), can readily see for himself that "the coming" of v. 27 being thus associated must relate to a similar coming. Dr. Rutter (Roman Catholic) in his *Life of Jesus*, p. 263, remarks: "As these last words—Matt. 16 : 28—cannot be understood of the last coming of Jesus, some understand them of the glory which He received by His resurrection, others of the glorious establishment of the Kingdom of Jesus Christ throughout the world by the preaching of the gospel. But others, with greater probability, refer them to His *transfiguration*, an account of which is immediately subjoined by the Evangelists. This promise of a transitory view of His glory He was induced to make, first, to prove what He had just asserted, viz., that He should one day come, in all the glory of His Father, to judge each man according to his works; secondly, to afford by this glorious scene some consolation to His apostles, who had heard, not without the greatest emotions of grief, the prediction of His approaching death, and the necessity they were under of following Him."

*Obs. 2.* Another feature as introductory ought to be considered. Just previous to this promise that some should see Him as He would come in His glory, the confession had been made by Peter that Jesus was "*The Christ of God*" (Luke 9 : 20); "*The Christ*" (Mark 9 : 29); "*The Christ, the Son of the living God*" (Matt. 16 : 16). In these words are contained not only a reference to His Messiahship as the promised King, but (as in Matthew) to the Theocratic (Divine) relationship that this ruler as the

Anointed One sustained. (Comp. Prop. 205). It is God again condescending to act as *Theocratic ruler* in the person of this Jesus. The phraseology denotes *the Theocratic Rulership* as associated with the restored throne and Kingdom of David. There is *no doubt* concerning this according to Jewish usage, etc. Having dwelt largely upon this Theocratic ordering in other propositions, it is only necessary to repeat that, identified as this Kingship was with the Jewish nation, the term "*Christ*" was an equivalent to the phrase "*King of the Jews*," as seen in the significant superscription of the cross, and in Herod, the Priests, and Scribes making "*the King of the Jews*" in the question of the wise men identical with that of "*Christ*." Notice carefully, that Jesus cautions His disciples to tell no one that He was "*The Christ*;" that this injunction is given *after* the death of John the Baptist, *after* the representative men of the nation took counsel together to destroy Him, *after* His rejection by the leaders of the nation and the refusal to repent; that the postponement of the Kingdom had *already* been determined, as evidenced by Jesus, immediately after this confession, referring to His approaching death—through the Elders, Chief Priests, and Scribes—and resurrection. The mention of *His death in connection* with His "*Christship*," as a matter of course *perplexed* (as the narrative shows) the disciples. To give an assurance that He was still "*The Christ*," although He would "*be killed*," He now promises to "*some*" such an evidence of His being "*The Christ*," that they could no more doubt its reality and its ultimate visible fulfilment on earth. If "*Christ*" only means, as multitudes inform us, that Jesus is "*the anointed One to save sinners*," can any one assign a reason—just and proper—why the disciples should be charged to secrecy respecting the title. But denoting as it does that Jesus is *the Theocratic King*, the appointed One to rule over the Jewish nation both as David's heir and God's Son (God thus ruling in and through Him), we see a reason why He should not, at that time, be proclaimed "*The Christ*," viz., that this would be in effect announcing Him as "*the King of the Jews*," which, in view of His rejection, the postponement of the reign, the contemplated sacrifice, the unnecessary collision, charges, accusations, etc., that would be evolved, it was not prudent or advisable to adopt. Now, although this "*Christship*" was to be kept a secret for wise purposes, and to avoid the animosity of His enemies and the jealousy of the Roman power, yet Jesus promises to give a favored few such a manifestation of that same "*Christship*" that it may be effectual in sustaining them, amid the terrible trial that was coming, and in preparing them, and through them, believers, for His removal from the earth. The disciples saw Jesus, but not as "*the Coming One*" in His Kingdom; they only saw Him in His state of humiliation; but the former is a reality as well as the latter, and the confession of the former having been elicited, Jesus now graciously proceeds to verify the former, so that hereafter, when withdrawn for a time, the apostles may proclaim the glorious truth that He is indeed "*The Christ*"—" *The King of Israel*." This very withdrawal of Jesus, the fact of His death publicly by crucifixion, the unbelief of the Romans and Jews in His resurrection, etc., being thus a protection (although as history informs us, Prop. 73, the application served to arrest the attention of the Roman Emperor) to the preaching of His "*Christship*"—for then, as now, the vast multitude have no faith in its *legitimate meaning* (Prop. 184)—as applied to Jesus, and none in its ultimate fulfilment as the title itself imports. The trial of the nation

being ended by the death of John the Baptist, and by the conspiracy against the life of Jesus, and now the trial of the Son of man and that of His devoted followers coming on, in this extremity something *extraordinary*—something out of the usual course of events—is needed to indicate the truth which the approaching death seems to crush, and *that need is supplied in the wonderful transfiguration.*<sup>1</sup>

<sup>1</sup> It is interesting to the student to notice that *after* the death and resurrection of Jesus, the injunction of secrecy being removed, this title of "Christ" becomes a favorite one, not merely as some suggest owing to "popular usage," but because the evidences presented proved Him to be such; the title suggested the glorious fulfilment of covenant and promise. The same Peter who made the confession, who saw the coming of the Christ in His glory, was *the first* to proclaim (Acts 2 : 30) "that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne," etc.

<sup>2</sup> Another feature which shows that the covenanted Kingdom is not the Church, and that it is still future, is exhibited in Peter's rebuking Jesus for asserting His death, and the reply of the Saviour. Peter had just confessed that Jesus was "the Christ," and this naturally suggested the pleasing prospect that then, at that time, He would inaugurate the Kingdom which was invariably linked with the manifestation of "the Christ." The reference to a coming death given by Jesus, of course, was opposed to such an expectation, and hence the strong language of Peter. The mistake of Peter, which, alas! is the mistake of the vast multitude, was that he looked for the Messiah's Kingdom in a world groaning under the curse of God; that he had no proper conception of the expedients and preparatory measures that were necessary before this world would be prepared for the Messiah's Kingdom as predicted by the prophets. Therefore the sharp answer of the Saviour follows, which is alleviated by the privilege afterward allotted to Peter. The student, if closely observant, will also notice how one of our previous propositions (that the Kingdom was not set up in the time of Jesus) is sustained by the fact that Jesus *forbids even* the announcement that He is "the Christ." Jesus, foreseeing His rejection and death, and the resultant postponement of the Kingdom, *secretly* gives this manifestation, and *forbids* its publication until after His death, thus delicately and lovingly saving His followers from a dreadful persecution. For if this had been done publicly and noised abroad—*prematurely*, as after events showed—it would have been seized, interpreted, and reported by His and their enemies to the Roman power as rebellion, the same charge precisely which the Jews pressed before Pilate and secured the crucifixion. This desire to save others, and even the nation, from unnecessary evil is *the key* to several things, as e.g. His refusal to give a sign to the Jews, and His revealing at times more of Himself to Gentiles than to Jews, to which infidelity ignorantly objects.

*Obs. 3.* The transfiguration itself is *a real* occurrence, as the entire narration fully demonstrates. Passing by the mere unfriendly supposition of Strauss that it is a mythical fabrication of the love of the marvellous to eclipse the account of Moses, or, the simple ignoring of it, without explanation, as unworthy of credence (a summary way of disposing of Scripture, which certainly taxes reason), or the attributing it to an "optical allusion," in which thunder, lightning, mists, and an excited imagination play their allotted parts, let us briefly consider what some have called "The Dream of Peter" (Furness, etc.), or a kind of visionary appearance (Palfrey), a scenic representation which appeared mentally or in some other way to the disciples, but had no real existence—so that Jesus, instead of being *really* transfigured, only appeared to be so in a dream, or kind of vision. The ablest defender of this view, probably, is Dr. Neander, who (*Life of Christ*, Sec. 185) admits, however, that it may be "an objective fact," i.e. *a real*, outward transaction, but, if so, it took place in view "of some unknown object for it," of which we must "*confess our ignorance.*" Being thus at a loss—from his Church-Kingdom standpoint—to account for its occurrence, if *a real* manifestation, he inclines to adopt the theory

of its being "a subjective psychological phenomenon," i.e. that it was only a mental conception, a vivid dream or vision induced by the impressive circumstances in which the disciples were placed, viz., by the prayer of Christ. Thus one of *the most sublime exhibitions of Christ* is transformed by this eminent man into a dream. He admits the difficulty *how*, if a vision, a mere mental affair, the *three* disciples obtained it at *the same time* and in *the same form*. Strauss, Renan, and others are more consistent and logical in their rejection of the whole matter as mythical, than Neander and others are in receiving it, and *then divesting* it of all force and propriety, by constituting it a kind of dream. If only a dream, *why*, as Neander queries, should all three at the same time dream it; *why* then forbid its revelation to others; *why* present it as a matter of historical fact; *why* specially assert that they beheld it "*when they were awake*;" *why* should they, from an upright position, fall upon their faces with dread, and *what* need of the Saviour to encourage them; and *why* introduce Peter as speaking? The style of narration, the particulars given, the design intended—all *forbid* such a caricaturing or belittling of that sublime representation. Having just shown that the preceding context *contemplates that "some"* of the disciples then present should "*see*," with their own eyes, "*the Son of man Coming in His Kingdom*," and finding that "*six days after*" three of these same disciples *did see* this transfiguration, which represented Jesus in His glory as "*The Christ*," we are fully prepared to find that these witnesses are *positive* in asserting that it was a *real transaction*, as e.g. John (Jno. 1 : 14) "*we beheld* (Gr., *we distinctly saw*, so Bloomfield, etc.) *His glory, the glory as of the only begotten of the Father*." Barnes (*Com. loci*) says: "There is no doubt that there is reference here to the transfiguration on the holy mount. To this same evidence Peter also appeals, 2 Pet. 1 : 16-18. John was one of the witnesses of that scene, and hence he says, '*We beheld His glory*.'" John thus vindicates *the reality* of the transaction, and sustains the three Evangelists in their representation of it. Then Peter (2 Pet. 1 : 16-18) mentions the place, the voice and saying from the Father, and emphatically declares that *those who were on "the holy mount"* at the time "*were eye-witnesses of His Majesty*."

Among the reasons assigned by Neander (*His. Plant. Ch. Church*, vol. 1, p. 376) for rejecting the Epistle of Second Peter as spurious, one is based on Peter's allusion to the transfiguration. He says: "But it certainly is not natural to suppose that one of the apostles should select and bring forward from the whole life of Christ of which they had been eye-witnesses, this insulated fact, which was less essentially connected with that which was the central point and object of His appearance." It certainly is doing injustice to the Epistle to come to it with a low estimation of the transfiguration, and then judge it by such a previously formed standard. Dr. Neander utterly failed to comprehend "this insulated fact," to see how it stands related to "*the Christ*," how vitally it is connected with the one great event to which both covenant and prophecy point, and how an apostle favored with so special a privilege of beholding that which represented the future Advent of the King in glory, would "naturally" refer to it *us a most important and precious revelation*.

*Obs. 4.* The transfiguration, following the announcement that "*some*" should, before their death, see "*the Son of man Coming in His Kingdom*," is a *representation of the Kingdom* in some of its aspects, viz., *in the glory of "the Christ" or King, in the presence of* (who also "appeared in glory," Luke 9 : 31) *the translated and dead saints, and in the witness-*

ing of that glory by mortal men. It was a temporary display, an outward manifestation or revealing of the majesty and glory that belongs to Jesus when He comes at the *Second Advent in His Kingdom* with His saints to reign over the nations. That this is the correct idea appertaining to this astonishing transaction is evident by regarding Peter's reference to it. He (2 Pet. 1 : 16-18) says : " *We have not followed cunningly devised fables*" (as so many now allege) " *when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty,*" etc. Notice that he calls this transfiguration scene, " *the coming of the Lord Jesus Christ,*" thus identifying it fully with Matt. 16 : 27, 28. This is unquestionably, then, linking it with the still future Advent as a striking exhibition of the glory that shall be revealed—which is confirmed by Peter introducing this allusion to prove that Christ would thus again come, and by his uniting such a Coming with (ch. 1 : 11) " *the everlasting Kingdom of our Lord and Saviour Jesus Christ,*" and with His Coming, the new heaven and new earth (ch. 3 : 4, 13) of prophetic promise. (See also the references to this Coming in first Epistle.)<sup>2</sup> Let us survey these several aspects. First and supreme stands forth the transfiguration of Jesus, changed in form, so that " *His face did shine as the sun and His raiment was white as the light*" (Matthew) ; " *His raiment became shining, exceeding white as snow, so as no fuller on earth can white them*" (Mark) ; " *the fashion of His countenance was altered, and His raiment was white and glistening* (Luke)." Here is the *Theocratic King* arrayed in light and glory, His face shining with brightness like that of the sun and His garments dazzling in their whiteness. Thus (comp. Rev. 1 : 13-16, etc.) will the *Mighty Christ* appear when He comes to re-establish the Theocracy. Next we have " *two men*" (Luke 9 : 30), Moses and Elias, who also appeared " *in glory.*" The Coming of Christ in His Kingdom is usually associated with that of the saints, His brethren, who are *co-heirs* with Him in the same glory. Hence, to give a representation of His Coming—His appearance when Coming—in His Kingdom it was *eminently suitable to have*—to fill out the picture—the *saints, glorified, also represented.* This is done ; and in view of the fact that at His Second Advent these are made up of two parties, viz., *the dead saints and the living saints translated,* these two, Moses and Elias, are *purposely chosen as a correct exhibition of the two parties—forming one class—who shall then appear "in glory" with Christ.* Moses represents the body of saints who have died, but who will also be glorified with Christ ; and as he was in converse with the glorified Saviour, so will they also be in nearness to Him. Moses and Elias both appearing " *in glory,*" seems to indicate the same glorification of body.<sup>3</sup> Elias represents another body, who, like himself, shall not fall " *asleep,*" but shall be translated without experiencing the power of death. These two, the dead and the living, who shall be glorified at the Coming of Jesus, are graphically portrayed in 1 Cor. 15 : 51, 52, and 1 Thess. 4 : 15-17. These not only *see* His glory, but *partake* of the same, 1 Jno. 3 : 2 ; Phil. 3 : 21, etc., for of them it is said : " *When Christ*" (notice, as " *Christ*"), " *who is our life, shall appear, then shall ye also appear with Him in glory,* Col. 3 : 4." But in addition to these, we have, to meet the prophetic announcements and to fill out the representation, *three persons,* Peter, James, and John, *unglorified, mortal men living on the earth,* who see this glorified Christ and His glorified associates, and are so deeply impressed, so delighted with the *exceeding glory* revealed, that through the spokesman

Peter, the emphatic declaration is made: "*Lord, it is good for us to be here.*" Thus, if willing to receive it, *will it be* at the Second Advent, when Christ, "The Christ," comes in His glory and with His brethren gathered and glorified, *then* shall the spared Jewish nation and Gentiles, as prediction after prediction in glorious language portrays, *rejoice and exult* in the marvellous glory that shall be manifested. Jesus *personally* appears in His Kingly aspect; the saints *personally* are present in their glory; the disciples *personally* behold and admire the astonishing splendor and "majesty" of the scene. Jesus is here, "the Coming One" (a phrase well understood by the Jews), as He will exhibit Himself "in His own Kingdom;" the saints form "the first-fruits," who, as the predicted "kings and priests," reign with Christ in His Kingdom; and the mortal men are the servants or subjects (as even the tender of the three tents indicates) who gladly receive this glory, and are willing to abide under its radiance. The conversation respecting the approaching death at Jerusalem indicates that this was a temporary assumption of glory, in order to be, if we may so express it, a counterpoise to that which virtually—to the Jews—seemed to end the fondly anticipated Christship of Jesus, giving a *most direct proof* that the covenant and prophets would *yet be fulfilled*. The voice of the Father, lovingly acknowledging (having previously in answer to prayer brought about this supernatural change in David's Son) the Christship of Jesus and the power thus committed unto Him, *binds the whole together into an earnest, actual reception of glory*, which, thus represented, shall characterize David's Son and Lord when He comes to restore the fallen throne and Kingdom, and reigns indeed and in truth *the manifested Christ*. The presence of the Father and some kind of avowal, or confession, or acquiescence is requisite to meet the requirements of prediction (comp. Prop. 83) concerning the Coming of the Messiah in His Kingdom (as e.g. Dan. 7; Ps. 2, etc.), and *thus perfect* the representation of the *real Theocratic* position of Jesus.<sup>5</sup> Surely, when considering *how many* particulars this transfiguration meets, *how* it demonstrates in the most forcible manner "*The Christ*," *how* it supplies additional evidence of the ultimate manner of procedure in the Redemptive scheme, *it is folly* to ascribe all this, compressed into a few brief sentences, to the natural descriptive powers of "uneducated and ignorant" men, or to make it out a trivial, unimportant affair not worthy of our special attention.<sup>6</sup> Viewed, as we have done, in the light of the great, leading doctrine of the Kingdom, it stands forth, *pre-eminently*, as a *Divine confirmation of the Theocratic Kingship of Jesus, of the glory of His saints, and of the happiness of the nations* who shall witness it—a fact *so striking and corroborative* of the ultimate Redemption of saints and of the race, that Peter seizes upon it as a *grand proof* that Jesus shall come unto so great Salvation.<sup>7</sup>

<sup>1</sup> SIRR (*First Res.*, p. 60), in his reply to Gibbs, aptly refers to the fact that Peter, one of the eye-witnesses, employs the same word "power" used by Mark.

<sup>2</sup> NAST (*Com.*, Matt. 7:1-13) speaks of the transfiguration "as an earnest of that glory which was His destined inheritance," which "typically foreshadows the earnest of glory which was promised to the faithful followers of Christ," and which "is an emblem of the Kingdom of glory in which the risen saints shall dwell with their Saviour." It "strengthened Jesus for the last decisive struggle," and encouraged "the faith" of the disciples. While he thus correctly makes the transfiguration a resemblance of the future, he errs in two particulars: (1) He makes it "typical," "an emblem," whereas it was a *realistic representation*; and (2) he does not link this transfiguration scene with the previous context (Matt. 16:28), but makes it, "Christ's providential coming to overturn the whole Jewish policy in the destruction of Jerusalem, by which catastrophe the Christian

Church was finally and fully separated from Judaism." A number of Pre-Millenarians, like Nast, make the transfiguration typical of the Kingdom, while others more correctly affirm it to be a real actual resemblance of the appearance of Christ and the saints in the Kingdom; and this, probably, is also the opinion of the former, since they regard it as "an earnest," "an example," "a representation on a smaller scale," etc. When e.g. Olshausen says: "The transfiguration was intended to prefigure the Kingdom of God, in which the glorified saints shall dwell with Jesus," he evidently means, as his additional remarks show, that this occurrence was not strictly a type (which may be different from the antitype) but a *real* likeness.

<sup>3</sup> It is sufficient for our argument that Moses represented the body or portion of the saints who died. And, for aught we know, he may have had a resurrection body; at least this conjecture is quite as good as that of Lange, etc., that spirits have corporeity or form, or that his body was used on this occasion, or that (as Th. Aquinas) he made use of a body not his own, or that (as Delitzsch) he assumed a visible appearance conformable to his future body, or that (as Grotius) God gave power to see the body in this instance, etc. Yet we may give a reason for our conjecture. Kurtz (*His. Old Cov.*, vol. 3, p. 495), when answering the question, "Why should Jehovah Himself bury Moses?" says: "It is true that Moses was not saved from death in the same manner as Enoch and Elijah; he really died and his body was really buried—this is expressly stated in the Bible history—but we may assume, with the greatest probability, that, like them, he was saved from corruption. Men bury the corpse that it may pass into corruption. If Jehovah, therefore, would not suffer the body of Moses to be buried by men, it is but natural to seek for the reason in the fact that he did not intend to leave him to corruption, but at the very time of his burial communicated some virtue by His own hand, which saved the body from corruption," etc. Why not, however, assume that He buried him in order that his resurrection might be more privately (as the translations, etc.) secured? The justice of God being satisfied by his death, grace is specially manifested in view of his typical character (as Mediator or Prophet), etc., and because of the foreknown fact of his participating in this very transaction. A resurrection similar to Christ's, without seeing corruption, would suit this typical character. But we have more than this:—Jude's reference to the body of Moses (v. 9) seems to favor a resurrection. Why did the devil claim the body, if not in view of the fall and its doom to corruption or the grave? If it was to be buried like other bodies and *beleft* in the grave, there could have been *no cause* of dispute—even suppose the body would be embalmed or made incorruptible, yet it was bound, like all other dead, by death, that Satan (as Paul says, Heb. 2: 14, "He has the power of death") introduced and wielded. The ground of disputation was that something *very special*, quite out of the ordinary way of disposal, was to be done with the body of Moses. What so reasonable as to suppose a resurrection, which Satan would undoubtedly oppose as an entrance into and interference with his dominion; especially when this was done previous to the provision made by Christ by which death could be overcome, etc.? Moses, no doubt, gave, by the particular sin mentioned, Satan an opportunity to press his claim; God allowed it so far as death itself was concerned, but may have tempered the same with mercy by a brief detention.

<sup>4</sup> It seems strange that notwithstanding the accumulated proof that the disciples saw a transient representation of "the Christ" as he would appear in His Kingdom, that able men, under the influence of a theory and of hostility to Millenarianism, should endeavor to make this transfiguration no fulfilment of Matt. 16: 27, 28, and in doing this urge the destruction of Jerusalem (which John only survived) as the fulfilment. How this can be reconciled with a coming in *glory*, with a coming of the *Son of Man* (i.e. in His humanity), etc., we are not informed. More than this: this coming is specifically predicted, over against all such assertions, to be one, not for the destruction of Jerusalem but for its *salvation*, as e.g. Ps. 102: 16, "when the Lord shall build up Zion, He shall appear in His glory,"—with which compare Micah 3: 12 in connection with following chapter. Zech. 14, Amos 9: 11, etc. The very selection of the mount, distant from the temple and Jerusalem, was no doubt intentional, in order to give no basis—inferential—to some of the interpretations of this coming. It may be added: the glorified condition of Christ, Moses, and Elias thus indicates, as various Props. prove, the futurity of the Kingdom.—a Kingdom not to be realized at the First Advent in humiliation, not during the absence of the Bridegroom, but at the Sec. Advent, when He and His saints come "in glory."

<sup>5</sup> Olshansen, *Com. loci*, makes a suggestion which will arrest the attention of the critical student, viz.: that this acknowledgment of the Father thus given was virtually thus appointing Him the Ruler and Lord of the earth, and that the Saviour refers back to this transaction when He says "all power was given (so Greek) to me in heaven and on



earth." Kendrick, in a foot-note, adds: "the Aorist 'was given' seems to point to a special occasion of the bestowment of the power, and may confirm the author's view." How this adds an argument to *the reality* of the occurrence need not be stated. That this virtually insured such authority to Jesus is indisputable, but the reader must observe the caution, that while this is so, it was thus delegated to Him, not outwardly assumed, seeing that from this state of glorification He returned to His state of humiliation. May we add:—how greatly this transfiguration must have encouraged David's Son to meet death.

<sup>6</sup> This indicates how to estimate such criticisms as *e.g.* *West. Review*, Jan., 1873, p. 94, that when Jesus promised His disciples that some should see Him coming in His kingdom, He was "evidently mistaken," implying that it never took place. So also the use Spiritualists make of this sublime scene, viz.: degrading it into an indorsement of the anti-scriptural seeking after the spirits of the dead. Thus, *e.g.*, Howitt (*His Supernat.*, vol. 1, p. 218) makes this an "express abrogation of the Mosaic law regarding the spirits of the dead." Jesus is constituted into a medium and His important works are performed through the spirits of the dead. Is there a truth, that some men will not pervert?

<sup>7</sup> Pre-Millenarians hold fast to this consoling, hopeful view of the transfiguration; many writers of eminence in this country and Europe substantially present the interpretation as given. But the reader is cautioned against two errors engrafted upon this division of classes. 1. The class of mortal men, thus represented, is not (as a few allege) a special, or another, race placed in an Adamic condition relative to Salvation, but the regular descendants of our fallen race, elevated and restored through Christian and Theocratic influences to a state of purity and holiness. Otherwise a Perfect Redeemer would manifest Himself unable to restore a *forfeited blessing, to save the race as a race*. This class also become saints, but subordinate to the saints raised to *special* Theocratic position under "the Christ." 2. We are not authorized (as the Duke of Manchester in *The Finished Mystery*), to limit the saints elevated in the Theocracy to Kingship and Priesthood with Christ, to those living between the First and Second Advents. The transfiguration which introduces Moses and Elias who lived *before*, evidences this fact, which is abundantly proven by the *fundamental basis* of this dispensation, viz.: that we live under the Abrahamic covenant, renewed in Christ, and which (Prop. 50) contains the promise of inheritance. Hence the Scriptures, logically, as flowing legitimately from a consecutive Plan, insist upon an engrafting on the Jewish stock, a continuation of the election, the virtual becoming by adoption the children of Abraham, so that we may inherit *with Abraham, Isaac, and Jacob*. The glorified saints represent all—of the past ages—who are worthy to inherit the Kingdom and glory with the Christ, and hence (as Judge Jones, *Notes*, p. 173) we may regard our Lord's brief intercourse with these departed saints as a type, or exhibition on a small scale, of the society and intercourse between Him and His redeemed in His Kingdom. In this sense, it was a fulfilment of His Promise (Matt. 16 : 28), for it was an open manifestation of Himself, as Son of Man, in the glory with which He will appear in His Kingdom.

*Obs. 5.* In this connection it may be well to consider the disputed passage, Matt. 10 : 23 : "*Ye shall not have gone over (marg. end or finish) the cities of Israel, till the Son of man be come.*" Under the influence of the Church-Kingdom theory, this Scripture has received the most varied interpretations. Barnes (*Com. loci*) gives the most prevailing, when he makes the Coming of the Son of man to mean "*the destruction of Jerusalem and the end of the Jewish economy.*" This is contradicted by the fact, well expressed by Olshausen (*Com. loci*), that the Coming of "the Son of man" "*has a definite doctrinal signification—it always refers to the (Parousia) Second Coming.*" The phrase, so expressive of *His humanity*, indicates a *visible, personal Coming*, which was not exhibited at the destruction of Jerusalem. Beside this, all excepting John were deceased *before* the city was overthrown. This direct reference to a *personal Coming* is also opposed to the conjectures that it denotes the outpouring of the Spirit on the day of Pentecost (which was the sending of the Comforter by Christ) or to Christ's presence in the Church (which is never designated as the Coming of *the Son of man*). Others, seeing that the phraseology involves a personal presence, suppose that (as Lightfoot) His resur-

rection is denoted ; but this is always spoken of as a rising from the dead, not as a distinctive Coming of the Son of man. Others make it to mean : " You will not need to hasten through all the towns of Judea, in the persecution which you are to meet with ; I will be with you again ere that," but, as Olshausen remarks, this is against fact, for " Jesus does not come to them, but *they come back* (Luke 9 : 10) to Jesus ; besides, it is a harsh interpretation not suitable to the spirit of the language." Olshausen's own view is, that there is a blending of the subsequent mission of the disciples with the present one, *reaching down* through their successors to the *Second Advent*. This interpretation is ably advocated by Sirr (*First Res.*, pp. 61, 62), who paraphrases, " Ye shall not finish the reformation of the cities of Israel, ye shall not perfect these cities, till the Son of man be come." But this is evidently seeking after a meaning, and making up one to suit the case, for the language appears to be specifically addressed to the *disciples*, is at variance with the expressed itinerary of the disciples through the *cities of the Jews* (which was the work then actually in progress), and is *not applicable*, owing to the contemplated downfall of those cities.<sup>1</sup> There are only two interpretations which reconcile, fully, this passage with the peculiar phraseology contained in it, and, especially, without doing violence to the implied *personal* Coming. The first is that of Newton, Wilson, etc., viz., that the Son of man alludes to His triumphal entry into Jerusalem, which occurred *subsequently* (Matt. 21 : 1-11). This is represented as a typical Coming of the Son of Man, being (v. 5) a fulfilling of the prophet, "*Behold, thy King cometh unto thee,*" etc., and was so regarded (v. 9) by the multitudes. This took place *before* the disciples had made the tour of the cities, and *meets* the conditions of the passage. The second is that the transfiguration, which also occurred *after this saying*, is in all respects a fulfilment of the passage—the Coming of the Son of man in His personal appearance being accurately represented by the transaction as we have just delineated. This Scripture, therefore, which has been so persistently used in advocacy of the Church-Kingdom theory, etc., is susceptible of a *far more consistent and scriptural* explanation from our standpoint than from that of our opponents.<sup>2</sup>

<sup>1</sup> This passage is variously disposed of by interpreters. Thus, e.g., Brown (*Com.*, loci) rejects Lange's application to Christ's coming to them personally before they had completed the round of the cities, and refers it to the establishment of the Church and the destruction of Jerusalem, saying : "The Coming of the 'Son of Man' has a fixed doctrinal sense," which is true, but he certainly fails to designate it. Dr. Alexander (*Com.*) considers it "an indefinite expression, meaning sometimes more and sometimes less, but here equivalent to saying, till the object of your mission is accomplished." Nast (*Com. loci*) : "By this Coming of the Son of Man we may understand either the ushering in of the new dispensation by the resurrection and ascension of Christ, or the overthrow of Judaism by the destruction of Jerusalem." Rev. Brown (the Evangelist) and others make this reference future, relating to the future period of the Jews' conversion, when, they say, Christ will come before it is finished. But this is forced, (1) because personally addressed to the apostles ; (2) applicable to a work then in progress, and to places then existing ; and (3) the Jews, as a nation, converted under Elijah and the Messiah, and not under a mission of the apostles. A writer, E. M., in the *Prophetic Times* (vol. 7, p. 166), gives a view (which Dr. Alexander in his *Com.* calls a "good sense," although rejecting it) which merits the attention of the student ; in the parallel passage, Luke 10 : 1, we find that "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place *whither He Himself would come.*" The idea then is that the twelve, just as the seventy, acted as *forerunners*, preparing for the *personal* arrival of Jesus Himself. The only objection that can be urged against this interpretation is the one assigned by Olshausen in the text as appli-

cable to the twelve. If admissible, it would preserve the distinctive personality included in the phrase "Son of Man."

<sup>2</sup> Either of the two interpretations given in the text, as well as the last one presented in the previous note, afford a meaning which brings the passage in harmony with the analogy of Scripture. Able men adopt the one or the other, and recently the interpretation applying it to the transfiguration has gained ground. (So e.g. Rev. Dr. Nast, art. in *West. Ch. Advocate*, Aug. 6, 1879.)

*Obs. 6.* Before concluding, it is well to contemplate an additional circumstance, which conclusively shows that the transfiguration was both a reality and a representation of the future Advent. The veritable appearance of Elias at the transfiguration suggested the question of the disciples (Matt. 17 : 10), "Why, then, say the Scribes, that Elias must first come?" Jesus had just proven Himself to be "The Christ;" Elias had been seen with Him, and Peter had, in view of the offer he made to erect a tent for him, hoped that he would remain and fulfil what Malachi (4 : 5, 6) had predicted of him. But Elias disappeared, for "when they lifted up their eyes, they saw no man, save Jesus only," and *this removal* prompted the question. All this sustains the real occurrence of the wonderful pre-figuration of the Second Advent. Notice, however, not only what suggested the question but the reply of the Saviour. The Scribes held (*comp. Justin's Dial. with Trypho.*, ch. 8) that Elias would be a forerunner of the Messiah when He came to re-establish the Kingdom; the disciples saw him, not as forerunner, but coming after Jesus came, and then instead of remaining he departed from them. They wish to know whether the Scribes were not in the wrong concerning this opinion. The answer is given that the Scribes taught correctly, for "Jesus answered and said unto them, *Elias truly cometh first*" (as the Scribes say), "and" (when he shall come) "he will restore all things." That is, the appearance of Elias in the transfiguration and his departure does not make that doctrine of the Scribes nugatory. Then follows the allusion to John the Baptist : "But I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they listed." The intent of this is sufficiently plain from Luke 1 : 16, 17, viz., that "he (John) shall go before Him in the spirit and power of Elias;" that is, he should be a forerunner of the Messiah like unto Elias who is also predicted to be such. But a deep reason underlies this likening of John to Elias. Let the reader turn back to the propositions pertaining to the preaching of the Kingdom, and he will find abundant proof showing that John actually tendered the Kingdom on condition of repentance to the Jewish nation. He thus came as Elias will come, having the same spirit and power, and, if the nation had received him, would have accomplished what Elias is to perform. The more modern notion that John was in all respects the Elias predicted in Mal. 4 : 5, and that no other need to be expected from the language of the Saviour here, was unknown to the early (Brookes, *El. of Proph. Interp.*, p. 90, says "down to Jerome"), Church. One of the earliest Commentators, the martyr Victorinus (*On the Apoc.*), asserts that Elias will yet come in the future, quoting Mal. as follows : "Lo, I will send to you Elias the Tishbite, to turn the hearts of the Fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them." Tertullian (*On the Res.*, ch. 22), Commodianus (*Instruct.*, Sec. 41) and others, make Elias still future, an idea being developed that he would be a contemporary of the Antichrist at the last times. So deeply

rooted was this opinion, derived from the primitive Church, that even Augustine (*City of God*, B. 20, ch. 28) advocates the personal Coming of Elias and the conversion of the Jews before the Advent of Christ to judgment. Modern commentators have revived and defended this early view, as e.g. Olshausen, Judge Jones (*Notes*), Ryle, Hitzig, Maurer, Ewald, Alford, Steir, Fausset, Mal. 4 : 5, 6. It not being our purpose to discuss this point, but only to indicate its relationship to the Second Advent, a brief mention of the reasons why John the Baptist is not to supersede, or make unnecessary, the still future Coming of the Prophet Elias, must suffice. (1) John, *an inspired* man, directly affirms, in answer to the priests and Levites (Jno. 1 : 21), that he was *not Elijah*, which he could not have done, if he was the one predicted by Malachi 4 : 5. (2) John was a harbinger of the Kingdom (i.e., he tendered it, and in this sense is Elias), but the Jews rejected the offer of the Kingdom, and he did not "*restore all things*" as Elijah the prophet, more successful, will do.' (3) John did not come "*before the coming of the great and dreadful day of the Lord*," which in Malachi is associated with that terrible period when the wicked shall be burned up as stubble, etc., a day which, awful as it is to the ungodly, is designed (not, as some assert to make out a case, for the destruction, but) for the deliverance of Jerusalem, as is seen by Joel 2 : 31 seq.—and which is linked with the Second Advent.' (4) That John is only Elias *in a certain sense* is apparent from the indefinite language of Matt. 11 : 14. "*All the prophets and the law prophesied until John, and if ye will receive (it), this is Elias which was for to come.*" On this verse Olshausen observes that the clause "*if ye will receive (it)*" with a comparison of all the passages "*clearly shows that the Redeemer called him so (Elias) only in a certain sense, viz., because he wrought in the spirit and power of Elijah, as Scripture says, Luke 1 : 17.*" (5) John coming in the spirit of Elias is rejected, and thus is *not* the Elias, because Jesus Himself, of whom he is the forerunner, is *also rejected* by the nation, while the forerunner of the manifested "*Christ*" is *successful* with the nation ; the mission of both John and Elias being to the same nation. (6) Those passages must not be interpreted according to the Jewish standpoint *then* entertained, viz., that there was but "*one* captivity under Babylon, but *one* return from Babylon, *one* Advent of Elias, *one* Advent of the Messiah and that His Advent of glory and power in His Kingdom. Whereas, in fact, *two* oppressing Babylons were foretold, and *two* returns from captivity, *two* Advents of Elias, and *two* Advents of Messiah, and yet but *one* Kingdom." (Jones's *Notes on Scripture*, foot-note, p. 179.) The rejection of the Kingdom and its postponement serves to explain the apparent difficulties and adds most forcibly to the inspiration of the Word, evincing a preservation of unity in the most delicate of Divine purposes. Such a remarkable preservation of agreement, indicative both of God's willingness to make John the Elias, if the nation *had repented* under his preaching, and of God's foreknowing that John would *be rejected* and that *another Elias* was therefore appointed to come, is *beyond* the ability of "*mere fishermen*" to concoct, bearing as they do a relationship to the *deepest purposes of God*. The two Advents, the one in humiliation and the other in glory (the latter transiently represented in the transfiguration), forms the *key* for apprehending these extraordinary statements—preserves consistency in prophet, John, and Jesus—satisfactorily answers the question of the disciples, and directs us in accepting of the transfiguration as a real-

ity, pointing onward to the glory to be revealed at the Second Advent, for which glory the Jewish nation shall have Elias sent to them on a *special and successful mission*.<sup>1</sup>

<sup>1</sup> See a good art. by Rev. Dr. Richards (art. 3) in *Lord's Theol. and Lit. Journal* for Ap., 1857, who quotes from what must be an able writer, signed Azor, *Jewish Chronicle*, vol. 4, p. 132, etc. Jones has interesting remarks in *Notes on Scripture*. So also Rev. Garratt, *Proph. Times*, p. 109 seq., May, 1868. Comp. our reference to Elijah under Prop. 113, where his specific mission to the Jewish nation is stated. Dr. Craven, in note, p. 340, *Lange's Com. Rev.*, adopts the view advocated by us and so many Pre-Millenarians.

<sup>2</sup> So Kurtz (*Sac. His.*, S. 145), "that Elias truly should first come and restore all things for the Lord's second appearance unto judgment, but that, already at His first appearance in lowliness, an Elias had appeared in John the Baptist."

<sup>3</sup> Drs. Ebrard and Kendrick, in attempting to correct Olshausen (*Com.* on Matt. 11 : 14), who correctly refers "the great and terrible day" to the Second Advent (when Jesus comes to tread the winepress, etc.), certainly are incorrect when they make "the day of the Lord" to begin with Christ's incarnation. See this amply refuted Prop. 138. Besides this, these very men, excepting in this solitary place, are unwilling to make out a dispensation of mercy and grace to be "terrible," etc.

<sup>4</sup> Lord (*Theol. and Lit. Journ.*, Oct., 1860, p. 240) interprets: "The expression, 'if ye are willing to receive (it),' i. e. are disposed to receive (it), means, not if ye will believe what I say, but if ye will take it in the sense in which I say it." We are, however, inclined to receive the interpretation of Dr. Richards (*Theol. and Lit. Journ.*, Ap., 1857, p. 597), which supplies (the verb having in the original no object expressed) "him" instead of "it," making the phrase "if ye will receive him," etc. This accords best with the facts in the case, the Kingdom being offered on condition of repentance by John, and if the nation had received him he would indeed have become Elias to them. Hence the hypothetical statement. See Judge Jones's *Notes* on Matt. 17 : 10 seq., and Alford *loci*. The student will carefully notice, that while John's mission to the nation as a nation was a failure, such a failure is *not attributed* to the second forerunner, but that the nation as such will repent and receive Jesus as the Christ (Zech. 12 : 10, etc.). Elias will be specially commissioned to the nation, and the result, as predicted, will follow, not *before* (as Augustine, etc.) the Sec. Advent, but *after* the same, and *after* the gathering of Antichrist's forces against Jerusalem.

<sup>5</sup> Barnes (*Com.*), and others, make the only fulfilment of Mal. 4 : 5, 6, that can be expected, to be realized in John. But they make no effort to meet the difficulties of their interpretation by informing us *how* the original prophecy is fulfilled in John. If they are correct, then it follows that the inspired prediction *has failed* to find its mate. This we cannot receive. Fairbairn (*Typology*, vol. 1, p. 333-4) makes Elias a type of John, and refuses credence to a future coming. All that need to be said in reply is this: taking his own affirmed position, that the antitype must always be more significant and higher than the type, we find that John (the alleged antitype) *sinks beneath* Elias (the supposed type), simply because what is ascribed to Elias was *not* realized in John. Besides this: prophecy and its fulfilment is not dependent upon our faith or lack of it. Barbour (*Three Worlds*, p. 121) makes Elijah a type of Christ and His res. saints (others refer it to Christ alone), and presents some fanciful applications of it to the Church. But Jesus speaks of Elias as being *another person*, and the prophecy gives him a *distinctive personality* not only by name but by designating him "the prophet." The stress laid on the phrase, "he will restore all things," as only applicable to Jesus, overlooks the usage of Scripture, which attributes to instrumentalities that which is done by God, as e.g. the apostles are "the salt of the earth," "the light of the world," etc., which, as other Scriptures show, they only are through Christ. Some enthusiasts, like the leader of "The White Brethren" (Art. on, Appletons' *Cyclop.*), and others, have claimed to be this coming Elijah, but instead of observing that his mission was one of mercy and reformation to the Jews, they denounced vengeance and the destruction of the world. Such claimants require no refutation. A few writers make this Elijah to be simply a representative man who will come like John the Baptist, i. e. in his spirit, etc. But the reasons already assigned forbid our rejection of *that Elijah* whose personality is described by the office he held, "the prophet." Rev. Andrews (*Bib. Sacra*, No. 96, Ap., 1866, p. 254), in behalf of "the Catholic Apostolic Church" (which professes to have, by divine direction, restored the ministry of the apostles), says: "They believe that the restoration of apostles is the fulfilment of the promise to send Elijah the prophet before the coming of the great and dreadful day of the Lord." Without pressing the

plain grammatical sense as utterly opposed to this *self-appropriation* (just as they appropriate to themselves the sealing process, the 144,000 of Rev.) of the passage; without laying stress on this mission of Elijah being exclusively promised to the Jewish nation and not to Gentiles; without calling into question, and rejecting as untenable, their claim of authoritative revelation under the plea of special divine illumination, it is amply sufficient to say, that the assumed end contemplated by their *Elijah-mission* is wholly at variance with the plain teachings of the Word. They ascribe to this apostolic restoration the success of Elijah's mission in reuniting men, and developing, to a remarkable extent, the faith and strength of the Church *before* the Sec. Advent, which, as is shown under various Propositions (on Unbelief, Antichrist, etc.), contradicts the *portraiture* of the Church as given by inspiration. Admitting that they include learned (Kurtz's *Ch. His.*) and pious men, and that they are aiding in gathering out a people for His name, yet the smallness of their numbers and evident lack of success, should cause them to feel some doubt respecting the soundness of their conclusions, based on affirmed inspirations, seeing that Elijah's predicted success does not result from their doctrine and labors. We only add: the view of a still future coming of Elijah is not merely held by Pre-Millenarians, but, as already seen from our quotations, by others. It was strongly rooted in ancient writers, so that Theodoret, Theophylact, Cyril, and even such as Origen, Chrysostom, and Jerome entertained it. It is of interest to notice a singular parallel, viz., that the first forerunner was provided by special supernatural means (Luke 1 : 18, being conceived after the ordinary course of nature), the second will also come through the supernatural.

*Obs. 7.* This distinction existing in the coming Kingdom (as intimated e.g. under Props. 86, 114, 118, 124, 130, etc.) and evidenced in the King, the glorified saints, the converted and believing Jews, and the accepted Gentiles, is even presented to us in the tabernacle and temple. While it is true (so Kurtz, *Ch. His.*, vol. 2, p. 411) that the typical interpretation of the tabernacle can easily become absurd when pressed (as in the case of parables) to every minute particular, yet it is also true, as the Apostle declares (Heb. 8 : 5), that the tabernacle was made according to a pattern furnished, and that there is deep significance in it, being "a shadow of good things to come" (Heb. 10 : 1). Now, aside from the ceremonial and sacrificial aspects, the reader is reminded that the Tabernacle was Theocratically associated, and therefore relates to the Theocratic ordering. It was (Horne's *Introd.*, vol. 2, p. 96) "partly to be a palace of His Presence (God's) as King of Israel, Ex. 40 : 34, 35." As "the tent of assembling," "the habitation" of the King, etc., it foreshadows the future, especially in its three grand divisions: (1) the habitation proper consisting of the sanctuary and the holy of holies or holiest of all (the partition between which is abrogated for the priesthood in the Christ); (2) the outer court for the Jewish nation to assemble; (3) the external space for Gentiles. If at all typical of the future Theocratic ordering, it certainly refers to the threefold nearness to the King as exemplified in the glorified kings and priests who are associated with Him, in the Jewish nation which is His special inheritance, and in the Gentiles who joyfully acknowledge this Theocratic supremacy.

Goodwin (*The Israelite Indeed*, Vol. 9, p. 31, etc.) makes numerous typical applications. Fairbairn (*Typology*, Vol. 2, Ch. 3, Sec. 2) refers in detail to numerous typical interpretations, and gives his own conclusion that it applies to Christ and His people, etc. While a descending to the minutiae may lead to the conjectural and fanciful, it seems that a reference to the future Theocratic ordering in some of its aspects, is legitimate. The personal dwelling of God there, the manifestation of His glory, His enthronement as the earthly Ruler, the patterning after the heavenlies, the place of meeting and witness, the divine superintendence and devising, the exhibition of beauty and splendor, "the seat of the divine kingdom on earth," the accessibility to the King, the holiness belonging to it, the special consecration pertaining to it, the priesthood con-

nected with it, the worship and homage tendered, the honorable and dignified service attached to it, the removal of the one class from all servile employment and their exclusive possession by God, the intermediary service between the King and the subjects, the personal purity and adornment required, the clear and unmistakable revelation of the divine will—all typify a similar condition and aspect in the restored Theocracy. It is only typical (comp. e.g. Jer. 3 : 16, 17 ; Zech. 14 : 20, 21, etc.) of a corresponding exhibition, on a grander scale, of "the Glory of the Lord," of Theocratic rule, of special nearness to the King, of required consecration and holiness, of participation in the favor and blessing of God.

PROPOSITION 154. *This Theocratic Kingdom includes the visible reign of the risen and glorified saints here on the earth.*

This subject, necessarily alluded to in many places, is worthy of separate consideration. It is foreshadowed in the ancient Theocracy; for, while the supreme legislative power was vested in God, other rulers or judges (see e.g. Horne's *Introd.*, vol. 2, p. 42) were appointed under His direction, by whom the laws were administered, etc. Let the Davidic Kingdom be restored *as predicted*, and, in the very nature of the case, to verify the promises, the Theocratic king will also have *His associated rulers* assuring *the most perfect administration* of the laws, and securing *the most perfect government*, productive of peace, prosperity, and happiness, such as the world has never yet witnessed. The Word emphatically teaches that those thus chosen, accounted worthy of this rulership, are the saints. They are "*joint heirs*" (Rom. 8:17) with the Christ, who graciously divides, without marring His own superiority and supremacy (but rather exalts it thereby), His own inheritance with them. What Jesus, the Christ, inherits, has been abundantly shown, viz., this Theocratic-Davidic Kingdom, in which His exalted Rulership is to be manifested. Hence, to inherit with the Christ, has *a most deep and precious significance*, indicative of *joint rulership* with Him in His coming Kingdom. To be inheritors with Christ in His Kingdom evinces the astonishing wisdom of God in the Plan of Redemption, that without doing violence either to His moral government or to the free agency of fallen man, He raises up and purifies a material which, when the time comes, *is employed in perpetuating* the purity, holiness, etc., of a Divine-Human government again restored with untold grandeur to a needy, groaning world.

As we have before intimated, such a powerful Theocratic Kingdom as will be exhibited under the mighty Messiah, David's Son, is necessitated to counteract the fearful inroads of human depravity. A glance over the divine Record shows, that at the close of every age or dispensation, the depravity of man was in the ascendancy. Thus it was at the Deluge, at the deliverance of the Jewish nation, at the First Advent, etc.; and thus, it is specially predicted, will it be at the end of this age. Hence, God having patiently waited, tested and tried human nature, and during the trial gathered out the material suitable for His purpose, will suddenly and irresistibly manifest *His Theocratic order*, originally designed, now made so overwhelmingly strong by the addition of this previously prepared element of destined power that *its supremacy* is forever insured.

*Obs.* 1. Before assigning the Scripture bearing on the subject, let us caution the reader, whatever his views may be relating to it, not to disparage our doctrine concerning it, lest peradventure he be found *detracting*



from the honor promised to the righteous. We have been deeply pained to find, even among eminent men, such language held respecting this doctrine of the joint rulership of the saints with Jesus Christ on earth, that is simply presumptuous, designating it as "degrading," etc., and as far less honorable and desirable than the indefinite, unexplained reign assigned by themselves, and which they suppose God will bestow in some spiritual Kingdom in heaven or in the universe. This reigning, whatever it is, is *the Lord's appointment* and not ours; and hence to ascertain its true meaning, that which God has said concerning it ought to be diligently compared. And when the plain grammatical meaning undoubtedly teaches just such a reign as we advocate, it ill becomes *the believer* in the Word, even if he rejects the teaching, to speak or write disrespectfully of it.<sup>1</sup> Surely the position in which we place the saints (reigning jointly with Christ), and the design of such a reign (the delivering of the world from all the results of sin, and filling it with blessing and glory), should protect our doctrine from extreme charges, which tend to materially lessen the promises of God, and virtually to reject—as unworthy of credence—the honor of the Messianic Kingdom. Taking for our guidance the principle of interpretation thus far adopted, we firmly hold that God's promises are to be fulfilled *just as they read*; that *He means what He says* through the Spirit, and intends to fulfil it; and that such meaning is ascertained, not by engrafting another upon it, but, by that which the words in their plain grammatical connection indicate. Taking such a position, *it follows, of necessity*, that a veritable kingship or rulership must be received. How else can we explain the phrases to "*reign with Him*," "*to sit on His throne*," "*to be ruler over His goods*," "*ruler over many things*," "*to have power over and rule nations*," to be "*crowned*," to be "*Kings*" and "*Judges*" and "*Princes*," "*to inherit and possess a Kingdom*," etc. If these do not denote a real, substantial elevation to rulership, great exalted honor and authority in the Coming Kingdom, *then* language itself has no precise, adequate meaning. This the words plainly denote, and, however much we may feel that such a position is *far above* our deserts, the astonishing grace of God will bestow it. Grace adopts us as sons, and as such we become "*heirs of God*," and consequently "*joint heirs with Christ*," and then, as an ancient writer (Sel. from the Prop. Scriptures, *Anti-Nicene Lib.*, sec. 44) expressed it, "*all the faithful are called kings, brought to royalty through inheritance*." In the Frag. of Cassiodorus (*Anti-Nicene Lib.*), com. on First Epis. of Peter, ch. 2: 9, we have, in accord with this idea: "That we are a *chosen race* by the election of God is abundantly clear. He says *royal*, because we are called to *sovereignty*, and belong to Christ," etc. The faith of the primitive Church in an actual reign of the saints, derived from the grammatical sense of the Word, is so well known, that it needs no special illustration.\*

<sup>1</sup> In looking over the works of opponents, it will be found that not one of them denies the *grammatical sense*, but upon this sense fasten another to suit their theory. Unbelief in God's promise of such dominion is characteristic of multitudes, and they ridicule those who cleave to the grammatical sense. Some scoff and sneer at the idea that a poor saint, perhaps now a day laborer, a mechanic, or farmer, should years after this be raised up and have power as a ruler over others. Such a prospect excites their mirth and wit; and they profess to pity the ignorance and weakness of the man who believes in such promises. Do such ever pause to reflect, one moment, that if really contained in the grammatical sense, it is at least found in *God's Word*; and that all such witticisms only become the unbeliever? More than this: do they ever think, that if, after all, this

literal sense should be fulfilled, they must, no matter what their professions or piety, in so far *sustain loss* as they have been guilty of disparaging and ridiculing God's own promises;—the inexcusableness of the conduct being aggravated by the *plainness* in which the promises were given? The objection found in a few authors, "How can it be taken literally, for where are the subjects over whom they can reign?" is so indicative of a lack of knowledge of our system of doctrine, of the rudimentary principles of Millenarianism, that it deserves no answer, seeing that almost every author on our side distinctly announces who these subjects are. Those who cannot tell are to be found among the class who deny the perpetuation of the race (Prop. 152) after the Second Advent.

\* It is also found in the Sibylline Oracles, in the Apocryphal books, as in the "Ascension of Isaiah," "Fourth Book of Esdras," "Book of Enoch," etc. (Comp. e.g. Stuart's *Apoc.*, Vol. i., pp. 42-74.) The entire early Church appreciated the magnificence of these promises, and earnestly grasped them by faith. When threatened with death, they inspired the most lively hope, as in the expressed belief of Ignatius when brought before the Emperor Trajan, he declared that the future kingdom of the Lord Jesus should be his—"whose kingdom be my portion."

*Obs. 2.* Let us notice next, *when* this reigning is to take place. It is remarkable that we are indebted to the Origenistic opposition to Millenarianism for the introduction of the theory that saints are *now* reigning in the Church—driven to it in the effort to spiritualize away Rev. 20 : 4. Augustine has been already quoted (Prop. 90, *Obs. 2*, and see in same *Obs.*, by way of contrast, Barnabas) as one of the advocates of the view. This is an opinion indorsed by many, and in the past has led even to many a deed of violence and blood. For, it is a fact well attested by history, that, under the notion that the church is the Kingdom of God, the Romish and other churches, as well as sectaries and heretics, have claimed that believers, the saints, are *now authorized* to reign, bear rule, lay down laws, execute them, punish, etc.' Instead of endeavoring to refute this interpretation of most precious promises relating to the future and not, as alleged, to the present, let Augustine himself perform this work, when for the time he overlooks his own theory of reigning, as follows (*City of God*, B. 20, S. 17): "Who is so absurd and blinded by contentious opinionativeness, as to be audacious enough to affirm that *in the midst of the calamities of this mortal state*, God's people, or even one single saint, does live, or has ever lived, or shall ever live, without tears or pain—the fact being that the holier a man is, and the fuller of holy desire, *so much more abundant* is the tearfulness of his supplication," etc., quoting as proof a number of Scriptures. In another place, he refers to the saints as "pilgrims," "bearing burdens," some "feeble minded," others "weak," some "tempted," others "overtaken by a fault," all "needing grace" and "assistance," being "healed while still they sojourn in this earth," etc. Now, *the condition* of the saints, as represented by himself, is *utterly opposed* to the notion of their reigning as promised; and it is a fact that no true believer has ever yet expressed himself as conscious of thus reigning *as predicted*. Having shown the inconsistency of such a notion previously (Prop. 90, etc.), it is unnecessary to dwell upon it. The time when this reigning is to take place is specifically mentioned. Being "*joint heirs with Christ*," they "*inherit the Kingdom*" "*at His appearing and Kingdom*." Consequently, it occurs *at* the Second Advent, and *after* the first resurrection. As all these points have been made clear in previous propositions, it is only necessary to add that the early Church invariably linked the reigning with the resurrection of the saints, as e.g. Polycarp (*Epis.*, ch. 5): "He has promised to us that He will raise us again from the dead,

and that if we live worthily of Him 'we shall also reign together with Him,' provided only that we believe." This is so plain that it is expressly asserted that "*flesh and blood cannot inherit the Kingdom of God.*" To inherit a Kingdom, if it has any propriety of meaning, undoubtedly denotes the reception of kingly authority or rulership in the Kingdom—for thus it is also explained by parallel passages which follow. But this Kingdom—this rulership with Jesus—cannot be inherited by mortal men, it requiring immortal beings who resemble the mighty Theocratic King; for the heirship with Jesus, the identity of associated rule, the unspeakable honor, etc., which can only safely be confided to persons previously prepared for it; the duration, the perfection, design, and results of the reign—all demand this previous resurrection and glorification.<sup>1</sup>

<sup>1</sup> The present reigning of the saints in heaven is a cardinal doctrine of the Papacy, and in the Creed of Pius IV., Art. 20, is thus referred to: "I do likewise believe that the saints, *reigning together with Christ*, are to be honored and invoked; and that these saints offer prayer to God for us; and that their relics are to be had in veneration" (which gives rise to Gibbon's sarcastic remarks, *Decl. and Fall.*, Ch. 28, S. 3). This perversion was firmly held by multitudes, illustrated e. g. in *The Chron. of Henry of Huntingdon*, p. 116, where it is said of King Ceadwell in his epitaph:

"Sure wise was he to lay his sceptre down,  
And change an earthly for a heavenly crown."

And on p. 118, the writer calls the two deceased kings, Ethelred and Kenred, "Kings of heaven;" and on page 122 exhorts all to become "Kings of heaven." Many Protestants, especially in obituaries, teach the same doctrine of present reigning, having deceased saints—over again, at the most positive teaching to the contrary—*already crowned*. The Anabaptists, Mormons, and others, claim that the title of "Kings and Priests" already belongs to them; and while this caricaturing of splendid promises may excite pity because of delusion, yet it is a fact that many in the church of the past have misapplied these promises in the same destructive way. The Papacy may, indeed, have extended this to a climax, by the reign of the Virgin Mary, designated "Queen of Heaven" (comp. 'Mariolatry' in *The North Brit. Review*, Feb., 1848, Cumming's *Lects. on Rom.*, etc.), but Protestants have imitated the spirit on a smaller scale; and both have applied the reign of the saints to the Church as now constituted. The plea that the saints were to reign on earth, was the plea that Popery often tendered to reconcile its encroachments on the civil power, and to apologize for its assumptions of universal power. The most precious promises relating to the future were prostituted to cover up its lust after aggrandizement. Protestants, too, often imbibed and exhibited the same spirit, not so arrogantly, but equally unscriptural. As an illustration, we refer to the speech of Cromwell to the "Barebone Parliament," which was inspired by the idea that the predicted reign of Christ and the saints was to be inaugurated under his auspices: "Jesus Christ is owned this day by the call of you, and you own Him by your willingness to appear for Him. And you manifest this, as far as poor creatures may do, to be a day of the power of Christ. I know you will remember that Scripture, 'He makes His people willing in the day of His power.' God manifests this to be the day of the power of Christ; having through so much blood and so much trial, as hath been upon these nations, made this to be one of the great issues thereof: to have His people called to the *supreme authority*." The speedy overthrow of this alleged supreme authority under Christ did not check the misapplication of the Scripture promise. The world is filled with similar assumptions, and the present reign of Christ and His saints is taught and enforced by a multitude of learned and leading divines. To those who claim a present reign of the saints, the irony (comp. Fausset, *Com.*, 1 Cor. 4 : 8) of the apostle, if nothing else, should prove a profitable study. The Church-Kingdom theory is fruitful of results, and one of the engrafted doctrines is this reign. Thus e. g. Brown (*Christ's Sec. Coming*, p. 477), on Rev. 5 : 10, "We shall reign on the earth," rejects our view, and also its application to reigning in an eternal state (heaven), and then declares that it applies to "the Church, as it now is, upon earth," and represents "the ultimate triumphs of Christ's cause upon earth during the present state;" but how it can do this, when the Church itself at the outcome of this dispensation, instead of triumphing, shall be dreadfully persecuted, he fails to inform us. All this class, when kings and princes are favorably disposed to their respective churches, have much to say about "nursing fathers," etc., perverting Mill. predictions.

<sup>1</sup> So extensively did this conjunction of the reigning with the period of the resurrection prevail, and so deeply rooted did it become, that we even find St. Patrick (born about A.D. 372, see Neander's *Mem. Ch. Life*, p. 433), the apostle to the Irish, after alluding to his probable martyrdom, saying: "Beyond a doubt we shall rise again in that day with the splendor of the sun, that is with the glory of our Redeemer Jesus Christ, who is the Son of the living God, as fellow-heirs with Christ and bearing His image; for we shall reign by Him, and through Him, and with Him." For the saints crowned after the resurrection, etc., also see 2 Esdras 2:38-43. Lactantius so briefly and tersely expresses the general opinion of the early age that we quote it: "Those that shall be raised from the dead shall rule over them that are alive, in the manner of judges." So Irenæus, Justin, Barnabas, and a host of others.

<sup>2</sup> As we advance in our argument, we see still more clearly what Jesus meant, Matt. 21:43, when he said, that the Kingdom should be taken from the Jewish nation and be given to another, to be gathered out (Prop. 65), i.e. to the saints. This high position of inheriting the Kingdom, of becoming kings and priests in a universal Theocracy, was tendered to the nation on condition of repentance. The nation rejected the offer; now it is attained by the saints, including the engrafted children of Abraham. This giving of the Kingdom denotes the inheriting of it, the actual real possession of the governing power, and this is bestowed upon the faithful. The Jewish nation instead of inheriting the Kingdom becomes subject to its dominion. A supremacy is indeed accorded to it over all other nations, owing to its covenanted Theocratic relationship (as we have already explained, Prop. 114), but the saints rule over it. It is the glorified, united to Christ, who reign over the unglorified. Tyng (*He Will Come*, p. 159) correctly observes: "It is a very false representation of Scripture which pictures the Church as subjects of the coming Kingdom. They shall indeed acknowledge a submission to their Lord, but toward the inhabitants of the earth they will assert a majesty. For this they will have been qualified by their glorification, and to this they have even now been assigned by prophecy and promise." Much is said by mystical writers concerning "the mystical body" of Christ, Himself being the head and believers His members, the whole forming one body. Now without indorsing the mysticism which is so largely fastened on it, yet it is a truth—exceedingly precious—that Jesus and His brethren constitute *one body*, and this union is especially made manifest at this glorification and joint-rulership. To the critical student it may be said in this connection, that this ultimate raising up of Rulers and the establishment of a Theocracy answers the objection so often urged by unbelief, viz. that Revelation, if real, ought to have been given to all nations, and not to have been confined to one, the elect Jewish nation. But such an extension would only have increased the difficulties of securing the end designed, owing to the perversity—as seen in the Jewish nation—of human nature. We are satisfied that the Divine Plan accomplishes the end intended *more effectually and speedily*—consistent with moral agency—in the way that the Word points out and history unfolds, than if the opposite course, suggested by unbelief, had been adopted. The mode of procedure adopted by infinite wisdom commends itself even to our short-sightedness, and in the day of the manifestation of the sons of God will find no gainsayers.

*Obs. 3.* The place where this reign is to be manifested is expressly stated: "We shall reign on (or as Stuart, over) the earth." In the very nature of the case, if they inherit with David's Son, the restored Theocratic-Davidic Kingdom, it must be a reign here on and over the earth. It is after the Coming of the Son of man, after the rise and progress of the fourth beast, the ten horns and the little horns, and at the destruction of these Gentile and Antichristian powers (Dan. 7:22) that "the time came that the saints possessed the Kingdom," and that "the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High." It is taking an unwarranted liberty with covenant, prophecy, and promise to locate this Kingdom and reign in any other place than this earth; and yet multitudes venture to assume it, believing themselves, under a spiritual interpretation, not only justified, but that they are actually exalting the Word by so doing. Many who advocate a kind of reign here on the earth in this dis-

penation, also affirm that the ample, complete fulfilment is only realized in the third heaven, not seeing that the reigning *is united with the Second Advent*, the resurrection of the saints, the setting up of Christ's Kingdom, the rehowal of the earth, etc.; and that such a supposed reign is *utterly antagonistic* to the description given to us of the saints during this intermediate period, viz., a time of waiting, etc., until the blessed moment comes of inheriting, of being crowned, etc., at the Advent.<sup>1</sup> The locality of reigning is so unmistakably indicated by the Kingdom that Christ reigns over (with whom they inherit), by the Pre-Millennial Advent and resurrection, by various propositions presented, that a mere mention of the fact is sufficient under this heading.<sup>2</sup>

<sup>1</sup> To illustrate how interpretations are forced, we append the following: Priest, in his *View*—giving but the expression of many—declares that “when Christ has set up His Kingdom in the heart of a believer,” on account of “the victory” obtained over sin, “therefore of such an one it may be said, *he reigns on the earth.*” Thus two blunders are conjoined to make out a case against us, for he has not attempted to prove that the Messiah's Kingdom is in the heart, and that the overcoming of sin by grace in the individual man is a ruling on or over the earth. But in the same book the strange anomaly is found that he concedes a literal first resurrection, but—like Prof. Stuart and others—places these saints and the reigning in the *third heaven* and not on the earth. This accounts for attempting in some way, even so indirectly, to find a reign *on earth* to meet a scriptural demand. Authors like Butler (*Apoc.*) have the saints of Rev. 20 : 4, 6, reigning but not in their resurrection bodies, but they differ widely respecting the reign. The fundamental mistake of all such is simply the misapprehension of what really and truly constitutes the *covenanted Messianic Kingdom*. This point clear and settled, the rest follows as a natural sequence. Hence Dr. Bell, and others, pass beyond the record when they have this reign *over the Universe*. What Christ may do in His Divine Sovereignty as God is another question, and does not pertain to the *covenanted Kingdom*, and is not described; but as “the Christ,” the God-man, David's Son and Lord, His Kingdom and reign and that of His associated brethren *is on the earth*. And this is the Kingdom with which we are *personally* concerned.

<sup>2</sup> Hence we must object to various views, as e.g. the popular one presented as follows :

“With Thee we'll reign, with Thee we'll rise,  
And Kingdoms gain beyond the skies.”

The notions of reigning over the universe, in mid-air, and in heaven, have already been adverted to, and shown (Props. 151 and 168) to be opposed to the covenant promises. Some able men advocate the same, but they assign no proof in its behalf which can set *aside* the reign on earth. Irving, and many after him, advocate the removal of the saints in mid-air, and reigning from thence. Anberlen makes the saints to return with Christ (when no such return is mentioned in the Bible) to heaven, and to rule the unglorified from thence. Fausset (*Com.*, Rev. 11 : 15) says : “The glorified Son of Man shall rule mankind by His transfigured Church in heaven, and by His people Israel on earth.” And in an article (*Ch. Herald*, May 1, 1879) remarks : “The transfigured saints will then reign over the earth. They will not live upon the earth as their home. This was the error of the ancient Millenarians, owing to their confounding the glory of the transfigured saints with the glory of Israel over the nations, and so in some measure they produced the expectation of a carnal Kingdom.” Now in reference to all such theories, we vastly prefer the alleged “error” of the ancient Millenarians, as far more in *accordance* with covenant and prediction, giving the Patriarchs the land and the meek a real inheriting of the earth, planting the inheritance of David's Son where it geographically belongs. Fausset (Rev. 21 : 10) adds : “Even in the Millennium the earth will not be a suitable abode for transfigured saints, who therefore shall then reign in heaven over the earth. But after the renewal of the earth, and at the close of the Millennium and judgment, they shall descend on an earth assimilated to heaven itself.” This is based on the mistaken idea that there is no New Jerusalem state on earth during the Millennium (comp. Prop. 151), and is abundantly refuted by the “ransomed of Zion,” the resurrected saints, participating in this glory, as e.g. the apostles ruling over the twelve tribes, etc. We cannot disconnect the glory of the saints and that of the Jewish nation during this period, because of the *intimate relationship* existing between the two, the nation itself being identified with the Davidic Kingdom. The view of the Seventh-Day Baptists, expressed by

Waggoner and others, that the saints are removed to the third heaven during the thousand years, while the race and the earth is destroyed, belongs to the same category, and is simply refuted by their quoting Zech. 14 : 5 as applicable to the Sec. Advent, the context of which they cannot reconcile with their theory. Indeed so contradictory and lame is the view, that when comparing the New Heaven and New Earth of Isa. 65 and 66 with Rev. 21, they are forced logically by their own position to the absurdity that the saints glorified (and not mortal men in the flesh) build, plant, etc., as delineated in Isa. 65. Their system, of course, makes redemption incomplete, the race as such is never restored to Edenic conditions, the covenants as given to Abraham and David are not realized as written, and the promises to the Jewish nation remain unfulfilled.

*Obs. 4.* As preliminary to the reigning, if it is to take place at the time and in the place designated, we ought to expect a definite statement of the *saints coming at the time, and to the locality specified.* This is plainly given, as e.g. in Zech. 14, at the personal Pre-Millennial Advent, "*the Lord my God shall come, and all the saints with Thee.*" (Comp. Joel 3 : 11 ; Matt. 24 : 30, 31 ; 2Thess. 2 : 1 ; 1 Thess. 4 : 16, 17, etc.). It is significant and in perfect harmony with the requirements of our doctrine, that in the delineation of the last events which precede the ushering in of the Millennial era, the harvest of the saints is gathered before the fearful vintage (Rev. 14 : 14-16) ; and when the "King of kings" comes (Rev. 19 : 11-16) "*the armies*" (i.e. the redeemed, so Barnes, etc.) accompany Him. A mere statement of the accurate presentation of details requisite to complete the account of the commencement of this reign is all that is necessary.

The reader will observe that a personal coming of the saints is a prerequisite, because this rule is to be under a real, actual manifested Theocracy, and as such is characterized not merely by "a spiritual rule" but a *civil or political one*, for this rule is conducted in a government in which *Church and State* are one, and, as promised, the saints assist in overcoming enemies, subjugating kingdoms, in punishing those that resist its authority, in protecting and blessing its subjects. Some say that it is a question whether the saints reign visibly or invisibly over the nations of the earth. They might just as well question the visibility or invisibility of this coming of the saints. The idea of the twelve apostles ruling over the twelve tribes of restored Israel invisibly, is utterly opposed to the *Theocratic ordering.* This is no question to those who carefully compare the Scripture statements respecting the visibility of the metropolitan city, of rulership and worship, the visibility ascribed to the acts of the King, the homage paid to Him, the accessibility of the rulers, etc. This does not, of course, forbid the power—like angels—of rendering themselves, at pleasure, invisible to mortal eyes, etc. The latter feature is designed to facilitate the power, discrimination, etc., of the glorified ones. Com. Props. 168, 197, etc.

*Obs. 5.* In giving the *proofs* verifying such a reign of the saints, so abundant is the *precious material* that we find a difficulty in properly arranging it. Let the following order suffice. 1. This rulership of the saints is contained and promised in the covenant made with Abraham. Thus in Gen. 17 : 6 and 35 : 11 the promise is that "*kings shall come out of thee.*" If this promise is limited to the few past literal kings of the Jewish nation, well may the contrast offered by infidels be considered, viz., that a promise coming from the Almighty God, which on the face of it indicated great kingly authority and was only fulfilled in kings who in power and dominion were *far inferior* to the great monarchies surrounding them, is scarcely a promise *commensurate* with the greatness and majesty of God. Admitting that the sinfulness of the Jewish nation dwarfed this promise in the past, yet God's covenanted promises, to which *His oath* is

*attached*, are not to be defeated by the perversity and sinfulness of man. For this would at once argue weakness and imperfection in the Supreme Being, viz., that foreseeing the failure of the proportions due to such a promise coming from Him, He should affirm it *by oath*. The Apostle Paul had no idea of such a failure, for from this very promise in the covenant he declares "*that the promise to Abraham was, that he should be heir of the world*" (Rom. 4 : 13). The inheriting of the earth by the meek, and the inheriting of the Kingdom, are equivalent phrases designating *the same* destiny, rank, and power. This company of kings are to proceed from Abraham, in virtue of his being thus chosen, and hence results the imperative necessity, as has been already demonstrated, of our being *grafted in, adopted, and reckoned* the children of Abraham, that we, as Gentiles, but now recognized as belonging to the elect nation, may inherit with him, or become *kings and priests*. This promise is repeated in another form (Exodus 19 : 6) and amplified by Peter (1 Peter 2 : 5, 9) as still future, God being engaged in the process of gathering out the people who shall appear as this Kingdom of royal priests, fulfilling the Divine purpose (Isa. 43 : 21) : "*this people have I formed for Myself ; they shall show forth My praise.*" 2. It is in view of this Divine purpose of raising up a Kingdom of kings and priests (i.e. a Kingdom unexampled in its manifestations of regal splendor and glory), that the most positive declarations are made. Thus in Rev. 5 : 10, speaking of the redeemed, it is added : "*And hast made us unto our God kings and priests ; and we shall reign on the earth.*" That this embraces *actual, real rulership* is so apparent that even those most inclined to spiritualize admit it, as e.g. Barnes (*Com. loci.*), who at least says that "*the redeemed will be so much in the ascendancy that the affairs of the nations will be in their hands,*" a state of affairs that will not, according to Scripture, be found down to the Second Advent. In Rev. 3 : 21, it is stated : "*To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down in My Father's throne.*" This emphatically teaches that the saints share or participate *in the rule of the Messiah*, for in no other way, without violence, can the words be applied. Matt. 24 : 46, 47, has "*Blessed is that servant whom his Lord, when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all his goods.*" (Compare the being "*faithful over a few things*" and becoming "*ruler over many things,*" Matt. 25 : 21, the "*authority over ten cities,*" etc., Luke 19 : 17, and "*if we suffer with Christ, we shall also reign with Him,*" 2 Tim. 2 : 12). Such language is based on the idea that the reward bestowed upon faithfulness is *an elevation to a position of superiority evidenced by the exercise of authority and rule*. Such are (Rev. 1 : 6) "*made kings and priests unto God,*" raised (so Barnes *loci*), to "*exalted rank and dignity,*" or (as Prof. Stuart, *Apoc. loci*) "*constituted a kingly order, the members of which are all like priests, i.e. holy and consecrated to the service of God and in the possession of elevated dignity.*" If we take the rendering offered by Bengel (*Gnomon*) and Stuart of the last named passage, viz., that "*the whole body of these priests form a Kingdom,*" and read it "*made us a Kingdom,*" it increases, if possible, the force of the expression, seeing that the Kingdom is represented as contained, *centred in royalty itself*, as e.g. Dan. 2 : 38.\* 3. Saints are "*the heirs of a Kingdom,*" James 2 : 5. which they inherit at the Second Coming of Jesus when He is revealed as King, "*in His glory,*" and "*shall sit upon the throne of*

His glory," Matt. 25 : 34. Reference is again made to this in order that the reader may consider that "*heirship of a Kingdom*," and "*the inheriting of a Kingdom*" embraces much more than a mere admittance into and enjoyment of the blessings of a Kingdom. It evinces the coming into *such actual possession* of a Kingdom as is alone met by the idea of a *participancy in government and of regal authority*. Thus the language is understood when used among men; and the Spirit *never* would give a promise which, expressed in a definite usual form, denotes this, and yet mean that we should regard it as *exaggerated*, and therefore we should soften the implied dignity down into what might suit our humility or fancy." 4. A class of passages which describe *the actions* of the saints associated with Christ, can only be received as indicative of *an actual acquired rulership*. When Jesus the Mighty King comes He is represented as commencing *His rule* by terribly overthrowing His enemies (Prop. 115); now the saints come with Him (Obs. 4), and they too are exhibited as engaged in and performing *the same kingly acts*. Thus Rev. 2 : 26 : "And he that overcometh and keepeth My words unto the end, *to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in shivers, even as I received from My Father.*" Our opponents on this passage make all the concessions that our argument demands, for they concede (as Barnes, *Com. loci*), that it means that the saints "would partake of the final triumph and glory of the Saviour, and be *associated with Him*," and in reference to the time of fulfilment : "All that is said here would be applicable to that time when the Son of God will come to judge the world, and when His saints *will be associated with Him* in His triumphs." It is true that Barnes, and others, endeavor to shift this passage to a rewarding in the third heaven, but the futility of it is evident from its describing a scene and events taking place *upon the earth*. So also the Psalmist (Ps. 149 : 5-9) makes "the saints joyful in glory" at the appearance of "their king" and declares : "*Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:—this honor have all His saints. Praise ye the Lord.*" Jude (14, 15) likewise invites the King and the saints in their Coming "*to execute judgment upon all*," etc. Thus the Spirit, in attributing to the saints *the same irresistible authoritative action* which belongs to Jesus Christ in His *regal* character and manifestation, certainly teaches that they obtain *associated rulership*, glimpses of which even seem to flash out of the song of Deborah and Barak (Judges 5 : 13, 31).<sup>4</sup> 5. Jesus Himself is styled (Rev. 1 : 5) "*The Prince of the Kings of the earth*," i. e. as Commentators inform us, "*the first in rank*." So also in Rev. 17 : 14 and 19 : 16, He is called "*The Lord of lords and the King of kings*." The phraseology implies a recognition of this precedence. But if applied, as usual, to earthly monarchs in this and former dispensations, it loses some of its force by the fact that the claim here set up has not been acknowledged, for wickedness and rebellion have characterized most of such kings. The language is expressive that those kings over whom He is the Prince, the Leader, etc., *receive Him* as such. This therefore can only be referred to the saints who are mentioned in immediate connection with those passages, and in one expressly denominated "*kings*," in another designated His "*armies*," and in the third "*the called and chosen and faith-*



*ful.*" Admit the elevation of the saints to the dignity of kingship, Christ being the Mighty Leader and King, and we at once recognize the beauty, force, and sublimity of the claim, and how joyfully this will be acknowledged by *the kings* themselves. For then the title really assumes its intended *dignatory form*, seeing that a body of exalted kings and lords are associated with and under Him in His Theocratic government. This is strikingly corroborated in Heb. 1 : 9, where, after the direct reference to the throne and sceptre of the Son, it is added : "*Thy God hath anointed thee with the oil of gladness above thy fellows*"—that is, above the kings who are nearly related to Him. Barnes (*Com. loci*) comments : "Above *thine associates* ; that is, *above all who sustain the kingly office*," and after correctly opposing Doddridge's supposition that these fellows were "angels," adds : "The more natural construction is, to suppose that it refers to *kings*, and to mean that He was the most exalted of all." These "fellows" are evidently "*the co heirs with Christ*," He being the chief inheritor, the Sovereign among them. The title given to the Messiah by Micah 5 : 2 (see Horne's *Introd.*, vol. 2, p. 271) is indicative of His being the supreme commander as distinguished from subordinates. The Psalmist expresses his hope (Ps. 94 : 10) of *renewed rulership* at the very time that the enemies of the Lord shall perish in being then "*anointed with fresh oil*"—phraseology equivalent to *kingship*. And when the kings thus associated with the Mighty One "hear His words" and exercise their rule, it will be fulfilled that (Ps. 138 : 4) "*all the kings of the earth shall praise Thee, O Lord* (which is not done down to the Advent, but must be *after*, as seen Rev. 19)." 6. It is in view of this promised rulership that so much is said concerning the exalting of "*the horns*" of the righteous. The "*horn*" was extensively used as emblematic of *regal power, rule, or dominion*, as e.g. Jer. 48 : 25 ; Dan. 8 : 5, 6, 20-22, etc. It is an apt speaking symbol of power and authority. Now it is repeatedly declared that the time is coming when (Ps. 75 : 10) "*all the horns of the wicked also will I cut off, but the horns of the righteous shall be exalted*." Hence the promise to the righteous one is : "*his horn shall be exalted with honor*;" and let the reader ponder the words that follow (because the saints when they receive this honor come with King Jesus "*to execute the vengeance written*"), "*the wicked shall see it and be grieved ; he shall gnash with his teeth and melt away ; the desire of the wicked shall perish*." Therefore it is that in Ps. 89, where the most positive assurance is given that the Davidic covenant, long delayed, shall be fulfilled in David's Son restoring the throne and Kingdom, it is appropriately added : "*in thy favor our horn shall be exalted*." 7. Another class of passages, in strict accord with this idea of acquired authority, tell us that the saints are to be *crowned*, as in 1 Cor. 9 : 25 ; James 1 : 12 ; Rev. 2 : 10, etc. The time of bestowing this crown coincides with the time previously stated, as e.g. 1 Pet. 5 : 4, "*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*." So Paul also expected (2 Tim. 4 : 8), the crown to be given only to himself and others at the "*appearing*" of the Lord Jesus. The emblematic "*crowns of gold*" of the Elders (Rev. 4 : 4) are indicative of their sustaining a *kingly office*.' 8. Hence, we are prepared to find the saints even called "*princes*," etc., because of such received honor. This has been seen already in the title of "*kings and priests*," but in addition to these other expressive names are bestowed. In the 113th Psalm at the time the Barren Woman (Prop. 118) becomes the "*joyful mother of chil-*

dren," God "*raiseth up the poor out of the dust and lifteth the needy out of the dunghill, that He may set him with Princes, even with the Princes of His people.*" In the 47th Ps., when "the Lord most High" is the "great King over all the earth," and "He shall subdue the people under us and nations under our feet," then "*the Princes of the people are gathered together, even the people of the God of Abraham: for the Shields (Sep. strong ones; Horseley, protectors; Vulg. strong gods; meaning, so Clarke, kings or rulers), of the earth belong unto God: He is greatly exalted.*" Even Ps. 110:3 is supposed by some (as Dr. Clarke, *Com. loci*) to bear the rendering: "*Thy princely people in the day of thy power.*" etc. (with which may be compared Justin Martyr's: "With Thee shall be, in the day, the chief of Thy power, in the beauties of the saints," etc.). And various commentators, instead of applying Isa. 32:1 to Hezekiah, interpret it (correctly), as referring to the Messiah: "Behold, a king shall reign in righteousness and *princes* (some read, as to princes) *shall rule in judgment.*"<sup>9</sup> The more indirect allusions growing out of the purpose intended are numerous. Saints are to occupy the same place, i.e. "*the heavenlies*" (see Prop. 107, Obs. 3), now usurped by Satan. Recalling how the future, anticipated by hope and most firmly grasped by faith, is spoken of as present, "*the heavenlies in Christ*" (Eph. 1:3 and 2:7, comp. with Eph. 3:10 and 6:12) will be fully realized in this rulership. In Ps. 72:3 in the description of the Messianic reign, "the mountains shall bring peace to the people, and the little hills, by righteousness," which some commentators (as e.g. Clarke, *Com. loci*) explain to denote that *princes and inferior governors* or rulers bring peace. Anciently kings or rulers were called shepherds, and this is referred to in Isa. 23:4 in connection with the reign of the Messiah. In Isa. 60:17 that God "will make *thy officers*" ("who should be appointed to rule," so Barnes, who follows Sep., which gives "*Rulers*") peace and thine *exactors* (*magistrates*, so Barnes, etc.), righteousness." Reference may be made to this feature in Jer. 33:26, and in Ps. 94:15, as some render it (as e.g. Clarke *Com. loci*): "Until the Just One shall sit in judgment, and after Him all the upright in heart." Receiving what writers on the figurative language of the Bible inform us, that "*a star*" denotes a ruler, this idea attached to various promises, as e.g. Dan. 12:3, would increase the comprehensiveness of the same. The most delicate allusions are but too frequently overlooked, owing to our keeping this reign of the saints too much in the background. Thus, e.g. in Prov. 8:14-16, after showing that "sound wisdom" gives "strength," it is added, "*By Me* (i.e. in possessing Me) *kings reign and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth.*" This can be only true of the saints, for as the history of the world shows, comparatively few such pious kings have existed; but the passage receives due force if we admit that the time is coming when all who have "sound wisdom" shall be "kings, princes, and nobles." The same delicate reference is contained in the saints being then associated with "*the hand*" (emblem of power), of the Lord, in their riding upon "*white horses*" (emblem of victory, used by rulers), in becoming "*pillars*" (as used e.g. Rev. 3:12—emblem of chief supports), in becoming lordly "*cedars*," "*trees of righteousness*," etc. (emblems of the *nobles* of a kingdom, so Horne's *Introd.*, vol. 2, p. 469), and even in "the mounting up with *wings like eagles*," indicative of exaltation.<sup>10</sup>

<sup>1</sup> For such are "the Sons of God," and declared to be such, as Jesus was (Rom. 1 : 4) "by the resurrection from the dead." This Sonship, as "the first-born," already implies the rulership. Thus e.g. Knapp (*Ch. Theol.*, p. 132) on the phrase "Son of God" as given to Jesus in Ps. 2 : 7, says : "It is the dignity of this office of King or Messiah, of which the Psalmist appears here to speak. The name *Son of God* was not unfrequently given to Kings ; it is not, therefore, *nomen essentialis*, but *dignitatis messianicæ*. The passage would then mean, 'Thou art the King of my appointment,' etc. So others (*Ency. Relig. Knowl.*, Art. "Son of God," etc.) say it was applied to magistrates or rulers. Now, aside from a divine relationship, the title evidently is given to include the *future relationship* that they sustain to God in the power bestowed upon them and exercised by them. As Adam was "the Son of God," having dominion accorded to him, which he forfeited, this "image of God" lost shall be restored through the second Adam. What this image or likeness denotes, we may leave an opponent to inform us. Thus Bush, *Com.*, Gen. 1 : 26, says : "But there can be as little doubt that the phrase in this connection denotes primarily the possession of dominion and authority." The "Sons of God" to be truly such must be restored back to their forfeited dominion. It is this "peculiar people" that God calls forth in this Messianic ordering. Then Prov. 4 : 8, 9, will be abundantly verified : "She (Wisdom) shall promote thee ; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee."

<sup>2</sup> We can see then how the time is coming when such passages as Ps. 138 : 4, 5, will be literally verified : "All the kings of the earth shall praise Thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord : for great is the glory of the Lord." Now but comparatively few kings honor the Lord, then all kings shall exult in Him. When these Scriptures are realized in all its fulness, then and then only will the title (Rev. 1 : 5) of Jesus most significantly and gloriously appear : "Prince of the kings of the earth," whose loyalty to and supreme love for "the Prince" cannot be questioned. The New Revision renders Rev. 5 : 10 : "And madest them to be unto our God a kingdom and priests ; and they shall reign upon the earth." Lange's *Com. loci* : "And didst make them unto our God a kingdom and priests ; and they reign upon or over the earth." Dr. Craven, in a foot-note (p. 160) opposes the idea of "the saints reigning as mere subjects (i. e. to be kings without authority over others)," on the ground of its being "inconsistent with (1) the essential idea of reigning, which is to exercise authority over others ; (2) the express intimations of the word of God ; comp. Dan. 7 : 22, 27 ; Luke 22 : 29, 30, etc." "If it be asked, Over whom are the Saints to reign ? it may be answered, (1) *Some*, as superior Rulers, over their brethren (see Luke 22 : 29, 30 etc.) ; and (2) *all*, as kings, over the human races to be born after the establishment of the Basileia, and, perchance, over other races throughout the universe. Speculation as to this last point, however, not only as to answer, but as to question, should be restrained."

<sup>3</sup> It is a sad fact that these exceeding precious promises are frittered away until they become indefinite and lose their designed meaning. To reconcile the inheriting with the spiritualistic theory of a Kingdom, it is denied that a Kingdom is really inherited, but only "the effects" of it. Thus Hodge (*Sys. Div.*, Vol. 2 p. 599) remarks that "the word Kingdom is used metonymically for the effects of the exercise of royal authority." In this sense he says "men are said to inherit the kingdom of God." The figure that he refers to is used e.g. in the rendering (2. above) "made us a kingdom," i. e. metonymically ; conferred (not the effects but) "the exercise of royal authority," but to "inherit a Kingdom" the same idea is expressed without figure, if we allow language any adequate meaning. This inheriting, as we show by the numerous passages adduced, is explained in so many different ways that it cannot, without violence, be resolved into a figure of speech. What a relief such a faith in real, substantial regal honor and position imparts at the side of the vague mystical, spiritualistic conceptions of mysticism, pantheistic individualism, and of semi-belief in general. Here is something plainly expressed in the grammatical sense, for hope to grasp, tangible, readily comprehended, transcendently ennobling and glorious.

<sup>4</sup> They will subdue the wicked, verifying such passages as Prov. 14 : 19, "The evil bow before the good, and the wicked at the gates of the righteous," for (v. 11) "The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish." The reader will observe that toward the wicked they bear (just as the Christ at His Coming) an "iron sceptre," ruling "with a rod of iron." It is destructive. Against the notion (which has resulted in direful persecutions and bloodshed) that this is to be manifested in the present Church, Dr. Craven (*Lange's Com.*, p. 124) remarks : "The 'iron sceptre' was not promised to the Church militant as an organism, but to individuals ; and not to

individuals in the present state of conflict, but to those who at 'the end' should appear as conquerors." That Christianity possesses a power over the heathen world is not denied; the power, however, is not that of 'the iron sceptre,'—the power of government. The adjournment of these promises to *the day of the Parousia* is in accordance with the express language of Christ Himself.

† Ingersoll and those like him may make sport of this anointing oil (designating it "hair oil," etc.), but to the believer it has a *significant and precious* meaning. For when it is said Ps. 23 : 5 (comp. Ps. 92 : 10 ; 89 : 20 ; 45 : 7, etc.) : 'Thou anointest my head with oil,' it is indicative of a consecration to Rulership and Priesthood. We only now remind the critical student that this union of kings and priests with the Christ is essential to *the completeness* of the Theocratic ordering, is requisite to fill up *the measure* of His own glory and dominion (comp. e.g. Eph. 1 : 23 and the comments of commentators on the same). The exaltation of Jesus is *correspondingly* to this associated body of kings and priests, glorified and honored, reflecting His redemptive work and personal glory. It adds by a visible manifestation to the perfection of the mighty Redeemer and Sovereign, especially when it is regarded as founded on grace, and made instrumental in extending the praise of God. Fausset (*Com.*, Pa. 45 : 16) makes the following comment : "As earthly monarchs govern widely extended empires by viceroys, this glorious King is represented as supplying all the principalities of earth with princes of His own numerous progeny." The Theocratic unity demands this *intimate* relationship, which brings corresponding exaltation and faithfulness.

‡ Then shall be fulfilled the special promise made to Zerubbabel, the son of Shealtiel (Hag. 2 : 23), who shall be made "as a signet," i.e. occupy a most honorable position, and participate in that mighty shaking of kingdoms, etc. (Comp. Prop. 147.) It is in view of this power lodged in the saints and their coming with Jesus at the Sec. Advent, that they are even implied in the phrase "The Son of Man cometh in the clouds of heaven with power and glory." (Comp. the excellent remarks of Olshausen—*Com.*, Vol. 2, p. 250—on the word "power," and its meaning in reference to a host.) We cannot separate the Head from His members in this coming; the Spirit unites them, and this union we must respect and observe.

§ Strange that De Wette (*Com.*, 2 Tim. 4 : 8) should bring the charge of *pride* against Paul in claiming a crown for himself personally, when he distinctly in the Epistle, and other places, ascribes his victory and future glory to the marvellous, unmerited grace of God extended to him, and declares that all believers shall share with him in the same glorious salvation. The reference to himself personally is precisely what we, who follow his teaching, require as evidencing the strength of his faith and hope.

¶ Of this striking passage we give the rendering of Sirr (*First Res.*) following, or probably is, Horseley's : "The willing (or voluntary ones) of the peoples are gathered together, a people of the God of Abraham. Because the *Protectors of the earth* are for God, He is greatly exalted." Justin Martyr renders it : "The rulers of the nations were assembled along with the God of Abraham, for the *strong ones* are greatly exalted on this earth." These "strong ones" reminds us at once of "the mighty ones," who came down at the gathering of the heathen to the winepress, Joel 3 : 11. It may be added that the expression of Ps. 113 quoted is a reproduction of Hannah's prayer, 1 Sam. 2 : 8, 9, in which, however, we find the most significant explanatory addition, "to set them (i.e. these poor, etc.) among princes, and to make them inherit the thrones of glory." Comp. also Ps. 45 : 7 with verse 16.

‡ Delitzsch's translation : "Behold, the King will reign according to righteousness; and the princes according to right will they command. And every one will be a shelter from the wind and a covert from the storm; like water brooks in a dry place, like the shadow of a gigantic rock in a languishing land." Fausset (*Com. loci*) refers this to the future Messianic reign, and "the princes" are "subordinate, referring to all in authority under Christ in the coming Kingdom on earth, e.g. apostles, etc., Luke 22 : 30 ; 1 Cor. 6 : 2 ; 2 Tim. 2 : 12 ; Rev. 2 : 26, 27, and 3 : 21."

§ Many indirect allusions are only available in the light of direct Scripture. Thus e.g. Jesus re-establishes the Davidic house, and the saints gathered out form part (Heb. 3 : 6) of His house, i.e. they are incorporated into the royal house (comp. Obs. 5, 2), and with Christ compose its regality. So Rom. 16 : 20, "the God of peace shall bruise Satan under your feet shortly," cannot be limited, as many do, to the Church at Rome, as if it denoted the gaining of victory over "discord, contentions, and divisions" in the congregation. For in point of historical fact this is *not* the truth, seeing that Satan, instead of being bruised at Rome, made that the theatre of miserable retrogressions, hierarchical tendencies, and persecution. It refers to the victory over Satan and the

resultant reign as presented in Rev. 20 : 1-6. The word "shortly," which has misled so many, is given by the Spirit according to the measure of time that belongs to Him (Comp. Prop. 173.) Some writers (as e.g. *Proph. Times*, Vol. 10, p. 28, etc.) make the cherubim foreshadow the reigning saints; others derive additional confirmation from the tabernacle or temple, as typical of a future ordering. Interesting deductions have been made by Thomas and others, from Zech. 3 and 4, the "men of wonder" or "representative men," "thy fellows" being regarded as representing these saints or rulers, etc.; but having so many other passages, presenting the doctrine in plain terms, these symbolical representations may only require this reference.

*Obs. 6.* Another proof is worthy of separate consideration, viz., the passages relating to the judging of the saints. Having shown (Prop. 133), what the Judgeship of Jesus Christ is, when He comes to judge the world, viz., that it designates *His regal kingly rule*, it is corroborative of the correctness of our doctrine that the saints are represented as associated with the Lord Messiah in *judging*. In Dan. 7 : 22, in connection with the Advent of the Ancient of Days, the Coming of the Son of man, the overthrow of the enemies of God, "*judgment was given to the saints of the most High*;" this itself is explained as *possessing* the Kingdom, dominion, etc., in verses 22 and 27. Having given in detail the Scriptural idea of "*judging*," it will suffice to present the opinion of a scholarly opponent. Thus Prof. Bush (*Mill.* p. 129), in interpreting the phrase "judgment was given to them" (Rev. 20 : 4), advocates by various references the Scriptural usage, and then says: "Numerous passages to the same effect might be readily adduced, from which the inference can scarcely fail to be drawn, that by judgments being given to those that sat on the thrones, *is meant, that they received authority to reign and govern, or the right of exercising judgment according to the Hebrew sense of the word 'judge, which is equivalent to that of 'reigning,' or putting forth the judicial and executive acts of the governing power.*" Fairbairn (*On Proph.* p. 450), admits that "the thrones set for judgment" and "the reigning" indicates "*their (i.e. saints) kingly power,*" which is exercised in authority and rulership over the nations. Now keeping in view the Jewish idea of a Judge (i.e. a Ruler) let us regard 1 Cor. 6 : 2, 3, "*Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels?*" The sense of the passage is plain, viz., that if destined to the promised *kingly rule* over the world (as predicted by the prophets, etc.), that if even angels shall be subjected to that *kingly* exercise of power (for the angels are subjected to "The Christ," and being associated rulers, with Jesus, they even will willingly yield obedience to the "co-heirs"), they ought to be sufficiently worthy to exercise *some authority* even now in such matters pertaining to the saints.' It is in view of this determined rulership that Jesus (Matt. 19 : 28; Luke 22 : 29, 30) promises specially to the apostles: "*Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye shall also sit on twelve thrones judging the twelve tribes of Israel.*" Here the restoration of the Theocratic order is not only intimated, and the Messianic reign stated, but the apostles are to be elevated to *regal* position of "*Judges*" or *Rulers*. It is in opposition to the spirit of the passage, parallel Scripture, and usage, to explain this (so Priest in *View of Mill.*), as fulfilled on the day of Pentecost, or (so Prof. Bush, *Mill.*), as verified by the "Christian Church in the midst of which the apostles are to be conceived as *enthroned*,

and continually exercising *judgment* by means of their writings embodied in the sacred canon," or (so Lightfoot), as exhibited in the ministerial authority with which the apostles were invested. (See Prop. 145, on Regeneration.) Such interpretations are rejected as untrustworthy and a lowering of the promise by those who have no doctrinal sympathy with us. Thus e.g. Bloomfield (*Com. loci*) refers the fulfilment to the *Second Advent* after the resurrection of the saints, and supposes that the *high exaltation*" of the apostles is denoted. Barnes (*Com. loci*) locates the realization of the promise at the same period, and after stating that "to judge denotes rank, authority, power," as evidenced in "the ancient judges of Israel," adds: "And as earthly kings have those around them dignified with honors and office, counsellors and judges, so Christ says His apostles shall occupy the same relative station in the great day." Comment on such concessions is unnecessary; but it may be interesting to notice how those who reject our doctrine find it difficult to retain an interpretation without inconsistency and even contradictions. Taking one of the most guarded writers, Neander (*Life of Christ*), he informs us (sec. 76) that the apostles "were to lead the Kingdom (i.e. the Church) as His organs," and as confirmatory of this mission quotes in a footnote Matt. 19 : 28, and Luke 22 : 30, "ye shall also sit on twelve thrones, judging the twelve tribes of Israel." He here, as also in Sec. 51, applies this judging to the *present* dispensation. But when he comes to Sec. 228 he then interprets it (correctly), as referring to the period "when the Son of man should appear with dominion corresponding to His glory in the renewed and glorified world;" saying that "the word 'judging' includes the idea of 'governing' according to its ancient acceptation;" for "the idea of a participation of believers with Christ in the government and judgment of the future world is bound up with the whole mode of representing the Kingdom of God in the New Testament." With all his efforts to make something "symbolical" out of it, he gives us all the admissions that we desire, even in the sentence: "There are to be 'judges' and 'judged,' 'rulers' and 'ruled,' but in an exalted sense—in the new form of the Theocracy as well as in the old." Such is our doctrine.<sup>1</sup>

<sup>1</sup> See the just criticism of Bloomfield, *loci*, against the constrained interpretation that this judging is fulfilled in this life "by judging heathen," i.e. detecting their errors, or by "judging or condemning the world by their preaching," or "by condemning others by comparison," etc. He justly shows (and so Barnes, *loci*) how contradictory all this is to the scope and argument, and retains the common view held by Luther, Calvin, Erasmus, and many others, that they actually and truly participate in judgment at the Advent of Christ. This brings it nearer to the idea of rulership, for some of these simply embrace the idea of judicial investigation, or even of mere concurrence in judicial sentence, strangely overlooking the scriptural usage of the word judge. This passage is by some supposed to indicate Christian magistracy and rulership but in this dispensation. This retains the sense of rulership, but is a violation of the time of destined ruling, as is even evidenced by the promised judging of angels. Some confine the judging of angels to that of 2 Pet. 2 : 4 ; Jude 6. Now, whatever is connected with the action of these associated kings in this direction, it certainly does not meet the full requirements of the word "judge," or the actual exaltation of the saints, so great in virtue of their union and glorification with Christ that angels even will be subjected to their commands. That our position is not an extreme one is evident from the Supremacy of Jesus Christ over all angels, in which Supremacy the saints by virtue of joint heirship participate. Even Prof. Stuart (Barnes, *loci*) says: "This may mean that the saints shall in the future world be raised to a rank in some respects more elevated than even the angels in heaven." The reader, perhaps, will be pleased to notice how the Jews understood this judging at the last time. We append an illustrative extract taken from the *Book of*

*Wisdom*, Ch. 2 : 7, 8, which, speaking of the return of the dead, says : "In the time of their visitation they shall shine, and run to and fro like sparks among the stubble ; they shall judge the nations, and have dominion over the peoples (*Vulg.*), and their Lord shall reign forever." To have rule over angels ! What honor, dignity, and glory ! (Comp. e.g. 1 Cor. 2 : 9, 10.) Fausset (*Com.* 1 Cor. 6 : 2, 3) properly says : "There is a distinction drawn by able Expositors, between the saints who judge or rule, and the world which is ruled by them." To *reign* and to be *saved* are not necessarily synonymous.

\* Some endeavor to make an unnecessary difficulty in the statement that the twelve apostles are only promised a rulership, and that in Rev. 21 : 14 the twelve foundations are only inscribed with the names of twelve apostles, from which it is argued that Paul is excluded (some even going so far, that this exclusion indicates the superior position of the twelve and the inferiority of Paul, notwithstanding his protestations of being at least also an apostle), and that Revelation is Anti-Pauline. But all such inferences are beyond our province. Paul is definitely promised a crown or rulership, 2 Tim. 4 : 8, and for aught we know the Lord, in view of his abundant labors, etc., may have a better thing—a *special position*—in reserve for him. We need not trouble ourselves about the crown that Paul will receive, for it will be *commensurate* with his apostleship. Because God has not seen proper to particularize his position, it is simply folly to conclude that it must necessarily be lower than that of the rest. Therefore, we need not resort to the explanation of Hengstenberg (*loci*), who supposes that Mathias's appointment was only provisional, and that when the Lord Himself made choice to fill the vacancy Paul became the true twelfth apostle ; or, to that of Reuss that Paul did not call himself a thirteenth apostle but simply an apostle, all believers being apostles (which does not meet the difficulty, and is opposed to Paul's own definition of an apostle and of what constitutes one). In conversation with a friend, Rev. Rogers, who takes Hengstenberg's view, he pointed out the fact that Mathias was chosen *without* God's direction at the expressed opinion of the other apostles, and that Paul was the one whom God had chosen to take Judas's place. The apostles correctly reasoned that the original number should again be filled ; but instead of waiting, and leaving God to take the *initiative*, they prematurely undertook the work of supply, too much assuming God's place and call, and leaving it to an election when it was *God's part* to do the choosing. There is force and propriety in this, seeing that this important event transpired before the day of Pentecost, and that this election is all that we hear of Mathias. If this is to be received, then Paul's name will be with the rest, Rev. 21 : 14. It also then shows the exceeding delicacy of the New Test., in simply recording the fact without note or comment, or afterward referring to it. Augustine (*City of God*, B. 20, Ch. 5) makes the number "twelve" to signify "the completeness of the multitude of those who shall judge," so that it would include Paul, who, he says, in 1 Cor. 6 : 3, unmistakably considers himself included in the number of judges." We prefer the definite number of twelve as more agreeable to the analogy of Scripture on the subject. So Dr. Schaff (*His. Apas. Ch.*, p. 512) rejects the election of Mathias on the ground that Peter was "precipitate," and "thought that the vacancy in the sacred number of twelve, occasioned by the crime of Judas, must forthwith be filled, *without waiting* for the promised outpouring of the Holy Ghost." "There seems to be no alternative, but to pronounce the election of Mathias a well-meant yet hasty and invalid act, and to substitute Paul for him, as the legitimate apostle." Steir (*Discourses of the Apostles*, 2d ed.) takes the same view ; others maintain the validity of the election. Whatever may be the truth in the matter, one thing is conclusive, *viz.* : that Paul will receive his exalted position as Judge, Ruler, King, and Priest.

*Obs.* 7. The witticisms that some eminent men have attempted to pass at the expense of "the mother of Zebedee's children" (Matt. 20 : 20-29) recoil upon themselves, inasmuch that in denying that there are *positions of honor and rulership* in the Messianic Kingdom, they evince *far less knowledge* of the subject than she possessed. Instead of this mother entertaining low and grovelling views respecting the Kingdom, she evidenced her appreciation of its glory and her understanding of *the predicted rulership* in it by making her request. Making due allowance for her motherly feelings, yet we can accord no sympathy to her apparently selfish purpose of securing the elevation of James and John to a position superior to that of the others. The narrative, as recorded, confirms in the strongest manner

that while incorrect and blamable in preferring the request in behalf of her children, she was *not wrong* in supposing that the Messianic Kingdom, when erected, shall contain various stations of honor or degrees of rulership. Let the reader consider the following particulars, and such a confirmation will inevitably appear. (1) The time when this request was made is but a short time before the death of Jesus, and, consequently, after He had frequently spoken of the Kingdom. (2) This mother made the request through (evidently Mark 10 : 35) the solicitation of James and John, the latter having not only had the Kingdom explained to them by Jesus, but had even gone out and *preached* it to the nation ; hence they ought to have known something concerning it. (3) James and John had just previously heard from the lips of the Saviour (Matt. 19 : 28) that the apostles would be rewarded in the Kingdom *with a rulership on twelve thrones* ; hence the request itself is *indicative* of this acquired knowledge of rulership and of their faith in its ultimate attainment. (4) James and John had also witnessed the transfiguration, and, therefore, had more exalted views respecting the Messianic glory (see Prop. 153, on Transfiguration). (5) Jesus, instead of *denying* that such gradations of rulership will exist in His Kingdom, *expressly announces* that they will be manifested, (a) by making them *dependent* upon suffering in His behalf, and (b) by asserting "but to sit on My right hand, and on My left, is not Mine to give, but (or, except to those) for whom it is prepared of my Father," thus showing that such posts of honor *shall exist*, but will be awarded to *those* accounted worthy of them.' What follows is better illustrated by Luke 22 : 24-30, when they (disciples) had "a strife among them, which of them should be accounted the greatest." Now, corroborative of our doctrine we have those points presented : (1) This strife indicated (while exhibiting a wrong spirit in the apostles) what views they held concerning *a future rulership* in the Kingdom. (2) Referring to Gentile rulers, Jesus tells them (because they anticipated the speedy setting up of the Kingdom and did not recognize its postponement, etc.) that instead of becoming such rulers *now* they must be servants. They were to be only the heirs of a Kingdom. (3) He does not rebuke *the views of rulership held*, but *confirms them* by these particulars : (a) By showing how one *could become* "the greatest" and "the chief"—viz., by serving ; (b) by referring to Himself, who, although *the King*—the Mighty Chief—of the Coming, still future Kingdom, *now also served* ; (c) by then specifically, in view of the forseen service they would render, telling them, "*I appoint unto you a Kingdom*," i.e., you shall inherit a Kingdom, receive power of rulership ; (d) "*as My Father hath appointed unto Me*," i.e., it will be as real, substantial an exercise of power, although subordinated to mine ; (e) "*that ye may eat and drink at My table in My Kingdom*," i.e., you will be so exalted in *special honor* as to occupy, because of your stations, places of dignity near Me ; (f) "*and sit on thrones*," i.e., elevated to Kingship ; (g) "*judging the twelve tribes of Israel*," thus explaining why they are to be enthroned, viz., to govern the restored Jewish nation, which will again be manifested in its tribal divisions (comp. e.g. Isa. 1 : 26, 27). It is impossible, taking these statements *entire*, and comparing them with *the general analogy* of the Word and with the Messianic Kingdom, as it must appear in its *covenanted form*, to form any other *just* conclusion than the one we are advocating. We may rest assured that "*the saints of the Most High*" (marg. "of the high places" or "things," i.e., to which they are destined and which they shall



occupy) "shall take the Kingdom and possess it forever, even forever and ever," Dan. 7 : 18. (Some, however, read "the supreme holy ones," and in verse 22 "the supereminent saints.") Isa. 49 : 7 will yet be verified in a high sense "kings shall see and arise, princes also shall worship, because of the Lord that is faithful and the Holy One of Israel."

<sup>1</sup> The English version, as many critics have pointed out, is very unfortunate in the introduction of the italicized words : "it shall be given to them." The rendering as given in effect limits the power of the Saviour and contradicts other statements (Matt. 25 : 31-40 ; Luke 19 : 11-27 ; Jno. 5 : 22, 27, etc.), respecting His rewarding the saints at His Coming. It limits His power over against Luke 22 : 29. Hence Prof. Bush (Introd. Genesis, p. 29) omits italics and gives : "To sit, etc., is not mine to give, except to those," etc. So Barnes, *Com. loci*, gives as "the correct translation" "except to those," and Lange, *Com.*, "but it is for those," with which Clarke, *Com. loci*, and others agree. The Revis. has : "but it is for them." The Father gives (Prop. 83) the Kingdom to the Son and the position of the co-heirs is also bestowed by Him, and the stations of these heirs are dependent upon the character formed. When the time comes for awarding, this will be done by King Jesus according to the purpose of the Father. The order laid down by the Father will be followed ; and hence before the development of the specific character, etc., and even the time for the Kingdom to be established, it is premature, it is not in the province of Jesus to bestow such specific individual honors. Indeed we suspect more ;—as Jesus had intimated, the honors that would be given to the twelve apostles, this special one—even higher—being reserved for others (e.g. Paul, David or Abraham, etc.), Jesus delicately and in accordance with a general principle (from which the only deviation was that in favor of the apostles as a body, owing to their being chosen, etc.), gives James and John a refusal, indirectly intimating that such an award would not be in accord with the Father's will, being held in abeyance for some others. We confess to amazement at Lange's view (*Com., loci*) that if the request had been acceded to, they would have occupied the place of the two malefactors ! Meyer's (*Com., loci*) view is more consistent : "Ye know not that the highest posts in my Kingdom cannot be obtained without sufferings such as I have to endure,"—thus admitting the distinctions of honor, position, etc.

<sup>2</sup> To indicate how oppositely our opponents treat these passages an illustration is in place. Scott (*Com.*), Bh. Hall quoted by Scott, and others, apply Matt. 19 : 28, Luke 22 : 30, concerning the apostles, judging the twelve tribes, to their being "assessors in judgment" (the Popish idea of judgment being understood), i.e. acting judicially in the great final general judgment, or "in that great day to judge the quick and dead ;" "to sit upon several thrones to second and assist this awful act of final judgment on the rebellious Israel." They thus limit the scriptural idea of judgment to judicial investigation and sentence, and the *Theocratic idea* is entirely overlooked. Now, on the other hand, one leading opposer, Dr. Brown (e.g. *Com.*, Mark 10 : 35-45) concedes our reasoning to be correct when he presents the following comment : "But to sit on my right hand and on my left hand is not mine to give, save to them for whom it is prepared," i.e. the stations will not be assigned "on a principle of favoritism ;" and then justly observes : "Our Lord, it will be observed, does not deny the petition of James and John, or say they shall not occupy the place in His Kingdom which they now improperly sought ;—for aught we know, that may be their true place." In Dan. 7, instead of reading "the saints of the Most High," many able critics read "the saints of the most high (places) shall take the Kingdom and possess the Kingdom, even for ever and ever" (so e.g. Tregelles, etc.) ; and this accords best with the analogy of Scripture, indicating the blessed truth that the saints are appointed to "most high places," and, in consequence of this ordering, they take and possess the Kingdom, i.e. exercise lordship in and over it, associated with the Son of Man as Supreme Ruler. This is a return to the ancient application as given e.g. by Justin Martyr, who freely renders verse 27 : "And the great places of the kingdoms under the heavens were given to the holy people of the Most High, to reign in an everlasting Kingdom, and all powers shall be subject to Him and shall obey Him." To the critical reader, it may here be said, that in view of the supremacy of the Jewish nation being connected with this rule of the Saints, able writers, as Tregelles, Fausset, and others, distinguish between the "Saints" and "the people of the saints or holy ones" as given by Daniel ; the former being the glorified rulers, the latter the Jewish nation to whom the former sustain, as we have explained, a peculiar relationship by engrafting.

*Obs. 8.* The wonderful Plan of God is shown in gathering out an elect body which shall, in the Coming Theocracy, be associated with the Christ

in rulership *in order to promote the redemptive process of the race*, and to fill the earth with the praises and glory of the Lord. Instead of being *defeated* in His Theocratic purpose, God has been steadily making *preparation* for its sudden and overwhelming appearance. Bh. Newton well remarked concerning these risen and glorified saints that they "have the principal share in the felicities of Christ's Kingdom upon earth." They form a chosen body, a peculiar distinctive people who *alone inherit* the Kingdom (for flesh and blood cannot inherit), while the Jewish and spared Gentile nations form the willing subjects of the Kingdom. Being thus *a select corporate body* to whom the Kingdom is given (Props. 60-65 and 90, 124, etc.), *who alone are crowned* as the kings and priests of the restored Theocracy, we find deep reasons for the astonishing expressions recorded of the *union, oneness, and fellowship* with the Father and Son. The taunt employed in the early Church (evidently derived from this doctrinal feature) that Christians were a "*genus tertium*," a class elevated above others, is, after all, but *sober truth*. Those royal prerogatives, belonging *exclusively* to them, are sometimes presented in phraseology which requires a little reflection to apprehend. Thus e.g. in Eph. 1:23 the Church is "*His body, the fulness of Him*," etc., which, as many interpreters have stated, is expressive of the fact that in some way the Church is *to fill up or complete* the dominion of Jesus Christ; He being the Head and the saints the Body (thus forming a perfected dominion), *a close and vital union* subsisting between them. Calvin on this passage remarks: "This is *the highest honor* of the Church, that the Son of God regards Himself as in a certain sense *imperfect unless He is joined to us*." This is only *consistently* explained by the doctrine of this co-heirship in dominion, by which the saints form with Christ the perfected Theocratic order of inaugurated rulership. The preceding context corroborates this interpretation, because the apostle had just referred to the calling of the saints, their redemption, the dispensation when all things should be gathered together in one, the inheritance, the redemption of the purchased possession, saying: "*That we should be to the praise of His glory who first trusted in Christ*," and "*that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints*." Thus intimating not only the *elect* condition of believers and that they should in a *special manner* promote "the praise of His glory," but that *the glory* obtained by them by heirship *would augment* the glory of the Christ. The filling up or completeness of Jesus Christ mentioned here, and alluded to in other places, can only receive its due force and full meaning when regarded in the light of this doctrine; it then obtains a *richness and propriety* that must bring admiration and joy to the heart of the believer. This reign of a corporate body of rulers, with the engrafted Gentiles as fellow-heirs, is the finishing of the mystery (Eph. 3) mentioned by Paul. Therefore, it is that the lengthening out of this dispensation is represented as *so gracious and merciful* in God, in order that *these destined rulers* may be duly gathered even from among the Gentiles. And an amazing feature in the Divine Plan, evincing *unbounded grace* to us Gentiles, here presents itself; the Jewish nation, the elder, having rejected the offer of this Kingdom at the First Advent (Prop. 57), the Kingdom, as an inheritance, is to be given to others grafted in (Prop. 61, etc.), the younger.<sup>1</sup> Hence the distinction between "the married wife" and the restored "barren woman" (Prop. 118), which even the Psalmist alludes to. (Ps. 45:16) "*instead of thy fathers shall be*

thy children, whom thou mayest make princes in all the earth." What Lamartine says of worldly rulers (*Girond.*, vol. 1, p. 53), viz., that "a throne even in fragments will not admit of participation," may be true of human nature as *at present constituted*, but does not apply to these accounted worthy of co-heirship with Christ, owing both to *the infinite superiority of the Theocratic King and the perfect glorification of these rulers, who can never give place to the failings and imperfections of frail humanity.*<sup>1</sup>

<sup>1</sup> Barnabas (*Epis.*) has been ridiculed because he refers to the children of Rebecca ("The elder shall serve the younger;") and to Jacob's blessing the children of Joseph, also giving the preference to the younger, as "types of the people to arise afterward," and applying it to the saints, viz., that they are represented by the younger. But when we come to consider that Jacob would not place his hands, as directed by Joseph, etc., the conclusion certainly is not ridiculous, that some typical meaning is attached to these things. Now the only thing that meets such a typical design is this reign of the saints—a body formed chiefly of Gentiles engrafted—who in the Divine order are really and truly to bear rule over the elder elect national body, i.e., the Jewish nation, etc. There is deep significance in such allusions.

<sup>2</sup> In this exalted position of the saints, we begin to see what Jesus means in Luke 12 : 35-46, where He not only pronounces those "blessed" that are watching, but positively declares that "He shall gird Himself, and make them to sit down to meat, and will come forth to serve them," i.e. He will in a *special manner* show them honor. His glorious destiny as portrayed e.g. in Ps. 8 will be verified, "crowned with glory and honor," for "the babes and sucklings" receive "dominion over the works of Thy hands," and (so Luthardt, *Bremen Lects.*, p. 125), "Thou hast made him to be but little lower than God," or (as Gesenius in Robinson's *Com.*), "Thou hast caused him to lack but little of a God."

*Obs. 9.* The Kingdom itself is purposely delayed for thousands of years (long to man, but brief to God). in order to *raise up this body of rulers* to sustain it when manifested with a *purity, dignity, power, stability, and glory worthy of a Theocracy.* If the question be asked, why did not God establish the Theocracy in such a form in the time of Moses, or of David, or at the First Advent, the answer, as testified to by history, is apparent, viz., that man was *not prepared* for it. The essential element to sustain and give it its immortal, enduring characteristics had not yet been prepared and gathered. Looking at the predictions and promises, at the Kingdom as it shall appear, we see at once that a Theocracy with such a Ruler—God-man—and with such associated kings and priests requires, in view of the intelligent freedom of man and his bias to sin, a *period of preparation*, a set time in which an elect, peculiar, royal people may be gathered. God could, as asserted, have raised up this body, if necessary, even "out of stones," but He chooses rather *in forbearance and wonderful patience* to raise them up out of depraved man, not by compulsion or a forcing of the will, but by the application of His own truth to their self-consciousness and free will. Those who accept of this truth and manifest such acceptance by faith and obedience, become "*the heirs of the Kingdom,*" are adopted as members of this body; all others are rejected as *unworthy of inheriting* the Kingdom of God. The Almighty, foreknowing the requirements of the Theocratic, determined order, has also predetermined (hence, in some Liturgies the prayer that God would speedily complete the number of the elect) *the number* of those who shall be associated with David's Son in the establishment of this Kingdom; and until *this number* (known only to God) *is completed*, the Kingdom itself will not be revealed. Such a Theocracy, in the nature of the case, cannot suddenly appear, without pre-

vious preparation, and is not the product of compulsion, but cheerful obedience to God. But when the last elected one is gathered, when the preparatory measures are all completed, *then comes* the sudden revelation of the Majestic King and His associated kings upon an awe-struck world. The re-establishment of the Theocracy is no longer left dependent upon previously gathered material to establish its efficiency and enhance its glory.

Like the ancient Judges, these are Rulers, holding their office as long as they exist, non-conferrable to others; whom to resist would be treasonable; whose authority is subordinate to the Supreme Will which it enforces; who are ministers of justice and law, defenders of truth, order, virtue, religion, the good of the individual, family, society, and state, being pre-eminently the officers of the great king, promoting His pleasure and dominion. By such an order, glorified and under the supervision of a mighty infallible king, that which is so difficult for an earthly kingdom to attain to will be effectually secured, viz., *stability and constant progress*. No reverses can befall it; nothing to shake its solidity can possibly arise; for reason cannot conceive of any power ample enough to overthrow it, or to impede its glorious mission and destiny. For (taking Gildas' rendering, A.D. 546, *Works*, S. 45) "The Moon shall blush and the Sun be confounded, when our Lord of hosts shall reign in Mount Sion and in Jerusalem, and be glorified in the sight of His seniors" (for "seniors" comp. 2 Thess. 1:10). But this high and noble calling is elective; we are now cordially invited to accept this destiny tendered, for the time will come when the door is closed. Fausset (*Com. Rev.* 20:6) aptly says: "The privilege of our 'high calling in Christ' is limited to the present time of Satan's reign; when he is bound, there will be *no scope* for suffering, and so *afterward* reigning with Him (ch. 3:21; 1 Cor. 6:2)."

*Obs.* 10. Should the inquiry be started, by what principle of justice these elect saints are *so highly honored* above the righteous of the Millennial and succeeding ages, the answer is given in the Word in the principles announced, and in the difference of the dispensations, as e.g. Rom. 9:16, 17; Luke 22:28, 29; Rom. 11:28, 29, etc. For such extraordinary glory these saints must be trained in obedience and suffering, in temptation and trial, just as the King Himself has been. The subjects of this restored Theocracy, owing to the binding of Satan and the unspeakable blessings of the Messianic reign, will not be subjected to the same privations, temptations, and crosses that those now are who are schooled for their future appointments. The condition of those who succeed these in the Millennial age is vastly improved, faith being aided by the sight of grandeur and glory, suffering being removed, and aid and strength being imparted by this very rulership. This future Kingship is really the secret cause of *that chastening* that oftentimes is now so grievous. God designs that by our trials we may become *fitted and prepared for the position* in the Coming Kingdom. The elementary principles of holiness, wisdom, self-denial, love, zeal, etc., are to be implanted, forming the basis of the elevation intended, and qualifying us for *the high and noble designs* of this determined rulership. God does not take "*the beggar from the dunghill to set him with princes*," until He has passed through a preliminary training, including, in many instances, this state of poverty itself as part of the discipline necessary. When elevated to this kingship, it will be found that the state of probation, the constant contact with and conflict against evil, was most admirably adapted to *qualify* these rulers for their stations; not only as to their own personal relationship to each other, but likewise to bring them into sympathy with the nations of the earth. The physical and moral evil encountered, the valuable experience obtained, the relative

change realized, the characteristics developed and confirmed, these, with the abundant additions of the Spirit, qualify them for the honor of kingship and priesthood, making them *intelligent and wise kings, sympathetic and loving priests*. Suffering, etc., prepared the blessed Master for His Theocratic position, and the disciple is not above the Master in this respect, but must fill up the measure of His sufferings, inasmuch as he shall also be allied with Him in the joy and glory of reigning. While the happiness and glory of David's Son is thus promoted by His obedient suffering, the same is also greatly enhanced by another principle, viz., by the bestowal of blessings and glory upon others in virtue of His own exaltation; now the same is stated of these rulers, for while obtaining blessedness and glory in view of their faith and obedience, the same is made *an instrumentality* for communicating happiness to others and promoting blessings throughout the world. Whatever of good, etc., may be in self, it is also made subservient to the good of others. This principle runs through the past dealings of God, is incorporated with His Theocratic ordering, and will be, as Millennial predictions abundantly show, manifested in this regal Judgeship. This Theocracy is designed for blessing the world, and exhibiting the majesty and glory of God.

This comforting and delightful subject can readily be extended. We remind the reader that these very preliminary qualifications again indicate, what has been before stated, that there are *degrees of rank* among these kings. That such degrees exist is evident from the terms "least" and "greatest" (Matt. 5 : 19), from the ruling over five or ten cities (Luke 19 : 17-19), from the gain or suffering loss (1 Cor. 3 : 14, 15) from the simple announcement, so often repeated, of rewarding every man according to his work, etc. Salvation is indeed of grace, but the proportionment of stations is dependent upon the faith and obedience of the individual. Hence the numerous cautions and exhortations to secure not simply admittance to but "*an abundant entrance*" into, the Kingdom. It is not a vain interest, therefore, that John manifests, when he says (2 John 8): "Look to yourselves, that we lose not those things which we have wrought (or gained), but that we receive *a full reward*." Error, neglect of duty, wilful sin, etc., may largely detract from our future reward. Barnes (Com., 2 John 8) refers to this loss, and adds: "The crown which they wear in heaven will be less bright than that which they might have worn, and the throne which they will occupy will be less elevated. The rewards of heaven will be *in accordance* with the services rendered to the Redeemer, and it would not be right that they who turn aside or falter in their course, should have the same exalted honors which they might have received if they had devoted themselves to God with ever-increasing fidelity. It is painful to think how many there are who begin the Christian career with burning zeal, as if they would strike for the *highest rewards* in heaven, but who soon waver in their course, and fall into some paralyzing error, until at last they receive, perhaps, not half the reward which they might have obtained." A consistent, faithful life alone secures "the full reward," and such assurances should certainly urge every believer to strive to secure for himself a glorious destiny. Such degrees are most reasonable, for a diversity of degrees exists in the whole order of creation, in the firmament above us (to which Paul appeals: "There is one glory of the Sun and another glory of the Moon, and another glory of the stars; for one star differeth from another star in glory," 1 Cor. 15 : 41); in the world around us; in the angelic hosts; in the Church as constituted. (Comp. e.g. Lange's Com., Heb. 4 : 1-10, Doc. 5.) It is perhaps in view of this that the inheritance (e.g. Acts 26 : 18; *Coms. loci*) is designated a "lot" (e.g. Dan. 12 : 13), and that believers are exhorted (Rev. 3 : 11) to be careful "that no man *take thy crown*" (for they are limited in number). Graff ("Greybeard") in his "Lay Sermons," No. 6, truly observes that "the present or ecclesiastical dispensation may therefore be said to be allotted to the development of Christ's *aristocracy*, the *nobility* of His Kingdom, the *ruling class* in the world to come." After urging that humility precedes exaltation, he says: "If Christians were not forgetful of the distinguished honors which await them in the future, they would be less concerned about the honors and emoluments of the present." Pregnant words; but, alas, how few heed the lesson imparted. In No. 13 he has some thoughtful words on "the Reward of Good Works

that is superadded to Salvation," in which occurs the following sentence : " And although the literature of the Church abounds in ' crowns for the departed,' it is not improbable that there will be many crownless heads on the day when the Lord shall appear to receive them, inasmuch as the three crowns (whatever they may typify) designated in the Scriptures, are mentioned in each case as the reward of some special service or merit. (The ' crown of righteousness ' to those that ' love His appearing ;' the ' crown of glory ' to those who feed the flock of Christ willingly, etc. ; the ' crown of life ' to those who endure temptation and persecution.") Whatever may be thought of this attempted distinction of crowns, the idea of loss, of simple salvation, is a correct one, as e.g. evidenced by the apostles' teaching in 1 Cor. 3 : 8-15. The principle of being thus rewarded for enduring hardship, self-denial, duty, etc., for Jesus' sake is distinctly recognized by Jesus, e.g. when He addressed His disciples, prefacing the " And I appoint unto you a kingdom," etc. by the declaration, giving a reason for the same : " Ye are they which have continued with Me in my (trials) temptations," Luke 22 : 28, 29. The unspokeable honor thus conferred explains why the demands of God in reference to supreme love to Him, unreserved surrender to His Will, etc., are, as required in this dispensation, not fanatical requirements (as unbelief suggests), but essential in view of qualifying the saints for this rulership. Hence the Scriptures inform us that we should receive our trials and even tribulation joyfully, because if we endure the testing, these things shall give us a fitness for the special honor of kingship and priesthood.

*Obs. 11.* This exaltation to a joint Theocratic rulership with David's Son is *an honor so unspeakably great* that it should *most deeply affect the heart* of the believer. To be associated with the "*King of kings*," to be enthroned with the *Mighty One*, to be a Ruler with such an *august Personage*, this, indeed, is *dignity and grandeur* far beyond that ever attained by mortal monarch. Made Christ-like through the power of the resurrection, with angelic power and more than angelic glory in virtue of relationship to Jesus, they "*shall shine as the brightness of the firmament and as the stars forever and ever* (Dan. 12 : 3), or "*as the sun in the Kingdom of their Father* (Matt. 13 : 43). So great is this honor and so productive of happiness, that the Spirit employs the most striking figures to indicate the same. They are "*My jewels*" (Mal. 3 : 17) i.e. God's own peculiar, prized treasure ; they "*come to Zion with songs and everlasting joy*" (Isa. 35 : 10) ; they shall "*be glad also with exceeding joy*" (1 Pet. 4 : 13) ; they shall have "*in Thy presence fulness of joy and at Thy right hand (place of authority) pleasures forever more*" (Ps. 16 : 11). The least in this body of kings and priests is far greater than John the Baptist, Matt. 11 : 11, for *then* will be verified the declaration, Ps. 91 : 11 : "*I will set him on high, because he hath known My name.*" It is "*a manifestation of the sons of God*," a multitude of royal personages, forming the ruling power of an earth-wide dominion ; the very number of them, all arrayed in magnificence, swelling the splendor of the court of the great King, thus presenting a *scene of glory* that shall be the praise of the world. The very *services* rendered by these kings and priests aid materially to exalt and endear them to the nations over whom they rule ; for not only their *authority* shall be recognized, but their *love, favor, and friendship*. Royalty, however splendid, when distant, cold, and heartless, loses its attractions, but when brought near to the masses for purposes of beneficence, immensely augments them. The *results*, too, of their rule will augment their exaltation in the eyes of the nations. Greatness in Sovereign power is measured by the degree of success and the stability attained ; this measure applied to the reign of the saints only evinces the more *the grandeur of a reign* which fills the nations with peace, plenty, and happiness, and the whole earth with the worship and the glory of the Lord. Each individual

king now realizes—whatever his station—that (Prov. 4 : 8, 9) “*wisdom shall bring thee honor,*” and “*a crown of glory shall she deliver thee.*” And then shall the prediction of Ps. 89 : 15, 16, 17 be abundantly fulfilled, taking Dr. Clarke’s translation : “*Oh, the blessedness of that people that know the joyful sound (i.e. the sound of the trumpet on the morning of the Jubilee). They shall walk vigorously in the light of Thy countenance. In Thy name shall they exult all that day (viz., time of jubilee), and in Thy righteousness shall they be exalted,*” etc. (See Ps. 68 : 13.)<sup>1</sup>

<sup>1</sup> The reader’s attention is directed to several forcibly written discourses by Hon. Gerard T. Noel in his *Brief Inquiry into the Prospects of the Church of Christ*, upon this subject. His views are so much in accord with those presented, that an extract or two will be acceptable. “The higher management and control of the world will be in the hands, first of Christ Himself, and under Him, in the hands of men—of men, once like the mortal sojourners they govern, but now glorified like their Lord, and living amid their mortal kindred, *as benefactors, princes, and kings.* It is not needful to suppose their presence to be always apparent to their happy subjects; but still their visible manifestations to be sufficiently frequent, to sustain the mutual allegiance and concord of mankind; to cheer the intercourse of life; and to perpetuate an abiding recognition of their intense benevolence and their sovereign authority,” (ch. 8). He makes (ch. 9) a beautiful suggestion : “Is it not a reasonable anticipation, that in the future scenes of predicted glory it may be within the power of the glorified saints still to mingle invisibly amid the mortal sojourners of earth; sometimes to veil the radiance with which they will be clothed? And thus when the earth shall be at rest, the voice of men be silent, and strife be hushed in the land, it may be permitted to these beneficent immortals, though reigning in the world, to lay aside their ensign of power, and to cheer some peaceful home of virtue and of loveliness with the intercourse of a kindness that shall only seem kindred to its own.” Let the reader compare our doctrine of this reign, thus making the saints, while highly exalted, engaged in *the most noble work* in behalf of the race, with that shadowy, intangible, ethereal theory *now so prevailing* in the church. Or, if he pleases, in view of our being called “so credulous,” let him compare it with Figuiers’s “*Quintessential Sun Beings*” and such expressions as “a throne of fire must be the throne of souls,” etc., alluding to their floating in the sun’s fiery element, and see who is the most credulous. Dr. J. G. Schmucker (*Expos. Rev.*), on Rev. 20 : 4-6, makes the saints have “a familiar and perhaps daily intercourse” with mortal men, as “the Lord’s ministers and agents in the administration of His government”—so many others.

<sup>2</sup> Let the reader contrast the sublime destiny of the believer, as given by unlettered prophets and fishermen, with that presented by unbelieving learned men of the past and present day. Thus e.g. ponder this exalted position of kingship and priesthood, so correspondent with what the heart and reason desires, with the conclusions of Prof. Tyndall’s *Inaugural Address*, which, cleaving to a gross materialistic religion, expresses the hope that “you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past.” What a contrast! So, also, compare our view with the vague, indefinite, spiritualistic views so prevalent and see the great difference. Here we have something *substantial, real*, for faith to see and hope to grasp, founded, not on the vain conjectures of man, but on *the oath-bound covenants of God and His precious promises, which are “Yea and Amen.”* Our doctrine does not present the saint in his future inheritance as subject to a blind fate, or the unswerving forces of nature, or resolving back into original elements through natural causes, or uniting with the Supreme in some Pantheistic union, or taken away from his forfeited inheritance to unknown regions, or being enshrouded in a mystical grandeur and glory that no one can comprehend, etc., but it presents him in a definite inheritance, in a well-known Kingdom, in a position so accurately described, that we behold him sustaining an intelligent, religious, social, and civil relationship with the Supreme Intelligence and Ruler, being evermore a blessed, exalted *co-worker* with God and His Christ.

*Obs. 12.* As charged by Jesus Himself, who saw the destined honor of His brethren, we should *despise none* of God’s little ones. Every believer, who runs the race successfully, is *heir* to a kingdom, *heir* to a substantial

kingship. He is a *prince* in his minority, although perhaps struggling with poverty and without owning a foot of land, or house to shelter himself and family. He may be despised and overlooked by the rich, or by his neighbors, and yet he is destined to a position *far higher and more honorable* than that occupied by the proudest, richest, greatest monarch that ever lived. This is sober truth *based upon precious promises that God intends to fulfil*. That God now regards the poor Christian as *far superior* to a wicked king, however great and noble of birth, is apparent from Eccl. 4 : 13, 14. 'This passage cannot be appreciated unless we understand "the prison" alluded to as referring to the grave (shown to be a scriptural usage in Props. on the Resurrection). "*Better is a poor and a wise child (being pious) than an old and foolish king who will no more be admonished (i.e. remains wicked). For out of prison (i.e. the grave) He cometh to reign (according to promise); whereas also he that is born in His Kingdom becometh poor.*" At least, the pious, although not born to an earthly Kingdom, shall, by virtue of their union with Christ, inherit a Kingdom after the resurrection, while a wicked king, born to a kingdom, shall lose his crown; for, rejecting the one tendered to him, he shall never obtain another. From the testimony of the Word we learn that God will gather these princes and kings more from the ranks of the poor and the ignorant than from those of the rich, mighty, and worldly wise, simply because the former are more disposed to receive and obey the truth than the latter. All are equally invited, and many rich, learned, etc., have gladly availed themselves of the distinguishing privilege thus accorded to us, above those who shall follow us, in succeeding dispensations, of becoming heirs of such an inheritance.

Some, who would be unwilling to express language indicative of the spirit which actuates them, almost act like the Sumatran (Marsden's *Hist. of Sumatra*, p. 289) who observed that the poor could not expect immortal life, "that only great men went to the skies; how should poor men find admittance there?" According to Müller and others, some nations assign the condition of man in the future to his rank here and not to his conduct. The old anecdote of the Spanish grandee who expected to enter heaven on account of the merit of birth, has really had its counterparts. These priests and kings are not merely taken from the earthly kings of the past, however lauded and eulogized by State churches and court preachers (comp. Thackeray's scathing and merited remarks respecting the pulpit flatteries on George the Second), but from believers, whatever their station. Dr. Macleod (*Memoirs*, vol. 1, p. 329) well appreciated this distinction when beholding Christ and heirship in the believing poor, he expressed himself "to see *kings and queens* shining through their poor raiment." We are reminded of some of the last utterances, as given in his "Ecclesiastes," as follows: "Know then, O Christian! thy true dignity, not acquired by merit, but given thee from heaven. I am speaking to thee, whether thou art a man or a woman, young or old, rich or poor, noble or ignoble, a king, a peasant, or a weaver; and I tell thee, whoever thou art, if thou art born again in Christ, *thou art a king! thou art a priest! thou art a saint! thou art the temple of the living God!* Dost thou gaze in wonder at a temple of marble shining with gems and gold? Thou art a temple *more precious* than this! Dost thou regard as sacred the temple that Bishops have consecrated! Thou art *more sacred* still."

*Obs.* 13. The wicked shall *see* the glory and *feel* the authority of these saints. This is abundantly evident from the *action* of these saints at the Second Advent, ruling the nations with a rod of iron, etc. It is unnecessary to repeat what has been made clear under other propositions, and we only refer to this again to call the reader's attention to *the effect* that it will produce upon the wicked. Thus, e.g. in Ps. 112 : 9, 10, when *the horn of the righteous* is exalted with honor, "*the wicked shall see it and be grieved,*



*he shall gnash with his teeth,"* etc. The wicked shall see this at the beginning of the Millennial era and again at its close. It will be a dreadful sight to them *to see* the saints thus honored with power, riches, dominion, and glory—triumphant heirs with Christ—and *themselves defeated* in their wickedness, *fallen* under Almighty power, *trembling* at the outpouring of the long-delayed wrath of the Lamb, and *filled with forebodings* of an impending and inevitable doom. No wonder the Spirit, all-foreknowing, tells us that they will “gnash with their teeth,” for agony and despair with deep, untold remorse must be theirs when *they contrast* the exaltation of saints with their own unhappy one, and then remember that just such honor and blessedness and rank *was freely, lovingly, and most urgently pressed upon them*, but they—loving evil rather than good—foolishly and even contemptuously refused it.

It is hard to bear the contempt, scorn, and derision so lavishly heaped upon Christianity, and which shall finally culminate in another dreadful persecution of believers. But the time is coming when all this will be changed. When the stations are assigned, and the saints “execute the judgment written,” *then* will appear God’s estimate of men and the world’s estimate of the followers of Jesus. Now the world, irrespective of religion, or even moral character, exalts, in view simply of great talent or intellect, a Goethe or Byron, and a host of others, including military chieftains, statesmen, etc., far above the Christian. But then the weakest believer, brother to Jesus, having not been ashamed to confess and obey Him, shall stand immensely higher; for the King of kings will acknowledge and honor them, while those immoral, irreligious, unbelieving favorites of the world will be rejected as utterly unworthy of favor and blessing. Men shall and must reap as they have sowed, and the harvest will bring either blessing or wrath.

*Obs. 14.* One grand cause of the amazing power of these kings and priests has already been explained under our repeated references to the supernatural. They shall receive the promised Baptism of the Holy Ghost and Fire (Prop. 171). It is for this reason that Jesus promised His disciples that *they should perform greater works* than He had done while on earth; and that all things that they would ask for would be granted, etc. This has *never yet* been realized. There was a partial fulfilment in the case of the apostles and their contemporaries, but even then their works *did not exceed* the miraculous power exerted by the Master. It is a mere begging of the question to say that, although miraculous power has ceased, greater power is really given, because charity, etc., is rather to be chosen, according to the apostles, as a more excellent gift. For, if the greater gifts are thus given, as alleged, *why should not the lesser be witnessed?* The truth is, that the more excellent gifts are such because they relate to, and are an indication of, moral character, while miraculous power, intrusted to believers, is not exclusively dependent upon spiritual attainments, but can be conferred independently of them. The weakest as well as the strongest can exert the power, if communicated. But the time is coming when this same miraculous power shall be given to those who have made themselves worthy of it *in a higher degree* than ever yet experienced—those spiritual attainments forming the ground of conference—for Christ’s promises are *all true and will be verified*. The inchoate fulfilment is evidence of the more ample one when the apostles and believers inherit the Kingdom. This feature explains, therefore, that *matchless and irresistible power* with which they stand invested at their manifestation.

This, aside from the supernatural power lodged in the Supreme Ruler, explains the triumphant predictions of the prophets respecting the irresistible progress of the King-

dōm in overcoming all enemies, and obtaining universal dominion. Those Kings are invulnerable, being immortal, and clothed with such a baptism *they can readily execute* the commands of their King. Having the gift of tongues, they can express the Will of the Majesty, and possessing the requisite power duly enforce the same. The perfection of the Rulers, their complete adaptedness to the positions assigned, will be fully recognized. Even their personal appearance, fashioned after the Christ, will secure immediats reverence, for, Ps. 68 : 13, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Being equal to the angels that "excel in strength," a host like Sennacherib's can offer no resistance of moment. These rulers are "raised in glory and power," with the likeness of the mighty Elder Brother impressed upon each one, so that to behold one of them is to see a *representative* of the glorified King Jesus. The flashing name of the Saviour in their foreheads, the splendor of their raiment, the beauty of their appearance, the multitude of them, the supernatural manifested in action—all glorifies the Head and impresses the nations with awe and reverence.

*Obs. 15.* God's *equity* is vindicated by this reign of the saints. We do not now allude to the restoration of forfeited blessings, for this has been mentioned before, but to the simple fact that *the very place*, here on earth, which was the scene of the saint's pilgrimage, the Church's struggle, the martyr's suffering, the believer's fight of faith under trial, shall become *the witness* of the saint's elevation, the Church's honor, the martyr's triumph, the believer's reign. God's justice and grace has crowned all with the kingship and priesthood, thus vindicating His assurances of ultimate uplifting *in the very earth* where humiliation was experienced in reliance upon His Word. It is no small thing that the saints shall be *kings* where they once were poor and needy ; that they shall be *happy Princes* where once they suffered ; that they shall be *rejoicing Nobles* where once they sorely wept and prayed ; and *triumphant Rulers* where once they were tempted, tried, persecuted, and afflicted. When this reigning is thus experienced, how will God's ways be vindicated before the enraptured saints and an astonished world.

Then a thousand promises, but imperfectly realized now, will be most amply verified. Having sought and found the Kingdom of God (Matt. 7 : 33), "all things" shall be added, being made (Matt. 24 : 47), "ruler over all His goods." Prov. 8 : 18-21, "Riches and honor are with me ; yea, durable riches, and righteousness. My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause those who love me to inherit substance ; and I will fill their treasures." Prov. 22 : 4, "The reward of humility and the fear of the Lord are riches and honor and life." The Saviour's love and joy will be to make His own supremely happy, so that *He may be glorified in them*. As earthly courts, with their officials, splendor, and wealth, reflect the greatness and grandeur of the monarch, *so*, but far above the power of description, will the court of the Messiah, with its associated rulers, its splendor, its riches, reflect the greater glory of "the Prince of the kings of the earth."

*Obs. 16.* Indeed, this subject serves to throw light on the difficult subject of Divine Providence. For it indicates that evil cannot, and will not, *ultimately triumph* ; its limits are definitely fixed. Owing to the proposed Theocracy being postponed until a number of chosen ones are gathered, and in view of these elect ones being tested in order to develop the character required by their subsequent Theocratic relationship, evil is *allowed* to the righteous as a source of trial to qualify them for their future positions, while prosperity and domination is given to the wicked for a time only, and then the triumph of the latter shall forever cease. The believer amid evil is sustained by the consciousness of Divine approval, the adaptation of

Divine truth to his moral wants, the habit of devotion and its receptive action, the implantation and cultivation of Christian graces, and the well-grounded hope, corroborated by experiences, that all things work for his ultimate good. The final restoration of the Theocracy with its blessed results *vindicates* the present ordering instituted as a suitable preparatory state and discipline.

Then what new light, what intensity of meaning, will be thrown on numerous encouraging promises of Scripture. When "the exceeding and eternal weight of glory" is realized, then how vividly will appear such declarations as Peter's, 1 Pet. 1 : 4-13, or Paul's, Rom. 8 : 17, 18, 23-39 ; 2 Cor. 4 : 17, 18. The dark Providences of the past will shine forth, illuminated by the end purposed. Now much is perplexing and trying to our faith, but then the value of this disciplinary dispensation will be clearly, by actual experience, appreciated. The divine ordering, in the precious fruitage exhibited, will be fully vindicated.

*Obs. 17.* This reign of the saints, with its exalted and unending results, in such a Theocratic relationship, affords an additional answer to the astronomical objection of Paine and others. Aside from the questions of moral and civil government, the honor, etc., of God thus upheld, the interest which He manifests in intelligent creatures (His own workmanship), etc., which it fully meets, the happiness, immortality, employment, and Divine union which these kings enjoy—eternally, too—indicates that how-over great the condescension and grace of God in procuring it, this salvation exemplified in this form is, according to our highest and noblest conceptions, worthy of the Almighty, redounding to His praise and glory. It is a *wonderful adaptation* to existing circumstances, bringing forth a display of Divine attributes and a condescension upon the part of the Almighty, which lifts humanity into the sphere of the Divine.

Again we suggest that glorified saints may visit, owing to their construction (like unto angels) and relationship to the Divine (Christlike), other worlds ; this is only repeating what many Christian divines have taught, and what many now teach in their progressive theories. While the special sphere of the ruler is here on the earth, yet we need not limit his constant attendance to this planet. He may, for aught we know, tell the wondrous story of the Father's mercy and Saviour's love, of man's fall and restoration, to the inhabitants of other worlds. The relationship that this world, now broken by sin, sustains to others will, as the descending and ascending angels show, be restored again. Let us not be accused of extravagance, for such a view is sustained by strict analogy and intimations. To test the power of credence, let the student endeavor to believe what Figuiet (ch. 13, *The To-morrow of Death*) presents under the garb of science, viz., that "the Solar Rays are Emanations of Spiritual Beings who dwell in the Sun." It certainly takes faith to accept of these "Emanations of the Souls of the Sun people," and thus virtually return to the ancient Sun reverence. To have beings floating about in "a gaseous incandescent mass or a globe of matter in a state of fusion, surrounded by an atmosphere of burning gas," requires an amount of reasoning and faith which the weakness of Biblical faith does not demand at our hands. This reminds us that Figuiet and others say that Christianity cannot explain what becomes of infants. They are mistaken ; for the extreme ultra views of some theologians do not constitute the Bible truth. We need not resort to Figuiet's successive re-incarnations. They return with the ransomed at the resurrection (Jer. 31 : 15-17), not being condemned on account of sin, and being regarded worthy of the Kingdom. Not having sustained a probation to develop character, nothing special is said respecting their future position, leaving it for the future to determine their position, both in reference to the rulers and the nations of the earth. They too will be supremely happy and blessed in Redemption.

*Obs. 18.* The notion that the kingly office of Christ is continued and perpetuated *in the ministry* is shown to be erroneous. To make out a fulfilment of kingship and priesthood, as promised, and to exalt the ministry,

Popery has incorporated this feature, which is also characteristic of some portions of Protestantism inclined, more or less, to hierarchical tendencies. The doctrine of the Kingdom, of the covenanted Messianic reign and that of the saints, is utterly opposed to such *unscriptural deductions*, making a kingly sacerdotal caste in the Church. The early Church, and Millennarians ever since, has been against such extravagant and injurious assumptions. Hence it is that Neander and other Church historians, when tracing the rise and progress of those lofty sacerdotal claims, this sad change from a *church equality* grounded on a common relation to Christ to a separate distinct mediatory royal priesthood, pass by the advocates of our doctrine, and clearly show that this change arose through the opposers of Chiliaism. In the very nature of the case, our doctrine *could not encourage* such usurpations of position and authority, when it distinctly ascribed the fulfilment of all such promises to the Second Advent of Christ in a still higher sense.<sup>1</sup> On the other hand, this pre-determined rulership indicates how we ought to regard the efforts of a class who, to bring about the promised Millennial glory, dream of a period of time when all persons shall be forced in *an equality* of position, rank, and possessions. This Kingdom and reign—the result of God's wisdom and His choice as the best adapted for the world—show that it is *a wild theory* of ignorance (although presented in attractive garb), arising from an overlooking of the present depravity of man and of the ultimate Divine purpose in elevating humanity.<sup>2</sup>

<sup>1</sup> Popery, not satisfied with its claims of kingly priesthood exerted here on earth in the present dispensation, even has the absurdity of pretending by acts of canonization to exalt the position of deceased saints, if not in heaven, at least on earth. Looking at the life of Ignatius Loyola (Nicolini's *Hist. of the Jesuits*, p. 263), we find him represented in such regal style that only Popes like St. Peter, Emperors like the Virgin Mary, and Sovereign Monarchs like God the Father and Jesus Christ, "enjoyed the bliss of seeing him." Alas, what ignorance of Scripture is thus manifested.

<sup>2</sup> The time of the Second Advent is the period of reigning, and not before. Thus e.g. Lange, on the Parable of the Pounds (*Com. loci*), declares that the faithful ones "expect their share in the government of the world, not before, but only after the personal return of the Lord" (so comp. Lange on Matt. 19 : 28 ; Matt. 25 : 21, etc.). Bh. Butler (*Memoirs*, p. 298) says : "Since they (Christians) are not already invested with that degree of glory that will be communicated to them, they could not, under the notion of members of that kingdom, claim any earthly dominion before the glorious reign of Christ shall commence, when they shall indeed reign with Him upon the earth."

*Obs. 19.* It has been supposed (as e.g. Noel in *Brief Inquiry*, ch. 8) that Deut. 32 : 8, 9 (of which the Sep. gives the following : "When He separated the nations, He set the bounds of the people according to the number of the angels") compared with Heb. 2 : 5, and the intimations of present angelic rule and interference, as given by Daniel (see Barnes on Dan. 10 : 13), etc., is "a type and model of the sovereignties of the elect Church." His idea is, that the world is now in a measure controlled by angels, but *the world to come* is to be controlled by the glorified saints. Under such Scripture there may be an allusion to this future rulership of the saints, even to the extent intimated, viz., that the stations, etc., were determined in the division and settlements of the nations. At least, considering the foreknowledge of the Almighty, and that, as in the case of the Jewish nation in its tribal divisions and settlement such divisions occurred, through His overruling Providence, there is nothing in such a supposition but what magnifies God's knowledge.

The perpetuity of the reign of the saints is dependent upon the perpetuity of Christ's reign, which is examined in detail under Prop. 159. Briefly, it may be said that the Scriptures are positive in asserting a never-ending reign, for e.g. (Dan. 7) they "shall possess the Kingdom forever, even forever and ever," "whose kingdom is an everlasting kingdom," etc. The glory, including associated rank with Jesus, which they receive at the Second Advent, is an everlasting glory. It is this eternal nature of their union with Jesus in Theocratic ordering, that immeasurably enhances the *preciousness, the inestimable worth*, of this kingship and priesthood. The splendid gifts coming from the loving heart of the King of kings *will never, no never* be withdrawn, for we then enter "into the everlasting Kingdom of our Lord and Saviour Jesus Christ." Prov. 3 : 16 will ever be verified respecting the results of wisdom : "Length of days is in her right hand, and in her left hand riches and honor ;" and therefore, "the fulness of joy in His presence and the pleasures forever more at His right hand" (Ps. 16 : 11), which Jesus gives to His believing brethren, shall *never* suffer the least diminution, but, on the other hand, expand and enlarge in proportion as they delight themselves in doing His Will, and in experiencing the gratification of seeing "the increase of His government" prospering through their instrumentality.

*Obs. 20.* It would be exceedingly interesting to give the statements of others concerning this Kingship, but, out of the large number, we have only space for a few by way of illustration. Rothe (*Dogmatic*, p. 2, p. 60), referring to "the Chiliastic Kingdom," says : "Especially does Paul describe it as a reigning of believers 'together with Christ.' The Apoc. exhibits this co-regency as *the chief element of blessedness* in the Chiliastic Kingdom. The redeemed reign with Christ, sit on His throne, have power over the nations, and participate in the destruction of the enemies of their Lord. Priests and kings, they receive white robes, garments of light, and in these walk about with the Redeemer. They obtain the hidden manna, eat of the Tree of Life, wear the crown, and possess the white stone with the new name, which none know but they who have it. They are pillars in the temple of God to go out no more, and over them the second death has no power." Richter's *Erklärte Haus Bibel*, Tom. 6, p. 1134, remarks : "They (of the first resurrection) shall, thereby, at the same time, rule as kings with Christ, according to Divine right. But where do they dwell, and where do they exercise their office? Not indeed any more secluded in heaven, and hid in God, but openly manifested, because then, for them, *heaven is upon earth and earth is heaven*. They are like the Risen and Glorified Saviour, with a spiritual body, no more bound to the limits of space. They reign and minister with Christ, because Christ Himself shall then be openly the King-Priest over the whole earth (1 Cor. 15 : 24; Ps. 47; Ps. 72; Isa. 65 : 17). As certainly as Christ, the Risen One, was among the not yet risen, during forty days, so certainly shall the many who are risen with Him be, like Him, among those who are not raised." Birks (*Lects. during Lent*, p. 187) says : "The scene of the martyr's sufferings shall witness their exaltation. They who have been ejected outcasts in a world of rebels shall be crowned with honor and dominion over a world redeemed from the fall. The glorious equity of God shall thus be no less conspicuous than the triumph of His grace ; and men and angels shall join in that adoring song : 'Great and marvellous are Thy works, Lord God Almighty ; *just and true* are Thy ways, O Thou King of saints !'"

Hundreds of similar declarations, ancient and modern, could readily be given, expressive of the same faith and hope. It is gratifying to think that the acquaintance of such, whose testimony has been so cheering, shall be formed at this period, and that we shall hear from their own lips the praise flowing from actual realization. The history that we

have given of the Pre-Mill. doctrine, sufficiently indicates the abundance of material from which we could multiply quotations. We, however, only append a few more, interesting on account of the reference to passages of Scripture. Dr. Schmucker (*On Rev.* ch. 20 : 4-8, vol. 2, p. 352) correctly says : "The Lord here invests those worthy and qualified from among His combatants with *royal authority* to govern the different nations, kingdoms, countries, and States as His viceroys, under His superintendence and direction. This is indicated by *the thrones*, upon which they seated themselves to execute *krima*, *temporal judgment*, against the disobedient," etc. (Comp. Fausset's comment on same passage.) We insist upon it that the only correct view in reference to this reign, is that which assigns to it both a religious and civil rule, because in a restored Theocracy the religious and the civil, the Church and the State, are united. Able writers, under the influence of a spiritual Church-Kingdom theory, that warps their interpretation, fall into mistakes, showing that they do not correctly apprehend the covenanted and predicted Kingdom that is to take the *place and sway* of the preceding world empires. Thus e.g. so excellent an author as Olshausen, yet more or less under a mystical influence, falls into an error while in the act of an attempted correction of Hase (in his *Life of Jesus*, p. 84 seq.). The latter correctly applies the promise of reigning (however he fails to locate the fulfilment) to a political or civil rule as entertained by the Jews (in a lower sense than that given by the prophets) in reference to the Messiah's Kingdom. Olshausen remarks (foot-note, *Com.* vol. 2, p. 117, Matt. 19 : 28—with which compare his concessions on ch. 20 : 20, 21) : "The rule of the apostles is no political one, but purely spiritual ; the receiving of earthly blessings is not external, but the possession of them in Christian love, inasmuch as the very peculiarity of the Kingdom of God consists in the abolition of all exclusive possessions on the part of the individual, and the giving of the whole to each." While insisting upon the spirituality and blessing to all connected with this Kingdom, yet the fallacy of such a one-sided view is easily set aside by a few considerations. Did not the ancient Theocratic-Davidic Kingdom include political rulership, and, if restored, as *covenanted and predicted*, must it not embrace the same? Will not the restored Jewish nation and spared Gentile nations be, of necessity, in order to meet the requirements of prediction, under political rule? If the dominion and sovereignty of the world, over all people, is given to the saints, must it not include the civil? Does the Kingdom of God abolish individual exclusive possession, even in crown, station, reward, and glorification received? Must not each one receive and retain the allotted position and honor, however it may be employed for the benefit of the whole? If "the receiving of earthly blessings is not external," how do we know that they are received, for life, health, riches, honor—ten thousand things—consecrated as they may be by Christian love, are real, external? Our argument, under numerous propositions, meets such applications and enforces our position, which is sustained by the expressed opinions of numerous able Pre-Mill. writers.

PROPOSITION 155. *This Kingdom exhibits Jesus, not only as the King, but as "the Priest."*

A Theocracy, in the very nature of its government, requires a priesthood to minister in sacred things. It is a Kingdom in which the Church and the State are united, and hence *both* are represented in *the officials*. In the restored Theocracy this priesthood is represented differently from that one once connected with it. The High-Priest and the king were separate personages, but to preserve *unity* in the coming Theocracy, the priesthood and kingship are *united* in the same Person. Hence, the Messiah is designated *a Priest* as well as *a King* in His official relationship as *the Theocratic Head*.

*Obs. 1.* The High-Priest was God's representative on earth. If any grave question affecting the interest of the Theocracy was to be decided, he was the one who obtained an immediate decision from Jehovah. In the restored Theocracy as Priest and King, Son of David and Son of God, are the same person, all important questions, requiring an answer, are decided by Himself. God and man are in union, and represented by this High-Priest. (Comp. Props. 81, 199, 200.)

*Obs. 2.* The Scriptures, when speaking of the priesthood of the Messiah, makes it something that shall *evermore* continue. Thus in Heb. 7 : 21-25 we read : "The Lord sware and will not repent, Thou art a priest *forever* after the order of Melchisedec." "But this (Priest), because *He continueth forever*, hath an *unchangeable priesthood*. Wherefore, He is able also to save them to the uttermost (marg. read *evermore* ; some critics, *forever*) that come unto God by Him, seeing that *He ever liveth* to make intercession for them" (comp. ch. 5 : 6, 10 and 6 : 10 ; Ps. 110 : 4). Here the Priesthood of Jesus is inseparably connected with *the continuance* of Jesus Himself, just as our whole argument demands.

Our opponents endeavor to limit this priesthood to the present dispensation in order to avoid our Pre-Millennial doctrine of the continuance of the saving work of the Christ after His Sec. Advent. They persistently cling to the Popish view of limiting the capability of receiving salvation to this dispensation alone (hence confining salvation exclusively to those of this and former ones), asserting in the most positive terms that the priesthood of Jesus will come to an *end* at the close of this age when the harvest and vintage occur. A glance at the works opposed to us shows that this is a favorite and oft-repeated assertion. The chapters most misleading and sophistical in the work of Rev. Dr. D. Brown (*Christ's Sec. Coming*), most eminently calculated to darken the truth, and produce the predicted faithless state in discerning the Divine Purpose, are those relating to the completeness of the Church at the Sec. Advent, the ending of the work of the Holy Spirit, the cessation of the priesthood or intercession of Jesus for saving purposes, and the declaration that the object of the Scriptures is exhausted by the Coming of Christ. How these propositions are based on mere inferences has been shown by various writers (Lord and others), and it is not necessary to repeat the answers thus given, seeing that each objection is fairly and adequately met in the present work under appropriate headings. Our argument con-

tends for the completeness of the church (forming "the married wife" in contrast to "the barren women," comp. Prop. 118), but proves that this very Church, thus completed and perfected, is employed in Saving work in the age to come; for a vast host, including the restored Jewish nation and spared Gentile nations, are also to be redeemed, etc. The Church of "the first-born," "the first-fruits," implies this distinctive feature, and by no means excludes salvation from others who may follow, because two classes of passages have to be considered; first, those relating to completeness, and second, what this body, after being made complete, is to perform. The ceasing of the work of the Spirit, of intercession for saving purposes, is refuted by the extraordinary Baptism of the Spirit then (Prop. 171) to be experienced, and by "the unchangeable priesthood" of Jesus, while the extraordinary statement that "Christ's Sec. Coming will exhaust the object of the Scriptures" is utterly unworthy of serious refutation in the light of covenant, prophecy and promise. His Coming again is to amply fulfil and not exhaust the Scriptures, to bring in and perpetuate the everlasting Kingdom as revealed in them.

*Obs. 3.* This Priesthood is a royal one, i.e. it is firmly, inseparably united to His royalty. Hence Zech. 6 : 13 says of the Messiah: "He shall sit and rule upon His throne, and *He shall be a Priest upon His throne.*" When this Messianic throne is established, has been abundantly shown and proven under various Propositions (comp e.g. Prop. 83, 122, 131, etc.). His covenanted (Prop. 49) throne is established at His Sec. Advent, at which time He sits on His throne, bears rule, and exhibits Himself on that throne as the "great High-Priest." Therefore in Ps. 110, when "the rod of His strength shall come out of Zion," He shall "rule in the midst of His enemies," "strike through kings in the day of His wrath," "judge among the heathen," "wound the heads over many countries," have a "willing" and "holy people" "in the day of His power," and in the morning (all of which is distinctively related to His Sec. Advent), *then*, at that time, the priesthood is also manifested, for *then* is to be fully verified: "The Lord hath sworn, and will not repent, *Thou art a priest forever after the order of Melchisedec,*" or, as some render it, "A priest for the ages (to come) after the order (manner) of Melchisedec," i.e. a *king-priest*.

The pregnant words of Fairbairn (*Typol.*, vol. 1, p. 264) are worthy of notice: "Melchisedec already, in a measure, possessed what Abraham still hoped for—he reigned where Abraham's seed were destined to reign, and exercised a priesthood, which in future generations was to be committed to them." Now, apply this to the distinguished "Seed," as Scripture does, and Melchisedec becomes highly typical of Christ's reigning and priesthood united in the same person and the same capitol. Therefore, Kurtz's (*Sac. His.*, p. 75) remarks are better; after referring to Jesus as "a priest forever after the order of Melchisedec," and calling Him, therefore, "the eternal Priest-King in the city of the great King," adds: "When the priesthood of Abraham shall have been manifested in Aaron and his royal rank in David, and when both features, in union, shall have been manifested in their most complete form in Christ, the future will be seen to be infinitely more glorious and perfect than the present time." It is strange that, notwithstanding the plain declarations that we hold to an eternal priesthood of the Christ, and our quotations favoring the same, a writer in the *Princeton Repository*, January, 1853, has the unfairness to say that we only make Jesus a king after His Sec. Advent and *no priest*; declaring that we teach "that the present is the priestly age of Christ, the age yet to come, before entering upon which He will *have finished* the work of intercession, is His kingly age." See the scathing and well-merited rebuke that the article received from D. N. Lord in the *Lit. and Theol. Journal*. The writer foists upon us a doctrine that we reject, and which forms an important element (comp. Dr. Brown's *Christ's Sec. Com.*) of his own system, and is partially (at least) held by some followers of Miller, the Seventh-Day Adventists, and others.

*Obs. 4.* Now, He is a Priest (Heb. 8 : 1) on the Father's throne, and when He is on His own throne (as David's Son, Rev. 3 : 21) He *continues*



Priest, simply because His great sacrificial act, performed once for all, ever stamps Him as a Priest—a successful and acknowledged High-Priest. Gratitude, love, reverence, honor, blessing, salvation—all regard Him as *the* Priest, and so long as these endure the priesthood of Jesus remains a reality. When He tendered His priceless offering, when He ascended to heaven and interceded for man, this only indicates that He is the worthy Priest who shall come again—for His work as Priest ever remains, and is inseparably connected with His official station. As Priest He secures for us (Heb. 9 : 12) “eternal redemption” and not a mere temporary deliverance, and, therefore, it becomes this Priest, as such, and thus recognized, ever to remain in immediate relationship with this redemption.

The peculiar views of the Seventh-Day Adventists and a few others, respecting the cleansing of the sanctuary after 2300 years (which they make the heavenly, and now in progress), we have met in another place. Aside from the representations (Heb. 8 : 2 ; 9 : 11-14 ; 10 : 12-14, 19, 20 ; etc.) that an atonement has been made and perfected, that Jesus has already entered the most holy place for us, etc., it is sufficient to point out the incorrectness of such a view, from the fact that it incorporates, as an essential factor to sustain it, the notion that when this alleged act of atonement is finished, then also the priestly office of Jesus ceases. This, as we show, is opposed to the most express declarations of an ever-abiding priesthood. So also the peculiar views incorporated with the above respecting the Ark of the Covenant or Testimony, are abundantly met and answered by considering the typical nature of the same, and its contents, and how they are fully mated in Jesus, in the divine-human, pardon in Him, “the end of the law,” magnifying the law, the righteousness of God in Him, etc., without taking from Him one of the most honorable and distinguishing offices pertaining to Him personally.

*Obs. 5.* Therefore, the continuity of His priesthood is identified with the perpetuity of His own existence (Heb. 7 : 24, 25) : “But this man (Jesus) because He continueth ever (Gr. remains forever) hath an unchangeable priesthood.” “He ever liveth to make intercession.” It cannot be taken from Him and given to others, but *as long* as He exists, *so long* does the priesthood pertain to Him. He alone stands forth in all succeeding ages as the High-Priest. In an epistle specially devoted to exhibit “the unchangeable priesthood” of Jesus, it is expressly declared (Heb. 13 : 8) : “Jesus Christ, the same yesterday, and to-day, and forever.”

This permanency of Jesus is exceedingly precious to the believer, opening up before him an eternal inheritance secured by *co-heirship* with Him. He changes not ; this is the uniform teaching of Scripture on the subject. Ages may pass, changes may be introduced, revelations may be given and extended, etc., but Jesus will *ever remain* the same Prophet, Priest, and King ; and this unchangeableness presents the assurance that the kingship and priesthood inherited through Him are also ever enduring.

*Obs. 6.* This blessed truth is reiterated in such a way as if purposely to meet the unbelief respecting it. Thus (Heb. 7 : 15, 16) it is positively announced, “that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.” Barnes himself (*Com. loci.*) has to admit, over against his own theory, that this means : “By an authority of endless duration,” that it denotes a priesthood “unchanging in its character,” “it was enduring and perpetual as a priesthood,” but, after all, makes it such only to fit into his Post-Millennial scheme for this dispensation.

Dr. Brown, in the last ed. (1879) of *Christ's Sec Coming.*, waives (in foot-note) the argument drawn from the locality of intercession as not necessary ; and then as to the continued priesthood of Christ has the following : “Nor do I enter into the questions which

have been raised about the continuance of Christ's intercession, and in what sense, after the whole Church has been gathered and perfected. *I will not be drawn into such matters.*" Of course not; for, if drawn in, he would have to contradict himself.

*Obs. 7.* This priesthood, being after the similitude of Melchisedec, is exhibited in its completeness with His kingship. Now, at His Sec. Advent He comes as King, and reigns as King; it follows, therefore, that He is also revealed as Priest. The two offices are *united* in the same person, and so long as the one endures the other must also remain. His Kingship is eternal (comp. Prop. 159), so likewise must be the priesthood.

Some few endeavor to date the priesthood of Jesus from His ascension to heaven, but this is incorrect, as abundantly shown in the reasoning of Hebrews, etc. For He was called before His death, He was to tender a sacrifice which was Himself, etc., so that in view of His appointment and His sacrifice for sin, He was received by the Father as a worthy, acceptable High Priest. While on earth He was Priest and King, but His priesthood and kingship were both veiled. The latter was, owing to the unrepentant state of the nation, held in abeyance; the former was only indirectly presented until the tragedy of the cross, under the enlightening interpretation of the Holy Spirit, shed a flood of light on the subject. The sacrifice was one act of this Priest; the presentation and acceptance of that sacrifice in heaven was another act; the intercession and advocacy is still another continuous one; the public exhibition of the results of His ministry is another; and the symmetrical union of all His offices publicly manifested is still another.

*Obs. 8.* If the saints are to be "*kings and priests*" in the future Kingdom (Props. 118, 153, 154), then it follows that the Elder Brother is also the same. This necessarily follows, because His brethren are *co-heirs* with Him to *the same inheritance, honor, and glory*. He is the great High-Priest, they are associated with Him as Priests. (Comp. Prop. 156.)

*Obs. 9.* Jesus, the Christ, ever remains "*an High-Priest of good things to come*" (Heb. 9 : 11), inasmuch as the Redemptive work, of which He is the Priestly-Head, shall continue after the Sec. Advent. This is seen in the finished Redemption of His brethren and in the blessings enjoyed by them; in the conversion of the Jewish nation, which obtains repentance and grace though His blood and intercession, after His Coming; in the mercy and happiness bestowed upon the spared Gentile nations after His Advent and conflict with Antichrist, which can only be predicated of His priestly influence; and in the perpetuation of the human race for saving purposes and the glory of God, which results from His continued efficiency as Mediator. He is the Priest of "*the everlasting covenant*," and as such He not only provides the provision for its realization, but being its "*surety*" He remains personally interested in the same, and secures it for us.

*Obs. 10.* The Theocracy is designed to secure for us all the forfeited blessings. To do this, and bring in the predicted righteousness and glory, demands *the personal supervision* of our High-Priest. *Full and complete deliverance* from sin and evil, so far as this earth and this race is concerned, is only promised to exist one thousand years (and a little season, Rev. 20) after the Sec. Advent. The priestly office will yet evidence its sufficiency in wresting from Satan His victory, and in *ultimately* crushing out all sin and all its sad consequences.

*Obs. 11.* Such a continuing High-Priest evidences the spirituality connected with this Kingdom. Our opponents stigmatize it as "*carnal*,"

etc., but the presence and official station of this Priest sufficiently refutes such a charge. He is the great Presider over things relating to the Divine; He is the Head of all religious affairs; He is the Oracle of God's truth; He is the final and infallible arbiter in all questions. Through Him and in Him, the Father is always approached, and worship, and reverence, and praise to the Godhead always ascends in His name.

*Obs. 12.* When we consider the greatness and majesty of this High-Priest, the incomparable and all-sufficient sacrifice offered, the exaltation and power, God's special choice and not man's, bearing the people on His loving breast, His immense superiority over all other priests, His confirmation by oath and perfection, His Holiness, then we can rest assured that His priestly work will be fully accomplished, and that as the priestly agent He will ever, as such, rejoice in it.

This shows us how we thus obtain an *infallible Head*, not after the vain and sacrilegious caricature given to us by human wisdom and craft, but after God's own wonderful devising. Such an accessible Head humanity needs, and this need will be most gloriously supplied.

*Obs. 13.* It is only requisite to remind the reader, that this priesthood largely pertains to the humanity of the Christ. While the Divine united to Him gives it increased dignity, efficiency, preciousness, etc., yet we are told (Heb. 2 : 16, 17) that "He took on Him the seed of Abraham, wherefore in all things it behoved Him to be made *like unto His brethren*, that He *might be* a merciful and faithful High-Priest in things pertaining to God," etc. (comp. v. 14, etc.), and that "He sprang out of Judah" (Heb. 7 : 14). This priesthood is part of the exaltation of His Humanity—it is inseparably identified with it, and the entire reasoning of Hebrews associates the call and perpetuation of that Humanity, *as David's Son*—in its earthly and glorified condition with the same. Thus united, we dare not separate them, lest we detract from the ever-enduring exaltation of Humanity itself, as seen in this High-Priest and His associated priests.

*Obs. 14.* The Primitive-Church view confirms our position. For several centuries after the First Advent, the ministers clearly taught the Pre-Mill. Advent, the conversion of the nations following, etc., thus continuing the priestly work of Jesus in mediation, intercession, and saving purposes. The present prevailing belief on the subject, founded on a Post-Mill. theory, was utterly discarded (comp. Props. 74-76). The teaching of men so nearly allied to apostolic instruction, should have *some weight* in a matter so important, especially when we find the same so fully substantiated by the present infallible rule of faith, the Scriptures.

*Obs. 15.* The views of eminent writers and commentators, corroborating this doctrine, tends to show, that in the estimation of such, it is a truth clearly taught, which should be unhesitatingly received. We append a few utterances.

Judge Jones (*Notes*) has two exceedingly interesting comments on Melchisedec (p. 190 and 233, seq.), and repeatedly, in detail, urges the future and eternal priesthood of Jesus as the Son of man. He makes "His sovereignty, and priesthood commensurate and inseparable," and correctly makes the gathering out of the present elect "not the whole of our Lord's redemptive work. As the Son of man and the patriarchal King and Priest of the

*whole world*—the true Melchisedec and King of peace," etc. (comp. Prop. 196). The views of Alford, Olshausen, Bengel, Steir, and others are interesting and confirmatory. Even such a commentator as Moll (*Lange's Com. Heb.*) designates Jesus as "the promised *eternal priestly King*" and writes of Him as "The bearer of an *eternal and untransferable priesthood*." He also carefully distinguishes between His priestly office exhibited in sacrifice and entrance into the Holy Place as the antitype of the Aaronic high-priest, and this special priesthood after the order of Melchisedec; the former being of a propitiatory nature and manifested in the offering of Himself and the divine acceptance of the same in His ascension to the Holy of Holies above; the latter being a royal priesthood, "a position exempted from future sacrifices, and fraught with unlimited homage, honor, and capacity for the bestowment of blessings." Numerous comments from opponents, admitting an eternal, unchangeable priesthood, might be quoted, which alone logically fit into our system of doctrine.

*Obs. 16.* This unchangeable priesthood, in connection with the ever-enduring priesthood of the saints, seems to confirm the opinion of those who hold to an endless succession of generations (comp. Prop. 152, on Perp. of Race). We would not deny the inference, because it possesses weighty reasons for its entertainment, and such a succession for many ages, at least, is clearly taught. But we can easily conceive of a continued priesthood, even if such a perpetuation of the race should cease, on the ground that the superior, the ruling power, will always minister in Divine things to the inferior, the subjected one. We leave this matter, as stated in Prop. 152.

PROPOSITION 156. *The doctrine of the Kingdom enforces the future priesthood of the saints.*

The promise is that the saints shall be both "kings and *priests*" (Rev. 1 : 6, and 5 : 10, and 20 : 6) in the coming Kingdom. Prop. 154 shows the civil relationship of the saints, this one relates to the religious, for, like Christ, the Theocratic King, they are *both civil and religious rulers*. The nature of a Theocracy demands, in view of the inseparable union of State and Church, such a leadership in order to secure the requisite purity and perfection.

The doctrine of "the Universal Priesthood," as held by many denominations—a special favorite of some theologians—and applied to the ministry and laity of the present dispensation—all true believers—is only a faint earnest of the future one. Indeed, *equality* of all believers in this respect finds a strong corroborating evidence in the *ultimate universal priesthood* as exhibited in the Theocracy.

*Obs. 1.* A Theocracy, to preserve a manifested unity and enforce its authority supremely, requires the union of priesthood and rulership in the same persons. The inseparable union of Church and State, the Head of both Church and State being God Himself, demands *both* a religious and civil administration, and hence to insure the proper, equitable, and perfect combination of authority, and the essential enforcement of law and order, it is the highest wisdom to lodge the rulership and priesthood, not in two distinct bodies, but in one special raised up body. This wisdom, which commends itself to reason, is fully exhibited in the Divine ordering pertaining to the restored Theocracy.

We may well imagine that the Spirit lays stress on the word "*royal*" in "royal priesthood" (1 Pet. 2 : 9, called before that, ver. 5, "an holy priesthood"), indicative of priests possessing the dignity of kings. The palace of the Theocratic ruler was the temple, and in view of the presence and majesty of the Sovereign, the pomp and splendor of the priesthood in their administrations is readily accounted for, and gives us the idea—supported by promise—of the *future splendor and glory* of the priesthood.

*Obs. 2.* Jesus in His Coming Kingdom is *both* King and Priest. This has been shown in detail, and is one of the most precious of truths relating to His future glory, the station of the saints, and the destiny of the race. Now, the saints being *co-heirs* with Him, participants of His honor and glory, partake of His Kingship and Priesthood. In this they "shall be like Him," thus fulfilling the promises pertaining to the *greatness* of their joy, honor, and glory. Hence they are distinctively promised, not only the exaltation of kingship, but also that of priesthood. And, we may rest assured, "that both will be most amply verified, seeing that it is God who gives us the assurance."

Anciently, as various writers (comp. Fairbairn, *Typology*, vol. 2, p. 221, who refers to Vitringa, Müller, etc.) have shown, the kingship and priesthood were united (as e.g. in Melchisedec), so that, as Müller expresses it, "it might be said with just as much truth,

that the kings were priests, as that the priests were kings." (This union is also illustrated by the Greeks and Romans, as Vitrings has shown in princes, magistrates, heads of communities, and even of families.) Now, just as the earlier kings were "priest-kings," forming "a specially highly privileged nobility," so these latter kings will be recognized as "*Priest-Kings*"—a nobility associated with the Theocratic King.

*Obs. 3.* A Theocracy being a *Divine-Civil* Government, God Himself being the earthly Ruler, a certain pre-eminence is given to the religious above the civil. This is seen in the Theocracy as once existing, in the provisions made for its restoration (the religious qualifying for the ultimate civil), and in the simple fact that the Divine is *fundamental* to all other relations whatever. Hence we need not be surprised that prominence is given to this priesthood, as in Ex. 19 : 6, where God promises to raise up unto Himself "*a kingdom of priests*," and in Rev. 20 : 6, where the being "*priests of God and of Christ*" is mentioned as a distinguishing characteristic associated with the reign.

The same prominence is indicated if we take the *ms.* rendering (Tischendorf's N. Test., the S. and A.) of Rev. 1 : 6, "a kingdom, priests," and Rev. 5 : 10 (the S.), "a kingdom and priesthood," pointing us back to Ex. 19 : 6. The principle inculcated in Prov. 25 : 5 will be manifested in the highest degree : "Take away the wicked from before the king, and his throne shall be established in righteousness."

*Obs. 4.* In Ex. 19 : 5, 6 we have presented God's desire to exalt the Theocratic ordering by making it "a Kingdom of priests," i.e. a Kingdom so permeated by heartfelt allegiance to God, the Ruler, that it would be under the permanent authority of a holy priesthood, thus making *the Divine a controlling element*. A Theocracy in its purity demands *holiness, an entire consecration* to its Ruler. This idea remained unrealized, notwithstanding its tender to the Jewish nation, on account of disobedience. But this sinfulness of the nation will *not prevent* God from ultimately realizing in ample fulfilment His purpose as indicated. This will be done when the Theocracy is restored under David's Son. In the mean time, to insure the complete realization, God is constantly raising up those *who are destined* to officiate as Priests in the coming Kingdom. These are specified, and the promise of Ex. 19 : 5, 6 applied to *them*, by Peter (1 Pet. 2 : 9) "*But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.*" By the process of engrafting, these priests, being thus all the children of Abraham, are fully incorporated with the commonwealth of Israel.

The student must here be cautioned against dogmatically interpreting some Millennial predictions. Owing to this engrafting and incorporation of the glorified priests with the Jewish nation, it is sometimes difficult to discriminate between what pertains to the glorified and what to the unglorified portion. Both are mingled and inseparably united as e.g. in Isa. 60, 45, etc. Jews in the flesh (comp. *Obs.* following, and the one on order) shall also be priests (as e.g. stated Isa. 66 : 21), but they occupy a subsidiary position when contrasted with the glorified. Both the glorified and unglorified (for "all shall be righteous," etc., when once united in the Theocratic ordering) seem to be denoted in places as e.g. Isa. 61 : 6, "But ye shall be named *the Priests of the Lord* ; men shall call you *the Ministers of our God*," for the context refers both to the saved of this dispensation and to the restoration of the nation.

*Obs. 5.* "The first-born" of Israel were regarded as *specially belonging to the Lord and consecrated to the Priesthood*. Writers on the Jewish Laws (as Michaelis, Wines, etc.) have noticed this in detail. Thus Wines (*Com. on Laws*, etc., B. 2, ch. 8) says : "On the departure of the Israel-

ites from Egypt, all their first-born males were *sanctified to the Lord and destined to the altar*. But the difficulty of obtaining from each family its first-born son, the difficulty of detaching them from their private interests, as citizens of such a tribe or such a town, rendered this mode impracticable. Moses, therefore, *without in the least changing the original principle*, substituted for this service the tribe of Levi, in place of all the first-born" (Lev. 8 : 2-5 ; Numb. 8 : 5-22, etc.). This substitution is represented as "a gift," and as a constant reminder that the principle remained unchanged, that God's claim still existed, a redemption price for the first-born was exacted.<sup>1</sup> Owing to human imperfection and weakness, God's just claim could not be carried into practical execution, and He only designs to teach us by this (1) that on account of dependence upon Him and His regal authority, a Divine service tendered to Him is, in virtue of His Divinity and Majesty, of the first importance in a Theocratic ordering ; and (2) that this should be a sign or type of the realization of the ultimate Purpose of God, viz., that "the first-born" of the Church should become Priests in the incoming Theocracy.<sup>2</sup>

<sup>1</sup> Fairbairn (*Typol.*, vol. 2, p. 221) says that many leading Jewish authorities (Jonathan, Onkelos, Saadiah, Jarchi, Aben Esra, etc.) and men of great learning (Grotius, Selden, Bochart, etc.) held, that among the privileges of the first-born was that of the priestly function, basing it on Ex. 24 : 5, Esau's birthright, and God's special consecration of the first-born after their redemption in Egypt. This opinion, he thinks, however, "as almost universally abandoned," and says, in view of the special Levitical arrangement subsequently made, that the right to the priestly office was not "reckoned among the rights of primogeniture. These rights Scripture itself has plainly restricted to pre-eminence in authority among the brethren, and the possession of a double portion in the inheritance." Fairbairn is evidently incorrect, as the references to the Scriptures abundantly prove. The restriction that he refers to is based upon the simple fact, that, owing to the constant redemption of the first-born and the provision made for others to officiate in their place, it is not mentioned as a distinctive privilege which was realized. Numbers ch. 3 : 12, 13, 40, 51 ; ch. 18 : 15 ; Ex. 13 : 12, 13 and 34 : 19, 20 ; Numb. 8 : 17-19 are decisive on the matter, and clearly show the correctness of our position in the text, which is corroborated, wonderfully, by the typical nature of the same. Before the appointment of Levi's descendants, "the first-born of every family, the fathers, the princes, and the kings; were priests. Thus Cain and Abel, Noah, Abraham, Melchisedec, Job, Isaac, Jacob, offered themselves their own sacrifices" (art. "Priests," *Ency. R. Knowl.*). This universal principle remained *unchanged*, although *modified* to suit the special circumstances of the nation.

<sup>2</sup> To indicate how even our opponents concede that this promise of God respecting the priesthood, typified by "the first-born" is verified in the priesthood of the first-born of the church, we refer to Prof. Bush, *Com. on Genesis*, ch. 25 : 32. "The following are usually enumerated as the principal privileges which constituted the distinction of the first-born : (1) They were peculiarly given and consecrated to God, Ex. 22 : 29 ; (2.) they stood next in honor to their parents, Gen. 49 : 3 ; (3.) had a double portion in the paternal inheritance, Deut. 21 : 17 ; (4) succeeded in the government of the family or Kingdom, 2 Chron. 21 : 3 ; and (5) were honored with the office of priesthood and the administration of the public worship of God. The phrase 'first-born,' therefore, was used to denote one who was peculiarly near and dear to his father, Ex. 4 : 22, and *higher* than his brethren, Ps. 89 : 28, and typically pointed to Christ, and to all true Christians, who are joint-heirs with Him, to an eternal inheritance, and constitute the *first-born*, whose names are written in heaven, Heb. 12 : 23." In view of Paul calling Esau "a profane person," he adopts the view of the *Pict. Bible* that Esau specially ignored and despised the spiritual or priestly, rather than the temporal, advantages of his birthright. This may be so, because the temporal might be retrieved by industry, etc., but the priestly once forfeited could not be renewed. Many writers of ability indorse Bush's position.

*Obs.* 6. The priests were specially charged (Deut. 33 : 9, 10 and 17 : 9-13 ; Lev. 10 : 11 ; Hos. 4 : 6 ; Mal. 2 : 7, etc.) to preserve and teach the

laws, Theocratic, that were already given. They could not change them, or substitute others, for this would have reflected upon the wisdom, etc., of the Theocratic King, the mighty God, and would have introduced confusion and anarchy. The purity of a Theocracy demands such a position of the priests—a *subordination to the Divine Majesty and the upholding of His enactments*. In the restored Theocracy this again will be the attitude of the priesthood. When “the law shall go forth of Zion and the Word of the Lord from Jerusalem” (Mic. 4 : 2 ; Isa. 2 : 3, etc.) ; when the incoming dispensation (Props. 140, 141) shall introduce new revelations of God’s Will (Prop. 167), a renewed ordering (Props. 131), these priests, the first-born of the Church, will be the grand medium of communicating the same. Then it will be true (Ps. 68 : 11) “*The Lord gave the word : great was the company (army) of those that published it.*”

*Obs. 7.* The priests acted as Judges (Dent. 21 : 5 and 17 : 8-13, etc.), so that with the priestly, there was inseparably associated the civil character. They were by virtue of their priesthood in the service of the State and Church—they were, as a Theocratic ordering necessitates, *ministers of Church and State*.<sup>1</sup> Thus will it be again, but with this vast difference ; the priesthood, instead of being deposited in the hands of mortal, weak, and fallible men, is then committed to *glorified and infallible ones*, united by the firmest bonds that grace and salvation can bestow to the mighty Theocratic King.

<sup>1</sup> The ancient priests were distributed through all the territories of Israel, so that they could best promote the general interest and welfare. The High Priest permanently resided at the Capitol, and from this centre the priesthood radiated to the extremities of the nation, to exalt law, order, peace, the Theocratic polity. Specially they were called to Jerusalem on stated times for purposes of worship, but ordinarily they resided among those whom they taught and judged. These priests were *inseparably bound to the State*, seeing that all their interests, station, and honor were bound up with it. They were not only priests, but, as such, civil magistrates. Thus Wines (*Com. on Laws*, p. 612) remarks : “The Levites were not a mere spirituality. Certainly they were the ministers of religion and charged with all the functions appertaining to the public worship of Jehovah. But so close was the relation between the law and the religion of the Hebrews, that all ecclesiastical persons were at the same time *political persons*. The entire tribe of Levi was set apart to God, the King of this Commonwealth. Politically speaking, they were *Jehovah’s ministers of state*. Hence this tribe, as constituted by Moses, was not only a priesthood appointed to the service of the altar, but also a true *temporal magistracy*, having important and vital civil relations. The burden of government was, in a great measure, laid upon its shoulders. Besides performing the ceremonies of public worship, it was destined to preserve in its integrity and to interpret in the seat of justice the text of the fundamental laws ; to teach these laws to Israel ; to inspire the people with a love for them ; to oppose all its own authority and influence against any and every attempt to overthrow them ; and to bind firmly together all the parts of the body politic.”

*Obs. 8.* In ancient times there were *various orders* of the priesthood, the high-priests, the priests that officiated at the altar, and the various companies of assistants. Following analogy, and the hints given respecting the variety of station, rank, reward in kingship ; observing the exclusiveness of the 144,000 and the position of the future martyrs ; considering the possibility asserted in the Scriptures of attaining unto eternal life and yet suffering loss, etc., it is reasonable to anticipate that under the leadership of the great High-Priest there will be *gradations of rank and order* in this priesthood. Not all believers will be kings or priests (Props. 130,



153), but only those *especially counted worthy* of the honor. But such will be the honor and delight, the fulness of happiness and the recognition of grace, that even the most subsidiary position will be abundantly satisfactory, as expressed by David, Ps. 84 : 10. A diversity in unity, a variety of gifts and ministrations, a distribution of rank and office, *enriches* the communion and intercourse of the saints with each other and with the nations ; it serves as the basis of a mutual impartation of benefit and blessing.

The twenty-four courses of priests in order to secure a constant attendance and succession, the specific appointments to certain performances (as to incense, singing, etc.), all may, for aught we know, foreshadow a similar arrangement in the restored Theocracy with increased splendor and glory *commensurate* with the renewed and majestically enlarged ordering. To enter into details, and endeavor to fix with any degree of exactness, what may be in the general dimly typified, would be rashness and presumption. Time, with its fulfilment, can alone inform us correctly.

*Obs. 9.* These priests tender the sacrifices of heart, lips, and life—"spiritual sacrifices" (1 Pet. 2 : 5 ; Heb. 13 : 15, 16, etc., showing how the word "sacrifice" is employed). The offerings that they bring are not bloody sacrifices, for these are superseded by the one offering (Heb. 10 : 12-14, etc.) of Jesus, but offerings indicative of allegiance, friendship, reverence, gratitude, praise, service. This has been so amply discussed that it needs no repetition (see Prop. 172). These priests conduct the public worship of God ; they show forth His excellencies in Creation and Redemption ; they stimulate to gratitude, love, prayer, and praise ; they teach, proclaiming the truth as committed to them and exemplified in themselves ; they advise and decide questions referred to them ; they enforce, by the weight of their relationship to the Christ and by their authority, the Theocratic constitution and laws.

Dr. Thomas (*Kingd. of God*, p. 44), misapprehending the last chs. of Ezekiel (which see explained, Prop. 172), makes the glorified priests to be referred to in Ezek. 44 : 16, as engaged in bloody sacrifices. But that the saints, glorified and exalted, are not denoted is self-evident from the context, which presents things connected with these priests, which cannot be applied, without undue violence to Scripture statements, to the immortal priests, such as e.g. have a reference to the clothing, sweating, polling the hair, marrying, mourning for deceased relatives, cleansing, and sin-offering. To apply *such* things to the co-heirs of the Christ in the Millennial age, is to *degrade* them to a mortal, sinful state utterly inconsistent with the promises. To enforce this, Thomas concludes because Zadok means "the Just One" that they are "resurrected men ;" but these "Sons of Zadok" may have been thus called because they would have been called in his line, or because, if realized, they should be faithful in their duties as Zadok, etc. At least, the portraiture as given by Ezekiel does not identify them with "resurrected men" as presented to us e.g. by Jesus and Paul.

*Obs. 10.* These glorified priests are an elect, chosen body (Props. 62, 64, 65) in person and office, representative of the majesty of the Theocratic King, raised to their exalted position and nearness officially to Him that they may be "*to the praise of His glory.*" Their number, rank, duty, devotedness, etc., serve to glorify the Messiah (comp. preceding Prop., Obs. 8). They are specially designed to exhibit the Theocratic ordering—its authority, institutions, laws, privileges, blessings, etc.—forming *a medium* between its King and its subjects, its magnificent throne and the nations. The designation of priests indicates that they are *a channel of communication* between God and the nations, the latter being brought largely through their instrumentality into Theocratic order and unity.

God will say of this priesthood: "*This people have I formed for myself; they shall show forth my praise*" (Isa. 45: 21). In view of this, it will be the joy of saints to serve the King, to whom they are indebted for all honor and glory. It will be their highest desire to do His will. As Lincoln (*Lect. on Rev.*, p. 232) has well said: "For surely it would be a diminution of heaven's joy, if, once there, we were no more allowed to serve Him whom we love—if our hearts, brimful, had no outlet provided for their relief."

*Obs. 11.* All these priests are Divinely called and commissioned. Now, alas! men may intrude themselves into sacred offices utterly unfitted for them. The record of the past presents multitudes of painful instances, and infidelity seizes upon them, and the acts attributed to them, as legitimate results—notwithstanding their positive scriptural condemnation—of religion itself. But no such dishonoring feature can possibly be incorporated with this Theocracy, for every priest will possess undoubted authority, *vouched for by his glorified condition and his divine relationship to Jesus and the New Jerusalem.* If any one should even attempt (of which we cannot conceive a probability) to take the position of such a priest, Korah's Theocratic punishment would speedily follow.

*Obs. 12.* All these priests are secured by a previous training; they are tested and tried (comp. Props. 86, 135 and Obs. 9 and 10 in preceding one). Sufferings, temptation, and trial were essential to the full and perfect development of the great High-Priest Himself (Heb. 5: 6-10 and 2: 9, 10, 11 and 4: 15), and such are requisite to form the characters of His associated priests. Their love to God and His Christ, devotion to the truth, affection for their fellow-men, etc., all the elements of a priestly official are imparted and developed. Hence two things necessarily follow: First, these purified ones are, through Redemptive grace and power actually experienced, bound to the King with a love *so devoted and intense, so supreme and overwhelming* that the interests and glory of the Church and State united in the Theocracy are perfectly safe in their hands. And second, they, like the High-Priest Himself, become *sympathetic* priests. Their past experience, indebtedness and elevation by grace, completeness in Christ, etc., all tend to make them specially accessible to the nations, and to cause them to manifest a deep interest in the welfare and happiness of all.

In Heb. 12: 1-13; James 1: 2-4, 12; 1 Pet. 1: 6-13; Matt. 5: 12, etc., we are exhorted to regard our present trials *as preparative* for the future, and thus even to rejoice in them in view of the ultimate result. In this discipline God's love is manifested, but cannot, owing to our weakness, be properly appreciated until we become kings and priests. Then it will be seen what an intimate and important relationship existed between our testing and the reward. Our lack of faith, want of confidence, non-appreciation of God's promises, rebellion under trial, yielding to temptation, ought to be rebuked by this positively declared connection between probation and exaltation. The example of Jesus ought, in this respect, to be all sufficient. Alas! how few, comparatively, endure this testing as they ought. The personal conflicts, the Christian experience, the temptations, the sorrows and afflictions—all, aside from their qualifying and elevating tendency, will be of incalculable value in their intercourse with the nations. Now we are styled "vessels of mercy, afore prepared into glory," and this should encourage us to endure unto the end. The esteem and love of the subjects of such kings and priests will be founded, not simply upon their rank or dignity, but on the character obtaining and sustaining the rank.

*Obs. 13.* This priesthood is, therefore, destined to be, what those called strive after now, "*a holy priesthood.*" This firmly cements the Theocratic ordering together into an enduring and perpetual Kingdom, seeing that its

officials, *perfected in holiness*, are thus completely consecrated to God and His service. Holiness is the distinguishing characteristic of them, and is suggested, in view of the promises and duties associated with it, by the name. The priesthood is not given to persons liable to pervert or abuse the law itself, but to holy ones who honor and exalt the law.

"Without holiness no man shall see the Lord," much less be elevated to an official position. The teaching of the Scriptures is plain and decisive. A person who has developed a character opposed to holiness is entirely unfitted for kingship and priesthood. The purity and intent of the Theocratic government *forbids* his employment and elevation. Hence the most positive statements of complete exclusion. The "treasure" must first be deposited in "earthen vessels" before it is deemed worthy of being transferred to glorified, heavenly ones. The object of the Messiah now is to secure the redemption and sanctification of His followers, in order that a true oneness may exist between them, "for both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. 2: 11). Owing to this requirement, as a pre-requisite, there is deep meaning in "*the few*," "*the little flock*," and kindred phrases, indicative of "the many" rejecting it and failing in securing "*the high calling of God in Christ Jesus*." What bliss is in store for true ones! The body glorified, the soul sanctified, love perfected, then no sin will grieve the soul and no yielding to temptation will bring remorse to the heart and tears to the eyes, for a sweet self-consciousness of purity and nobleness of character will ever be present to the saint.

*Obs. 14.* This priesthood elevates humanity. How this is done by the High-Priest is shown under Prop. 20<sup>a</sup>. The exaltation of the Redeemed to such nearness and association with Him in His offices and authority, evinces the highest position to which humanity can attain, and when the honors and dignities of kingship and priesthood are once enjoyed this will be witnessed and acknowledged.

God Himself is interested in their honor and glory; He, by virtue of their position, blessedness, etc., is *glorified and admired* through them. It follows that if "The Christ," having all power and majesty, promises such exaltation at His appearing, it will be *exceedingly great*. Hence in the persons of these priests in view of co-heirship with Jesus and participation in His Theocratic rule, we have exhibited the splendid destiny to which man can be elevated.

*Obs. 15.* These priests are designed to *bless* the nations, for this is one of the objects of the Theocracy. (Comp. preced. Prop. Obs. 11.) Considering the beings to whom this is intrusted, with power to enforce and love to extend the same, nothing can be better adapted to secure the grand result intended.

These priests, on the one hand, honor God and His Christ, and, on the other, act in behalf of the nations, presiding over things relating to the Divine government *both* in the interest of God and of man. In virtue of their office they are near to God and accessible to men, and their influence will be felt in a commanding manner among all nations.

*Obs. 16.* These priests, being all "baptized with the Holy Ghost and with fire" (See Prop. 171), are endowed with *supernatural powers*. Hence, now enabled to perform "the greater works" promised, they are admirably adapted by sympathy and ample power to minister to the wants, necessities, etc., of the nations, and to materially aid their Master in mitigating and removing the curse as the Theocratic dominion extends itself. It is not mere imagination to suppose that they will visit, and lay hands upon, the sick and dying, that they will dry up tears of anguish and grief, that they will administer comfort, consolation, mercy, and hope.

*Obs. 17.* Being glorified, fashioned after Christ, made "equal unto the angels," neither space nor physical obstructions can prevent their ministrations. Having "spiritual bodies" (i.e. bodies subject to the will of the Spirit) they can assume visibility or invisibility, they can visit with ease and celerity through great distances, at pleasure. Thus endowed, they can (as Peter, etc.) discern the very heart, the requirements, the necessities of their subjects. Thus pressing want can never be concealed from them, worth can never remain unrecognized by them, and deception can never be practised upon them.

This future Baptism (Prop. 171), with glorification, gives them the power of transporting themselves at will like Christ and the angels, of assuming different appearances at pleasure, of appearing in glory or veiling it, of performing wonderfully, having the elements under control, of opening doors or entering without opening as angels and Jesus, of eating and drinking with men, of supplying and multiplying food, of healing the sick, of supplying food, of protecting from evil, of delivering out of trouble, etc., etc.

*Obs. 18.* Hence it follows, that this priesthood, in a glorified condition, is entirely free from the trials and difficulties, the weakness and embarrassments, the temptations and errors incident to a present ministry. Specially under the Spirit, it is most reasonable to anticipate it as a most eloquent, powerful, and successful priesthood, who, with glorified tongues and sanctified hearts, with Christ-like power and authority, and imbued with love, wisdom, fervor, faithfulness, and holiness, will so present the will of the Father and Son that the hearts of countless multitudes will joyfully respond to it.

*Obs. 19.* This priesthood demands no personal sacrifices. Thanks to God, these are only preparatory. The terrible sacrifices, under persecution, bigotry, hatred, envy, malice, for the sake of the truth; the tears, the groans, the suffering, the blood, the life offered in behalf of duty and the welfare of others, are then things of the past. Blessing, happiness, fullness of joy, pleasures forevermore, are ever connected with it, and instead of being a source of sorrow or a burden, it is a source of never-ending gladness and an "eternal weight of glory." What an encouragement to our weakness and feebleness now!

*Obs. 20.* Writers on the ancient priesthood inform us that they were "the literati," "the learned," "sages and professors," "the chief instruments of a continuing and progressive mental, moral, and religious culture." This will be eminently true of these priests, as indicated by intimations of increased knowledge, by their glorified condition, by their union with the Christ, and by their official station. Through them the nations of the earth may anticipate the most wonderful accessions to learning and knowledge of all kinds, because specially under the influence and guidance of the Spirit of Wisdom.

*Obs. 21.* This priesthood, as well as the kingship, shows that God in the Coming Kingdom has something for His saints to perform. Idleness and selfishness enfeeble and degrade; activity and imparting to others are elevating and joy-producing. It will still, then, be true, that "it is more blessed to give than to receive." To be made instrumental of doing good to others is Christ-like, God-like. And this activity in honor of God, in be-

half of others, in joyfulness to ourselves, is unceasing. Being glorified, there is no need of recuperation to remove fatigue or weakness, and, therefore, as expressive both of a constant activity and a never-decaying vigor, they are represented, e.g. as serving God "*day and night*" (Rev. 7 : 15-17).

Barbour (*Three Worlds*, p. 44), misapprehending Ps. 149 : 5 in the use of the word "beds," makes *resting* "a necessity or pleasure." He would scarcely, with his Gnostic theory of a spiritual body and spiritual kingdom, have fallen into such an incongruity, if he had noticed that the original word "couches" is expressive of the couches around the divan of an Oriental prince, and hence, according to Oriental usage, *indicative of honor and exaltation*. Comp. e.g. the remarks of Moll (*Lange's Com. Heb.*, p. 88) on the promised Rest combined with activity, and his references to Rothe, Tholuck, etc.

*Obs. 22.* These priests have no family connections, no private interests, no attachments to tribe or nation, no earthly relations of any nature which can interfere with their official position. Hence an *exclusive devotedness* to the interests of the Theocratic King and Kingdom must be predicated of them.

*Obs. 23.* This priesthood and their services indicates the spirituality of this Kingdom. The spiritual and the temporal, the heavenly and the earthly, the glorified and unglorified are combined in a Theocracy. The union of Church and State under such a leadership in behalf of the redemption of the race, plainly evidences this feature. The objection, therefore, urged against our view that we ignore the spiritual is easily set aside, seeing that with a glorified High-Priest and associated Priests *the highest spirituality* must result from the Theocratic ordering.

In a higher sense than now will it be true that (1 John 1 : 3) "truly our fellowship is with the Father and with His Son Jesus the Christ." The earnest of present fellowship insures *the open, manifested fellowship of the future*. The spirituality of the priesthood is fully manifested by the constant access that they have to the New Jerusalem and the presence of the King, by the worship and service that they tender, by the simple fact that the most glorious themes (rendered living and heart-pervading by actual and most blessed experience), such as the love of God, the love and mercy of the Saviour, the blood shed for the remission of sin, the scenes of Calvary, etc., shall ever flow from their joyful lips.

*Obs. 24.* This priesthood, elect, tried, holy, etc., form *one* body with Christ. Now there is a lack of unity; diversity, and even antagonism, exists. The history of the past ministry records the sad story of divisions, proscriptions, excommunications, etc., among them. But now under this arrangement all this ceases, for these priests are all actuated by the same spirit, interest, and principle. *Then* the prayer of the Saviour respecting *a oneness* will be fully and amply realized; not merely exhibited by fraternal regards, but openly manifested in the one, exclusive Theocratic ordering. (Comp. Prop. 184.)

This oneness is the more remarkable since they are gathered out of "*all nations and kindreds, and people, and tongues*." But the same "mind which was in Christ," the same redemption and glory, unite them. It is delightful to contemplate this oneness, and the persons, from Adam down, who shall compose it; and it is refreshing to think of the time when we shall associate with them and enjoy their acquaintance. Union and exaltation with the Christ, kingship and priesthood, will be a sufficient introduction to an eternal fellowship and intimacy.

*Obs. 25.* This priesthood will undoubtedly exhibit the praises of God and His Christ by singing and music. They enter into this Theocratic Kingdom "with singing" (Isa. 35 : 10), and in it they continue to sing (Rev. 5 : 8-10) as "kings and priests," and this praise is represented as exciting that of others (Ps. 66 : 1, 2, 3, 4). Music accompanies them, as the mention of harps suggests. Indeed the sublimest singing is *exclusive and pertains to the 144,000* (Rev. 14 : 3). Music and singing has charmed, comforted, cheered, and elevated the soul ; in mortal hands it has inspired devotion, thrilled the heart, aroused the deepest feelings, etc. *What* will it be in glorified hands, and coming from glorified lips ! "Having the harps of God" (Rev. 15 : 2) and singing "the new song" (Rev. 14 : 3), "the song of Moses" and "the song of the Lamb," indicative of redemption and its glories, the highest efforts of the past will be but feeble—mere child's play—in comparison with the exquisite skill, enchanting voices, and tender, ennobling, sublime utterances of these harpers and singers.

We can imagine them, not only leading the praise of Jerusalem and of congregations, but on their visits to families and individuals, ravish them with the delightful and heavenly melodies of experienced Redemption. The Bible frequently refers to this feature, and these references, corroborated by the power of music and song in the past, certainly must meet with a fulfilment *commensurate* with the glory of the occasion, the persons, the Theocracy. The vast number thus engaged at times in perfect praise, will produce a blended harmony and a grandeur far beyond our present experience and conceptions. The emotions of the glorified, the joy, the triumph, the love—all will be brought forth in this swelling music and song. Handel, Mozart, Mendelssohn, Jenny Lind, and others sought to express feeling ; when these glorified minstrels seek to express theirs, music and song will be faultless.

*Obs. 26.* The ancient priests were to be free from all bodily blemish. Religious purity was allied with physical purity. So it will be again, for these priests have their "*vile body*" "*fashioned like unto His glorious body*" (Phil. 3 : 21). Their personal appearance, beautiful and splendid, will accord with their official position. Even the clothing, the adornments, the fine vesture of the ancient priests were significant, and, we can readily believe in view of the intimations and promises, that these priests will be clad in a *royal, magnificent manner*, as evidencing their high station, and as impressing visibly their authority upon the nations. *As* Jesus the Messiah is represented in His glorified condition, *so* His associated priests will likewise appear, even to the raiment.

*Obs. 27.* The vast number of the priests, represented as an immense multitude, indicates both the majesty of the Theocratic King and the extent of His dominion. The number and splendor of officials, connected with earthly courts and surroundings, has much to do to elevate them in human estimation. The majesty of the Theocracy, the powerful and extensive, world-wide dominion, is exhibited most impressively to the nations by the number of the glorified priests. Just as an earthly court of eminent, wise, talented, and powerful persons aids in glorifying an earthly King, so the appearance, ability, character, etc., of a *host* of such materially assists to convey an idea of the grandeur of our King.

Read Thackeray's *Four Georges*, the *Memoirs of the Court-Life of Louis XIV. and XV.*, and numerous others, and however brilliant the society and distinguished the talents, yet the simple truth reveals always among them characters steeped in the lowest vices and trampling upon faith, justice, virtue, morality, and religion. Such can find no

place in this court. Hence to provide the suitable persons for a representation of the majesty of the Theocracy, God allows dispensations to pass, selecting those who evince purity and holiness. Rulers, like earthly ones, selfish, vicious, etc., can find no station in a restored and pure Theocracy.

*Obs. 28.* God's equity is vindicated in that these priests officiate here on this earth, where they endured temptation, suffering, and trial. Here where they fought the good fight of faith, they become triumphant priests, thus following in the Master's path (comp. Prop. 84). This increases their interest in the redemption of the world, when visiting *the very places* where their prayers ascended, their tears fell, and their labors were sustained.

Therefore we should encourage our hearts, as Moses did, by contemplating this great change, thus increasing love, desire, hope, and joy. Let us endeavor to appreciate its excellency, its nearness, its nobility, its spirituality, its blissfulness, and it will enlarge our boldness, firmness, patience, cheerfulness, and submission.

*Obs. 29.* This priesthood is perpetual. The Kingdom inherited is ever-enduring (Prop. 159), the kingship is perpetual, and the priesthood is inseparably united to both of these. Again, being co-heirs of Jesus, and His priesthood being a continuous one (Prop. 155), the saints necessarily are ever priests with Him. The *perpetuity* of such a high honor and dignity is a strong element of happiness; when once gained, nothing can deprive us of it, for it is an eternal possession; and, as shown already, no pressing of feeble old age, or sickness entailed, can cause its being surrendered to some youthful or more vigorous successor.

*Obs. 30.* The associations of such priests, their loving fellowship, must be a source of constant and growing pleasure. Composed of the noblest of earth, embracing the most eminent and faithful, intercourse with each other in duty or pleasure, in praise or social converse, in study or visitation, in public or private, must be, in the nature of the case, *a delightful element* of priestly happiness. Especially ravishing when among them we find formerly loved and dear ones, now clad with such dignity.

*Obs. 31.* This priesthood corroborates the first dominion, the pre-eminence, the supremacy of the Jewish nation (Prop. 114). For, being grafted in, and become part of, the elect nation, they now, being glorified, raised to irresistible power, and exalted with David's Son "the King of the Jews," materially assist in elevating the nation to its predicted position, and in bringing to it the glory promised.

PROPOSITION 157. *This doctrine of the Kingdom enforces the future ministration of angels.*

Believers now by faith come "to an innumerable company of angels" (Heb. 12 : 22, or "to myriads of angels in an assembly or joyful convocation," Barnes, *Com. loci*). These angels were employed preparatory to the Theocracy, at the introduction of the Theocracy, etc., and it is most reasonable to believe, as taught, that they will continue to be interested in, and engaged in behalf of, the Theocracy when gloriously restored.

In ref. to number, names, nature, power, past service, and ministrations of angels, see arts. on, in Bib. Dicts. and Cyclops, and in Sys. Divs. Fausset (*Com.*, Heb. 2 : 5) notices an implication in the words, "For unto the angels hath He not put in subjection the world to come" viz : "Implying, He has subjected to angels the existing world, the Old Test. dispensation (then still partly existing as to its framework), v. 2, the political kingdoms of the earth (Dan. 4 : 13 ; 10 : 13, 20, 21 ; 12 : 1), and the natural elements (Rev. 9 : 11 ; 16 : 4), and even individuals (Matt. 18 : 10)." The rule that they may exert is then given over to the saints.

*Obs. 1.* The supremacy and exaltation of Jesus, the Christ, over all angels (Col. 1 : 16 ; Eph. 1 : 21 ; 1 Pet. 3 : 22), their attendance on and service to Him at the First Advent (Luke 2 : 9-14 ; Matt. 4 : 11 ; Luke 22 : 43, etc.), their deep interest in things pertaining to Him (e.g. Eph. 3 : 10, 11 ; 1 Pet. 1 : 12, etc.), their connection with the events of the Sec. Advent (Matt. 16 : 21 ; Luke 12 : 8, 9, etc.), their worship of Him (Heb. 1 : 6 ; Rev. 5 : 11, 12), His power over them (Matt. 26 : 51, 52 ; Heb. 1 : 4, etc.)—these, as well as other considerations, show that at the restoration of the Theocracy, the Messiah shall swell His glory by that of the angelic host. Now let the student but observe the relationship that "the first-born," "the first-fruits" sustain to Christ, and he will clearly see that this body obtain, in virtue of their union with Jesus *as co-heirs, a power over angels.*

Angel being equivalent to "Messenger, ambassador," and employed to designate not merely angels proper (Heb. 1 : 7, 14), but Christ (Zech. 1 : 12 ; Mal. 3 : 1), gospel ministers (Rev. 2 : 1, 3, 12, 18), and agencies to execute God's purpose (Rev. 15 : 8 and 14 : 6, 8, 9), it is difficult for us in every case to tell who are denoted—whether the unfallen angels or the redeemed from among men.

*Obs. 2.* In the future will be verified Christ's promise to Nathaniel, Jno. 1 : 51, "Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." The futurity is evidenced, not simply from the fact that the past has never witnessed such a fulfilment, but by the "hereafter" and the "Son of man" referring to the period of the Sec. Advent, as seen in Luke 22 : 69, and Matt. 26 : 64. The evidence of its certainty (to which assurance the repeated "verily" points) is given in the assurance that it shall be openly



manifested that others shall be witness of it.<sup>1</sup> This wonderful commingling (foreshadowed by Jacob's dream, Gen. 28 : 12) of the heavenly host with the Son of man and His associates in their glory, implies a continued ministration. It is not reasonable to suppose that angels who ministered to Jesus (Matt. 2 : 13, 19 and 28 : 2, 5 ; Acts 1 : 10, 11, etc.) and saints (Heb. 1 : 14 ; Gen. 24 : 40, etc.) on earth while suffering, who ever exhibited a deep and abiding interest in their welfare and in the progress of redemption, *should cease* to manifest interest and association when salvation is completed. We are assured of the contrary, e.g. in Rev. 5 : 11, 12 ; Luke 12 : 8, 9 ; Rev. 3 : 5. It is this manifestation, openly expressed, that forms an important feature in the glory of "the Christ ;" and hence He refers to it as such, Matt. 16 : 21 and 25 : 31, 32 ; Mark 8 : 38 ; Luke 9 : 26. The Theocratic ordering is not only honored but evidenced by such an association. The angelic ministration witnesses to the fact that "*the tabernacle of God is with men, and He will dwell with them.*"

<sup>1</sup> The effort is futile to make this promise to be realized in some unrecorded facts of the past in the history of Jesus and Nathaniel. Aside from the reasons assigned against it, the importance attached to it by the repeated "verily" which would, in case of past fulfilment, have led, in honor of Jesus (to establish His veracity, etc.), to a declaration of the same, forbids such an interpretation. To make this, as some do, merely symbolistic of Jesus and the divine communications received from heaven through Him, is to weaken the force and meaning of the promise, relating to experienced completed Redemption, when it is witnessed. The expressions of "angels," "seeing," "Son of man"—all evidence an actual real occurrence in the future, demonstrative of the union existing between heaven and earth. Hence we prefer and adopt Kyle's (*Notes*) view of angelic communication at and after the Sec. Advent. It is not figurative but real.

<sup>2</sup> If God, in the person of Jesus, thus again Theocratically dwells with man, it is the most reasonable to believe that angels shall be specially present to witness His glory, and convey the tidings of Redemption to others. For their employment in the service of God is continuous, and their appearance and agency in honoring Him is something to be anticipated. Hence the promise of Jesus to Nathaniel will be literally and truly verified in the restored Theocracy. What a sublime view this opens before us of the future. With this contrast the spiritualizing and dwarfing of the promise, as e.g. by Bushnell (*Christ and His Salvation*, Dis. 21, p. 434), who makes "a heaven opened in the soul itself," and "there lives the Son of man, reigning in His heavenly kingdom at the soul's own centre, and from Him go up couriers and ministers of glory, descending also back upon Him there." Comment is unnecessary. A Theocratic ordering, making God Himself the earthly Ruler, involves the attendance of angels, as a distinguishing prerogative pertaining to the Divine. Hence they attended when the Theocracy was first instituted, and hence we are informed that when again restored they shall also be present and rejoice.

*Obs. 3.* Angels represented as the highest and noblest of beings, having access to the presence ("face") of God, care for believers (Matt. 18 : 10) and, in virtue of the present and future of the repenting one, rejoice at the conversion of the sinner (Luke 15 : 10) ; they witness the struggles of our pilgrimage (1 Tim. 5 : 21 ; 1 Cor. 4 : 9 and 11 : 10), and they are fellow-servants of the prophets and apostles as manifested in their employment for the good of God's people, and in bringing directions and revelations of God's will (Gen. 19 : 15, 19 and 22 : 11 ; Acts 5 : 19, 20 ; Dan. 8 : 17, 19 ; Acts 8 : 26 and 10 : 3, etc.). In the very nature of the case, beings so exalted and personally employed in aiding in the developments of the Divine Plan relating to the Theocracy under Jesus and in securing its ultimate realization (e.g. Dan. 10 : 11-22 ; Zech. 1 : 9, 12, 14, 19 and 2 : 3, etc. ; Acts 7 : 53 ; Gal. 3 : 19 ; Heb. 2 : 2 ; Rev. 1 : 1, etc.) must rejoice with great joy in the grand result obtained through Jesus' sufferings, death, res-

urrection, and exaltation. It is then fitting that they should be present at Christ's Coming, and that ascriptions of praise and honor to the King of kings should be given by them, seeing rebellion to God crushed, an entailed curse repealed, children of God resurrected, glorified, and exalted, the race itself redeemed, and a pure Theocratic government, with its inestimable blessings, inaugurated. Their holiness, wisdom, station, love to God and Christ—all must thus inspire them—an inspiration continuous and ever present.

*Obs. 4.* To be "as the angels of God in heaven" (Matt. 22 : 30), or to be "equal unto the angels" (Luke 20 : 36) may, as the context seems to indicate, only refer to the mode of existence (i.e. in reference to marriage, happiness, and immortality), but there is one passage which distinctly teaches a certain pre-eminency over, at least, some of the angels.<sup>1</sup> In 1 Cor. 6 : 3 we read : "*Know ye not that we shall judge angels?*" which evidently means ruling over angels, just as "Do ye not know that the saints shall judge the world?" indicates clearly a ruling over the world. This is seen by a reference to Props. 133, 134, and 154, where the meaning of judging is given in detail.<sup>2</sup> Now, such a governing power, bestowed in view of associated Rulership or Kingship with Jesus, is undoubtedly exercised in behalf of the administrations of the Theocratic Kingdom, and, consequently, must minister to the good, directly or indirectly, of its rulers or subjects. The realization can alone teach us the extent and the results of such a judging.

<sup>1</sup> We say "some," because when regarding the vast number, names, and rank of angels, it would perhaps be extreme to extend authority over all. While all may adorn the Theocratic King, while all may exhibit the deepest interest in, and love for, the glorified saints, yet some may be so exalted in rank and power, that, saving the command of "the Christ," no glorified one would presume to exercise authority over them, either by virtue of his relationship to Jesus or of his own station. The passage itself, "judge angels," is indefinite as to the number, station, or rank, and would be realized fully, if "some" out of the "innumerable company" (Heb. 12 : 22) were thus "judged."

<sup>2</sup> To limit this judging of angels to judicial investigation (Barnes, *Com. loci*) is to overlook the meaning (Prop. 132 and 133) of judging as given in the Scriptures. Preferable would be Prof. Stuart's opinion, as quoted by Barnes, and which he does not reject, viz. : "This may mean that the saints shall in the future world be raised to a rank in some respects more elevated than even the angels in heaven." If they rule over angels, such an elevation must certainly exist over some, if not over all, and arises from their union with the King and participation in His privileges and glory. Being "joint-heirs" with Him, and correspondingly exalted, they receive this honor because of Him. Hence we take the more comprehensive scriptural meaning of judging, not confining it to simple judicial action. Just as Jesus could, if requisite, command legions of angels to appear, so will His co-heirs have power over angels.

*Obs. 5.* In Dan. 10 : 13, 20 ; Heb. 2 : 5 it is intimated that angels are concerned in the present government of the world. Whatever views (*Commentaries loci*) are entertained respecting the exertion of their power, it is generally admitted that in some form or other they can exert, as thus taught, an influence favorable or unfavorable to nations as well as to individuals. Such a view is in sympathy with the doctrine of the Divine Sovereignty, and, so long as the restored Theocratic Kingdom has not appeared, is in accord with the spirit and intent of the dispensations. But when the restored Theocracy under Jesus and His brethren appears, *then* the complete sovereignty under the whole heaven (Dan. 7 : 27) is given to them, and dominion over nations and individuals is exerted by them.

This the predicted reign of "the Christ" and saints again and again emphatically declares, so that the angelic agency that may have been exerted in the past in national counsels and national movements is superseded (Heb. 2 : 5) by a direct visible agency exerted by Jesus and His body. But such angelic presiding over nations, even by "the chief princes," only indicates how interested the angelic host must be in the development of the ultimate deliverance of the nations from the bondage under which they groan. The past agency insures a continued interest, and such sympathy and aid as may be in accordance with the Theocratic ordering.

It is not requisite to enter into a discussion of the agency of evil angels as implied in Dan. 10 (comp. *Com. loci*). For such, in view of the overthrow and binding of Satan, and his ultimate complete withdrawal from the race, will be entirely superseded by the established Theocracy. Dan. 10 and other passages set aside the opinion of Christadelphians, Universalists, and others, that Satan and his angels only denotes personified evil or sin or a principle. The general analogy of Scripture is opposed to it, however, in certain instances a figurative or symbolical application is intended. The latter by no means remove the former. Indeed, if the Christadelphian view is correct, it would be difficult to vindicate the teaching of Jesus and the apostles from the charge of an abject accommodation to ignorance, prejudice, and error. The reference accuser, etc. (as adversary, etc.), that is made to men, to evil, to organized Anti-Christian bodies, etc., does not diminish the force of meaning when also applied to fallen angels. When correctly regarded, the one—owing to the same spirit, enmity, etc., exhibited—sustains the other. That fallen angels exist is unmistakably taught, as in 2 Pet. 2 : 4 ; Jude 6. It is impossible, except by the grossest spiritualizing, to avoid the conclusions of Mark 1 : 24 ; Luke 4 : 41 ; James 12 : 19 ; Acts 16 : 16-18 ; and 19 : 13, 15, 16 ; Luke 10 : 17 ; Jude 9, etc. To evidence the absurdity of a total ignoring of fallen spirits, it is only requisite to make evil personified, or an evil principle to have gone out of the two possessed and entering the swine (Matt. 8 : 28-34). Whatever difficulties may—owing to the conciseness of statements, the manner of representation, etc.—be connected with the doctrine of fallen angels, one thing is self-evident that immensely greater, so far as the integrity of the Word and the testimony of Jesus is concerned, attach themselves to its denial (comp. Arts. on in Bib. Dicts., Sys. Divs. etc.). Adopting the principles of our opponents, it would be easy, because of the application of the word angel, to deny the existence of good angels, making them personified holiness, or a good principle. The ground of denial is, to say the least, a dangerous one.

*Obs. 6.* One of the blessed ingredients of future happiness and glory will be the *intercourse* of the glorified saints with the angelic host. This will prove a never-ending source of blissful enjoyment. To converse with those who witnessed creation, who have been the trusted messengers of God in countless missions of mercy and love, who for ages have had the honor and glory of God at heart, who are so exalted in knowledge, wisdom, and power—this will be a privilege indeed. To familiarly associate with such beings, to visit with them earth or heaven, to be united with them in the strongest ties of a common devotion and communion, to interchange experiences of the past and present, etc., all this is an honor exceedingly great—such as never was found in the most splendid of earthly courts.

PROPOSITION 158. *The doctrine of the Kingdom aids in locating the Millennial period.*

The Millennial predictions are descriptions of this *restored Theocracy under David's Son*. This has been abundantly shown under previous propositions. This Kingdom being overthrown, the throne and Kingdom of David being still desolate, the postponement of its restoration being fully stated and witnessed down to the present day, the events immediately connected with its restoration not having occurred, for these and other reasons the Millennial predictions *necessarily relate to the future*.

The reader will observe that the varied views entertained by our opponents fully meets the objection urged by Waldegrave (*New Test. Mill.*), on the ground of differences and antagonism of interpretations by Mill. writers. He forgets, however, two things: (1.) that Pre-Mills. differ among themselves as to the details of their system, but agree in the grand outlines (as e.g. in a Pre-Mill. Advent, a first literal resurrection, the reign of the Christ and His saints, the establishment of His Kingdom on earth, the second resurrection after the thousand years, etc.); (2.) that our opponents have even greater differences and antagonisms, not merely in details, but in the outlines (as e.g. in the location of the Millennium, the denial of a Millennium, the resurrection, the reign, the Kingdom, etc.). His implied boast of unity falls to the ground, because many of his own party refuse to adopt his presented theory of the Millennium. Thus e.g. *The Princeton Review*, July, 1856, in an art. on his work, eulogizes his supposed demolition of Millenarianism, but just so soon as the writer comes to the 7th. Lecture, where Waldegrave sets fourth his own doctrine of the Mill., then he enters his dissent and protest. The value of Waldegrave's critical effort is seen and estimated by his favoring a Mill. that is even *now* in progress, if not *already past!* having its persecuting powers and its martyrs! Blessed Millennium!

*Obs. 1.* Hence the doctrine of the Kingdom refutes the theory of those who locate the Mill. era *in the past*. Grotius, Prideaux, Lightfoot, Brightman, Usher, Turretin (the elder), Ewald, Bush, Stuart, Davidson, and some others, hold to this theory. It has been so ably refuted by Shimeall (*I Will Come Again*) and others, including many of those who have written against us (as e.g. Brown, Fairbairn, etc.), that it is unnecessary to repeat the arguments. It may, however, be observed that their systems containing their views of the Kingdom led to some such departure, owing to the impossibility—without gross inconsistency—of reconciling a literal resurrection, the reign, etc., *with their notion* of the Kingdom. Surprise, too, is allowable in seeing able and talented men take a view which, one (Bush) of them himself admits, at first appears "*revolting*" (and hence has been but little followed). Telling us that in the plain grammatical sense there has been no fulfilment; that to find a fulfilment the prophecies must be spiritualized or curtailed or shorn of their alleged "*Oriental imagery*;" that the language and ideas are "*too Jewish*" to suit the enlightened condition and circumstances of a Christian dispensation, and hence must be rejected or some other meaning be engrafted thereupon, these per-

sons take the most exalted Millennial descriptions, and force them, *against express language and the facts of history*, into the past history of the Church and as thus already fulfilled. Surely when such *violence* is done, that the mixed, often persecuted, sorely tried, often relapsed and struggling condition of the Church can be made to cover Millennial prophecy; that a period of time, at the pleasure of the interpreter, can be separated from the Millennial predictions of Daniel, Isaiah, etc.; that an era of promised happiness and reigning can be converted into one of severe trial to accommodate a theory; that characters, to say the least, very suspicious are elevated (as e.g. Constantine) into the predicted Saviour of the Church; that a period festering with heresies, intolerance, bigotry, superstitions, relic worship, etc., is the blessed Kingdom—these things are amply sufficient to evince *the utter untenableness* of such a theory. The Kingdom predicted by the prophets presents entirely different and most glorious aspects from those given to us by Eccl. History. The latter is a sad commentary on human frailty and depravity, while the former is a triumph of humanity made strong under the supervision and leadership of David's Son and Lord.

It is sad to witness the legitimate extreme outgrowth of the spiritualizing interpretation. Thus e.g. take the "Perfectionists" (see *His. American Socialisms*, by John Humphrey Noyes, or art. "Amer. Socialisms," *Westm. Review*, Ap., 1870.), who maintain that the Millennial age is past, that the Sec. Advent took place about 90 years after the First, that the victory of Christ over sin and the devil is now gradually accomplishing and will, in this dispensation, result in abolition of bodily disease, physical death, etc. Entertaining the view that now they are in the Kingdom of God, they reject the institution of marriage as not existing in the present Kingdom of heaven, and under the plea of *oneness* with Christ and each other they encourage promiscuous sexual intercourse. Let the student refer to the history of Noyes, as given by himself, and see how men under the influence of the teaching of Moses Stuart, Robison, Taylor, and others, are led step by step to new notions abhorred and condemned by such instructors, but which are based on their doctrines respecting the Kingdom of God and the Millennial era. The primitive church view gives no place for such errors, and discourages all tendency to lead to them, making the present probationary and preparatory, and fixing its hope on the Second Advent and Kingdom. As illustrative what able men will do with their favorite Church-Kingdom theory run to an extreme, we instance Lightfoot (*Works*, vol. 6, p. 255), who commences the thousand years at the time when Paul, Barnabas, and others first preached to the Gentiles, and says the devil was bound (?) during this period and got loose again (?) afterward. Turretin (*Inst. Theol.*, p. 650) is a little undecided when to date its rise, mentioning the incarnation of Christ, His passion and death, the destruction of Jerusalem, and the accession of Constantine, as points of commencement. So also Mastricht (*Theol.*, vol. 1, p. 483), Marck (*comp. Theol.*, p. 631). But all such theories carry such an enormous load, that few accept of them.

We might, perhaps, find some apology for the ignorance of (*Annals of Roger De Hoveden*, vol. 2, p. 521) Pope Innocent III. and others, who held that the thousand years ended A.D. 1200 (some before this ended them A.D. 1000 and later), and that Satan was then loosed, but with the additional light thrown by history, etc., on prophecy, it seems very strange that such a man as Hengstenberg (*Apoc.*, vol. 2, p. 334) should date the rise of the Millennium from the erection of the "Holy Roman Empire" under Charlemagne, A.D. 800. What a Millennial period! darkness, martyrdom, idolatry, infidelity, religious wars, persecutions, revolutions, anarchy, all the evils that could possibly afflict the Church and the world experienced. The dreadful wickedness, malice, and cruelty of the dark ages, show that Satan, instead of being bound, revelled with his votaries, and that the saints, instead of reigning, were crushed to the earth, having to seek the caves and dens of the mountains to save life. Lange (*Apoc.*, p. 352, as quoted by Dr. West) well remarks: "The chaining of Satan ill admits an assignment to the Middle Age; as if Machiavellism, the inquisition, dragonades and the like, belong to the periods of the First Resurrection." Auberlen (*The Prophet Daniel*) presents some good strictures on such a perversion. If the past is all the Millennium to be expected (for Satan was, in Hengstenberg's theory, let loose in the French Revolution, and we are now in the time

of "Gog and Magog"), then the predictions are a plain failure. The very Empire that he so highly exalts is represented in Scripture as a *beast*, and one to be destroyed before the Mill. age begins. In the Nuremberg Bibel, Ed. 1747, in the brief notes attached to Rev. 20 : 1-6, the thousand years are dated from the time the Apoc. was written, and such a theory with those who adopted the Augustinian view was favorably entertained, because they supposed as the Turks came after a thousand years this was a fulfilment of the letting loose of Satan, and a sign of the nearness of the Second Advent, not seeing that by such a process they made void the predicted Millennial blessings, reversed the chronological order of events, and were compelled to spiritualize largely in order to accommodate Scripture to their position. Compare the views presented by Lange in the Intro. and concluding portion of his *Com. on Rev.* and Dr. Craven's *Excursus*.

*Obs. 2.* This doctrine also disproves the theory of those (as e.g. some R. Cath. Theologians and others, who simply regard the Millennial prophecies as a portraiture of *this dispensation past, present, and future*. The same reasons alleged against the view under *Obs. 1.*, will apply here ; and we may add several more which are opposed to both these opinions. It is taken for granted that this dispensation is equivalent to "*the times of the Gentiles.*" But as many writers have clearly shown, they widely differ, seeing that "*the times of the Gentiles*" extend back into the Mosaic dispensation from the time of the overthrow of the Kingdom and the captivity of the Jews, being a phrase denoting *the period of Gentile domination*, while, on the other hand, this dispensation can only be dated from what followed the First Advent. By this identification and union of things that differ, they hope to get rid of "*the Jewish*" aspect of the Kingdom and show that *the Millennial predictions* describe "*the times of the Gentiles,*" when the real truth in the case is, that the Millennial portrayals represent the Millennium to commence, the Kingdom to be established, at the very time that the "*Gentile Times*" come to an end (Prop. 164). Indeed, it is impossible for the Kingdom to come so long as Jerusalem is trodden down by the Gentiles (Props. 66, 112, 122, etc.). The process in this dispensation of engrafting Gentiles does not make it a *Gentile dispensation*, for the Jews enjoy precisely the same privileges of the Gospel and Church that the Gentiles do ; the invitation and blessings are common to all, and it becomes a dispensation of grace to us Gentiles in that the adoption of Gentiles is so accessible under it. Again, it is supposed that this dispensation embraces the Millennial era as part of it, on the ground that the Church is the Kingdom, and will develop itself into the stage indicated under the Millennium. But we have shown at length (Props. 88-102) that the Church cannot possibly be the Kingdom, being opposed alike to covenant, promises based on the covenant, predictions of the prophets, and by the lack of everything *that is essential* to the promised Theocratic Kingdom. Besides this, having proven the undoubted postponement (Props. 57-68 and 94) of the Kingdom, the mixed condition and continued trial of the Church to the end of this age, the fact that the Kingdom as predicted is linked with the Second Advent, the ushering in of another era or dispensation after the Sec. Coming of Christ distinctively called "*the Day of the Lord Jesus,*" and numerous other particulars, all showing that this dispensation is not the predicted one in which Jesus and His saints reign in the manner indicated by prophets, it produces an evident *antagonism* in Scripture to fasten upon it such an opinion, and it leads to many embarrassing and really (under its direction) unanswerable objections from unbelievers, which the current apologetics but lamely meets.

For a specimen of well-intended spiritualizing, see Cowles on *The Minor Prophets*, especially Zech., ch. 14, where the Origenistic ideas are modernized in a manner that ought to accommodate Swedenborgianism, etc. Let the student compare the plain grammatical sense and the context in its entire connection, and he must feel that the exposition is a complete failure to reconcile the chapter with modern notions of the Millennium. Many, otherwise able, writers evince, in this direction, not only the fault of spiritualizing (in order to force passages into an accommodation with their respective theories), but evince a total disregard to the *time and order* of fulfilment, mingling passages together, as if related, which the Spirit has separated by an interval of time and the events of which are successive. Gipps (*Treatise on the First Res.*) affords another illustration of such spiritualizing application, so that the Millennial era is not to be regarded even as future. The extreme is reached when men apply the Millennial predictions to their own Church establishments, as Swedenborgians, Shakers, and others, and recently repeated by a Mr. Schroeder (*N. Y. Evangelist*, Jan. 16th, 1879), who has published a prospectus of a new movement or religious organization, which he calls "The Millennial Church of our Lord." Catholicism sees in the Romish Church the Mill. predictions realized, and finds its strong support in the perversions of the Augustinian (*City of God*, 20: 7-9) theory, which makes the Mill. age the age of the Christian Church. The modified views of Grotius, Hammond, Hengstenberg, and others attributing to the Church in the past some such Mill. era, or even of Gipps, Waldgrave, etc., as now progressing in the revival of the martyr spirit, are, more or less, in unison with Augustine's spiritualizing notions. And it is a matter of surprise that such writers as Wordsworth and others, misled by a favorite Church-Kingdom theory, should revive the unscriptural and unhistorical views of Jerome, Eusebius, etc., who lauded and magnified the Church beyond its present design. The small following that it has, even among our opponents, indicates that it is deemed unreliable and one-sided.

*Obs. 3.* The line of argument already adduced adequately meets all other opposing theories respecting the Millennium. Totally to ignore the Millennial era, to pass it by in silence, or to ascribe it to a human origin, is either to manifest *disrespect* to the Spirit, who has so largely dealt in it and makes it the culminating point of Redemption, or to deny that the Word is given by *Divine inspiration*. *Transplanting* the Millennial blessedness into the third heaven is *so gross a violation* of the entire tenor of Scripture, which locates it here on the earth, that very few have ventured to advocate it. Making some particular Church organization or association of belief or form of doctrine the fulfilment of the crowning excellency of Millennial prophecy, is *so palpable a caricature* of them that it is a matter of amazement that most amiable and learned men have given their influence in dissominating it. Ascribing only to Mill. prophecies the inherent desires of the soul after deliverance, and which will be realized in the *natural development of humanity*, is both to *lower* the origin of those prophecies and to advocate a manner of realization *beyond the power* of a corrupted humanity. Locating the Millennium in the future, but *spiritualizing* its predictions (i.e. after the grammatical sense is ascertained to add to it another and alleged higher sense), is to leave its manner of verification to the *caprice or imagination* of the interpreter; to destroy the *Divine unity* of the Word by changing, modifying, reconstructing, and adding to covenant and prophetic phraseology; to set aside, as unworthy of fulfilment, the oath-bound covenant promises of God, and to deny to David's Son, the Son of man, the throne and Kingdom specially and gloriously covenanted to Him. Such "hypotheses" respecting the Millennium are purely of human origin and, according to our detailed argument based step by step on Scripture, have *no foundation* in the Word. They may, therefore, in the abundance of proof presented against them in our various propositions, be dismissed with the remark, that such a *variety* of them and the

*prevailing extent* to which they are advocated (intrenched in the churches with able men as their advocates) is necessary to meet the predictions of the times just preceding the ushering in of the Millennial era which are characterized (Props. 174, 177, 178) as *pervaded with unbelief* concerning the Coming and Kingdom of the Lord Christ. For such a result to be produced, to bend the thinking and believing of the multitude into such a condition of disbelief, necessarily (unless we greatly underrate the intelligence of man) requires the aid and labors of sincere, pious, and learned men, and the dissemination of various and antagonistic views. Alas! the obscuration of truth, the darkening of the most precious covenanted promises under the leading influence of "philosophy falsely so called," the humiliating form in which so many alleged defences of the early Church appear, the removal of the ancient landmarks of a grammatical interpretation and the substitution of others to suit the Spirit of the age—these things *surely indicate* that we even have been under the shadow of an already commenced and continuing eclipse. If wise to enter into and receive the spirit of prophecy relating to these things; if observant of what occurs around us just as predicted, we will be slow to receive theories which in their very tendency pave the way for men to undergo the severe trial yet in store for the Church and world.<sup>1</sup>

<sup>1</sup> Some who profess themselves abundantly able to oppose Millenarians and enlighten us on prophecy, etc., are still unable (see a specimen criticised in *Lord's Journal*, Ap. 1857) to decide the simple fact, whether the Millennial age is past, or present, or future; or, whether it will be, if future, a better state than the present. The Shakers with their mistaken present "Millennial Church," or the Swedenborgians with their asserted existing "New Jerusalem Church," or the Mormons with their new built "Zion," are far more consistent and logical than such indefinite, prevaricating writers. Millenarians may differ in details, but they do not produce such antagonistic systems. The fact that the spiritualizing interpretation introduces those widely divergent and hostile views—that even the grand outlines are in direct opposition one to another—ought to arrest the student's attention. A recent extravagant effort at producing a Millennial theory is that of T. Spence, who presents us with "A Receipt" (recipe, he probably means) "to make a Millennium, or Happy World,"—a kind of easy free-love, communistic Millennium, after the Woodhull and Claflin pattern.

<sup>2</sup> When such a man as Hengstenberg dates the 1000 years from A.D. 800 in the erection of "the Holy Roman Empire" under Charlemagne (and Rev. informs us that this same empire is "a beast" to be destroyed); when Bede applies the 1000 years to the Christian dispensation, and makes the first resurrection to be equivalent to baptism; when Augustine makes the 1000 years to begin with the earthly life of Jesus, when Satan was alleged to be bound, and he was cast out into the abyss, i.e., from Christendom into the hearts of the wicked, non-Christian nations; when the Nüremberg Bible (ed. 1747) asserts that the 1000 years must have begun when the book (*Apoc.*) was made, since the Turk had appeared at the end of a thousand years, we need not be surprised at the various theories which ignore the things predicted of the reign of Christ and His saints, and the events which are described as pertaining to the thousand years and following it. The inferential manner in which many passages of Scripture are adduced in support of some of those theories, reminds one strongly of the seven golden candlesticks of the *Apoc.*, the seven-branched candlestick of the Tabernacle, and the seven churches of Asia being adduced to prove, against Galileo, that only seven planets were possible, or how in Scotland fanning mills were denounced as contrary to the text "the wind bloweth where it listeth," etc., because in league with Satan, who is "prince of the powers of the air," raising "the devil's wind" (*White's Warfare of Science*). The Post-Mill. theory, developed by Whitby and advocated by Brown, Barnes, and a host of others, is the prevailing view in the Church, leading, through the ability and number of its advocates, to the predicted unbelief in the Coming and Kingdom of the Messiah as covenanted and prophesied.

*Obs. 4.* Our opponents even claim for their denial of a Millennium proper that such is "the Church doctrine." Thus, e.g. the *Princeton Review* (Ap.



1850, p. 330, etc.), in opposing Rev. Imbrie's Millenarian Sermon, "The Kingdom of God," virtually re-adopts the Popish view, viz., that there is no Millennium in the future, saying "there is to be no such Millennium as is assumed by the advocates of the other theories to be predicted"—"it is not assumed (i.e. by himself) that there is to be any Millennium strictly speaking." But then the writer explains: "The glowing passages which are referred by some to the period of Christ's personal reign, and by others to a spiritual Millennium, are, according to this view, to be understood of the state of things after the final consummation" (i.e. are to be located to a period after the last resurrection, final judgment, etc.). And this he calls "*the Church doctrine*," a doctrine *utterly unknown* to the Primitive Church for several centuries, and repudiated by a host of the ablest expositors and theologians; and which in the form given is really held by *very few* Protestants. The *Princeton Review* simply revives Burnet's "Theory," which locates the Millennium—against the express order of the Apoc. and the analogy of Scripture—after the general judgment, engrafting the same on the Popish view, so that what cannot be appropriated to this dispensation is conveniently, without regard to context, turned over to this consummation."

It would be gratuitous to criticise Berg's *The Stone and the Image: or the American Republic*, for it is evident that a writer who can make the Fifth Kingdom of Dan. 2 and 7 to be the American Republic, of which the Messiah is king, can readily see already the glorious dawning of the Mill. day—its first rays flashing before the dazzled eyes of this enthusiastic divine. "The Seventh-day Adventist" notion (expressed by Waggoner, etc.) that the Millennium is a thousand years, in which the earth is made void and destroyed, the saints reigning in heaven, is so utterly opposed to the analogy of the Word and the doctrine of the early Church, that it needs no special refutation. So Hazard's (*Rev. Revealed*) idea that "Antichrist during this period (i.e. thousand years) reigned despotically over the nations," making Christ's reign a spiritual one in the heart of believers, is such a reversal of the facts of the prediction, that a mere mention is amply sufficient. Düsterdieck (*Offenb. Johannis*, p. 555) mentions "Wetstein, who regards the thousand years as the times of the Messiah reduced to the period of forty years (!) onward from the death of Domitian; Gog, and Magog being Barcochba." One wonders whether men are really serious in such perversions. Some few, to get rid of the whole matter, speak of the thousand years as "a timeless spiritual condition," i.e. a representation, spiritual, of the Church in all time, past, present, and future. But such overlook its exact historical time, chronological order, with events preceding, containing, and following. Some endeavor, in vain, to occupy a neutral position as e.g. a writer in the *Princeton Review* (July, 1856, p. 550) quotes Dr. Alexander as saying, "To what period the thousand years in the Apoc. refer, we profess that we do not know; and therefore we cannot be sure whether it is past or future. We are, therefore, neither Millenarians nor Pre-Millenarians." This profession amounts to *nothing*, seeing that in his interpretations of related passages he shows himself to be a *decided* Post-Millenarian. Beside, such professed neutrals are very positive in denying its location in the future as advocated by us, showing that the profession of non-knowledge does not forbid *the assumption* of being better acquainted with the subject.

*Obs. 5.* Against all theories which locate the Mill. age (the thousand years) in the past or present, or after the last resurrection, it is sufficient to point out, what every able commentator of the Apoc. concedes, viz., that the distinctive thousand years of Rev. 20 follow *after* the seven seals, seven trumpets and seven vials; *after* a certain harvest and vintage; *after* a particular Advent and conflict; *after* a complete overthrow of Antichristian enemies; *after* a binding of Satan; and *then after* the supremacy and ruling of saints it is followed by "a little season" witnessing a remarkable but futile outburst of enmity; and *then, and only then, after* the thousand years *are ended* comes the last resurrection and the entrance into the eter-

nal ages. No such order, no such events have been witnessed in the past or present, and by the very nature of the predictions, interposing time and events, cannot be transposed to the eternal state. Simple unity, justice to the order laid down, demands that Rev. 20 : 1-6 should be regarded as a distinctive period, that of the binding of Satan, after which he is released and the events follow which precede the consummation of the last resurrection and judgment. No Bible reader who simply follows the order laid down can mistake the plainness of prediction.

It is only a preconceived opinion that violates this order. Thus e.g. the Church-Kingdom theory is made the starting-point. Bush, Barnes, and others assume that the kingdom of Dan. 7, for instance, was set up in the past (over against the regular series of chronological events which precede such an establishment—comp. Prop. 121), and consequently Rev. 20 : 1-6 is applied to sustain this unfounded assumption, and all the Millennial prophecies are perverted to its support. Waldegrave (*New Test. Mill.*, S. 7) even advocates a Millennium now in progress, if not entirely past! And he introduces into it, over against the plainest predictions, persecuting powers, and martyrs! The thousand years are a period *not*, of triumph, *but* of suffering and martyrdom! in which the Church is in sack-cloth and ashes! And such a theory we are to receive as more scriptural than the early Church view defended in these pages. As an illustration of the popular method of handling this subject, we present the ideas of Rev. Dr. Joel Swartz, who, in an art. on "The Millennium" (*Luth. Observer*, Jan. 17th, 1879), undertakes to tell us when and how the Mill. age is to be introduced. After eulogizing the power of Christianity overunbelief (keeping in the background the reverses, retrogressions, etc., of the Church, and carefully avoiding the predictions of future persecutions from rampant unbelief), he culminates as follows: "Shall we say the Millennium is coming? Shall we not rather say *it is here*? I am one who rejoices to believe that the only Millennium which this earth is ever to know, is *already* initiated, and hastening toward its glorious completion. Its dawn began already to tip the hill-tops of Judea when the servants of Jesus Christ were sent forth." This is the *Popish* idea revived, making the Mill. age equivalent to this dispensation, as e.g. advocated by Wordsworth in his *Hulsean Lectures*. Not satisfied with Hengstenberg's Charlemagne's "Holy Roman Empire" or Grotius's and others' downfall of Paganism in the fourth century, he returns to the Augustinian view adopted by the Romish Church. He endeavors to enforce his Millennial theory by the usual objections (which we repeatedly answer in this work; and then to establish his unscriptural position proceeds to repeat the stale abuse that our doctrine is "Jewish," "a Jewish heresy," "hostile to the Gospel," that it "sides with infidels in their being no conversion of the world," is one of "despair and not of hope," "akin to unbelief and not of faith," allied with "extravagance, fanaticism, and infidelity," containing (as in the late Proph. Conference) "Grotesque absurdities," "foolish literalisms," "amusing contradictions," "large pretensions," and "heresies which it was its chief aim to establish.") On the strength of this, we are to receive his doctrine *utterly repudiated* by the early Church for centuries, and *fully condemned* by the Scriptures, and branded by Luther as "*a doctrine of the devil*," and regarded as *entirely unfounded* (saving in men's own imaginations) by many of the ablest and most devoted sons of the Church (comp. *Hist. of Doc.*, Props. 73-78). West, in his essay on the *Hist. of Doctrine*, has well remarked that no more erroneous and contradictory system of interpretation was ever invented than that adopted by the Origenistic school, which makes the conclusion of the Apoc. to be its beginning (with which compare Auberlen's *Daniel*, p. 322; Luthardt's *Lehre*, p. 234; Elliott's *Horæ Apoc.*, vol. 4; Biekersteth's *Prom. Glory*, p. 177; Birks's *Unfulf. Prophecy*, p. 81; Rothe's *Dogmatic*, 3, 77; Lange's *Apoc.*, 343; Mede's *Works*, p. 549; Dürstediack *Offenbarung Johannis*, 32, 43, 225, 541; Kleiforth's *Offenbarung*, 3, 247; Rierck's *Zeichen*, p. 331, and the works of Brookes, Seiss, and Pre-Mill. writers in general who advert to the same). An exceedingly arbitrary arrangement is that found in *Ralston (On the Apoc.*, p. 167), who introduces into this Millennium four of the trumpets, the two witnesses, etc., so that he produces a remarkably diversified Millennium, utterly unrecognizable from the one given by the Spirit.

*Obs. 6.* The Millennial period is inseparably connected *with the restoration of the Jews* (which the restored Theocratic-Davidic Kingdom absolutely demands—see Props. 111, 112, 113, 114). The prophecies, the covenant, the

restitution, all require this as a *preliminary*. Millennial blessedness without the cessation of Jewish tribulation and the elevation of that nation to its predicted supremacy, is something *unknown* to the Scriptures. Hence this simple distinctive point is itself sufficient to crush opposing theories which contradict it.

This restoration and supremacy of the Jewish nation, this union of the nation with the restored Davidic throne and kingdom, invariably linked, and implied, with the Millennium, effectually answers the dating of the Millennium from the birth or ministry, or death, or ascension of Christ, or from the day of Pentecost, or from the preaching of Paul, or from the giving of the Apocalypse, or from the destruction of Rome, or from the victory of Constantine, or from the reign of Charlemagne, or from the Reformation, or from the French Revolution, or from the era of Missions, or from any other imaginary date of the past. Events, as predicted, unwitnessed and having their fulfilment in the future, are utterly antagonistic to them. The past and the present pronounce them visionary and misleading. Eloquence may eulogize them, poetry may adorn them, great names may give them weight, but, nevertheless, they lead into grave error and to a position opposed to that commanded by the Master.

PROPOSITION 159. *This Theocratic Kingdom of the Lord Jesus, the Christ, will never come to an end.*

It is asserted by some (as e.g. Calvin, *Insti.*, B. 3, ch. 25) that our doctrine limits the reign of Christ *only* to the one thousand years. This is incorrect. While some Millenarians explain the "delivering up of the Kingdom" somewhat similar to our opposers, yet even nearly all—if not all—of these, as far as we have any knowledge of their writings, affirm that *Jesus continues to reign in the same Kingdom, subordinately to the Father, after the close of the thousand years.* The reasons for *the perpetuity* of the Christ's Kingdom will now be presented, and the only passage that seems to militate against it will be examined.

Richter's *Erläuterte Haus Bibel*, Tom. 6, p. 1134, advocates the perpetuation of the Kingdom, and incidentally remarks: "Calvin is zealous against the heretical teachers (Anabaptists), who circle off and restrict the duration of Christ's Kingdom of glory to one thousand years, and deny its much greater and everlasting duration after the one thousand years expired." (But Calvin while denouncing one error, fell into another, viz., restricting the thousand years to the Militant Church in this dispensation, thus following Augustine.) Tyso (Pre-Millenarian) holds that at the end of the thousand years, Christ and the saints will leave this earth forever, which has just as little foundation in Scripture, as the opposite extreme held by some Seventh-day Adventists that Christ and His saints are not on the earth during the thousand years, but come after that period. The critical student is reminded that the perpetuity of the Kingdom is denied by some (e.g. Koch, *Das Tausendjährige Reich*), because, as they suppose, when the thousand years' reign is ended, it will be succeeded by another as portrayed in Rev. 21 and 22, thus making the latter to follow the former in chronological order. This is a fruitful source of misconception, and has been answered in detail under *Prop.* 151. The doctrine of the perpetuity of the Kingdom, so long as the distinctive covenanted throne and Kingdom is preserved intact, does not prevent the idea of changes or additions being produced as circumstances or developments require, or as a growth or advance to ultimate perfection (as e.g. in the final rooting out after the one thousand years of all evil) demands. We may add that many writers of ability (as e.g. Thompson in *Theol. of Christ*, p. 28) affirm the perpetuity of Christ's Kingdom when established, without explaining or referring to 1 Cor. 15: 24. So general was this in the past, that Dorner (*Person of Christ*, vol. 1, p. 409) says: "It is false to say that any one of the Church writers conceived the one thousand years' Kingdom to be the last. On the contrary, they represent it as a stage of transition to eternal life," etc. This is true—impelled to it by the Scripture affirmations concerning *the perpetuity* of Christ's reign—of the idea of reigning evermore in some form or other, but is incorrect when applied to the *distinctive reign* of the one thousand years, which some supposed to come to an end.

*Obs.* 1. While the words "eternal," "everlasting," "forever," are sometimes employed to denote limited duration (i.e. duration adapted to the nature of the thing of which it is affirmed), yet such words applied to the Kingdom of Jesus Christ *cannot* be thus restricted, because an unending duration intended by them is stated in *explanatory* phraseology (as e.g. Luke 1: 32 "of His Kingdom there shall be no end," etc.). The thousand years are *specifically* mentioned as *the period* of Satan's binding and of the

time existing *between* the two resurrections, and of this era it is also asserted that Christ and His saints reign. The declaration of their reigning during this period does *not limit* the reign to it, but is added to indicate that the reign is already commenced and extends through this Millenary age. Jesus is not merely the king of "*an age*" but of "*the ages*" (1 Tim. 1 : 17 Greek), and His Kingdom is united, not merely to "*an age*," but to "*the age of ages*" or "*eternal ages*," thus indicating its extension onward through the vast succession of time in unending series. Hence the perpetuity of the Kingdom is freely declared in 2 Sam. 7 : 16 ; Heb. 1 : 8 ; Luke 1 : 32, 33 ; Rev. 11 : 15 ; Isa. 9 : 7 ; 2 Pet. 1 : 11, etc., and this is explained, Dan. 2 : 44, to be "*a Kingdom that shall never be destroyed*," and in Dan. 7 : 14, "*His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.*"<sup>1</sup> Indeed, so expressive are these and kindred passages that even those who advocate a *transfer* of the Kingdom to the Father and some kind of an ending of the Kingdom, are still forced, by their weight and concurrence, unhesitatingly to acknowledge, in some form (as Barnes, etc.) "*the perpetuity of Christ's Kingdom and His eternal reign.*" Hence this reign, beginning at the Millennial era, is *not terminated* by the close of the thousand years.<sup>2</sup> The idea of the perpetuity of Christ's reign was so generally diffused in the early Church, that we even find it in the Sibylline Oracles (B. 3) "*the Holy King of all the earth shall come, who shall wield the sceptre during all the ages of swiftly moving time,*" etc.<sup>3</sup>

<sup>1</sup> Daniel also predicts that "the saints of the Most High shall receive the Kingdom forever, even forever and ever." Numerous critics have observed that this reduplicated form of successive ages must necessarily imply "absolute eternity" (so e.g. Lewis, *Six Days of Creation*, p. 372, who, however, thinking it used in relation to the world as to time, renders it "for the world and the world of worlds;" we prefer its direct reference to time as related to this world). Even Barnes (*Com.*, Dan. 7 : 14) fully and frankly admits that Daniel's phraseology denotes that the Kingdom thus established "would be permanent and eternal" (and as he applies this prediction to the Church as constituted in this dispensation, which in other places he affirms shall cease thus to exist, his concession is contradictory to his system of eschatology).

<sup>2</sup> Some advocate these thousand years to be literal ; others that they are prophetic years (making three hundred and sixty thousand) ; others that they are a round number for an indefinite period, and a few others the symbol of perfection or eternity. The connection that these thousand years sustain to the preceding Millenaries, while definitely employed to indicate the binding of Satan, to fulfil prophetic announcements, etc., at the same time seem to indicate, in view of a separation of time corresponding with each of the six preceding—a literal period thus constituting the week with its Sabbath given in a distinctive form, preparatory to the ages following. The question, however, is not essential. By way of explanation we add : it is a misapprehension of Waggoner and others, that we limit "the day of the Lord"—"the day of the Lord Jesus Christ" to these one thousand years. Such phraseology extends beyond it, being indefinite and declarative of the time when the Lord is specially manifested. The making the one thousand years' reign in heaven and at its close on earth is so opposed by covenant and prophecy, by the continuity of fulfilment, by the proper conception of what constitutes Christ's kingdom, by the elect condition of the Jewish nation, by the early preaching and primitive faith, etc., etc., that it needs no serious refutation separately, as all the objections alleged are fully met under propositions.

<sup>3</sup> The Jewish idea of the perpetuity of the Messianic Kingdom is given by Knapp (*Ch. Theol.*, p. 353), who informs us that the Jews "spoke of the eternal King and the eternal Kingdom of David, Ps. 89 ; Sam. 7." While some (see Art. "Messiah," Herzog's *Cyclop.*) differed as to the duration of the Kingdom, yet Knapp's statement is supported by the more general opinion, sustained by an appeal to Scripture. Therefore, Reuss (*His. Ch. Theol. Apos. Age*) affirms that the perpetuity of the Kingdom was held by the Jews, saying that, "The idea of cessation or end was incompatible with the very conception of the Christ." Especially will this be seen by observing that the doctrine of the resurrec-

tion and immortal blessedness was associated with it. The early Church view has been sufficiently stated in various quotations from the Fathers, but as the Kingdom lost its distinctive covenanted character and the notion of the Divine Sovereignty was substituted in its place, expressions evidencing the change became more and more apparent, even while the perpetuity was still held. Thus e.g. in the Synodical Letter of the Bishops assembled in Council at Sardica (Theodoret's *Eccles. His.*, p. 78) the orthodoxy of Marcellus is declared, because "he did not affirm, as they (his enemies) represented that His (Christ's) Kingdom would have an end. On the contrary, he wrote that His Kingdom had had no beginning and would have no end." But Hagenbach (*His. of Doc.*, vol. 1, Sec. 139) says that Marcellus was one of the first who interpreted 1 Cor. 15 : 25 as indicative that Christ's Kingdom will at some future time come to an end. Cyril of Jerusalem opposed this notion, appealing to Luke 1 : 33 ; Dan. 7 : 13, 14, etc., and "in reference to 1 Cor. 15 : 25 he asserts that the term 'the end' includes the *terminus ad quem*." The student only requires to be reminded that the Nicene Constantinopolitan Creed emphatically teaches of the Messiah's Kingdom : "Whose Kingdom shall have no end."

*Obs. 2.* But in the Proposition it is stated that the Theocratic Kingdom of Jesus Christ *shall not end*. This is an important point, and deserves, for the sake of the honor and glory pertaining to Jesus, the Christ, careful consideration ; especially as we are forced to differ from a multitude of expositors on this subject. Let the reader turn to the covenant which bestows this Kingdom upon Jesus, to the prophets which describe it, and the Bible (unless it be one solitary passage which will be duly examined) only recognizes *one* Kingdom, this Theocratic one, which pertains to Jesus, the Christ. And what is more to the purpose, the declarations of perpetuity, of never ending, of never being destroyed, etc, are all predicated of this *identical Kingdom* and not (as some unwarrantably affirm) of another one. If there is any force or propriety in language, this is most positively asserted, confirming and enforcing various propositions given relating to this Kingdom. It shows that the Kingdom described by Daniel, Isaiah, David, John, and others, when *once* established under the Messiah, is a *perpetual, ever-enduring* one, extending into eternity. Linked and identified as it is with restitution, with the new heaven and new earth, with the New Jerusalem state, etc., it possesses within itself the elements (saying nothing of the immortal King and associated rulers) of perpetuity. It is significant that the apostles adopt the Jewish phraseology, speaking of the perpetuity of the Messianic reign and Kingdom, without giving the least intimation of a *change* in meaning. The character, person, offices, position, in brief, all pertaining to the Messiah, as David's Son, *once* obtained by Him are appropriately represented as belonging to Him *evermore*. The inheritance given to Him as David's Son ; the reward bestowed upon Him as such is never given up by Him, or withdrawn from Him. To say that David's Son will ever occupy a *lower, subsidiary* position, or that He will *yield up* His inheritance or dominion given to Him as "*The Christ*," is to contradict numerous prophecies and promises, which, while giving an extended detail of the Messianic Kingdom, always describe it as *perpetual, never-ending*. Indeed, it could not be otherwise, for this Theocratic throne is declared to be *both* the throne of the Father and the Son—this has been repeatedly noticed—the *fundamental idea of a Theocracy embracing the oneness of the Father and David's Son* when acting in the capacity of an earthly Ruler. Hence much that has been assumed and written respecting the supposed differences of thrones in "the delivering up of the Kingdom," is based on a *total misapprehension of the facts as they pertain to the Messianic throne.* The prophets and apostles always recognize this

Theocratic feature, and speak of the throne either as the Messiah's, or as God's, or as the Father's, or as Father's and Son's together; and the conception of the Theocratic idea in all its *comprehensiveness* indicates that it is the Divine purpose evermore to exercise the Rulership of a God over the whole earth in and through the Person, the glorified humanity, of the Lord Jesus and His associated brethren. The honor belonging to *the distinctive Christ* is never lessened or altered. Hence, in view of the general statements of the Word respecting the perpetuity of the Kingdom of the Christ and the evermore distinctive inheritance, honor, and glory of the God-man, the Theocratic King, it is painful to read the utterances of able and eminent men who, hampered by *one text*, override a multitude of others, and persist in *dethroning* "*The Christ*," as Christ—in having the covenanted King David's Son to *yield up* His throne and dominion (to the Father, as if it were not already the Father's in the highest sense), and then, on the other side, hampered by the texts indicative of the perpetuity of the Kingdom, they endeavor to reconcile their theory by a still more unwarranted procedure, viz., by *dividing the Christ*, and conjecturing that "*Christ in His Divine nature*, as God, shall never cease to reign." The humanity is thus set aside (see below), and it is not "*The Christ*"—*God-man and Theocratic King*—that reigns, but *only a part* of the Christ—that is, the Divine. Now, any theory, no matter from what source, that is driven to such a *division* of Christ and such a withdrawal from Him of the *specifically bestowed* honors, etc., is most certainly defective. For those nice distinctions which theologians have introduced by which the Messiah is made to *transfer* His Kingdom—to *abdicate* the Theocratic throne, i.e. the Davidic—and yet, after all, to reserve in some form, with the loss of the reign and dominion of the *God-man Jesus Christ*, a kingly position is *utterly unknown* to the Scriptures. It virtually reduces the matter to this: That the Messiah yields up His inheritance and Kingdom promised to Him *forever*, and that He rules no longer *as Jesus Christ*, but only as God. Surely a doctrine so pregnant in results, which merges the humanity into Deity, takes away from Jesus, David's Son, that which Holy Writ ascribes to Him for all succeeding ages, ought to be well founded, most plainly taught.\*

\* Thus e.g. Dr. Hodge (*Com. 1 Cor.*, and *Sys. Div.*) has much to say respecting the universal dominion exercised as God-man (and which the Christ is to yield up at the end), but we discriminate between the express covenanted Kingdom (the Theocratic-Davidic) in which He openly rules over the earth as Theocratic King in David's line, and the dominion pertaining to Him (Prop. 80) as Divine. He will ever, in virtue of His relationship to the Father, His oneness with Him, His carrying out His will, be placed at the right hand of the Father—a phrase indicative (1) of the power exercised by Him, and (2) of a certain subordination to the Father. Our view does not introduce a humiliation of Jesus, or a removal of that which is inherent in Him as the Divine; it preserves to Him inviolate that which pertains to Him as David's Son, and that which belongs to Him as God-man and the Divine.

\* To give the reader the idea that we correctly state the opinions of others, we reproduce several taken by random. Dr. Hodge, *Sys. Div.*, vol. 2, p. 637, says in explanation that "absolute dominion is committed to Christ as Mediator." It is for the benefit of the Church and to consummate redemption, "that as the God-man, He has been thus exalted over all created things." Then, "having been committed to Him for a special purpose, this universal dominion as Mediator will be relinquished when that purpose is accomplished" and "He will deliver up the Kingdom unto the Father," and yet in some way "reign forever as King over the redeemed." Knapp, *Theology*, Sec. 98, makes "the government" to end, saying: "At the end of the world, when the heavenly state commences, the government which Christ administers as a man will cease," telling us that

“thenceforward the Father will no more make use, as before, of the intervention of the Messiah to govern and bless men, for now they will be actually blessed.” But, forced by Scripture, adds: “The glory and majesty of Christ will remain, however, unaltered, and He will still far excel His friends and brethren, who enjoy a happiness similar to His own.” These are bold words respecting David’s Son. Barnes, *Com.* 1 Cor. 15, makes Christ “rendering back to God that office or authority which He had received at His hands;” but still has Him, after giving up “the dominion which God would exercise through the Messiah,” reigning as God in the Father. Grotius, as quoted by Barnes, has a “delivering up of the Kingdom as the governors of provinces render again or deliver up their commission and authority to the Cæsars who appointed them.” The Christadelphians in Declaration of Principles, p. 15, assert that “in the end of that period (i.e. the thousand years) an entire change will take place in the constitution of things; Christ will surrender His position of supremacy, and become subject to Deity as the Head of a complete family,” etc. *The Kingdom of Grace*, p. 44, affirms the same change, and adds: “Then He will be known no more as a Mediator or Saviour, but only as the King of kings and Lord of lords, and He shall reign visibly on the throne of the Universe forever and ever.” Quotations could be multiplied, some cautiously expressed yet agreeing in the main with the preceding, while others are extravagant and reckless, making Jesus, after the delivering of the Kingdom, a mere cipher. And yet a few seem to draw back, without assigning any reasons, from such deductions, as e.g. a writer in the *Princeton Rep.* for Jan., 1853, says: “We believe the Scriptures plainly teach that Christ is now King in Zion; that His mediatorial Kingdom has already commenced on earth in the hearts of His people and is to be perfected and perpetuated through everlasting ages in the world to come.”

*Obs. 3.* There is only *one passage* in Scripture which is supposed to teach the yielding up or ending of the distinctive Messianic Kingdom, viz., 1 Cor. 15 : 27, 28. Whatever view is engrafted upon or derived from these verses, nearly all (excepting those which utterly degrade Christ, and hence are unworthy of notice) admit, whatever delivering up is intended, that Jesus Christ *still reigns*, either as God, the humanity being subordinate, or as God-man deprived of His dominion and occupying a lower station, etc. Neander (*His. Plant. Ch. Church*, vol. 1, p. 529) more cautiously than many, says: “The Kingdom of Christ in its peculiar” (i.e. mediatorial) “form will come to an end, when it has attained this object, when, through the efficiency of the glorified Christ, the Kingdom of God has no more opposition to encounter, and will no longer need a Redeemer and Mediator.” “The Mediatorial Kingdom of God will *then* merge into the immediatorial, such is the declaration of Paul in 1 Cor. 15 : 24–28.” (Comp., however, his utterance, Prop. 49, Obs. 7, Note 1). Lange (*Com. Mat.* 3 : 1–12, doctrinal), more unguardedly, remarks: “At last when the Kingdom of God shall have been perfected, it will also have reached its full and final development, and be ripe for *self-annihilation* which awaits it,” thus, as he explains, giving place to a Kingdom of glory. Barnes (*Com. loci*) incautiously says: “It means the Incarnate Son, the Mediator, the man that was born and that was raised from the dead and to whom this wide dominion had been given, *should resign* that dominion, and that the government should be re-assumed *by the Divinity* as God.” Stephenson (*The Atonement*) makes Christ reigning first as “*an independent King*” and afterward as “*a subordinate King*.” Thus David’s Son, who is *One* with the Father, actually as Theocratic King seated on the Davidic throne adopted and incorporated by the Father as His throne, is made to yield up a throne and dominion which in many other places is pronounced—*in view of this very relationship to the Father—never ending*.<sup>1</sup> Can there be a contradiction between Scripture such as these interpretations present? After careful consideration of the various passages directly bearing upon



the subject, we unhesitatingly—in the name and for the sake of David's Son—answer, that it does not exist saving in the interpretations thus attached to it. In giving our reasons for no such antagonism, let the reader notice, that we do not present our criticisms, or those of persons favorable to Millenarianism, lest we might be chargeable with seeking out an accommodation for our doctrinal position. Instead of urging our own views of the passage in question, it is sufficient to let *others* specify them and thus indicate *the wonderful harmony* preserved in Holy Writ. In the phrase, "then cometh the end," we are not concerned in accepting of the interpretation of many critics, who, connecting the word translated "end" with the idea of the order of resurrection, render it "the last," viz., the last band, i.e. the rest of the dead. If this is discarded as untenable, then the idea of Barnes, etc., may be adopted, viz., of consummation, termination or limit, or that of Prof. Bush, who says that the true sense is more nearly allied to perfection or consummation than termination, imputing ultimate issue, perfect accomplishment. On the next phrase, "*when He shall have delivered up the Kingdom;*" etc., eminent critics, such as Storr, Bush, and others,<sup>2</sup> have declared that *the nominative* of the verb translated "shall have delivered up" is *not Christ*, as our translators (Eng. version) supposed, and, therefore, that the Kingdom delivered up is *not Christ's*. They affirm that this is an instance of a "*common scriptural idiom* in which the verb is used without any personal nominative, but has reference to *the purpose of God elsewhere expressed in His Word*," giving the rule and adducing examples of this idiom both from the Old and New Testaments (see e.g., Bush's *Anatasis*, p. 376 and 377). They make the following paraphrastic translation: "Then cometh the end (the grand consummation), *when the prophetic announcement of the Scriptures require the delivering up (making over) of all adverse dominion into the hands of God or the Godhead (the Father and the Son conjointly) to whose unrivalled supremacy everything is to be made finally subject.*" Or, "Then cometh the end, *when by the announced purpose of God in the Scripture, the Kingdom or Kingship, hitherto usurped by the rulers of this world, is made over to its rightful Divine Proprietor.*" It would be too lengthy to assign all the reasons and the examples assigned for such a rendering, and the reader is referred to the works which give them in detail. Barnes, who is inclined to the common view, adds it briefly to his comments, and speaks favorably of it. The phrase, "*for He must reign till He hath put all enemies under His feet,*" does not limit—as is shown by examples (Bush, etc.) of Scripture phraseology and the admissions of all that some kind of a reign continues—the reign of Christ. The 28th verse, "*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*" In the reasoning of the apostle he had just replied to an objection that might be alleged, that if Christ has "*all things*" put under Him, His supremacy might exceed that of the Father, by saying that "*He is excepted which did put all things under Him,*" and, in consequence, it follows, as an inevitable result, that if the Father is excepted and has put all things under the God-man Jesus Christ, He will retain His pre-eminence and that Christ is *still subordinate*, even after He has acquired His greatest power and glory in His Kingdom. Bush well observes: "A delegated authority necessarily implies a supremacy to him who conferred it. This is undoubtedly the force of the original (τότε καί) 'then also' i.e. then, just as now—which the

rendering of the common translation entirely fails to represent." "As Christ, in the great mediatorial scheme, now holds a place inferior to the Father, so, notwithstanding all the grandeur and glory that is predicted to accrue to Him from the final subjection of His enemies, He is still ordained to occupy that subordinate station." Storr and others explain the 28th verse as follows: The adverbs *ὄραν* and *τότε* being regarded as influenced by the word translated "shall be subject" not as a future of time, but merely as a logical future denoting an inference, the verse is correspondingly rendered: "Since (*ὄραν*), therefore, all things have been (by a Divine decree) put under Him, it will follow (*τότε*) that the Son Himself is or is to be, subject to Him that put all things under Him, that God may be all in all."<sup>1</sup> Having thus hastily passed over the passage, giving the impartial, unbiassed views of Post and Anti-Millenarians, instead of finding it, as alleged, teaching the ending of the Kingdom, it stands *in harmony* with the prophetic announcements proclaiming *the perpetuity of the Kingdom*. In the language of Van Valkenburg (*Bib. Repos.*, vol. 2, "*Essay on Duration of Christ's Kingdom*"), "As the Father was excepted when all things were put under the Son, so also shall He be excepted when all things are subdued unto Him. It appears, then, that this passage does not even intimate that there *will ever be a termination of Christ's Kingdom, or that He will ever deliver up His Kingdom to the Father*. The dominion shall indeed be rescued from His enemies, and restored to the Godhead, but not in any such sense, but that His dominion is *an everlasting dominion, and that of His Kingdom there shall be no end*." Storr (*Diss. on Kingdom*) takes the ground that "the government which it is said, verse 24, He shall restore to God, even the Father, *must not be supposed to mean Christ's government, but that of every opposing power, which is evidently declared to be destroyed, that the power may be restored to God*"—adding truly and most forcibly (as our Propositions abundantly prove) "*the government is restored to God when it is restored to Christ*." Thus the passage is made by them to be in accord with Rev. 11 : 15, "*The Kingdoms (or Sovereignty) of this world are become the Kingdoms (or Sovereignty) of our Lord and His Christ*," and when this is done, Father and Son united in this Theocratic ordering and Personage, "*He shall reign forever and ever*."<sup>4</sup> It is the fulfilment of Dan. 7 and other predictions, from which we learn that the Father gives Him dominion, that He exerts it until all His enemies are subdued, and reigns with acknowledged supremacy (subordinate as this passage teaches in His God-man rulership to One only) over all the earth. One thing must be self evident to the believer, that this passage, so difficult of interpretation (universally so acknowledged), ought not to be pressed against the testimony of a multitude of other passages, either to the separation of the Christ, or to the removal of His distinctive kingship as the Christ, or to the diminishing of any honor, etc., conferred upon Him.<sup>6</sup> The honor of both the Father and the Son are identified with the perpetuity of this Theocratic Kingdom, for it is just as much the Father's Kingdom as it is the Son's—the most perfect union existing between them constituting *a Oneness in rule and dominion*.<sup>6</sup>

<sup>1</sup> Martensen (*Ch. Dog.*, S. 289) is contradictory, for in one sentence he says, "He has given up the Kingdom to the Father, laid aside His Mediatorial Office," etc., and then in the next sentence affirms that the Kingdom is not "in every sense terminated," Jesus being still "the Head of the blessed Kingdom." Van Oosterzee says, "The Kingdom of Christ can, and of necessity must, be absorbed in the endless blessed Kingdom of God,"

and assigns as a reason: "He ceases to be the mediate cause of the execution of God's council, which now in its totality is accomplished" (just as if God's Kingdom was not the Christ's, and the execution of God's counsel ceased through Christ). Fuller (*The Gospel its own Witness*, ch. 5) makes Christ's Kingdom to end, calling it "a delegated" Kingdom, "the delegated authority of Christ," which is finally yielded up to the Father. This Kingdom he has in "the period allotted to this work, which extends from the time of the revelation of the promised seed to the day of judgment;" and he distinctly announces that God's will shall only be done here "after the general conflagration," etc., so that the same is not verified in Christ's Kingdom, thus making it a failure. Stanley (*The Epis. to the Corinthians*, p. 315) says: "Even if, in this world, a distinction must be allowed, the Invisible Eternal Father, and Christ, the Lord and Ruler of man, he (the apostle) points our thoughts to a time when this distinction will cease; when the reign of all intermediate objects, even of Christ Himself, shall cease, and God will fill all the universe, and be Himself present in the hearts and minds of all." (Here we certainly have more than the substitution of the Divine Sovereignty, a kind of Spiritualistic Pantheism, which crushes the promised eternal reign of Jesus and the distinctive, precious Christ.) Alexander (*Psalms*, vol. 3, p. 103), speaking of Christ's reign, remarks: "This session (or investiture of supreme dominion) is to last until the subjugation of His enemies, that is to say, this special and extraordinary power of the Messiah (as the Son of man) is then (when the last enemy is subdued) to terminate," and as proof refers to 1 Cor. 15:24-28. (So Jesus, after the victory is complete, gives up His "supreme dominion" when it is most reasonable to suppose that He would then reign the more gloriously with "supreme dominion"). This limitation of reign was also expressed by the fanatical Anabaptists. Thus Luther (*Things of the Anabaptists*) states that John of Leyden (who professed to reign on the throne of David, Comp. Michelet's "Life of Luther," p. 234) had on his crown the inscription, "A King of righteousness over the world," and that the missionaries sent forth by him, among other things said: "And when the king (John of Leyden) shall have caused righteousness to be established throughout the world, then will Jesus Christ resign His power into the hands of God the Father." Bloomfield, *Com. 1 Cor. 15:24*, speaks of Christ that He "shall resign the government of all things to God the Father," and approvingly quotes Grotius illustrating the same "from the custom of the Presidents sent by the Roman Empire to govern provinces; who, at their return, used formerly to restore their authority into the hands of their Sovereign." (Surely, we introduce nothing so derogatory to the dignity and honor of Jesus, that He forever yields up His inheritance, purchased by His obedience and death.) Dr. Brown (*Christ's Sec. Coming*, p. 160) says that the delivering up the Kingdom means "the Mediator giving an account of His Stewardship" (as if the Father and the Son were not one, and such a thing were necessary), and that it "seems to imply the end of the Kingdom in its present form," but is continued in another, which recognizes Christ's "mediatorial merit and Person," and this last is "the everlasting Kingdom." Lincoln (*Lects. on Rev.*, vol. 2, p. 167) has Jesus to give up the Davidic throne at the end of the thousand years, and to occupy another throne. Fausset (*Com. 1 Cor. 15:24*) observes that this statement seems at variance with Dan. 7:14, etc., and to rid himself of the difficulty resorts to a "mediatorial Kingdom" (which was never covenanted to Jesus), and finds simply a change "in the manner of administration," and this consists in "God shall then come into direct connection with the earth, instead of mediatorially." (But the Messianic Kingdom is the Father's Kingdom, and this "direct connection with the earth" is established at the Sec. Advent and during the Mill. age as one of its most distinguishing features—the Father being manifested in the Son—as e.g. compare Jno. 14:9 and related passages with Isa. 25, 60, 61, 62, 64, etc.) Even so able a writer as Rothe falls into the same mistake, saying (*Dog.*, P. 2, p. 60): "The Apoc. fixes the duration of this Kingdom at one thousand years." Breckenridge (*Knowledge of God, Subj. Consid.*, p. 668) makes a somewhat similar statement. So also in the "Declaration of Faith," adopted by the General Assembly of the Free Italian Church (Milan, June, 1870), in the last art. is a declaration of Pre-Millenarian views, and in reference to the second resurrection at the end of the thousand years, the clause follows: "And after His Kingdom all the rest of the dead shall rise to be judged in judgment."

But let the student observe that nearly all these writers effectually contradict their own statements respecting a limitation of reign, when commenting on the passages where the perpetuity is positively asserted. Numerous examples of this might be given, but we select one to serve as an illustration. The perpetuity of the Kingdom is expressly asserted e.g. in Ps. 45:6 and applied to Jesus in Heb. 1:8, concerning which Fausset

(*Com. Ps. 45 : 6*) justly observes : " No lawful construction can be devised to change the sense here given and sustained by the ancient versions, and above all by Paul (*Heb. 1 : 8*) of the perpetuity of this government (*Cf. 2 Sam. 7 : 13 ; Ps. 10 : 16 ; 72 : 5 ; 89 : 4 ; 110 : 4 ; Isa. 9 : 7*). " The critical reader will not fail to see by the references given that it is the restored Davidic-Theocratic Kingdom that is thus perpetuated. So e.g. on *Isa. 9 : 6* he approvingly quotes Hengstenberg, on the phrase " everlasting Father " as saying : " Earthly kings leave their people after a short reign ; He will reign over and bless them forever. " When Russell (*Our Lord's Return*, p. 31) confines the reign of Christ to a thousand years, he must ignore the numerous predictions which declare its perpetuity. And in reference to these thousand years, it is only requisite to quote Winthrop (*Prem. Essay on Symbols*, p. 66) : " ' They lived and reigned with Christ a thousand years,' or rather, according to the reading of the best editions, *in chilia* etc., ' the thousand years,' i.e. those which had been mentioned in v. 3, as indicating the period of *Satan's confinement in the abyss*. "

<sup>2</sup> The works specially quoted under this point are the following : Prof. Bush, *Anastasis*, p. 374 seq. ; Storr's *Opuscula*, vol. 1, p. 274-282, and his *Dis. on the Kingdom of Heaven* ; Vanvalkenburg's *Essay on the duration of Christ's Kingdom*, *Bib. Repos.*, vol. 2, No. 4, Second Series, p. 404, etc. *Bib. Repos.*, vol. 3, p. 748-755.

<sup>3</sup> This subordination of the Theocratic rule, i.e. a special delegated rule through " the Son of man," necessarily falls below that of the Divine Sovereignty which establishes and enforces it. *Comp. Props. 79, 80, etc.*

<sup>4</sup> We also give Sirr's (*First Res.*) rendering : " The Worldly Kingdom of our Lord and His Christ is come (so Greisbach, etc.), and *He shall reign for the ages of the ages.* " This reminds one of the marginal reading of *Ps. 145 : 13*, " *Kingdom of all ages.* " " The times of restitution," which run into the ages, are always spoken of as Messianic. *Comp. Props. 140, 144, 148, etc.* The Revision has it : " The Kingdom of the world is become the Kingdom of our Lord and of His Christ, and He shall reign (marg. reading) *unto the ages of the ages.* "

<sup>5</sup> May we remind our opponents, who charge us with a lowering, etc., of Christ, when we affirm His Coming to reign with His saints here on earth in His covenantal Kingdom, as David's Son and the Christ, renewing the earth, etc., that we certainly are not so liable to such an accusation as those are who make this same Christ yield up His Kingdom and inheritance, although the specific promises of perpetuity are given to " the Son of man," i.e. pertain to, and include the humanity and inheritance of Jesus.

<sup>6</sup> The critical student will observe, that evidently a reason why Paul is so guarded in his language arises from his desire to avoid the hatred and persecution of the jealous Roman power. For had he plainly stated the hope that Gentile domination must thus be subjected, etc., it inevitably would have excited bitter and unrelenting hostility. This he avoids by the peculiar construction of the passage, without yielding up the truth and evincing the most delicate prudence. Also : the student is reminded that this very subordination of Jesus the Christ to the Father results, not from the Divine, but the Human nature possessed ; because He continues to be the Son of man this subordination ever more continues. The Melchisedecan Priesthood (*Prop. 155*) supports our position, and in the Messianic Kingdom the Kingship and Priesthood are inseparably united, the Kingdom being Theocratic, the Civil and Religious, the Church and the State, being One, the perpetuity of both is asserted. This perpetuity the Jews affirmed when they declared of the Messiah that " He abideth forever " (*Jno. 12 : 34 ; comp. comments of the various commentators*). Hence we must reject, as utterly untenable, and derogatory to the Christ, such declarations (*Chr. Sys.*, p. 153). " The kingdom which Jesus received from His Father, however heavenly, sublime, and glorious it may be regarded, is *only temporal* ; " for over against this, it is affirmed to be perpetual, ever-enduring, etc.

PROPOSITION 160. *This Kingdom is set up in the divided state of the Roman Empire.*

This has already been intimated under Prop. 104, Obs. 2, etc., but being *an important landmark* in the comprehension of prophecy, attention is again called to it in this form. The depressed condition of God's people, the overthrow or withdrawal of the Theocracy is *limited* by the continuance of the four great Gentile monarchies or empires, which run a predetermined period, called by way of significance and identity "*the times of the Gentiles*" (a phrase which in itself duly considered is hostile to the notion of the establishment of the Messianic Kingdom).

So e.g. Bh. Newton (*Diss. on Proph.*, vol. 2, p. 87) says: "The times of the Gentiles will be fulfilled when the times of the four great kingdoms of the Gentiles, according to Daniel's prophecies, shall be expired, and the Fifth Kingdom, or the Kingdom of Christ, shall be set up in their place." And preceding this he remarks: "It (Jerusalem) is still trodden down by the Gentiles, and consequently 'the times of the Gentiles' are not yet fulfilled." The student will readily see the force of this, and how strongly it condemns the misapplication of Daniel's Messianic Kingdom to the Church as now constituted. We may depend upon it, that God's portrayal of events and their nature is far more reliable than the estimates and eulogies of men. The union of these successive Empires in one image (Dan. 2) is indicative of a succession of the same pride, spirit, motives, ambition, etc., and the separate portrayal (Dan. 7) shows their succession and hostility to each other—an ambition that resisted and overcame all opposition. The metallic portrayal, evincing the grandeur of rule, is given to a Gentile to accord with Gentile ideas; the bestial is a representation to a believer of the true nature and characteristics of the same. The reasons why these four were specially selected (and not the Egyptian, Carthaginian, Parthian, etc.) arise from their being the principal ones successively existing, their domination over others, their relation to the destiny of the Jewish nation, their accurately measuring the time of God's judgments on the Jewish nation and land, and the connection that the last sustains to the Sec. Advent and Jewish restoration.

*Obs. 1.* Without repeating the reasoning elsewhere given, it is sufficient to say that this Kingdom, according to Daniel 7, is received by the Son of man *after* the Fourth Beast or Roman Empire is divided; *after* the rise of the ten horns and little horn, and *at* the very time that the judgments of God are to be poured out upon *the divided* Empire. The First Advent took place *when* the Empire was consolidated, the Second will occur *when* it is divided into its ten-toed form; for the smiting is upon *the feet* of the image, the reception and inheriting of the Kingdom is *after* the saints have long suffered from the arrogance, etc., of the powers arising out of this Empire, and these powers are to meet an awful infliction of tribulation.

It has often been noticed that one of the fundamental eschatological ideas of the early Church, always attached to the division of Rome and the closing of the Empire the consummation. The Antichristian persecution, the Sec. Advent with its results were invariably linked with the Empire, which was unquestionably regarded as the fourth. Thus e.g. Lactantius and many others, which was more or less adopted and urged by

Cyprian, Gregory the Great, etc. So prevailing was the primitive view in its relation to the Empire that, as Gibbon (*Decl. and Fall*, vol. 2, p. 80) intimates, it was one cause of the hostile spirit and persecution of the emperors, although mentioned with caution and reserve it became known, and (Mosheim, vol. 1, p. 413) the Montanists were censured because they disclosed it so freely and prominently. Pre-Millenarians, almost universally, hold to the same view, and as it is incorporated and upheld in this work, our argument would be incomplete, if we did not trace the Roman Empire and show how the Sec. Advent is linked with it. To indicate to the student how delicately this was anciently handled, we refer e.g. to Josephus (*Ant.* 10, 10, 4), who relates Daniel's dream (Dan. 2), and vaguely refers to the interpretation of it. After intimating that the fourth kingdom is the Roman, he, in view of the action of the Stone, to avoid giving offence, says: "Daniel did also declare the meaning of the Stone to the king; but I do not think proper to relate it, since I have only undertaken to describe things past or things present, but not things that are future." Compare for Jewish ideas Prayer 12 of the *Nineteen Prayers*, Horne's *Introd.*, vol. 2, p. 107; for the Fathers' views, B. Newton's *Diss.*, p. 192, etc., where he gives Jerome's adherence to it and apology for the same. Mede (*Works*, B. 4, Epis. 6), therefore, says: "The Roman Empire to be the fourth kingdom of Daniel, was believed by the Church of Israel both before and in our Saviour's time; received by the disciples of the apostles and the whole Christian Church for the first 300 years, without any known contradiction. And, I confess, having so good ground in Scripture it is with me *tantum non articulus fidei*, little less than an article of faith."

*Obs. 2.* Hence, it is a matter of importance to trace the Roman history as a confirmation of our faith. Generally it is supposed, with the exception of a few scholars, that the Roman Empire is something that existed long ago and with whose history—saving as it may illustrate the past and afford lessons for the future, we have no personal interest. This is a mistake, as prophecy itself indicates. Let us receive the impartial teachings of historians and writers, who had no reference to prophecy when giving their historical statements, and see how wonderfully the Spirit foresaw and described the course of events long before Romulus was in existence. The Roman Empire when divided into its Eastern and Western divisions, and when ruled over by several emperors conjointly, was still regarded as *one great whole*. Many writers have taken it for granted that when the Western head fell in the person of Augustulus (deposed about A. D. 476), the Roman Empire became entirely extinct in the West. But history rejects such a conclusion, seeing that the Roman Senate acknowledged the emperorship of Zeno at Constantinople, declaring that "*the Majesty of a sole monarch is sufficient to pervade and to protect at the same time both the East and the West*," etc. (Gibbon's *Decl. and Fall*, ch. 37). The West on various occasions, in the most public manner, received the decrees, etc., of the emperor at Constantinople, as those of their lawful ruler. Having consented (so Gibbon) "in their own name (i.e. the Senate's) and in the name of the people, that *the seat of universal empire shall be transferred from Rome to Constantinople*." It is unnecessary to add proof to that which history has made so plain. Attention is called to two facts—that, as predicted, the Empire, regarded (as Faber has so well established) as a *unit* in law, but beginning to feel the weight of its greatness and extension, was ruled over by several emperors at the same time; and that the privileges of Rome had been extended over the whole Empire, so that Paul, though a native of Tarsus, was born a Roman. Another fact must also be noticed, viz., that to constitute a person a Roman emperor it was not requisite that he should have the seat of power at Rome. This was abundantly shown in the emperors ruling at Constantinople, Antioch, etc., and especially in Diocletian making Nicomedia his Capitol. It has

been supposed, and to some extent correctly, that a connection in some form or other (publicly or privately, i.e. acknowledged or allowed) *with Rome* is requisite to form a Roman emperorship, but this even was not an *indispensable* requirement, as is seen in the case of the Eastern emperors, who finally lost all jurisdiction over Rome, and in that of some of the associated emperors who had no power or control at Rome. Prophecy itself intimates as much by assuring us that the Empire, once consolidated, shall become internally, politically, *divided*, losing much of its *cohesion and strength*. Before the Eastern emperorship fell (1453) the Western was revived in the person of Charlemagne (800), so that for a number of centuries *two* emperors of the Roman Empire existed, *one* in the East and the *other* in the West. As this is a matter of importance in tracing the fulfilment of prophecy and in evidencing our prophetic position, some remarks, for the general reader, are appropriate to show that Charlemagne was regarded a Roman emperor. So fully is this exhibited in history that we find it stated by numerous writers. Thus e.g. Machiavelli (*His. of Florence*, B. 1., ch. 3) has, speaking of Charlemagne, "the Pope and the people of Rome made him emperor, and thus Rome began to have an Emperor of the West." Ordericus Vitalis (*Eccl. His.*, B. 1, ch. 24) says: "Thus, in the fifth year of Pope Leo, which corresponds with the year 808 of the incarnation of our Lord, King Charlemagne became the eighty-third emperor from Augustus, and the Romans proclaimed him by that august name." James (*His. of Charlemagne*, p. 362, 3) remarks that he was crowned and saluted with the imperial salutations: "Long life and victory to Charles Augustus, crowned by God great and pacific Emperor of the Romans," that he was adored by the Pope "according to the forms employed toward the *Cæsars* (attested by Eginhard, *Annalles* and all the other *Annals*). From that hour the titles both of king and of patrician were laid aside, and the monarch of the Franks became the Emperor of the Romans. Thenceforward his coins were inscribed with his new dignity, and his acts were dated from the years of his Empire." Representations of those medals are given by various writers with the legend "*Renovatio Imperii*," "*the revival of the Empire*." Bower (*His. of the Popes*, Leo III.) gives a very clear statement of the transaction drawn from the *Annalists*, who, as also Sigonius, etc., call it a *revival of the Western emperorship*. Baronius, Bellarmine, and others, have noticed this bestowal of the emperorship upon Charlemagne by the Pope as an instance of the supreme power vested in the Pope over all kingdoms, alleging that this was a translation or transferring of the *Imperial dignity* from the East to the West, but this assumption, made only to exalt the Papacy, is disproven by all history. For there was no deposition of Irene (who then ruled in the East); the people and senate of Rome participated in the bestowal of the dignity (a number of writers, twenty, according to Du Pin, Bower's *His. of the Popes*, vol. 2, p. 179, do not even mention the Pope); and the subjection of the Pope, and acknowledgments made of the same, to the emperors, evidence the contrary. Indeed, ample proof is found in the embassies and communications which passed between the Western and Eastern Emperors that no such translation was intended, but that the *Imperial dignity* was allowed to both divisions. Gibbon (*Decl. and Fall*, ch. 49) relates the coronation scene; describes the extent of Charlemagne's dominions; informs us how he was styled "*the sole and supreme Emperor of the West*;" how he called the emperor at Constantinople by the "*familiar*

*appellation of brother;*" how a treaty of peace and alliance was concluded between the East and West, *the East acknowledging "the august Charlemagne" to be "the Basileus and Emperor of the Romans."* It is sufficient, for our argument, that the acknowledgment was thus made, the insolence, pride, claims, concessions, etc., of after history amounting to nothing, being only what ought to be expected from the weakened and divided state of the Empire. Eginhard (quoted by Bowers, vol. 2, p. 187) asserts that one of the articles of peace included "that the Greeks should acknowledge Charlemagne for *Emperor of the West, and allow him that title.*" Thus we have the Western Emperorship revived in the person of Charlemagne. In the division of the dominions of Charlemagne, history declares that this *Imperial dignity* was held by the Chief of Germany, having also sway over Rome, whose title was that of "*Emperor of the Romans*" (designated "*Kaiser*" or "*Cæsar*"), and whose Empire was officially styled "*the Holy Roman Empire.*" The coronation of some of those emperors at Rome (as e.g. Otho, A.D. 962), the allegiance of Italy and Rome (Gibbon, vol. 5, p. 56 and 58), the letters addressed by these Roman emperors to others, the official acts as "*Emperor of the Romans,*" prove that it was regarded as a *real, vital succession.* The incidental references (as e.g. in Luther's celebrated Appeal to his Imperial Majesty, etc., see D'Aubigne's *His. Ref.*, vol. 2, p. 93, in Dante's *Inferno*, in the Vision of Charles the Bald in *Chron. of St. Denis*, etc.) of the universal feeling on the subject are multitudinous, and the self-identification of these Emperors as the actual successors of the "*very Augustus*" (employed in letters) appears in the most unexpected manner, as e.g. in the remarkable letter of "Frederick, *Emperor of the Romans*, to Saladin, ruler of the Saracens" (*Annals of Roger De Hoveden*, vol. 2, p. 100-2). Frederick, in his capacity of successor, speaks of "*our dictator, Marcus Crassus.*" The quarrels and struggles between these emperors and the Pope, between them and disaffected portions of their dominions, etc., accords with the delineations of prophecy, as e.g. Dan. 2 : 41, 22, 43, and does not interfere with the fact that the Roman Empire, *enfeebled* as it was (and sometimes faintly manifested by weak monarchs), was still represented by a "*German Cæsar,*" chosen by an electoral College (Gibbon, vol. 5, p. 70).<sup>1</sup> Thus, when the Eastern part of the Empire was *everthrown* in 1453, the Western *still survived and continued down* uninterruptedly until 1806, to the abdication of Francis II. Francis, forced to it by his disasters, renounced the long-held *Roman emperorship*; and Alison (*His. of Europe*, vol. 5, p. 690) gives his language as follows: "Being convinced of the impossibility of discharging any longer the duties which *the Imperial throne* imposed upon us, we owe it to our principles to abdicate a crown, which could have no value in our eyes when we were unable to discharge its duties and deserve the confidence of the princes, electors of the Empire. Therefore it is, that, considering the bonds which unite us to *the Empire* as dissolved by the Confederation of the Rhine, we renounce *the Imperial crown*, and, by these presents, absolve the electors, princes, and States, members of the Supreme Tribunal, and other magistrates, from the duties which unite them to us as their *legal chief.*" Here, then, we have a *continuous headship of the Roman Empire* existing from the days of Augustus down to A.D. 1806, and in connection with it, descended also from the divided state of the Empire, the Papacy with its claims Empire derived. The divided condition of the Empire has been with prophetic writers the chief object



of notice—many writers, as Bh. Newton, etc., endeavoring to make out precisely the number of ten kingdoms—while the fact that a headship of the Empire existing has been too much ignored.\*

<sup>1</sup> Corroborative of our position, we quote from Gibbon (vol. 5, p. 73): "Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the *pre-eminence* of his rank and dignity; he was the *first* of the Christian princes, the temporal head of the great republic of the West; to his person the title of majesty was long appropriated; and he disputed with the Pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles the Fourth; and his school resounded with the doctrine, that the *Roman Emperor* was the rightful sovereign of the earth, from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as a heresy, since even the gospel had pronounced: 'And there went forth a decree from Cæsar Augustus, that all the world should be taxed.'" Zimmerman in his *Pop. His. of Germany*, vol. 2, ch. 6, distinctly shows how Charles became "*Roman Emperor*" by receiving '*the Imperial crown*,' and remarks: "To the Romanic nations Charles now appeared in the position of the *old Cæsars*, with divine sanction for *universal dominion* over all that had belonged to the *Western Empire*." He also speaks of "the Empire of the West being restored." Even our school histories state the fact, as e.g. Wilson's *Outlines of History*, p. 259, says of Charlemagne crowned "Emperor and Augustus:" "This act was considered as indicating the *revival of the Empire of the West*, after an interruption of about three centuries. Charlemagne, a king of the German Franks, was thus seated on the *throne of the Cæsars*." Compare arts., "Carlovingians," "Charles I.," in Appleton's *Cyclop.*; Seebohn's *Era of the Protestant Revolution*, p. 28, etc.

<sup>2</sup> We are glad to find that the continuity of the Roman Empire is now advocated by able scholars, as e.g. Bryce in *The Holy Roman Empire*, Freeman in *Historical Essays*, Essay VI. (also *North Brit. Rev.*, March, 1865), Palgrave, Finlay, and others. Thus Freeman pointedly and justly observes: "It may seem a hard saying, but it is one which the facts fully bear out, that hardly one student in ten of mediæval history really grasps that *one key* to the whole subject without which mediæval history is simply an unintelligible chaos. That key is no other than the *continued existence of the Roman Empire*. As long as people are taught that the Empire came to an end in the year 476, a true understanding of the next thousand years becomes utterly impossible. No man can understand either the politics or the literature of that whole period, unless he constantly bears in mind that, in the ideas of the men of those days, the Roman Empire, the Empire of Augustus, Constantine, and Justinian, was not a thing of the past, but a thing of the present." "In a word, as we began by saying, the history of the Empire is the key to the whole history of mediæval Europe, and it is a key which as yet is found in far fewer hands than it ought to be." The student will be interested in the essay and its overwhelming proof. The prophetic student, if solicitous to be historically accurate in tracing historical prophecy, cannot ignore this valuable key. Its reception and use will prevent the adoption of a vast amount of misleading prophetic interpretation.

*Obs. 3.* It would be well if the Church, until a better explanation is given, would *carefully note* the interpretation presented by G. S. Faber in his *Revival of the French Emperorship*. In tracing the Roman emperorship from Francis II. he is supported *both* by prophecy and historical fact, and in continuation of the subject we will incorporate his view for the information and consideration of the reader. Turning to Rev. 17: 9-12 we have a delineation of the civil polity (heads) of the same fourth beast (so numerous commentators and writers) described by Daniel 7. The Revelation speaks of *seven forms* of government that should exist, and as a source of identification informs us that *five* of those heads "*are fallen*," which writers agree in deriving from Roman history (Livy, Tacitus, etc.) as follows: (1) Kings, (2) Consuls, (3) Dictators, (4) Decemvirs, (5) Military Tribunes. Then John tells us "*one is*," i.e., that one form of the government was *then* existing. Now this sixth head of which the prophet speaks, is the *Roman emperorship* which, as we have seen under Obs. 2, *continued*

*uninterruptedly* from the time of John down to Francis II. If there is force in historical facts and in the revival of the emperorship in the Western part of the Empire before the Eastern was overthrown, then Faber's position that this emperorship *continuously existed* down to the abdication of Francis II. is *impregnable*.<sup>1</sup> Therefore *the sixth head* that John described can only be followed by *the seventh head* after the abdication of Francis II. In 1804, two years before the sixth head fell, Napoleon proclaimed the emperorship of the French, and annexed Rome and the Roman States to his dominions. To confirm his power he was crowned *an Imperial head*, not only at Paris, but had the Pope brought to assist at his coronation. It was this head, in some respects separate and distinct from the sixth head, which caused the abdication of Francis II. This influenced Faber and others to regard it as *the seventh head* which was to come after the sixth one. The apparent confirmation by its being short lived "*and when he cometh, he must continue but a short time*" (for the Napoleonic dynasty in the person of the First Napoleon only lasted about eleven years), and by its being "*slain by the sword of military violence*" (so Faber explains Rev. 13 : 3 in connection) led Faber in 1818 to suggest that the Napoleonic dynasty being the seventh head, Rev. 17 : 11 *plainly called for its revival*. This opinion was based (1) on the alleged fact of its being *the seventh head*; (2) that the beast, employing the necessary figure, is represented, being *headless* for a time, to *re-exist*, i.e. receiving a renewed polity; (3) and this revived polity is to be *of the seventh*, and yet in some respects *an eighth*, head. The revival of the Napoleonic dynasty in the person of Napoleon III. was, at least, a remarkable fulfilment of Faber's deductions. It is to be regretted that some persons, with the best of intentions overlooking the fact of *a head being a dynasty* and may thus embrace a *succession of individuals*, persistently applied Faber's view to the *individual person* Napoleon III., and that Faber's application of the same to the *French emperorship* was also changed by the American Publishers (Appletons) into "*Napoleon III., the man of Prophecy*." This and the death of Napoleon III. has caused many persons to discard Faber's theory, forgetting that, as he himself expressly guarded it, the head is not necessarily *limited to one person*, but may embrace a *succession*, and hence should not thus be limited without express warrant either from prophecy or the proper development of the Antichrist in him. We thus direct attention to his theory, which seems to be correct down to Francis II. It is asserted three several times, as if calling special attention to it, that the beast was to *exist*, i.e. have a head or political chief, *then it was to cease to exist*, i.e. have no such a head, and *then it was to again exist*, i.e. obtain such a head. In Faber's view, *the non-existence* of the beast cannot be established *until after* the overthrow of the Napoleonic dynasty, making the beast *twice headless*, viz., between Napoleon I. and Napoleon III. and since the downfall of the latter. So that the overthrow of the dynasty, instead of *militating* against Faber's view, *really establishes* it, seeing that our attention is specifically called to *this very headless condition* of the beast as something which we are to expect. But the real question to decide, after all, is this : Was the Napoleonic dynasty really *a seventh head*? In some respects it might be deemed such, but in others it seems impossible to concede it such a place, for it was regarded by the actors in it as a revival or return to *Charlemagne's Imperial state* (so Napoleon himself speaks of "*Charlemagne, Emperor of the French and our*

*august predecessor*" in the 19th vol. of *Cor., Eclectic*, vol. 5, No. 1),<sup>3</sup> and, as Faber himself states, it was not a *violation of unity in law* for the Empire to have several emperors. Another objection is, that this Napoleonic head arose *before* the other fell, while the impression—not decided, it is true—made by the prediction is that these heads are *to follow in succession*. Again, the history of Napoleon III. indicates that he was completely patterning after Napoleon I., was identically in all respects *the same head*, and hence could not be called *an eighth*. This is seen in all the official acts, and was acknowledged by himself and the nation. Now, both these persons regarded themselves (and it seems proper that the Spirit of prophecy should designate the parties intended according to their own estimation of regal position) as *regular successors to the Cæsars in the line of Charlemagne and his successors*. Even admitting (which may be true) that Napoleon I. was a distinct seventh head, *it does not follow that Napoleon III. was the eighth*. The prophecy would then only await the revival of the French emperorship and its claims to Cæsarship, to make it of the seventh, and yet some remarkable traits superadded which would so distinguish it as to make it an eighth. But if the Napoleonic dynasty is *only a continuation* of the sixth Imperial head with an interval, *then this seventh head is still future*, and from Rev. 17 : 8, 11 is identified with a period of time (such as now exists) *when the beast is headless, i.e. follows it*. The student of prophecy is therefore reminded that this *very predicted headless state* of the beast (so discouraging to some) is a *decided attestation* to the truth, and a *warning* to us that it will result either in the *rise* of the seventh head to which the eighth is attached or to the *revival* of the seventh head with the same result. Prudence dictates that we do not dogmatically express ourselves on such points, but that we seek light from all directions and ponder well the interpretations and hints given, and see how they will correspond with the development of history. Faber's view respecting the sixth head is firmly established down to Francis II. ; how much more we can receive will be determined *when the beast again exists*—for that it will again live is clearly proclaimed.<sup>4</sup> Because the Empire does not now exist with a head, multitudes suppose that it is entirely perished (forgetting the imperial spirit and advocacy within its population and the maintenance of its ancient laws, etc.); but the Word informs us that we *must not allow ourselves to be thus deceived*, that headless as it may be for some time, yet the elements of the body remain, and that it shall again be *resuscitated, and in its final aspect form a fearful and most powerful confederation against the truth*.<sup>4</sup>

<sup>1</sup> It is impossible to receive, in consistency with the Record, the interpretation of writers (revived by a recent one, Barbour in *Three Worlds*) that one of these heads is the Papacy. That any and every enumeration of the seven heads, which includes the Papacy as one of them, is *most certainly erroneous and misleading*, can be proven incontrovertibly by the following reasons : The beast (ch. 17) is distinguished from the woman or Papacy—the former supporting the latter, i.e. the *seven-headed* beast sustains the woman ; (2) the beast under its *last head* crushes and destroys the woman or Papacy ; (3) the beast under its last head continues *after* the Papacy is destroyed (ch. 17 and 19). Hence all such theories must be rejected as utterly untenable, being opposed both to prophecy and the attested facts of history. Likewise the views which, like Mede's Newton's, More's, Cunningham's, Elliot's, Lord's, etc., overlook the legal unity and uninterrupted historical continuation of the Roman Emperorship, for the Western Emperorship, or the professed Christian Emperorship, or the claims of absolute sovereignty, etc., did not change the unity or legal status and character of the Emperorship, as Faber has historically pointed out. The simplicity and historical accuracy of Faber's position is

thus far incontrovertible. It is indorsed by many able writers, and is incorporated in foreign works, as e.g., in Epp's *Die Entsiegelte Weissagung des Prop. Daniel*.

<sup>2</sup> Castelar, in art. on "The Republican Movement in Europe" (*Harper's Mag.*, Jan., 1875, p. 260), calls the Napoleonic dynasty a "species of Roman or Carolingian Empire." Audigier (*Origin of the French*, 1876—epitomized by Buckle, *His. Civ.*, vol. 1, p. 566, etc.) held that the Antichrist would never appear in the world until the French Empire was destroyed. This notion was based on the idea that the French royalty was God-derived, through Charlemagne, the Church's favor and blessing being allied with it. Von Döllinger, *Essays on Proph. Spirit*, says that the Jesuit Viera, in his *His. of the Future*, makes the Fourth Empire to be the Roman-German—hence a regular continuation of the original Roman—and then makes the Fifth (showing that the Church in the past was not understood by it) an empire universal, etc., as described by Daniel, to have its centre in Portugal.

<sup>3</sup> Without utterly discarding other views, the writer may be allowed to say that Faber's line of argument, whatever defect may be in the latter part of it by premature application, is the best, most consistent, and logical thus far produced. It is erroneous to make the Papacy, as some do, the seventh or eighth head, for it was *not short-lived*, and the same is true of the Christian Constantinian head, which also was a *regular*—as preceding—*succession* of the sixth head, and not, as some writers maintain, a seventh head. The Empire was not conscious of a change in the emperors, whatever the changes introduced by the emperor himself. To make the reigns of Diocletian and his colleagues the short-lived seventh head is utterly opposed to the facts of history, which invariably and universally recognize them as belonging in *regular succession* to the sixth head. In brief, there is no scheme, so far as the sixth head is concerned, which meets so well the *conditions* of prophecy and history as Faber's, and the prophetic student, at this period of the headless state of the beast, will carefully keep in mind the subject, and await momentous developments. Let us only suggest as additional, that there are only seven heads, and, in all probability, the eighth spoken of is not one of the succession, but an associated head, which is of the seven, i.e. in union with it. Such a conjecture is strengthened by the fact that the last head of the beast is found thus in close union with another party, as e.g. Rev. 19 : 20, etc. Again the student is reminded that the Papacy—a favorite view of many—cannot possibly be a head of the beast, seeing that (as ascertained in a note) the beast itself first supports the Papacy and afterward causes it to be destroyed (Rev. ch. 17, etc.). The great defect in all such interpretations is, that they make the Papacy to exist down to the very open Advent in its organized form, when this is opposed by prophecy (Rev. 17), which declares that shortly before that Advent the Papacy shall be overthrown by the ten horns (not past, but still future, under the last head), through the leadership of the seven-headed beast.

<sup>4</sup> A few additional remarks are in place concerning the present views entertained respecting the seven heads. The critical student will see that the importance of a just discrimination on this point in view of its vital relationship, is a sufficient apology. We select a few leading writers and views now urged, which will, so far as our reply is concerned, include all others. Faber's line of argument conclusively shows that Dr. Elliott's (*Hor. Apoc.*) application of the 7th head to Diocletian's creating a second Augustulus, is a violation of consecutive rule, of the unity of the empire (which allowed such an increase), and of an unimpaired Imperial rule. This leads necessarily to confusion of ideas, as e.g. when to account for the wounding of the seventh head to death, he applies it to paganism, thus leaving the civil form of government denoted by a head (his own correct representation of heads previously given) and transforming it into a system of false faith and worship which happened to be associated with it (and also makes the Popedom to be the eighth). The same is true of Lord's (*Apoc.*) interpretation, when he makes Constantine and his successors a seventh head, the same being in regular succession, and so recognized by Roman law, and as a result contradicts the alleged wounding of the head, etc. It also sets aside Cressner's view of the Gothic kings, Mede's of the Latin emperors (after the division of the empire), Cocceius of the sevenfold future religious division, being the seventh head and the deductions from the same. In fact, it logically and historically disproves all other theories, which do not preserve the *unity* of the empire in law and the *regular historical succession*. Thus e.g. when Auberlen makes the seven heads to be "the seven world monarchies—Egypt, Assyria, Babylon, Persia, Greece, Rome, and the Germanic Empire"—he destroys, not only unity in the symbol, but unity in history. The same applies to Wordsworth, who classes the seven heads Babylonian, Medo-Persian, Greek, Syrian, Egyptian, Roman Heathen Imperial, Imperial power of Germany; or Glasgow, who gives Egypt, Palestine, Assyria, Babylon, Persia, Yavan or

Hellas, Rome ; or Alford, who presents in the main Auberlen's application. It indicates the extreme arbitrary interpretation of Prof. Stuart ; and that the expositions of Bh. Newton, More, Cunningshame, and others cannot, so far as the seventh head is concerned, and the deductions therefrom, be received. There is one feature in the application of this prediction, viz., that it must not only be in unity with the symbol and of history in fulfillment, but that, at the same time, it must be in unity with other predictions, as e.g. Dan. 7 and Rev. 17. It is this violation of unity that makes them either in part or in whole objectionable. Hence we cannot possibly receive those interpretations which include the Papacy as a head, as e.g., Elliott's, and others. As the latter view is widely circulated, a few illustrations are appended. Thus e.g. Barnes (*Com. Rev. 17*) gives the following heads : Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors, Dukedom of Rome (comp. Bh. Newton), Papacy, which is historically incorrect as neither the Dukedom, nor the Papacy ever was a civil head of the empire, the civil power being restricted to a small portion of Italy. Bengel (*Gnomen*, vol. 5, p. 271) makes the beast itself to be the Roman Papacy, but this is still a wider departure from the unity of symbol, history, and parallel prediction, for the simple fact that the seven-headed beast supports the woman (Papacy), and afterward in the ten-horned state persecutes her, indicates a separate and distinct power. Baldwin (*Armageddon*, p. 328, etc.) is even more arbitrary and imaginative when he makes the beast "The Universal Imperial Church" (i.e., the Church organized throughout the Roman Empire) and the seven heads to be seven successive empires (Western Empire, Charlemagne's, Papal, Charles V., British, French, and probably Russian), of which the head wounded and healed was the Papal head or empire, being open to similar serious objections, and because of its utter antagonism to parallel prophecies. Waggoner, Barbour, and others, in their respective classification of the heads, also introduce the papacy as one, overlooking the distinctive and separate characteristics of the beast and of the woman (Rev. 17) as previously stated by us ; for the beast, seven-headed, with the allied horns *destroys* the papacy and *after* such destruction makes war with the Lamb at the open parousia. The heads enumerated are, in some of these schemes, exceedingly fanciful, being e.g. distinguished from the horns and then again converted into a horn (the little horn), or elevated to a civil headship, which history does not accord, or all made future, when John positively (for the sake of identification) says "five are fallen" and "one is." To confine the heads to the judgment period destroys a proper continuity and the relationship to other predictions.

To fortify our position on all sides, the attention of the critical student is directed to one feature that requires explanation, lest it mislead. In Rev. we have the beast (Roman Empire) having only *seven* heads, and in Dan. the heads are not given, but only the horns. Now, the little horn of Dan. is the Antichrist, and to make Rev. and Dan. to correspond, the Spirit in Rev., when giving the ten horns, *omits* the little horn, because the eighth, which is of the seven, is identical with him being the same Antichrist. Hence, in order to avoid a discordance, the cautious language of Rev., viz., that this eighth is not really a distinctive head, so that eight heads can be enumerated, but it is this little horn that arises after the ten horns and revives in himself the power of this seventh head, assumes *the same Imperial and Absolute* rule, and is thus really a prolongation of the seventh, under whom the civil life of the beast, after being headless, is restored with great power and arrogance. Now, such accuracy of statement to avoid a conflict of statement, and yet to give us from different aspects a view of this beast in his last form, can only be predicated of a divine inspiration. We must not overlook another fact (whatever may be said respecting the Napoleonic dynasty as a head by Faber, Frere, Gauntlett, Irving, Keith, Garrett, Fausset, Gregory, Purden, Baxter, Wangle, and a number of other writers), viz., that admitting it at least to be a continuation of the Imperial sixth (or forming a seventh even), the seven-eighth may be found geographically and nationally in another direction, as portrayed in Dan. ch. 8, on the territory of one of the four kingdoms established by Alexander's generals, which were absorbed, inherited, and conquered by the Roman, and revives with its revival.

*Obs. 4.* It is in the divided state of the Roman Empire that we are to find it, for a time, *headless*, i.e. without a leading civil, imperial form of government. It could not be under the sixth head which, as we have seen, was *continuous* down to 1806, and if, as we suspect, it includes the Imperial Napoleonic, down to very recent times. It is *headless* now, no one distinctively claiming to be the Imperial head of the Empire. But

this, according to prophecy, cannot remain thus; a head will be formed and be recognized as that associated with and swaying rule over the Empire. When the Kingdom of the Messiah is to be manifested, the prophets teach that this Roman Empire is to exist in its broken, divided form and yet sufficiently united *under the leadership of the last head of the same* to form a most powerful combination against the true believers. Hence the efforts made in some directions to find the Antichrist (i.e. the one who shall wage war against the Lamb, Rev. 19) *outside of the Roman Empire* as e.g. Russia, Babylon in Asia, Mahommedanism, etc., *is utterly opposed to the fundamental requirements of prophecy.* Prophecy describes the Fourth Empire; runs it down *consecutively* to the time of the end; portrays its commingling of weakness and strength after its division; informs us that out of it shall arise the last confederation against Christ; associates the head of the last combination with this same identical beast or Empire; and thus fixes our attention, not to outside nations or governments, but *to the Empire itself* for the rise, progress, and terrible career of the last head. Every effort to call away the attention of believers from the Roman to some other power as the head around whom the Antichristian forces shall gather, *is in so far a departure from the plain truth*, no matter how plausibly represented or ingeniously portrayed.<sup>1</sup> On this point we must come back to the position *universally occupied by the early Church*, viz., that the Antichristian power, the last head of the beast, the oppressing power which shall culminate just previous to the establishment of Messiah's Kingdom and the ushering in of the Millennial age, *must arise in, and be fully identified with, the Roman Empire.* This belief, entertained by the churches established by the apostles, has *its firm and immovable basis* in Dan., chs. 2 and 7—in Rev. 17, etc. This faith, entertained by believing Jew and Gentile, is evidently also one that the inspired apostles fully indorsed, as seen in the Revelator John enlarging upon Daniel's Fourth Empire and in the universality of belief which can only be appropriately accounted for on the ground that it was sustained by the private (public being avoided for prudential reasons) instruction of the apostles and elders. Hence correctly, the deduction was made that *the Roman Empire in some form or other would exist down to the end of this age, and that its close would be followed by the universal Empire of the Messiah.* So deep was this feeling that Tertullian (Apology, Sec. 32) gives as a reason why they pray for the stability of the Empire: "For we know that a mighty shock impending over the whole earth—in fact, the very end of all things, threatening dreadful woes—is only retarded by the continued existence of the Roman Empire."<sup>1</sup>

<sup>1</sup> Any other outside power, like Russia, etc., could only become such provided it became incorporated with, *as an integral part of*, the empire, and thus would become its acknowledged head. If e.g. Russia would conquer Turkey, fixing its seat at Constantinople, and then as a master stroke of policy—imitating Charlemagne, the German Emperors, and Napoleon—would with its Czarship or Russian Headship incorporate the Roman Emperors, it would then to all intents and purposes become a *head of the empire.* If such should be the case, then prophetic interest would *especially centre* in its development and progress. It is not sufficient to base an opinion on the words "Gog and Magog," etc., of Ezekiel, unless it also be shown that Russia is, at the time of the end, an essential part of the Roman Empire. It likewise is not sufficient (Wallace's Russia, vol. p. 443, etc.) to show that the grand Prince of Moscow and all Russia is (after the fall of Constantinople) the chief Protector of the Greek Orthodox Church (thus becoming in one form a sort of successor to the Byzantine Emperors), or that there was a marriage with the Imperial family, or that the assumption of the title Czar is conclu-

sive, or that we are to assume the fable (unproven) that the great ancestor Ruik was a descendant of Cæsar Augustus. For what prophecy in its direct historical development demands, is some Roman power, on the territory of the empire, who thus culminates, etc. Now, Russia can only become this last head, if directly incorporated, by conquest or confederation, as a part of the restored empire. Isolated as at present, with a vast territory beyond the limits of the fourth empire, etc., it has, as yet, none of the distinguishing characteristics requisite for a complete identity. Still, if intended, they can be speedily developed and openly manifested.

All the ancient Fathers, so far as we have their testimony, unite in declaring that the Antichrist shall arise out of the Roman Empire. Lactantius represents the early opinion, when he holds (*Div. Inst.*, B. 7, ch. 16, etc.) that the empire should continue in a divided form being "dispersed among many and divided" until the final confederation. The Jews, from Daniel alone, entertained similar views which were perpetuated. In the twelve prayers of the Jews (*Horne's Introd.*, vol. 2, p. 107) the Jews pray in the 12th prayer: "And let the kingdom of pride (the Roman Empire) be speedily rooted out and broken in our days," thus correctly apprehending that their nation cannot be restored until this power is broken. Lactantius also (*Div. Inst.*, B. 7, ch. 15, etc.) refers to the Sibylline books as declaring the perpetuity of Roman power until the Advent of the King. Vide Victorinus's *Com. on Apoc.*, about A.D. 290, Hippolytus, Irenæus, etc. It would be interesting to notice how deeply rooted was this opinion so that it was perpetuated down through the Middle Ages. See Von Döllinger's *Prophecies of the Middle Ages*, in which frequent reference is made to the fact that the present ordering of things, this dispensation itself, was thought to be dependent upon the continuance of the Holy Roman Empire, saying e.g. on the Cosmopolitical Prophecies, "There was but one fundamental thought in this and the following time, that the existence and the duration of the present order of the world were indissolubly bound up with the continuance of the Roman Empire, as this was renewed in, or made over to, the Carolingian dynasty, and after its overthrow to Germany and its kings. It was accordingly styled the *Holy Roman Empire* of the German nation; for it was held to be the all-supporting key-stone of the Christian world, which could not be abandoned until the process of the world's dissolution began. While this kingdom lasted and the people did not desert it, the last day was still distant, so they believed and so they spoke." Von Döllinger illustrates this by a number of popular prophecies. The student is requested to notice, as a matter of curiosity, that Roger De Hoveden (about A.D. 1190) in his *Annals*, vol. 2, p. 183, says: "Some of our learned men assert that one of the kings of the Franks will hold the Roman Empire afresh, and in all its integrity, who will exist at a very late period of time, and he himself will be the greatest and the last of all the kings," etc. While the true idea of the kingdom was perverted, yet even Popes (as e.g. Gregory the Great, Bower's *His.*, p. 405, etc.) held to the notion that the Roman Empire would endure to the end of the world, or age.

The reasoning of Olshausen (*Com.* 2, *Thess.* 2) against Max Von Schenkendorf, that the Roman Empire would not again be revived, is inconclusive, based as it is upon the idea that it is impossible to restore the empire to its former condition, owing to political changes, etc. (although admitting its continuance, modified, to 1806). In reply, it would be sufficient to direct attention to the prediction; if predicted it will come to pass, as God alone foreknows the future. But aside from this, we must not forget that changes and modifications are incorporated in the prophecies as characteristics of the latter end, so that we are not to look for the empire in precisely the same form as in the Middle Ages or in the days of Augustus Cæsar; even the last head is to be so diverse, that he is scarcely recognizable as a continuation of the seventh head. Hence we prefer to receive the ancient view, which preserves the unity of prediction by making the Roman Empire existing down to the Second Advent, the end of the age, the culminated Antichrist, and which even such writers as Jerome (*Com. on Dan.*), Andreas of Cæsarea (*Apoc.*, ch. 13), Aretas (*Apoc.* 13), and a host of others admit.

*Obs.* 5. To indicate this *perpetuation* of the Roman Empire, we will present, in the briefest manner compatible with clearness, an outline of a portion of Daniel, chs. 11 and 12, leaving the reader to supply the details. Expositors generally agreeing down to the 31st verse of ch. 11, we will begin with the same, giving a running commentary. First, however, it may be said that the opinion held by some that Antiochus Epiphanes is still the

subject of prediction, is, aside from reasons given by Bh. Newton, refuted by the simple facts that the power delineated in the following verses *endures down* to the time of the end, to the period of the restoration of God's people and the resurrection of His saints in which Daniel is promised to participate, Prop. 126. In view of the history of the past and the still delayed resurrection of the saints, it is easy for us to see that the ancient opinion that these verses apply to the power which is *to develop the Anti-christ* is the correct one.' Nearly all admit that in verse 30 the Romans are introduced in the phrase "*For the ships of Chittim shall come against him,*" and the view of Sir I. Newton, Bh. Newton, and many others, that in verse 31, the Romans are re-introduced and form the subject of the prophecy is evidently the correct interpretation, because in this way a *harmony* is affected between this and other predictions. The transition from the Greeks to the Romans becomes the more apparent by the remarkable fulfilment of the outlines here given. Without following particularly any writer, the interpretation that history affords seems to be something like this: v. 31, "*And after him arms shall stand up*" (the translation of the Newtons, Faber, etc.); that is, after Antiochus, a great military power shall possess the ascendancy, which was the Roman.' "*And they shall pollute the sanctuary of strength;*" history testifies to such a profaning and razing of the temple by them, etc. "*And they shall take away the daily sacrifice;*" which was done effectually by the destruction of the temple. "*And they shall place the abomination that maketh desolate;*" now, whatever the meaning to be attached to this disputed phrase, the reader is requested to notice that Jesus, Matt. 24 : 15 (against the Antiochian theory), places this *to occur after His First Advent*, the Spirit thus giving us an additional reason for applying it to the Romans. Some refer this to the idolatrous Roman ensigns, others to the building of the temple to Jupiter Capitolinus, etc.; but noticing the widely differing renderings in versions, etc., the idea conveyed by the phrase seems rather to be, that "*the bestial*" power that maketh desolate shall be firmly planted in the conquered city and country, productive of great misery. V. 32, "*And such as do wickedly against the Covenant, shall be corrupt by flatteries;*" let the reader notice that Jerusalem being now destroyed, etc., the Christian Church, God's people, are now alluded to, and it is a historical fact that the Roman emperors in various ways endeavored to seduce believers from their faith in the covenant promises of God, and we have reason to believe, in too many instances, with success. Newton and others tell us that many apostatized. "*But the people that do know their God shall be strong and do;*" that is, such shall perform their allotted work, being strong and heroic in faith, uneducible, they shall proclaim the Gospel to the saving of them that believe. V. 33, "*And they that understand among the people shall instruct many;*" which is fulfilled in the remarkable and extensive success of the early preaching of the Gospel in all parts of the Empire and even beyond it. "*Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days;*" which was fearfully verified by passing through repeated persecutions, extending more or less over a period of nearly three hundred years. V. 34, "*Now when they shall fall, they shall be holpen with a little help;*" history informs us (1) that the Christians were driven to great extremities by the persecutions heaped upon them; (2) that in this crisis help was extended by the accession of Constantine, by which the general persecutions ceased; (3) it was



“little help,” for while stopping the persecutions of paganism, it paved the way for others, in his intolerant edicts, perversion of Christianity, introducing the hierarchy, in the acts of himself and successors. “*But many shall cleave unto them with flatteries;*” which was verified in the multitudes of Pagans that were brought into *nominal* Christianity by the hope of honor, emoluments, etc., so that some in the Church were alarmed at the flood of worldliness poured in upon them. V. 35, “*And some of them of understanding shall fall;*” this may denote that some of the pious, resisting the introduction of those evils, were persecuted and crushed, some even being put to death. Examples of this kind are not of a rare occurrence at this period. Or, it may mean that some of the pious shall be so deluded by this external prosperity—shall be so controlled by the splendor of the civil power professedly enlisted in behalf of Christianity, that they shall fall, i.e. yield up their principles and adopt those introduced, as witnessed in the pomp of worship, image worship, introduction of new doctrines, etc. And, if the reader carefully notices the next verse, he will find that the prophet, having directed attention to the times following Constantine, now describes this to be virtually the condition of the true Church down “to the time of the end;” that is, some shall fall, either being seduced by prosperity or being persecuted. For it is added: “*To try them, and to purge and to make them white, even to the time of the end, because it is yet for a time appointed;*” the Church is to be tried and tested, is a fighting, struggling Church, *down to the time of the end*. It is the language applied to the saints who endure temptation and fight the good fight of faith. Having described the condition of the Church, the prophet returns to the Roman power. V. 36, “*And the king shall do according to his will;*” that is, shall be absolute. “*And he shall exalt himself;*” in extension of dominion, conduct, etc.; “*And magnify himself above every god;*” if the word “god” means (so some) king or ruler, then he shall magnify himself above all kings, as evinced in the titles and conduct of the emperors, or, if it denotes objects of worship, then the fulfillment would be found in the control of worship, direction of doctrine (as in Imperial decrees of Constantine and successors), assumptions of authority, and in crushing opposition to ecclesiastical encroachments, etc. “*And he shall speak marvellous things against the God of gods;*” as in the amazing assumptions of authority over the consciences of subjects in public decrees, in sustaining the pretensions of the papacy, in persecuting believers, in ascribing divinity to itself, in doing great wickedness under the garb of religion. “*And shall prosper until the indignation is accomplished;*” that is, this Roman power shall exist more or less flourishing during a period of time in which the anger of God is manifested toward a people. Now, we learn that this people upon whom God’s indignation is poured out is the Jewish nation—the Theocracy being overthrown and Gentile domination allowed for a certain period. This elect nation is under God’s indignation (Prop. 57, etc.), and here it is said that this Roman power shall remain in existence until (Ch. 12 : 7) *the time has arrived for the withdrawal of the same, thus corresponding with various other predictions*. Hence (1) this power exists so long as the Jewish nation is scattered; (2) it is instrumental in oppressing Jews; (3) it will resist Jewish restoration under its Theocratic king; (4) when this power is utterly destroyed the Jews will be completely restored; (5) in some form or other it is a leading power in the times of the Gentiles, but its prosperity will sud-

denly end when these times are expired. This also shows how mistaken those are who find a fulfilment of this prophecy before the Christian era. "For that that is determined shall be done." V. 37, "Neither shall he regard the god of his fathers;" fulfilled in the change of the Empire, against the efforts of the Pagans, in its religion—really such a change that Paganism—the god of the fathers—was obliterated. "Nor the desire of woman." This last clause is much disputed, and it is difficult indeed to decide upon a definite meaning. Some (as Faber, Elliot, Smith) make it to denote Christ, He being the object of desire of Hebrew women. This, perhaps, is scarcely its meaning, but, if so, would evince, what we have already stated, a disregard to the paramount authority, etc., of Christ. Others (as Bh. Newton, etc.) think it denotes discouraging of marriage, which would find a verification in the repeal of the laws (Julian and Papien) encouraging marriage by Constantine, the veneration of monastic life, celibacy, etc. Others (as Stäudlin, etc.) interpret it as meaning cruel, i.e. disregarding the tears of women, or (as Bertholdt) would not spare little children, the object of a mother's love, or (as Jerome) would be lustful, licentious, etc., all of which would find ample fulfilment in the history of this power. "Nor regard any god, for He shall magnify Himself above all;" see v. 36, the reader noticing also that as the Spirit takes into view this gigantic power as one whole, some of this exaltation or magnifying is still for the future to manifest. V. 38, "But in his estate shall he honor the god of forces." Critics find the phrase, "the god of forces," the most difficult in the prophecy, and some versions, unable to give a meaning, retain the original. It has been rendered "God of forces," "the strong god," "god of fastnesses or fortresses," "gods-protectors or tutelar gods," etc. The idea, as all admit, that this "god" is one of power, having force or ability to exert in protection or sustaining, etc., is very evident, and a *clew* is given to its character, etc., by the next verse, in which it is called "a strange god." Let history in its indisputable facts tell us of the only "god" or ruler that was venerated and adored by the Roman power during this period, and the answer is, *the Pope*, who was acknowledged *the Spiritual Head*, having the keys of heaven and hell, who was called the viceregent of God on earth, who was so adored that even his foot was kissed by emperors. This "god" also sustained the Imperial power in its crowning, blessings, decrees, etc., and when, in antagonism at times with it, exhibited itself as a formidable power, able, upon several occasions, to depose and bestow the crown. If Bh. Newton's rendering (see his *Diss. on Proph.*) is correct, that the word "forces" denotes "protectors," then there would be an allusion to the worship of saints and images as "protectors." The relationship that the Papacy sustained to the Empire is here briefly but distinctively expressed corresponding to past history. "But in his estate shall be honor," etc.; Gesenius, Luther, De Wette, etc., suppose this to mean, "But in his place or stead he shall honor;" if so, then it would denote that the Pope shall be adored or honored in the place of the former gods of the Roman power. Barnes and others think that the idea of base or foundation is conveyed, so that it may denote "in his foundation," i.e. in his throne, by civil power shall he honor this god. If this should be the meaning, then again is it fully verified in the imperial decrees by which the Papacy was exalted, the supremacy given to the Bishop of Rome, in the grants of territory and civil power, and in the supports often tendered to it by the emperors. The

notion of being firmly established and highly honored by Imperial patronage is the one conveyed. "*And a god whom his fathers knew not ;*" that is, the ancient Imperial power was not cognizant of this Papal power, for it was to arise, being distinct from anything that had preceded, in the course of its history. Brief as the description is, yet how applicable. "*Shall he honor with gold, with silver, and with precious stones, and with pleasant things ;*" the student need scarcely be reminded that the enormous wealth of the Papacy, in every age, has been drawn from the patronage of this Roman power through grants, gifts, taxes, legacies, indulgences, revenues, endowments, etc. The riches of Rome, the seat of the Papacy, during the past centuries has been notorious, and the source from whence derived is equally well known. V. 39, "*Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory ;*" which may denote that in all parts of his dominion, including his strongholds, this god should be honored, or, that under the auspices, aid, etc., of this god he should take strongholds. Critics are divided as to its meaning, but either one or the other would find ample fulfilment in the Papacy. Bishop Newton's translation (*Diss.*) brings out the idea that the defenders or abettors of this god, he (the Roman power) shall honor with the god ; so also Mede's rendering and others'. "*And he shall cause them to rule over many ;*" that is, the aiders, upholders of this god, shall be also honored with power over others, as exemplified abundantly in the priesthood, bishops, archbishops, etc., of the Papacy. "*And shall divide the land for gain ;*" among these Papal officials, as witnessed in the bishoprics, dioceses, etc., in the bestowment of special grants, church lands, endowments, etc. Indeed, so much was this the case, that the power and wealth thus obtained became a serious embarrassment to nations, and led to great contests. V. 40, "*And at the time of the end.*" The prophet having given a rapid but distinctive description of the Papacy, its union with this Roman power, etc., now turns to the time of the end, viz., to the closing scenes of this Gentile denomination, to the period when this Roman power, notwithstanding its greatness, shall come to an end. This that follows, then, wholly relates to the future, being yet unfulfilled. The Roman Empire in its divided form still exists in the spirit and principles avowed (and while it is for the present headless, yet this is particularly predicted as something that shall come to pass, so that we are cautioned not to be misled by its headless condition), and this god, the Papacy, also exists and still is honored, more or less, by the adherents and advocates of Imperialism. Our attention is pointedly called, to avoid all mistake, to the time of the end, the closing period of this gigantic power, viz., to the time of the last head of this power, described in other prophecies as the fourth beast in the long-continued succession of Gentile rule. In the interpretation that follows, the conjectures or suppositions that appear the best supported by the text are only given. "*Shall the King of the South push at him ?*" Much depends upon the locality where the revived head will be restored ; if in France, then Spain, Italy, etc., might form the King of the South ; if in Austria, then Italy, etc., might be the power denoted, or, as some do, Egypt, Turkey, etc., may be denoted. In fact, the power here predicted may or may not be in existence at present, and relatively to the locality or seat of the last head of the beast is a "*King of the South.*" "*And the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with*

*many ships;*" that is, this Roman power will *also* be attacked by some king or power located toward the North, as, e.g. England, Germany, or Russia. While mere conjecture can only be presented, yet the "many ships" indicate a power possessing a navy. "*And he shall enter into the countries*"—this is perhaps the clause which has caused the greatest difficulty to critics, owing to *the sudden transition* from one person to another. If we were to confine ourselves to this prophecy, it would be impossible from the language to decide *what king* this was that is to enter into the countries; whether the King of the North, or of the South, or of the Roman Empire, but we are not left to *conjecture* upon this point. The king who is thus victorious at the time of the end we find in Dan. 2 and 7 and Rev. 17 to be identified *with the fourth beast, the Roman power*. Taking other prophecies as interpreters, it refers to the Roman power under its last head, who shall invade other countries, thus implying that the King of the South and the King of the North have been *unsuccessful* against him. What countries these are, time must reveal, but the language impresses the idea of *conquest*, for it is added, "*And shall overflow and pass over;*" beating down all resistance and obtaining the victory. V. 41, "*He shall enter also the glorious land;*" this land ancients and moderns have, almost universally, applied to Palestine.\* This corresponds with Zech. 14; Joel 3; Rev. 14:20, etc., which all agree (see e.g. comparison of Faber, *Diss. on Proph.*, vol. 2, ch. 11, sec. 3) in placing the overthrow of the last great power in connection with his entrance into Palestine and subjugation of the same. "*And many countries shall be overthrown;*" the word "countries" is supplied by the translators; it may refer to countries, cities, places, forces, etc., evincing that his course would be a *devastating, victorious* one. "*But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon;*" whether the countries geographically known as such, or whether those are figurative appellations for other countries that shall escape, is difficult to decide. Yet, if the former, the student may find a reason for their escaping in Prop. 166, in the extraordinary proceedings that will at that time be inaugurated at Mt. Sinai. V. 42, "*He shall stretch forth his hand also upon the countries,*" or "send forth" (so Luther, and marg.); occupying the position of conqueror, perhaps by levying heavy taxes, or by sending forth forces to countries not immediately in his course. "*And the land of Egypt shall not escape, but he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.*" The course of this power in its career of conquest seems to be this: after enduring a struggle with the King of the South and the King of the North, he invades the countries, passing *on to Turkey and into Palestine*, and from thence *into Egypt*, obtaining the wealth of the country augmented by those who fled there before his invasion. *From Egypt he returns to Palestine*, the extent of his conquests being intimated by the Libyans and Ethiopians (see Barnes, *loci*) attending him. V. 44, "*But tidings out of the East and the North shall trouble him;*" what those tidings are it is impossible to tell, but that they are in some way related to the Jews (Mede, Faber, and many others) is *reasonable*, for the tidings bring him back to Palestine. What portion of the North is meant, whether, as some, England, or, as others, Russia, or, some other country, it is impracticable to say, but the tidings from the East can be more definitely fixed. If the reader turns to Prop. 166, where it is al-

leged that the formatory, introductory movement of the Theocracy is initiated at Mount Sinai, just at this period, he will see abundant reason for tidings directly East from him (for he is in Egypt when they arrive) to reach him which, owing to their remarkable nature, are sufficient to "trouble him." Taking the period of time denoted and the prophecies relating to it in consideration, there can be no doubt but that the question of the restoration of the Jewish nation and the re-establishment of the Theocracy at Jerusalem is involved. *The last head of the Roman power is to have possession of Palestine at the time of the restoration* (and, as some Jews have, perhaps through his instrumentality, been put in possession of Jerusalem), he returns to Palestine to fight against Jerusalem, as e.g., Zech. 14 : 1, 2, a revolt from some cause having taken place after his departure to Egypt.' "Therefore he shall go forth with great fury to destroy and utterly to make away many;" the tidings enrage him to make a war of extermination, and it is well to notice, as Bh. Newton, Faber and numerous writers have observed, that as the original of "utterly to make away many" signifies *to anathematize, to consecrate, to devote to utter perdition,* it strongly implies that this war shall be prosecuted *on the account of religion*, and that religion is in some way related to it. This supposition is supported and confirmed by the fact that this beast under his last head is represented as finally making war against the Lamb, etc. V. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain;" his royal tents shall be planted, not only at Jerusalem, between the Mediterranean and Dead seas, but in Jerusalem (for "the city shall be taken," Zech. 14 : 2) and on Mount Zion.\* "Yet he shall come to his end;" that is, shall be overcome and destroyed. The manner in, and the instrumentalities by, which this is to be accomplished are succinctly stated in other prophecies, as, e.g., Zech. 14 ; Rev. 19 ; Dan. 7, etc. "And none shall help him;" his destruction is certain and without reparation. Ch. 12 : 1, "And at that time;" the reader will observe *the intimate connection* that the following sustains to the manifestation of the last head of the Roman power in Palestine. "Shall Michael stand up, the great Prince which standeth for the children of thy people?" It is not in our province to discuss the question concerning Michael, some contending that an Archangel is denoted, specially devoted to and intrusted with the interests of the Jewish nation, while others believe that the Messiah is thus designated, and still others that Michael is named here as the guardian angel of the nation who will be associated with Christ.\* Taking the several prophecies relating to this period, it is not very material to decide such a question, the main, leading, and important particular being *the great results* that are to be affected by the Christ or His agents. One thing, however, must not be overlooked, viz., that this interference is made *in behalf of the Jewish nation*, whose extremity—the closing act of their long-continued tribulation—is great, as seen in Zech. 14 : 2. "And there shall be a time of trouble such as never was since there was a nation, even to that same time;" that is, a time of unprecedented trouble. According to Matthew, Mark, and Luke, our Saviour predicted the trouble befalling the Jewish nation *at the destruction and continued down-trodden condition of the city and nation until it culminates at this very period*, being at this crisis "the time of Jacob's trouble," Jer. 30 : 6-9. But great as this is, owing to *its long continuance, long-borne calamities, its climax* under this Roman power, it is as nothing compared with that which the

vengeance of God shall pour out upon the vast confederation of Gentile nations found arrayed against Jerusalem and His people. If there is a prophetic truth distinctly taught, it is the one that as and after the Jewish tribulation closes, *then a most fearful season of trial, indignation, and woe will befall the Gentiles* (see Prop. 162). "*And at that time thy people shall be delivered ;*" that is, notwithstanding the greatness of this Roman power and the extremity to which it shall reduce the Jewish nation, *that nation, Daniel's people, shall be delivered.* But let the reader keep in mind our Props. relative to the election of this people and how the Gentiles by faith are engrafted into that elect people, and he will at once be prepared for what follows : viz., that at the glorious restoration of the nation under the Theocratic ordering predicted, *the time has also arrived for the resurrection, not only of the Jews, but also of the engrafted believers*—all God's people—to participate in the blessings and glory of the Messiah's reign. Hence in the following verses the resurrection is predicted, for which see Prop. 126, our purpose now only being to show that the Roman power will exist in its last form, a destructive force, *down to the end of this age*, and will only be removed when the Advent of Christ, the resurrection of the saints, and the ushering in of the Theocratic Kingdom has come. To indicate that the series of predictions *run down, past our time, into the future*, the most solemn assurance is given, Ch. 12 : 7 "*when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" The Jewish tribulation is not yet finished ; the nation is still scattered ; the capitol is still trodden down ; the times of the Gentiles still endure ; and while this lasts we must still look for the fulfilling of what is thus predicted, with the experience attached Ch. 12 : 10.<sup>1</sup>

<sup>1</sup> Even Jerome, Theodoret, Luther, Ecolampadius, Geier, Calovius, Klieforth, Keil, and many others applied the prediction to the New Test. Antichrist. A multitude of able writers ally it, in some form or other, with the Roman state. It is a matter of surprise that the Antiochus Epiphanes theory should even yet, notwithstanding its direct and logical antagonism, be indorsed by some commentators. Others make a sort of compromise in order, if possible, to remove the difficulties, viz., while making a direct reference to Antiochus, they advocate a double fulfilment—one in Antiochus and another in the future Antichrist, the former being typical of the latter. But the context forbids such a twofold application.

<sup>2</sup> Some writers introduce Antichrist at verse 21, but we vastly prefer, upon the historical grounds given by Bh. Newton and others, to adopt the view here presented. Nothing is gained by so premature an interpretation, which is opposed by historical connection and unity. On the other hand, the introduction of the Romans, corresponding accurately with history, and the final development of Antichrist out of it, agreeing with the general tenor of prophecy, is in accordance with the spirit and intent of the prediction. We also thus avoid making a chasm in prophecy and fulfilment, bringing it into full accord with Dan. 7 and Rev. 13, 17, etc.

<sup>3</sup> Barbour (*Three Worlds*, p. 111) makes this to be the Papacy setting itself up in the church (i. e. in the "holy place," "the temple of the Holy Ghost"). We deem this, for reasons assigned, premature. The only interpretation and application (considering ch. 12 : 11 ; ch. 9 : 27, and the reference of Jesus, Matt. 24 : 15) is that which directly applies it to the Roman Power, and which (whatever fulfilment in the past) finds *its culminating point under the last head of this same power* (in connection with the last siege, Zech. 14, of Jerusalem).

<sup>4</sup> The student need only be reminded that the empire was designated "Holy ;" that its emperors were such "by the grace of God," divinely appointed, and thus "the Lord's anointed ;" that the subjects were taught to regard their rulers, divinely commissioned, with reverence and awe ; that laws were instituted which assumed power over conscience, regulated worship, enforced under penalties uniformity, recognized a State Church with a civil establishment, persecuted dissentients ; that the spirit evidenced a dominion over religion, founding or accepting of special commands, institutions, codes, rites, objects of

worship, ministers, etc., either by its own will or adopting that of the Papacy which it supported.

<sup>2</sup> Elliott and others think that "push at him" is incorrectly rendered, the preposition in other places meaning "with," so that they would translate it as implying union or alliance with the Roman Power.

<sup>3</sup> Hence Bh. Horaley (*Letter on Isa. 18*) says: "I have an unfashionable partiality for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early Fathers, that Palestine is the stage on which Antichrist, in the height of his impiety, will perish." See also the opinions of the Jews, Jewish Rabbies, Jerome, etc., as given by Newton, Mede, Faber, etc. May we add, that the application of this part of the prophecy by the Jews themselves to the Romans, as Jerome and others state, and not to Antiochus (as Porphyry, Grotius, Barnes, etc.), is at least evidence that they did not regard Antiochus as fulfilling the prediction.

<sup>4</sup> Many writers (as e.g. Brookes, *Maranatha*, p. 437) have a covenant existing between the Jews and Antichrist which is broken in the middle of the last week; this will be referred to under another aspect of the subject.

<sup>5</sup> If the reader desires to see a laborious but utterly futile effort to accommodate this to Antiochus Epiphaneus, let him refer to Barnes, *Com., Dan. loci*. Bishop Newton has well observed that it cannot possibly apply to Antiochus, for he returned no more to Judæa, but miserably died on his journey (not from Egypt but) from Persia on the frontiers. To satisfy a theory, undue liberties are taken with the text, viz., in accommodating it to the closing scenes of Antiochus's life in a mountainous region where probably a heathen temple stood which the prophet calls "holy," etc.

<sup>6</sup> We only notice that the opinion seems to be gaining ground that the Messiah is denoted, so that even Fairbairn (*On Proph.*) agrees with Ode, Vitrings, Hävernick, Hengstenberg, etc., in making Michael, Rev. 12 : 7, 8, another name for Christ—"a name given Him in special connection with this great conflict to indicate the certainty of His success grounded on His divine nature, for it means, 'who is like God?'" On the other hand, able writers maintain that Michael is only an attendant of Christ's, of whom an allusion is found in 1 Thess. 4, as "one of the chief princes" (*Dan. 10 : 13, 14*) who minister unto Him. So Tregelles (*On Dan.*, p. 154) makes this the Archangel spoken of by Jude, and pertaining to the economy respecting Israel. Much weight is given to this view by a reference to ch. 10 : 13 (comp. Barnes, etc., *loci*), and hence Fausset (*Com. Dan. 12 : 1*) makes him "an archangel" and "the guardian angel of Israel." In favor of making him to be the Christ (in virtue of the meaning of the name and the action ascribed to him) are many of the older exegetes, various commentaries, and writers (as e.g. Kurtz, *His. Old Cov.*, vol. 1, p. 192; Smith, *Thoughts on Dan.*, p. 241; White, *The Redeemer and Redeemed*, p. 16; Cummings, *The Great Tribulation*, p. 19, etc.). But, on the other hand, many assert that an archangel, so named, is intended (comp. e.g. Barnes, *Com. Dan.*, and the arts. on "Michael" in *Cyclops.*). We need not dogmatize on the point, as strong reasoning is presented on both sides; and surely we need not exhibit the credulity and superstition (*For. Quart. Review*, vol. 36, p. 331) of the monks of Mt. St. Michael in France, who do not hesitate to exhibit, as pious relics, the sword and shield with which Michael combated the dragon of the Revelations.

<sup>10</sup> Some who are partial to chronological deductions—very unreliable data for the reason that the precise periods are purposely obscurely given—may desire us, perhaps, to express our opinion respecting the dates given in ch. 12. None that have as yet fallen under our observation seem to fill all the conditions required. If we are to receive the year-day fulfilment, then the best starting point, historically established, is that suggested by Newton and others, viz., the time when the Pope became truly a temporal as well as an ecclesiastical Prince. Some refer this to the time when Charlemagne gave certain grants to the Pope, but history informs us that he only renewed and enlarged those previously given by Pepin. It is in the year 755 (see Bower's *His. of Popes*, Stephen II.) that the Bishop of Rome was raised to the rank of a Prince. The thirty and forty-five additional years have, as suggested by various writers, a relation to the restoration of the Jews. But if we are to take the literal day fulfilment, then these prophetic periods have reference to the closing period of these wonders, relating more specially to the career of this last head of the beast in his course of conquest, and to the time of sore tribulation preceding that of deliverance. Whatever the wise may understand in reference to the general outlines of the prophecy (ch. 12 : 10), yet there is sufficient said in ch. 12 : 9 to indicate that some things shall not be clearly apprehended until the time of the end, the closing period has arrived and is actually inaugurated. And of all things thus concealed the prophetic dates, giving no definite starting point, are the most difficult of

comprehension, thus teaching us, if we will but receive it, not to dogmatize concerning them. For aught we know they may have reference to the initiatory proceedings of Christ and His saints in re-establishing the Theocratic ordering, which process begins the period of wonders that shall then be witnessed. We may indeed offer conjectures, but they are only conjectures. The Book of Dan. (*Jewish Apoc.*) remains at least sealed, 12 : 9, for the nation to the time of the end, while Rev. (*Christian Apoc.*) is unsealed, Rev. 22 : 10, inviting study and knowledge. The student will, additionally, observe several things : (1) That this continuation of prediction down to the Advent and resurrection, sets aside that contradictory interpretation which locates the fulfilment of these things in the past. Such a procedure violates unity and lessens, immeasurably, the predicted results. (2) The "time of the end" is one that specially pertains to the period in which this Antichristian power is to rage. Hence we must reject as utterly untenable the theories, however plausibly presented by a number of writers at the present, that we have already passed into this special "time of the end." Prophecy clearly and unmistakably unites it with the career of this last head of the Roman beast in his devastating work (comp. last Obs. of Prop. 130). (3) That it is utterly impossible, with the intimate connection of this last head with the Roman Empire, to receive those theories, however forcibly expressed by otherwise able writers, which make this last Antichristian power some one outside of the Roman Empire, i. e., some power *not actually incorporated and acknowledged as a head*, as e. g. the Turco-Mohammedan, etc. Such views are prevalent and highly esteemed by some students of prophecy, but, as shown, are irreconcilable with the demands of prophecy. (4) That no theory respecting the Antichrist in its culminated head can possibly be received, which does not make Him a controlling civil head of the Roman Empire ; this sets aside a mass of loose inferential pleading on the subject. (5) The reason why this empire is to receive, as predicted, the vengeance of God, is its history as a pagan beast and professed Christian beast, its support of hierarchy, its Antichristian developments and persecuting manifestations. (6) The view that is given by some that we have a regular history of the successors of Alexander down to Antiochus Epiphanes, or that the last is primarily to be applied to Antiochus and secondarily to Antichrist, is not admissible by the historical connection, the time of fulfilment, the events connected therewith, and the harmony of other predictions. (7) That the views which make the delineation of the Antichrist still future are to be preferred (although they differ as to the interval, some preferring to commence from v. 20 or 21, others from 30 or 31, or 33, or 36) to those which make the same past or simply typical. Tregelles (*On Dan.*) and others give interesting interpretations of these prophecies, but we are not impressed to specially defend one or the other, the material point being—in harmony with other predictions—to extend the career of the wilful king or Antichrist to "the time of the end," and preserve its relationship to Daniel's people in the latter days. (8) Some writers, in their eagerness to present and urge a present fulfilment, pervert the historical connection, as e. g. Sparkes in *A His. Com. on 11th of Dan.* (who makes vs. 44 and 45 refer to the Crimean War—as if the Antichrist were the Turk and would be destroyed by man), Swormstedt in *The End of the World Near* (who, under the plea of special aid from the Spirit, makes extraordinary work of the prophecy ; for, crowding almost the whole chapter within forty years, he allows his imagination to distribute the events between the Sultan of Turkey, Victor Emmanuel, Egypt, Antichrist, England, Russia, etc.), and others. (9) Probably one of the most arbitrary, imaginative, and wild of expositions, is Baldwin's *Armageddon*, in which the United States is eulogized as the prominent prophetic figure of Daniel, the Fifth Universal Empire, etc. ; and consequently everything must be, *volens volens*, interpreted to apply, as e. g. the United States is designated by "the glorious holy mountain," by "Michael," by the "holy people, etc. But a writer who e. g. can make the new song of Rev. 14 : 1-5 to be the song of freedom in the U. S., or the statement of Rev. 11 : 15-18 to be applicable to the U. S., etc., etc., is capable of any interpretation and application. This is evidenced by his application of the Stone, the Ancient of Days, the Advent of the King of kings, etc., to the United States. Certainly no Pre-Millenarian, even of the most extreme and fanatical sect, has ever produced such vagaries, or extravagances. (10) We conclude by saying, that so plain is this reference to the future Antichrist, that commentaries largely addicted to spiritualizing and to the Antiochus theory still admit such a reference, as e. g. *The Crit. and Experimental Com.* says on this point : "The wilful king here, though primarily Antiochus, is *antitypically and mainly Antichrist*, the seventh head of the seven-headed and ten-horned beast of Rev. 13, and the beast of Armageddon, who gathers together thither the kings of the earth against the Lamb (Rev. 16 : 13, 16 and 19 : 29)."



*Obs. 6.* The same feature, viz., the continuation of the Roman power to the time of the end, is contained in the now largely received interpretation of the seventy weeks of Daniel. If we are to accept of the explanation of those weeks (Dan. 9 : 24-27), as given by Dr. Burgh, Sir Denny, Tregelles, Kelsall, Maitland, B. W. Newton, Strange, Taunton, Guinness, McCausland, Parker, Bickersteth, Birks, Seiss, Brookes, Baxter, etc. (and as intimated by ancients, as Irenæus, Hippolytus, Julius Africanus, Victorinus, Apollinarius, Primasius, etc.), then it is self-evident that the Roman power continues to exist down to the final and complete deliverance of the Jewish nation at the Second Advent. The scheme as presented is, at least, worthy of due consideration from the prophetic student. It has been well observed by various writers that if the seventy weeks are *to end* with the death of Christ and the incoming destruction of Jerusalem, it is simply *impossible*—with all ingenuity expended in this direction by eminent men—to make out *an accurate* fulfilment of prophecy from the dates given, for the time usually adduced being either too long to fit with the crucifixion of Christ or too short to extend to the destruction of Jerusalem. That, and that alone, which seems to meet the difficulty, is to allow, that the Spirit when He comes to a certain period, introducing the Roman power, separates a portion of those seventy weeks from the rest, because of the rejection of Christ by the Jewish nation and the domination of the Gentile power. But, that the reader may obtain a clear idea of the matter, we present in the briefest form a running comment upon Dan. 9 : 24-27, given without reference to those authors just named, but corresponding accurately with, and adding to, the position assumed by them. Before proceeding, attention is called to Daniel's prayer, which was *for the restoration* of the nation and city and *the introduction* of the promised blessings of the prophets. Barnes and others tell us that the answer to his prayer is not direct, that instead of being told of the restoration of the nation, etc., he is informed of the First Advent of the Messiah, the closing of the temple service, and a more enduring destruction of the temple, city, etc. We take the ground, that as Daniel's prayer included a complete and final deliverance of his people and a continued (as previously predicted) restoration to their land, God answers Daniel according to *the spirit and intent* of his prayer.\* For the partial restoration from Babylon which followed does not, as history proves, meet the scope of Daniel's prayer as derived from previous prophecies, or even those given by himself in Chs. 2 and 7. Hence in a special revelation, the restoration from Babylon—which never fulfilled the magnificent predictions pertaining to the Jewish nation—is rapidly passed by, and the mind of Daniel is directed to several great events that *must first transpire* before (so implied, seeing that the fulfilment of the prophecies is taken *for granted*) the prayer of Daniel in its *fulness* could be realized. Those events directly alluded to are the Coming of the Messiah (but instead of the restoration), His removal, the destruction of Jerusalem, and continued ruin *until a certain period of time was reached*. V. 24, "*Seventy weeks*;" seventy sevens of years, or seventy weeks, symbolizing years (see Barnes, etc., *loci*). "*Are determined*;" Gesenius, and other critics, inform us that the original properly denotes *a cutting off, a dividing off*, and Barnes gives the meaning thus: "*This portion of time, the seventy weeks, was cut off from the whole duration, or cut out of it, as it were, and set by itself for a definite purpose.*" This criticism is well sustained by fact, seeing that it is only a small por-

tion of time out of that larger period of Jewish overthrow, etc., before their final restoration. If the question be asked *why* such a brief period should be cut out of the larger portion and be thus expressed, several answers are suggested: (1) the time stated is, if we may so call it, Jewish time, i. e. *time relating* to the nation, and hence the period of Gentile domination is not included under it; (2) the Divine Spirit in a most remarkable manner presents *His abhorrence of the appalling act* of which the nation was guilty, viz., in crucifying the Messiah, by which act the nation forfeited for a period God's recognition of it as a nation, and hence the period of such *non-recognition* is not reckoned; (3) Jesus Himself tells us that "the times of the Gentiles" shall *intervene*, which are not included, they becoming such pre-eminently by the rejection of the Messiah. For, at the appearing of the Messiah, as we have seen (Prop. 57, etc.), the Kingdom was tendered to the nation on condition of repentance. Had the nation repented, the period of seventy weeks alone would have embraced their degradation, for the Kingdom would have been re-established, Prop. 55, etc. Hence the prophecy is given in view of *the offer* of this Kingdom, and yet fully by implication expresses *the refusal* of the same. The events recorded in the prophecy are such as pertain preparatory to the re-establishment of the Theocracy, and down to the sixty-ninth week the Theocracy to be restored was freely within the choice of the nation, as evidenced by the preaching of this Kingdom (Props. 54-58). But in view of the sinfulness of the nation, it was *postponed*, Prop. 66, and hence a week is detached from the rest, which is *only verified* when God *again recognizes* the Jewish nation as a nation in the work preparatory to the setting up of the promised Theocracy. The Gentile times will come to an end, and time specially related to the people belonging as an inheritance to Christ will begin again. This will appear more clearly as we proceed—these remarks being now made that the reader may observe the force and propriety in the phrase that this designated time is something *cut out of, separated from* time in general—thus in the outset calling attention to the fact that *another* (and as history shows the larger) portion is not reckoned in view of the rejection of the nation for its treatment of the Messiah. "Upon thy people and upon thy holy city;" respecting or pertaining to the Jewish nation and Jerusalem. "To finish the transgression;" the reading generally adopted (Barnes, Hengstenberg, etc.) is that of the margin: *To restrain, confine, shut up*. Here it is positively asserted that *at the end* of the seventy weeks "*the transgression*," either the sin which brought such misery into the world, or the results of such transgression, or, perhaps more specially, the sin and punishment *pertaining to the Jewish nation*, shall be *restrained, shut up, ended*. If we take the usual interpretation given to the passage that this was done at the First Advent in the sufferings and death of Christ for sin and to restrain sin in His followers, we reply that it does *not meet either the spirit of Daniel's prayer or that of the prophecy*, because the death of Christ *fearfully increased* the sinfulness and the punishment of the nation, and *increases* the sinfulness of the world in rejecting Him. Transgression produced that death, continued transgression rejects Him, and yet the prophecy declares that, as pertaining to *them and the city*, at the close of the seventy weeks they *shall be no longer under the dominion of transgression*. Comparatively few Jews were converted, so that the immense mass of believers are Gentiles; and it is certainly wrong to insist upon a fulfilment, in which *neither the nation*

nor city, as such, participated to any extent, but *terribly suffered* for transgression. On the other hand, the prophets predict a period of time *when* the sinfulness of the Jewish nation shall be forgiven, *when* transgression shall be blotted out and the nation shall be gloriously delivered, *when* Satan himself shall be restrained, shut up, so that "*all shall be righteous,*"—*the time that Daniel evidently longed and prayed for*—which is still future. Now this prediction, in some way, stands related to this period. So far as the sixty-nine weeks are concerned, there is no difficulty, for there is, as numerous writers (Tregelles, Brookes, etc.) have shown, a *strictly chronological fulfilment* down to Christ's death. The trouble is what to do with the last week which is in *excess* to that death and too brief to extend to the destruction of Jerusalem. It is *at the end of this last week* that the transgression is to be restrained. The only explanation is, that, as the prophecy itself intimates, this one week is *detached, separated from the rest*, and held in abeyance—owing to the rejection of the nation and pre-eminence of Gentile times—*until* this nation is again recognized in its national capacity. The closing of the seventy weeks, separated by an undefined period—the resultant of the death of the Messiah and the non-recognition of the Jewish nation as such—is to be found at the ushering in of the Millennial period, *when* transgression shall indeed be restrained. "*To make an end of sins*" or, as many, "*to seal up sins*;" the meaning being, as Barnes, etc., "*to remove it from sight, to remove it from view,*" to banish it, etc. The usual explanation given, is that "*faith in Christ forgives sins and makes them inert,*" etc. But this is *defective* for the same reasons just assigned under previous clause, and from the fact that although God pardons sins, yet, like David's, Peter's, etc., they are not necessarily concealed from view, and that pious men have constantly to resist sin. This promise specially given *to the nation and city* cannot, without violation of the prediction, be thus applied to the present experience of believers. But the time is coming *when* sin shall be effectually removed from sight, *when* Satan himself is confined and a seal is affixed (Rev. 20 : 3), *when* holiness shall be triumphantly established. "*And to make reconciliation for iniquity*;" critics tell us that the meaning of the original is not "*to make reconciliation,*" but "*to cover*" or "*to cover over,*" and, Barnes says, is often used in the general sense of to pardon or forgive. The reasoning already given will *equally apply* to this phrase; for, instead of pardoning the iniquity of the Jewish nation, to whom the prophecy *specially* applies, the nation is still feeling the effects of God's withdrawal, but the time is coming *when* their iniquity shall be forgiven and the forgiveness manifested in prosperity and exaltation. See Props. 112, 113, 114. "*To bring in everlasting righteousness*;" literally, "*to cause to come,*" "*a permanent enduring*" state of "*righteousness,*" or, as some, "*to cause to come the righteousness of the ages,*" which is emphatically true of the Millennial era bringing in an enduring period of righteousness. "*And to seal up the vision and the prophecy,*" or "*prophet*;" this indicates, keeping in view that the prophecy pertains to the Jewish nation, *that the nation would not comprehend this vision or prophecy.* They *did not* when the Messiah came; they *do not now*; and they *will not* until the Second Advent. Or, if it denotes, as some may think, the fulfilment of the whole prophecy, this will only be accomplished *at the end of the seventy weeks.* If this prediction is not thus understood by the Jewish nation, how comes it that Gentiles may understand it? The sealing of it alludes *to the proph-*

*ecy as it pertains to the Jewish nation and not to the times of the Gentiles intervening, and not to those who would accept of the Messiah, for Jesus Himself gives an unsealed Revelation relating to this intervening period and the closing of this prophecy which also is only received by believers, and not by the nation.* "To anoint the Most Holy;" passing by the different views (Barnes, etc., *loci*) of this phrase, it is sufficient to indicate its probable meaning; either that Christ will consecrate, at His Second Coming, with His presence the Holy hill of Zion; or, that the New Jerusalem will thus be exalted; or, that Christ Himself shall then (as Dan. 7) receive the Kingdom from the Father; or, that it pertains to the glorified saints. It refers us to *an act of consecration*, because of its connection with the preceding, at the time of the Sec. Advent, and refers either to Christ Himself or to some place, as Jerusalem, Mount Zion, New Jerusalem, or to the corporate body of saints that there inherit the Kingdom. It is perhaps impossible to definitely fix its meaning." V. 25, "*Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah, the Prince, shall be seven weeks and three score and two weeks.*" Omitting the lengthy details of commentators (Barnes, etc.), it is sufficient for our purpose to say, that the almost generally received opinion that the time of the decree of the Persian king (commonly called Ezra's), extending down to the First Advent of Christ, which precisely includes those sixty-nine weeks (with slight variations), seems to be the best founded.<sup>1</sup> This throws the ministry of Christ either into the middle or at the close of the sixty-ninth week. This view has been so ably defended by numerous writers, independently of the interpretation that we have adopted (as e.g. Barnes, etc.), that it requires no extended mention, our object being merely to notice the relationship that the prophecy sustains to *the Roman power and the future*. There is a phrase, however, added in the 25th verse that we must apply differently from other writers, viz., "*the street shall be built again and the wall even in troublous times.*" In the wide diversity of rendering given to this, it may be regarded impracticable to definitely determine its meaning. From the renderings given we suggest the following: "*The way or broad way*" (Barnes, etc.) "*shall be restored and built*" (Hengstenberg, etc.) "*and the threshing instrument*" (the word "wall" in original so used in Isa. 28 : 27; Amos. 1 : 3; Isa. 41 : 15; Joel 3 : 14 marg.) "*in a time of distress*" (Hengstenberg). This phrase is erroneously affixed to the ending of the seven weeks or forty-nine years, but it is expressly stated as following the sixty-nine weeks and the coming of the Messiah. Aside from *the impossibility* of showing that there was this rebuilding of Jerusalem just after seven weeks, the location of the statement in the prophecy, as following after the sixty-nine weeks, *forbids* such an application.<sup>2</sup> Even if it refers to the rebuilding of Jerusalem, as our version has it, *then* the reference is to that rebuilding which is still future and predicted. But let the reader turn to Prop. 34, and see how the prophets describe the future glory as dependent upon the Advent of the Messiah without indicating *which one* is meant, owing to the fact that the First Advent itself tendered to the nation this Theocratic restoration. Hence the prophet, having referred to this Advent, before describing the rejection of the Messiah, in strict accord with the other prophets, declares that "*the way or broad way shall be built*," which is done when the Millennial age is ushered in, as seen in Isa. 35 : 8-10; Isa. 43 : 19-21; Isa. 62 : 11, 12, etc. That the

millennium is preceded by a "time of distress," has been repeatedly stated, and that the Jewish nation becomes at that time "a new sharp threshing instrument" (Isa. 41 : 15 ; Micah 4 : 13 ; Joel 3 : 14, comp. Prop. 115), has been shown. Had the Jews accepted of the Messiah thus sent and repented, this, too, would have been accomplished, but, rejecting Him, this is now postponed to His Second Coming, and therefore the prophet gives us what follows. "And after three score and two weeks shall Messiah be cut off;" this, as eminent commentators have abundantly shown, was fulfilled in the death of the Messiah. "But not for himself;" if this rendering is correct, then He died for the benefit of others; if the marginal reading is to be preferred, "and shall have nothing," it refers to the fact that the Messiah, as David's Son, did not obtain His inheritance (Prop. 67); if the Vulgate, "and they shall not be His people who shall deny Him," reference is had to the taking away of the Kingdom and bestowing it (as an inheritance) upon others (Prop. 61), if we are to follow Hengstenberg (similar to Syriac), "and is not to Him," i.e. dominion, authority is not to Him, which would agree with the postponement of the Kingdom (Prop. 66). Thus almost every rendering given to the concise and difficult phrase would find a fulfilment in fact. Now we come to the part of the prophecy having reference to the Roman power. "And the people of the prince that shall come;" this refers to the events following the cutting off of the Messiah, and all commentators who favor the Messianic reference of the prophecy agree in making "the people" alluded to the Romans. The prince is the Roman emperor or head who comes with his armies after the death of the Messiah for purposes of devastation. "Shall destroy the city and the sanctuary;" how this was accomplished under the Roman power is part of history, and needs no explanation. "And the end thereof shall be with a flood;" the end of the city or nation shall be involved in the ravages, overwhelming devastation of this power. "And unto the end of the war desolations are determined;" the idea, as critics inform us, is apparent, viz., that for an indefinite time a decreed measure of desolation would be continued upon the city, which is contained in our version and in the following: "And unto the end is war, a decree of ruins" (Hengstenberg), or "and the great desolations shall continue unto the end of the war" (Bertholdt), or, "and after the end of the war desolation is determined" (Vulgate), or "and unto the end shall be war, a decreed measure of desolations" (Prof. Stuart), or "and unto the end of the war, desolations are decreed" (Barnes). The city and the sanctuary being overthrown, this desolation would be continued on during a period of time decreed or determined by God, as e.g. the Messiah predicted that Jerusalem would continue (after it was taken) to be trodden down by the Gentiles until the times of the Gentiles were fulfilled. The impressive feature that after the taking of the city by the Romans the overthrow and desolation of the Jewish nation would not cease, but continue on, has been fearfully verified in its history. V. 27, "And he shall confirm the covenant with many for one week;" here, after the indefinite, unmeasured period following the sixty-nine weeks, is introduced the last week, making the total of seventy weeks; and the one alluded to, who shall make the covenant, is by the tenor of the prophecy connected with "the people of the prince that shall come," i.e. shall also belong to, or be head of, this persecuting Roman power. The effort of Barnes and others to apply this to Christ is futile for the simple reasons (1) that it follows the cutting off of

the Messiah ; (2) it *succeeds* the destruction of the city and sanctuary, and this pre-determined tribulation of the Jewish nation ; (3) it is *connected with* its antecedent, the Roman power ; (4) Christ did *not make* a covenant for a week, or seven years ; (5) the *impossibility* of making this week, seven years, fit with the public ministry and death of Christ. The only tenable position is to apply the personage denoted to a *successor in the line* of the destructive power previously mentioned. But with whom does this Roman power make a covenant? It is generally supposed by the writers referred to that a covenant *with the Jews*, raising them into the position of a nation (thus commencing the seventh week), is intended, and there are many things which make such a view plausible—such as the restoration of the Jews to their land under the agency of some power previous (Zech. 14 : 1, 2) to their restoration under Christ and the indirect allusions to some such covenant (as in Isa. 28 : 18 ; 33 : 8 ; Ps. 55 : 20). While this opinion is worthy of the serious consideration of the student, yet another covenant, compact, or agreement that the last head of the Roman power shall enter into is *more specifically* noted in the Scriptures, and *may be* the one here denoted, viz., *the agreement and union* with the ten horns or powers mentioned in Rev. 17 : 12, 13. It is *this covenant* entered into between the revived head of the Empire and the ten kings that leads to the last great conflict. The brevity of the agreement also corresponds, while the relationship that it may sustain to the Jewish nation (viz., partially restoring it) is *implied* by a comparison of predictions. “*And in the midst of the week he shall cause the sacrifice and oblation to cease ;*” this may refer either to the terrible persecution of the Church under this last head, by which the nations shall be led to embrace the Antichristian worship, or, as many suppose, to the removal of the worship instituted by the Jews at their partial restoration, or, to the restoration of idol, image worship and the exclusion of other forms. Perhaps the best commentary on this clause is the one given by the Spirit in Rev. 14 : 9 and Rev. 13 : 14–16. The worship of the true God is to be ignored and persecuted with marvellous success.” “*And for the overspreading of abominations he shall make it desolate ;*” amid the great diversity of rendering and interpretation, it seems scarcely practicable to give one that could be dogmatically maintained ; but the reader is requested to consider one peculiarity admitted by a large number of critics, viz., that the phraseology implies, if it does not explicitly declare, *that idol or image worship* or something relating to *false worship* is meant, by which desolation is produced. Taking, then, the more recent predictions in Revelations as explanatory of the concise statements here, it appears that when the last head of this Roman power arises and causes by oppression and fearful persecution the worship of God to cease (i.e. forbids the liberty of such worship), in place of that worship shall be substituted *the image worship* to which all are forced upon pain of death, just before the Millennial age is ushered in (see Rev. 19 : 20 ; 14 : 9–14 ; 13 : 14–16).” “*Even until the consummation ;*” that is, until *the completion* of the period appointed, showing that all is under God’s control, and that this power, after all, endures *just as long* as He allows it. “*And that determined shall be poured upon the desolate or desolator ;*” God has foretold the rise, progress, and apparent triumph of this Roman power, but He has also predicted the *fearful vengeance* that shall befall this hostile power *at the time of the end*. What God has determined to pour out upon him is stated in numerous

prophecies, as e.g. in those already adduced, Rev. 19 : 20, 21 ; Rev. 14 : 10, 11 ; Rev. 16, etc. Thus the latter part of this prediction was applied by the early Church to the events *preceding the future open personal Advent of Christ*, and a careful consideration of the passage, in its relationship, indicates *the propriety* of such an application, and teaches (because no change is intimated after the Romans are introduced) *the continuation of the Roman power down to the time of the end, and the dreadful nature of the events introduced under the last head of this power.*<sup>1</sup>

<sup>1</sup> In looking over and comparing the various applications of the prophecy to other predictions and the facts of history, there is not one that will stand the test of a critical examination being based on *a complete and perfect fulfilment of the 70 weeks in the past*. It was this failure that, no doubt, caused Prof. Stuart (*Hints on the Interp. of Prophecy*, p. 104) to say : " It would require a volume of considerable magnitude even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vexatissimus* ; and perhaps a still larger one to establish an exegesis which would stand. I am fully of opinion that no interpretation, as yet published, will stand the test of thorough grammatico-historical criticism ; and that a candid, and searching, and thorough critique here is still a desideratum. May some expositor, fully adequate to the task, speedily appear." To make the 70 weeks to fit an exact chronological period in the past, has been the aim of numerous writers, and this is constantly repeated (as e.g. Amer. ed. in Lange's *Com. on Dan. loci*). Ten different dates alone are given in Lange's *Com.* from which to date the 70 weeks, and to make the conclusion meet the supposed demands of the prophecy the method of parallelism, or of intercallation, or of transposition, or of analogical application, or of reckoning by lunar years, or of counting by jubilee periods, or of substituting Chaldee years, or of enumerating mystically, has been resorted to in order to remove difficulties. The nearest approach made by any effort, worthy of consideration, makes Christ's death to take place in the end of the 69th week, or the middle of the last week, but fails in linking this last portion to any significant historical fact predicted.

Thomas in "*Elpis Israel*" and the "*Chronology*" attached to it, after treating with his usual contempt all efforts but his own in arranging chronological eras, takes it for granted (p. 94, *Chronology*) that 490 years must necessarily end with the crucifixion, and hence *conveniently arranges* his figures to bring about the foregone conclusion, but most signally fails to show how the last week is realized when he extends it beyond the crucifixion to the reception of believers who ceased to offer bloody sacrifices, and how this abomination, desolation, and destruction is realized within its bounds. The objection he urges, that if the last week is separated from the 69th and placed in the future, it would make Jesus no Christ and Christianity a fable, is of no force whatever in view of the explanation given in the text. For if Jesus was crucified at the end of the 69 weeks, as many able writers hold, that itself is amply sufficient to prove His Messiahship, over against the usual dogmatism of Thomas. So Barbour (*Three Worlds*, p. 159) ridicules our view, which comes with special bad grace from him, since he cannot, with all his positiveness, show how the weeks are continuous chronologically, and shields himself (so complacent at his success in fixing definite time) under such admissions : " There is some obscurity in relation to the ending of the last week." " For some reason God has left this one week obscure, and neither the Bible nor history give any further light on that point." Baldwin (*Armageddon*, Appendix), finding that he could not fit in the 70 weeks chronologically, boasts of " a new and wonderful " discovery, a key to prophetic chronology, a solvent of difficulties, viz., to count " labor time," to which must be added " rest time," or unite " secular " and " spiritual time," thus obtaining respectively 564 and 603 years.

<sup>2</sup> Hence the retention of 70 in the prophecy. Daniel made inquiry concerning 70, and the angel informs him that another 70 relating to his people must transpire. God, while revealing to Daniel the future iniquity and punishment (preliminary to deliverance), in mercy to him and the nation, does not reveal in connection and detail the long-continued overthrow of the nation under Gentile domination, seeing that such a minute revelation would have been, in the nature of the case, terribly depressing. (The glimpses that Daniel received deeply affected him.) He therefore leaves out, cuts out, divides off a long interval, which belongs specially to the climax of unbelief, reaching from the crucifixion of the Messiah to the closing period of their dispersion.

<sup>3</sup> We add, to avoid misapprehension, that while the times of the Gentiles, evinced in

the four world empires of Dan. 2 and 7, previously existed, yet Jewish time existed more or less contemporaneously down to the First Advent; for while periods of non-recognition existed (owing to sinfulness, and almost total in respect to the ten tribes), yet, in view of the divine purpose of God relating to the First Advent, He still recognizes the city and nation until we come to the crucifixion of the Messiah, when the non-recognition intervenes, and Gentile domination has paramount sway in power and time. The non-recognition of the years of Abraham with Hagar, of the years under bondage to Midian, of the 70 years of Babylonish captivity, of periods after the return, etc., are presented by some writers as illustrative of this method, and e.g. Brooks (*Maranatha*) thus reconciles the enumeration from the Exodus to the building of the temple (480 added to 121 under a foreign yoke and in slavery, making 601).

<sup>4</sup> Let it be observed that the intercalation of a period of time, especially between the sixty-ninth and seventieth weeks, has been adopted (Lange's *Com. on Dan.*, p. 208) by l'Empereur, Newton, Koch, Beer, Uri, etc., in order to remove the discrepancies of fulfillment. Even so early a writer as Hippolytus (p. 207) declared that the last week denotes the future period of the Antichrist at the end of the dispensation. So also Apollinaris of Laodicea located the Antichrist still future in the last week, considering the prophecy as only applicable to him. So likewise (p. 212) others, as the *Berleburg Bible*, Kliefoth, Keil, etc., consider the last week as only realized in the history of the still future Antichrist, with which view many, as intimated above, agree in interpreting the prophecy eschatologically. The views generally entertained we cannot accept consistently with prediction. Thus e.g. that of Hävernick, Hengstenberg, etc., who make the conclusion applicable to the destruction of Jerusalem under Titus, which is opposed by the chronology of the 70 weeks; that of Ewald, Hitzig, etc., who refer the whole to Antiochus Epiphanes, which is contradicted both by chronology and the facts predicted; that of Hofman, Delitzsch, etc., who have a primary fulfillment in Antiochus and a secondary in the future Antichrist, which is a mingling of two things not supported by chronology and the facts of history; and that of Kliefoth and others, who make the weeks mystical or symbolical periods, extending regularly down to the end of this dispensation, thus mixing the literal and the mystical, the length, location, and indefiniteness of the periods at the pleasure of the interpreter.

<sup>5</sup> The "veil" is still over the nation. However individuals may accept of personal salvation in believing, the nation, as such, bears a strong dislike to Jesus of Nazareth, and regards with disdain the interpretation of prophecies which would link the ultimate forgiveness and glory of the nation with a reception of this same Jesus. It is too *humiliating* for faith to accept, being at present regarded as a degradation for them to owe their final recovery and restoration to, "the crucified One."

<sup>6</sup> If we adopt the reading of many, viz., "a holy of holies," it then seems to direct our attention to the fact that not only the Theocratic order and worship is re-instituted, but to those who officiate in the highest relationship in connection with it. The Theocratic King, His nearness and accessibility, His associates in rulership and priesthood, are evidently included.

<sup>7</sup> Comp., however, the able argument of Dr. Tregelles (*On Dan. loci*), who prefers the decree of Artaxerxes given to Nehemiah (that given to Ezra by Cyrus referring to building of the temple, and that given to Ezra by Artaxerxes pertains to the worship, while this one relates to the restoration and rebuilding of Jerusalem. From the date of this decree to the death of Jesus, he makes precisely 69 weeks. (Comp. his excellent remarks, p. 99.)

<sup>8</sup> Still, able writers adopt it as referring to the rebuilding after 49 years. So Tregelles (*On Daniel*, who renders: "The street shall be again built, and the trench, or scraped rampart, even in pressure of times") and many others. The reception of this application would not affect our general conclusion, since Tregelles fully adopts the same. The division into sevens and the rebuilding under Ezra, suggest both the rendering and application, while we accept of the plain implication that it is something following the 69 weeks—in fact, linked with, and resulting from, the 70th week.

<sup>9</sup> The opinion (Hävernick, Hengstenberg, etc.) that this refers to Christ's expiatory sacrifice superseding the Old Test. institution of sacrifice, cannot be accepted for the reasons, that (1) this is not asserted of the Messiah but of another; (2) the verb does not express superseding; (3) Christ's work and death did not cause the temple service to cease, seeing that it was continued down to the destruction of Jerusalem; (4) the impossibility of fitting the 70th week with the death of Christ or the destruction of the temple; (5) the transposition and violation which such an application produces.

<sup>10</sup> Commentators almost universally allow that whatever difficulties prevent a dogmatic rendering of the phrase, it includes the idea of "*abominable things from a religious point of*



view," which tend to "desolation," so that some designate it "*desolating abomination of idolatry*" (Lange's *Com.*); others have it abominations, i.e. idolatrous image worship, led on by a desolator; some, "the desolator comes upon the pinnacle of abomination;" others, "On the head (summit) of the abominations is a desolator;" others, "a destroyer comes on the wings of idolatrous abominations;" marg. reading, "upon the battlements shall be the idols of the desolator;" others, "upon the summit of abomination comes the destroyer," etc. Numerous writers affirm that it is applied to idols or that which is abominable and detestable in worship, and this fully accords with what is predicted to take place at "the time of the end."

<sup>11</sup> The critical student will not fail to notice one peculiarity connected with this prophecy, viz., that God in the manner of presenting the truth avoids the fearful depressing effect that the real facts of the future would have had, if fully stated, upon the nation. Suppose e.g. that the Spirit had revealed that the time determined upon the Jewish nation and city would embrace over eighteen centuries of trial and persecution—what a terrible blow this would have been. God's mercy veils this in the peculiar manner of prediction. Daniel, who obtained a view of this long interval, was so deeply affected that for weeks he mourned and fasted (ch. 10 : 2, 3). Let us briefly place ourselves in Daniel's position, and then we may more correctly imagine his feelings. He had previously received (chs. 2, 7) an epitome of history which indicated the deliverance of the nation at the Advent of the covenanted Messiah. But these were also so framed that they *mercifully* concealed the awful fact of the rejection and death of the Messiah by the nation and the consequent long-continued tribulation. The framework of the prophecy, dealing with the times of the Gentiles, allowed this *skillful and compassionate veiling* of the nation's sin and doom. Now Daniel, because of this merciful concealment of facts, entertained (ch. 9 : 2-19) the hope that, according to Jeremiah, the restoration from the Babylonish captivity would result in the ultimate restoration under the Messiah. To ascertain the correctness of this hope, he proceeds to "prayer and supplication with fasting, and sackcloth and ashes," and proceeds to a confession of sin and supplication for mercy. The result is, that God reveals to him the inexpressible painful fact that his nation *would reject the Messiah*, and that fresh and long-continued tribulations would have to be endured, Jerusalem again being destroyed. No wonder that Daniel was astounded and mourned over that dreary, dark future—having a clear and unmistakable view of the inevitable *postponement* of the Messiah's Kingdom. Happy we, if, like Daniel, we feel deeply interested in, and ponder over, such predictions. In the world to come we may hear from Daniel's own lips how powerfully his feelings were wrought upon, and what fervent supplications flowed from his heart. God will honor him for his expression of feeling, and we, too, shall be honored with him because of our respect and reverence for such communications.

Rev. Baxter (*Coming Troubles*) enumerates a large number of expositors and writers who adopt such a view, and to these we have added others. Tregelles (*On Dan.*, p. 96, etc.) gives the idea of all these, when he makes the prediction to extend to the time of the future Jewish restoration and Messianic Kingdom, thus including the interval from the crucifixion of Jesus to the reception and persecution of the culminated Antichrist. So Brookes (*Maranatha*, p. 421, etc.), who correctly declares that this prediction relates not to the Christian Church, as erroneously supposed, but to the history of Israel, indicated by "thy people," "thy holy city," etc. Compare e.g. Bh. Nicholson, *Pre-Mill. Essays*, p. 229; Ebrard, *The Rev. of John*; Epp (German) in his tract on *Prophecy*; Brewster's *Life of Newton*, p. 250, says that Newton made the 70 weeks to run down to the Sec. Coming of Christ; Lange, *Com. Rev.*, p. 47, who likewise (by a symbolical application) extends the weeks to the Sec. Parousia; Fausset, *Com. Dan. loci*, who says of Auberlen's and Tregelles's application of the last week: "Perhaps both interpretations of the whole passage may be in part true; the Roman desolator, Titus, being a type of Antichrist, the final desolator of Jerusalem."

PROPOSITION 161. *This Kingdom will not be re-established until after Antichrist is overthrown.*

This has already been represented under Prop. 123 (and other places, as Prop. 160, Obs. 4, etc.), and follows in view of the elect position of the Jewish nation in this Kingdom (being the special inheritance of David's Son), and the predicted fact that this nation is fearfully oppressed by the Antichrist, and only finds deliverance and restitution *at the open manifestation* of Jesus and His saints, Zech. 14, etc. We present the subject again in this form in order to add some observations to a very important matter, *deeply affecting* the interests of man.

For special articles on Antichrist see Herzog's *Cyclop.*, Smith's *Bib. Dic. and Cyclops.* in general; for particular applications see commentaries of Lange and others on 2 Thess. 2 and Rev. 13 and 17, and also special commentaries like Tregelles, Anberlen, Roos, and others on Daniel; for representations of the subject compare such discussions as are given by Alford in *Proleg.* to 2 Thess., Greswell on *Parables*, Elliott's *Horæ Apoc.*, etc.; for works which largely treat of Antichrist see Bonar's *Development of Antichrist*, Frere's *Combined View of the Prophecies*, Knight's *Lectures on the Prophecies Concerning Antichrist*, Faber's *Dissertations and Sacred Calendar*, Keith's *His. and Destiny of the World and Church*, Frederick's *Times of Antichrist*, Cameron's *Antichrist*, Clarke's *Diss. on the Dragon, Beast, and False Prophet*, Todd's *Dis. on Antichrist*, Malvenda's *Antichrist*, as well as the writings of Lord, Birks, Darby, Thomas, Cressener, Roach, Fysh, Bickersteth, Brooks, Read, Cunninghame, and Pre-Mill. authors generally. Trench's *Synonyms of the N. T.*, and works of that class, are instructive.

*Obs. 1.* The Church has *always kept its eye* fixed on the prophecies pertaining to Antichrist. Every century, from the Christian era down, gives us in the writings of eminent men an expression of opinion relating to it. However important the subject in the past, interest in it *increases proportionately* to the increasing nearness of the Millennial age. The Millennium can never be introduced *before the fearful scenes under that Antichrist are first witnessed and experienced.* The prominence given to Antichrist in the Scriptures and by the faith of the Church; the nearness of fulfilment that may be nigh to us; the delineation of character and work given by the Spirit; these are *sufficient warrant* for a careful consideration of this powerful actor in the world's history.

Alas! multitudes of professors, and even believers, turn away from the subject as foolishness. They do not reflect that this was a subject much dwelt on in apostolic days (e.g. 2 Thess. 2 : 5, 6; 1 John 2 : 18), and that a very large portion of Scripture is taken up either in descriptions or references. The conduct and example of the apostles and primitive Christians, as well as the prominence given to the subject by the Spirit, should rebuke our neglect or inattention. The worldly spirit of the age is censured by the language held in former days, as e.g. given by Turner (*His. of Anglo-Saxons*, vol. 2, p. 477), expressive of a subject of contemplation, in a sermon beginning: "Beloved men! there is great need that we should be aware of the fearful time that is now approaching. Now, very soon, will be the times of the Antichrist; therefore we ought to expect him, and carefully think upon him."

*Obs. 2.* It was a generally received opinion of the Jews (comp. Reuss, *His. of Ch. Theol. Ap. Age*, p. 115, etc.) that the Messianic Kingdom could not be introduced without *the previous* manifestation of the Antichrist. This view was derived from Daniel and the other prophets, who described such an Antichristian power—the great enemy portrayed in its outward culminated form—as preceding *the coming of the Son of man* to set up His Kingdom.<sup>1</sup> This belief was incorporated in the early Church, and was universally held as belonging to the period *immediately antecedent* to the open, visible Advent of the Lord Jesus at His Second Coming. It evidently, too, was a point much contemplated, so that John (1 John 2 : 18) could say, “*Ye have heard that Antichrist shall come,*” and Paul (2 Thess. 2 : 5) could assert, “*Remember ye not, that, when I was yet with you, I told you these things?*” The language, etc., of the apostles *fully corroborates* the Jewish view, only applying to the Sec. Advent what had previously been supposed to pertain to the First. This at once confirms our previous positions respecting the Kingdom, viz., that the Church is *not intended*, because Jesus at the First Advent came in a time of peace and not of war with the Antichrist as predicted by Daniel, Zechariah, and others. The student will here recognize in the prophecies a most wonderful evidence of inspiration in the foreseen rejection of Jesus, the postponement of the Kingdom, and hence in describing the continued Gentile domination passing over the First Advent and linking its overthrow under the culminated Antichrist with the Second Coming—and doing this, too, without specification of the same, lest it interfere with the tender of the Kingdom to the nation. The doctrinal position of the early Church, the general drift of the prophecies, pertaining to the Antichrist alone, if duly considered in its connections, *abundantly confirms* our view of the Kingdom. Prophecy links the re-establishment of the Kingdom *with* the destruction of the Antichrist; any other view is *utterly untenable*; for it is impossible to uphold such a previous erection of the Messianic Kingdom, seeing that Antichrist, not only oppresses the Church and the Jewish nation, but is actually represented *as triumphant* over both Church and nation, holding Jerusalem, Palestine, etc., in his power at the time of the Advent.<sup>2</sup>

<sup>1</sup> Thus e.g. the word “wicked” in Isa. 11 : 4 was by many regarded as an equivalent to “the impious Roman.” So the Chaldee, Beng. *Gnomon*, V. p. 364. The name given to Antichrist by the Jews was “Armillus” (Clarke’s *Com. on Isa. 11 : 4*, Smith’s *Bib. Dic.*, art. “Antichrist,” which refers to Buxtorf, Eisenmenger, and gives an abstract of view entertained), and some Rabbinical works had him “born of a marble statue in one of the churches at Rome,” professing himself to be “the Messiah.” He was generally regarded as a Roman, identified with the Roman power. Renan, *Life of St. Paul*, p. 165, when speaking of the Antichrist, mentions it as an ancient opinion, and refers as its basis to Dan. 7 : 25 ; 9 : 27 ; 11 : 36, Targ. of Jerusalem, Numb. 11 : 26 ; Deut. 34 : 2, Targ. of Jonathan, Isa. 11 : 4, etc. A brief statement of the Mohammedan traditions and belief is given by Smith’s *Dic.*, Sale’s *Koran* (Prel. Dis.), in which the Antichrist is made to be the Jewish Messiah Ben-David, who will finally be slain by Jesus. The Sibylline oracles and Apocryphal books also refer to the Antichrist attacking the people of God, after which comes deliverance (Comp. e.g. the various extracts given by Prof. Stuart in *The Apoc.*, vol. 1, p. 91, etc. Comp. Tregelles on Dan. and coms. generally.)

<sup>2</sup> The Scriptures constantly represent Antichrist in the height of his triumph and consequent self-exaltation, when the vengeance of the Sec. Advent suddenly overtakes him. His destruction is swift and sudden, like to the overthrow of the Babylonian monarchy by the Persian king. One day in complacent power and grandeur, exulting in the supremacy of will and adulation, the next this power, grandeur, and supremacy is swept away. When the vials of wrath are emptied upon his devoted head, a brief period

will bring the pride of the most haughty and arrogant that ever lived to the dust. But it is not man that does this work ; it is not the Church that overcomes this proud and victorious enemy ; it is the Second Advent, with the divine agencies resulting from it, that effectually crushes the Antichrist.

*Obs. 3.* It will be interesting to give a brief statement of the opinions entertained respecting Antichrist, because it serves, not only to illustrate the interest taken in the subject, the influence of mere prejudice, the crudeness of interpretation and comparison, but also that Divine revelation has purposely enshrouded the matter so as not to interfere with the free agency of man in development, so as to cause a diligent comparison and study of the Word, and to excite a state of watchfulness in view of the constant presence of Antichristian elements. A sufficiency is given for warning and for recognition when the time arrives ; a minute tracing of the Antichrist, giving the details concerning him, would in many respects have been unwise both as to the proper attitude of believers and of unbelievers ; an omission of mention, on the other hand, with a general description including the outlines, would have been in opposition to the uniform merciful kindness of God, who will not leave any without suitable admonition and caution. Like all subjects which are given by the Spirit in a fragmentary form, here something and there something, it can only be properly comprehended by observing *all* the passages relating to it ; by confining ourselves (being prophetic, and hence beyond man's power to portray) closely to the Scriptures ; and by drawing conclusions supported by the general analogy of the entire Scriptures. The great variety of opinions, to which we shall now refer, does not weaken the scriptural representation of the subject—that remains unchangeably the same, although a multitude more were added—it only indicates the weakness of man in often violating the first principles of interpretation, or in giving place to mere passion designing to make others odious, or in substituting mere human deductions for the prophetic announcements. The history of this doctrine and the use made of it in the past may lead us to renewed caution in its application to the future.

1. The quite early Fathers express themselves in general terms very different from that exaggerated, fabulous addition appended afterward. Thus, e.g. Justin Martyr (*Dial. Trypho.*, etc.) clearly teaches, as Bh. Kay (*Kay's Justin*, p. 103) remarks, "the appearance of the man of sin as *immediately connected* with the Second Coming of Christ in glory, and His appearance as the prelude of *severe persecutions* against Christians." Irenæus (*Ag. Heresies*, B. 5) does the same, declaring his overthrow by Christ's Advent, and then "the restoring to Abraham the promise of the inheritance," etc. In tracing the Antichrist, the early Fathers in some way identified him *with the Roman Empire*, which (as by Irenæus, etc.) was made the fourth beast of Daniel, and that his ascendancy and downfall would be "*in the six thousandth year*." Barnabas before these speaks of the time, viz., at the close of the six thousand years, "*when His Son shall come and abolish the Wicked One*." Polycarp refers to the Antichrist in John's language ; Hermas speaks of it as a subject well understood, in that he predicts and warns the Church to "*endure the great trial at hand*," which Coming tribulation was universally attributed to the Antichrist. Tertullian (*Res. and Apol.*) also locates the Antichrist *before* the open revelation of Christ, and specifically identifies the appearance of him

with the division of the Roman Empire into ten Kingdoms. This notion of an existing Antichrist at the personal Coming of Jesus, was not only common to Chiliasts, but to their opposers of the Origenistic school, and even to those who, in antagonism to Paul, developed extreme Jewish notions respecting the law. An example of the last can be seen in the author of the *Epistle of Peter to James* prefixed to the *Clementines* (comp. Neander, *Ch. His.*, vol. 1 p. 361).<sup>1</sup> All parties, too, were agreed in referring Antichrist's appearance to the closing of the sixth Milliad, so e.g. Origen, Clemens, Alexandrinus, Lactantius, Cyprian, etc. One feature deserves attention; one reason why so much interest was taken in the subject by the early Fathers was the supposed imminency of His appearing arising from the adoption of the Sep. chronology.<sup>2</sup> The resistance already manifested to the truth, the persecution of believers, etc., led them all, in the language of Ignatius, to say: "The last times are come upon us;" or, in that of Clement of Rome, "Ye see how in a little while the fruit of the trees come to maturity. Of a truth, yet a little while, and His will shall be accomplished suddenly, the Holy Scripture itself bearing witness that He shall come quickly and not tarry," etc. Persecution was invariably associated with the time preceding the Advent, and its presence and experience, more or less during the first centuries, always induced a belief either in the speedy Coming of the Antichrist, or else, if the persecution was very severe, of His being already here in the persecuting power. Hippolytus wrote a tract concerning the Antichrist, and in portions of an exposition of Daniel, preserved in Syriac in the British Museum (see Trans. in *Journal of Sac. Lit. N. S.*, vol. 8, p. 348-354), he makes the Antichrist to be destroyed by the personal Coming of Jesus followed by the establishment of "the Kingdom of heaven." Victorinus wrote in the same style; also Sulpitius Severus, Cyril, Nepos, Coracion, Melito, Commodian, Methodius, Apollinarius, in brief, all the Fathers so far as their writings have come to us or their sentiments are expressed by others. All located the Antichrist and his destruction according to the plain prophecies.<sup>3</sup>

2. The writers down to the Reformation continue to locate the Antichrist in the future and preceding the Advent. Thus, e.g. Jerome (Bh. Newton's *Diss.*, p. 412, Bickersteth's *Guide*, p. 112), and in view of the supposed nearness of the close of the sixth Milliad, the Antichrist's approach was also conjectured to be nigh. So also Augustine, Chrysostom, and others identified the coming of the Antichrist with the breaking up of the Roman Empire, and insisted that without his preceding, Christ would not come, laying special stress on 2 Thess. 2. The views thus held by recognized leaders in the Church were incorporated in the writings of a long line of successors. Even the rise and progress of the Papacy, the triumph of the Church in its temporal emoluments, etc., which now produced a change of doctrinal position, and led men to predict increased prosperity, could not eradicate belief in a coming Antichrist. One of the most noted instances is that of Gregory the Great who (Bower's *His. Popes*, vol. 1, p. 409), resisting the effort of the Patriarch of Constantinople to obtain the title of "The Universal Bishop," declares: "But this is the time which Christ Himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have been predicted are now accomplished; the king of pride (that is), Antichrist, is at hand, and, what I dread to say, an army of priests is ready to receive him; for they who were chosen to point out to others the way of humility and

meekness, are themselves now become the slaves of pride and ambition."<sup>4</sup> It so happened that when this title, denominated antichristian by Gregory, was adopted by the Papacy, and that the ambition, vices, etc., of the Popes were exhibited, men here and there arose who either called the popes Antichrist or forerunners of him. Indeed, as time developed still more and more the characteristics of the Papacy, this application to the Popes of the name became *so notorious* that, as Bh. Newton remarks, the Pope in the Lateran Council (Lat. Conc. sub. Julio et Leone Sess. 11., specified in Jewell's *Defence*) "gave strait commandment to all preachers, that no man should presume once to speak of the coming of Antichrist."<sup>5</sup> When Mahomet arose in the East, and his religion extended far and wide, the name of Antichrist was applied to him or to Mohammedanism, and this in proportion to the widening conquests. In addition to this, as will appear in a following observation, parties hostile to each other accused one another of being forerunners of the Antichrist. The feeling increased in intensity as the periods approached (assigned by the opponents of Chiliasm) of the end of the world, as in the tenth, fifteenth and sixteenth centuries.

3. The reformers continued to advocate either the presence of the Antichrist (as in the Papacy and Mohammedanism, or in both) or the coming of the same, of which forerunners already existed. Thus e.g. Brooks (*Elem. Proph. Interp.*, p. 266) instances Luther, Melancthon, Zwingle, Calvin, Knox, Latimer, and Hooper; Bickersteth (*Pract. Guide*, p. 119) gives additional Cranmer, Ridley, Bradford, Jewell, Frith, Tyndale, Fulke among the English, and Æcolampadius, Martyr, and Musculus among the foreign, reformers. This list might be greatly swelled from the co-laborers and contemporaries; for, as Brooks justly observes, "it is notorious that in the times of the Reformation the opinion that the Pope was Antichrist became general and decided among Protestants." The student well knows that this very belief materially aided in advancing the Reformation.<sup>6</sup> Indeed, so generally did this opinion advance that we find it finally even inserted as an article of faith in the Confession of the French Reformed Church at the Synod of Gass in 1603,<sup>7</sup> and in the Smalcald Articles (Rechenberg's Ed. 2, 4, p. 314, and Ap. p. 347.)

4. Since the Reformation, down to the present, men have variously advocated the doctrine of the Antichrist, chiefly applying it to the Papacy, or to Mohammedanism, or to both combined, or to some existing system or party, or to a power or person still future. Those who make an application to the Papacy are numerous, as e.g. Bickersteth gives Gualter, Frith, Danaeus, Fox, More, Whitaker, Downname, Abbott, Beard, Maresius, Keach, Halifax, Hurd, Mede, Warburton, Bh. Newton, Cressener, Cunningham, Bonar, Elliott, Fleming, Gregory, Gault, Jones, Keith—a list which could be swelled by many hundreds of Protestant writers, such as Ramsey, Hoe, Broughton, Bengel, Daubuz, Lowman, including various commentators, as Vitringa, Clarke, etc., down to recent ones, as Barnes, etc. Some of these, as e.g. Doddridge, Fox (*Book of Martyrs*, p. 675, etc.), Bickersteth (*El. Proph. Interp.*, p. 164), Homes (*Res. Revealed*, p. 148, etc.), held to several Antichrists existing in Popery and Mohammedanism—thus reviving the view of Sulpitius Severus (2 *Dial. de Vita Mart.*, ch. 14) who in the fifth century spoke of two Antichrists who should arise, one in the East and the other in the West. To these last many others can be added, as Keith, Habershon, Brooks, Rabett, Owen,

Wigand, Smith, King, Whitaker, Frere, who, like Scott (*Com.*), pronounce these two "twin sisters," or who, like Prideaux (Faber, *On Proph.*, vol. 1, p. 256), seeing two such powers arise about the same time, said: "That Antichrist had at that time set both his feet on Christendom together, the one, in the East, the other in the West." Others, as e.g. Graserus (*His. of Antichrist*), Whitby (*Schema of Prophecy*), etc., confine the Antichrist to Mahomet or the Turks. While others reject the application to the Papacy, deeming it either as fulfilled in some other power, as Pagan or Imperial Rome, or Mohammedanism, or Infidelity, or in one still future to arise, as e.g. Zanchius, Grotius (comp. Maresius's, Marcus's and Limborch's answers to -sane), Hammond, Bossuet, Sheldon, Thorndyke, Maitland, Burgh, Horsley, Fraser, etc. A class of these, among which Faber is a noted example, while discarding the title as applicable to the Pope or the Romish Church (holding that "the Antichrist" is still future), yet interpret passages, usually attributed to the Antichrist, as e.g. the little horn of Daniel 7, declinative of the Papacy. Davies, in "Two Antichrists," definitely makes two, viz., Infidelity and Romanism. Some have a number of Antichrists, as e.g. Riland in the very title of his work, "*Antichrist: Papal, Protestant, and Infidel*," or Rutherford, in his "*Spiritual Antichrist: Opening the Secrets of Familism, Antinomianism, etc.*" Others again evince a low spirit in making out an opposing system of religious belief to be such, as e.g. Bh. Williams in his "*Antichrist Revealed*," maintaining him to be the Presbyterians; or Tazewell, "*On the Antichrist*," making him to be the Quakers; or Bramhall's (*Smith's Dic.*, Art. Antichrist) suggestions respecting the General Assembly of the kirk of Scotland. Comparatively few have condescended to such perverted interpretation, and these, too, have exerted no influence upon others. Govet and others, both Protestant and Romish, have placed the Antichrist in the future, and this opinion has been latterly gaining ground among prophetic interpreters. Döllinger, while making (Lange, 2 Thess.) a kind of typical Antichrist of Nero, also places him, with other Roman Catholic writers, in the future. Calvin (Lange, 2 Thess., p. 134) included Mahomet and Sectarianism; Kern, Bauer, and Hilgenfeld returned to the Neroic theory; Schneckenburger has a mere personification of evil; and Jowett has it fulfilled in the Jewish heretics; and Nevin makes it to consist in "the spirit of sect and schism."

5. It may be interesting, as a matter of history, to notice to whom, in addition to those mentioned, the name has been applied. Calmet states (*Dic.*, Art. Antichrist) that Nebuchadnezzar, Cambyses, Herod, Judas Iscariot, Simon Magus were regarded as types, and that most of the Roman Emperors, under whom persecution arose, were either considered Antichrists or forerunners of him, or types of him, such as e.g. Claudius, Nero, Domitian, Marcus Aurelius, Severus, Decius, Gallus, Diocletian, and Julian. Antiochus Epiphanes was supposed by some to be the Antichrist (an opinion revived by Erasmus, etc.), but Jerome, Theodoret, Cyprian, and others only made him a type. It is remarkable that Grotius, in his efforts to neutralize the Protestant interpretation relating to the Papacy, made Caligula and then Simon Magus the Antichrist; Dr. Hammond applied the same to Simon Magus and the Gnostics; Le Clerc, to the rebellious Jews under the leader Simon, the son of Gioras; Whitby, to the Jews who rejected Christ; Schötgen, to the Pharisees and Rabbies; Krause, to the Zealots; Harduin, to the High Priest Ananias. Faber (*On*

*Proph.*, p. 87) informs us that the character was attributed to Cerinthus and the Manicheans, and also to the impostor Barchochebas. Balaam was not overlooked. Wetstein gives the title to Titus; Herder, to Simon Gorionides; Gensler, to Julian the Apostate; Bossuet, to Diocletian; Feuardentius, etc., to Luther;<sup>9</sup> Rupertus, to Genseric; Talitskoi, to Peter the Great; the Starovers (or Old Believers, *Harper's Mag.*, p. 421, 1872), to Nikon, the Reformer; Davis, to Czar Nicolas; Nelson, to Oliver Cromwell; Christadelphians, to Russia; Faber, to the French Emperorship; Baxter, to Louis Napoleon III. (the same being formerly bestowed upon his uncle, Napoleon I., because in Hebrew Corsica numbered 666, etc.); some, to Louis XIV.; the priests of Spain and Italy, to Gustavus Adolphus; others, to the infidelity connected with the French Revolution or to infidelity in general; Hilary, to a semi-infidel power; Pelt, to a mere tendency, and F. D. Maurice, to Vitellius.<sup>10</sup>

6. But it must be noticed that the application of the name by many in these ways—being designed simply to designate that which was regarded antagonistic to Christ or at variance with His doctrine—did *not supersede* the notion that *the Antichrist*, by way of pre-eminence, in its culminated form was still future.<sup>11</sup> The generality of writers thought that he was revealed (as e.g. in the Papacy, Mohammedanism, Infidelity, etc.), but would finally culminate in one great personal head in whom all the marks, inchoately fulfilled, would be found. Some of the writers favoring such a view are Bickersteth (*Pract. Guide*), Brooks (*El. of Proph. Interp.*), etc. Others thought that the term Antichrist could not be legitimately given to any but to the one who was still regarded as future, as e.g. Faber (*On Proph.*, p. 87, etc.) Lange, (*Com.*, 2 Thesa. 2; Doct. 2), etc. These both agreed that the distinctive great Antichrist was yet to be revealed. The former, while insisting upon a present fulfilment, looked for a *more comprehensive and striking one*; the latter, while considering the Papacy, etc., unchristian, and applying Scriptures usually interpreted as belonging to the Antichrist, also awaited a *future revelation* which should properly be thus designated.<sup>12</sup> Neither party went to the length, as a few have done, to make these conflicting and hostile elements, however presented, a necessity in the history of nations, but both, whatever truth they may have possessed, and whatever services they may have rendered, spoke of them as opposed to the true doctrine and interests of the Church, and originating in the freedom and depravity of man. Amid the diversity, there is a *general agreement* (aside from rationalistic interpretations) respecting *the meaning* of the word Antichrist, *the time* of his appearing, viz., preceding, and at the open manifestation of Jesus Christ and His saints—the formation of a *confederation* by him—and a *terrible persecution* to the Church, etc. It is a subject properly belonging to eschatology, and forms an important link in the history of “the last things,” which cannot possibly be omitted<sup>13</sup> without serious injury to a proper understanding of the historical connection. Within the last twenty years many writers (those of ability), after a careful examination of the Scriptures, have come to the conclusion that, whatever inchoate fulfilment has been exhibited in the past or the present, *the Antichrist*, who is to exist at the Coming of the Lord Jesus with His saints, *has not yet arisen as predicted*. Among the more recent writers who, relying upon a comparison of scriptural announcements, hold to this opinion, are the following: Lange (*Com.*, 2 Thesa. 2.), who announces (Doc. 4, p. 136) “*a resumption of the Patristic interpretation*”



and a "leaving open the prospect of a still impending realization of the prophetic picture" (and instances Bengel, Roos, Olshausen, Hofman after deducting his Antiochus redivivus, Luthardt, Baumgarten, Von Gerlach, Heubner, Döllinger in a second future fulfilment, Thiersh, Von Oettingen, Alford, Ellicott, Lillie). M'Clintock and Strong's *Cyclop. of Bib. Lit.*, Art. "Antichrist," fully indorses this view, and specifies various writers of eminence who hold to it, as Ben Ezra, Burgh, S. Maitland, Newman, C. Maitland, and others. Hundreds of recent writers in Europe and America could be added.

<sup>1</sup> The student knows that the early Apocryphal writings of the Church contain many allusions to an Antichristian power preceding the coming and reign of Christ, such as the Second Book of Esdras, The Book of Enoch, The Sibylline Oracles, etc., this evidencing the extent of the doctrine entertained.

<sup>2</sup> Thus, in view of the excess of the Sep. over the Hebrew, we have (Shimeall's *Reply to Shedd*) "of the chronological calculus of the writers of the early Church, as founded on the Septuagint version, Clement of Alexandria terminated the 6000 years about A.D. 374; Cyprian earlier, in A.D. 243; Eustathius, Lactantius, Hilarion, Jerome, etc., in A.D. 500; Sulpitius Severus, in A.D. 581; and Augustine, in A.D. 650." This gives us the key to much that was written in expectancy.

<sup>3</sup> About this time also arose what may be called the Nero-myth theory: viz., it was suggested by Victorinus and others that Nero was the Antichrist, some even believing that he would return and fulfil the Scriptures. It would be scarcely necessary to notice such a view, if it had not been revived in modern times by Reuss, Bleek, Kern, Bauer, etc., and incorporated by Prof. Stuart in his *Com. on Apoc.* Millenarians may be charged with credulity, but nothing in the annals of Apocalyptic interpretation can exceed this rationalizing effort in absurdity. More than this, it detracts from the inspiration of the book, makes the writer incorporate an idle superstition, and invalidates its truthfulness. The theory is misleading and utterly untenable, because the events predicted to occur under the Antichrist (as e.g. confederation of nations, war with Christ, overthrow, etc.), and which were to follow his destruction, never took place. The derivation of the name from the Hebrew, upon which so much stress is laid, is unsatisfactory, seeing that, for consistency's sake, it ought to be in the same language in which the account is given. The theory, too, is hard pressed to make out its three and a half years, being largely dependent upon conjecture in thus making the angel give John an indorsement of a fable. This interpretation cannot be sustained by criticism, much less by faith in Divine inspiration, in a comparison of Scripture, as e.g. Daniel and Apoc. The only real point of coincidence is in the persecuting and lawless spirit manifested, which gives propriety to Neander's remark (*Ch. Hls.*, vol. 1, p. 94): "There was something intrinsically significant in the fact that the individual by whom the renunciation of everything on the side of the divine and moral was most completely carried out, that the impersonation of a creaturely will revolting against all higher order, must give the first impulse to the persecution of Christianity." We may well imagine the Antichrist to exhibit Neroic traits.

<sup>4</sup> As the language, etc., of Gregory is highly interesting in view of the fact that a successor of his not long after assumed the very title which was regarded as Antichristian, we append the following. Writing directly to John the Patriarch, Gregory loads the title of "Universal Patriarch or Bishop" with all the reproach that suggested itself, calling it "vain, ambitious, profane, impious, execrable, anti-Christian, blasphemous, infernal, diabolical," reaching the climax by applying to him Isaiah's description of Lucifer: "Whom you do imitate in assuming that arrogant title? Whom but him, who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and all might be subject to him?" (Bower's *Hls. Popes.*) Again, Bh. Newton (*Diss.*, p. 413) quotes from Gregory these remarks: "I speak it confidently that whosoever calleth himself universal bishop, or desireth so to be called, in the pride of his heart, he doth forerun Antichrist." "By this pride of his" (i.e. John's) "what thing else is signified but that the time of Antichrist is now at hand."

<sup>5</sup> The student will require some references. Bh. Jewell, in his *Defence of the Apology*, refers to St. Bernard making out Petrus Luna an Antichrist "gotten into Peter's chair." He also quotes Arnulphus as saying: "The very Pope himself, notwithstanding any, his canonical election, if he want charity, is Antichrist sitting in the temple of God;" and in the council of Rheims (10th cent.) Arnulphus declared: "What think

you, reverend Fathers, of this man" (i.e. the Pope) "sitting on high in his throne, glittering in purple and cloth of gold? What think you him to be? Verily, if he be void of charity, and be blown up, and advanced only with knowledge, then he is Antichrist sitting in the temple of God and showing out himself as if he were God." "The bishops in the Council of Rheimsberg say thus: 'Pope Hildebrand, under a color of holiness, hath laid the foundation for Antichrist.' Dante, by express words, called Rome 'the Whore of Babylon.' Petrarch likewise saith: 'Rome is the Whore of Babylon, the Mother of Idolatry and Fornication, the Sanctuary of Heresy, and the School of Error,' " Joachimus Abbas said: 'Antichrist is already born in Rome, and shall advance himself higher in the Apostolic See.'" (Bickersteth, *Pract. Guide*, p. 173, gives also the above with others.) Bh. Newton (*Diss.*, p. 414, etc.) calls attention to the extent to which this was carried, by showing that "the King of France, with the advice of his council, interdicted that any should call the Pope Antichrist;" that Grotius (afterward Montagu, Fell, etc.) composed his treatise concerning Antichrist as a kind of apology or defence of the Pope who was thus denominated; and that "James the First had written a treatise to prove the Pope Antichrist." So Queen Elizabeth also (Smith's *Dic.*, art. Antichrist). Bower (*His. Popes*, vol. 1, p. 224) says: "Bellarmine employs a whole book to prove that the Pope is not the Antichrist" (thus showing how extended the opinion was to make such a work necessary), and then adds in a foot-note: "Our king, James I., used jocularly to say, that he would not swear that the Pope was the Antichrist: but if there were a hue and cry after the Antichrist, the Pope would certainly be taken up." Bower also informs us (vol. 2, p. 405) that "Eberhard, Archbishop of Salzburg, in a speech which he made at the Diet at Ratisbon, in the time of Frederick II., calls 'Hildebrand the founder of the Empire of Antichrist, and the first that, under color of religion, began the wicked war, which has been not less wickedly carried on by his successors.'" The fact is that, as evinced by some of these examples, Imperialism, in its contest with the Papacy, resorted to the use of such terms of reproach. Brooks's (*Elem. Proph. Interp.*, p. 265) instances among others taken from Clarke's *Proph. Records*, Gouthier, Bh. of Cologne, Tergand, Archb. of Treves, the Clergy of Liege (according to Aventin, lib. 4), Frederick I., Frederick II., Darsilius of Padua as having designated the Bishop of Rome as the Antichrist. Gensbrand and Baronius are pointed out as designating the tenth century as containing popes "more like apostates than apostles." Vitringa (*Apoc.*, p. 74) says that in the twelfth and thirteenth centuries many pious persons held that the Pope was Antichrist and Rome Babylon. Girdlestone (*Analyt. Comment. on Rev.*) declares "that some spiritual men of the thirteenth and fourteenth centuries, the most eminent of whom were Peter John Olive and Hubert de Casali, denounced the gross body of the Church of Rome as the Babylon of the Apocalypse." This reminds one of the threat stamped on certain coins (Mosheim's *Church His.*, p. 9, vol. 3, text and note) by Louis XII., that he would overthrow the Romish power designated by the name Babylon. It is well known that the Waldenses gave this title to the Pope and Romish Church. Thus e.g. in a treatise concerning the Antichrist, etc., dated A.D. 1120, supposed to be written by Peter de Bruys (see long extract *Ency. Rel. Knowl.*, art. Antichrist), it is asserted that "Antichrist is not any particular person," but "a system of falsehood, adorning itself with a show of beauty and piety," etc. "The system of iniquity" with its ministers and supporters—"this is the congregation which, taken together, comprises what is called Antichrist, or Babylon," etc., and is applied to the Romish Church at length. In this interesting treatise the Antichrist is made both an Imitator and Oppressor, as e.g. "He is termed Antichrist, because, being disguised under the names of Christ and His Church and faithful members, he opposes the salvation which Christ wrought out," etc. The *Encyclop. Reliq. Knowledge*, in the art. Antichrist, remarks, after alluding to Gregory and Arnulphus: "In the eleventh century all the characteristics of Antichrist seemed to be so united in the person of Pope Hildebrand, who took the name of Gregory VII., that Johannes Aventinus, a Romish historian, speaks of it as a subject in which the generality of fair, candid, and ingenuous writers agreed, that at that time was the reign of Antichrist." The Paulikians, Cathari, Sect of the Holy Ghost, Apostolic Brethren, Fraticelli, Flagellants, Wycliffites, Hussites, early Moravian Brethren are specified by writers as expressing the opinion that either the Pope or the Romish Church is the Antichrist. In Dr. Döllinger's *Essay on the Proph. Spirit and the Prophecies of the Christian era* are found a number of references. He instances such men as Wm. St. Amour, Ryckel, and Jacobus de Paradiso (p. 332, Dodd & Mead's edition, edited by Prof. Smith), who had no hope in the reformation of the Church, but looked for the appearance of the Antichrist. In the *Cosmopolitical Prophecies* (sec. vi.) he gives a view of the expectations excited from the Carlovingian times down to the sixteenth century, the first part, especially "in the ninth and tenth centuries and

until the middle of the eleventh, the coming of Antichrist and the approaching end of the world are the well-nigh exclusive objects of men's presentiments;" and this was continued, more or less, down into the 14th and 15th centuries (p. 331) in the class of men stated above—St. Amour, etc. Döllinger includes the periods of the time of the Black Death, the Papal Schism, etc., when prophecies pertaining to "judgments impending over Rome, Popes, and Clergy" gradually increased in intensity (against predictions relating to renovation, reformation, renewed prosperity, etc.), until, he remarks, "so that at last, this prophetic expectation became the consciousness, the saving anchor of faith, of all earnest religious spirits." These judgments were believed, even by those who looked for reformation, to come, owing to the antichristian conduct of popes and clergy. The more moderate, as Jordanus of Osnabrück (p. 356), writes: "Since the Roman Empire has shared in the great honor of constituting the bulwark of the Christian world against the Antichrist, who could not appear until that Empire was overthrown, all these forerunners, who assist in this overthrow, are but preparing the way for the Antichrist; and the popes, chief enemies of the Empire, are doing this most of all," etc. The same view was expressed by others, especially by a party of the Joachimites (the Minorites or Spirituals, p. 379), who, we are told, were inclined "to unsparing and severe condemnation of the popes and their avaricious and luxurious courts." Of the latter, Arnold of Villanova (p. 39) was, probably, one of the boldest, for "it seemed to him that the whole Western Church was already completely ruined, beyond redemption, by the excess of its sins; and so he thought that everything must rush quickly to perdition; and therefore (about 1297) he put the coming of the last great Antichrist in the year 1316 and the end of the world in 1335." Dr. Döllinger, in his Sec. on "The Joachimites," distinctly announces (p. 367) "that Joachim had discovered more than one Antichrist in the history of the Church and in the prophetic intimations of the Bible;" and "that, in consequence of the deep corruption of the Church and the poisonous influence of the Roman Curia, he naturally came to the idea that all these evils met at Rome, concentrated in a single person and a single pope." He tells us (p. 380) how Wm. St. Amour, writing against Joachim's predicting after a terrible scourging, etc., a still brilliant future (Joachim's period of the Holy Ghost) for the Church, "discovered that all the signs of a coming Antichrist were already present," and that, instead of a better future, "the Church has now to look for nothing else but the advent of the great adversary;" and finally how, through the persecution of the Spirituals (p. 386), "sprung up the fearful thought that the Papal Chair might have been for a time the seat of the Antichrist, or yet should be." Jacopone of Todi pronounced Boniface VIII. the "new Lucifer;" so (p. 387) "the view of the Joachimites, that the chair of St. Peter should be for a considerable period the spoil of an adversary of Christ, who was to bear all the marks foretold of the Antichrist, came to appear more probable in the eyes of many persons," instancing the great Italian Dante (*Parad.*, 27, 22-24), the classical Petrarch (p. 395—referring to the sonnet beginning with "Covetous Babylon of wrath divine," etc.—Sonnet C., V. I., Macgregor's *Transl. of Petrarch*). Comp. Smith's *Bib. Dic.*, art. Antichrist, where, in addition Almaric, Telesphorus, Ubertinus, John of Paris, Grostete, and Eberhard are mentioned as attaching the name Antichrist to the Pope; Buckle's *Mis.*, vol. 2, p. 257, etc.; Hurd's *Twelve Sermons*; Bengel's *Gnomon*; Calmet, Herzog, etc.

Luther's views are so well known, being expressed in the various popular *Lives*, D'Aubigne's *His. of the Ref.*, etc., that they need not be repeated. Melancthon, more conciliatory, was inclined to make the Turk the Antichrist. The opinions of the others are also expressed in numerous works, and are very decided in their utterance. Thus, e.g. Cranmer, when about to be committed to the flames (*Brooks, El. Prop. Interp.*, p. 266), said: "As for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine;" and Ridley, just before his martyrdom, declared: "The See of Rome is the seat of Satan, and the Bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed. And for the same cause this See at this day is the same which St. John called in his Revelation Babylon," etc. Others might be mentioned, as e.g. Bucer, who, in the disputation at Berne, Jan. 7th, 1528 (*D'Aubigne's His. Ref.*, vol. 4, p. 290), said: "When Antichrist gained the upper hand throughout the world—in the East by Mahomet, in the West by the Pope—he was able to keep the people in the unity of error." Alfierio (1542), in his address to Luther, in the name of the churches of Venice, Vicenza and Triesto (*Michelet's Life of Luther*, Ap., p. 405), calls the Pope "Antichrist." John Huss, in *De Anatomia Antichristi*, preceded these in calling the Pope Antichristian. So also Beza, Bullinger, Calixtus, Hutchinson, Sandys, Philpot, Rogers, and others, have been instanced. Bickersteth, *Guide*, p. 165, says: "The Reformer, Bernard Gilpin, thus argued, assuming Babylon and Antichrist to be the same: 'If the Pope be Antichrist, I

see not only probable, but even necessary, causes to depart from the Popish Church. But if the Pope be not Antichrist, I see no sufficient ground for such a departure. It is not lawful to make a separation from the Church. But we are not only enjoined to come out of the Church of the Antichrist, but we see the fearful anger of the living God and hear His dreadful threats thundered out against those who shall remain in Babylon, that synagogue of Antichrist, Rev. 17 and 18.' The personal references of Luther and others are frequently severe, as illustrated by (Mosheim, *Ch. His.*, vol. 2, p. 381, note 34) Wickliffe calling the Pope "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse-cutters." This was keenly felt by the Pope and his adherents, as shown e.g. (Mosheim, vol. 3, p. 296, note) when Christopher Rojas proposed the return of the Protestants, one of the terms annexed was "the acquittal of the Protestants from the charge of heresy, provided they would cease to call the Pope Antichrist." One fact alone evidences the interest in this direction; the first book mentioned by Panzer, in his *Cat. of the Older German Lit.*, is *The Book of Antichrist*, or "Little Book Concerning Antichrist's Life and Rule through God's Providence, how he doth pervert the world with his false Doctrine and Counsel of the Devil," reprinted at Erfurt, 1516 (*Cyclop. Bib. Lit.*).

<sup>7</sup> In view of the fact that the Pope, Clement VIII., keenly felt the act of the Synod, that the King of France, Henry IV., resented it as implying that he was "an imp of Antichrist," that the French Government being offended caused the printing of it to be suppressed, we give the article taken from Bickersteth's *Guide* (foot-note, p. 174, and quoted from Quick's *Synodicon*, vol. 1, p. 226) as follows: "Whereas the Bishop of Rome has erected for himself a temporal monarchy in the Christian world, and usurping a sovereign authority and lordship over all churches and pastors, exalts himself to that degree of insolence, as to be called God, and will be adored, arrogating to himself all power in heaven and earth; and to dispose of all ecclesiastical matters, to define articles of faith, to authorize and expound at his pleasure the Sacred Scriptures, and to buy and sell the souls of men—to dispense with vows, oaths, and covenants, and to institute new ordinances of religious worship. And in the civil state he tramples under foot all lawful authority of magistrates, setting up and putting down kings, disposing of kings and of their kingdoms at his pleasure. We therefore believe and maintain that he is truly and properly the Antichrist, the Son of Perdition, predicted by the holy prophets—that great whore clothed with scarlet, sitting upon seven mountains in that great city which had dominion over the kings of the earth; and we hope and wait that the Lord, according to His promise, and as He hath already begun, will confound him by the spirit of His mouth and destroy him by the brightness of His coming." This Synod stated that "this was the common faith and confession of all our churches, and of this present synod, and one of the principal causes of our separation from the Church of Rome; and that this confession we find contained in and extracted out of the Holy Scriptures, and had been sealed with the blood of a world of martyrs," etc. *Comp. the Bohemian and Belgian confessions* (Bickersteth, p. 174).

<sup>8</sup> The spirit of animosity often suggested the title, as e.g. when Pope Gregory called Frederick the Sec. "the apocalyptic beast," and Frederick retorted by designating the Pope "the great dragon." Even Bh. Andrews, not so far removed from the Romish type, in his *Response to Cardinal Bellarmine* maintains, in opposition to Papal supremacy, in one of his theses, "that it may be probably gathered from the 2d ch. of the 2d Epis. to the Thess. that the Roman Pontiff is Antichrist." So Melchior Cano, a Spanish Ecclesiastic and Dominican, in his opposition to the Jesuits, taught that they were the forerunners and emissaries of the Antichrist, who was about to appear. A thousand similar instances could be quoted, where passion, or prejudice, or party spirit suggested and enforced the application, there being not the slightest attempt to investigate the subject calmly or dispassionately. Such perversions and simply denunciatory interpretations, probably, led Sir Thom. Browne (*Relig. Med.*, S. 46) to profess that the prophecies pertaining to Antichrist, as explained in his day, were unsatisfactory, making too much of a present existing fulfilment, so that he concluded "that Antichrist is the philosopher's stone in divinity."

<sup>9</sup> Others thought that when Luther married Catherine von Bora "that Antichrist must be the fruit of such a union, for it was predicted by some that he would be the offspring of a monk and a nun." This caused Erasmus to utter that biting sarcasm: "If that prophecy be true, what thousands of Antichrists the world has before now seen."

<sup>10</sup> To these might be added, Ellis's *Pseudo-Christus*, against W. Franklin and Mary Gladburg; the title as given to several fanatics who claimed special Divine honors or position (as e.g. Munzer, Burchardt, etc.); Arnold's Antichrist of Priesthood; Black's application

(in *Messias and Anti-Messias*) to Satan; "the Priestcraft Antichrist," and "the Antichrist of Utilitarian Unbelief," and "the Spirit of Chivalry" (Stanley's *Life of Arnold*, vol. 2, p. 88, and vol. 1, p. 255); Claude Harms's "Pope of our Times, our Antichrist, in respect to faith is reason, in respect to action is conscience." The various expressed views result mainly (1) from a disregard to the distinctive marks of Antichrist; (2) from a mistaking and confounding Scripture which describes some other hostile power with that portion descriptive of the Antichrist; (3) from mere prejudice or bigotry attempting to make others odious; (4) from the efforts to avoid the application of the title to themselves (as e.g. the Papacy, nationalized establishment advocates, etc., seeking various theories as an offset); (5) from the entertained idea that as there are "many Antichrists," the name might, without detracting from the notion of a still future Antichrist, be applied to individuals, systems, etc., exhibiting more or less of an Antichristian spirit; (6) from the fact that such Antichrists are by many merely regarded as types or forerunners of an Antichrist still to arise in the future. This diversity—the resultant of human infirmity and common to all doctrine—should teach us the more caution in cleaving to Scripture, seeing that, as Mede long ago observed, "the wit of man is able, where it is persuaded, to find shifts and answers until the day of doom, as appears in so differing opinions held among Christians, with so much endless pertinacity on both sides."

<sup>11</sup> Some, as e.g. Bengel, Roos, Brandt, etc., think that the Papacy itself will yet assume a more infidel, Antichristian position, developing into the Antichrist. This is a favorite theory with a few of the Sec. Adventists.

<sup>12</sup> Comp. Bengel's *Gnomon*, vol. 5, p. 351, who gives a number of writers who insisted, that whatever Antichrist had arisen, one of pre-eminent wickedness was still future. He quotes Bernard, F. Lambert, the Divines of Heidelberg, 1561, and of Zurich, Jo. Brent, Crocius, Heding, Weisman, Horchius, Michaelis, and Vitringa.

<sup>13</sup> Yet it is a sad fact that many theological works, professing to give a systematic and detailed scriptural account of Eschatology, utterly ignore the whole subject, just as if the Bible did not give it any prominence. Such efforts in eschatology are seriously defective and misleading.

*Obs. 4.* In addition, the student will observe that the ancients and the moderns (more recent writers) *coincide* in making this Antichrist *a personal one*, and not merely a system of doctrine, etc. The force of the article attached (comp. e.g. Lange's *Com.*, 2 Thess. 2 : 3-5) leads to the idea of "a single personality," over against the collective (Zwingle, etc.) notion which (as applied to the Papacy, etc.) has also its upholders. Brooks (*El. of Proph. Interp.*, p. 257) asserts: "The Fathers were unanimous in their opinion that the Antichrist was to be a *person*; nor has the Greek Church, which in most respects has maintained the sentiments of the Fathers on this point, ever made a question of it." Many Roman Catholic writers also described him as a person, and this individuality or personality is found in the writings of men in the various churches, some limiting it to a single individual, others extending it to a succession of persons.<sup>1</sup> The more ancient view of confining it to a *single person*, the leader of anti-Christian forces, *is revived and ably defended* by recent writers, as the most consistent with the titles given to him, the acts to be performed by him, etc. Our leading commentators (Lange, Delitzsch, Alford, etc.) favor it, while prominent prophetic writers (as Tregelles, Bonar, Purdon, Dean Trench, Bell, Birks, Chester, etc.) fully indorse it, as numerous works indicate. Even such writers as Pressense (*Early Years of Christianity*, p. 438, foot-note), are inclined to the view that Antichrist will be "a personality." Van Oosterzee (*Theol. of the N. T.*, sec. 42) makes him "the highest and more individual concentration," and (*Ch. Dog.*, vol. 2, S. 145) declares: "Here it can only be said, that for him who interprets the Scripture without preconceived views and allows his thoughts to be brought into captivity to the obedience of the Word, there can be *no doubt*

that a personal Antichrist will yet arise before the close of the world's history." He repudiates "an ideal personality" (advocated by Hengstenberg), admits that other Antichrists have appeared, but only as the forerunners of a "central personality" still future. (He makes the characteristics pride and deception, which work by false signs, Matt. 24 : 24 ; 2 Thess. 2 : 9, adding : "Truly it is entirely natural, but at the same time the terrible irony of a higher Nemesis, that disbelief in the true miracle should yet once more be punished with a superstitious belief in false signs.") The position and prevailing view is that of Cyprian, who pronounced all heretics—all that was opposed to Christ—"the precursors of that one and special Antichrist which is to come at the last end of the world" (quoted by Bickersteth, p. 165). Comparatively few entertain the idea of a Satanic incarnation, or a resurrected Judas (reviving in another form and person the old resurrected Nero—comp. Stuart, *Apoc.*, vol. 2, p. 441—theory, Sulp. Severus saying : "At the close of the age, he is to be sent again that he may exercise the mystery of iniquity"); the large majority inclining to his being a mere man, wonderfully endowed, and in whom wickedness shall reach its consummation (some incorporating in a measure Theodoret's or Chrysostom's idea that he shall be under the special energy of the devil and exhibit therefore Satanic might). Smith's *Bib. Dic.*, Art. Antichrist, 5, commenting on the titles given to Antichrist (2 Thess. 2), remarks : "If words have meaning, these words designate an individual," and Olshausen (*Com.*, 2 Thess. 2) declares : "The individuality of Antichrist can manifestly be excluded from this passage only by forcing its meaning."<sup>2</sup>

<sup>1</sup> The Waldenses, more early (as in "The Noble Lesson," Smith's *Bib. Dic.*, art. Antichrist), held also to a personal, individual Antichrist, which later was changed as we already quoted. Those limiting it to a single person were divided respecting the nature of him. The quite early Fathers, judging from their expressions, expected him to be a man in whom wickedness would culminate ; at least the additions afterward made are not found in their writings. Hippolytus made Antichrist (Baring Gould's *Curious Myths*) the devil, occupying a phantom body, or (Brooks, *El. Proph. Interp.*) the devil assuming "the appearance of flesh, but not be really so, and boast himself to be born of a virgin." Others, as Hilary, made him "true man and true devil," a diabolical parody of the Incarnation. John Damascene says he will be "a devilish man," i. e. a man inspired by the devil. Lactantius, Sulpitius, Bede, made him the son of the devil and his mother a harlot. Hilary's opinion that the devil would become incarnate, as the Word was in the Man Jesus, was continued by others on the ground that "the mystery of godliness" was exhibited in its highest form in the Incarnation and so also would "the mystery of iniquity." Jerome says (Bickersteth's *Guide*, p. 161), "Let us not suppose him, according to the opinion of some, either to be a devil or a demon, but one of the human race in whom all Satan shall dwell bodily," etc. (on 2 Thess. 2, and comp. Ambrose *Com.* on *Apoc.*). Brooks (p. 258, comp. Lange, 2 Thess. 2 : 1-12 ; Doc. 3 : 1) remarks : "Chrysostom, Theophylact, and Theodoret thought he would be a real man, but the agent of Satan. Most, however, of those who thought he would appear as man (whether he would be Satan incarnate or not) concluded likewise that he would appear as a Jew, or actually be "a Jew, of the tribe of Dan" (the tribe of Dan being omitted in Rev. 7, suggesting the Jewish origin). So extensively was this entertained that Bickersteth (p. 159) remarks : "the Early Fathers of the Church held generally, that there would be a personal Antichrist—born of a Jew to be developed shortly before the Sec. Coming of Christ, and to be destroyed in Judea." \* During the Middle Ages many believed (Hagenbach's

\* After writing the preceding, I found that Meyrick (Smith's *Bib. Dic.*, art. Antich.), says : "The authors of the Sibylline Oracles A.D. 150, and of the Apost. Constitutions, Celsus (see Origen c. Celsus 6. 6), Ephrem Syrus A.D. 370, Theodoret A.D. 430, and a few other writers seem to have regarded the Antichrist as the devil himself rather than as his minister, or an emanation from him. But they may, perhaps, have meant no more than

*His. of Doc.*, vol. 1, p. 120, Döllinger's *Prophecies of the Middle Ages*) "that Antichrist would either be brought forth of a virgin, or be the offspring of a bishop and a nun." Vincens Ferrer (Döllinger, p. 329) "was fully aware, when he wrote to Pope Boniface XIII., that the Antichrist was already nine years old; it had been contemporaneously revealed to many, demons had been forced by exorcism to declare it; a revival of an old opinion as e.g. Martin, Bh. of Tours, about A.D. 380 gave out that the Antichrist was then living, though still a boy. Such views led to those curious works noticed by Baring-Gould, Döllinger, etc., in which the birth, life, and death of the Antichrist is represented in rude woodcuts. The Minorite Peter de Boreth (*Chron. of Alberich*, Döllinger, p. 344), had the Antichrist already born and ten years old (1237), Bowers (*His. Popes*, vol. 2, p. 439), relates how Paschal II. came to Florence, whose bishop maintained that the Antichrist was already born and the end of the world at hand, and held a council respecting it, resulting in his enjoining the bishop's silence. In the *Annals* of Roger De Hoveden, vol. 2, p. 177, etc. (Bohn's Lib.), Joachim's (Abbot of Curazzo) views are given, and among other things it is asserted that the Antichrist which was to come, "He is already born in the city of Rome and will be elevated to the Apostolic See" etc. And, to indicate the views afloat, in the interview between Joachim and Richard the King of England, the latter in reply to the former said: "I thought that Antichrist was to be born in Antioch or at Babylon of the descendants of Dan, and was to reign in the temple of the Lord at Jerusalem," etc. Joachim virtually had a number of Antichrists, making "the seven kings" to be "Herod, Nero, Constantius, Mohamet, Melsurmet, Saladin, and the Antichrist." Döllinger (p. 377) observes: "With reference to the Antichrist, who is meantime to appear, there are contradictory statements in the writings of Joachim, which are, however, capable of reconciliation since he adopted the opinion that there are to be many Antichrists, partly in succession, partly contemporaneously, and that near the end of the world's history so much the more would they be multiplied." (Comp. art. Antich., Smith's *Bib. Dic.*, 6:1.) Sir John Mandeville (*Travels*, ch. 10) says: "In Chorazin shall Antichrist be born, as some men say; and others say he shall be born in Babylon; for the prophet saith, out of Babylon shall come a serpent that shall devour all the world." "This Antichrist shall be nourished in Bethsaida, and he shall reign in Capernaum, Luke 10:13, 15," a revival of Adso's opinion repeated by Th. Aquinas, etc. Turner (*His. of the Anglo-Saxons*, vol. 2, p. 477, etc.), gives a summary of Aquinas's views respecting the Antichrist: "He is to be born of a most flagitious robber and harlot, with the aid of the devil, at Babylon. He will pervade Palestine; convert kings, princes, and people; and send his missionaries all over the world. He will work many miracles; bring fire from heaven; make trees vegetate in a moment; calm and agitate the sea at his will; transform various objects; change the course of rivers; command the winds; and apparently raise the dead. He will bitterly persecute Christianity. He will discover hidden treasures and lavish them among his followers; a dreadful period of tribulation will follow. He will not come until the Roman Empire has entirely ceased, and that cannot be while the kings of the French continue. One of the French kings is, at last, to obtain the whole Roman Empire and will be the greatest and last of all kings. He is to go to Jerusalem and lay down his crown and sceptre on Mt. Olivet. Then Antichrist is to appear, and Gog and Magog to emerge. Against them this French king of the Romans is to march; to conquer all nations, destroy all idols, and restore Christianity. The Jews are to be restored," etc. Malvenda (Rees' *Cyclop.* art. Antichrist), made, in his work, Antichrist born of a Jew of the tribe of Dan, basing his deductions upon Gen. 49; Jer. 8:16; Rev. 7. It is a little singular how some of those old notions are revived in recent writers. Thus e.g. Chapell (*Proph. Times*, Sep., 1873, p. 131), says: "if the mystery of godliness was God manifest in the flesh, perhaps, 'the mystery of iniquity' will be Satan manifest in the flesh." "It is a serious question whether the Incarnation will not have a Satanic parallel; whether Antichrist will not be a demon-man just as Christ was a God-man; whether he will not be miraculously begotten by Satan as Christ was by the Holy Ghost. So also Nathaniel, vol. 14, p. 6, Dec., 1870. (The student will see how this opens up the old story of angels mingling with the women in the Antediluvian world and producing giants, the old monkish legends of demon copulation, the claims of the heroes of antiquity to a supernatural origin, etc. Comp. Sir Th. Browne's *Works*.) Litch (*A Complete Harmony*

to express the identity of his character and of his power with that of Satan." The same authority says, that a man energized by Satan, or having Satanic powers, was believed in by Justin, Irenæus, Tertullian, Origen, Hippolytus, Cyprian, Victorinus, Lactantius, Cyril of Jerusalem, Jerome, Chrysostom, Hilary of Poitiers, Augustine, and Ambrose.

of *Dan.* and the *Apoc.*) returns to the same, when he makes him a being from hell confederated with Satan, and introducing an infernal supernaturalism, etc. Reinke (*Proph. Times*, vol. 11, p. 92), also says: "The Antichrist will be a resurrection man, he will ascend out of the abyss; apparently Satan's masterpiece"—and he makes the false prophet confederated with him likewise a resurrected person, viz., Judas Iscariot because of John 17 : 12; Ps. 109, etc. So also Olshausen (*Com. 2 Thess.*) makes him a Satanic incarnation. And to this may be added Hofman's idea (*Die Heil. Schrift N. Test.*, p. 330, vol. 1), that Antiochus Epiphanes is to be revived again, resurrected, and become this Antichrist; thus applying the Neronic resurrection theory to Antiochus. So Brown, the Evangelist, and others, revive this Neronic idea, viz., that Satan brings up some deceased one, like Antiochus, Nero, or Napoleon, and incarnates himself with him. Dr. Braune (*Lange's Com.*, 1 John, p. 75), declares that the Antichrist, just as "the many antichrists," is a man, and opposes the Satanic theory as follows: "Hence Antichrist is not Satan himself (Pseudo-Hippolytos, Theodoret): the idea of Satan becoming man is *inæzecutable*, since the Eternal Word only, the Image of the Father, in which man has been created, can become man." The reason, apparently, for such a view of the Antichrist springs from the remarkable performances that are attributed to him in prophecy, which it is supposed that a mere man cannot possibly produce, and hence the supernatural even in birth or rise is attached to him, thus overlooking the prophecies which bring him in as one who regularly succeeds to this position in an allotted line of descent. If he be, as Cyril of Jerusalem pronounced him, "some great man raised up by the devil," or if evil culminates in him, yet this is done in reference to—not in opposition—his regular descent in the manner predicted.

A few considerations alone will indicate to the student the impossibility of receiving such notions of Satan being the Antichrist, or Satan's direct offspring, or a resurrected person in whom Satan is incarnate, or one (*Lincoln's Lects. on Rev.*, p. 161), possessed by a lost spirit or demon, the chief one, most mighty, called Destroyer. 1. All prophecy, as already shown, indicates that he comes in regular succession out of the revived Roman Empire; like the other heads or powers he has an earthly origin, which is a fact taken for granted in logical connection. 2. The doom of Antichrist is one separate and distinct from Satan, as e.g. a comparison of Rev. 19 : 20 and Rev. 20 : 10 plainly shows. 3. This would be giving Satan a resurrecting power which alone is bestowed upon Jesus. 4. Such a caricature of Incarnation is utterly unnecessary, seeing that all the prophecies can be fulfilled in a person, *specially* under the influence of Satan. 5. Other reasons are given in the text and notes which confirm the personality and humanity of this Antichrist (to which the reader is referred), so that a constant reference is made to the "man" (as e.g. Ps. 52 : 1; Isa. 51 : 12; Ps. 118 : 6, etc.). 6. Other antichrists (many) are spoken of, and alluded to, as human, and analogy requires the same of this one.

† The student will be interested in a few expressions of opinion thus presented. Rigenbach (*Lange's Com. 2 Thess. 2.*), says: "*The Man of Sin*, again with the article, the one already known to them; plainly a personality." "The complete opposite to Christ is not a spiritual tendency, but a person. Nor is he called merely 'a *martōiōs*, but the *Man of Sin*, in contrast with Jesus, the *Man of obedience*." Dr. Fausset, the commentator (*Christ. Herald*, Ap. 10th, 1879), expresses his faith in "an individual Antichrist," and refers to John 5 : 43, where the contrast to the personal Christ in the words "another" and "him" "distinctly foretells an individual deceiver." (*Comp. his Com. on 2 Thess. 2.*, and the *Apoc.*, where the same views are given.) Irenæus, who conversed with the disciples of John, said: "By Antichrist we understand a single individual whom Satan shall use pre-eminently as his instrument, just in the same way as he did the serpent when tempting our first parents to rebel against God,"—calling him "an impious and unjust person." Alford in *Proleg. to Thess.*, p. 50, says: "We still look for the Man of Sin, in the fulness of the prophetic sense, to appear, and that immediately before the Coming of the Lord. We look for him as the final and central embodiment of that *anomia*—lawlessness—that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce; still we would not forget that both ancient and historical interpretation points this way. Almost all great movements for good or for evil, have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages." This conclusion reminds one of the language employed in *Lange's Com. on 2 Thess.* p. 137, where after



specifying this personal Antichrist "as the Godless, self-deifying ruler of worldly empire," it is added: "In every worldly empire a tendency to apotheosis had been observable (Nebuchadnezzar, Alexander); of this current Paul notes the shameless consummation. Why should it be 'more conceivable' than in this last empire *the personal climax* should be omitted, which was wanting in none of its predecessors? In all history there exists a reciprocity of action between the actual movement of the time and the achievements of *an energetic personality*. For every historical individual there is a thousandfold work of preparation, and he makes his appearance not otherwise than as a child of his age. And again the drift of the time only reaches an irresistible supremacy, when *one man* conceives the spirit of the time at its height, with bold grasp brings to bear what is fermenting half obscurely in a thousand minds, and so stamps the age with his seal. He can do it, if he has the courage—after all, it will be the effrontery—to express and carry out what is in a thousand hearts." "A Member of the Boston Bar" in his *Briefs on Prophetic Themes*, justly argues that the same reasoning which makes out the personality (from prophecy) of the Christ also confirms the personality of the Antichrist, both being spoken of in the same way. Comp. a tabular statement given by Rev. Parsons in "The Present Age and Development of Antichrist" (*Pre-Mill. Essays*, published by Revell, p. 217), where it is shown that the language applicable to the personality of Jesus is likewise applied to the Antichrist. Indeed when John refers to "many antichrists" in his day, "even now," he evidently does not limit the notion to systems or dynasties, but includes individuals as such. When Jesus says: "I am come in My Father's name, and ye receive Me not; if *another* shall come in his own name, *him* will ye receive," we cannot divest ourselves of the idea of an individual thus coming, which is enforced by the express language relating to Antichrist, such as "*Man of Sin*," "*son of perdition*," "*the wicked one*," "*the prince that shall come*," etc. Hofman (*Prophecy and Fulfilment*) holds to a future personal Antichrist; so Gregory (*Earth's Eventide*) assumes the same, and that he shall aid in restoring the Jews, rebuilding the temple, prostituting the latter in the basest manner; so also Brookes (*Maranatha*, p. 435), says, he is "a person, appearing in the last days, as the exponent and head of the universal infidelity and blasphemy that shall prevail." Dr. Lange in art. "Antichrist" in Herzog's *Ency.*, fully indorses the patristic idea of a future personal, individual Antichrist. Dr. Tregelles (*On Daniel*, p. 191), shows clearly that a worse power than even the Papacy causes the rise of the personal Antichrist, that Rationalistic Infidelity is paving the way for his appearance, etc., and quotes Krummacher (*Evang. Christendom*, Oct., 1851, p. 334), of Berlin, discussing the forms of opposition to belief current in Protestant Germany, and concluding thus: "Little more is necessary than that a mighty and talented personality should appear, who should set himself up as the centre of Infidelity, and represent it with energetic pathos and strong decision, and the reign of 'the Man of Sin' would be among us in more than a state of embryo." Dr. Braune (*Lange's Com. 1 John 2:18*) insists that as the Antichrists of v. 19 were persons so the Antichrist must also be a person, and emphasizes the word "man" in "the Man of Sin." Thus we might quote Seiss (*Last Times*), Burgh (*Lects. Sec. Advent*), Kelsall (*Antichrist*), Darby (*Lects. on the Hopes of the Church*), Denny (*Comp. to the Chart of Seventy Weeks*), Maitland (*Apos. School of Proph. Interp.*), as well as highly interesting statements enforcing the same by Baxter, Purdon, Strange, Kelly, Molyneux, Wilson, Porter, Phillips, Frere, Taunton, and many others.

*Obs. 5.* (1) Another feature in the discussion of the past, and *fruitful of mistake* (even in otherwise very able writers), is the *indiscriminate application* of all predictions relating to antichristian powers to this *one* Antichrist. Thus e.g. Protestant writers have quoted, Rev. 17, and interpreted the woman as representative of the Papacy. This favorite application, confirmed, too, by a historical record and association the most powerful, is also made out to be the Antichrist over against *the most positive proof* in the chapter itself, that (however much the Papacy may aid in the coming of the Antichrist and be with him in *the initial career*) this woman, delineative of the Romish Church, is likewise destined (v. 16) to be punished and overthrown by "the ten horns and the beast" (so Bengel, Stuart, etc., read, comp. Tischendorf's *N. T.*), i.e. by the confederation under *the Antichrist* as the context plainly shows. *How, then, can the Papacy, here*

doomed to confiscation, fearful retribution, and utter destruction, *be the Antichrist* under whose leadership and inspiration *this* is performed? And yet this simple and indisputable distinction has been overlooked by many, thus burdening interpretation with palpable contradiction. (This also shows that the Papacy (as advocated by Faber, etc.) is not the false prophet, or the second beast, Rev. 13, associated with the last head of the first beast, because this prophet remains in flourishing existence down to the final catastrophe *after* the woman has met her fated end.)<sup>1</sup> The whore is *not the Antichrist*, since she comes to her doom when this Antichrist is at the height of his power, and to blend together what the Scriptures so plainly separates only introduces confusion. Any interpretation (as e.g. Bengel, Schmucker, etc.) which makes either the Beast out of the sea, or the Beast out of the earth (these existing down to the battle with Christ) to be the Papacy is *most certainly erroneous*, and involves the predictions into contradictory statements. For, however much this Beast out of the sea may have sustained the Papacy in the past (as taught in Rev. 17), it will, under the last head of this same Beast, be its *deadly enemy*, and it is only under this last head (still future, Prop. 160, etc., that this second Beast arises. The points of resemblance between these and the Papacy, however striking, are not sufficient to *justify* so wide a departure from the plain prediction. The Antichrist and his associate perish under the power of the Mighty King and His armies; the Papacy is previously overthrown by this Antichrist and his confederation.<sup>2</sup> To the believer, such a distinction is *all-sufficient*, although other reasons (such as the tracing of the seven heads in the Roman line, etc.) are to be found corroborative of the same.

(2) Again: Another and more plausible interpretation is that given to the little horn of Daniel, ch. 7, which is at great length and force—owing to strong resemblances—applied to the Papacy, and hence characterized as descriptive of the Antichrist (excepting Faber, and some others, who make this application without designating the little horn or the Papacy as the Antichrist). This theory, which has had a multitude of expounders (and is ably presented by recent writers, as Barnes, *Com. Dan.*, Guinness, *Approaching End*, etc.) is not at all abashed by the fulfilment of its year day, 1260 years, dated from A. D. 533 or 606, *without the corresponding destruction* predicted to accompany the close of the times, times and a half. Its advocates still endeavor to find some explanation to satisfy, if not remove, the difficulty. But one, which clearly shows that this little horn is *not* the Papacy they cannot possibly overcome, viz., that the fate of this little horn is brought about *not* by the interposition of earthly powers (as e.g. is the case with the woman in Rev. 17), but (as in the case of the last head of the beast and the false prophet) *by direct agency of a supernatural nature*. The prediction of Dan. most certainly impresses the reader with the idea that this horn exists down to the coming of the Ancient of Days, to the personal Advent itself, *thus corresponding*—whatever inchoate fulfilment may be attributed to it—with *the Antichrist destroyed at Christ's Sec. Advent and not with the whore previously destroyed by the Beast and ten horns*. Faber's position is also untenable, owing to this identity of end, a *crucial test* that very few of the past theories are able to sustain. For this reason we must regard Daniel's little horn in the 7th ch. as *both* delineative of the Antichrist and still future. The only objection of a serious nature (which would support Faber's view) is, that

Daniel speaks of the beast as "slain and his body destroyed and given to the burning flame," while in Rev. 19 the beast is taken and "cast alive" into the lake of fire; but this is removed by considering that Daniel refers more to the Kingdom aspect (v. 23) of the beast and its utter destruction, and John more to the individual aspect, the leadership or last head, of the beast, for it is fully demonstrated (Prop. 160) that both beasts (in Dan. and John) are identical, and hence the language is not to be so pressed as to form an antagonism. If the objection, however, in the estimation of any, is a valid one, then the prophecy cannot be taken as descriptive of the Antichrist (seeing that their ends differ), but must be received very much in the manner specified by Faber, the Antichrist following after the little horn. The student in deciding this point will consider two things (1) that Daniel's prophecy, pertaining largely to the Jewish nation, as under Gentile domination, would *hardly omit mention* of the last great Antichrist in so connected an epitome; (2) that it would be strange to omit what *directly* (as e.g. Zech. 14, etc.) pertains to the nation and the great tribulation; and (3) link the overthrow of the Papacy (if denoted) with the immediate setting up of the Messianic Kingdom and reign of the saints, when virtually (according to this theory) *the greatest* of all enemies and *the most fearful* of all persecutions still intervened between. Hence, regarding the prophecy in its connection with the last things, we are forced by *preponderating* testimony to regard it—whatever inchoate fulfilment for wise purposes was allowed—as applicable to *the still future history of the Antichrist*, the last head of the beast, who as the representative head will be cast into the lake of fire, while his Kingdom is utterly consumed, i.e. the body, in his associated kings and followers will be slain, etc.\*

(3) Again: Many writers when delineating the rise of the Antichrist, as given in Dan. 7 or Rev. 13 and 17, out of the seventh head unhesitatingly, and justly, too, have him *developed out of the revived Roman power* or Kingdom; but when they come to Dan., ch. 8, we have at once a discord, for they tell us that (as e.g. Reineke, *Proph. Times*, vol. 11, Baxter's *Napoleon*, etc.) this Antichrist "will take his rise out of one of the four Kingdoms into which *the Greek Empire* was divided at the time of Alexander's death," and without explanation *how* this can be so, make this little horn *the exact counterpart* of the little horn in ch. 7. If they are correct in the interpretation of ch. 8, *then* it follows that the little horn of ch. 7 is not, and cannot be, identical with it, seeing that the one springs out of the Eastern Kingdom and out of the third beast from one of its four heads, and the other arises out of the fourth beast or Kingdom. Hence some writers, noticing the discrepancy, advocate that each horn represents a distinct and separate hostile power. Thus, e.g. Faber, Barnes, and other writers, hold that the little horn of ch. 7 portrays the Papacy and the little horn of ch. 8 the Mohammedan power; others, as e.g. a writer in *The Israelite Indeed*, Dec., 1861, hold that ch. 8 describes the still future Antichrist who is to arise out of one of the emerged or revived four divisions of Alexander's Empire, and identifies it with that of ch. 7, without attempting to *reconcile, or even notice*, the difficulty. If the prophecy of ch. 8 really delineates the rise of a power out of the Greek Empire, *then* it cannot be applied to the power rising out of the Roman Empire, and, instead of quoting it as applicable to the last Antichrist developed out of the fourth beast, we must fall back upon the theories, either that it refers exclusively to the Mohammedan power or to another one that is to arise in

the East (co-operating with the Western) at the time of the end. If, on the other hand, we accept of the views of Sir. I. Newton, Bh. Newton, Cunningham, etc., viz., that the little horn of the goat denotes *the Roman Empire as established in the East*, then there is a *point of contact* (considering the Roman Empire as a unity) by which the prophecy can be used as *identical* with that of ch. 7. But until this matter is cleared up, and the point of indentification fully stated and proven, it is *uncritical*, to say the least, to employ those prophecies so indiscriminately.<sup>4</sup>

(4) Again: Writers have taken the year-day fulfilment of the Apoc. (as given e.g. by Elliott, Lord, etc.) as proven, and from it have deduced a chronological arrangement (as e.g. Bagster, etc.) respecting the literal-day fulfilment still future. All such deductions are hazardous, and from the nature of the case *cannot prove reliable*, since, allowing even a sort of inchoate fulfilment to the Apoc., on the principle advocated, *a regular and consecutive fulfilment of the seals, trumpets, and vials has not yet*—however coincident and expressive the inchoate fulfilment hitherto may have been—*been realized as predicted*. Not only the variety of interpretations (some e.g. applying the first seals to the Church, others to the Roman power, etc.) forbid it, but a glance at the sixth seal (as e.g. compared with last vial, Rev. 16 : 17, 18 ; Isa. 24 : 18, 20 ; Joel 3 : 15, etc.) and at the simple fact that the vials which contain the seven last plagues in the out-pouring of God's wrath are *preceded* by the res. and translation of the 144,000, and stand closely related to the slaughter (Rev. 14 : 10) and harvest of the martyrs. Hence, whatever fulfilment may be accorded to portions of the Apoc., it is, in view of the unsettled and conflicting opinions concerning such fulfilment, impolitic to take it as *a basis* for a future one.<sup>5</sup>

(5) Again: The failure to *abide* by the force and propriety of symbolical language, when *once admitted* to be symbolical, is prevailing to a great extent, and forms a most fruitful source of erroneous conclusions. Thus, e.g. we have writers who adopt the year-day fulfilment, and insist upon its accuracy, basing their opinion upon the alleged fact that the symbols have been thus verified ; but when they come to the literal-day fulfilment the symbolical language is taken for literal, so that, by way of illustration, the locusts interpreted under the former as representative of human beings arising in their might, etc., are transformed by the latter method into real, literal locusts. Others make the language in one passage symbolical and in another literal, according to fancy, so that not only fruitful diversity but direct contradiction is involved. By the observance of a few rules legitimately drawn from, and abundantly exemplified in, the use of figurative language, an immense amount of irrelevant and misleading interpretation would have been avoided.<sup>6</sup>

<sup>1</sup> This is the more important to notice, since various writers of Europe and this country, not observing the overthrow of the woman *before* the final conflict, continue to make most inconsistently, the Papacy to be destroyed as the Antichrist at the Sec. Advent. The least consideration—if it once be allowed that the woman of Rev. ch. 17 is a portraiture of the Papacy—ought to suffice to set aside such an interpretation. Some few suppose that because the act of this destruction of the whore being mentioned after the war with the Lamb (v. 14) it follows that event, but (1) verse 15 to 18 is an appended explanation and addition to what preceded ; (2) the war with the Lamb results in a complete overthrow of the beast and confederation, so that it cannot follow ; (3) the order laid down in Rev. 14, where the fall of Babylon precedes the martyrdom under Antichrist is conclusive.

<sup>2</sup> The student will observe that such considerations set aside a thousand fanciful interpretations respecting these beasts, some linking the Papacy with the first beast as a

head ; others with the second beast as thus represented ; and others even making them both declarative of the Popedom. The simple fact that they exist in full strength after the Papacy has been overthrown ; that the Papacy does not fall at the open Parousia of Jesus and His saints but *previously* ; that the beast and false prophet after the doom of Babylon wage war with Jesus and perish—this is *amply sufficient* to set aside all such Papal references. Any theory, however plausible, which contains such self contradictions is most certainly defective and misleading. The Papacy is graphically described in the harlot supported by the beast, drunken with the blood of saints. Her portraiture, divinely given, is faithfully delineated by history, but when we convert—under any plea—the woman into the beast itself, we pervert the prophetic portrayal, and introduce our own representations. The confusion, even among able prophetic writers, on this point, after *the express guard* thrown around it by the Spirit, is something to be regretted. That class of interpreters who make the first beast of Rev. 13, the Antichrist, in its last head, are to be commended as correct, when thus made aside or separate from the Papacy. Those who make (like Napier, Bh. Newton, Cunningham, Woodhouse, Habershon, etc.), the second beast, on the principle that it applies to the Papacy, the Antichrist, are certainly in error. Those (like Brightman, Gill, Vitringa, Croly, Fysh, Elliott etc.), who make both beasts to be the Antichrist, do so in violation of express prophecy. Fansset (*Com. Rev. 13*) makes the second beast the Antichrist, being merely the first beast in another form, but this is forbidden by its separate mention, its aiding the other beast, its subordination to the first beast, its aiding the first beast in making war, and perishing in connection with it.

We repeat, therefore, with emphasis, that finding, as we do, in a logical consecutive manner that the Antichrist is the last, culminated head of the First Beast of Rev. 13 and 17, the same that is destroyed by the personal Second Advent of Jesus, and after he has desolated and burned the harlot, simple consistency demands us to consider—aside from other reasons—that the Antichrist of Dan. 7 and of 2 Thess. 2, which meets with the identical fate, is likewise the same, and cannot be applied to the great Apostasy or Papacy. We are forced to such a conclusion by the comparison already instituted. (Comp. Obs. 6.) Ebrard (*The Rev. of John*) takes the position that the Reformers were mistaken in confounding the Romish Babylon with the last and highest concentration of Antichristian power. This is so, and we need not be surprised that they, lacking the developments of history and the increased study and comparison given to the subject, should make this mistake, when it is yet evidenced in numerous prophetic writers of the present day, who cling to it with persistency and prejudice no matter how plainly refuted. Hengstenberg refuses to identify the beast of Rev. with the Papacy, but then referring to Bengel he wrongfully concludes : “ He (Bengel) held with the Church of his day that the beast was the Papacy, *Chiliasm is the necessary consequence of this view.*” It is not a necessary consequence as seen in the Church before the Papacy, Reformers, Pre-Millenarians, and opponents.

\* Attention is directed to Meyrick's interesting art. “ Antichrist ” in Smith's *Bib. Dic.*, who deciding from 2 Thess. 2 and John's Epistles that the Antichrist is an individual person, concludes that as Daniel's little horn indicates a polity (including also the Apoc. Beast as identical with this horn) it cannot be the Antichrist. This conclusion based upon such a premise is inconclusive for the simple reason that this Antichrist arises out of a polity, is at the head of a polity, and therefore the Spirit in tracing the rise of him may well predict of him both in his personal relationship and in that of his polity. Indeed if he is, as predicted, the last head of the beast, the only possible manner to identify him for purposes of warning, etc., is to represent him in both these aspects. As a single individual it is impossible for him to accomplish what is predicted ; it is as a person directing a powerful government, etc., that he performs such great things. Besides the continued existence of the little horn and of the last head of the Apoc. Beast down to the Open Advent, etc., clearly and unmistakably unites the same with the Antichrist of 2 Thess. 2. Consequently Riggenbach (*Lange's Com. 2 Thess. 2 : 3-5*) interprets, “ more correctly we shall recognize in this little horn of the 7th chapter (Daniel) the yet future adversary,” and makes it to agree with 2 Thess. 2. Tregelles (*On Dan.*, p. 40, etc., and so others), correctly makes the little horn (and ten horns) the still future Antichrist, and in a sentence presents so cogent a reason for not applying it to the Papacy, that we see not how its conclusion can be avoided : “ The Papacy existed before the breaking up of even the Western Empire, instead of being a horn springing up after the other ten.” Baldwin (*Armageddon*, p. 191), making this horn the Papacy, is utterly opposed by the facts of history, and the relation that the Empire and Papacy mutually sustained.

\* Another method by which the prophecy may be used as applicable to the future personal Antichrist is the old one given by Jerome, advocated by various authors, and indorsed in the art. "Antichrist" in Smith's *Bib. Dic.* That is, the prophecy is descriptive of Antiochus Epiphanes, who is a type—thus to be understood—of the coming Antichrist. See the quotation from Jerome and argument. The objection to this is, that Antiochus does not in all particulars meet the conditions of the prophecy, (as we have shown elsewhere, for that theory links Dan. 8 and 11 together) and that his overthrow is not followed by the grand results predicted. It is certain that the Antichrist, pre-eminent, will not arise out of the revived subdivided (four) Macedonian Empire (as e.g. held by Baxter *Christian Herald*, Jan. 23, 1879), because this is positively forbidden by Dan. 2 and 7, and Rev. 13 and 17, which all point to the *Roman Empire* in its divided form as the source from whence he springs. A writer in *Waymarks in the Wilderness*, vol. 3, p. 226, and vol. 3, p. 403, tries to reconcile Dan. 7 and 8 by making the Antichrist to arise in the Eastern and not in the Western portion of the Roman Empire, and to do this says that the four subdivisions of Dan. 8 will be revived in the future formation of the ten horns of Dan. 7. This, however, is opposed to the continuity of the prophecies, and the identity of the beasts. It is, however, ingenious and worthy of consideration. As the last head of the beast (the Antichrist) and his coadjutor (the second beast) are both future, we can only conjecture the method of reconciliation. If the idea of incorporation into the Roman Empire is not correct, then perhaps we may hazard another, viz., that Dan. 7 refers to the head, the leader, and Dan. 8 to the second beast, the false prophet. But we decidedly favor the interpretation suggested by able writers, viz., that these four kingdoms being absorbed by the Roman Empire they must be regarded, after such absorption, in the light of Roman unity. Fausset and Tregelles (so others) think that the Antichrist is the last head of the Roman power, but spring out of (as to location) the territory formerly occupied by one of those Grecian kingdoms, four of the ten horns virtually reviving those kingdoms. We, however, call the attention of the critical prophetic student to this fact, viz., that several of these (4) Grecian kingdoms fell to the Romans professedly as an inheritance and were merged into their polity; hence Dan. 2 and 7 preserve the Roman unity, while Dan. 8 intimates (not a violent overthrow but) a peaceful incorporative act, which virtually prolongs attained characteristics and, probably, fixes the location of Antichrist's rise. Antiochus must be dismissed because he was a king in the regular succession and the prediction relates to the time of the end and Jewish deliverance. Mohammedanism cannot be received because it did not continuously spring out of one of the Grecian kingdoms, and not out of the Roman Empire. The last head of the Roman Empire must (in union with Dan. 2 and 7, Rev. 13 and 17) be denoted, and this is historically made satisfactory in this way: Daniel having twice already presented the fourth kingdom, he now in reintroducing the Grecian, lays stress on Alexander's dominions being divided into four great parts, and that—at least—one continues on with a prolonged life until this king of fierce countenance—the Antichrist arises—and this prolongation is effected by being merged into the Roman by legacy and conquest, and yet retaining much of the Grecian characteristic. If we open the History of the Roman Power, we find that after the grants of Perseus and Cleopatra, after the vast Eastern absorption, the customs, etc., of the Greeks were largely adopted; and the adaptation and affiliation were so prominent especially in the Eastern division, that—without ignoring Roman unity—the line of Constantinopolitan Rulers were designated *Greek Emperors*. One thing is self-evident, that this fierce king rules at "the time of the end," at "the end of the indignation," when "the transgressors are come to the full," and that the time and actions ascribed to him, as well as the results, fully accord with that predicted of the last head of the Roman power. This prediction of Dan. 8, while not invalidating the legal unity of the Empire, may thus give us two hints: (1) the Grecian affinity that we have mentioned; (2) that this last head may arise within the territorial limits of one of these former kingdoms. (Those who favor Russia as developing the future Antichrist, can only do so, consistently with other predictions, by making it to obtain countries thus absorbed by the Roman Empire and in virtue of such relationship professing—even perhaps in Constantinople, the capitol—to revive and perpetuate the Roman Empire. Time must determine which is the best application.) One clause relating to this king is pregnant with meaning (Dan. 8:24 "his power shall be mighty, but not by his own power") serving to locate the time of fulfillment and to identify the king intended, for it points us at once to Rev. 13:2; 16:13, 14; 17:12, 17; and 19:19. We may rest assured that any interpretation that does not bring in "the last days," the Jewish restoration, the Messianic Kingdom as covenanted (the desire and hope of Daniel), the fulfilment of predictions relating to Mill. blessedness (the outcome

of all, as e.g. shown in Dan. 7, etc.), is defective. So also any effort to make one of the Grecian kingdoms of Dan. 8 to be the fourth kingdom (i.e. not the Roman), seeing that that is specially guarded against in Dan. 7, where the four Grecian are in regular succession to Alexander's, while the fourth (Roman) is another and separate kingdom gaining the supremacy over all others. Hence we must carefully distinguish the powers, and also allow a certain amalgamation, as presented in prophecy and recorded in history.

<sup>5</sup> It is sufficient, against this theory, to point out that Rev. 15 expressly affirms the deliverance and exaltation of those who refused to worship the Antichrist and assume his mark *before* the vials are poured out, and that we are under the sixth, is *premature and opposed to fact*. The truth is, as our line of argument shows, that the Antichrist and his worship are still future, and that any supposed fulfilment of the vials is fanciful and misleading. This is becoming more and more clearly apprehended by prophetic writers.

<sup>6</sup> Even those who apprehend the symbolic language and endeavor to draw correct conclusions from its use, permit themselves too often to lay special stress on some trivial part of the symbolical representation as if it were the main idea, overlooking the fact that it is added in order to bring forth and enforce the leading idea. The writer is convinced, after long reflection, that in the Apocalypse we have pictures expressed in symbolical language (as e.g. 1st Seal representing Victory, 2d Seal Anarchy, 3d Seal Famine, 4th Seal Bloodshed or War, 5th Seal Martyrdom, etc.), and that the details are given to complete the idea that the pictures are to represent.

*Obs. 6.* Another characteristic exhibited in the writings of the past, and which has had a decided influence in forming interpretations, is the tendency to make the apostasy and the man of sin, in 2 Thess. 2, *the same, both* being by many Protestants applied to the Papacy. Chrysostom, Theodoret, Theophylact, Augustine, and others, took the falling away to be the Antichrist himself who caused it, but the record distinctly teaches (comp. Olshausen, *Com. 2 Thess. 2* : 3, 4; Lange, *Com. do.*, Doc. 3. (4) 1; Smith's *Dic.*, Art. Antichrist, 3'), as Riggenbach expresses it, that "the falling away is *by no means identical* with the Antichrist (as the Fathers understood it), or even merely (as De Wetto thinks) the working exclusively of Antichrist; rather, the general rush of violent departure from the faith *precedes* that final disclosure of the Antichristian despot." The most careful writers thus discriminate *between* the apostasy itself and the Antichrist which is developed from or arises out of it; the former being regarded as introductory, the latter as its ripened fruit. This falling away, too, is applied to an apostatizing from Christianity, extending in its effects to all nations, and embracing a denial of fundamental truths, which culminates finally in this apostatizing from all truth (as centred in God and His Word) being represented to us in the acts and brief rule of *a single person*, who, by way of eminence, is styled *the Antichrist*. We are not told *how long* this apostatizing is to precede this person; commencing already in the days of the apostles, it works on in its leavening process from century to century, until finally it breaks forth with a power and energy, controlled and directed by *a single head*, which distinguishes the last part of its history from all the preceding. The emphasis attached to this apostasy by the Spirit indicates that it shall, even before the rise of the personal Antichrist, be *a great, distinguishing departure* from the faith. Hence, while the reformers and many others did not properly distinguish between the preliminaries and the Antichrist, yet they were *abundantly justified* in applying 2 Thess. 2 to the Papacy, *in so far* as they showed that it departed from the truth. They were also correct in making the same application to Mohammedanism and other opposing systems, *in so far* as the apostatizing in a general sense may include a wilful departure from the knowledge of God and the substitution of other forms of belief

in its place. The apostasy is *not confined* simply to one person, one party or sect, but may embrace many persons and various systems under the one general term. Starting in the Church or at the side of it, *it extends* to all men who are commanded to repent and obey, and all who refuse to do so, are, in virtue of moral and religious obligation attested to by the Word and self-consciousness, regarded as included in this apostatizing class, as is readily seen by looking at the characters described as prominent in the last days. Strictly *limited*, it relates to those who profess Christ and depart from the truth in Him; *comprehensively* it includes those who, knowing of Christ, still reject Him, and *both* these pave the way for the Antichrist, who, in his own person, concentrates and manifests hostility to the Christ and His truth. Therefore it is, that while regarding this personal Antichrist as still future (the one to whom prophecy points as pre-eminently deserving the title, and being the one specially predicted), yet the reformers and others were undoubtedly correct in designating opposing systems, etc., as *Antichristian*, from the fact that "*many Antichrists*" (distinguished from the last great one) shall exist. The conclusion at which we arrive is, that, whatever inchoate fulfilment is evident in the past and present, the apostasy (however antichristian) only paves the way for *the still future rise* of the prophetic Antichrist, and that just previous to his manifestation *this apostatizing* from the truth will, in and outside of the Church, *be more widely extended*. The spirit of Antichrist already in John's days (so he declares) exhibiting itself in persons hostile to the truth, departing from the faith, teachers of infidelity and of doctrine leading to sin, has been largely manifested in succeeding ages, and to-day in its aggregate, both in the professed Church and world, assumes *proportions* that makes it *exceedingly significant* to the thoughtful student, who believes with Irenæus (Smith's *Bib. Dict.*, Art. "Antichrist") that this apostasy will be summed up in a *personal, individual Antichrist*.<sup>1</sup>

<sup>1</sup> But Smith's art. (6 (4)), endeavors to make a distinction not allowable by the general analogy of prophecy on this subject, viz., that the apostasy follows the withdrawal of that which hinders or restrains. This is *not* asserted in the prediction but that which hindereth only stands related to the revelation of the Man of Sin; for the apostatizing from the truth was already manifesting itself in John's day. The writer (Meyrick), however, correctly defines the apostasy as a falling away from the faith and not necessarily a rejection of all belief; and that it is applicable to the professing Church in so far as it is corrupted.

<sup>2</sup> The reader will observe that the apostasy paves the way for, and is an exciting cause to, the uprising of the Man of Sin. We have only to point to the sad fact that departures from the faith, and the resultant abuses, as exhibited in Roman, Greek, and Protestant churches, has been a fruitful source of infidelity, so that to-day thousands of unbelieving works chiefly base their rejection of Christianity upon the doctrines and fruits of such apostatizing, as if they flowed legitimately from the religion taught by Jesus. Leading minds, like Voltaire, Draper, Lecky, and others, draw their sharpest arrows from this source. It is important to notice this, as it meets an objection urged by those (Dr. Falconer, and others), who make the Papacy the Antichrist, viz., that the Antichrist must be found in the Church itself, and not outside of it. Now prophecy does not assert this, but *the reverse*. The apostasy is found in the Church and prepares the way, as 2 Thess. 2 teaches, for the Antichrist, but a glance at parallel predictions shows, as we have proven, that he arises (Dan. 7. Rev. 13 and 17) *out of the Roman Empire*; that (Rev. 14 and 17) he persecutes the apostasy (harlot) itself and the saints. The condition of the professing Church materially aids in that development which meets the conditions requisite for his uprising. The attention of the student is directed, by way of illustration, to only one historical fact to indicate the influence of the apostasy in this direction, viz., in its supporting the Roman Empire, bestowing upon it alleged divine sanctions, and pronouncing it—a beast, so called by the Spirit—a Holy Empire.



After a careful consideration of all the Scriptures bearing on the subject, we are forced to distinguish the *antecedent* Apostasy from the Antichrist. Reason itself corroborates such a position, seeing that, in the nature of the case, there must be something *preparatory* before such a Man of Sin can possibly be developed. In addition, it prevents that sweeping and most uncharitable condemnation—wholesale—of the Church of Rome, which is based upon the identity of the Apostasy and Man of Sin. The dreadful portraiture of the woman, Rev. 17, verified by history, is surely *ample enough* to cover the falsity and bloody spirit of the Papacy, without adding that which certainly belongs to another party before which the Popedom will be crushed. While the Papacy, and outlying heresies and hierarchical claims, painfully manifest the Apostasy, yet, as all candid writers must admit, here and there examples of piety and devotion, a vital union with Christ *evidenced by the producing fruits of the Spirit*, are presented even in the darkest periods of the Hierarchy. God always had His people, and they never were exclusively confined to this or that church. Error has indeed often been allied with piety, but the former has been mercifully overlooked because of faith in Jesus; if it were not so, alas for our own hopes of salvation. We must not forget that the Pope professes *only* to be vicegerent and that his authority is acknowledged officially to be derived from God, while the Man of Sin *denies* this vicegerency and this derivation; the Pope in all his decretals, bulls, etc., *recognizes* God and His supremacy while the Man of Sin *refuses* such recognition; the Pope confesses to a *subordination*, while the Man of Sin makes himself *supreme* and claims homage to himself as God; Popery (whatever may be the individual expressions of some adherents or the blasphemous assumptions of superiority, etc.), directs worship to be tendered to God and His Son, while the Man of Sin persecutes all who worship God and His Christ, *exalting himself* to a superiority over God, and insists, as an essential element of his arrogance, to receive as his legitimate due the homage demanded by God; the Papacy *makes much* of the Father and the Son in its creed, forms of worship, etc., while the Antichrist *denies* the Father and the Son; Popery *confesses* that Jesus came in the flesh, while Antichrist *denies* this coming; the Papacy *acknowledges* as a cardinal point that Jesus will come again, while Antichrist *refuses to believe* in such a Second Advent. In order to make the Papacy the Antichrist there must be, if prediction is true, not merely striking coincidences, but an *exact* fulfilment. Now this cannot historically be asserted respecting the Papacy without resorting to a species of exaggeration, which is both unfair to the precise words of prophecy and to the actual facts as presented by history. *Logically and consistently* we are forced to our present position. The claims, arrogance, independence, opposition, exceeding impiety, arrogation of divine attributes, express denial of the Father and Son, demands of worship from adherents, lawlessness, wonder-working power, of the Antichrist are, however, they may have been imitated in the past, such as *exceed anything* that history has recorded of human wickedness. It is the culmination of depravity, calling for signal divine vengeance. It is the personification of audacity, malice, deceit, cunning, hate, ambition, impiety, evil, rebellion, infamy and self-deification. Fausset (*Com.*, 2 Thess. 2), says: "Two objections exist to Romanism being regarded the Antichrist, though probably Romanism will leave its culmination in him: (1) So far is Romanism from *opposing all that is called God*, that adoration of gods and lords many (the virgin Mary and saints) is a leading feature in it; (2) the Papacy has existed for more than twelve centuries, and yet Christ is not come, whereas the prophecy regards the final Antichrist as short-lived, and soon going into perdition through the Coming of Christ (Rev. 17: 8, 11). Gregory the Great declared against the Patriarch of Constantinople, that whosoever should assume the title of 'Universal Bishop' would be 'the Forerunner of Antichrist.' The Papacy fulfilled this his undesigned prophecy. The Pope has been called by his followers 'Our Lord God the Pope;' and at his inauguration in St. Peter's, seated in his chair upon the high altar, which is treated as his footstool, he as vividly foreshadowed him who 'exalteth himself above all that is called God.'" In view of the Reformation application to the Papacy, and the indorsement of the same in some of the standards (*Artic. Smalc.* II. 4, p. 314, and in the Appendix, p. 347, Rechenberg's ed.) the matter was discussed (*Luth. Obs.*, Aug. 20th, 1875), in the Iowa Synod, which declared: "We cannot acknowledge the expression 'the Pope is the Antichrist' as an Article of Faith, and, therefore, we cannot make it a condition of Church fellowship, that the complete and final fulfilment of the prophecy 2 Thess. 2 be found in the Pope." In addition, when we come to examine the historical (historico-prophetical) claims of the Papacy to be the Antichrist (as given by its advocates), they are not supported by the facts of history. Aside from the fact that the Papacy did not arise in the chronological succession (after ten kingdoms, etc.), that it did not root up three kingdoms out of ten (as

evidenced by the difficulty of making them out, and the varied and conflicting enumeration given)\* it is sufficient to say that the favorite view of many that the Bishop of Rome obtained Universal Supremacy either under Justinian or Phocas is not sustained by the facts of history. This is seen in the separate independence of the Patriarchs; that interference of one Patriarchate in another was disallowed; that the Emperors retained the real power (so the Apoc. has the whore sustained by the power of the beast) and the Popes had a delegated power; that the assumed supremacy was of later origin, being formulated under Hildebrand; that the conflicts with the Imperial power and the requirements of Imperial sanction; the severance of the Greek and Latin Churches, disputes of bishops, expressed opinions of Father and Emperors, acknowledged Imperial responsibility; the divisions in the Papal Church on the subject of the supremacy (some holding it to exist in General Councils, others advocating a restricted form, giving the supremacy to the Empire in matters of law); these considerations alone sustain our position.

*Obs. 7.* Another important matter to notice is this, that some Scripture predictions, directly applied by writers to the future personal Antichrist, are *only applicable* to a power or person *associated with him*; and that for the sake of consistency we must distinguish *between* them. The old view of Hippolytus that the false Prophet or sec. Beast of Rev. 13 is the future personal Antichrist has been a favorite with some, and is adopted in Smith's *Bib. Dic.*, Art "Antichrist." While this interpretation is not near so objectionable as Faber's, etc. (seeing that it avoids the incongruity of making the Papacy to exist down to the Sec. Advent, when it is previously destroyed by the beast and ten horns), yet it is misleading from the simple fact that *the last head of the first Beast is the great leading actor*, under whose leadership the confederation is formed, etc.; and that *this false prophet only occupies a subsidiary position, and one, too, which strives to honor and exalt the power and authority of this last head.* The prophecy impresses us by the acts of this false prophet, all being *allied with* the revived last head, that he *only arises and comes into play as an active agent during the career of this seventh-eighth (Prop. 160) head.* Nothing in it is predicative of a *previous* existence; all, so far as recorded, is descriptive of that brief but fearful period when the mighty leader to whom worship is tendered—hence the Antichrist (if worship were given to the false prophet and he were the prime mover of the confederation, then the argument might have force)—has control over nations.

This chronological position of the prophet is conclusive against various theories. It at once and effectually disproves its application to the Papacy (Mede, Faber, Lord, Elliott, etc.), to the infidelity and revolutionary principles of the French Revolution (Kett, etc.), and to the French Republic (Galloway). Any interpretation which makes the First Beast the Papal polity or identical with the Romish Church (for it only supports and aids it as in Rev. 17, and finally turns against and destroys it), or the Sec. Beast an upholder and extender of the Romish Church is undoubtedly defective and contradictory for the reasons previously given in the text. Another view (Smith's *Bib.*

\* Thus e.g. Mede has "Greeks, Longobards, or Franks;" Sir I. Newton: "Exarchate Ravenna, Kingdom Lombards, Senate and Dukedom of Rome;" Faber: "The Herulo-Turingic, the Ostrogothic, and the Lombardic;" Gausson: "Heruli, Ostrogoths, and Lombards;" others: "The Exarchate of Ravenna, the Pentapolis (i.e. afterward so named), the dukedom of Spoleti (i.e. formerly embraced the city and senate of Rome), comprising the three estates of the Church;" others: "The Heruli, Ostrogoths, and Vandals;" etc. It is sufficient to say, that none of these meet the conditions of prophecy, not being uprooted, etc., before the Papacy, for even in "The States of the Church" (to which we cannot consistently narrow down three of the ten kingdoms) the Pope had often but "a shadowy rule" (see e.g. Seeborn's *Era of Protestant Revolution*, Bower's *His. of the Popes*, Gibbon's *Decl. and Fall of the Rom. Emp.*, etc.).

*Die.*, art. Antich. 6. (2),) which in a certain sense (that of "many Antichrists") might be allowed is that both beasts, the first and second together form the Antichrist (are Antichrists, so Brightman, Parens, Vitranga, Gill, Bachman, Fraser, Croly, Fysh, and Elliott). Whatever of truth may be contained in the idea of both being Antichrists (as both act co-jointly), yet for the sake of perspicuity and to distinguish the leader from all others as the particular, pre-eminent Antichrist, singled out of all others, we must give this title, as the culminated head, *only to the last head of the first beast*, with (so Smith) Marlorat, King James I., Daubuz, and Galloway; to whom can be added numerous writers, who advocate not only that the Roman Empire is designated by the first beast, but that under the leadership of the last head, thus constituted above all others "the Antichrist," the final conflict with Christ will take place, of whom, above all others, Faber, in his later works, deserves special mention as eminently successful in prophetic interpretation of the beast, the very best sustained by the text and history. The reader is invited to consider in this connection Prop. 160.

*Obs.* 8. In the discussion of this subject, the student, in order to obtain an intelligent and consistent interpretation, must plant himself upon what we deem *an impregnable position*, viz., that the Roman Empire is the fourth Beast of Daniel (adopted literally by a *host of able expositors*, ancient and modern), and that the little horn of ch. 7 springs out of, is attached to, as part, and controlling part, of the beast. This is clearly taught, and, owing to remarkable points of resemblance, the most eminent expositors have, in some way, made this horn representative of the Papacy. Admitting wonderful and striking coincidences (based upon persecuting Antichristian power), yet, taking the prophecy *as a whole*, it is impossible to apply it to the Papacy, owing to the final end being diverse to that in Rev. 17; to the fact that the ten Kingdoms only arise, simultaneously or nearly so, at the time (Rev. 17) *of the closing period* of the fourth Beast's history (commentators have hitherto been unable to fix these ten Kingdoms, giving various lists of them, or else taking the number ten for an indefinite number which is forbidden by the prediction and the three removed); to the fact that this horn arises *after* the ten Kingdoms; and to the additional fact that, however ingeniously pressed, the Papacy did not uproot three horns or Kingdoms in its rise (those usually urged being inadequate to sustain the position). But we proceed another step, in saying that this little horn is the Antichrist that shall arise at the time of the end, the closing period, and be destroyed at the Sec. Advent. The reasons already given respecting the similarity of end, etc., are sufficient to indicate this, which was the view of the early Fathers, and has been the favorite one of a multitude of writers. The reader will observe that the quite early Fathers invariably linked the coming of the Antichrist *with the Roman Empire*, and it was after the idea arose that the Roman power was the hindering cause that the notion was promulgated, that after the Roman Empire was overthrown then only would Antichrist be revealed.<sup>1</sup> But still, in some way, he would reunite the Roman power and exercise sway over it and against Christianity. A comparison of Scripture forces us, if legitimately performed, to indorse the view that *the Antichrist arises out of the Roman Empire*, and arises, too, at the time it is in a *divided state*, the consolidation into a confederacy being performed under his auspices. Two objections that may be urged against this view ought to be considered. (1) The non-existence of the Beast or Roman Empire is supposed to militate against this view; but, in reply, it is sufficient to say that this very non-existence *is also predicted*, and that it is *only after* a period of lost headship that *a revival* takes place, and the last head or

Antichrist appears, comp. Prop. 160. (2) The personality or individuality of Antichrist is alleged against it; but it is an ample answer to remind the student that Antichrist is presented to us by the Spirit in His several aspects (*a*) as an individual person, the leader of the confederation, as e.g. in 2 Thess. 2; (*b*) then the tracing the rise of this person (from whence he springs) as e.g. Rev. 13 : 3-8; Rev. 17 : 9-11; (*c*) as virtually—yet differing—a prolongation of the seventh revived head (comp. Prop. 160); (*d*) as a polity (for king and Kingdom are convertible terms, e.g. a person may stand for a Kingdom or polity, Dan. 2 : 38, last clause), thus showing that he is the head over a powerful government; (*e*) thus being a person who is the head or controlling leader of the Beast, he is in virtue of his position represented either as an *individual* or as a *power* springing out of and directing the Beast, or in virtue of his tremendous influence in directing the Beast, being its representative head, he is *the Beast* himself just as Nebuchadnezzar was the head of gold. In view of the fearful issues connected with the coming of this Antichrist, the Spirit mercifully presents those *several aspects*, so that when the time arrives for fulfilment the points of recognition may be multiplied to the sustaining of faith in the dreadful fiery trial.\* Now we take another step in advance, viz., in identifying *the sameness* of Dan. 7 (the little horn), Rev. 13 (the last head), Rev. 17 (the last head), and 2 Thess. 2 (the man of sin). In the elucidation of this subject such an identity becomes imperative. In looking over the expositors, ancient and modern, nearly all agree in making Dan. 7, Rev. 13, and Rev. 17 descriptive of *the same Roman Empire* (some in its civil, others in its papal, prolongation, and still others in both of these), and in virtue of *the civil* headship attributed to the heads that were fallen (which John only designates as an additional fact of identification), it is impossible, without a violation of consistency, to attribute to this last head (of the same beast) any other but a *civil* headship like unto the rest of the heads. This is a point of *vital importance*, and cannot be yielded up without serious deviation from the prophecy.\* If this were all revealed by John then we might fail in linking this last head with the Antichrist of 2 Thess. 2, but John informs us that this civil head sets up precisely the same claims to Divine honors, worship, etc., and is finally destroyed by the personal Advent of the Lord Jesus, just as Paul describes, so that we cannot doubt the correctness of that line of expositors who, whatever mistakes were made in details, applied *all these predictions to the Antichrist*. The personal Antichrist, taking these prophecies together, is then both a *civil and religious* head, endeavoring to control the civil, social, and religious interests of society, or, in other words, *State and Church* (such as the latter may be, viz., humanitarian), are represented in him. Our indebtedness to many able writers who, in some way, held up this Beast as the Roman Empire, and the Antichrist as springing out of it, is great (and here gratefully acknowledged), however much we may differ from them in the way of tracing (prophetically and historically) *the final headship* of this Beast, because they preserved, amid diversity, an important and essential element in the correct apprehension of the subject. It was owing to this feeling—based upon the prophetic idea that the Antichrist must be, in order to meet the requirements of prediction, related to *the Roman power*—that so many of the Fathers and writers (Brooks, *El. Proph. Interp.*, p. 48, etc.; Smith's *Bib. Dic.*, Art. Antichrist, etc.) thought that Rome itself would be the seat of the Antichrist (the latter, however, whatever power the Beast

may have over Rome, being especially applied in Rev. 17 to the whore, the great representative of the apostasy).<sup>4</sup>

<sup>1</sup> As this is an interesting point we append a few illustrations. Aside from the opinions, entertained respecting the persecuting Emperors, the early Fathers, even those advocating the breaking up of the Empire, linked the Antichrist with the Empire in that he would obtain possession of and control it. Thus e.g. Bh. Newton quotes (*Diss.*, p. 411, etc.), Tertullian as saying (*Apol.* c. 32) that the division of the Roman State "into ten kingdoms will bring on the Antichrist;" Cyril locates (*Cant.* 15, c. 5), the coming of Antichrist at the future division of the Empire into the ten kingdoms, when "the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power;" so also Hilary, Ambrose, but especially Jerome, Augustine, Chrysostom, (vide quotations in Newton) who make the Antichrist follow a failing or breaking up of the Empire, and (as Chrysostom) "he shall seize on the vacant Empire, and shall endeavor to assume the power both of God and men." Comp. quotations in Smith's *Bib. Dic.*, art. Antichrist, 6, (1) who gives additional, Andreas as "reuniting the Roman Empire" under him, Aretas as being "a king of the Romans;" so also John Damascene, Adso, and others have him reuniting the Empire. Nearly all the Fathers justly kept in view the foretold division of the Empire, and made the rise of the Antichrist synchronize with that time; and all agreed in having him destroyed at the personal Advent of Jesus. Comp. also pp. 318, 341, 353, 356 Döllinger's (Smith's ed.) *Proph. of the Mid. Ages*, Alford's *Proleg.* to 2 Thess. Lange's *Com.* on 2 Thess. 2, etc.

<sup>2</sup> In Dan. 7 he is also represented as a horn arising after the ten kingdoms, thus intimating to us, what the Apocalypse predicts, that he is not precisely an eighth head, having a relationship to the seventh, but has special characteristics of his own which, in one aspect, gives him a certain independency, and yet, in another, shows him to be virtually a seventh-eighth head, i.e. in some respects a seventh, and in others an eighth head. Thus prediction presents us with the varied aspects of the last Antichrist, so that in some respects he is a horn, in others a seventh head, and in virtue of these may be designated an eighth head.

<sup>3</sup> The importance of this is worthy of consideration. These points are *fundamental* in tracing the rise of the Antichrist: (1) There are only four great world empires in regular succession until he is revealed; (2) it is erroneous to make a fifth (as e.g. Russia, Turkey, Egypt, Greece), out of which he springs, unless hereafter incorporated as an integral part of it; (3) the Roman Empire will be headless, i.e. cease to exist, but will be revived, and out of this revival springs this Antichrist; (4) he, therefore, must proceed from the fourth or Roman revived; (5) any other power from which it might arise, can only be recognized, provided it is fully incorporated in the Roman, becomes part of it, and its leader (as e.g. if Russia would conquer Constantinople and make that its capital, etc.); (6) no special stress can be laid on "Gog," for the simple reason that the name was applied to different nations, and can be found nearly all over Europe (through the inundations of the barbarians) and in part of Asia—and besides it may be a general name descriptive of an enemy—so that the order of succession must be our guide; (7) the Czar professes to represent the Eastern part of the Roman Empire we are told, and hence Thomas, Cummings, and others, find the Antichrist in Russia, but this can only be true in the future, provided it conquers Roman territory and becomes thus an integral part of the Empire—for the Antichrist must proceed from the recognized fourth Empire; (8) this relation of the Antichrist to the Empire and being its civil head sets aside Wild's theory (*The Lost Ten Tribes*, p. 143), and St. Bonhomme's (*Proph. Times*, March, 1880, "Who is to be the Antichrist?") that the Antichrist will be a Jew over the Jewish nation (which nation he invades, fights, subdues, etc.), for the weighty consideration of order of succession forbids their inferences.

<sup>4</sup> The student will notice the important bearing that this view possesses in enabling us to avoid a mass of contradictory interpretation. The continuation of the Roman Empire—however divided and however headless in the past or present, down to the Sec. Advent, is fundamental as given by Daniel and John. The impossibility of accepting the Papacy as the culminated head of the Antichrist is fully evidenced by its destruction previous to that Advent by the beast and ten horns. The impossibility of receiving any power outside of, and not incorporated with, the Roman Empire as the last Antichrist, is self-evident from the connection that this Antichrist sustains to the Roman power as its last head. This also teaches us that the views now expressed by able writers that Rome is "the false prophet" (as e.g. Roberts in *Prophecy and the Eastern Question*), cannot be correct for two reasons: (1) the Papacy is previously destroyed, (2) this "false prophet"

arises only in conjunction with this last head. This likewise shows us that we cannot possibly accept of the notion (entertained by many Expositors in the past and recently repeated by Roberts, Balfour, etc.), that the ten horns are to be regarded as fulfilled in the past, because (1) the last head of the beast is still future; (2) the horns are brought out under this last head; (3) the horns act in conjunction with this head, being controlled by him; (4) the horns act only at this period for a brief time, viz., an "hour;" and (5) the acts and result, ascribed to these horns have not been witnessed in the past, for the Papacy is still a gigantic power. Our position also meets in the same manner the objectionable interpretation of Barbour (*Three Worlds*), respecting the heads of the beast, the two-horned beast, the ten horns (he arbitrarily makes "horn" to refer to a short time after the division of the Empire and not to the division itself existing a short time), etc.—of Lord's (*Exp. of Apoc.*), exp. of the two-horned beast, ten horns, etc., of Barnes's (*Apoc.*) interpretation of the last head, ten horns, false prophet, etc., besides that of many others.

In view of the fact that so many prophetic writers insist upon the past existence of the ten horns in order to make out the following of the Papacy, it may be proper to add, that no such division can be proven to have preceded the rise of the Papacy, and to have existed contemporaneously. This is evidenced by the varied lists given. Thus e.g. Machiavelli's is adopted by some: (1) Ostrogoths; (2) Visigoths; (3) Suevis and Alans; (4) Vandals; (5) Franks; (6) Burgundians; (7) Heruli; (8) Saxons and Angles; (9) Huns; (10) Lombards. But this is an enumeration of nations to which others could be readily added. If the ten kingdoms thus arose and are thus to be traced, we have the incongruity of the image existing the longest in the period of the toes. No history of the Roman Empire (as Gibbon, etc.), gives such a division, which is sufficiently significant. Other ten are enumerated by Sir I. Newton, and variations are given by Bh. Newton, Mede, Bh. Lloyd, etc., so that many owing to the changes introduced, the rise and fall and succession of nations, the difficulty of making out precisely ten and these contemporaneous (and especially to three being uprooted by the Papacy), and the patent fact that no such ten have existed down to the present time (much less to the Sec. Advent), make out the number an indefinite one. We are not concerned to find them in the past; they relate to the future exclusively. Fausset (*Com. Dan.* 7) correctly says: "the definite ten will be the ultimate development of the Roman Empire, just before the rise of the Antichrist."

*Obs. 9.* The meaning of the word "Antichrist" can readily be made out from the force of "anti" in composition, denoting "against or opposed to, in place of or correspondence to," thus designating either opposition to Christ or imitation of Christ. It may then mean (1) one who sets himself up against Christ, denying or usurping His power, or (2) one who strives to resemble Christ in His prerogatives, power, etc., or (3) one who unites both these characteristics. Over against the opinion of Greswell (*Exp. of Parab.*, vol. 1, p. 372), that it denotes rather a kind of rivalry than antagonism, a "Counterfeit-Christ," we have in the account given of the Antichrist abundant evidence to sustain the almost universally received one that he will be an opposer of Christ. This is unmistakably predicted both in his characteristics and in his acts, without, however, rejecting Greswell's idea that he also may, in the course of such opposition, claim, as Dean Trench (*Synonymes of the N. T.*) suggests, to be, without taking the name, a kind of Messiah (for the honor and worship tendered to him seems to indicate something of the kind). Trench's explanation, based upon the marks given to him that he will set himself up *both* against Christ and in the place of (as the world's Saviour) Christ, being thus *both an Anti and False Christ*, is fully sustained by His being a *denier* of Christ (1 John 2 : 22, Luther, a Wider Christ), an *adversary or opposer* of Christ (2 Thess. 2 : 4), *one who fights against* Christ (Rev. 17 : 19), and also one who sets Himself up as a *kind of Redeemer worthy of worship* (2 Thess. 2 : 4; Rev. 13 : 4, 12, etc.), thus occupying the place, the Theocratic position, assigned to Jesus.<sup>1</sup> It may also be remarked that in view of *the latitude* of meaning

in the word, John already in his day (1 John 2 : 18) could well say, in view of the opposition to or denial of Christ (or, even the substitutions for Christ), "Little children, it is the last time, and as ye have heard that *Antichrist shall come, even now are there many Antichrists*, whereby we know that it is the last time." Every age has, in his sense, both in and alongside of the Church, produced its Antichrists, the preliminary earnest of *the great one* still to come ; and because the Messiah has come and such opposers to Him can thus exist in opposition to Him, we know, too, that this is the last hour, or time, or dispensation preparatory to Christ's triumph over His adversary.<sup>1</sup>

<sup>1</sup> The Fathers generally speak of him as one who is an opposer of Christ, but some distinctively also intimate his twofold character, as e.g. Hippolytus says : "The deceiver wishes in every way to appear like the Son of Man," etc., (quoted by Brooks, *El.*, p. 256), and so Lactantius and Jerome (quoted by Bh. Newton, *Diss.*, p. 411), the former saying : "This is he, who is called Antichrist, but who shall feign himself to be Christ, and shall fight against the truth :"—the latter that Antichrist "shall sit in the temple of God, either at Jerusalem (as some imagine) or in the Church (as we more truly judge), showing himself that he is Christ and the Son of God," etc. It is in view of this latitude of meaning, that the Papacy bearing so many of the characteristics of the Antichrist was deservedly reckoned in several distinguishing particulars to be Antichristian, as e.g. in its Theocratic claims (Bengel's *Gnomon*, V., p. 306), in its assumption of the names and titles of "the Christ" (comp. Bellarmine as given by Dr. Butler in *Lec. Apoc.*, p. 293), the worship of Mary (Cumming's *Lec. on Romanism*, Butler's *Lec. Apoc.*, etc.), the persecution and slaughter of saints (Bickersteth's *Prom. Glory*, p. 90, etc.), its canonization and invocation of saints, its ambitious and warlike Popes, its profession of miraculous power (Cumming's *Lec.*, Bede's *Ecd. History*, etc.), its changing of commandments (Stillingfleet's *Works*, vol. 6, p. 572, Cumming's *Lec. on Romanism, Christian World*, March, 1865, etc.) etc.

<sup>2</sup> We append a few statements as to the meaning of the word Antichrist. Bh. Hurd (*Introd. to the Study of the Prophecies*, Ser. 7) defines it : "a person of power, actuated with a spirit opposite to that of Christ." Barnes (*Com.*, 1 John 2 : 18), says : "The proper meaning of *anti* in composition, is over against, contrary to, reciprocity, substitution. The word Antichrist, therefore, might denote any one who either was, or claimed to be, in the place of Christ, or one who, for any cause, was in opposition to him." "If the word stood alone, and there was nothing said further to explain its meaning, we should think, when the word Antichrist was used, either of one who claimed to be the Christ, and who thus was a rival ; or of one who stood in opposition to, on some other ground." Dr. Braune (Lange's *Com.*, 1 John 2 : 18) says that "*anti* may mean both hostility and substitution," and favors "not substitution but hostility to Christ exhibited in the form of eminent strength." He also mentions Huther as combining the two ideas : "the enemy of Christ, who, under the lying appearance of being the true Christ, endeavors to destroy the work of Christ." Fausset (*Com.* 2 Thess. 2), says : "He not merely assumes Christ's character (as a false Christ), but opposes Christ," and adds : "Idolatry of self, spiritual pride, and rebellion against God, are his characteristics." Appleton's *New Amer. Cyclop.*, art. "Antichrist," says : "The current opinion of the Roman Catholic Church, in accordance with the general doctrine of the Fathers, is, that Antichrist is an individual who will pretend to be the true Messiah, and be generally acknowledged as such throughout the earth, during the last epoch of the existence of the world." Dr. Lange in Herzog's *Encyclop.*, art. "Antichrist," combines the two meanings, and says that the opposition (*anti*) is enforced by the form of a false (*anti*) Christ that the former is made powerful by an imitation of the claims of "the Christ," which imitation is presented and urged by lies and a perversion of things relating to Christ. Dr. Tregelles (*Daniel*, p. 192), objects to the idea of being a Pseudo-Christ in view of the Antichrists in John's time who were simply opposers to Christ, and consequently urges the meaning of opposer to Christ ; but in a subsequent page violates his own definite determined given meaning, when he declares that the Jews will receive him as a Messiah. McClinton and Strong's *Cyclop.*, art. on, makes him both a "false-Christ" and "against Christ." Such illustrations, which could be indefinitely repeated, only show, that no satisfactory conclusions can be drawn from the philological meaning of the word, which may have one determinate meaning (e.g. hostility or substitution) and exclude another. The meaning to be applied to the word Antichrist as related to this one great future

culminated power of evil, must be found on exegetical grounds by a comparison of the predictions descriptive of him. Such a comparison clearly demonstrates that the Antichrist is as many hold an "opposer of Christ" (for he persecutes believers in Jesus, organizes the nations against Christianity, and wages war against the Christ), and at the same time as Greswell (note to his *Historical Testimony*), "another Christ, a pro-Christ, a vice-Christ, an alter-Christ, a pretender to the name of Christ;" or as others a "Pseudo-Christ" or "Counterfeit Christ," (for he assumes the rights, honors, and worship of Christ, and is received by the Jewish nation as "the Messiah").

*Obs. 10.* Notice the marks or characteristics given to this Antichrist.

1. By John in the Epistles. 1 John 2 : 22, "Who is a liar but he that denieth that Jesus is the Christ? *He is Antichrist that denieth the Father and the Son.*" By this we have a denier of Jesus, the Christ, and the Father who sent Him. This shows at once and conclusively (however men have ingenuously attempted to evade it) that it cannot be applied to the Papacy, which, whatever un-Christian (i.e. practical denial) may attach to it, *never denied* the Father and the Son, but *acknowledges both* in its confession of faith, and promulgates its decrees in their name. Here we have not simply an *indirect* denial of truths pertaining to them, but a *plain, open, unblushing denial* of their authority, and of allegiance to them. It is *Infidelity* in its highest phase. Again he says, 1 John 4 : 3 : "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." Keeping in view what the ancients meant by "the Christ" (viz., the Theocratic ordering of Jesus, Prop. 205), we have here a refusal to acknowledge that Jesus as "*the Christ,*" i.e. the covenanted David's Son, had come in His First Advent in humanity. It is a total rejection of the claims of Jesus to the *Messiahship* grounded upon disbelief in His incarnation; a spirit which was already exhibited in John's time.' But again John teaches, 2 John 7 : "Many deceivers are entered into the world *who confess not that Jesus Christ is come*" (Gr. *is coming*, or who cometh, so many writers have instanced, Lange's *Com. loci*, etc.) "*in the flesh. This is a (or the) deceiver and an (or the) Antichrist.*" This is declarative not only of a denial of the *humanity* of Jesus Christ, but that *He will again come* as the Son of man and the Christ.\* If we turn to the Apoc., John gives us, among other things, the following characteristics. He is to be a *blasphemer* (Rev. 13 : 5, 6, taking the Scriptural sense of blasphemy, viz., to say, claim and do that which properly belongs to God); *an object of worship* to the world (Rev. 13 : 4, 8, 12, etc.); *a possessor of great military power* (Rev. 13 : 4, 7, 12); *a persecutor* of the saints (Rev. 13 : 7) and of the Papacy (Rev. 17 : 16); and *a direct hostile opposer* of the Lamb (Rev. 17 : 14 and 19 : 19). In addition, we have, that he will be *an eighth, but virtually seventh, head* of the Roman beast (Rev. 13 : 3 and 17 : 10, 11. Comp. Prop. 160), and so intent upon establishing his power that he *will slay all* who will not receive his mark and tender homage to him (Rev. 13 : 15-17 and 14 : 9-13).

2. We notice now the marks given by Paul, in 2 Thess. 2 as follows : He is "*the man of sin,*" i.e., one of pre-eminent wickedness, in whom sin culminates, being wholly and successfully devoted to it; "*the Son of perdition,*" i.e. Judas-like he is filled with Satan, Judas-like he opposes Christ and is devoted to destruction (comp. Rev. 17 : 11), leading others (comp. Rev. 14 : 9-11) to perdition; *the opposer or adversary* (see comments) of God and the Christ; *the Anti-God* (as Chrysostom designates him; v. 4,



exalting himself above all that is worshipped, etc.); *the Lawless One* (*Coms.*) centring in himself all law; *a worker according to or through the energy of Satan* "with power and signs, and lying wonders," etc. 3. We come to the delineation given by Daniel, chs. 7 and 11, where we have, in addition, this power related to, part of, and controlling the beast (the Roman), "*speaking great words against the Most High; making war against the saints; invading Palestine, etc.*; in brief, having the same arrogant and hostile last development out of the Roman Empire arrayed against the truth and God's people, and triumphing over them until deliverance comes from God. (And if we can take ch. 8 by either regarding—as many do—its fulfilment in some power (as e.g. Mohammedanism) as typical, or by making—as others—the little horn the Roman Empire succeeding to the Grecian, then other traits could be added, as being "a king of fierce countenance and understanding dark sentences," who "shall destroy wonderfully," cause "craft to prosper," and shall "stand up against the Prince of princes." Here he is said to be "broken without hand," i.e. by supernatural power, direct divine agency, as in Rev. 19, 2 Thess. 2, by Jesus Christ and His armies.)" 4. Allusions and descriptions are to be found in other Scriptures. Thus in Ps. 10 : 18 he is called "*the man of the earth*" and in Ps. 9 the "*man*" (e.g. Jerome applies these Ps. to Antichrist) who will be judged by God (various Psalms descriptive of a proud, wicked, overpowering "man" are quoted by the Fathers as illustrative of him, such as Ps. 109, 12, 14, 51, 52, 75, 94, 120, 140, etc., also Isa. 11 : 4; 14 : 25; 10 : 13; Hab. 2 : 5; Ezek. 38, etc.), conveying the same idea of self-exaltation, greatness of power, violence and hostility to God. As these references will be alluded to under a following observation, it will be sufficient to observe that the distinctive marks of the Antichrist, as presented by the Spirit, are (1) *the last and great adversary* of God and Christ; (2) *the development of infidelity* so that it results in a denial of Father and Son, both as it relates to their authority and redemptive work; (3) *the denial of the Messiahship* of Jesus based upon that of His having come in humanity; (4) *the denial of the Theocratic position* of Jesus, founded upon that He will not come again in humanity (i.e. as "Son of man"); (5) *the retention of a religious element*, which causes him to become the object of general worship; (6) *the claimer of attributes and honor belonging to God*; (7) *the blasphemer* by way of eminence, exceeding all that has hitherto transpired, being lawless and actuated by Satan, etc; (8) *the most astounding capacity and success* in obtaining adherents; (9) *the obtainer of vast power* over the nations; (10) *the leader* of ten subordinate powers; (11) *the eulogized head* of a sustaining power; (12) *the persecutor* of the believers; (13) *the overthrower of the whore*; (14) *the slayer* of all who will not worship him; (15) *the performer of signs and lying wonders*; (16) *the direct antagonist* of "the King" at His Coming; (17) and finally, *the last head or controlling polity* arising out of the revived fourth beast or Roman Empire. No wonder that he who humbly receives the Word contemplates such characteristics *with astonishment and dread*; and that, when locating this Antichrist still in the future (where undoubtedly the Scriptures place it), he regards this a subject *well worthy of the closest attention and study*.<sup>4</sup>

<sup>1</sup> The careful student will observe, that while this Antichristian spirit is linked with the denial of the Incarnation, yet everything that materially aids in concealing or detract-

ing from "the Christship" of Jesus, is in so far aiding in the development of this spirit, or, to say the least, giving it ground for resistance.

<sup>2</sup> This should also be a caution to a certain class of believers who, with an evident desire to honor "the Christ" unconsciously and with a Gnostic element of opposition to matter, strip Jesus, the Messiah, of all humanity by a process of spiritualizing, so that when He comes again, it is not as the Son of Man, but as a purely spiritual being stripped of all human relationship. The Messiah that they present is not recognizable by covenant or prediction. While not denying His coming, they do deny the personality—as covenanted and predicted—of the Christ. (Comp. Props. 200 and 204.)

<sup>3</sup> We make Dan. 8 to be corroborative to Dan. 7, etc., and find the power of this Antichrist made mighty by the means stated Rev. 13 : 2 ; 16 : 13, 14 ; 17 : 12, 13 ; 19 : 19. His persecution of the Jewish nation is directly stated in these predictions (and in the 70 weeks) as a special characteristic, which must not be overlooked.

<sup>4</sup> History points to monsters of cruelty, like Rodrigo Borgia (Pope Alexander VI.), his son Cæsar, and others, but famous as these are in the annals of infamy, this Antichrist, setting aside and overriding all law, will be still more abominable in his deeds. Owing to his power being greater, the effects of his sinfulness will be more extended, and his victims more numerous. Sin, the greatest and most revolting, will culminate in his life and actions. When we consider the fulness of transgression is still future, and that the corresponding energetic indignation of God is to be still manifested, the fearfulness of this may be partly realized by looking at the past transgressions of the nations and God's past indignation providentially expressed : the former exhibited in oppression, persecution, and cruelty almost incredible, and the latter in judgments the most terrible ; and yet all these lack the fulness of wickedness and vengeance which is yet to come : the former in Antichrist and the False Prophet, and the latter in the dreadful last plagues, the vials of an insulted God. Notwithstanding all this so faithfully portrayed by inspiration, many men persistently close their minds and hearts to such warnings ! Yea more, they make them even the subject of jest and scoffing ! But jesting lips and scoffing hearts will tremble and quake with fear when the predicted vengeance comes. God has declared it, and we believe Him.

*Obs. 11. When shall this Antichrist be revealed ?* This is a question of great importance, seeing the tremendous issues pertaining to His advent. The Spirit has not left us without testimony on this point ; for while teaching us that the spirit of Antichrist from the days of the Apostolic Church has been in the world, and that all who corrupt the truth and oppose Christ (especially those great powers in a corrupted church, and beside it all that do this) deserve the reproachful name, He also directs us to *the one great personal Antichrist*, in whom wickedness shall culminate, and plainly tells us that the time of His coming is *before* the open revelation of Jesus Christ from heaven. It is this Antichrist, with his confederated forces, that makes war with the King at His Coming and is overthrown by Him, a point so clear (Prop. 123), and almost universally held, that it requires no additional notice. This Antichrist is the last head of the fourth Kingdom, the Roman, which when again revived (Prop. 160) persecutes the saints, brings in the fearful tribulation, and makes war with the Lamb. And notice that in Rev. 14, the time of His gigantic power, cruel persecution and worship *follows* the resurrection and translation of the chosen 144,000, the renewed proclamation of God's predictions and the fall of the Papal power (and State churches, etc). Antichrist, therefore, however developed previously, *succeeds the first stage* (Props. 130, 166, 174) of the Sec. Advent and the removal of a select body of saints, and flourishes in all his might, fierceness, and self-deification *between the two stages* of the Sec. Advent.

Let the student ponder this statement, because it sets aside a large number of erroneous interpretations and applications. This will be developed as we proceed. Seiss (*Last Times*), Brookes (*Maranatha*), Reineke, Newton, and *many others* of American and

European prophetic writers take this view, which is most decidedly in accord with prediction and the order laid down by the Spirit.

*Obs. 12.* Before the Antichrist is revealed *something which hinders or prevents* (2 Thess. 2 : 6, 7) his manifestation must be removed. We have already shown (Prop. 160, and see Prop. on Translation 130, Obs. 8) how utterly untenable the prevailing theories on the subject are. The removal of the Roman power (so Chrysostom, Jerome, and many others) is not meant, because he (Antichrist) rises out of and forms the controlling part of the fourth beast (it is not even applicable to the case of Papacy, to which it is usually applied, seeing that the Papacy, as taught in Rev. 17, is supported and elevated by the Roman Empire); and that it cannot mean (as Bell, Seiss, etc.) the withdrawal of the Holy Spirit, both on account of the use of the neuter form of the word indicative of that which withholdeth, and from the predicted fact that the Spirit will sustain (not being withdrawn) the multitude of martyrs who die under the Antichristian persecution. The later opinion of some (Ellicott, Alford, etc.) that the reference in the neuter form is to the restraining influence of human law wielded by the Roman Empire and then by other succeeding governments, thus in the latter form (i.e. as a State or States) meeting the masculine form of the phraseology. This view overlooks that this Antichrist springs out of the Roman Empire revived, and that human law, i.e. the laws derived from and under a civil compact, will, in so far as he also represents a polity, be in full force. He, in fact, regulates society in all its relations by the enactment of law, made, indeed, to suit his ambition, but still the continued regulations of a civil polity.<sup>1</sup> After carefully considering the views hitherto given and the fact, stated in the previous Obs., that the chosen, elect number of saints (symbolized by the 144,000) are first removed, taken away before the revelation of Antichrist occurs, we find no better interpretation for this difficult passage than that suggestive one of Theodoret and Theodore of Mopsuestia (Smith's *Bib. Dic.*, "Antichrist"), which gives a *clue to a consistent one sustained by fact*. It suggests (from their making that which withholdeth *the determination, purpose, decree of God*) that *the Divine Purpose* of God, relating to the number of these elect, chosen ones, must first be fulfilled (thus meeting the neuter form), and that *this elect-body* must be removed; He who restrains (the Divine Purposer), or the election (thus represented and considered in its corporate capacity) hindering *until the predetermined number* is completed and taken away—the masculine form being met by an allusion to Him who, by His Purpose in this direction, restrains the coming of Antichrist, or by a reference to the election itself resulting from the Purpose of God, keeping back this mighty evil until its removal as predicted. Passing by several conjectures (such as that the withholding power was Paul, or his supplication, or the apostles, or the prayers of Christians, or Elijah, etc.) as wholly unsustainable,<sup>2</sup> we may upon this obscure passage additionally suggest as favorable to the view presented by us, that evidently that which withholdeth *continues to withhold down to the present day*, seeing that the personal Antichrist is not yet revealed. Besides this, it preserves the idea, mentioned by some (Lange, Olshausen, etc.), that this withholding is to be regarded as "*beneficent*" and is performed by a "*beneficent power*" (which our view embraces) without making "the Roman Empire and the Roman Emperor presented in another relation, viz., its beneficent aspect" (so Olshausen) over against the

express delineations of the fourth beast by Daniel and John as the reverse of beneficent through all its heads, culminating in the last one. To make, as Olshausen and others, the emperors types of Antichrist and then in their official position the (masculine) restraining power is, as Lange asserts, "too refined and artificial," and it may be added *opposed to the impregnable position* (Prop. 160) that it is really one of the last, the last, Rulers of the revived, but modified, Roman Empire (because it is to exist, with one or two periods of non-existence particularly asserted to avoid misapprehension, down to the Sec. Advent) who becomes the predicted Antichrist. (Comp. Prop. 130, Obs. 8.)

<sup>1</sup> Guinness in *Approaching End* revives the old opinion that the Roman Empire is the hindering cause; Olshausen makes it "the moral and conservative influence of political states;" Alford, "the fabric of human polity as a coercive power;" Fausset, "civil polity;" Lange (*Herzog's Ency. art. Antich.*), "the moral or ethical spirit of the states—life, —the state in its highest meaning;" Ellicott, "the restraining power of human law in the Roman Empire;" M'Clintock and Strong's *Cyclop. art. Antichrist*, "the Roman Empire; Roos, who recognizes a single person, makes it the Imperial rule seized by the last Pope; Schneckenburger, "the Imperial power of Rome as the binding head of the polity;" (the Rationalistic interpretation which applies it to this or that emperor, or the Jews, etc., we pass by as needing no references); (so we need not comment on such views as Koppe's—that it is Paul and his intercession—or Diedrich's—the Apostles generally and their work—or Calvin's—the proclamation of the Gospel—or Schöttgen's—the intercessory Church—or Ewald's—coming and removal—etc.); all such evidently seeking a meaning opposed to the unity of prediction. On the other hand Dr. Tyng (*He Will Come*, p. 146), Brookes (*Marantha*, p. 191), Lincoln (*Lects. on Epistles of St. John*, p. 68), and many others, make that which hindereth or restraineth to be "the Holy Ghost." A writer in the *Truth*, vol. 3, on "The Glorious Appearing," says, that the Spirit is the One that hinders, and that when the Church is taken away, the Spirit no longer restrains. But as we have shown, this takes it for granted that no Church and no Spirit to convert, etc., then exists, which violates the order laid down e.g. in Rev. 14. De Burgh (quoted by Fausset) makes it "the elect Church and the Spirit," both of which, however, bear testimony to the truth during the tribulation as evidenced by the number of the martyrs. Even the extraordinary manifestations of the Spirit, as evinced in the supernatural (e.g. Rev. 11) and in resurrecting power (e.g. Rev. 20), are not withdrawn. We are forced, therefore, to adopt as the most consistent view that the neuter form (*katechōn*) refers to the divine purpose relating to the gathering out of the first-fruits (which we know is to be antecedently realized), and that the masculine form (*katechon*) refers to the body of the first-fruits taken away.

<sup>2</sup> Another, however, may be specified being advocated (Lange's *Com. 2 Thess. 2*) by Hofman, Luthardt, Baumgarten, Auberlen, Von Oettingen, viz., that it is an angel prince (similar to the one mentioned Dan. 10 : 5, 13, 20), active in the assize of worldly affairs that withholds or restrains. This view while not meeting the neuter form but only the masculine, yet might, as the Agent by which the Divine Purpose is sustained and carried out, be incorporated with the one presented in the text.

*Obs. 13.* A few remarks pertaining to the special partner of Antichrist, viz., the second beast of Rev. 13 : 11–18, are in place. This false prophet materially aids in exalting and enforcing the authority of the last head of the first beast, and hence deserves our attention. Briefly, it may be said that as the last head of the revived Roman power (the first beast) is still future, so also is this second beast, seeing that all his acts, policy, etc., is directed to sustaining the last head of the first beast, and therefore falls in with the period presented in Rev. 14, viz., after the removal of the 144,000, the renewed proclamation of coming judgments, and the fall of Babylon, and continues to co-operate with this last head down to their co-joined overthrow, Rev. 19 : 19, 20. Being also a beast, he, like the other beast, represents a polity (one, too, having a twofold power symbolized by the horns);

and yet attention is evidently called to *one person*, the representative or head of this polity, who as "*the false prophet*" assists the personal Antichrist and meets with his doom. *This prophet is not the Antichrist himself*, as many have supposed, because he is not the one that is *the leader*, or that is *worshipped*, but occupies a *subordinate* position under the last head of the beast, and aids in causing him to be worshipped. (This is so plainly stated, that any other view is untenable.) This false prophet is, therefore, also not the Papacy, an interpretation adopted by many, even able, writers. The time (see above) when he arises, the subordination to the Antichrist, the activity in causing all to worship the last revived head (and the Papacy instead of being active in causing worship to the Empire, endeavored to *divert* such honor and worship to *itself*<sup>1</sup>), and especially in view of the extraordinary power and manifestations of this second beast *after* the downfall of Babylon (or the Papacy), it is impossible, *consistently with the chronological position* of the beast and its acts in behalf of the restored last head of the first beast, to apply it to the Papacy (unless inchoately). It refers to a power *still future*, and which, as to its origin, from whence it will arise, is open to conjecture. Taking the symbolical language into consideration, we can only say this: that if the first beast arose out of the sea, i.e. out of the convulsions of the nations, the rising of the second one "out of the earth," indicates either his arising out of an empire or Kingdom having a more established form of government (so Lord, and others), or out of the Roman earth or Empire (so Faber, etc.), or out of the territorial limits of a Kingdom already established, or arising out of republicanism, etc. When compared with other phraseology, it somehow impresses us with the idea that it springs from a popular and general desire of the multitudes of a settled government pervaded by apostasy, which, now that the established forms of religion are overthrown, cannot *free itself entirely* from what the Creator has indelibly implanted in man, viz., *a religious feeling*. Hence this beast arises as the director of worship, to meet a felt and acknowledged want, but, rejecting the Father and the Son, turns man into a public worshipper, under severe penalties, *of a self-deified humanity*. Disdaining as foolishness the Redemptive process by which God becomes man to reach and embrace humanity in salvation, it, *as an expression of human wisdom*, seeks for Redemption in making out *man to be God*; thus seeking its highest good in man, and giving at the final end the most palpable proof that the often ridiculed temptation and fall in Eden is verified in terrible expressiveness. While it is idle to conjecture in what way or in what particular locality he will arise, yet God has given us *a sufficiency* to fully identify him *when* he does come. The outlines indicate a power not only devoted to the interests of *a Humanitarian religion*, but concentrating and enforcing the worship of such a religion in the person of the last head of the first beast. He is *the chief miracle worker* (Meyrick, art. "Antichrist," *Smith's Bib. Dic.*, overlooks e.g. Rev. 16 : 13, 14, when he says that miracle working is not attributed to the first beast) in behalf of the first beast, exerts *the power* of the first beast *in his presence*, deceives the masses by his *miracles*, erects *image worship* in laudation of the Antichrist, and causes *all to be killed* who refuse such worship.<sup>2</sup>

<sup>1</sup> Besides this, with all the correspondence between the Papacy (inchoately perhaps, as some allege), and this beast, it is impossible to find in the past an accurate historical fulfilment to confirm the application made by numerous prophetic writers. Thus e.g. the publicly bringing down of fire from heaven, the universal reception of a mark in the

right hand or on the forehead, cannot be *consistently* applied to the past. So also its application to Mohammedanism must be rejected as untenable, for the simple reason—if many others did not exist—that Mohammedanism has always been a bitter, hating enemy of the first beast or Roman Empire, and instead of being a subordinate co-worker has dealt the most fatal blows to it in the past.

\* Several additional things may be briefly noticed in this connection. (1) *The Dragon*. In Rev. 13 : 2, 4, and 16 : 13, he is mentioned as also a party in arousing the last confederation, but what is remarkable in Rev. 19 in the overthrow of the confederacy the beast and false prophet are alone mentioned and afterward separately the fate of the Dragon, Rev. 20. The most difficult problem, to the writer, is the giving an interpretation to the Dragon that shall not violate the chronological order, the symbolical language, and the continuation of the Roman Empire as given by Daniel. The leading interpretations are all open to the most serious objections. Thus e.g. (1) it will not answer to say that the Dragon denotes Satan personally. However much the latter may inspire the former, yet the description of the Dragon with heads, horns, and crowns, the bestowal of his throne and power to the beast, the worship tendered to him, the cojoining directly with other powers on earth, the defeat attributed to him, etc., is language expressive of, and can only be predicated of, an *earthly power*. This is admitted even by those who think that Satan is denoted, so that some make it both, which is inconsistent. This Dragon denotes some great earthly power or kingdom; and the names Dragon and Satan are applicable even as Pharaoh is called a great dragon, and an adversary a Satan. The interpreter should maintain a firm position here; having found this Dragon to symbolize an empire or kingdom, consistency requires that he should preserve such an interpretation unimpaired throughout the entire prediction. (2) It cannot be made to mean Paganism or the Pagan Roman Empire because the Dragon exists down to the Millennial age, and bestows upon the Antichrist its throne and power, which cannot be said of Paganism nor of the Pagan form of the Empire (the seven heads, too, including the professedly Christianized forms). Besides this, the identity of this Dragon with Daniel's fourth beast, as noticed by numerous writers, is too marked to allow its being thus contracted to a special phase or form of the Empire. (3) It is not allowable for the same reason to make the Dragon the representative of the unfaithful members of the Church, since it is representative of the Roman Empire or its rulers, five heads of which were fallen before the Christian Church was organized. (4) It is not the Papacy, because the Papacy instead of having these heads and horns was supported by the beast or dragon having (Rev. 17) them, and the Papacy is utterly destroyed by its supporter while the Dragon still continues. (5) It is not opposition to God's authority personified, because the symbolical language directs us with too much preciseness to some power intended as actually existing during the period designated, and such a view is inconsistent with the falling of this Dragon, etc., without a diminution of opposition. (6) For the reasons assigned it cannot be representative of State churches, or of the Union of State and Church, or of Mohammedanism, or of the Greek Church. None of these meet the conditions imposed by the language. The remarks that we now make are merely suggestive and not presented as a positive elucidation of the difficulty of reconciling the prophetic picture presented by Daniel's fourth beast ch. 7, the Dragon Rev. 12, the first beast Rev. 13, and the beast of Rev. 17. The key, we apprehend will be found in regarding these beasts all descriptive of the same Roman Empire under its varied aspects, and hence with some variations in the portrayal, and yet sufficiently distinctive for the purpose of identification. Let the reader carefully notice these particulars. In Daniel the fourth beast is given and then there is a transition to the little horn which springs out of it, forms the controlling element, and is, although diverse in some respects, therefore designated as the beast (in its last form or manifestation Dan. 7 : 11, 26) that is overcome and destroyed. This prepares us then to anticipate a great and radical change in the beast himself. Next, the Dragon of Rev. 12, continues down in a certain distinguishable line until it reaches the definite allotted period of time, times and a half time, (during which the personal Antichrist is to exercise power, (Rev. 13), when just preceding it, there is a remarkable change in the ruling power, a descending from "the heavnlies," the imperial rule to a kind of popular, republican, or democratic rule as the phrase casting into the earth (i.e. being supported, upheld by the popular suffrages, etc.), may denote.\* This specific period is still future, whatever inchoate fulfilments interpreters

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\* We think that Lord (*Apoc.*), and others, are correct, when they make the mixture of iron and clay, and the intermixing with themselves of the seed of men, not to denote the intermixture of Gothic tribes, etc., and the intermarriage of royal families; but that the

may have engrafted upon it, seeing that it is the time predetermined for the last head of the beast. What the Dragon performs after its fall is done through this last head to whom it gives, Rev. 13 : 2, yields up "his power and seat and authority," and which makes war. Then follows Rev. 13 : 1-10, in which this change already intimated comes forth with greater distinctness, so great and vital in fact that it might be almost denominated another beast, but to guard us against such a view the Spirit takes up the same beast and shows us that under the last head (as we find by comparing with Rev. 17 : 10, 11), there shall be a revival of the beast from a state of non-existence (a headless state) but in such a form that it loses its *Dragon rulership aspect* and is presented in *another, more popular and attractive one*, still retaining, however, the power, etc. of the Dragon. The Dragon aspect is really the foundation of the last head's rulership, only that instead of an Imperial rulership (as exhibited in the past) this is far more viz., an Imperial by popular choice elevated to the position of a man-God, the sole object of worship under the penalty of death. The state of this last head is so peculiar, so far in advance of all preceding, so striking in its manner of rising up, and in its claims, that it well deserves to be distinguished from all that preceded, and yet, its true virtual relationship to the same beast be preserved. This therefore is more definitely done in Rev. 17, where we have this same beast represented as the supporter of the Papacy (and this history most abundantly supports, see Com. and writers on this point), and then afterward, after a period of non-existence, this same identical beast is to be revived and is the one, under its last head that goeth into perdition (the same that the world wonders at Rev. 13 : 8 comp. with Rev. 17 : 8, thus teaching us at what period this is to transpire). But more than this, the Spirit indicates a *marvellous transformation* in the beast when he says "the beast that was and is not, even he is the eighth" (the head still called the beast however much changed) "and is of the seven and goeth into perdition," i.e., great as the transformation from the former head this last one is, so that it may be called a separate, distinct eighth head, yet it virtually grows out of and is supported by the seventh head. Our decided impression is, so far as a comparison of Scripture teaches us, and after a careful consideration of various interpretations, that the Spirit wishes to show us that the Roman Empire sustains this Dragon aspect down to this eighth head, at which time such a *fearful change* will be made in the form of rulership that *the ordinary civil aspect* continued down to that time falls completely in the background and yet is, as to the claimed rights of government, appealed to and virtually forms the basis of Antichrist's claims to civil government. The language therefore of Rev. 20 : 1-3, we must regard as symbolical. Antichrist, the personal one, being overpowered and the confederation destroyed, we have "the beast" (viz., the personal head of the beast, comp. Rev. 17 : 11 also called the beast) and the "false prophet" taken and cast into the lake of fire. The personal head, culminated into the great Antichrist, being thus removed there remains the shattered remnant of the beast, the civil government without those Antichristian claims, and even this, in virtue of the Theocratic rule now to be introduced by the Messiah, is now also to be subverted, so that not only Antichrist's most arrogant rule but even the accustomed Dragon rule is to be discontinued under the reign of Christ and His saints. This is symbolically represented. The angel (like the angels of Rev. 14 : 6, 8, 9) is the representation of a chosen body (most probably the 144,000) under whose auspices this shall be done, viz., they shall so restrain and confirm it that it shall exercise no power over the nations. (Perhaps Zech. 5 : 5-11, if we take the being wakened "as a man that is wakened out of his sleep" as an intimation that the events following are to be witnessed after his resurrection, may give us a clue to the place of confinement.) The objections that may be derived from the words "devil and Satan" have no force provided we allow that such opposing, hostile powers can be styled such as Scripture testifies, and that this by no means forbids but actually invites the opinion

clay and the seed of men symbolize the people as a body, i.e. the common people apart from the rulers and therefore the admixture of the clay and the seed of men with the other denotes "the admission of the people to a share in the power and functions of the government," the result being a certain weakness arising from clashing interests. It certainly is remarkable that precisely such a leavening is working among the nations of the Roman earth, so that there has been even a mingling of suffrage with Imperialism. Such indications show us how, in some respects, this last head may be so diverse from all preceding that it may be designated by a separate head or form. Hence eminent writers (as e.g. Lange, Herzog's *Ency.*, art. "Antich.") think that the culminated Antichrist will arise from a coalition of consummated Absolutism and Radicalism; or, as others, from a union of Imperialism and Democracy, or a Cæsaro-Republicanism.

that because of Satan they become such adversaries. As to "the bottomless pit" or "abyss" it is sufficient to refer the reader to the comments of writers on Rev. 9 : 1, 2, and simple consistency requires that when once the symbolical meaning of "the abyss" has been obtained to preserve it throughout. There is only one passage, so difficult of interpretation that but few preserve even the shadow of consistency in its explanation, that we cannot explain satisfactorily with this view, and we thus give it with the hope that some one may arise who shall be able to interpret it. We refer to Rev. 16 : 13, where the Dragon, the Beast, and the False Prophet appear to be represented as existing contemporaneously. The only possible way in which it can be incorporated in the view presented, is to suppose that when the Dragon is cast down, i. e., the seventh head, (for as we have seen a head can be called the beast and the beast a head, and so a head may be called the Dragon, etc.), it descends from its Imperial position and occupies during the ascendancy of *virtually* an eighth head, above it and controlling it, a *subsidiary position*. If it be objected that two heads cannot exist at the same time without special mention it may be alleged that this is perhaps the reason of that remarkable hesitancy in Rev. 17 : 11 to call in another head, and of that revival of a head in healing its deadly wound Rev. 13 : 3. At least we do not fall into the confusion that abounds on Rev. 16 : 13, making one or the other of these three a power that is fallen before the end, or of making the Dragon the Eastern Roman Empire and the beast the Western which violates the unity of the heads, etc. Such is the difficulty pertaining to this point, that in all probability time must determine the correctness of interpretation. 2. Next, the number of his name, 666, still pertains to the future, this is the number of the first beast and not of the second, thus again showing, against various interpretations, that the last head of the first beast is the Antichrist, and this number is evidently contained, as suggested by commentators in the numerical value of the letters of his name or title. Among all those hitherto presented as possible, the old one of Irenæus seems to be the favorite one, viz., that of *Luteinos*. Time alone will reveal what the number really is, and it will be understood by the wise and believing owing to its numerical value. The student will find suggested names in Smith's *Bib. Dic.*, art. "Antichrist," Calmet do., Prof. Stuart, *Com. Rev.*, Barnes, do., Faber's *Diss.*, Elliott's *Horæ Apoc.*, Lord's *Apoc.*, etc., etc. 3. The image that was made to the first beast (again manifesting that the last head of this beast is the Antichrist), and causing the image to speak and issue authoritative commands is also future, and it may be premature to say what is denoted by it. The fact that the image itself is to be worshipped indicates that it forms, whatever it may be, an object of *idolatrous* worship. Faber and others may be correct when they deem it significant of actual idol worship. If the language is symbolical then it denotes something under the image that exists in connection with the first beast (some authoritative power co-operating, as councils, etc., under a leadership) but if to be understood literally, then idol worship is evidently meant. The latter conclusion is not to be rejected as unwarranted by the advance of civilization, seeing that other passages intimate such a return to image worship (*Obs. fol.*), and that we have indications even now that men of intelligence are not far removed from the same. (Thus, e. g. Gordon in *Threefold Test*, and Baxter in *Louis Napoleon*), narrate how Spear (1852) and other Spiritualists endeavored to construct the image of a man at the High Rock, Lynn, Mass., with vocal apparatus which was to be manipulated by the spirits and form the grand medium of communications. It was to form "the great Spiritual Revelation of the Age," "Heaven's last best Gift to man," etc., but it failed to meet expectations and nothing more is heard of it. This incident is suggestive, showing how, when the time is fully come, men may under *some such plea* succeed in palming off *image worship*—as a link between him and the spiritual—upon the masses.) Its symbolical or literal nature will be manifested in due time, and sufficient is revealed to cause its recognition in either case. 4. In reference to the two witnesses who are also embraced (Rev. 11) in this time, times and a half (as indicated by comparison of the predictions) of Antichrist's great power, and are killed by him (comp. v. 7 with Rev. 13), it is scarcely necessary to pass over the opinions respecting them (see *Bib. Dic.*, coms., Proph. writers). Being also still future, it is impossible to definitely determine who they are. The opinion so prevalent that it will be Elijah and some other prophet is exceeding harsh and inconclusive (for we cannot believe that one translated to glory shall come to experience death). The likening of them to "two olive trees" and "two candlesticks" rather directs us to conceive of them as two churches, classes, or bodies of men standing related to the Divine truth and testifying in its favor. These, whoever they denote, are specially raised up and favored at this period until finally they are overcome, followed by a resurrection, thus directing us, in all probability, to two classes of the martyrs who thus die for their witnessing and refusing the mark and



worship of the beast. Some characteristics must, in the way of proclamation (as e.g. Rev. 13 : 6-9) and resistance to the beast, distinguish them, or else, as others suggest, the number two is to be taken in the sense of completeness, a sufficiency of testimony to establish the truth (which seems however scarcely allowable by the reiteration of the two in trees and candlesticks). 5. In what "temple of God" does he (the Antichrist, 2 Thess. 2) sit? Much has been written on this point, some taking the ground that he sat in the temple of God at Jerusalem (as e.g. the Romans, forgetting that the temple was burnt and no such exhibition took place etc.); or that this temple will be rebuilt by the Jews at the time of the end and be occupied by the Antichrist (but such a building by the Jews would not make it the temple of God any more (less) than the churches erected in God's name and including the worship of Jesus) or that, as the Church is the temple, he arrogates to himself the power of lording it over the Christian Church (but this overlooks the predicted fact that instead of being in the Christian Church he is hostile to it, attacks, and overcomes it). What then does the temple of God mean? The key is found in the added language : " *showing himself that he is God ;*" that is, just as he professes to be God but is not, so he professes (as a God) to sit in the temple of God, which, however, is really no temple of God as he is no God. The phrase temple of God is thus employed as the most expressive to indicate the worship (associated with the idea of a temple) which he claims, as explained, as God and points out that as an opposer of Christ, he also as one that is worshipped professes to occupy the temple of God. The phraseology is therefore simply descriptive of the false and arrogant claims of the Antichrist and not to be allowed by us. It is illustrative of his success in constituting himself the object of religious reverence and adoration. 6. We repeat in this connection, that the ten (not "many" as Falke, etc.), kingdoms are also yet future. They are associated with and support *this last head* of the beast, this personal Antichrist, and at some period three of them (a mark of recognition for the time to come) shall be uprooted (Dan. 7), leaving seven remaining. Before this uprooting it is asserted that the ten horns together with the beast shall destroy the harlot woman (Rev. 17 : 16). It would be premature and presumptuous to designate those kingdoms, seeing that the number only is given without particularizing.\* 7. In the text we have repeatedly taken it for granted that the Papacy is represented to us by the Babylon of Rev. 17. A few remarks may be added by way of enforcing such an interpretation. A host of able writers and coms. have fully identified the Beast of Rev. 17 with the fourth Beast of Daniel 7, viz., the Roman Empire, and have also shown that the harlot symbolizes a corrupted, apostatizing Church. Those two points are impregnable, and it follows that this Roman Empire is portrayed to us as supporting a corrupt Church. Now history gives us the fulfilment of particulars, so minutely and accurately, in that of the Roman Empire and the Papacy, that the student carefully weighing the evidence must acknowledge a sad but unmistakable fulfilment, which no theorizing (such as Arnold's making Rome the type of the world in his *Interp. of Proph.*, etc.) can set aside. We have all the decisive marks in the Papacy, such as, its being fostered and elevated into power by the aid extended by the Roman Emperors, the nations it influenced, the kings it led into corrupting ways, the vast control over the inhabitants of the earth by its spiritual

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\* Writers who insist that the ten horns arose about the 5th century and continue down although changed to others, take an *unwarranted liberty* with the prophecy, although claiming (as e.g. Thomas in *Epis Israel*, p. 291) that the prediction does not require the ten originally established, but simply ten when the image is smitten. But this is essentially modifying the prophecy, for by adopting its principle we might take the liberty of changing the beasts themselves. It is an interpretation made to suit a theory. Dan. 2 and 7 and Rev. 17 say not that the ten horns are to arise and *give place* to other ten, and this successively, and then finally to come out ten again at the smiting, but ten arise and these same ten thus arisen, assail the harlot and destroy her, etc. Again, on this theory, so popular with many, in order to make out the Papacy to be the Antichrist, we would find, on account of the changes and succession of kingdoms not ten but over fifty or sixty horns or toes. Again, if the ten kingdoms arose in the fifth cent. as such writers assert, then the image is disproportionate as to time, for the toes endure longer than the feet or legs, thus occupying the most conspicuous portion of the image. Now the Spirit seeks homogeneity in its figures and fulfilment, and, therefore, in Rev. 17 the toes or horns are limited to *one hour* or a brief period of time, and not, as these interpreters claim, extending over thirteen centuries. Again, these horns that arise are to hate and destroy the harlot, but the horns that these writers enumerate, have in the past, sustained and built up the Papacy.

fornication, its representatives arrayed in purple, scarlet, gold, etc., its fearful blood-guiltiness in slaying "the martyrs of Jesus," the location assigned to the woman and the identification with "that great city, which reigneth over the kings of the earth." These, and others, are so conclusive that there can be no hesitancy in maintaining, with the multitude of expositors, that the Papacy is denoted and that it is called Babylon because of its being the head (as ancient Babylon) of a powerful corrupting organization, etc. The reader is referred to commentaries and prophetic writers for an abundance of illustrations establishing such an exposition; out of the multitude, we select one, as evincing the contrast between what the Spirit says and what the woman says, (taken from Bengel's *Gnomon*, vol. 5, p. 343 and quoted from the Indiction for a Jubilee given by Benedict XIII., A.D. 1725): "To this holy city, illustrious with the memory of so many holy martyrs, and especially instructed in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood, flock together with religious eagerness of mind. Hasten to the place which God hath chosen; ascend to this New Jerusalem, whence from the very beginning of the infant Church the law of the Lord and the light of evangelical truth has flowed forth to all nations. (Hasten to) a city honored with so many and so great benefits, loaded with so many gifts, that it is most deservedly called the city of priests and kings, built for the guide of ages, the city of the Lord, the Zion of the Holy One of Israel. Here in truth make confession unto God in the great assembly, praise Him among much people. Inasmuch as this very Catholic and Apostolic Roman Church, constituted the Head of the World, by the sacred seat of the blessed Peter, is the mother of all believers, the faithful interpreter of the Divinity, and the mistress of all churches. Here the unsullied deposit of the faith, here the fountain of sacerdotal unity, here the keys of the Kingdom of Heaven, and the supreme power of binding and loosing, here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded."\* But it must be added, that one clause in this prediction extends over the Church or churches wherever corrupted, viz., that this Babylon is "the Mother of harlots," the chief or leader in apostatizing, and that other harlots, on a smaller scale and not so distinctively marked as great, leading powers, exist outside of her communion, imitating her spirit and corruptions. What these daughters are, it is, perhaps, impossible to particularize, and yet history with its unsparring testimony does teach us that even in Protestantism the spirit of the Mother has too often manifested itself in enforcing legalized doctrines, in persecuting, etc.; the same exclusiveness and arrogance extending even to the most numerically small sects. This is a sad but alas too true portraiture, of the past and the present. † 8. The Gog and

\* We direct attention to a wonderful admission made by a Roman Catholic, Bh. Walmsley in his *Exp. of the Apoc.*, p. 127, (quoted by Brooks, p. 346, *Ap. to El. Proph. Interp.*), who, while trying to save Papal Rome, admits that Rome is denoted, calling it however "Pagan Rome." Thus: "This same woman is further said to carry on her forehead the following inscription: *A Mystery: Babylon, the great, the mother of the fornications, and the abominations of the earth.* Here is a mystery, or an enigma to be unravelled, viz., *Babylon, the great, the fornications, and the abominations of the earth.* The reader, we apprehend, is already prepared in great measure for the solving of this enigma. *Babylon the great*, is the great Imperial city of Pagan Rome. And she is the *Woman*, as we have just shown, who is *the mother of the fornications and abominations of the earth.* This is the explanation of the proposed *mystery*. But to make it more clear, that by *Babylon the great* is here meant idolatrous Rome, we appeal to the angel's words: "*The Woman which thou sawest is the great city which hath kingdom over the kings of the earth*, which, as we have before observed, plainly points out the great ancient city of Rome, that domineered over the greatest part of the kingdoms of the then known world. The woman therefore is the image of that city, and in the inscription on her forehead she is styled, *Babylon the great*; consequently *Babylon the great* is here the same as the city of Rome. In the primitive ages this figurative name of *Babylon* was frequently given heathen Rome by the Christians, on account of the resemblance of the character of those two cities, for their idolatry and for their oppressing—one the Jews; the other the Christians. St. Peter dates his first letter from Babylon (1 Pet. 5: 13), that is, from Rome as St. Jerome and Eusebius tell us. 'The appellation of Babylon (said Tertullian) is used by St. John for the city of Rome, because she resembles ancient Babylon, in the extent of her walls; in her haughtiness; on account of her dominion; and in persecuting the saints' (Lib. adv. Jud.). St. Austin also says, 'Rome is a second Babylon and a daughter of the ancient Babylon' (de Civ. lib. 22, c. 18). *Babylon the great* is therefore sufficiently distinguished."

† The position of writers who include more than the Papacy in the word *Babylon* is

Magog of Ezekiel chs. 38 and 39, are supposed by many ancient and modern writers to be descriptive of the ravages of this last, great Antichrist, and correctly so, owing to the similarity of character, invasion of Palestine, and final overthrow. The reader is referred to *Bib. Dic.* and *Encycds.* for the various opinions respecting Gog and Magog, and to proph. writers and commentators for particular applications of the same. We are only now concerned to show that the name and prediction is applicable to the last head of the beast; and that this power, delineated by the prophet may be found in the territorial limits of the Roman Empire, and not outside of it as in Russia, in the Turks, in distant Asia, etc. (1) The four kingdoms or empires are continuous to the Advent (with the exception of a non-existence or headless state of the last one for a time), but according to the theories that we oppose, another fifth kingdom under Gog and Magog is introduced previous to the Sec. Advent, which violates the chronological order. (2) The Antichrist is only found in the last development of the Roman power and hence must be found, if Gog is delineative of him, in that power, for prophecy does not contradict itself. (3) This we find even in the name, for if we allow its original application to nations in Asia, we find these same nations emigrating into and inundating the Roman Empire, and becoming so predominantly the ruling force in directing the Empire, whence it seems appropriate to reproduce it. If the name is simply symbolical or indicative of unknown enemies (called after those that were known, as Babylon is used) then it also applies even to the signification of the name "covered or hidden" or "exalted" (as given by Priest, etc., indicative of his concealed purposes, or character, dissembling, etc.), if that is to be received. The student will find, after a careful examination of authorities, that opinions entertained respecting the names given by Ezek. are based upon mere conjecture, and so far as these have any plausible foundation, are as applicable to the people who overcame and re-established the Roman Empire as to any other. If mere conjecture, without sufficient proof, is to decide the matter then against all the prevailing theories we must limit the rise etc. of Gog and Magog to that portion of Asia between the Black and Caspian seas. The real truth in the case is that they are unknown nations and that a knowledge of them can only be derived from a comparison of other Scripture which more particularly specifies and traces this Antichristian power. (4) And here we plant ourselves firmly upon Ezek. 38 : 17,\* which expressly says: "Thus saith the Lord God, Art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them." God described this identical Antichristian power previously in olden time, but not by the name of Gog (unless we take the Sep. and Samar. versions of Balaam's Agag a name used similarly, viz., representative of an enemy) but (as comparison of previously given predictions show) under a variety of names expressive of his being a powerful adversary that shall arise in the last days. The mention of "the prophets" shows that it was generally the subject of prediction (which

thus far correct, but just so soon, whatever it may denote, as they make this Babylon an equivalent of the last Antichrist and have this Babylon to fall at the same time with him, they violate the order of prediction. A writer of ability with signature "B" in *Proph. Times*, vol. 7, p. 61, 64, makes out Babylon to be partly a representation of civil government and in its last phase a universal monarchy, but that this is not meant is evident from its being supported by, and finally overturned by, civil powers, and that when fallen, civil power, and in its widest extent under Antichrist, still exists.

\* Hence we reject all theories which would distinguish Gog and Magog from the Antichrist. Thus e.g. Lincoln (*Lects. on Rev.*, vol. 2, p. 137,) takes the position that Gog of Ezek. 38 and 39 is not mentioned in Rev. and is an enemy that appears in "Palestine some short while subsequent to Israel's deliverance by the interposition of the Lord of Hosts." This denial of identity with the last culminated Antichrist smitten at the Sec. Advent introduces unnecessary confusion and antagonism, as a comparison of Dan. 7, and 11, and 12; Rev. 13 and 17 plainly shows, seeing that the characteristics, invasion, and end of the one are precisely what pertain to Gog and Magog. The reason for such an inference by Lincoln, and others, is, that the description of the Jewish nation established in Palestine in unwalled villages, etc., does not fit with the theory of the interval between the two stages of the Advent being *only seven years*. Hence they are forced to make it later in time. We, however, make the interval not less than seventy-five years, and the seven years we date only from the time that a covenant is made by Antichrist with the Jewish nation. The interval (comp. Prop. 130, etc.), must be lengthy seeing that in it we have a renewed proclamation of the Gospel, the partial restoration of the Jews, the development of the Antichrist with the ten horns, the fall of Babylon, etc.

excuses the references in the text to him, if any are disposed to object to their number) and we cannot for a moment doubt that Daniel, who also prophesied about this time, and was specially commissioned to predict the things pertaining to this Antichristian power (as his prophecies proclaim), would omit direct mention of this Gog. We insist from the corresponding marks given, etc., that he also portrays Gog to us, not as the Russian power, or as the Turks, but as *the last head of the Roman Empire* in its revived state (Prop. 160, etc.). With this tracing of the Antichrist, John the Revelator accurately corresponds, and hence to make Gog a separate, distinctive Antichrist is opposed to the analogy of prophecy. Instead of confining ourselves to conjectures respecting the name, we rather take a plain prophecy, which predicts his rise out of a certain empire, and accept it as certainly descriptive of him. The only valid objection that can be urged against this position must not be based upon the names (involved in obscurity) but upon showing that the acts of this Gog, his final end etc., are not in correspondence with those attributed to the personal Antichrist. (5) This Gog has not yet appeared (for to make it applicable to the Turks, as Prof. Bush, without such a predicted overthrow and restoration of the Jewish nation etc., is to violate all prophetic propriety) and from the tenor of the prediction will not appear until a partial restoration of the Jews to their land which corresponds precisely with (Prop. 160, etc.), the revelation of this last head of the beast. (6) The marks of identity are these: a confederation formed, an invasion of Palestine, Lybia and Ethiopia also connected with him, smitten by six plagues, comes against God's ancient people the Jews (comp. Zech. 14), encamps upon and falls upon the mountains of Israel, this done through the power of God that He may be sanctified and magnified, the time specified in the latter years, the Jews shall recognize and the heathen acknowledge God's power, the fury of God against this power, the shaking, sword, rain, fire, feast, spoil, subsequent outpouring of spirit, dwelling safely, etc., all accurately correspond with what attends and follows the invasion of Palestine by this last head of the Roman beast. So many points of coincidence are amply sufficient to justify its interpretation as entirely applicable to the Antichrist of Daniel and John.\* 7. The ancient opinion, before Paul and John wrote, was that the great opposer of the Messiah, the one whom the Messiah would overcome with vengeance was this Gog. (This opinion of the Jews that "at the very end of time" "Gog and Magog shall come up against Jerusalem and they shall fall by the hand of King Messiah," etc., is noticed by numerous writers as e.g. Priest's *View*, p. 39, Clarke's *Com.*, vol. 3, p. 646, Mede's *Works*, Book 1, p. 374, B. 3, pp. 713, 751, Dr. Etheridge's *Transl. of Targums*, p. 430, etc.) This resulted from their combining the prophecies of Ezekiel, Daniel, Zechariah, etc., as relating to one and the same power. Now if this view so generally entertained was erroneous, then certainly the apostles when actually adverting to the same subject viz., the Anti-Messiah ought to have given us some intimation of the incorrectness of the interpretation. In place of this, they confirm the Jewish opinion by applying the destruction, etc., of this Anti-Messiah to the personal Sec. Advent (so e.g. 2 Thess. 2; Rev. 19) of Jesus Christ. 8. The mention of Gog and Magog after the thousand years seems to favor the idea that the names are, like Edom, Moab, Babylon, taken as representative of enemies. While making this allusion, we may refer to the effort made by some (as Bush, *On the Mill.*) to unite the overthrow of Rev. 19 before the Millennial age

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\* Hence the view of Purdon (*Last Vials*, Dec., 1865), and Reineke (*Proph. Times*, May, 1866), that Gog succeeds the Antichrist after some interval of time is not allowable, seeing that it violates the order of events as given by Daniel and John, both introducing the Millennial era with no second overthrow of another power. To thus distinguish and separate what the Scriptures unite destroys the unity of prophecy. The reasons assigned for such a view are readily met by the partial restoration of the Jews, that in addition to the Antichrist's hostility to the truth he also seeks for spoil, that the phrase "all of them" (upon which so much stress is laid, v. 8 and 11) does not by any means prove the restoration of all the tribes or all of the Jews, but only refers to the fact that all of those who were restored supposed themselves to be safe, etc., in brief, they are too inconclusive to set aside the common and prevailing view that the Gog and the Antichrist are the same. The latter part of the prediction shows that the restoration of "the whole house of Israel" and the blessings resulting therefrom follow this invasion of Gog. So the references to Antiochus, or the Turk, or the Pope, or Russia (in the past, e.g. Crimean war; for as to the future, we have shown under Prop. 160 how only it can be denoted, if incorporated, by conquest, as an integral part of the Roman Empire), must be discarded, seeing that nothing commensurate in fulfilment has been witnessed, and that it violates the unity of prediction. Simple consistency demands the position taken by us.

with that described after the same period as a singular and self-contradictory mode of interpretation. Who this Gog and Magog is, arising after the one thousand years, owing to the exceeding brevity of the description, we cannot determine. Conjectures abound (such as the confinement of some powers to an allotted territory during the thousand years and subsequent release, the resurrected wicked dead allowed to organize, etc.), but our subject does not require its elucidation, not being related to the Antichrist which precedes the ushering in of the Mill. Kingdom. This much, however, we can say, that whatever difficulties are connected with this last Gog, following as it does the Millennial glory, they are such which must attach themselves to *any theory* which accepts of a general, universal conversion of the world under the reign of the Messiah, whatever intimations of exception may be given. However inexplicable, resulting from conciseness and lack of explanation, it must be received by faith, resting assured that when the time of fulfilment comes it also will be verified. Being an event predicted by the Spirit, it does not (like the Incarnation, resurrection, etc.), depend for its accuracy upon our ability to reconcile it with our ideas of fitness or propriety but upon God's power to bring it to pass. It is one of the things which does not affect us either in this dispensation or in the one to come (for it does not injure the restored Davidic Kingdom being speedily and terribly crushed), being an event far in the distant future, so that the slightest hint is only given, it being taken for granted that before the event itself occurs we shall receive more and abundant revelation upon the subject as co-rulers with the Christ. It does not stand related to our subject because we only have to do with the course of events down to the re-establishment of the Davidic Kingdom, and to the fulfilment of the covenants and the promises based upon them. It seems to be introduced in order to teach us the enduring prosperity and perpetuity of this Kingdom, notwithstanding a still future, and the final effort of the power of evil against it, and this should be sufficient for us, resting in the consciousness produced by what has been so remarkably fulfilled in thousands of instances previously that God knows the future and makes no statements concerning it that shall not come to pass. We are not of those who would limit God's knowledge, or His ability to work, or His words as they stand recorded.\*

*Obs. 14.* Leaving some things which this Antichrist is to perform for the following Propositions, a few things relating to him may be introduced here. The position assumed is that the apostasy—emphasized as *the* distinctive great apostasy—precedes and introduces the Antichrist, and this only when the last head of the fourth revived Empire is attained; a head, too, so remarkable in its claims, etc., that it deserves to be called *an eighth* head, and yet, in virtue of *its connection with the seventh, really pertains to it*. Therefore, neither the Papacy (which is the apostasy, i.e. the great one) nor the Roman Empire (however unchristian and under apostatizing

\* The Pre-Mill. doctrine, the covenanted Kingdom of the Messiah, etc., do not depend upon our ability to explain in detail the Gog of Rev. 20. It serves, however, to show us that the predictions that "all are righteous," etc., refer to the Jewish nation, and such nations as are incorporated into the Kingdom. The glory of the Lord covering the whole earth is a gradual work, extending itself, and evil will only be wholly eradicated from the earth after the little season following the thousand years. Several explanations sufficiently meet the difficulty, as that (Lange, etc.), distant nations—so intimated in prediction by "the four corners of the earth—not as yet brought under the Theocratic-Davidic Kingdom, are denoted; or that (Thomas, etc.), certain ones are left purposely to develop still further human schemes of self-aggrandizement, etc.—shut up in distant regions (Shinar, etc.), who then come forth to attack, under Satanic delusion, the Messianic Kingdom; or, that (Perry, etc), the resurrected wicked dead are thus led on, gathered from the ends of the earth, to such an attack (which receives e.g. some countenance from Ps. 59, etc.); or, that a combination of distant living nations and of the wicked dead are denoted. It is scarcely necessary to say that such theories as (Burchell) that evil spirits headed by Satan, or (Burnet) that a new race is specially generated, must be discarded as untenable. Being a subject independent of our doctrine, it has no special relation to it, saving that it suggests the limitation mentioned by us—a limitation which every Mill. theory must, more or less, preserve to meet the fulfilment. Its very relation to the supernatural is the key to its conciseness; our inexperience would only increase the perplexities of an attempted explanation.

influences) until down to a particular time when it changes its form as intimated in the last head, is the Antichrist (Antichrists in John's sense of "many Antichrists" they may be, but not *the particularly predicted last Antichrist*). For, as shown, the Papacy is destroyed by this Antichrist, and the Roman Empire does not develop it *until* this last, final modification takes place. Attention is called again to this point to indicate that this Antichrist is *a civil head, the absolute ruler over a vast government, the Imperial Lord* over an extended Empire which embraces in it subordinated but too willing civil agents. Connected with this purely civil relationship there is also *the religious claim* of power to direct the worship of the nations, and it is this especially which gives him the title of Antichrist. *Both are combined*, and it is *this combination* which makes Him *so fearful* to contemplate; the former giving him *the ability* to enforce *the penalties* relating to the latter. Now, to understand the prophecies pertaining to him, it must be allowed that the Spirit describes him under his several aspects. Thus e.g. in one place, as 2 Thess. 2, he is portrayed to us more in his religious aspect and hostility to Christ, but linking him by his overthrow through the Advent of Jesus with the virtually eighth head of the fourth beast, which has the same characteristics and fate; in another place, as Rev. 17, he is represented more in his civil aspect, who makes war with Christ and is overcome; and in still another place, as Rev. 13, he is described as combining these in himself. It is only therefore by a comparison of Scripture that we can arrive at the full description—for purposes of recognition and warning—of this gigantic power, concentrated and directed in a single person. This feature makes a regular ascending scale in his portraiture, having him first of all presented simply as a man of great wickedness (as in the Ps.), then as a powerful ruler (as in Isa.), then as identified with the fourth Empire (implied in Dan. 2 and amplified in Dan. 7. Comp. Irenæus, b. v., ch. 25), then respectively we are directed by Paul and John to additional particulars respecting his religious and civil relationship; all of which clearly and unmistakably presents us with a personage, *excelling all* that has ever yet been manifested in the way of arrogance and sinfulness. The picture presented is too circumstantial, and the results in the blood shed, etc., too horribly particularized for us to believe that it is overdrawn or exaggerated *in the least particular*. Let the world say what it will, let professed believers explain away as they may the testimony of the Spirit, *yet such an Antichrist will, must come*. The apostatizing does include a falling away from the truth in those who profess to be in the Church (and this history verifies in that of the Church), but this is *only preliminary, preparative* to the emergence of the Antichrist. The Antichrist is nowhere asserted to be even a professed member of the Christian Church (see note to preceding Obs. and (5) ); his open and unsparing hostility is too apparent to admit of it, but he is the virtually eighth head of the Roman beast, and designated as such, because in this very respect he differs from the immediate preceding head which professed to be still Christian. Yet we must ever keep in mind, as the tenor of prophecy proclaims, that he is one who knows the truth of God as it is recorded (which he opposes), but positively and obstinately rejects it, and sets up another standard for the truth. Therefore he is no heathen, in the sense of one who has never heard the Word, but is one conversant with Bible doctrine and determined upon crushing it. Keeping, therefore, in view these several aspects of the Antichrist, we are the better prepared to recognize and

appreciate the Scriptures appertaining to him. Thus e.g. who else but this Antichrist is denoted (Ps. 52) in the "*mighty man*" (Luther : Tyrant) who "*boasts himself in mischief,*" denies (as implied) the providence of God, deviseth mischief and deceit with his "*tongue*" (with "the tongue" will he prevail), loves "*evil,*" "*lying,*" and "*devouring words ;*" whom God is to "*destroy,*" "*take away,*" "*pluck out of his dwelling place,*" and "*root out of the land of the living ;*" and of whom it shall be said : "*Lo ! this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness ?*" To confine its fulfilment simply to Doeg the Edomite, is to weaken the description, impair its force and propriety, and immeasurably exalt the standing and power of Doeg. In the light of other predictions the Fathers were not mistaken when (Ps. 140) they applied "*the evil man,*" "*the violent man,*" "*the evil speaker*" or "*a man of tongue,*" who purposes to overthrow the believer in the most insidious manner, and upon whom vengeance is denounced, to the Antichrist. The allusion (Isa. 51 : 12) to "*the man that shall die*" and to "*the Son of man that shall be made as grass,*" also styled "*the oppressor,*" is sufficiently significant when taken in its connection with the promised deliverance. Indeed, by observing that the Spirit, while not passing by the preliminary antichristian development, specially describes the culmination, as seen by the relationship it sustains to certain results (the deliverance of God's people, the restoration of the Jewish nation, the introduction of Mill. blessedness, etc.), we will find allusions, scattered here and there, which otherwise would escape the notice and comparison that they richly deserve.

However significantly in the past certain divine declarations have been realized, the same will stand forth with far greater force and power when Antichrist is crushed. Thus e.g. Prov. 21 : 30 : "There is no wisdom, nor understanding, nor counsel against the Lord." Prov. 29 : 16 : "When the wicked are multiplied, transgression increaseth ; but the righteous shall see their fall." So also Prov. 1 : 24-32 ; Ps. 92 : 7 ; Prov. 18 : 12, and 19 : 21 ; Ps. 37 : 2, 7, 9, 10, 12-15, etc.

*Obs. 15.* This Antichrist will be destroyed *before* the re-establishment of the Davidic throne and Kingdom. The plain predictions of the Word absolutely require it. The reader, even in a cursory examination of the prophecies, must be struck with the fact that nearly all Millennial descriptions, either in the text or context, incorporate this idea of *some great power* being suddenly and overwhelmingly overcome by the exertion of Divine interposition and power. Having already abundantly shown (Prop. 123, etc.) this feature of the subject, it is unnecessary to repeat it, seeing how conclusively this is asserted in Rev. 19, 2 Thess. 2, Dan. 7, etc.<sup>1</sup> The identity of the man of sin (Paul), the little horn (Dan.), the eighth head of the seven-headed beast (John), the last Wilful King (Dan.), is abundantly shown in the *same* claims, the *same* characteristics, the *same* end at the *same* time and by the *same* means, so that it is impossible, without inconsistency, to reject the *overwhelming* testimony. With these agree various other predictions already specified, and that will be advanced in following propositions. To indicate how largely the Spirit describes this overthrow of this culminated antichristian head, we, by way of illustration only, present a few passages. Thus e.g. in Ps. 72, where the blessed and most glorious reign of Jesus, the Messiah, is delineated, it is represented as having broken "*in pieces the oppressor,*" and in saving the poor and needy

(Justin, *Dial. with Trypho*, ch. 34, says, "from the man of power") from "deceit, violence, and bloodshed" (for the expression "precious shall their blood be in His sight" is indicative of a *previously* experienced martyrdom). The Assyrian of Micah 5 : 5 has been held by many (as e.g. Victorinus, *Com. on Apoc.*, etc.) to be descriptive of the Antichrist. Notwithstanding the diversity of translations and the conjectures engrafted upon the passage, the student will find that some propriety pertains to this suggestion, because in point of time, as the context shows, it stands related to the Messianic reign over the restored Jews which is effected by the destruction of the Assyrian (the name of the present enemy being used to designate a coming one—a principle advocated by Jews, commentators, and prophetic writers). It at least, whatever difficulty appertains to a correct explanation of a portion of it, pertains to some power who is, at the time when this reign is to be inaugurated and the Jews are to be restored, to invade Palestine, etc., and must, in view of its obscurity, be interpreted in the light of more extended predictions. Again, it is the might of King Jesus that overcomes this "Assyrian." Isa. 66 : 15-24 is descriptive of this period, as a comparison with other Scripture unmistakably proves, for we have the Coming of the Lord to deliver His people, the fearful destruction by fire and sword of a gathered multitude, *followed* by the restoration of the Jewish nation, the conversion of the nations that are spared, and the setting up of the new heavens and new earth. In Isa., chs. 25 and 26, the Millennial era is immediately *preceded* by the violent downfall of some great oppressing power (which was as "*the blast of the terrible ones*") called "*the branch of the terrible ones*" (the Anti-Branch). And this retribution, with the Kingdom and blessings *immediately following*, is pointedly ascribed to the special manifestation and might of the Lord who comes for salvation. Such references could be multiplied,<sup>1</sup> expressively enforcing the *unity* of prophecy in describing the last times *immediately preceding* the restored Davidic Kingdom under Jesus, the Christ.

<sup>1</sup> Some, who apply the Antichrist of 2 Thess. 2 to the Papacy, lay great stress on the phrase "shall consume with the spirit (or breath) of his mouth," as indicating a gradual wasting or consumption of his power (finding a fulfillment in the past history of the Papacy). But we have to remind such, that many critics read, as the New Revision: "shall *slay* with the breath of His mouth," which accords fully with the parallelism, with the action ascribed to Jesus at His Coming, and with other parallel passages as e.g. Rev. 19 : 15 ; Isa. 11 : 4, etc.

<sup>2</sup> The reader may refer to Ps. 21, where the exaltation of the King is specified (which can only apply to David's Son, the Christ), and the destruction of his enemies "in the time of anger," because "*they intended evil against Thee ; they imagined a mischievous device, which they were not able to perform,*" etc. Or, to Isa. 11 : 4 when the smiting of the earth and the slaying of the wicked (applied by the Jews to Antichrist and rendered in Chald. "impious Roman") is done for the deliverance of His people from their power, and which stands related in precedence to the incoming Millennial glory. Or again, to Ps. 110 where this King is represented conquering his enemies because the Lord will "*strike through kings in the day of his wrath*" (the confederated forces of Antichrist Rev. 19) and "*wound the heads* (many have it in the singular, "*the head*" so Luther, "das Haupt," etc.), over many (or great) countries." So plain are many of these references, that it is a matter of surprise that any should fail to notice them. Cocceius, *Treatise on Antichrist*, thinks that Isa. chs. 13 and 14 ; Ezek. chs. 23 and 27, etc., are applicable to the Antichrist, and so many others have thought on the ground that such fulfillments are only typical of a greater one in the future. Whatever truth there may be in this, we need not employ them by way of argument because of the abundance of direct prediction.

*Obs.* 16. The subject of the Antichrist teaches, if we will only receive it,



that we must come to the interpretation of the Apocalypse in a manner very different from that usually hitherto presented. We find it to be a distinguishing chronological mark and test of various interpretations. Only that mode of explaining the Apocalypse (whatever inchoate fulfilment some may be pleased to engraft upon it) which preserves the Antichrist as *the last head of the beast* (Rev. 13), and raises up *no conflict or contradiction* (as to characteristics and final end) between Paul and the Prophets, is alone worthy of our acceptance. The plausibility of interpreting an isolated portion of the Apocalypse, etc., by finding remarkable coincidences in history, must, if true, be corroborated by a *comparison* of prophecy as given through all of the prophets. The crucial test is found here, and sets aside (whatever of merit, ability, and valuable information may be connected with them) a host of prophetic writings. Let the student, e.g. find the Antichrist overcome by Jesus in Rev. 19 (which all admit), and then let him trace this beast, and he finds at once that by it is denoted *the last head of the first beast* in Rev. 13. What necessarily follows? First, that this last head is no representative of the Papacy (and neither the false prophet) because the harlot (Papacy) is *previously destroyed by this last head and confederated kings*. Secondly, that this last head persecuting (Rev. 14) *after the fall of Babylon*, all of which is still future in fulfilment, has *then* to experience the outpouring of God's wrath (Rev. 14 : 10). Now the wrath of God is contained in *the seven "vials of the wrath of God"* (Rev. 15 : 1, and 16 : 1). It follows, therefore, since this last head, arising in his might only *after the fall of Babylon* and slaying the martyrs of Jesus who refuse his worship and image, *is still future*, that the outpouring of the vials *is also future*, for the first one is poured out upon "*the men which had the mark of the beast, and upon them which worshipped his image*" (Rev. 16 : 2), and which can only be done *when this last head of the beast has arisen*. The conclusion *irresistibly* comes upon us, that these vials, at least, *are all yet to be fulfilled*. Thirdly, the Spirit, as if to guard us against holding a *premature* fulfilment (as exemplified in otherwise valuable works, Elliott's *Horæ Apoc.*, Faber's *Diss.*, Lord's *Apoc.*, Barnes's *Com.*, etc.), shows us the relationship that this last head of the beast sustains to *prior events* (considered in most schemes mentioned as the most satisfactorily proven by history). Thus in Rev. 11 : 7, the *two witnesses* are killed by the beast of Rev. 13 (this is admitted), and a comparison of the time mentioned, etc. *unmistakably* shows that this too *is only done by this last head of the beast still future*. The prediction hence refers to scenes that *are yet to be realized*; the proof being irresistible, if we allow *the force of comparison* logically applied. We are assured (Rev. 11 : 14) that this is included already in "*the second woe*," from which we conclude either that we have not entered into it, or that the scenes to be enacted under its duration have not yet been realized, and, therefore, at least from this point, it is *premature* to engraft a *consecutive series of events* as fulfilled in the remaining trumpet and vials. Fourthly, the chronological order or regular consecutive series of events upon which so great stress is laid by the Preterist Expositors (although they materially differ as to the events really denoted, e.g. comp. Elliott's seals with Lord's Exp., etc.) is hereby shown to be defective, and that they therefore do not merit the degree of confidence that so many extend to them. The only possible way to reconcile these schemes with the future fulfilment is to allow that the Spirit has so framed them as to permit a kind of partial, inchoate fulfilment (which position

some, as Baxter, etc. take). Whatever of truth there may be in such a mode of double interpretation, our subject is one that demands no special examination into its merits. Neither affirming nor denying that some of these predictions may have been inchoately fulfilled, we feel constrained to declare that such a regular, consecutive fulfilment, extending down even to, and through most of, the vials, has *no foundation* in any fulfilment that history has recorded; seeing that, as shown, many alleged to be past *fall within the allotted period of the Antichrist, the virtual eighth head of the beast*. Fifthly, this finds its strongest corroboration in the fact that the identity of this last head corresponds with all the other predictions, giving the *same* time when he exists, attributing the *same* self-deification and acts, and describing the *same* Divine agency in his destruction with the *subsequent* blessings resulting from his removal. In addition, let the expounder of Rev. obtain once the proven position stated by Christlieb (*Essay on Mod. Infidel.*), that "the Antichrist, who denies the Father and the Son, can be destroyed, not by men, but *only by the Lord* in the brightness of His Coming," or attributed by Schmid (*Bib. Theol.*, p. 510) to Paul, "the idea that the appearance of Antichrist will *immediately precede* the manifestation of Christ," *then* it materially changes the interpretation of a large portion of the Apocalypse. The Advent of Rev. 19, instead of being spiritualized away as something merely providential, etc.; the Millennium, instead of being transformed into a period when the martyr spirit is to be revived; the reign of Christ and of the saints, instead of being regarded and treated as the ordinary operations of grace, etc.; *then* stand forth with a vividness, reality, and power which again finds its confirmation in the plain, grammatical meaning of the Prophets combined. Whatever faults in details may be noticeable in such interpreters, they at least preserve the distinctive outlines in their consistency, and do not mistake when they distinguish (e.g. like Dr. Gess, *Proph. Times*, vol. 5, p. 130) the Antichrist as belonging to the beast, to which we have applied it in its last head, and as different even from the corrupt Church which it overthrows, and who is to be destroyed by "*the second visible manifestation of Jesus*" "*as the Son of Man in His glorified body and accompanied by His saints*," *preparatory to "the reign of a thousand years,"* etc.

A work has recently appeared, most confidently reaffirming the Papacy as the great Antichrist of prophecy, and really making it the *pivotal* point of the book and its calculations, that deserves some attention. It is Guinness's *Approaching End of the Age*, and it contains some excellent suggestions, being thoroughly Pre-Millennial. But it is unfair in some of its statements, and classes all Futurists (i.e. those who locate the culminated Antichrist still future) among those few who interpret the symbolic language of the seals, trumpets, and vials literally.\* Much that Guinness says respecting progressive revelation and interpretation and the symbolic language, Futurists, with some limitation, also receive, but without necessarily coming to the same conclusions. Much that he says respecting the Papacy, we also heartily indorse seeing that we regard it as *the great apostasy* and in its organized form Antichristian, but this does not force us to apply

\* For among the Futurists are those who regard much of the portraiture of Rev. as symbolical, and insist upon it, that not every particular of a representative picture is to be pressed literally, or find a corresponding fulfilment, but that the main leading idea (as under the seals, trumpets, and vials), is only to be received and urged. The symbolical language is fully recognized, and the meaning of the representation *as a whole* is to be received, thus according with the laws of language. Some excellent writers have—as must be sadly acknowledged—marred their interpretations and applications by literalizing much that is evidently symbolical. If they were consistent in their theory, then the same principle might e.g. be applied to Dan. 9, Rev. 13, etc.

the same prophecies to it that he asserts are applicable. And, when he declares that we make nothing of the Papacy as an Antichrist, and thus oppose the almost uniform Protestant interpretation and application of the Apocalypse, he affirms what is not correct, seeing that nearly all, if not all, based their view of the Papacy being delineated upon the portraiture of *the harlot* in Rev. 17, which we also receive and hold forth most prominently. His work in making the Papacy to cover the predictions relating to the Antichrist, involves itself in numerous difficulties, some of which are herewith appended.

1. He makes the Papacy the *eighth* head of the beast of Rev. 13, and in order to do this, he has *seven* heads passed away before its rise. Now to make out the seventh head he takes the unwarranted historical liberty of dividing the sixth imperial line or head into (p. 162) *two* classes, "military emperors" and "despotic emperors," when Roman law and history pronounce them a *regular* succession (Prop. 160).
2. He entirely ignores the historical continuation of the Roman Empire; the revival of the Western portion before the Eastern fall; the continued Imperial headship and its acknowledgment (Prop. 160).
3. He properly concedes that all the previous heads were *civil* heads, and then attaches the Papacy which *never* was a civil head of the Empire, never was so recognized but actually received its small temporal authority exercised over a portion of Italy from the hands of the recognized civil head of the Empire.
4. He properly makes the harlot in Rev. 17 supported by the beast to be the Papacy, but immediately turns around and converts the harlot *into* the beast by making the former the latter's leading, controlling head, thus presenting them as *identical*, when the prophecy and history show that they were *separate* and distinctive, one supporting the other.
5. The end likewise of the beast and of the woman are distinctive, showing unmistakably that the Papacy is *not* a head of the beast, for the beast and the horns destroy the woman, while the beast and horns continuing on are destroyed by the judgments of the *Sec. Advent*.
6. Ignoring fundamental historical facts in relation to the Empire, he assumes—without seeing the palpable contradictions—that the Papacy becomes that Empire, and then to prove this assumption again assumes that the year-day system (applicable to some predictions, as the seven times, etc.), must apply to all time announced in prophecy pertaining to this Empire, and seeks by a series of correspondences in chronological calculations to sustain his position.
7. He makes this assumption respecting the Papacy to become (p. 223) "*the key* to the whole system of times and seasons, natural and revealed." But to make this "*key*" open the times, he must resort to calculations based on lunar, calendar, and solar time, so that one or the other may fit, giving himself the widest possible range by (p. 475), declaring "that all the prophetic periods have double, and some of them triple, and even fourfold, eras of commencement and conclusion."
8. The year-day system is dogmatically asserted in reference to the Apocalypse (not as an inchoate fulfilment but) as a final one, without the least attempt to meet the serious and fatal objections (excepting in some small matters as to excessive literalism, horn denoting a dynasty, etc., much of which corresponds with our own ideas) urged against such an application as final. Aside from the variety of such year-day interpretation in the application to the Church or to the world etc., it is sufficient to point out only two things which alone amply refute it. No events commensurate with the sixth seal have ever taken place upon earth, and to apply to it the downfall of Paganism (which did not interfere with the existence of the beast) is simply to caricature "*the great day of the wrath of the Lamb*." (Comp. e.g. Dr. Keith's Appendix, pp. 430-439 in *Harm. of Proph.*)\* Again, the vials have never been poured out—although Guinness places us under the sixth, and the proof is positive. Examine the order of events in ch. 14 (see Prop. 130) and see in ch. 15 the saints removed *before* the vials are poured out upon the marked and worshippers of the beast, and we are assured that *before* the vials are poured out the first stage of the Advent must necessarily have preceded. A system or theory which can pass by an order indicated by the prophecy itself is, to say the least, open to grave suspicion.
9. In his eagerness to make the Papal chronology "*the key* to times and seasons," he *reverses* the order of prophecy. Thus, e.g. he assures us that "*the little horn*" of Dan. 7 is also the Papacy. Now according to the plain prediction it arises *after* the ten horns, but according to his own estimates the Papacy (e.g. A. D. 533), arose *before* the ten horns were in existence,

\* Comp. also the reasons assigned by Dr. Seiss, *Lects. On the Apoc.*, Tregelles *On Daniel*, Brookes, *Marantha*, etc. However largely used as a weapon against the Papacy (e.g. in the 1260 and 1290), numerous writers are returning to the early Church view of the literal day interpretation (some admitting an inchoate fulfilment, others rejecting it). Elliott *Horns Apoc.*, Faber *Diss. On Proph.*, etc., give the reasons for holding the year-day system. Tregelles discusses these in detail, to which discussion the reader is referred.

thus flatly contradicting its origin. 10. But Dan. 7 assures us that of those ten horns which existed *before* "the little horn" arose, three fell on account of its power, but Guineas informs us (p. 174) that these horns must be found in powers that followed successively one after the other when the Papacy was already established, and were really destroyed, not by the Papacy, but by the civil head of the Empire. 11. He does not observe that the ten horns of Rev. 17 resist and overcome the Papacy, which he cannot reconcile with his theory, owing to three being rooted up and the time when he locates the rise of those kingdoms. Without proof, or the least attempt to enumerate the ten kingdoms, he *assumes* their existence as well known, when the fact is, that all attempts to enumerate them has led to the utmost diversity, and in some instances to real absurdity. If so easy of historical verification, he ought to have presented them. 12. In order to obtain coincidences of dates he applies to the Papacy a status which does not historically belong to it. Thus (p. 466) he refers the 1260 years to a period between the decree of Phocas and the downfall of the temporal power of the Pope, claiming an exact fulfilment. But unfortunately for the theory, the decree of Phocas did *not* bestow temporal power (which he admits in another place was bestowed long after), hence there was no 1260 years of temporal power, and when the temporal power was taken away it left the Bishop of Rome in the identical ecclesiastical position and power which he had under Phocas. 13. He admits (p. 479), that it is not "easy" "in the light of historic fulfilment" "to affix the exact limits of these 490 years" (Daniel's 70 weeks), and yet without the least attempt to show how the latter part of it has been fulfilled, coolly appropriates the whole as *fulfilled* in the past, and bases upon it the notion (which his own chronological calculations require) that an accurate fulfilment as to time is not requisite. 14. He appropriates 2 Thess. 2 as undoubtedly applicable to his theory of the Papacy, owing to a similarity of Antichristian traits found in it, but admits (p. 171) "it is not denied that the Thessalonian prophecy gives the impression, on a cursory perusal, that it predicts a *single individual*." He thinks this necessary (after Paul had privately informed them respecting the Antichrist) in order that under a false interpretation and hope they might be induced to "watching and waiting for the Lord's return." 15. After admitting thus (and in several other places) the Futurist idea of a personal Antichrist in the early Church, he attempts to bring reproach on the view by (p. 303) linking it with the interpretation of "Ribera and other Jesuit writers," and complains here and there in his work that we forsake Protestant principles and incorporate a defence of Romanism, when the fact is that we delineate the Papacy in its relation to the Empire, as to moral and religious characteristics, just as he does, and delineate its doom as given in Rev. 17, so that our views are in direct antagonism to and severely deprecated by Romanism. 16. Because we apply certain predictions to the Papacy (which are overlooked, and the impression made as if we did not regard it as a great apostasy and Antichristian power), which we deem legitimate and sustained by history, and refuse to interpret others, which he thus applies, in the same way (owing to order and result as predicted being diverse, and the inability of finding a satisfactory historical fulfilment) he charges us (p. 304) as follows: "We believe the Futurist view to be an erroneous and mischievous one; it precludes any adequate conception of the majestic range of the predictions of Scripture; it deprives the Church of the guidance of Divine prophecy, as to the character and doom of the great Apostasy; and of the stimulus to faith and hope, afforded by the true interpretation." It would be easy, from our standpoint, to make similar charges against his view, but such statements, appealing to personal opinion and prejudice, *have no force as arguments*. They certainly (Pref. p. 15) do not spring from "the enlightenings of the Holy Spirit," for such enlightenments will accord only with an interpretation that is in *harmony* with the order of prophecy and *the fulfilment* of history. 17. Because we will not receive his chronology of the Papacy but look for an Antichrist which will destroy the Papacy and persecute the Church of Christ, and be overthrown at the open Parousia of Jesus, he asserts (p. 490) that we diminish the certainty of Christ's speedy Coming. But the uncertainty of that Coming is not made a *particle more certain* by chronological applications which are opposed both by the tenor of predictions and the facts of history. Besides the intervention of definite dates, does not, by any means, *enforce* the commanded posture of constant watching. 18. To oppose our idea of an Antichrist, culminated, after Babylon is fallen, he (p. 96) reflects upon the early Church view of a future personal Antichrist under the plea that their views must necessarily be imperfect owing to progressive interpretation, but just so soon (p. 164-5) as he finds anything in the early Church which he can incorporate into his own application, *then* the Fathers were correct, for "there is the strongest presumption that they were right, for how could Irenæus and the Fathers invent such an improbable notion;" "Paul says to the early Church 'ye know,' the early Church (though not the identical generation) tell us what they knew,

and who are we, that we should say they are mistaken? How can *we* be in a position to correct *their* error?" We have every reason to believe that under the guidance of inspired men who founded the churches, the broad outlines, including the personality of the Antichrist, were given, while the exact details, order, and time were left to future study and comparison. 19. Again and again he charges our position to be such, that it does not sufficiently warn the Church. How can this be so, *when* he points only to an Antichrist that is past as to persecuting power, that is at present in consumption and from whom the Church, according to his own statements of decline, need apprehend no more danger, *while* we hold up an Antichrist still future, who shall dreadfully persecute the Church, shall rule over the nations, and array himself against Jesus the Christ—Christians, Romanism, and the Jews feeling the power of his arrogance? Who is it that warns the Church of coming danger, and who assumes the responsibility of declaring that the power of the predicted Antichrist, to be destroyed at the Sec. Advent, has powerfully waned. Which class of motives are best calculated to warn believers? 20. Under the plea of the year-day fulfilment respecting the Papacy, he again and again pretends that it most effectually disproves the future existence of an Antichrist, and implies that all who indorse this year-day system entertain his own opinion on this point. Now the facts are, that some of the most eminent writers (as G. S. Faber, and others), who have adopted and defended the year-day system, have also held that the last Antichrist is *not* the Papacy but some other power that arises; others (as Baxter, etc.), who adopt the same have a kind of double fulfilment, one on the year-day principle applicable to the Papacy and the other on the literal day interpretation to be applied to another and last Antichrist. Thus the adoption of his own principle, does *not necessarily* as he asserts, lead to his own conclusions. 21. His work being largely taken up with chronological calculations, he enlogizes chronology (which has approximatively its value, and ought not to be discarded by the students), and (p. 297) he indorses the view that chronology is *far above* signs to excite "the liveliness of our expectation of the Lord's speedy return." We regard both as valuable, and cannot exalt the latter above the former, when our *Master*, to call forth such expectation, *Himself lays special stress on the signs*. 22. After denouncing (p. 97) "the Futurist scheme" as a view which rejects the light thrown on the purposes of God by Providence, which exalts the ignorance of the early Church over the wisdom and mature judgment of the Church now, he declares: "The Futurist view denies progressive revelation" and asserts that the early Church understood the Apocalypse better than the Church of after times, which is contrary to the analogy of Scripture, and to the apparent purpose of God." Suppose we take this position of his, and what is the result. Because the Church almost *en masse*, after eighteen hundred years of matured wisdom, believes that the Apocalypse, teaches the conversion of the world before the Sec. Advent and a spiritual Millennium, are we to receive this testimony that the early Church was mistaken? No! an extreme is to be avoided. On some essential points, the grand outlines of Eschatology, the early Church under teachers who were inspired was conversant, but on details, the exact order or time, they were left, as we are, to study, comparison, signs, and fulfilment of prophecy. We do deny "progressive revelation" in the sense implied above (not the idea of having been progressively given in the Word), viz., that every one who thinks that his interpretation and application of prophecy is the result of enlightenment of the Holy Spirit, and hence ought to be accepted as a divine revelation. The world is full of such claims, and prophetic interpretation especially, has many who deem their special theory or system the child of prayer and an answer from God, when it is the outgrowth of their own speculations and imaginations. Every student of God's Word will, of course, ask His guidance and the Spirit's influence, but he knows that such are only available and practical in so far as he accommodates himself to the guidance *already given* in the Holy Scriptures and to the utterances of the Spirit *already recorded* therein. If we find any interpretation directly opposed to the tenor of prediction, and the effort made to accommodate such an interpretation by the application of accommodating chronological eras, we cannot be widely mistaken in our estimate concerning its human origin. These and other objections cause us to dissent from many of Guinness's conclusions. He plainly denounced our view; we as plainly point out his shortcomings in self-defence, as he has invited us to do, if it were possible. We have, however, not repeated his terms against us and applied them to his system, believing that reasons rather than reproach are required in such a reply. Believing his work on several points to be misleading and to present a mere caricature of our views, yet, owing to its strong Pre-Millenarian bias, and to its utterance of *valuable truths* in connection, and to its *suggestiveness* on some chronological points, we deem it *worthy of a candid perusal*, and trust that as the author himself desired, it may cause others to give the whole subject more attention and study.

*Obs. 17.* Something may appropriately be said respecting the tendencies which must necessarily exist previous to, and aid in the development of, this Antichrist. It is evident that such a powerful and wicked personage can never arise and gain the ascendancy over the nations as predicted, unless there is a *previous preparation* for him. This inquiry becomes the more important, seeing that the period of his manifestation is not far distant. The same reasoning that we have applied to the Sec. Advent in this respect, will also teach us that the coming of this last head cannot be long delayed, with the exception that the Advent (in its first stage, Prop. 130) may occur at any time, while that of the Antichrist will follow certain events (Rev. 14), and will be so recognizable that a *previous proclamation* to that effect will be general among believers. If the position that is assumed in this work is correct, then we ought to see tendencies leading toward the recognition of such an antichristian power, a drifting of the nations into such a state of unbelief that the way is gradually but surely *preparing* for this monster manifestation. The predictions of men on this point differ very materially from that given in the Bible. Thus, e.g. Castelar, in the series of able papers on "The Republican Movement in Europe" (*Harper's Mag.*), declares that "the education of the human race must end in *the Universal Republic*." The inspired Word, on the other hand, pronounces this an idle dream, pointing us, as a resultant of human nature, to a *monarchy* more arrogant, far-reaching, encroaching, and tyrannical than the world has ever yet witnessed. Eaton (*Perm. of Christianity*, Lect. 5) argues that scepticism is but transient, and will, by the present use of means, ultimately pass away, being but "a definite stage, a *passing phase* in the process of intellectual growth," and approvingly quotes Carlyle as saying that "this darkness is but a *transitory* obscuration; these ashes are the soil of future herbage and richer harvests," etc. But God's Word warns us *not to receive such predictions* of improvement based upon the coming culture, refinement, civilization, science, etc., of man, but to believe that the self-relying efforts of man to exalt humanity will result in his degradation—a degradation, too, so debasing that it falls down to *the worship of man* in the person of Antichrist—that it even stoops to *image worship* enforced by the death penalty, and that it imbrues its hands in *the blood* of a vast number of martyrs. Let the reader study the characteristics of this last head and of the period in which he rules, and prominently stands forth *the self-deification* of the Antichrist and *the worship* tendered to him. Men may say this is impossible; but let them look around and see the seed now sown, the opinions now entertained by multitudes respecting the greatness, power, and glory of humanity. Are not Comte, Bauer, Renan, and a large number of writers, lauding and magnifying the incoming "Church of Humanity?" are not to-day a vast body of the leading minds of the world aiming at the overthrow of Christianity and the substitution of the boasted "Religion of Humanity?" Is this an Antichrist? Are there not literally masses who glory (as e.g. the Nat. Assoc. of Spiritualists that met in Chicago September 17, 1873, and through one of the speakers declared: "We are called Spiritualists, but we have another name for our sect, '*Antichristian*'") that they are Antichristian in principle and practice? Does this Antichrist set himself above God and all divine law? What does this necessarily imply, but that which is directly taught, viz., that men, in foolishness and wantonness, will reject the idea of a personal God—a God who has the claims of a Creator and Redeemer.

Look around and behold men of the greatest influence, of acknowledged scientific and literary ability, deliberately engaged in the destructive work of setting aside the personality of God, the foundation of all law. Is it not a sad fact, that literally *masses* among the nations, *led on by intelligence and learning*, are already discarding the God of the Bible as one who has no existence and to whom, therefore, no man is responsible. Infidelity, guided by the much-lauded scientific learning, is now doing what it never before was able to accomplish, viz., to *elevate* this rejection of a personal God from its former lower and almost isolated condition into a higher and more dignified position by the artful blandishments of human reason controlled by a proud dislike to the humbling doctrines of the cross. Its advocates can be counted by *the million*, and occupy the most favorable places to influence the multitude.<sup>1</sup> What in the day of David (Ps. 53) was true in particular instances, and has more or less been seen repeated in history, now under the plea of *enlightenment and progress*, has become so general that it is unblushingly asserted and defended by numerous writers and lecturers of literary and scientific ability. Dr. Auberlen has well remarked that one of the distinguishing characteristics of the Antichrist is "*intellectual culture.*" In the very nature of the case this must be so, for it is only under the guidance of *professed intelligence* that the foundations of moral obligation can thus be removed, and that the nations, so far advanced in civilization, can be induced to receive him as the Ruler over them. A just Nemesis seems to bring retribution *in the line of offence*; for rejecting God as unworthy of homage and worship, they, exalting Nature and Humanity, are led by the insidious doctrine of natural development (the direct opposite of the Bib. doctrine) and by the removal of the restraints imposed by faith in Holy Writ, *to honor and worship man himself* as the highest embodiment of law and order; and the result is, that they impose upon themselves *the most tyrannical and cruel tyrant* that ever yet trod the earth. Let no one turn away from such predictions, and say that it is *impossible* for intelligence to sink so low in the scale of worship, etc., for, as if purposely to meet this objection, it is expressly foretold, to account for such a fall, that God, "*because they received not the love of the truth,*" "*shall send them strong delusion, that they should believe a lie,*" etc. (2 Thess. 2:10-12), owing to their having "*pleasure in unrighteousness.*" God will permit human nature to carry out the principles now at work to its legitimate end, and will so order it in His Providence that it shall have the liberty and power to culminate, to bring forth *the fruitage* of its devices, and to *abundantly harvest* the too faithfully cultivated seed so diligently sown by the multitude of sowers. God's purpose is that man, in his efforts *at regeneration in his own way and not after God's plan*, shall experience in bitterness and sorrow *the falsehood* of his own obstinacy and pride, and this, too, by God's ordering, in *the adoration* of a blasphemer. Having already alluded to the principles at work in this direction (Props. 123, 147, 160, and see Props. 162, 163, 174), it is unnecessary to detain the reader upon a point that must be, in view of abundant existing facts, self-evident. The representations of Antichrist are fearfully dark—"the *godless, self-deifying ruler of worldly Empire,*" the Restorer of a *worse abomination* than the ancient emperor worship, the instigator and propagator of *the most seducing, blasphemous, and persecuting falsehoods*—but they are sustained, not merely by their being God's faithful and true portraiture, but by the appalling facts already presented in the dark history of the preced-

ing and preparative apostatizing from the truth which teaches us that *when* man is cut loose from the Gospel truth, and *follows* his own imaginings, there is *no iniquity and no crime too great* which he is not ready to commit. *The threats* already uttered against Christianity by representatives of large classes of men ; *the hatred* with which the Bible and its doctrines are received ; *the fanatical* following of reason when its deductions are palpably founded upon unproven premises ; *the laudation and glorification* of humanely concocted schemes for the amelioration and exaltation of the race ; *the widening denial* that the world needs Divine interposition and a Divine Redeemer ; *the elevation* of Materialism, Naturalism, Spiritualism, Humanitarianism into the commanding posture of promising Redemption ; *the sure and steady breaking down* of the religious barriers by the interposition and substitution of natural law and the consequent increase of laxity of morals—these are just the indications that we ought to see, if Antichrist's approach draws nigh. It is *folly* to deny these things or to lessen the value of their warning.\* Riggenbach (Lange's *Com.*, 2 Thess. 2, and *Comp.* his quotations from Auberlen, Huebner, etc.) justly observes : " It is well worth while to *give heed* to the prophetic word, and that *so much the more*, as the day comes *nearer* ; not throwing it into the shade with a shrug of the shoulder, as if it were a matter of fanaticism." The refusal of man to believe does *not alter* the predictions or *change* God's purpose in their fulfilment ; and the fact, aside from the greatness, etc., of this enemy, that the Spirit *so largely* enters into the description of this personage, ought certainly to influence *the reverent* believer into a *careful* contemplation and study of this subject. The false faith, now already so prevalent, in man as his own Saviour, when once supported by the predicted wonder-working power of this Antichrist and his associate, the False Prophet, will have no difficulty in accepting of and acknowledging the Antichrist in his most daring of claims, for it will conclude that such faith, attested to and proven by "*lying wonders*," is pre-eminently worthy of being entertained, especially when it falls in with the carnal desires of the heart and tramples upon the detested Biblical repentance and self-sacrificing faith. Plausibility and human desires enforced by *miracles*, finds the masses so well prepared that the man coming in the name of Humanity (*Comp. Jno. 5 : 43*, which extends beyond the Jews, although the Jews, too, are to be prepared by an adherence to " the new religion of Humanity," which many now in-dorse, to receive its highest exponent, the Antichrist as their Messiah) will find, as predicted, *a mighty host of adherents*, which will be only too ready to do his bidding. Men are already busy proclaiming a " New Religion," a " new order of things" which is to *supersede* Christianity ; and when we turn to the Bible to inform us in what this boasted Religion and Order shall consist, we shudder at *the fearful exchange made, at the horrible transmutation experienced*, feeling assured that it can never, as God's Word teaches, be introduced without *a previous falling away* from the truth, and without *the superadded agencies* of a most astounding nature. Theories and words flattering to man, the unification of some ideas congenial to the corrupt nature of man, the specious promises of deliverance to humanity in religion and government, the tenders of beguiling enjoyments and pleasures, the cry of a common and universal brotherhood under one central headship to meet the longings of ages, and all this under the manipulation of the wonderful prophet, leads to *the culmination* of the sin of Adam to be like God in a headship which theocratically only belongs to God and



His Christ. Antichrist is *the last step* in the development of Satanic influence and power in and through man, and we are assured that this last phase shall be specially pervaded by his energy in order to resist the incoming Messianic Kingdom. *Amazing climax!* so astonishing is it, that (Rev. 13 : 3 and 17 : 8) "*all the world wondered after the beast,*" excepting only those who are believing and wise.<sup>1</sup>

<sup>1</sup> Alas! its advocates are to be found in professedly Christian pulpits and Christian colleges, and lauded by numerous followers in and out of the Church. The books written, contained in Religio-Infidel Catalogues, and widely circulated, establish the sad fact.

<sup>2</sup> The present danger is not so much in that class of infidels who Tom Paine or Barhd-like openly (as Train, Frothingham, Ingersoll, etc.) blaspheme Christianity, great as their number and ability may be, because such a course is repellent to many. The real danger comes from another and more powerfully influential class, viz., from those men of influence and power who change the mode of attack by transforming themselves so much into "*angels of light*" that they profess a certain regard for the Scriptures (while undermining its authority), a degree of respect for the Church as a necessity in its time (while bent upon its destruction), and a laudation of Jesus as a man (while denying Him as the Divine Saviour). This attack is correctly understood to be preparative to a *new reformation*, etc., and not being so gross and repelling as the former, it succeeds in enticing a multitude that could not be seduced by the other. Clad in glowing language, glittering generalities, and a showy philosophy, and engaged in flattering human nature, it gains its host of admirers. How widespread this has become must be evident to the observing student. Compare the testimonies of Arch. Thompson, Bh. Wilberforce, Dean Mansel, Dean Goulburn, Prof. Mozley, Canon Liddon, Farrar, Tholuck, Van Oosterzee, Christlieb, and, in brief, numerous writers in their works. The multiplicity of books in attack and defence issued for the last twenty years, indicate its extent, aside from the boastings of the *West. Review*, *Contemporary*, etc. And this, we argue in the text, is indicative of that which is yet to come; in the words of the Bishop of Winchester (Pref. to *Reply to Essays and Reviews*) it is "a widespread movement of the mind, indicative of the first stealing over the sky of the lurid lights which shall be shed profusely around the great Antichrist," or, in the language of a statesman, the Marquis of Salisbury (speech at Liverpool, Ap., 1872, *West. Review*, Jan., 1873), there are "hosts mustering and fields clearing for the greatest struggle which Christianity has ever had to face."

<sup>3</sup> Men even now rebel against the Theocratic idea, and proclaim it. Christlieb (*Mod. Doubt*, p. 421) shows how unbelievers are indignant that Jesus should dare to bind the whole course of the world to His person, and should call all men, even Dr. Strauss, before His judgment throne; and quotes Bruno Bauer (*Crit. of the Evang. His. Pref.*) as feeling "injured, offended, and angered" by the prominent dignity and claims of Jesus. "because one man is always set up as a model against the wickedness and stupidity of all others." And (p. 139) he refers to a student's Congress at Liege, where it was declared amid applause that "their aim was to do away with all religions, to destroy all churches, and to eradicate every thought of God from the consciousness of their fellow-men; and that in their opinion Atheism was the ultimate aim of all human science." The same is found in the "Manifestos" of the Commune, International, and other organizations. Thus e.g. Gustave Flourens, leader of the Red Republican party, writes in his journal *La Libre Pensée*, Oct., 1870: "Our enemy is God. Hatred of God is the beginning of wisdom. If mankind would make true progress, it must be on the basis of Atheism. Every trace of religion must be banished from the education of our children," etc. So Christlieb speaks of "a well-known representative" of the German people, who has laid down the task "to educate in Atheism personal enemies of a personal God." Feuerbach (a so-called philosopher) says: "There is no God; it is as clear as the sun and as evident as the day that there is no God, and still more that there can be none." "For if there were a God, then there must be one; he would be necessary. But now if there is no God, then there can be no God; therefore, there is no God. There is no God because there cannot be any" (a logic which instantly reminds us of Ps. 53 : 1, "*The fool hath said in his heart, There is no God*"). Frothingham (*Address to West. Conf.*) remarks that "our creed is creedlessness; our organization is disorganization"; and Garnet (same) eulogizes free thought as far greater than faith in God. Multitudes of such utterances might be produced. Even women largely aid in this effort; not merely that low class allied with Spiritism, Free-loveism, but many who delight to be designated

"Liberal" and "Broad" in their views. Thus e.g. one of the best of these, Sara S. Hennell, in her work *Thoughts in Aid of Faith* (p. 106), says: "As a systematic whole, it is essentially true, that Christianity has passed away from us and has left us only an inheritance out of its influences;" and (p. 55) "it has become a thing of the past, buried with the past, for any share that we have in it." Sometimes on the ground of feeling or need, she seems to regret the change, but on that of reason and philosophy she claims that it must be received, and in place of Christianity we must be satisfied with a vague feeling of natural religion, and the hope of an ultimate lapse at death into "The Universal Being," if such an one exists and Pantheism is a truth. Spencer's philosophy, as to influence, can be illustrated by a thousand painful references. We refer to one as an example. This same S. S. Hennell, in the work alluded to, eulogizes Spencer as bringing in "the proper beginning of Intelligence," by which Creation and a personal Creator are discarded for "the Unknown," and gives us a sample of this intelligence by saying: "Religious Science sees the mind of man by means of its highest faculties, painting itself in the image of God—forming a vast and shadowy representation of human lineaments thrown out before it upon the surface of the Unknown." The student who desires to notice how talented minds, discarding Christianity, fall into a worship of pure Naturalism allied with Pantheistic notions, consummating in the exaltation of Humanity, and in the rejection of the Supernatural and a belief in "the Unknown," can see it exemplified at length in an art. in the *North Brit. Review*, August, 1860, entitled "Modern Thought—its Progress and Consummation." Such sentiments are widespread. Ponder e.g. Dr. Draper's article, "Political Effect of the Decline of Faith in Continental Europe" (*Princeton Review*, Jan. 1879), in which he refers to "that black thundercloud Nihilism, now lowering over Eastern Europe. The most despotic of all civilized governments looks on it with alarm;" to "that blood-red sceptre Communism threatening Western Europe;" to "Socialism in Central Europe. It lifts its head defiantly in Germany. If it cannot have its way, it threatens revolution and civil war;" and by "the International" which "gives a bond of union" and "harmonizes their plans to a common end." He says that "their supporters are counted by millions—a host rapidly increasing in number and power," so that "Society itself is in peril," etc. He gravely and in detail informs us that these result from a "widespread religious unbelief," "the total extinction of religious belief," and that this "mental unsettling" is going "steadily forward," "increasing," until "it has now not merely religious intentions; it affects politics and even the basis of society." It is saddening to find such men as Bunsen ("Bunsen and his Wife," Littell's *Lit. Age*, Dec. 23, 1876), swell the crowd of unbelievers, when he would have even the Apostle's Creed removed as an impediment and containing the mythical, and declares: "I more and more feel it to be an axiom, that Christology, as taught by the churches, cannot be brought into union with the right interpretation of the Scripture; the historical views, speculative thought and moral consciousness of the times we live in." Even professed defenders of Christianity against the materialistic tendencies, by conceding too much to mere hypothesis, fearfully undermine the Scriptures. Thus e.g. Martineau in his able replies to Tyndall leaves the orthodox ground of a divinely inspired Word containing an infallible record of Divine truth, and while making the Bible sacred—in the sense of sacred as applied to other sacred books of various religions, embodying "the great pieties of the world"—teaches that it is fallible, and that parts (as e.g. the Old Test. cosmogony, etc.), of it may be rejected without injury to the rest. This is evidence of great weakness, a yielding up unnecessarily and prematurely an important fortress, and confirms the unbelief of multitudes, and draws others into its vortex. Unbelievers (as evidenced in *The Pop. Science Monthly*, Apr., 1876, p. 748) seize upon such concessions as decided "heterodoxy," and triumphantly declare that if this is all that the Bible presents, a sacredness similar to that appertaining to other religions, then it is open to scientific exploration, for the phenomena of the religious become the phenomena of nature. The concession of important error on some points, leaves it a question whether it may not be also in error in others, and thus unsettles the faith of many. Such defenders are numerous and producing a sad fruitage. But eminent divines, not realizing the destructive tendencies of such popular and prevailing teaching, even condescend to fraternize with it as something required to bring forth the truth. Thus Beecher (in the sermon "The True Test," *Christian Union*, Sep. 19, 1877), after a caricature of orthodoxy, says: "They (i.e. these orthodox) think the Goths and Vandals are upon us in the shape of Huxley, and Spencer, and Tyndall. These men are in the hand of God, and, though they know it not, they are Evangelizers, John the Baptists, clearing the path for the Messiah, who is to bring in a more glorious development of the nature of God to men; and yet thousands of persons

are up in arms against them." To compare such men, who are steadily opposing Christianity, to Evangelists and John the Baptists, is an estimate very different from that given by the Spirit in the Word. To say, by way of apology for such, that they live better lives than some of the orthodox, does not mend the matter, for the Bible equally condemns such "orthodox" as rejecters of the truth. The prediction too as to the final result, is just the opposite of that given by the Scriptures, for, instead of "clearing the path for the Messiah," their teaching is to cause a general rejection of His claims until it culminates into the great Antichristian persecution and war. Influential religious papers and numerous pulpits are engaged in aiding this destructive work. Brookes (*Maranatha*, p. 435-6) observes: "Whatever, therefore, tends to degrade Christ as the divine and only Saviour, and to exalt and deify man, is essentially Antichrist in its spirit and aim, whether it be found in the Roman Catholic or Protestant body. But this is precisely the tendency of the popular preaching of the day." He then refers to the preaching of "the gospel of manhood," "the development of the Divine element in every human soul," etc., and adds: "Nearly every religious journal furnishes painful proof, in one way or another, that the Church is drifting rapidly from the ancient landmarks both in doctrine and practice, to be speedily wrecked upon the fatal coast of the Laodiceans, while the secular press is helping the minister it most admires to ripen the fruit of the world's boasted progress in the appearance of the Antichrist." If any protest is presented, those who urge it are denominated "alarmists," "croakers," "old fogies," "behind-the-age men," etc.

*Obs. 18.* The worship of Antichrist evidences that man, however atheistic some of his utterances are, cannot divest himself of some conception of religion, the necessity of worship, and the superiority of some being. For, constituted by the mercy and love of the Creator *a religious being*, he cannot, as Luthardt justly observes in his *Apolog. Lectures*, "get rid of the idea;" because a belief in something higher than his individual self naturally arises from his moral constitution. This universality and indestructibility of religion is most forcibly developed by Dr. Sprecher in his *Ground-work of Theol.*, and in relation to it he (p. 280) remarks: "It is a universal fact of human life, of man's existence as an individual and as a society. In every individual there is subjectively, and in every community objectively, the element of religion. This is now very generally acknowledged, even by the opponents of Christianity. It is now seen that religion in some form always has existed and always will exist. It may be neglected and practically ignored; men may stupefy themselves into habitual indifference to it, but *they can never destroy its existence*. Even Idealism with its pantheism, and Materialism with its Atheism, are now seen to be forms of religion. And even absolute Nescience, which denies the valid being of the knower and the known, and recognizes only the knowing as real, must yield itself to 'the theory of knowledge,' as its God. That it has always and everywhere existed, is now acknowledged *as an indisputable fact*." Now this very innate adaptability and susceptibility of man to religion and worship will be taken advantage of in order to pave the way for a recognition of the Antichrist, aided by the infernal machinery set in operation by the False Prophet. Christlieb (*Mod. Doubt*, p. 143), after showing that the rejection of God is "an arbitrary act of the will," adds: "It was therefore a perfectly correct instinct which led the Greeks to look upon atheism as a moral fault. And every moral fault avenges itself. The refusal to acknowledge which is, and absolutely is, and is directly certain to every heart, leads to the acceptance of that which is nothing but a deceptive shadow. *Man must have a God*. If he rejects the true God, *he must make a God for himself*, and this is of necessity a false one." Already we see the signs of religious concession from many able unbelieving pens,

for, passing from the purely materialistic idea which makes man a mere "sentient automaton," they argue that man in course of development must have, in correspondence with what nature has bestowed, some kind of religion adapted to his circumstances.

Prominent writers of unbelief insist upon a still higher development of man into natural religion. Thus e.g. Goldwin Smith (*The Ascent of Man*, in the *Eclectic Mag.*, March, 1877) remarks: "The battle of criticism and science against superstition has been won, as every open-minded observer of the contest must be aware, though the remnants of the broken host still linger on the field. It is now time to consider whether religion must perish with superstition or whether the death of superstition may not be the new birth of religion;" and then proceeds in detail to advocate a *new religion as a moral necessity* imposed by development into a higher life. The difficulty of giving up religion entirely is exemplified in F. W. Newman (illustrated in his *Phases of Faith* and *The Soul*), who, after yielding up, step by step, the distinguishing doctrines of the Bible, and finally even Christ Himself, still retains a sort of religion, viz., "religion is a state of sentiment toward God" or "the intimate sympathy of the pure and perfect God with the heart of each faithful worshipper." Many hold to such a sentimental religion, from which everything evangelical has been carefully eliminated. Potter (*Christianity and its Definitions*) reduces Christianity to the level of a natural religion, and speaks of it as simply "provisional, preparatory, educational" to a higher natural religion of the future, to be reared under the fostering influences of science and philosophy, while Jesus, the Messiah, is to be regarded as a "naturally endowed man" who "will stand by the side of other great religious teachers and prophets, with no authority different from theirs." Rev. Chadwick, in his sermon, *The Essential Piety of Modern Science*, makes Modern Science the foster mother of piety and the producer of the purest religion. Fred. Harrison ("Symposium" in the *Nineteenth Century*), rejecting the supernatural in theology, still insists: "Those who trust that the future can ever be built on science and civilization, without religion, are attempting to build a pyramid of bricks without straw. The solution, we believe, is in a *non-theological religion*." Then, after making religion synonymous with a scheme explanatory of human relations to the soul, man, and world, and which calls for some object that must be obeyed, loved, and adored, he adds: "What is new in our scheme is merely that we avoid such terms as 'Infinite,' 'Absolute,' 'Immaterial,' and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience, of what is relative and not absolute, and *wholly and frankly human*." What have we here but the exaltation of the mere human, and elevating it to the place of power and worship. Renan, in a recent dialogue (Art. "Realism in Unbelief," Littell's *Liv. Age.*, May 5th, 1877), declares that after a re-organization of society in the interests of science, etc., then the next duty of thinking men will be "to organize God." A multitude of writers ignore the supernatural, Divine Providence, etc., in favor of Nature and its laws, sneering and scoffing at prayer to, and faith in, a personal God, but loud in their eulogies of humanity (e.g. Art. "Natural and Supernatural," in the *National Quarterly Review*, July 4th, 1877). The *National Reformer*, Physicus *On Theism*, Morgan's *Ancient Society*, Michelet's *Bible of Humanity*, and Fowle's *Science and Immortality*, and, literally, thousands of other works, some coarse in attack (as Bradlaugh, Ingersoll, etc.), others more refined and philosophical (as Huxley, Spencer, etc.), but all leading to the same goal—are at work exalting *Humanity* as the great and paramount outcome of Nature, thus paving the way for its ultimate worship. In order to remove every obstruction, and place Humanity on a solid basis, the Christian religion is under a professed "scientific method" placed under the category of "natural religions," thus at one blow getting rid of the Supernatural and miraculous. While eminent men are, with ill-concealed levity and delight, engaged in this destructive work, they still see that the removal of all religion would be a dreadful innovation, overriding all moral restraint, and breaking down the foundations of society and State, and hence substitute the *worship of Nature and of Humanity* as Nature's highest production.

The highest intellects devoted to unbelief unite with Spencer (*Sociology*, p. 313) in saying that "a religious system is a normal and essential factor in every evolving society." Darwin, Tyndall, Huxley, and many others, admit this as a fact. Spencer, in "The Theological Bias" of *The Study of Sociology*, clearly contends that the religious element can never be radically removed; that "while its forms are temporary, its substance is permanent;" and predicts a transformation "to a higher and better form," so that even the "*Religion of Humanity*," which so many speak of as "*the religion of the future*," will only be a temporary religion. In his "Replies to Criticism" (*Pop. Science Monthly*,

Jan., 1874) he distinctly affirms that his teaching "supplies an indestructible basis for the religious sentiment," and approvingly quotes Grotz as affirming respecting his system: "Mr. Spencer, by standing on the ground of logic and psychology, without recurring to supernatural intervention, has established the legitimacy, the necessity, and the everlasting permanence of religion itself." The editor of the *Pop. Science Monthly* (May, 1873), in his reply to Godwin, after informing us that "Spencer is a profound believer in religion," then laudatory of Naturalism and its religious training, says: "When the method of science is raised to its rightful supremacy in the human mind, and the rule of science is recognized as supreme throughout the sphere of the phenomenal, and when the distractions of theology become unbearable, it will then be found that Mr. Spencer has proved that Science, so far from being its destroyer, is itself the promoter of the profoundest faith, while the central truth of all religion is saved to humanity. Malignant zealots will probably continue to secrete their vitriolic criticism, as, if stopped, they would probably die of their own acidities; but there are not wanting indications that many religious men of candor and discernment are already recognizing the claims of Mr. Spencer's system upon the serious consideration of their class." Then he predicts: "We believe that the time is not greatly distant when even theologians will seek it as a shelter against the rising tide of materialism and atheism." The religion thus advocated is a kind of *Naturalistic-Pantheism*, finding its highest expression in man. The *Pop. Science Monthly* has especially, and in detail, rejected as untrue the charges of atheism against eminent scientists, and as a specimen of the manner of defence, we append the following explanation. One party (as Haeckel, observed by Prof. Wynn in *Wittenberger*, Oct., 1877) declare that Darwin "has proved the purposelessness of nature," etc.; another party think him too much affiliated with the old idea of creation and purpose; now the editor ("Editor's Table," Dec., 1875, p. 236) refers, explanatory, to Darwin as follows: "Mr. Darwin is made out to be untheological by an exquisite bit of logic. It is true that he appeals to supernaturalism for the starting point of his doctrine, and gives exactly the same account of it that theology has offered, speaking of 'life with its several powers having been originally breathed by the Creator into a few forms, or into one.' But Mr. Darwin's science is saved by the charitable imputation that he used these words in a sort of *Pickwickian* or poetical sense, and was willing to conciliate the theologians by 'a slight difference of style' in referring to the origin of life." The editor defends Spencer against the attacks of *The Nation* and Chauncy Whright in *German Darwinism*, saying that Spencer "holds that the order of the Universe is not without its cause, although the nature of that cause is a mystery past finding out, and from the very nature of intelligence must forever transcend the human understanding." This cause, he terms, not God, but, as an indication of "his own sense of humility," "the unknowable." This does not, the writer contends, ignore religion, but makes it "the most exalted object of religious feeling, though beyond the grasp and analysis of intellect." Here is a loophole by which to affirm "that there can be no radical or fundamental conflict between religion and science," provided, however, that religion is left in this vague and indistinct manner (*viz.*, a reverence for what we do not know) and science is limited to the phenomenal. Hence evolutionists are unwilling to be designated "atheists," claiming a religion, as e.g. seen in *Savage's Religion of Evolution*, where the God of Evolution is constructed, *viz.*, the creative power or force, or whatever it may be, to which the Cosmos owes its existence, is to be venerated. So the writer in *Macmillan's Mag.* on "Natural Religion," sets up Nature, or rather that which evolves nature, as a God worthy of love and worship. While some may rest in this vagueness, the majority press beyond it, for they clearly see that the masses, far below their level in thinking, must have ideas impressed by *representative forms*; and hence, as we have shown, advocate the training of religious thought and feeling by *external or representative signs* relating to the laws of Nature or of Humanity. Just as Comte, when he first expounded his system of philosophy, excluded religion as superstition, but afterward, urged by the nature of man, admitted it as a *necessity* of society, and framed a corresponding humanitarian worship, so these, finding religion natural, are carefully seeking for some outlet—hostile to the personal Creator and Redeemer of the Bible—by which it may manifest itself consistently with the teachings of science, having, if possible, a scientific God, scientific worship, and scientific feeling. Flake, in his *Outlines of a Cosmic Philosophy Based on the Doctrine of Evolution*, brings forth religion as "the highest physical phase of life," a natural product; for (as Youmans informs us) it is "the manifestation of that striving after complete harmony of physical life with its requirements, stimulated by the sense of sin or moral shortcoming, for which the analogy is furnished by that striving for mere physical adjustment throughout the animal world, to which the sense of pain is the prompter." Hence Bixby, Art. "Science and Religion as Allies" (*Pop.*

*Sci. Monthly*, Oct., 1876), argues that the removal of the supernatural and miraculous, and the guidance of science, does not produce irreverence, but even something greater, reverence for the known, and adds, over against the Scripture prediction: "The more clearly we discern the path on which Science has led the world, the less fear shall we have that it is all a preparation for precipitating us into some godless abyss." Murphy (*The Scientific Bases of Faith*) and many others see no danger, such as the Bible portends in the future, and confidently prophesy a glorious harmony between Science and Religion with a resplendent future. Dr. Le Conte, in "Modern Biological Inquiry" (*Pop. Sci. Monthly*, Jan., 1876), presents the hope of many that scientific culture and the purifying and remodelling of existing religion will introduce the Millennium, saying: "In this manner alone may be realized the hope of the philosopher, the dream of the poet, and the expectation of the theologian—a universal science and a universal religion, co-operating harmoniously for the perfection of man and the glory of the Creator." But this hope is futile, for the Word of Inspiration, which has never yet failed in any of its predictions, declares to us that *human depravity, guided by intelligence, will sink into greater depths of wickedness and godliness, and manifest a terrible and persecuting malice and hatred toward Christianity.*

*Obs. 19.* This antichristian religion and worship culminates in *the deification of man and his worship.* It is strange that Christianity should meet as a final struggle the deification of humanity which it met when it started on its mission of gathering out the believers. In the beginning the apotheosis and worship of the emperors was a serious and strong opponent, and became the test of faith and perseverance. Uhlhorn (*Conflict of Christianity with Heathenism*, p. 56, etc.) shows in detail how important and extended this worship was, saying: "It would be a great misapprehension to regard the worship of the emperors solely as an indication of the extent to which human folly can go, and as deserving only ridicule and scorn. In reality it exerted the greatest influence not only upon the religious, but also upon the social, life of that time; and became of the greatest importance in the conflict of Christianity and Heathenism." He proceeds to show how deeply rooted this was among the ancients; how it extended over the provinces and became a duty, an act of patriotism, and an expression of gratitude; how it "gained great political and social importance" in provincial assemblies and fraternities; how it supplied a worship common to the whole Roman Empire, and thus introduced a unity; how "the worship of the emperors eclipsed all other worships" (quoting Melito as saying: "The statues of the emperors are more revered than those of the ancient gods"); and how it became a test of the faith and religion of the subjects. This religious development, culminating in imperial worship, *will be repeated on a more fearful scale.* The deification of man will bring forth a more dreadful fruitage at the close of this dispensation.

Let the student ponder Compté's ponderous (6 vols.) *Course of Positive Philosophy*, and in his "Church of the Future," his "Church of Humanity" containing a Hierarchy to give it unity, we have, among other things indicative of this tendency to worship man, a "Positive Calendar" designed to regulate "the Systematic Worship of Humanity." Some prominent person that lived in the past is allied with each day of the year, but *Jesus Christ is totally ignored as unworthy of a position, although Confucius, Moses, and others are duly recognized.* The *North Brit. Review*, May, 1851, contains some specimens of this calendar with criticisms. McClinton and Strong's *Cyclop.*, Art. "Compté," epitomizes this worship of humanity: "The new divinity is humanity." "It is a complete deification of man, a complete resolution of divinity into humanity. It is a strange counterpart to Pantheism which is produced in this scheme of thorough-going Pan-humanism. The new divinity was to be adored, to be approached with prayer, to be honored with an appropriate ceremonial, worshipped with due rites, and served by a numerous army of priests." Compté feels that a reconstruction of society without some

kind of religion would be incomplete and opposed to the needs of man and the impulses of nature. Hence he gives a natural religion in which Humanity is dressed up and paraded as a divinity to be idolized. Around this idealized form is placed a singular revival and transformation of doctrine and practice taken from Christianity and Paganism. It establishes a regular priesthood and a rigid Hierarchy—an authoritative "Sociocracy" to which all must bow in reverence. This mixture of Naturalism, Pan-humanism, Romanism, and Paganism, is tendered as the deliverer of society, the purifier of the moral relations, and the means of "the systematic glorification of man." We give an illustration of this worship of Humanity, taken from "The Positivist Strike for a Liturgy" (Littell's *Liv. Age*, Ap. 19th, 1879, taken from *The Spectator*). In a liturgy that was used "on the Festival of Humanity, 1st Moses, 91" (i. e. Jan. 1st, 1879), we have the following order laid down: "Holy and Glorious Humanity, on this Thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming, in the fulness of time, for the visible perfecting of thy as yet unseen work.

*Priest.* We bow before thee in thankfulness.

*People.* As children of thy Past.

*Priest.* We adore thee in hope.

*People.* As thy ministers and stewards of the Future.

*Priest.* We would commune with thee humbly in prayer;

*People.* As thy servants in the Present.

*All.* May our worship, as our lives, grow more and more worthy of thy great name."

We append the benediction: "The Faith of Humanity, the Hope of Humanity, the Love of Humanity, bring you comfort, and teach you sympathy, give you peace in yourselves and peace with others, now and forever, Amen." This imitation of, or parody on, Christian worship is fully exemplified by the reading of the *Imitation of Christ* by Thomas à Kempis with the following substitutions: "We substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the innate benevolent instincts for grace; our selfish instincts for nature." Men of intelligence advocate such worship and substitutions. In an article in the *North Brit. Review*, July-August, 1878, entitled "An Advertisement for a New Religion," the writer declares that past and present religions "are waxing old and must soon die;" that this is the belief of "advanced thinkers;" and that as nearly all admit the religious element cannot be eliminated from man there must be, of necessity, a new religion substituted for the present. He discusses the nature of the religion which is to take the place of the preceding, because "as man must have a religion, and the old religions are sick, dying, or dead, so we must have a new-born religion." He declares that the new religion "cannot have a God living and personal;" it "cannot insist on a personal immortality of the soul;" it cannot have "terrors drawn from a day of judgment;" it cannot have "sanctions or motives derived from a supernatural power or a world to come," etc., and then unhesitatingly affirms that this religion should have "Humanity for its God," with festivals in his honor, a Sunday ("once in ten days"), lectures, "hymns in honor of the great mother Nature," dances, and withal "with this there might be *idols* representing in symbol the great world powers, such as Evolution, Persistence of Force, Heredity, Panzoism, and Physiological units. Around the places of worship there might be *groves*, like those dedicated in old time to Baal, the powerful fire-god." "This new religion must come. The conditions are ready." "The world is ready to receive it." Is it not surprising that after Christianity has done so much for humanity in morals, relation of woman, slavery, civilization, literature, etc., Humanity should proudly and arrogantly attempt to crush its best friend and arrogate to itself all honor and power? Cicero once said, in reference to human character, that if perfect excellence could exist in one person, the world would bow down and worship. But, as has been remarked (by Lord, *Blessed Hope*, p. 15), this was not verified in the Advent of Jesus, when perfect excellence had visible embodiment. The world is not inclined to such worship; human nature finds it too reproachful and self-denying; the proof is found in the ultimate and general worship of Antichrist, in whom are embodied the grossest and most sinful imperfections. Ambitious men have (e.g. Pressense's *Religion and Reign of Terror*, B. 4, ch. 1) employed religion "as an instrument of government, a means of controlling and winning the masses," for, as Bonaparte (p. 334) declared, "a nation must have a religion; this religion should be in the hands of the government," being "an affair purely political." This will be repeated on a wider and grander scale. Unbelievers may now smile at the credulity of poor fanatics who have professed divinity and themselves as proper objects of worship; they may e.g. pity the

delusion of the Devil-temple priest (Art. "Demonology," *Ec'cletic Mag.*, Ap., 1876), who, victim to a self-imposed bath of melted lead, exclaimed at the very last: "It is, indeed, I who am the true God!" but a far more extended and imposing delusion, as a punishment for humanity in the line of its greatest sinfulness, shall visit and scourge the nations. It is a matter of amazement and profound regret that a multitude of intelligent and able men are engaged in a revival of ancient heathenism, eulogizing its spirit, morals, adherents far above Christianity. Uhlhorn closes his *Conflict of Christianity with Heathenism* with these impressive words: "For though outwardly conquered, Heathenism was not yet completely subdued within; but as in each of us 'the old man' perpetually fights against 'the new man' so in the history of the Church the ancient Heathenism is ever rising from the depths of the natural man to do battle against the new life of Christianity. *This conflict is not ended.* The history of the Church is only the story of this conflict. Therefore the peace which the Church won is as yet no perfect peace, but only marks a new phase of the struggle which is not yet fought out. Indeed, to-day we are in the midst of it; for stronger almost than ever, the heathen spirit in modern guise is wrestling against Christian thought and life, and it almost seems as if the questions of the time should be gathered up in the question: 'Shall we remain Christians, or become Heathen again?'" His trust (which is ours also) is "the victory which the Lord will bring in His great day." Dr. Arnold (*Lects. on Mod. His.*) calls attention to the fact that a distinguishing sign of modern times is the disposition to discuss religion in its political relations, and this is repeated by many recent writers. Humanitarians, while predicting the decay and fall of theological literature, the overthrow of the Christian religion, etc., still firmly hold to a belief that religion of some kind must be accepted (as e.g. Wasson, Longfellow, Johnson, Weiss, Potter, Abbot, Frothingham, Chadwick, Higginson, Cheney, and others, in *Freedom and Fellowship in Religion*, and hence advocate that religion as a social and political force, as a natural development of man's moral and social nature, as a factor of universal complexion, as a resultant of past and present history, must (as we have shown under previous observation) in some form or other be retained. Von Gerlach (quoted by Riegenbach, *Lange's Com.*, 2 Thessa., p. 138) says: "In our days there has actually been made a beginning of a worship, in which humanity is deified and adored; and the complete dissolution of the Christian Church into the kingdoms of this world is already expected by many." Numerous writers refer to this strange return to Heathenism and its worship, with a plea of symbolistic meaning attached, adapting it to modern progress.



PROPOSITION 162. *This Kingdom will be preceded by a fearful time of trouble, both in the Church and the World.*

This already follows from the preceding Propositions. The rise and progress of the Antichrist, the acts performed by him, the persecution experienced under him, and the outpouring of God's judgments, all embrace *a series of trial and trouble unexampled* in the history of the world.

We say *unexampled*, for the declaration of Jesus, Matt. 24 : 21 ("For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be"), must not be confined to the destruction of Jerusalem, which (as the parallel reference of Luke clearly shows) forms only the sad and awful beginning of "the days of vengeance" that extend over the captivity among the nations and the treading down of Jerusalem, until it culminates (Zech. 14, etc.) in the direful persecution of the Antichrist. Jesus, in a comprehensive way, applies that which Daniel (ch. 12 : 1, 2) specifically refers to the time of the wilful king. The unprecedented tribulation is continuous, as the prophets predict, and reaches its climax just before the appearing of the Messiah and His saints. The general analogy of Scripture teaches (comp. e.g. Cox's *Thoughts on the Com. and Kingd.*, p. 40, Brooks's *Essays*, p. 12, etc.) that a special period of universal trouble, trial, and sorrow is associated with the culminated Antichrist and the open Parousia of the Messiah.

*Obs. 1.* Coming now to specify more particularly the persecutions that shall arise, a few introductory remarks are in place. Some, when the subject is mentioned, are at once ready to *discredit*, and even (as the writer knows from experience) to *ridicule*, it, presuming that human nature so enlightened and civilized *cannot and will not* break forth into such acts of persecution and cruelty *as are predicted*. But God *knows* human nature better than we do, and *can assuredly* foretell its depraved manifestations. It has often been remarked, taking the evidence given by the sad history of the past, that the most cruel enemy of man is man himself. The *same* old man still exists, and, under favorable circumstances, will manifest himself. *When* men like Bossuet, Massillon, and a host of others, equally famous, can indorse the persecutions and tortures inflicted by fanaticism ; *when* misguided zeal and unenlightened piety can, without pity, bestow as an alleged act of self-protection the most fearful deaths ; *when* men and women can, in the supposed interest of their rights, pass from violence to murder ; *when* M. Venillot (*Harper's Mag.*, Ap., 1874, p. 784) in the *Univers* can say : " For my part, I frankly avow *my regret* not only that John Hus was not burned sooner, but that Luther was not burned too. And I *regret*, further, that there has not been some prince sufficiently pious and politic to have made a crusade against the Protestants ;"—all this, and much more that columns of any newspaper will afford, teaches us *what confidence* to place in human nature. The latter, without the superadded grace of God, is (however learned and wise) wicked and ready, when interest prompts, to do evil ; and even with that grace in a measure

added but not wholly controlling the man, it may, as alas ! too many cases attest, fall into a spirit of persecution that is antichristian.' It was probably this view of the incorrigible nature of man that causes even a Renan to despairingly say (*Ded. to St Paul*): "I am fearful that Fate has stored up *no good* for us in this world," in direct contradiction to his dreams of a golden future. In the discussion of this subject we plant ourselves firmly upon the *Word of God* ; what that Word says respecting it we receive, and believe, and teach. (1) It will not do to say, as some, that the progress of the Gospel forbids such an enactment of bloody scenes, for the Bible does not tell us that down to the Sec. Advent the Gospel will be accepted by the masses, but exactly the reverse (Prop. 175, etc.). The tares exist down to Christ's coming, and at the time of His Advent in such abundance, too, that they form a *mighty array* in contrast to the wheat. The simple fact that *the great confederation* is arrayed against Christ at His coming is *sufficient proof* of the correctness of our position ; and that human nature, notwithstanding the privileges and mercy enjoyed, is capable of *any act* when under the influence of passion and selfishness. Finding this recorded, we receive it. (2) Well-meaning and pious persons, by an expression of affected *humility* which makes it only *the more deceptive*, coolly inform us that although recorded we can *know nothing* about it. Thus e.g. that otherwise excellent writer, James (*The Church in Earnest*, p. 289), although he can in his way know and tell us of the triumphs of the Church, says : "What vials of wrath have yet to be exhausted upon the world, or through what tribulations the Church has *yet to pass* on her way to her Millennial and to her triumphant state, *it is not for us even to conjecture*. Perhaps there are conflicts for her to endure, of which she is *now happily ignorant*." "Perhaps !" "Conjecture !" is it possible, in the light of *so much Scripture*, and the exhortations *to take heed thereto*, to make such an utterance ? Allow that there is symbolical language and details difficult to explain, yet *a child even* can comprehend that this very language is descriptive of fearful tribulation to the Church under some gigantic power. There is no "conjecture" and "perhaps" in the meaning intended, and the man, whoever he is, and however pious, who implies that the future trial of the Church is *one of doubt*, is to that extent *responsible* of concealing the truth from the people." (3) Another class are found who *know* the severe ordeal through which the Church is to pass, *but refrain from expressing themselves*. Thus e.g. Dr. Clarke, in closing his comments (*Com.*) on Dan. 7, employs the following language : "In considering these things and looking at *the evils that shall come* upon the world *before* those auspicious times can take place, I may say with Daniel : My cogitations much troubled me, and my countenance changed in me, *but I keep the matter of my conjectures and consequent feelings in my own heart*." Dr. Clarke, however, has not concealed, as many places show, the fact that the church and world is *yet* to endure great tribulation ; but there are literally a great number who know that the fact is *unmistakably* predicted and yet make *no mention* of it, speaking "*peace and safety*" to the people. They receive and believe, but do *not teach*, for fear of being regarded enthusiastic, or fanatical, forgetting that they will be held *responsible* by the Saviour for withholding the Divine warnings." (4). Simple honesty and candor, with a reverence for God's faithful Word, and a desire to warn others, *urge us* to direct attention to these last times, and *to conceal nothing* which God has deemed proper to reveal, and which He has commanded us to read, study

and proclaim (2 Tim. 4 : 6, Rev. 1 : 3, Luke 11 : 42, etc.). We *dare not*, with our convictions of duty, do less ; and hence, therefore, even those who may not be willing to receive what is here asserted, will, at least, credit us with being deeply impressed by a *sense of responsibility* in this matter, seeing that in the immediate connection of this Antichrist the Spirit (Rev. 13 : 9) says : "*If any man have an ear, let him hear,*" — a phrase most expressive that the matter in hand is one of *special* importance and deserving of our *closest* attention. We constantly feel too, that we are not so much writing for the present time as for the time of tribulation to come.

When the true Church finds herself struggling amid the thickest gloom, and the false predictions of peace, safety and prosperity are found delusive ; when the world instead of being converted, is found arrayed against the truth, reason holding the sway in place of faith, and the Word of God is abjured and derided as unworthy of enlightened man ; when the multitude follow wondering after the revived beast, the Antichrist, and a bloody death, or a dastardly forsaking and denial of Christ is presented as the only alternative ; when there is no hope or way of escape, and the godly among men are to cease amid the penalties of image-worship, then it is that anything and everything that can throw any light upon the painful situation *will be eagerly accepted and pondered*. The Bible will be read and searched with increasing interest—intensified by actual trial and suffering—and everything illustrative of the times then existing will be most carefully examined. Then it is that such a work like this—perhaps now derided and sneered at by some professed believers—will be thankfully perused and its deductions from the Scriptures gratefully contrasted with the then existing manifestations and the Divine original. It is both *an honor and a privilege* to write for such a period, thus becoming, by God's grace, instrumental in upholding the faith and consoling the hearts of martyrs, of sustaining men and women under Antichrist's cruel rule by the assurance that this very trial shall redound, if faithful, to their everlasting honor and glory (Rev. 20 : 4, 6). The same can be said of the faithful warnings given of this period by various writers of ability and eminence in England, Germany, Holland, America, etc., whose works, now appreciated by *the few*, will be specially read and studied by *all* the pious (when Antichrist comes) to give them strength and comfort amid the terrible incoming trouble. The very fact that this tribulation has been predicted, that reverent students of the Word insisted upon its fulfilment, etc., will have no little influence in confirming the martyr faith of many.\* God help them to suffer and to triumph.

\* In preceding Prop. some writers are quoted as predicting "peace and safety" in place of coming antichristian persecution. Such prophets compose a multitude ; and they are found in the Church predicting the speedy conversion of the world, or outside of the Church prophesying progress, etc. Reliance either upon Christianity, or Nature, or Man, causes men (like Buckle, in *Mill on Liberty, Mis.*, vol. 2, p. 22) to take it for granted that the reign of open persecution for uttering religious sentiments is at an end and will never again be revived. Writers, like Draper (*Mis. Civ.*), contrast the past with the present, and, congratulating themselves upon the decrease of persecution (ascribed to a humanitarian progress), predict an entire removal of the same for the future. These are merely the *assumptions* of man ; over against such deceptive predictions are the prophecies of God.

\* Such is the plain complexion of the predictions, that even Dr. Brown, writing against us (*Ch. Sec. Coming*, p. 356), is reluctantly obliged to admit this future trial : "But we prophesy not. There has been too much of this. The whole horizon of Christendom may yet be overcast, and the safety of the truth and cause of God be brought

into such peril that 'men's hearts may fail them for fear and for looking after those things that are coming on the earth.' But 'when these things begin to come to pass,' we are taught to look and lift up our heads, for 'our Redemption draweth nigh.'" So even a Roman Catholic, Dr. Rutter (*Life of Christ*, Kelly's Ed., p. 414, foot-note), refers to this future Antichrist and persecution as "dreadful beyond description, and executed in every part of the world," to last "three years and a half," referring to "for in those days shall be such tribulations as were not from the beginning of the creation which God created, until now, neither shall be," and to Apoc. 13 : 7, Dan. 7 : 21, Augustine in *De Civ.*, B. 10, c. 11.

<sup>2</sup> Alas! they are afraid to endure the reproaches, innuendoes, sarcasms, if not worse, of their fellow-ministers or laymen. For it is notorious that just so soon as a man receives the Primitive Church view on these subjects, he becomes the object of contemptuous pity or scorn, and the most uncharitable construction is put upon his belief and piety. The writer has had sad experience in this direction, but it is the experience, more or less, of every true believer.

<sup>4</sup> It is gratifying that from all sides come forth the sober words of warning, God not leaving Himself without faithful witnesses. As the names of many have been already given, it is unnecessary to repeat. Deep thinkers, critical students, and able commentators of the Bible, the most remote from fanaticism, agree in proclaiming the coming of this sore tribulation under the great Antichrist, repeating the early Patristic exhortation (*The Pastor of Hermas*): "Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life," etc. Many enter their hearty protest against the seducing development theory, which promises still higher and progressive stages through existing means, until the world is overcome and "transformed by the preaching of the truth into a temple of Christ," and point, as sufficient rebutting testimony, to Antichrist and his confederated hosts. Many are sounding the alarm that the tendencies of the age, both in the Church and the world, are indicative of a falling away from the truth, and thus preparative for an incoming Antichrist. (Thus e.g. Delitzsch, in *Ser. to Ap. of Bib. Psyc.*, says of the coming persecution: "But these sufferings also will, as in the first centuries, break out again over the Church of Christ; and if our Christianity were less conformed to the world, we should even now experience sufficient preludes of them.") That there is a time of great trouble still future is admitted by those who are most inclined to spiritualize, as e.g. Barnes *Com.*, Fairbairn *On Proph.*, p. 391, etc. The Reformers gave no uncertain sound, and after the Reformation, many writers, however diverse in other respects, agreed in this, that most violent persecutions were still future, such as Nicolai, Hoe, Doelingius, M. Hofmann, and others. Von Döllinger, *Essay on the Prophs.*, gives many instances derived from the Middle Ages. This may be truthfully stated, that, whatever diversity there may exist among writers of a Millenarian tendency, they are a unit in proclaiming a still future persecution awaiting the Church. Bickersteth (*Promised Glory*, p. 82) speaks of "the certainty and nearness of the last great tribulation" as "a most reasonable truth in this day;" and points out (p. 91) that "the future tribulation was also distinctly referred to by our Reformers," directing attention to the utterances of King Edward VI.'s Catechism, Becon, the chaplain of Arch. Cranmer, and Latimer. Having already presented such testimony, it needs no additions. It may be added, however, that the vengeance of the 2d Psalm was understood by Luther (so Michelet, *Life of Luther*, App. p. 411, Hazlett's Ed.) to be future. This has an important bearing on other Scripture.

*Obs. 2.* That fearful times are *immediately to precede* the open manifestations of Jesus Christ was so distinctly taught in the Old Test. by various prophets and especially by Daniel, that the Jews universally held to a *great time of trouble preceding the times of the Messiah*. They anticipated, as Lightfoot, Berthold, and others, remarked: "*Dolores Messiaë*, or *calamitous times* to precede the reign of the Messiah," (comp. views of Rabbins, Lange's *Com. Matt. 2 : 3*, etc.) and which Olshausen (*Com. Matt. 24 : 6-8*) states the Rabbins called "*the birth pangs of the Messiah*." Even such passages as Isa. 59 : 19 were thus interpreted by them — upon which verse Clarke (*Com. loci*) remarks: "This all the Rabbins refer to the Coming of the Messiah. If ye see a generation that endures *much tribulation*, then (say they) expect Him according to what is written,

'when the enemy shall come in as a flood,' etc. As is well known, these predictions were not verified at the First Advent; no such hostile power as was predicted was overcome by Christ, and no such glorious reign followed (the reasons for this have already been given), and to avoid making this an objection to the Messiahship of Jesus we find that in the New Test. these predictions are incorporated and applied in their fulfilment to the *Sec. Advent* of this same Jesus. Instead of a denial of them, or an effort to spiritualize them away to mean something else, the Jewish faith is retained, explained, amplified, and referred to the period preceding and at the open revelation of the resurrected and ascended Lord. The confirmation of the Jewish belief is found in the utterances of Jesus (Matt. 24, etc.) in the warnings of the Apostles, and especially in the Revelation of John. "The terrible one that is brought to naught" (Isa. 29 : 19, 20. Comp. Alexander's Version) at the Coming of "the Holy One of Israel" because he oppressed the people of God, is applied to the last head of the beast at the Advent of King Jesus; and the wonderful healing of the people followed by continuous blessings but preceded by the Coming of the Lord in anger toward the nations and in confining the King (the head) in the ordained Tophet (Isa. 30), is in the New Test. referred to that virtually eighth head of the revived beast who is taken at the Coming of the Lord and cast (Rev. 19) into the Lake of Fire. Such adoption and continued amplification of Old Test. prophecies engrafted upon the *Sec. Advent* are indispensable to preserve the unity of prophecy; and we most gratefully receive and adopt them as essential to the consistency of Revelation, however much some may sneeringly call them "Jewish fables." Satisfied with the grammatical sense of these prophecies—a sense abundantly sustained by past and present fulfilment—and fortified by the Jewish and Primitive interpretation; sustained by a long series of the most eminent divines and expositors, we receive as eminently Scriptural the following clause (quoted by Dr. Soiss in *A Question in Eschatology*, p. 37—see his references in same connection to other confessions and especially to Melancthon's views respecting "the last times, immediately before the end of the world," etc.) taken from the *Latter Confession of Helvetia* (1566), XI Art., "Out of heaven the same Christ will return unto Judgment, even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed."<sup>2</sup>

<sup>1</sup> Farrar (*Life of Christ*, vol. i. p. 105) refers to this, saying: "There was a general expectation of that 'wrath to come,' which was to be the birth-throe of the coming kingdom—the darkness deepest before the dawn."

<sup>2</sup> The early church belief has been repeatedly given, as well as that drawn from Jewish and Apocryphal sources (showing how extensively the view of great tribulation before the incoming Kingdom was held), but an illustration from Augustine (*City of God*, B. 16, s. 24), owing to its singularity, may be appreciated by the student: Alluding to the "horror of great darkness that fell upon Abraham," he says it "signifies that about the end of this world believers shall be in great perturbation and tribulation." And of the smoking furnace, etc. he adds: "This signifies that at the end of the world, the carnal shall be judged by fire." He appears to regard the sun setting as typical of the drawing nigh of the end of the world, and that Abraham's fear, horror, etc. was typical of what is to be "expected to take place under Antichrist."

Obs. 3. The careful reader of the Bible must have observed this remarkable peculiarity connected with it, viz., that in a multitude of places it speaks of the vengeance poured out upon the nations of the earth by God at

being allied to a destruction of Jerusalem, never took place, and the prediction thus failed. Some Apologists, in replying, not seeing how Jesus connects "the days of vengeance" with "the times of the Gentiles," and not recognizing the still future terrible oppression of Jerusalem under the Antichrist as predicted, blunder most lamely in their interpretations.

*Obs. 5.* All believers in Jesus Christ then existing shall endure a sharp and excessively severe persecution under Antichrist. Many predictions in the Old Test. plainly teach this, when we consider that the Bible regards all such as adopted Jews, engrafted and accounted as the seed of Abraham. Therefore it is, that many prophecies pertaining to this period which describe the sufferings and oppression of God's people, include not merely the elect Jewish nation but also the adopted faithful from among the nations—a continuation of the elect people. Having already presented much Scripture bearing on this point, it is only necessary to direct the attention of the reader to a few passages directly teaching *the greatness and universality of this tribulation* under this last head of the beast, and this too affirmed of the faithful in Christ Jesus. The time is surely coming, whether men credit it or not, when this Antichrist, in the greatness of his power and the wantonness of his will, shall reproduce the edict of the ancient King of Babylon, and the compelled worship of the golden image on the plains of Dura will be reasserted in the homage demanded for Antichrist and his image. All men are required to worship the beast and to receive, as evidence of it, *his distinguishing mark*, or else *forfeit life itself*. The description is too precise and simple to allow us to mistake its dreadful meaning. Turn to Rev. 13, and read what is to be done under this last head, how he shall "blaspheme" God, "make war with the saints and overcome them," "and cause that as many as would not worship the image of the beast should be killed" (comp. Rev. 14 : 9-13, and 17 : 10-14). Then when we turn to Rev. 20 : 4, and 7 : 14, we find that a *multitude of persons* have, rather than forsake the worship and honor of Jesus, refused to yield obedience to the cruel edict in reverence to the self-deifying Antichrist, and have *laid down their lives in martyr faith and grace*. Alas! man again will so hate the truth, the humbling but elevating truth, as it is in Christ Jesus, that he will be satisfied with nothing less than a denial of Him who exhibited His costly love for us on the cross, and in the shedding of precious blood consecrated to God through His Son. Alas! it stands recorded that "*all that dwell upon the earth shall worship, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*" Wonders of which Spiritualism may give the faintest earnest, connected with Humanity following out its fleshly desires and sustained by the powerful civil and military power of the beast, will so impress the minds of the masses that, notwithstanding the impression and even terrific warnings (Rev. 14 : 9-11) of God, they will not only receive the mark of the beast and worship his image, but even carry out his sanguinary edicts and stain their hands with innocent and righteous blood. Thanks be to God, that many, on the other hand, upheld by the Word and the Spirit, urged on by the promises of, and love for, the Saviour, shall not be deceived by the miracles—shall not quail under the demands of worship—shall not sacrifice their honor and glory to abject fear and transitory pain—shall not refuse to tread in the bloody footsteps of their Master who loved them also unto death. We rejoice to-day while writing, that, if faithful ourselves, we

shall have the honor and pleasure of seeing, in the Coming Kingdom, that glorious multitude, stripped of their bloody garments and arrayed in white, and of hearing from their own lips the story of trial, of sustaining faith, and of triumph over Antichrist. When these scenes transpire; when death or man-worship is the alternative; when Christ or the Antichrist is to be chosen, then, more impressively than ever, will such Scripture stand forth to bestow encouragement and warning to decide for Jesus, as, e.g., Matt. 10 : 39 ; 16 : 25 ; Mark 8 : 35 ; John 12 : 25, etc. Then, too, that class of passages which exhort us to endure persecution, as e.g. 2 Tim. 3 : 12 ; John 15 : 20 ; Acts 14 : 22 ; 1 Thessa. 3 : 3 ; 1 Pet. 4 : 9, etc.—which encourage us to meet it, as e.g., Phil. 1 : 8, 28, 29 ; 1 Pet. 1 : 6 ; 2 Thessa. 1 : 4, 5 ; 1 Pet. 4 : 12, 13, etc.—which stimulate us to suffering by the promise of blessing, as e.g., Matt. 5 : 12 ; Rom. 8 : 18 ; 1 Pet. 1 : 7 ; Luke 6 : 22, 23, etc., will all be deeply pondered and cherished in loving hearts." The warning given by Arch. Usher (see statement in detail, Brooks's *El. Proph. Interp.*, p. 168), just previous to his death, "that a very great persecution would fall upon all the Protestant churches of Europe" adding "I tell you, all you have yet seen hath been *but the beginning of sorrows to what is yet to come* upon the Protestant churches of Christ, which will ere long fall under a sharper persecution than ever," is only one of a multitude that might be quoted from eminent men—all based upon the decided teachings of the Word. When conservative men, like Usher, are forced to make such acknowledgments; when the most able and learned divines, the leading commentators and expositors have no hesitancy (comp. Olshausen, Lange, Alford etc.) in repeating the same, and exhorting to observation, etc.; when the Spirit has presented it to us in a form that leaves no possible doubt (saving in unbelief) of its occurrence, it is *folly and rashness* in us to turn away from the subject. If we have no regard for ourselves (not deeming ourselves in danger of experiencing it) let us consider those who may and will experience it, peradventure our own children or children's children. Love for these, love for the Church, love for our fellow-men, love for the truth and the Redeemer, should influence us neither to *neglect* these things nor to *keep silence* respecting them. Allow that we are mistaken in the minor details, that we have misapprehended this or that particular statement in the description *yet there remains the broad and distinctive outlines of a coming dreadful, persecuting power* under which believers shall fall as the wheat before the reaper. If there is a truth recorded in God's Word *easy of comprehension, and abundantly confirmed by reiteration*, it is, that, just before the open revelation of Jesus Christ, *the Antichrist*, whoever he may be, *shall terribly persecute the people of God*. While deprecating that precise fixing of time which so many, to the injury of the cause, adopt in their writings, yet it is true (as Rieneke and many others have very ably shown) that the precise time, during which this persecution is to last, has been pointed out in Rev. 13 : 5-8, comp. Rev. 11 : 3-7, etc. The double assurance is thus given that this Antichrist has his time limited, and that the persecution is to be a short one.\* This persecution too shall be "*suddenly*"—after "*the secret counsel of the wicked* and "*the privily laid snares*" have been concocted—sprung upon the righteous to take them if possible unawares, and just as "*suddenly*" (Ps. 64, comp. Rev. 16 : 15 ; 1 Thessa. 5 : 3, etc.) shall God ensnare the persecutors in destruction. No doubt too, one cause of the exceeding bitterness and animosity manifested

toward the followers of Jesus, will be the previous proclamation (see Obs. below) that this last revived head will be the Antichrist. The personal hatred toward believers is thus easily accounted for; naturally, it will be excited by the faithful portraiture which, by way of warning, Christians will extensively circulate. We can well imagine, when contemplating the extent of the bloodshed which is to be inflicted by "*the throne of iniquity*" "*which frameth mischief by a law*" (Ps. 94), and causes its upholders to "*gather themselves together against the soul of the righteous and condemn innocent blood*" how then the prayer (same Ps.) shall ascend "*O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show Thyself. Lift up thyself, Thou Judge of the earth; render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? they break in pieces Thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say the Lord shall not see, neither shall the God of Jacob regard it.*" Then comes the response (same Ps.) that God does hear and see, and that "*He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.*" Yes, and even before the vials of God's wrath are poured out upon this last great enemy we find those delivered who "*had gotten the victory*" (strange but glorious victory through death) "*over the beast and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,*" etc. (see Rev. 15 : 2-4 and comp. e. g., with Rev. 16 : 2). They, owing to faithfulness, shall see their prayer answered—shall behold the outpouring of the judgments "*upon the men which had the mark of the beast and upon them which worshipped his image,*" and "*upon the seat of the beast*"—shall witness the awful overthrow of the once mighty enemy forming "*the supper of the great God*" for the fowls of heaven (Rev. 19 : 17). What an astounding change from persecution to inexpressible glory, and in glory to behold the burning, devouring wrath of a justly incensed God descend upon a *self-exalted, self-deifying and vilely murderous Humanity.*"

<sup>1</sup> Lincoln (*Lects. on Rev.*) and some others make this last persecution too exclusively that of the earthly Jewish nation, as if the entire Christian Church was removed and none existed during this interval. Now, while the nation will be dreadfully persecuted by Antichrist (as a punishment for rejecting Jesus and receiving him), the Church that is left (comp. e. g. Props. 130 and 181), as seen in the order of Rev. 14, will also incur the persecution. Lincoln too much overlooks (1) the continued election of the true believers based on an engrafting into the nation (as shown by us e. g. Props. 59-65), and (2) that only after a special translation of favored ones does the Church arise to a full consciousness of its chronological and eschatological position, resulting in many coming up out of the tribulation.

<sup>2</sup> Some regard these miracles, as Lange (Rev., p. 35), "*illusive wonders, magical miracles.*" Others, as Dr. Craven (in foot-note to same), regard them as real miracles. Craven e. g. says: "*Do not the words of our Lord, Matt. 24 : 24, and those of Paul, 2 Thess. 2 : 9, imply that the miracles are to be real? The terms employed on both these occasions (semein and terata) are those used to indicate the miracles of our Lord Himself. The phrase, miracles of falsehood of 2 Thess. 2 : 9, does not necessarily mean aught else than miracles to confirm the 'lie,' which (v. 11) the apostle declares that those who are deluded shall believe; and this seems to be its most natural interpretation. There can be little doubt that the sign and wonders (Sep. semeion and teras), of which Jehovah warned his people, Dent. 13 : 1-3, were real miracles, which God would empower false prophets to work for the purpose of proving Israel.*" So Biggenbach (*Lange's Com.*, 2 Thess., p. 131) says: "*We also expect, as counterparts to the miracles of Christ, real*



*operations*, which yet are called miracles of falsehood (Roos), because men who regard them as proofs of the divinity of the unrighteous one are thereby miserably deceived. Performed by dark, gloomy powers, they are indeed at bottom nothing really, creative but assumptions, imitations, manifestations of a sham strength, which at last is a wretched impotence, monstrosities without any saving object, but not, therefore, mere juggleries." (Comp. Alford, Olshausen, etc., on 2 Thess. 2).

<sup>3</sup> May we add, by way of encouragement, if men of the world have gladly sacrificed life for earthly honor (as Greeks and Romans)—if they have cheerfully laid down life for country and glory (as history repeatedly attests)—if they have even met death with singing, triumphing over the retention of faith in some idea (as during the French Revolution), surely believers in "the Christ" should not deem life so precious as to sacrifice for it the highest and noblest gifts of heaven and eternity. Not the saying of Jesus will be verified: for every one who attempts, by a denial of Jesus, to save his life, shall lose it, and every one who for Christ's sake is willing to lose his life shall save it. If Jesus died for us, surely, if demanded, it should not be so terrible a matter to die for Him, especially when *honor and glory* shall be the joyful portion of all who thus manifest faith and hope. May God, in mercy, enlighten and sustain His dear children in this coming trial, and may they have the unspeakable happiness of rising in glorious honor and witnessing with their own eyes (comp. Rev. 14, 15, and 16) God's vengeance upon their arrogant and bloody enemy.

<sup>4</sup> That is, in reference to the persecution under this last head of the beast. The Jewish tribulation, which shall be "even unto the consummation" (Dan. 9:27), is a lengthy one, corresponding with the time predicted by Jesus and mentioned by Paul, running through the period of the times of the Gentiles and the blindness of the Jews, until the fulness of the Gentiles has come in—thus embracing "the consumption determined" (Isa. 28:22). When "the consummation," the end, comes, then this brief but disastrous career of the Antichrist is witnessed. Even if we take Lincoln's (*Lects. on Rev.*, vol. 2, p. 31) idea of the "one hour" being equivalent to "one time," over against the generally received view, yet the general teaching on the subject still makes it the last outbreak of wickedness, enduring but a short time.

<sup>5</sup> We are glad that able men sound this warning to the Church; that Auberlen, Riggerbach, Huebner, Luthardt, Von Gerlach (comp. e.g. Lange's *Com. Thess.*, p. 138, etc.), Alford, and many others, give no uncertain teaching; that here and there, in almost all denominations, some of the pious ponder these things and tell them to others. It is gratifying to find such men as G. Müller (*Sermon* preached at Mildmay Park, June 29th, 1879) pointedly refer to this coming trouble, and exhort believers in view of the crisis; as Rev. Dr. Wordsworth, Bp. of Lincoln (*Chris. Herald*, March 27th, 1879), calling special attention to "The Coming Persecution" of the Church because a plainly revealed fact; as various German, English, French, Dutch, Swiss, and American writers, who fully indorse the dreadful nature of the incoming tribulation, some likening (as Epp) the initiatory to a "Gethsemane of the Church," and its climax to a "Golgotha of the Church." Works more or less specifically devoted to bring forth with prominence this idea of future tribulation are presented to us by Millenarian writers of ability, such as Seiss, Brooks, etc. Essays calling attention to the serious character of the predictions relating to the subject are circulated, as e.g. Rev. Parson's before the Proph. Conf. at New York, on "The Present Age and Development of Antichrist." Recent commentators clearly teach it, as e.g. Fausset (*Com.*, Dan. 7:24) holds to a future terrible persecution of the Church under a personal Antichrist, saying: "The Church has endured a pagan and a papal persecution; there remains for her an infidel persecution, general, purifying, and cementing. He (Antichrist) will not merely, as Popery, *substitute* himself for Christ in Christ's name, but *deny* the Father and the Son (1 Jno. 2:22). The persecution is to continue up to Christ's second coming (v. 21, 22); the hour of blasphemy cannot therefore be past; for now there is almost a general cessation of persecution." Indeed, the view is sometimes expressed in the most unexpected quarters, as e.g. Pressense (*The Early Days of Christianity*, p. 285) says of Paul's teaching: "Before this (the glorious consummation of the Kingdom of God), however, a terrible conflict will take place between the Church and Antichrist personified in the 'man of sin,' 2 Thess. 2:3-8, and the close of this conflict will be the return of Christ in the clouds to judge the world and to raise the dead, 1 Thess. 4:14-18."

*Obs. 6.* The Papacy too, however faithless and unchristian, however apostatizing and antichristian in the past, and future, shall also fall

beneath this Antichrist. The Papacy, with all its arrogant claims and its persecution of the saints, is *too Christian* even for this lawless, godless Leader. Whatever aid (as many believe) it may at first extend in paving the way for the development of the Antichrist, it is in antagonism with his ambitious projects and his personal claims to universal homage, and it, too, finds in him *a deadly enemy*. The proof of its downfall and destruction is distinctly given in Rev. 17 : 15, 16, and having already called attention to it, a repetition of argument is unnecessary. The line of punishment falls in with that of previously committed offence ; strenuously opposed to "*religious liberty*" and ready, wherever it had the power, to crush it as a dangerous and deadly crime, the Papacy now in turn feels the effective and crushing blows of a Tyrant who also will not tolerate "*religious liberty*." Instead of the Pope as the vicegerent of Jesus Christ on earth, now One arises claiming to be God, who will not permit any *such claimant* to honor and power to exist contemporaneously with himself. The Papacy, therefore, *is doomed to perish* ; the beast and the ten horns (so Bengel, Stuart, etc.) shall hate her, shall make her desolate and naked, shall eat her flesh, and burn her with fire. This, we are assured, too, is fully determined (Rev. 17 : 17) by God Himself.

The critical student, when comparing Rev. 14 : 8 ; Rev. 16 : 19 and Rev. 18 : 15-18, will find that the overthrow of the Papacy (and State churches) begins and is consummated under the Antichrist, the dregs being drunken when vengeance itself begins to fall upon Antichrist and his followers. It certainly is completed in its most destructive form before the Antichrist and his co-laborers are met by the open Parousia of Christ. The divine portraiture of the future is very different from that presented by Rev. Burke, in his lecture, "*The Pope's Tiara : its Past, Present, and Future*," where he most confidently predicts the restoration of the regal power of the Pope and its vast extension over the nations.

*Obs. 7.* The world, the nations, shall not escape this tribulation. Led on by their rejection of the truth, they willingly place themselves under the yoke of this Antichrist, and the result is, that they shall feel *the tyranny* of their received master, be participants in the reception of the avenging vials, and finally fall under the contest with the Lamb. Jesus tells us, Luke 21 : 25, that there shall be "*upon earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them from fear, and for looking after those things which are coming on the earth ; for the powers of heaven shall be shaken.*" With this the prophets all agree, giving us when brought together a most gloomy and fearful portrayal of wickedness, misery, suffering, and punishment. If any desire to look at the Divine description, let them read, e.g., the pouring out of the vials—Rev. 16, or the overthrow by Christ Rev. 19, or the opening of the sixth seal Rev. 6, or the utterances of the prophets Isa. 24 ; Ps. 2 ; Zech. 14 ; Joel 3 ; Zeph. 3, etc. Having already referred to Scripture (Props. 147, 133. *Obs. 8,* (11) 160, 161, 130, etc.) relating to this matter, it is unnecessary to repeat what is so plain. It is *pre-eminently the day of God's vengeance*, the period of *God's controversy* with the nations, the time when *God rises up to the prey*, the season when *God's anger and fury and indignation* shall be poured out, when fire and sword and plague and all manner of evil shall find its affrighted victims, and when the once weeping, dying, loving Jesus shall come with His mighty messengers "*in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ.*" Let men say what they please, God is *abundantly*

*justified* in thus exhibiting a dreadful day of vengeance. Behold the situation as the Spirit describes it. Here upon this very earth created by God, the people, for whom He even provided a Redeemer, rebel against and actually disown him, contemptuously reject His Son, the Son of His love whom He designs as the Theocratic Ruler, and proceed to manifest this disregard and hatred by elevating a man into the place of God, and brutally putting to death all who will not worship him. *Is it any wonder that God is angry? Is it a matter of astonishment that "the earth shall be devoured with the fire of His jealousy,"* seeing that another is exalted to His place? Should it be a matter of surprise, that the Theocratic King—the One to whom the honor of ruling the nations justly belongs—should come *in wrath* against this arrogant and boasting claimant and his adherents? No! it is only a matter of wonder that *the long-suffering* of God, *the patience* of Jesus, should endure *so long*, and allow such encroachments upon the Divine prerogatives. The solution of this, we are told, is found in God's desire to complete the number of His elect, to test the faith of His people, to permit human nature for its own punishment to set up and try its saviour, to indicate more strikingly the impotency of man and the greatness and majesty of His own power, to teach the race the impressive lesson that He is a Covenant-keeping God, who has mercifully held that Covenant in abeyance for purposes of mercy but who, when men in the highest of earthly relations deny Him and substitute another to be their God, vindicates His own sense of justice by destroying those enemies and fulfilling His Covenant promises both to the Son and the Son's brethren. An expressive declaration that also teaches *how desperately blinded and wicked* the nations are when entering under the judicial visitations of God before the final catastrophe, is found in the words: "*they repented not to give Him the glory*"—they "*repented not of their deeds*," but continued on in "*blaspheming the Name of God*." For the destruction of such unmitigated rebels, *God needs no justification*; if, in justice and love to the martyrs, to His Son and to Himself, *He did not do so, then and then only* might we question both the justice and love of our God.<sup>1</sup>

<sup>1</sup> The critical student is referred to Delitzsch's rendering of Isa. 63 : 3, where, instead of having the English version "and of the people there was none with me," he gives, "*and of the nations no one was with me*," which is in accordance with the general analogy of the Word, (1) that no nations are converted in this dispensation, but only individuals out of them; (2) that at the time of the Second Advent all nations, as such, are opposed to Christ; and (3) that the saints are with Him at this coming vengeance. This also shows, what able writers have insisted upon, that such highly favored nations as e.g. England and the United States shall not escape. The simple fact is, that no nation, aside from its sinfulness, etc., will be willing to give up its own government and submit to the incoming Theocracy under the Messiah. Hence it is, as we shall show under Prop. 164, that Gentile domination, under its varied forms, will utterly come to an end.

<sup>2</sup> Our over-sensitive brethren (who can consign men to perdition throughout "the eternal ages" without any qualms of conscience and exhibition of undue feeling on the subject) are wonderfully excited at "the dreadful picture" presented by us of Christ and the saints. They object to such passages as are contained in Rev. 19; Ps. 119 : 6, 9; Ps. 58 : 18, etc., and boldly assert it to be "outrageous and shocking" to say that Jesus, and the saints with Him, should come to pour out a long-delayed vengeance in behalf of God's own people. They can even sneeringly speak of it as "congenial and blessed employment for the risen, changed, and glorified saints." Do such consider that "the dreadful picture" is that drawn by the *Holy Spirit*; and do they reflect that, perchance, they are uttering sarcasms against God's own ordering, and denouncing His ways as "shocking," etc.? We simply *follow the Divine Record*; there the predictions stand unrepelled, and they shall most assuredly find their mates. It is *no small matter* to thus

stand in judgment over the future actions of Christ and His saints, and to denounce them, if they conform to the plain grammatical sense, as wrong, outrageous, etc. Such an attitude may suit unbelievers, but is unfitted for believers in the Word. (*Comp. Prop.* 115.) Sufficient is given to abundantly justify God's proceedings; a sufficiency is presented in the past history of the Theocracy, the employment of angels in destruction, the proceedings against the Jewish nation and other nations, to show that God will, if the circumstances demand it, resort to violence, to the pouring out of His wrath and vengeance, in order to overwhelm His enemies. The principle announced in Isa. 50 : 11 holds good down to the present, and will be most fearfully verified in the last days, and then how great the "sorrow!" We may appropriately quote Alford: "If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phenomena of the world, but we are interpreting God's Word; secondly, that we believe in One in whose hands all evil is working for good—with whom there are no accidents nor failures—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ; and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event is *their gain*; every apparent defeat, *real success*; and even the last dread conflict, the herald of *that victory*, in which all who have striven on God's part shall have a *glorious and everlasting share*."

*Obs. 8.* The reader need not be detained for us to prove that this tribulation *immediately precedes* the re-establishment of the Davidic throne and kingdom. This has been done under various Propositions and in numerous Observations. It is sufficiently clear that *immediately after* the tyranny and persecution of this last head of the beast, and that *after* the overthrow of the confederation under this Antichrist, the Kingdom of the Lord Jesus appears with its Millennial blessedness, and extends itself over the nations of the earth. Leaving the abundant Scripture already presented, we confine ourselves to a solitary illustration, which forcibly describes this period of the enemies' triumph, their overthrow, and the peaceful kingdom that succeeds. Take Ps. 46 and consider how the Spirit describes the confidence of the true believer in a time of unparalleled trouble and commotion, precisely such as attends this period of tribulation. It is a time when "*the heathen raged, the kingdoms were moved,*" and God helps His people amid the waving, troubled and swelling waters "*when the morning appeareth*" (*marg. reading, comp. Prop. 139*) and He breaks to pieces the warlike equipments of the nations, exalting Himself among the heathen—that "*a river (i.e., a kingdom), the streams whereof shall make glad the City of God,*" appears and is firmly established, because "*God is in the midst of her.*" (*Comp. other versions which, with some change, even make it more expressive as e.g., Luther's, that the City of God, in which are the holy habitations of the Most High shall be joyful, etc.*). The testimony on this point is overwhelming, and to an extent too that leaves every one who rejects it inexcusable. There is no doubt whatever that so much is said respecting it, that when the hour of the sorest trial comes to the Church, she may *console and encourage* herself by the glorious prospect before her.

The Church will come out of this tribulation radiant with glory, honoring her living Head with a love stronger than death. While the development and the culmination of Antichrist is permitted in order to evidence the outgrowth of human reason unaided by divine grace (thus corroborating the results as portrayed so depreciatory in the Scriptures), and to show that human depravity makes it impossible for civilization, without Christianity, to produce the highest morality (the unbelieving boast—not seeing that Grecian and Roman civilization is repeating itself in entailing corruption as the outcome of a modernized heathenism), this brings with it a severe and galling tyranny and punishment

under which the nations themselves groan, wishing for deliverance. While the Church, owing to her highmindedness, pride, departure from truth, and sins, is allowed to pass under this terrible rod, she comes out of it purified, refined, and exalted, securing the admiration and allegiance of the nations, for she will participate in the honor, power and glory of her mighty Theocratic King.

*Obs. 9.* This subject now so much *neglected*, even *despised* by many, will at a future time be made the *special subject* of preaching. Holy Writ informs us that on the withdrawal of the 144,000 (Rev. 14), the Church will then *so definitely know* its nearness to the tribulation under Antichrist, will be *so profoundly impressed* with the greatness and imminency of danger—will *so accurately realize* what are the cruel demands of the Antichrist, that the most extensive proclamation is not only made (vs. 6, 7.) to fear and worship God because “*the hour of His judgment is come;*” but in the plainest of terms (vs. 9–13) the Antichrist is pointed out, and men are exhorted by the most powerful of motives *not to worship* the beast or his image and *not to receive* his mark. Then believers, instead of neglecting these prophecies and ridiculing those who engage in their study, will *earnestly investigate* and compare all that the Spirit has mercifully given, and will acknowledge the wisdom of those who *honored* God’s Word in accepting of the testimony. The preaching will give no uncertain sound; the classes symbolized will faithfully proclaim the message, and, thank God, with *so great success* that they will persuade a *multitude* not to engage in the worship of Antichrist but *to lay down their lives* in honor of the truth, in love for their Redeemer, and in hope of speedy and glorious deliverance. By faith, we now see that noble band of preachers and hear the burning words of warning fall from their lips: “*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb,*” etc. By *faith* we see fathers, mothers and children, unbroken families, delicate females, feeble age and childhood, receive God’s Word and trusting in it, *spurn* the worship tendered to them and *fall beneath* the bloody stroke of self-deifying Humanity. Then too, the seducing dream now proclaimed from so many pulpits by even earnest and honest hearts (viz., that the Church by present means and instrumentalities is progressing onward to sure triumphs over the world) will be heard no more giving place to the warnings, the threatenings of Antichrist’s brief victory over the Church (for he shall overcome the saints and the godly shall cease), and to exhortations to faithfulness and steadfastness in the coming bloody drama. And, of this too, we feel assured from the complexion of the predictions implying it, that the sense of a common danger, that the knowledge that all believers without exception are now to enter the great tribulation, that the fact that all who love Jesus more than Antichrist must suffer, will *unite all believers* the more firmly together in love and fellowship. Before the incoming Antichrist, that mighty enemy who shall so freely and unsparingly shed the blood of the faithful, the differences of confession, worship, government, etc., will sink into insignificance before the great and vital point now alone insisted upon, viz., Have you such faith in, and such love for, Jesus Christ that for His sake *you are willing to die*? All, all, who have such faith and love, who are determined by grace sustaining them not to worship the beast or his image, are *then*

*indeed and in truth brethren*, and in their common trial will mutually encourage each other. God help them to triumph.

Let not persons shrink from the idea that such an Antichrist will be developed. Over against Tennyson's dream of the "parliament of man" and the "federation of the world" by higher stages of progress, we face this stern reality *thus predicted*; over against Goldwin Smith's ("The Ascent of Man," in *Eclectic Mag.*, March, 1877) confident prediction that vice is natural, and will be eliminated under natural effort and development, we have man's moral nature unchanged and culminating in wickedness under this humanitarian sway; over against the lauded and magnified perfectibility of man and the eloquently portrayed glorious future (in which eulogy many sincerely unite, thus ridding themselves of the humbling cross of Christ), we have this boasted progress manifesting itself in fearful despotism and cruelty; over against Herbert Spencer's (*Social Statics*, p. 79) prophecy that through the development of evolution we shall have "evanescence of evil" (which he makes as "logically certain," as "that all men shall die," we have evil extending and widening until it reaches this tyrannical and cruel climax. The rise and the career of the Antichrist will effectually remove the notions, now so confidently expressed, concerning the conversion of the world by Christianity, or its subjection to Romanism, or its being made happy and blessed by "the religion of the future," civilization, evolution, natural development, republicanism, education, science, etc. (See Prop. 175.) The nations seeking freedom from the just claims of God and the cross of Jesus, shall reap the liberty that depraved human nature inaugurates in intensified selfishness and oppression.

*Obs. 10.* Lastly it may be proper to dwell, briefly, upon a single point connected with the worship of Antichrist, viz., that of the worship of the image. The image is made to represent the revived first beast (Rev. 13 : 14, 15), and the second beast or false prophet "*had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.*" This is an image of the revived last head of the beast, or of the personal Antichrist; and it is expressly designed to contribute *to the honor and worship of this last head.*<sup>1</sup> Without being able to describe, precisely, in what this image will consist; without being able to tell what is meant by giving it life (unless foreshadowed by the attempt of those Spiritualists to make an image through which communications might be derived); yet from the tenor of the prediction we strongly incline to the view that it embraces *idol worship*, and in this position we are sustained by other predictions. The original word denotes an image, an idol image (Barnes and other coms.) and it being an object of worship, representative, in some way, of this last personal head, it then becomes *an idol*, i. e., something that is revered, etc.<sup>2</sup> If this were the only prophecy descriptive of the worship of these last days, there might be some hesitancy (seeing that it might be taken symbolically) in ascribing *literal idol worship* to this period. The proclamation of Rev. 14, to worship God implies a return to idol worship in the phraseology that is used, although it may have exclusive reference to the coming worship claimed by Antichrist. It denotes, at least, that men shall now be called upon to worship *something else* than the true God. Before deciding how far we are to limit this, it is necessary to look over the predictions relating to the same time, and in doing this, we find such intimations given of *existing idol worship*, that, whatever, difficulty there may be to explain the language in its allusions to the future, we must be inclined to the belief that an image erected to a personal Antichrist refers to *one set up for worship* as a kind of test of and authoritative medium to Antichrist's worshippers. It is supposed by some, that Antichrist being lawless and godless, will have no idolatry. Thus, e. g., Chrysostom (*Ency.*

*Britan.*, art. Antichrist) observes on 2 Thess. 2, "that Antichrist will not lead men to idolatry, but will rather abolish the worship of false gods as well as that of the true God, commanding the world to worship himself alone as the only Deity." This entirely misapprehends the spirit and intent of the prophecy, which expressly affirms the retention of a religious element and worship, but has it directed as a *climax* to the worship of "the man of sin," without specifying, as John does, through *what medium* this worship shall be presented. Paul tells us that he will set aside all worship *excepting* that directed to himself; and John informs us that this will be done by him *but through the agency of a remarkable image worship* which is *representative* of himself. Chrysostom is only correct if the ordinary past idol worship is meant by him; for that idolatry, the use of images, is retained in Antichrist's worship is not denied by Paul, seeing that he does not explain *the manner* in which the worship is tendered, whether direct or indirect. Why is it that in so many passages allusions to idol worship are made, if it is not designed to teach us that when men are once prepared to deify a fellow-man, they are also in a condition to do this through the instrumentality and reminding influences of images? Look, e.g., at Isa. 66 : 17, and 65 : 11-17 in their connection as they stand related to the period immediately preceding the Coming of the Lord to consume His enemies in anger, to deliver His people, and to create the New Heavens and New Earth, and directly it is asserted, however we may explain the details, that, in some way, *idol worship* is then exhibited, and is one of the things which provokes the anger of the Lord. Indeed all commentators, however difficult they find the passages, however much they vary in their renderings, however much they differ in their application, are agreed that it is (Barnes' *loci*) "*a general description of idolatry and of idolaters as the enemies of God, and that the idea is that God would come with vengeance to cut off all His foes.*" (Comp. Fausset, etc.) More than this, obscure as the passages are (it would be desirable, if some one competent for the task would aid in deciding their definite meaning) yet *sufficient* remains, as is seen in expositions, to show that reference is had to a singular and hitherto unexplained worship; for under the notion that it is something that has transpired numerous conjectures have been offered in explanation, none of which finds its mate in past history. If it be said, that these references more particularly relate to the Jewish people, this is admitted with the remark: that the Jewish nation, like all others, who are not believers in Jesus Christ, will *be forced* into the worship of this beast and image, which is one reason why they, in punishment, suffer under this Antichrist, who, for some reason, turns against them in his anger. Whatever this may be, the difficulty in explaining the details of this worship, *the general affirmation* that it shall prevail, remains true, and is found even in such passages as Isa. 45 : 16, 20, which in their fulness of meaning with the context are not exhausted until the salvation promised is fully bestowed; or Isa. 44 and 46, and 56, Jer. 10, etc., for whatever inchoate or typical fulfilment are assigned in the past they have such a striking relationship to some *great manifestation of idolatry* which shall excite the special vengeance of God, followed by a glorious deliverance of His people, that we are at no loss how to estimate their fitness in portraying this very period, at least in spirit. The freedom of the Jews from idolatry since the Advent of Jesus and the destruction of their city, has been their particular boast, especially in these days from Rationalizing pens; this boast shall also be

taken from them, and John 5 : 43, be verified, in that rejecting Jesus who "came in the Father's name," they will, in this Antichrist, "receive another who shall come in his own name." If the reader still doubts the prevalence of idol worship at a period still future, let him turn to Isa. 2, and read *how* in connection with the Coming of the Lord in His terrible Majesty to humble the loftiness and haughtiness of man and to exalt Himself, etc., "the land is full of idols" and "they worship the work of their own hands" and "the mean man boweth down and the great man humbleth himself" before them, viz. (v. 20) "idols of silver and idols of gold" which they made for their worship (comp. Ps. 97 : 7 ; 96 : 5 ; Hos. 13 : 8 ; Zech. 10 : 2 ; Rev. 9 : 20 ; Isa. 17, etc.). And in verse 6, the Jews are especially implicated as also being engaged, joining hands with strangers, etc. (comp. diff. versions, and notice the Chaldee, "their land is filled with idols as at the beginning"). Men may now ridicule the idea that enlightened nations should again return to idol worship, just as they may that of nations accepting of and worshipping a self-deifying man. They may tell us that the notion is *too disparaging* to the human understanding to be credited. But *it stands recorded* that man's depravity shall then lead him into the *grossest delusions*, and into believing and trusting in *damnable lies*. The falling back upon heathen philosophy, the denial of the personality of God, the exaltation of Humanity, etc., is clearly paving the way for a *modified form of idolatry*. We have no idea that it will be introduced in the form in which it once existed, or, that it can be accepted by the people without the *special wonderful co-operation* of the False Prophet. It will be suited to the professed enlightenment of the age—it will be made subservient to the exaltation of the Antichrist ; it will, in all probability be claimed to be a mere directory and acknowledgment of worship to the beast ; that the idols themselves are not worshipped but only used as a test and medium of worship to him to whom it is then legally awarded. Human nature repeats itself ; and when men thus boldly deny God and elevate one of their own number to the position of a *God*, the great representative of a worshipped Humanity, *then the greater may well include the lesser offense*, viz.—that with the mark received, with the acknowledgment of this usurper of God's rights, and with the worship rendered unto him, each one should keep in his house an image to this beast, through which (as Romanists now through images operate) such worship is *made manifest*, so that in the persecution of unbelievers, the faith and spirit of a true adherent of Antichrist's *may be exhibited*. The religious element in man cannot be entirely crushed, and the masses must have something to satisfy an inherent craving ; this is afforded in the substituted worship, artfully constructed to increase the greatness and power of its directing head? It may require ten thousand additional powerful pens to teach the non-personality of God and to deify law, or nature, or man, *before* the people are *fully ripened* for such a manifestation ; it may yet require a vast amount of "false philosophy" Spiritualism, formative principles of "the New Religion of Humanity," etc., *before* such a worship can be instituted ; it may yet call for repeated attacks upon the Bible, its God and its Messiah, scattered by willing hands over the earth to root out a sense of accountability, *before* such a transfer is possible, *but it will come*, sooner or later. How enlightened reason will act in its hatred to the truth can be seen in the past ; and we may rest assured that the same spirit which led men, proud of their reason, to worship it in the person of a harlot at the French



Revolution, has not yet perished, but that *it lives*, widely extended, and only needs the miracle working power of the False Prophet to concentrate and direct it *in the way predicted*. Alas! men, unthinkingly and rashly, are engaged in the destructive work of paving the way—by their efforts against the teachings of God's Word and to lessen its authority among the people—for an incoming worship and persecution, which, if they could see it in all its vileness and horror as it will exist, would fill them with remorse at the initiative of their own labors.<sup>4</sup>

<sup>1</sup> Having abundantly shown that this last head has not yet appeared, this at once removes the notion of many that the image is something in the past. The image is *only* constructed when this last head appears and not before. The favorite view with numerous writers of the past and present is, that this image is the Papacy, thus representing and aiding the power of the Empire; but this is *utterly inconsistent* with the prophecy, seeing that this image exists and is worshipped *after* the Papacy is destroyed by this beast and the confederated ten horns. This is clear from our entire argument, and needs no additional remark.

<sup>2</sup> We repeat, owing to its importance: It cannot possibly be anything relating to the Papal Power, as many have supposed, simply because that power, instead of being worshipped, etc., is destroyed by the beast. It can scarcely be a power, Ecclesiastical, or Civil, simply because it is not afterward mentioned as meeting the same doom with the beast and false prophet. The narrative seems to imply that it is merely an instrumentality of imposture—something to represent the beast, like the statues erected to the Roman emperors, and becoming, in consequence of the likeness or representative character, an object of worship and homage. Hence we cannot receive the idea (e.g. Craven, *Lange's Com. Rev.*, p. 273) that the image is the little horn of Dan. 7: 8, 24 (because that horn is the culminated Antichrist to and for whom the image is constructed); or that it is the revived Papal Roman Empire as seen in the Papacy (because the Roman Empire existed continuously and supported the Papacy or harlot); or that (as Lange, p. 270) the image of the beast is the reappearance of heathenism or the heathen world power in the Christian world (for while this is true, the design of this image is not to represent this fact, but to aid to enforcing it as manifested in the last head of this power).

<sup>3</sup> We shall then have in terrible force the "abomination of desolation," and Luther's prediction (Michelet's *Life of Luther*, Ap., p. 379) will be verified: "By and by we shall have visionaries who will undertake to give all the various sorts of idolatries (religious) an appearance of faith, and so excuse idolatry itself." Then "the Goddess of Destiny" (Delitzsch's rend. of Isa. 65: 11) will find her cruel worshippers. There is a deep significance in the sudden conclusion of 1 Jno. 5: 21, "Little children, keep yourselves from idols" (i.e. from images or figures calculated to represent an object of worship). While applicable to the age in which John wrote and after (as in Mariolatry, etc., *Lange's Com. loci*), yet it is specially applicable to this period, for in the epistle itself is prominently held forth the true and divine Christ and the false Antichrist substituted in His place, and the concluding warning is weighty. But what can we expect when men prostitute splendid talents in arraying heathen in the stolen virtues of Jesus, the Christ (as e.g. Arnold in the *Light of Asia*), and present them, varnished all over with poetical and eloquent laudation, for admiration and reverence.

<sup>4</sup> Alas! men turn a deaf ear to God's warnings, pointing to education, intelligence, etc., as if they were barriers to human depravity, and insured freedom from persecution. History repeats itself, and ten thousand instances like that of Vinegar Hill (Froude, *English in Ireland*, vol. 3, p. 396), indicate how depravity can override all considerations. Literary men (De Tocqueville *The Old Régime*, p. 170), paved the way for the scenes of the French Revolution, and many of the most intelligent were leaders in the most brutal scenes. The sentiments so actively propagated by them are still prevalent and extending. The spirit of a Chammette, of an Anacharsis Clootz (Thiers's *His. French Rev.*, vol. 2, p. 366, etc.), is still actively at work, as thousands of volumes and myriads of pages evidence. Niebuhr (*Lec. on Rome*), has repeatedly noticed a simple historical fact, that the absolute power to do all things is productive of "double vices." The history of the past, both in Popery and Protestantism, shows that when men are once in power, and then get the notion that others are hindering their advancement or the development of man's higher interests (as associated with themselves), it is easy, under such a plea, to excite—even in apparently sincere hearts—the *spirit of persecution*. Facts—bloody facts almost beyond credence—form such a testimony, that God's foreknowledge in this direc-

tion is in correspondence with what is in man—especially when he casts himself loose from God's restraining Word. It is a sad commentary on human nature (so landed by reason), that this dispensation begins and closes with the persecution of the Church, thus showing that so many centuries of divine forbearance, mercy, and grace have not crushed the inherent spirit of evil. Lecky (*Hist. of European Morals*, vol. 1, p. 157), gives this corroborative remark: "It is one of the plainest facts that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence, and that a higher intellectual and material civilization has often co-existed with much depravity." Eocles. His. informs us, how under religious prejudice the Greeks massacred the Latins, the Latins butchered the Greeks, and both condemned and killed the heretics; and civil history tells us that the most cruel and terrible wars and acts perpetrated were based on religious principle. One of the most painful exhibitions of human nature in the past is that urging Romanists to kill Protestants and the latter to retaliate; while in the name of "Liberty, Equality, and Fraternity" the rights of conscience were trampled into the gore-stained dust. Prescott (*Library Notes*, p. 240), has well said: "that in every country the most fiendish passions of the human heart are those kindled in the name of religion." Human nature is so readily perverted that even women (like Queen Isabella) rejoiced over the sight of suffering, coolly (as the ladies of her court) examined the half-naked bodies of the Huguenots with indecent remarks, and brutally trifled (as in the *Reign of Terror*) with scenes of blood and horror as if they were of the most ordinary nature. History repeats itself, the only difference being in the intensity exhibited. No matter how great delusion is connected with the same, the mind can be completely controlled; and, as Dr. Carpenter (*Lect. on Mesmerism*, etc.), has stated concerning Epidemic Delusions, "that the condition which underlies them all is the subjection of the mind to a dominant idea," we may reasonably expect such an exemplification repeated in the Antichristian development. Let the time come when the righteous shall be removed by a translation (Prop. 130), and then the nations, under the influence of the last head of the beast and his co-workers, will ascend the extreme of impiety and wickedness, of which the principles and results of the French Revolution are a specimen, indicative of what a polished and intelligent, but unrepentant, man can do when frenzied by high-sounding ideas, "the divinity of the human race, the only sovereign," "no other worship than that of reason, equality, and eternal truth," "the empire of reason and liberty," "the religion of Reason," etc., (Pressense's *Religion and the Reign of Terror*, pp. 202, 219, 225, etc.). It is well to notice that men, whom Michelet, and others, laud as "the founders of the religion of the future, and of religious liberty," established decrees making all worship and religion opposed to the introduced worship and religion of Reason penal in "the sacred name of Liberty," and that while for a brief period Atheism ruled the rulers, yet bloody men speedily returned to the idea that some kind of religion was indispensable, and hence the terrible prostitution of religion under Robespierre and his adherents. Lord Carnovan in an address before the London Birbeck Institution (*Pop. Science Monthly*, Feb., 1874), refers to the tendency of making science the predominant study, of causing it to encroach more and more on the domain of theology and to repudiate Christianity, and then expresses the thought, that "he, for one, would regret to see the affairs of men regulated by such a standard as they would apply. If such views as they held were pushed to an extreme, he could scarcely imagine a Pharisee more arrogant, a Sadducee more self-opinioned, a fanatical monk of the middle ages more intolerant than they who practiced them were likely to be." He warns against the extremists, and emphatically declares that "he entertains a great dread of scientific men as the ultimate rulers of a community," directing attention to the effect that Mill's teaching has to harden the heart, to Compté's design to transfer all power to a philosophical class, thus forming a sort of corporate hierarchy; to the fact that "Italian cruelty" was a proverb when Italy counted more men of science than the rest of Europe, etc., so that history indicated that science "was no safeguard or guarantee of itself for tenderness and affection." We may expect fanaticism (of which Gibbon says, *Decl. and Fall*, vol. 5, p. 134, "that fanaticism obliterates the feelings of humanity"), bigotry and intolerance (of which unbelief has so much to say) will be invoked to make the new religion obligatory, and a compulsory worship will be enforced without pity to sex or age. It was not merely Nero, stained with the blood of brother, wife, mother, and many innocents, given up to lust and degrading licentiousness, who presented himself amid the burning Christians attired as a Charioteer, and the populace greet him with shouts of applause, but even Marcus Aurelius, who prided himself on his philosophy, who gave learned dissertations on morality, who is lifted up by modern unbelief as a model of perfection, was after all a bigoted, determined persecutor of Christians, amid the praise of a multitude.

PROPOSITION 163. *This Kingdom will be preceded by the predicted "battle of that great day of God Almighty."*

This Proposition is given not to prove that a great conflict will ensue between Antichrist with his confederated forces and the Lord Jesus Christ and His army (for this has been done in previous Propositions, as e.g. Props. 115, 123, etc., and is too plainly predicted, as e.g. Rev. 19 : 15-21 ; Rev. 17 : 14, and 16 : 14, etc., to require additional notice, but to direct attention to some particulars connected with it.

We are reminded of Rev. Dr. J. G. Schmucker's (*Exp. of Apoc.*, p. 36) remark, when referring to the last struggle with Antichrist : "O God! these things are so near at hand, and we continue so careless and unconcerned for ourselves and our children ; they are so certain and important, and we are so unprepared to meet them, as our heavenly calling requires". It is a remarkable fact (which students will do well to ponder), that even the most spiritualizing of commentators fully concede a terrible period to precede the Millennium, as e.g. Scott, *Com.*, Rev. 19 : 17-21, Barnes, *Com. loci*, etc. So writers, who spiritualize the prophecies, and make a large number of "mystical comings," are compelled to advocate a still future terrible period before the Church. Thus e. g. Smith (*Key to Rev.*, p. 169, etc.) contends that the spread of missions should not prevent the Church from also anticipating a fearful persecution, likewise predicted. He says : "If the Church has scenes of danger before her, and God has given us warning of it, it will not aid the cause of Christ to cry peace, and assure her that her warfare is already accomplished. If soldiers have a battle to fight, it but ill prepares them for it to assure them they have already gained the victory, and the enemy are vanquished. Should such assurance be given them, lest they be discouraged, would this prepare them for the battle? The Millennium is certain, and will be glorious. But it will be just preceded by the battle of that great day of God—the last and most violent attack of Satan. And *no victory* must be shouted previous to this, unless by anticipation. The armor must be put on and kept bright, and the warnings of the Word of God sounded." So also, under ch. 14 and 19, he speaks of "fiery trials yet to pass before the Millennial sun will smile upon the earth. The people of God who may then live will have a signal opportunity to glorify our Lord Jesus Christ, and to brighten their eternal crown." We are glad that the warning is given, even if surrounded by much that weakens its force or clearness, for it is immensely better that that deceptive cry which *utterly ignores* those future predictions as if they did not exist, and declares (as e. g. Dr. Harkey in *the Church's Best State*, p. 168—with which compare Dr. Sprague, *On Revivals*) : "We believe that it will be one great and universal Revival, that Messiah will finally subdue the world to Himself, and amid the bliss and hallelujahs of such a state, He will reign in Millennial glory." (Comp. Prop. 175.) Even such a political prophet as Chateaubriand (*Ticknor's Memoirs*), although ridiculed, has a more truthful view of the future, when he says what shall be produced (1818) : "The cloud is too dark for human vision ; too dark, it may almost be said, to be penetrated by prophecy. There perhaps is the misery of our situation ; perhaps we live not only in the decrepitude of Europe, but in the decrepitude of the world.

*Obs. 1.* The greatness of this Antichrist in his civil and military aspects, which are, as we have shown, sustained by the religious, is also predicted. The Spirit beholding in prospect the coming of this gigantic power says (Rev. 13 : 3, 4), that "All the world wondered after the beast" and "they worshipped the beast, saying : Who is like unto the beast? Who

is able to make war with the beast?" The beast is a civil polity; it is, as we have shown Prop. 160, the revived Roman Empire in a modified form; and the last head, the virtually eighth, is, as the controlling head or the representative of it, this beast. It is by virtue of his being thus *the head of civil government* that he is enabled to make and carry on the *extensive military preparations* announced by Daniel (latter part of ch. 11, see Prop. 160) and the prophets. He will surely overcome all opposition that other civil powers may excite, for it is written: "*and power was given him over all kindreds, and tongues, and nations.*" We are told that he will not reach the climax of power and arrogance without meeting foes whom he will overcome with much bloodshed. But in the wars carried on, he shall be *successful*, being prospered beyond all precedent. This is purposely allowed both as a punishment to the nations (inflicting the predicted distress of nations), and to make the final overthrow of Antichrist the more impressive in the eyes of the world. Under the most specious pretexts, including that of religion, he will exterminate his foes, and seat himself upon the pinnacle of power, preparatory to the final conflict. While he is thus meeting with success and elevating himself to the most lofty and commanding position, believers will ponder such passages as Joel 3 : 16; Ps. 92 : 7-9, Micah 4 : 11, 12; Ps. 37 and 73; Heb. 1 : 12-17; Isa. 35 : 4, etc., anticipating, *by faith*, his utter destruction. It seems that God intends to show in the most striking manner, both by allowing this ascendancy and by the subsequent overthrow, *how utterly vain and false* are the high-swelling expectations inculcated by rebellious reason in behalf of "Collective Humanity," unified and deified in the person of the last head.

The Antichrist, owing in part to his greatness, will contemptuously regard the predictions of God's Word. He knows what the prophecies say respecting him, for the utterance of the Church (after the removal of the 144,000) concerning him only excites his hatred, while his doom, as delineated by the Spirit, and applied to him by believers, secures his increased scorn and bitterness. He will depend upon the vastness of his confederated forces, to carry out the malignant plans of a godless, and yet god-like, ambition. Thus e.g. although it is plainly predicted (Zech. 12 : 3) that "God will make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it," yet relying upon his vast power, he will arrogantly fancy to himself an easy and secure victory. Secure it would indeed become, if the King of Israel did not interfere, and "make Jerusalem a cup of trembling."

*Obs. 2.* The extraordinary power of this Antichrist could not be obtained without the concurrence and co-operation of other civil rulers. Hence, the Spirit expressly predicts the formation of a *mighty confederation* under the auspices of this last head, as e.g., in Rev. 17 : 12, of which it is asserted: "*These (i.e., the ten horns) have one mind and shall give their power and strength unto the beast.*" Let the reader too notice that as these "*receive power as kings one hour with the beast,*" i.e., but for a short, brief period of time, and as they are associated with this last head in his conflict with the Lamb, the formation of this confederacy *is still future*, and hence, not knowing who they are, it would be *rashly premature* to attempt even to designate any of them. Many passages refer to this last confederation, and to the result. Whatever confederations have existed in the past, the Spirit, while not excluding these (as, e.g., 2 Ps. quoted by the Apostle as having an inchoate fulfilment), yet looks onward to that *last great array* of the kings of the earth against the Messiah. The fulness

of the 2d Ps., as is seen by comparing with the occurrences at the open revelation of Jesus (Rev. 19) is to be verified *in the future* when this confederation is formed and "*the wrath*" of the Son is manifested; when He shall break "*the nations*" that "*rage*" (or "*tumultuously assemble*") and "*the people that imagine a vain thing*" "*with a rod of iron and dash them in pieces as a potter's vessel*" (comp. Rev. 2 : 27, etc.)<sup>1</sup> The same is true, Hab. 2, of "*the vision that is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry*," and which is related to "*the proud man*" (so proud that he makes himself a god) "*who enlargeth his desire as hell, and is as death*" (martyrdom), "*and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all people*," and thus becometh (ch. 3) "*the head over the house of the wicked*." Other references are found in Isa. 54 : 15, where it is said : "*Behold, they shall surely gather together but not by me*," etc. (comp. Rev. 16 : 14); in Ps. 118, where in view of the destruction that shall most certainly befall all those (comp., e.g., Zech. 12 : 2, 3) who array themselves against the people of God, and because the mercy of God is extended and His right hand doeth valiantly, it is said significantly of this time of trusting in and worshipping of man and confederating against believers and the Lamb : "*It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about, but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them*." The impressive repetition is indicative of the greatness and formidable nature of the confederation, it being added "*thou hast thrust sore at me*" (as, e.g., in the martyr bloodshed and the tribulation of the Jews) "*that I might fall; but the Lord helped me. The Lord is my strength and song, and is become my salvation*," etc. In many places the confederation is implied, as e.g., Ps. 48 : 4; Ps. 59, etc., and in others, as many believe, typically represented, as, e.g., Isa. 13; Nahum 1, 2 and 3, etc. In Isa. 17 : 12-14, the connection with the "*evening tide*," as the time of "*trouble*," and with the "*morning*," as the time of the utter removal, fixes (Prop. 139) the period when this "*rushing of the nations, like the rushing of mighty waters*" shall take place and God "*shall rebuke them*."''

<sup>1</sup> The notion of softening such expressions into converting processes (see Prop. 175) is utterly untenable. For while the wielding "*a rod of iron*" is in itself suggestive of irresistible power manifested in the smiting and punishment of enemies, the fact that this is associated with God's anger, vengeance, etc., and explained e.g. by the enemies being dashed to pieces as a potter's vessel, showing that violence is intended. A slight comparison of Scripture will clearly show that when this period comes, there will be manifested a destruction and subjugation of enemies by a series of judgments resulting in a terrible loss of life—life forfeited by its insolent and blasphemous opposition to the intended Messianic Theocratic ordering. The time is coming when (Delitzsch's rend. of Isa. 42 : 13) "*Jehovah, like a hero will He go forth, kindle jealousy like a man of war; He will break forth into a war cry, a yelling war cry, prove Himself a Hero upon His enemies*," and the outcome is fully described in Jer. 25 : 31-33; Zeph. 3 : 8; Joel 3 : 9-21; Rev. 19 : 11-21, etc.

<sup>2</sup> The apostolic and succeeding Fathers all held to this confederation of kings, so far as we have them to describe the Antichrist's rule. Some interesting fragments are also preserved, as e.g. Stuart (*Apoc.*, vol. 1, p. 37) gives Clemens Alexd., quoting from a writing of the Apostle Paul (not now extant, and supposed to be apocryphal) and asserting that Paul recommended the work of Hystaspes (mentioned by Justin), in which "*the*

Son of God is more gloriously and clearly described (than in the Sibylline oracles), and also how that many kings will make war against Christ, hating Him and those that bear His name, and His faithful followers, and His patience, and His Coming." The *Sibylline* books are full of it. Others also refer to it, as the *Fourth Book of Ezra* (Dr. Laurence's Transl.) declares that when "My Son" (the Messiah) "shall be revealed, the nations will assemble to make war and shall be overthrown and destroyed by Him." The simple fact is so clearly announced, in the Scriptures, that we know of no prophetic writer who does not fully admit it, from Irenæus (B. V., ch. 25, 26) down to the present. If it be asked how, in opposition to many kingdoms with their varied and clashing interests, it is possible such a head over different nations can be raised up, the answer, not dogmatically expressed, may be as follows: the conflicts now going on under Socialistic, Communistic, Nihilistic, International, and Unbelieving influences are producing in many countries a similarity of feeling, sentiment, and aim. Whatever measure of success may attend their views and measures, it will soon be found that the tendencies and results are mutually destructive, unless a *centralization of power* is somewhere established. State and society cannot possibly exist, the direst anarchy must prevail, unless some safeguards in behalf of government are erected and sustained. Hence the idea of self-preservation, in the line of humanitarian ideas, will suggest this confederation under Antichrist. We are satisfied with the declaration of the Spirit that this is done under Divine Providence, for it is so declared, Rev. 17: 17.

*Obs. 3.* This confederation arises "out of, and forms part of, the revived Roman Empire, because the "horns" or kings appertain to the beast (comp. Prop. 160) who is said to have "ten horns." And of these horns, in order to avoid the very interpretation usually engrafted, and to mistake them for a succession in the past, it is said by way of explanation, and to indicate their diversity in this respect from the successive heads, that they exist *simultaneously or contemporaneously*. They arise only when the beast for some time—how long it is not stated—has been headless, i. e., has ceased to exist, or is not recognized as an empire. They arise *only* when the last head appears, being limited to a brief existence, and as they and the head both fight with the Lamb at His Coming, *they are still future*, coming after the Empire has become broken and enfeebled. But in the revival of the beast there is a most astonishing change presented, indicated by the transference to the horns of the diadems formerly belonging to the heads, thus showing that they are *strong kingdoms*, or that they are to exercise supreme rule, *in conjunction* with the eighth head, over men. This remarkable transference does not prove, as some would have it, that the heads are ended, for it is expressly asserted that while the seven heads are ended, yet an eighth, which, in some way, is still related to the seventh, is still in existence, and has *greater power* than all the heads before it. Therefore, as repeatedly stated (and let not the reader consider this a small matter, seeing that, as the Spirit says, it requires and embraces wisdom, being one of the points of identification), *the virtually eighth head which is of the seven* sustains such a peculiar relationship and headship over the others that his official position and dignity, as assumed and exercised, *transcends* the former Imperial rule. He is *more* than a mere Emperor; he professes to be and is worshipped *as a God*. Great as the rule of the horns is, that of this head is *superior*, and is so acknowledged by the horns who give their power and strength to him. There is here a *wonderful transition* in the form of government under which these confederates act. In what this shall consist, it is premature to say, excepting that the supreme political power shall be wielded *in conjunction with the religious power*, and that to sustain and extend especially the latter the False Prophet will arise as a chief confederate. Revolutions may be anticipated in order to the

revival of this beast, and the formation of the allied confederates, and the relation that this new virtually eighth head sustains to the seventh may be in the fact, that aside from his religious (or if we may so call it, for even unbelief speaks of its own "Church of the Future") ecclesiastical rank (which makes him differ so materially from all other heads) he retains and exercises the same Imperial sway—more extended—as the seventh head, viz., *has civil jurisdiction over the whole vast Empire*. This head and these horns arise about the same time and owing to the remarkable features, the modifications introduced, and the concentration and exercise of absolute, despotic power, the one subordinately to the other, will excite *universal surprise*. One feature more: the prophecy proclaims that this beast and the horns come into existence *after* a period of non-existence; this teaches us to discard the theories which give the horns to the beast in the past, and trace them among the several kingdoms of Europe, because in that case the beast would not have had a time of non-existence, seeing that those very kingdoms so generally adduced have continuously existed. We see, however, now the beast headless and non-existing, and this fact, so much overlooked, is a *startling sign* corroborative of our general position (Prop. 160). It is precisely the condition in which we are to see the Roman Empire *before it is possible* for this last head and its confederated chiefs to arise, and so cruelly treat the Church and the world. And it is this condition which makes *it certain* to the prophetic student, that important political changes *must take place* in Europe before this organization can be effected. What convulsions shall agitate the nations, what revolutions must ensue, what conflicts between kingdoms must arise before this beast is revived and obtains his head and horns, we cannot tell. Statesmen, the most profound, inform us of the unsettled, insurrectionary, revolutionary tendencies at work among the masses in all these countries; this spirit, now so busy, may break forth, and lead the way for the predicted result. God only knows the details.

The simultaneous arising, and contemporary existence, of these ten kingdoms, not only sets aside a vast amount of irrelevant interpretation and application to the past and present, but it fully corroborates the position taken in previous Propositions. Whatever divisions, weakness, mixture of iron and clay, etc., has been witnessed in the past in the Roman Empire, these are only preparations to the exact form of ten as they shall be revealed at the consummation. In addition, the reader's special attention is called to the fact that it is while *the whole number of ten are contemporaneously existing* with the beast that the Papacy is destroyed, and *not after three are fallen*, because Rev. 17 is distinctive and most precise, thus showing: (1) that our view of the Papacy being the apostasy and not the Antichrist is correct; (2) that all those old theories of the ten kingdoms and three fallen before the Papacy are incorrect; and (3) that after the Papacy is overthrown by this confederation and before the war with Christ, three of those kingdoms, for some cause or other, will be uprooted by the Antichrist. Most probably to augment his own power and worship.

*Obs. 4.* We feel impelled by a sense of duty to warn the reader against allowing himself to be misled into the idea, advocated by very many, that it is only at the close of the twelve hundred and sixty days (years they make it) *that this beast is to form this confederation*, etc. Now, whatever inchoate fulfilment persons may be pleased to engraft upon these predictions, one thing is self-evident, that the twelve hundred and sixty days in their strict fulfilment *cannot be applied*, as given by John, *to the past history of the beast*. The reason is conclusive: John describes *the revival* of the beast under its last head, and it is *of the beast in its revived form* that he asserts

that it is "*to continue (or make war) forty and two months.*" All interpretations which ignore or violate this simple fact, viz., that these months and days are descriptive of the duration of the revived last head in the exercise of his extraordinary power, are in so far, at least, untenable. This at once sets aside a large number of ingenious and plausible calculations based upon the supposed beginning and ending of these days, as well as the deductions derived therefrom, and leads us to look to the future for their fulfilment. It is at the close of these forty and two months that the conflict takes place between the beasts allied with his confederates and the King of kings, the time previous being occupied with his wars and persecutions, etc. The time is thus *purposely shortened*, owing to the severity of the judgments.

*Obs. 5.* The critical student will also notice that the confederation arises after (Rev. 17) the harlot has been supported, as in the past, by the beast, and yet before the fall of Babylon (in which fall it participates), and (Rev. 14) before the universal demand to worship the beast and his image, and therefore previous to the persecution of the saints. The beast in revived state hates the harlot, which it formerly aided to power, and this indicates that there will be a gradual undermining of the Papal claims over the nations, and especially in its attitude of superiority over civil jurisdiction. This evidently will be resisted, and lead to a conflict resulting in the utter demolition of the Papacy. Whatever aid therefore, may be extended by the Papacy in assisting the development of this beast and confederation, or whatever resistance it may offer at any period of the same, it is fated to fall, owing to the antagonism of its claims, and the loss of power over the nations. That it continues to have adherents, and even strong ones, down to the fall, is apparent from the lamentations over her, thus indirectly indicating to us the great power of this confederation in suddenly producing such a result, and that it will not be accomplished without a measure of opposition. But it teaches us also, seeing that the beast under its revived form is the one that shall slay the witnesses, that the witnesses (who may include, Rev. 16 : 6, both saints and prophets) are slain, not because they refuse to worship the Papacy (as some suppose), but because they reject the worship of the beast and his image. This is seen by this (slaying not merely persecution) following the fall of Babylon, the closing of the forty-two months, and the mention of it in connection with the worship of the last head as, e.g., in Rev. 16 : 2 and 6. The witnesses testify against a more arrogant and cruel power than the Papacy—the culmination of all wickedness.<sup>1</sup> This, too, on account of the apparent success in overcoming his enemies and the saints, will prepare the way for the first desperate battle.

<sup>1</sup> The witnesses are those who testify to the truth ; they are represented as "two," i.e. being amply sufficient to present the testimony ; they are persons (not e.g. the Old and New Testaments, etc., as some hold), as is evidenced by the entire narrative, in the time specified, the condition of trial, the power ascribed and exerted, the war made upon them, the finishing of their testimony, the death inflicted, the resurrection experienced, and their ascension. The linking of these witnesses, slaying and resurrection with the still future beast, with the terrible vengeance and results under the last trumpet, etc., indicates that the main fulfilment is still future in the text. Nothing in the past is commensurate with the prediction as given. We have in this prophecy among other points the following presented : (1) a distinction and separation is made between believers (as illustrated e.g. under Prop. 130) ; (2) the control of Gentile domination ; (3)



a faithful protest by believers ; (4) the protection and power awarded to these until a sufficient testimony is given ; (5) the slaughter of them by this last Antichristian power ; (6) the exultation of their enemies ; (7) the resurrection and exaltation of the witnesses ; (8) the wrath of God that follows, uniting it with the events under the seventh trumpet. Now all this so fully and accurately accords with the condition of the Church under this last head of the beast, enduring persecution and death, etc., that we refer it to the future and not to the past. We only now suggest to the critical student that an encouraging feature and contrast seems to be developed here, viz., in the miraculous power attributed to these witnesses. Under this last head, as we have shown, miraculous power is exerted to sustain the Antichrist, but as an offset to this, *certain believers* exert far greater power until their testimony is finished. This very exertion of power appears to excite the hatred of the beast. But God at this critical period honors His saints as He before honored His prophet in the contest with false prophets. We cannot accept of the view that these witnesses are Moses and Elijah, or Enoch and Elijah, or any other of the saints of the past, because the death, etc., can only be alleged of mortals. They are composed of the testifying Church (Rev. 14 : 6-12) ; represented as two (thus showing the completeness of testimony) ; are raised up and witness the dreadful doom of their enemies (Rev. 14 : 14-20, and chs. 15 and 16) ; are designated "saints and prophets" (the term prophet being used in the sense of teaching or foretelling the doom etc. of Antichrist), whose blood is shed (Rev. 14 : 9-12, etc.), by the last head of the beast ; stand related to the future 1260 days, etc. We have here symbolically represented, what is more plainly stated in other places, viz., a persecution of the Church (and, as the "two" may suggest, of the Jews). Elijah's mission in the future to the Jews, if we are to receive the prophet's statement, is a successful one, and does not require the sacrifice of his life.

*Obs. 6.* The design of this confederation is only stated in general terms ; that it shall materially aid in strengthening and extending the power of the beast ; that it shall assist him in his overthrow of the Papacy ; that it shall co-operate with him in overcoming the saints, and that, finally, it shall with him and the False Prophet, as leaders, make war with the Lamb. Much is left to be inferred ; much is implied in the filling of details, but *the great outlines* are so plainly drawn by the Spirit *that no one can possibly mistake them.* The design actuating these confederated powers is that of self-aggrandizement, the exaltation of Humanity, in the person of a recognized leader, above that of God Himself, the bringing of all nations in subjection to this denial of the true God and His Christ, and to the acknowledgment of the deification of Humanity in this last head. In the accomplishment of this purpose they resort to various means, in order to break down all protest and opposition to their wicked procedure, so that Hab. 1 : 15 will be pre-eminently verified : "they catch them in their net and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their drag ; because by them their portion is fat and their meat plenteous. Shall they therefore empty their net and not spare continually to slay the nations ?" And this includes the "dealing treacherously," and "devouring the righteous." In describing "the man of the earth," Ps. 10, who shall be crushed by the king that he may no longer oppress, he is represented as one who "persecutes the poor," "boasts of his heart's desire," proudly (marg. reading) thinks that "there is no God," cannot discern God's judgments, "puffs at his enemies," exalts himself with the idea that he shall never be moved, produces cursing, deceit, fraud, mischief, and iniquity, "murders the innocent," makes "the poor to fall by his strong ones," and "contemns God," which characteristics belong to all his associates and abettors. In order to develop their plans of worship, persecution, and conquest they will (Ps. 64) take "secret counsel" to "encourage themselves in an evil matter," and

"they commune of laying snares privily;" "they search out iniquities; they accomplish a diligent search (comp. marg. read.), both the inward thought of every one of them, and the heart is deep." The result of this counselling, plotting, and searching is found in the rejection of God and the institution of man and image worship under the direst penalties, thus forming that dark and terrible persecuting confederation more particularly described by John. The culmination of all is found in the daring to make war with the Lamb Himself.

In the previous Propositions we have referred to an agency that will be powerfully exerted in order to move and control the masses, viz., the performance of miracles. That which unbelief has always ridiculed and scorned as the weakness of Christianity, will be assumed to support unbelief and will be appealed to as its grand persuasive. Unbelief so full of hatred to the miraculous of the Bible, will cause fire to come from heaven (Rev. 13 : 13), because in the revival of heathenism (modernized) there is a return to fire which played such an important part in ancient heathen worship, as representative of "the most active thing in nature." In the worship of nature, fire becomes a special emblem of its power, and is accordingly honored. What expectations are excited for the future, may, as illustrative, be seen in Froebel's *The Future of Alchemy*, where Evolution, etc., is predicted as provisional to a future glorious revival of Alchemy, which shall work out its ideals, aiding Nature or the Power underlying Nature in its purpose, "the creation of ultimate universal perfection." Jesus resisted Satan's offer of power when tempted, but Antichrist gladly accepts of Satan's tender, and his power is wonderfully extended, Dan. 8 : 24 ; 2 Thess. 2 : 9 ; Rev. 13 : 2, etc. Those who reject God are the most superstitious, seeking, as Shenkel says, after ghosts. Seiss, Reineke, and many others, believe (as Christlieb, *Mod. Doubt*, p. 290), that the False Prophet will be able to perform real miracles in behalf of "the new religion." Fausset (*Com.*, 2 Thess. 2 : 9), speaks of these "prodigies of falsehood," and referring to Matt. 24 : 24, thinks that they are "real miracles," worked in support of falsehood, adding : "The same three Greek words occur for miracles of Jesus (Acts 2 : 22 ; Heb. 2 : 4), showing that as the Egyptian Magicians imitated Moses (2 Tim. 3 : 1-8), so Antichrist tries to imitate Christ's works as a 'sign' or proof of divinity." So Nast (*Com.*, Matt. 24 : 23-28) makes the prediction of "false Christs and false prophets, showing great signs and wonders, insomuch that, if it were possible, they would deceive the very elect," to relate "to the latter days," saying that we find in no history such a fulfilment before or at the destruction of Jerusalem." Comp. Lange's *Com.* on Matt. 24 and 2 Thess. 2. For the reality of such miracles see e.g. an art. in *The Princeton Review*, Ap., 1856, "Miracles and their Counterfeits," which appeals to Rev. 16 : 19 ; 13 : 11-14 ; 19 : 20 ; 2 Thess. 2 ; Matt. 24, and contrasts these miracles with Pharaoh's Magicians, ascribing them to Satanic agency—"after the working of Satan with all power, and signs, and lying wonders." (Comp. Props. 161 and 162). To the critical student we will say : the manner of the oracular responses by means of the Urim and Thummin in the High Priest's breastplate is a mystery. The reason why left unexplained and hence unknown, evidently is, that it may not be imitated by impostors to impose on the credulity of others, and that even Antichrist may not employ it as an engine of policy.

*Obs. 7.* The war with the Lamb being mentioned, separately and distinctly, is not to be confounded with a previous persecution of the Church. The making war with the saints is specially mentioned, and in this war the Antichrist and his confederates are victorious, for it is expressly foretold that he shall "overcome them" (as e.g. Rev. 13 : 7) ; while the making war with the Lamb, separately stated, results in "the Lamb shall overcome them," Rev. 17 : 14 and Rev. 19. The Lamb, therefore, as we have hitherto abundantly proven, is not merely a representative of the Church, and one who makes war with those enemies through the Church. The Lamb is personally denoted, as the doctrine of the Sec. Advent unmistakably teaches, coming with His redeemed people to destroy the confederation arrayed against Him. The pledge that He will thus come, aside from other prophecy, is given in Zech. 9 : 9. The con-

nection of this verse with the context which declares the complete destruction of the enemies confederated against the people of God and the restoration of the Jews, shows us that the triumphal entry of Jesus at His First Advent into Jerusalem "lowly and riding upon an ass and upon a colt, the foal of an ass" is presented to us as *the pledge and earnest* of another and greater triumphal entry, when He also, "the Lord shall be seen over them and His arrow shall go forth as the lightning," etc.

So plain are the predictions making Messiah to come as a mighty Man of war, that even Impostors allied the same with their pretences, as e.g. Sabbathai, of whom it is said (Milman's *His. Jews*, vol. 3, p. 370): "Your Redeemer is come; his name is Sabbathai Levi; he shall go forth as a *Mighty One*, inflamed with wrath as a warrior; he shall cry, *he shall war*, he shall prevail against his enemies," (comp. Isa. 42:13). This Sabbathai "took the title of King of the kings of the earth,"—the 21st Ps. was sung before him (showing how the Jews understood the same), and he was largely acknowledged as the Messiah. In the *Encyclop. Metrop.* art. Cox's Biblical Antiquities, allusion is made to the opinions of Jewish Rabbis respecting the last battle, and the beasts are made to be literal, not noticing that the Jews expressed their views in symbolical language. The Jews (Smith's *Bib. Dic.*, M'Clintock and Strong's *Cyclop.*, art. Antichrist), held to a dire conflict with Antichrist, and an overthrow by him before the appearing of the Messiah Ben-David, who then shall overcome Antichrist. So also the Mohammedans (same authorities, and *Mohammedan Legends* by Dr. Weil) have a future Antichrist and conflict, making Jesus to return and overcome him. Those who object to this exhibition of God coming forth to fight His enemies, must then object to the plainest statements (e.g. Rev. 19:11, etc.), of Scripture. They might try, as a test of faith, to reconcile e.g. Zech. 14:3 with Ex. 14:13, 14, 23, 24, indicative of the manner in which "*Jehovah shall fight for you and ye shall hold your peace.*"

*Obs.* 8. The *cause* of this war, this final conflict with Jesus Christ, is found in the hatred to His truth, in the hostility to His person, because the same are in direct opposition to the fundamental principles underlying the government and worship of this Antichristian confederacy. Let the reader but consider how many things, now but obscurely understood, will be clearly proclaimed by the Church before this Antichrist appears and the confederation is formed, and he will see abundant reason *why* Antichrist shall be filled *with bitterness and enmity toward Christ*. Thus e.g. the withdrawal of the 144,000, followed by the earnest proclamation of Antichrist's career, the faithful portraiture of his wickedness, etc., the accurate knowledge then entertained respecting the Kingdom of God which is speedily to come in accordance with the covenanted Word—these things will *so enrage* (comp. Rev. 11:18 "*the nations were angry,*") the Antichristian powers that they will put *to death* these confessors, and prepare themselves to resist the promised incoming kingdom. Here is *the clew* to the final scene, and to the animosity toward the Jewish nation. Antichrist, and the False Prophet, and the allied Chiefs, will not forget this faithful preaching, and especially this anticipated kingdom. They will not overlook the fact, that this Theocratic ordering is to be initiated at Mt. Sinai (Prop. 166), and that to perfect it, a restoration of the Jews is necessary. What news may reach them of God's already "*strange work*" commenced at Mt. Sinai we cannot tell, but that they are not ignorant of something being inaugurated at Sinai, which looks forward to the re-establishment of the covenanted Davidic throne and kingdom, is abundantly clear from the tenor of the predictions. Whatever ideas Antichrist may have had respecting the real power then concealed (in all probability very low and contemptuous ones), he in self-protection, having a sufficiency of proof that some power hostile to himself is then concentrated, proceeds to forestall the

danger by making special arrangements (Rev. 16 : 13, 14) in gathering the nations, and marches in the direction of the threatening cloud, and, as a first measure, to insure the failure of such a kingdom being realized, triumphantly seizes upon Jerusalem and Palestine. They plot against the predicted king (which, perhaps, may be attributed to the vain and human expectations of some who are secretly striving to have it realized); "*they* (Ps. 62 : 4) *consult to cast Him down from His excellency,*" and in so doing, the Spirit informs us, (Ps. 83) that in their hatred "*they have taken crafty counsel against thy people, and consulted against Thy hidden ones. They have said, come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent (or heart); they are confederate against Thee*" (then follows, under the familiar names of enemies, those still future, and their fearful doom). By this we know, that a *leading motive* in exciting this war springs from the knowledge of Antichrist respecting the prophecies and faith of believers that Christ Jesus, as promised, will rebuild the fallen tabernacle of David into a world-dominion. Rejecting these prophecies and this faith in scorn (as some even now do) as visionary, so far as God Himself and His Christ are concerned (for he denies the Father and the Son), yet he apprehends trouble so long as the Jews are permitted to occupy Jerusalem, and so long as the anticipations excited by the faith in the Sinaitic ordering, and the reports reaching the ears of the nations from thence, are not crushed. Believing that those "*hidden ones*" form the nucleus of a dangerous inroad upon his own prerogatives and claims, the Leader prepares to crush it. As Faber and many others have justly called it, there arises "*a religious war*" (Baron Bunsen, *Signs of the Times*, II., 235, predicts a religious war impending over Europe)—a war against the saints, and then more directly against Christ, verifying Ps. 2 : "*The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder and cast away their cords from us*" (comp. Micah 4 : 11, 13, Luther's version, Ps. 21 : 11, etc.) This spirit is fostered and excited to the utmost by the wonder-working power of certain agents (Rev. 16 : 13, 14) sent forth on their mission of miracle performance and deception of the kings and nations. It is still premature to fix with any degree of certainty, upon the exact nature and mode of operation of these agents,<sup>1</sup> but when they come they are recognizable by the special charge committed unto them, viz., of urging those to whom they are sent to enter upon this religious war of extermination. Their "*miracles,*" however astounding and well calculated to entrap the unwary and unbelieving, will *not deceive the humble believer* in the Word of God, simply because these scenes and agencies are too plainly foretold.<sup>2</sup>

<sup>1</sup> Those who believe in a past and present fulfilment of the vials give a variety of interpretations to these agents, and designate sundry things as a manifestation of them; but all this is *premature* and positively forbidden by these last plagues contained in the vials being *preceded* by the exaltation of those who had already suffered under the last head of the beast (as seen e.g. in Rev., ch. 15 : 2 and 16 : 2, 6, etc.). The simple, undeniable fact is that these agents follow the rise of this last head still future (Props. 160 and 161).

<sup>2</sup> Religion (for Lessing's idea, now seized and exultingly paraded, will be carried out, viz., that all religions are but fragments of one religion inherent in humanity, which are to progressively educate the race until it arrives at its highest development) is intimately connected with politics; both suggest and enforce, from a humanitarian standpoint, opposition to "*the Christ.*" This explains the widespread influence exerted; for relig-

ious revolutions (as De Tocqueville, *the Old Regime*, p. 24, and others have shown) are not confined to one country or nation, as those merely political and civil often are, because the interests involved are *general*, and cannot be confined. It is alleged by some that it would be absurd for men to fight against "the Christ;" but such forget that unbelief rejects "the Christ" until it is suddenly confronted before His irresistible power; that infidelity down to the very catastrophe ridicules the predictions relating to the subject; that special agencies, called "seducing spirits," lead unbelief on to its confederation against the people of God; that the long-delayed mercy and forbearance of God culminates in vengeance (Ps. 115, etc.), which is poured out when unbelief has reached its highest point, and "the pit" digged for the wicked has been reached. The believer is satisfied with the simple statement (confirmed by numerous others) that (Zech. 14 : 3) "then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle" (with which comp. Ex. 14 : 13, 14, 23, 24, when Jehovah is sent to fight for them, etc.). And such Scriptures, as Pa. 2 (comp. Lange's *Com.*, etc.) give the divine assurance of a decided and most glorious victory.

*Obs. 9.* The *objective march* of this last great enemy and of his forces gathered for the *final battle*, is, from a comparison of Scripture, easily ascertained. The place is expressly designated in such a way that we cannot properly misapprehend it. One of the prophets (Daniel 11) declares that the Antichrist shall come to his end "*between the seas in the glorious holy mountain;*" this Joel 3 : 2, 12, tells us is in "*the valley of Jehoshaphat;*" Ezekiel (chs. 38 and 39) informs us that he "*shall come against the land of Israel*" and that he "*shall fall upon the mountains of Israel;*" Zechariah (ch. 14) has him at *Jerusalem*, which he has taken, or at least not far distant, placing the final action *in Palestine*; Joel also (ch. 2 : 20) has him destroyed between *two seas*; John (Apoc. 16 : 16) has them "*gathered together in a place called in the Hebrew tongue Armageddon,*" and, finally, John (Apoc. 14 : 20) in the treading of the vintage wine-press (which synchronizes with the same overthrow) has the blood to come out of the wine-press "*by the space of a thousand and six hundred furlongs,*" i. e., two hundred miles, which as Faber (*Diss.*, vol. 2, p. 241) and many others, and even Jerome, have remarked (and recent surveys have attested) is the length of Palestine between the two seas. Taking all these predictions together, we need not be surprised the Fathers so universally held to the idea that Antichrist would fight the last battle and perish *in Palestine*. It is when he comes to Jerusalem and takes the city that the Lord appears to fight against him, either immediately after, or after a brief interval. Probably it is impossible for us to definitely fix, owing to conflicting views, the *exact locality* of this battle. Jehoshaphat may, as some contend, be only a descriptive and not a proper name, signifying "*the judgment of the Lord.*" We incline, however, to the view that it is a proper name, and that Antichrist's career is closed at or near the city of Jerusalem. However this may be, the prophets unite in making the decided impression, that he shall certainly fall *in Palestine*, and such will be the vast slaughter that special provision (Ezek. 39 : 11-16) will be made to remove the annoyance caused by it. Indeed, the Spirit gives incidental reference (in connection with the direct), which also teach that his overthrow is witnessed *in Palestine*, as e. g. Ps. 76 : 3, Isa. 10 : 26-34, Pa. 46 : 4-6. It is true that at this period a dreadful slaughter shall also be witnessed *in Idumea*, (Isa. 34, 63, etc.) and has led some (Reineke) to suppose that the battle will be fought in that locality. But this is *easily reconciled* if we keep in view the *exact position* of the parties. Antichrist arrives at, and takes, Jerusalem, he immediately sends (or probably sent

before the fall of the city) a portion of his vast army under some of the kings toward and into Idumea, for the purpose of crushing any opposition that may develop itself from Mt. Sinai.<sup>1</sup> It is at this crisis that Jesus and His brethren proceed toward Jerusalem, and on the road meet and fearfully overwhelm a large body of the Antichristian host, and then advancing to the Mt. of Olives, confronts His daring adversary, and crushes him there as the prophets declare. It would only be a repetition on a grander scale of the fighting in the wilderness, and in the land itself under the first Theocratic march from Mt. Sinai.

<sup>1</sup> Many (as Reineke, etc.) believe that Isa. 34 has had a mere inchoate fulfilment in the past, and will most strikingly be repeated on a grander scale in the future. The Spirit passes on from the inchoate to the Advent of the mighty ones, for "*the year of recompenses for the controversies of Zion*" (or as Delitzsch "*a year of recompense, to contend for Zion*" or Lowth, Clarke, etc., *the year of recompense to the defender of the cause of Zion*"). The description is upon such a scale (followed by Millennial blessedness,) that it cannot, without violence, be limited to the past. If it relates to the future, as suggested, then it indicates that the first onset of Christ and his army is upon a large mass of the confederation in Idumea, thus corresponding with other passages. And this does not complete the picture, being only one important part of it, for a collation of Scripture shows that after this fearful slaughter the remainder of the confederacy is confronted in Palestine and there overcome (as e.g. the cleansing of the land indicates,). The Spirit, urging us to diligent comparison, presents in one prediction this feature, and in another a different aspect, and we, if wise, will collate what has been given. The result will be, that the restoration of the Theocracy indicates that, just as at the first establishment, enemies will be overcome on the road from Sinai to Palestine, and enemies will be conquered in the Holy Land itself. But the student, to obtain a correct interpretation and application, must compare Prop. 166.

*Obs.* 10. While compelled by the force of authority to differ from Reineke and others in the locality of Antichrist's fall (all, however, being included in the expressive phrase "the battle of the great day of God Almighty," viz., the slaughter in Idumea and that in Palestine) yet we agree with him that a prevailing mistake has been long current and adopted, unthinkingly, by able writers, viz., that this gathering of Antichrist's forces is to *Armageddon*, from whence springs the popular phrase, "the Battle of Armageddon"—a phrase not found in the Bible, but still adopted as the title of some books, under the plea that it is biblical. Without detaining the reader, let us observe that nothing is more certain than this, that the adoption of the phrase is derived from a total misapprehension of Rev. 16 : 16, "and he gathered them," etc., it being supposed that the one gathering refers to the seducing spirits, and those gathered to the kings of the earth, mentioned in verse 14. But the singular construction rather requires, as many critics contend, a reference to some one person who gathers, and hence Hengstenberg and others suggest, that one only performs this, referring it to God or Christ. Others feeling the difficulty of applying it to the plural spirits, think that Satan, or the sixth angel, or the beast must be denoted. Now from Propositions which are given (Props. 166 and 130, on Mt. Sinai and Translation) it is found that *previous* to the overthrow of Antichrist, the saints (even those who have been persecuted and killed by him, as is proven by Rev. 15 : 2, comp. with 16 : 2, etc.) shall be gathered by the Lord Jesus Christ and be brought to Mt. Sinai *the original founding place* of the Theocratic ordering. Notice again, that the appearance of Jesus and the gathering of the saints unto Him are united in the Scriptures (as e.g. 2 Thess. 2 : 1, etc.), and as this

gathering is preceded by the Advent phraseology, "Behold, I come as a thief," etc., the gathering that immediately follows has sole reference to that which legitimately flows—being in many places united with it—from the Advent of Jesus, viz., is a *gathering of saints*, even of those who have suffered under this Antichrist. Jesus is *the one* who gathers them, and He comes in a *thief-like* manner, because the time has not yet come for His open revelation with the saints, which occurs *only when* Antichrist has reached Jerusalem, etc. Therefore we must regard these verses 15, 16, in this light: Having portrayed *the gathering* of the forces of the Antichrist, the Spirit assures us in these verses that Jesus *also gathers* His army preparative to the conflict. Mentioning the *one* party preparing for the battle, it was natural, suggestive and striking to specify that preparation—a gathering—was also in progress on *the other* side. It might be almost designated parenthetical, introduced to show that *both parties were alike engaged in marshalling their hosts for the impending battle*. The conciseness of the description, in view of other predictions, should not mislead us. Again; those that are thus gathered are, as we shall show (Prop. 166) taken to Mt. Sinai to be introduced into the initiative Theocratic arrangement; now is Armageddon in the Hebrew tongue an equivalent or expressive of Mt. Sinai? We think that Reineke (*Proph. Times*, vol. 2, Nos. 3 and 11) has clearly shown this when he says: "It (i.e., Armageddon) is evidently composed of two parts Ar and Mageddon. That the Greek Ar stands for the Hebrew Har, which signifies 'a mountain,' is so plain that it may be taken for granted. We have then *the Mountain of Mageddon*. But what is Mageddon? It is evidently a participial form, although it is no regular derivative, and nowhere occurs in the Hebrew Bible as such. It may be derived either from the word *magad*, which means 'to be precious, costly, glorious,' or else, which is more likely, from the verb *gadad*, which, in the Hithpael, signifies to 'assemble.' We may, therefore, translate Armageddon either '*the Mount of Assembling*,' or '*the Mount of Glorious Gifts*.'" (See his remarks on the word Megiddo, etc., and then comp. the derivations of Faber in his *Diss.*, and of commentators generally, the derivation being one of conjecture, so that Dr. Clarke, *Com. Rev.* 16:16, remarks: "The original of this word has been variously formed and variously translated. It is *har megiddon*, '*the Mount of Assembly*;' or *chormah gedehon*, 'the destruction of the army,' or it is *har megiddo*, 'mount megiddo.'" (Faber makes it the "destruction of Megiddo."). For, in a matter so largely dependent upon conjecture (so that, as Reineke informs us, it had been even made the "synonym for the New Jerusalem, and an old German commentary "suggests that Armageddon is substituted for Harmaged, 'the mountains of costly and precious gifts.'"), that conjecture is the best founded, which agrees with *the general analogy* of the Word. Having shown that a gathering takes place at the first stage of the Advent; that these are taken to Mt. Sinai; that there will be an assembling of the saints at that mountain previous to going forth to the destruction of Antichrist; that this gathering here is also one allied with the Advent, it is reasonable to conclude, that the gathering here is to the same "*mountain of assembly*," where precious gifts are indeed bestowed.

The Revision has it "Har-Magedon," and Lange's *Com. Rev.* p. 295 says this denotes the "Mount of Decision or Sentence" (and refers it to the Mt. of Olives to accord with Zech. 14:4), which would apply to Mt. Sinai. The references to "mountain of

destruction," "destruction of the army," "valley of Jehoshaphat," "plain of Esdraelon," "mountain of cutting to pieces," "city of Megiddo," etc., is referable to a pre-conceived idea that it must relate to the locality of the battle. The wildest conjectures have been foisted on the expression, simply to suit a pre-conceived theory, as e.g. Wild, who makes the battle to be between England (the Ten Lost Tribes) and the Antichrist, putting Victoria (or ruler of England) at the head instead of Jesus, because of an alleged (unproven) descent from David. Bonhomme (*Proph. Times*, N. Ser. Oct. 1877, p. 224) remarks that some writers have made Armageddon to denote Sebastopol, and others a place in Italy, some making it Rome; Baldwin (*Armageddon*) places it in the valley of the Mississippi near Paducah in Ky.; Dr. Berg fixes it in England; Lester (*The Pre-Adamite*) makes it significant of locality and speaks of "the Battle of Armageddon," etc.

*Obs. 11.* This then brings out in forcible contrast *the two armies* in the process of gathering. The statement that the kings of the earth are gathered for this battle, suggests the party which is to oppose them in it, and those two are being gathered for that battle. In ch. 19 both parties, gathered as represented, enter into the conflict; on *the one side* the beast, the false prophet and the kings of the earth with their hosts; and on *the other*, the Son of Man and His glorified ones. These saints in the army of King Jesus, and co-judges with Him, are kings. This may give us a *clue* to that variously explained passage (Rev. 16 : 12) just preceding this gathering of the kings of the earth, viz., "*And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East (or from the sunrising) might be prepared.*" The interpretations usually given to this verse (as applying to the nationalized hierarchies, Turkish Empire, etc.) are founded on a misapprehension of its *chronological* position in the Apocalypse, it being supposed to be either fulfilled or in the course of fulfilment, when the most positive assurance is given that not one of those vials has yet been poured out (which is seen by comparing Rev. 15 : 2, etc., with Rev. 16 : 2, showing that *before* they are poured out the Antichristian worship, etc., of the last head has been manifested.) Now if we are allowed to conjecture its meaning, judging merely from facts that shall occur, it would be something like the following: the Euphrates stands related to the modern Babylon, just as the ancient river Euphrates did to ancient Babylon; the drying up of this river, indicative of the alienation and abandonment of her supporters who defend her, is a symbolical representation of the entire withdrawal, complete alienation of the faith which the supporters once had in Babylon. Let the reader notice, that when Babylon falls we are told that many shall lament over her fall, they still have faith in her, etc., but this is to be changed; the waters (i.e. people) that strengthened and defended her, shall be absorbed in that (Rev. 14) *universal worship* of the beast that immediately *succeeds* the fall of Babylon. This absorption takes place preparative to the gathering of the kings of the earth; indeed one of the means employed in performing this work is the sending forth of those seducing spirits to these kings. If the question is asked, how does this prepare the way for the Kings of the East, or the kings from the sunrising, and who are those kings, the answer would be: the kings are the saints who shall reign as such with Christ; they are kings pertaining to *the rising of the sun* (so numerous critics, versions, etc., as e.g. Luther, "den Königen von Aufgang der Sonne"); they are kings appertaining to the Sun of Righteousness, who is to arise and shine forth when the terrible day of the Lord has come (Mal. 4, etc.) i.e., they come with, belong unto, and proceed from this rising sun; the way is prepared for their coming by



the drying up of the Euphratean waters. i. e., the entire alienation of faith and desire in a restored Papacy, State Churches, etc., and the yielding up of the world (excepting true believers) after the fall of Babylon, and this absorption (Rev. 14) to the worship of the beast and the killing of the righteous. That which appears adverse to the coming of these kings and to render it hopeless, viz., "the universality of Antichrist's worship (now swelled by the millions of Papists, etc.) and rule, really prepares the way for the speedy fulfilment of the gathering and hostile array of Antichrist and his overthrow by the coming of the King (the Sun) with His associated kings. Such an interpretation heightens the beauty and force of the contrast presented in these verses: first we have the kings of the sunrising presented as already existing, waiting until the culmination of wickedness is reached, through the complete absorption of the Euphratean waters and the gathering of the earthly kings is effected by the seducing spirits; then, and only then, are they ready for *decisive* action. Next in contrast to these kings, are the kings of the earth forming a vast confederacy to be engaged in the battle of the great day. Next, having specified the gathering of the kings of the earth and the agents through whom performed, the Spirit also tells us that the gathering of these kings pertaining to the rising of the sun is also in progress, and that the Agent by whom it is effected is the Saviour Himself, who comes in a concealed manner (*previous* to His open manifestation) to perform this work, and that He gathers them, in the meanwhile, to "the Mount of Assembly" or "the mountain of precious gifts," or "the Mountain of Decision."

We are confident that the fulfilment relates to the future and hence vastly prefer its application, in some way, to the future than to the past and present, as e.g. Lange's (*Com. Rev.*, p. 295), who makes it typical of the re-introduction of heathenism and barbarism modernized. So we reject the idea that these kings refer to the Jews (Elliott, etc.) or to the rulers of the East (Barnes, etc.), or to those who alienate power etc., from rulers and teachers (Lord, etc.,) and, from the analogy of prediction, prefer the interpretation given in the text.

*Obs. 12.* The two armies when gathered are *fully delineated* by the Spirit. *On the one side*, there is the beast, the false prophet, the kings of the earth and their armies (Rev. 19 : 19, 20), including the worshippers of the beast and his image, those who receive his mark, "kings, captains, mighty men, men both small and great." The *vastness* of this army can be readily appreciated by referring to the passages which liken it to a fearful flood of roaring waters, a tumultuous incoming sea, etc., as e.g., Isa. 17 : 12-14, Hab. 3, etc. The *extent* of the confederacy, already closely exhibited in such passages as Rev. 16 : 14, Rev. 13 : 7, Zeph. 3 : 8, etc., is so graphically presented by Joel 3 : 2, 9-16; that a universal uprising for this war, this final contest with the Lord Himself, is certain to take place. The prophecies unite in describing it to be so great as to be *unexampled* in the history of the world; and this is purposely allowed and encouraged (as e.g. in permitting the saints to be overcome, the miracle working of the agents, etc.), in order that the impotency of man and his punishment as a rebel may be *the more strikingly displayed*. They assemble in their vastness to utterly destroy the last remnant of the worship and name of God from the earth—this is their design in furthering self-exaltation; God's design is that they shall assemble for Him to execute His judgments upon them. They being gathered (Micah 4 : 12) "as the sheaves in the floor"

for the terrible threshing that shall follow. *On the other side*, there is Jesus the Christ, the Mighty One, and His saints, the associated kings pertaining to Him. They are represented, e.g. in Rev. 19 : 11-14, as the "Faithful and True" (i.e. coming to fulfil His promises and threatenings), "*The Word of God*," (i.e. the One through whom the purposes of God are to be accomplished and manifested), and "*King of kings and Lord of lords*" (i.e., kings and lords are subordinately associated with Him), who "*in righteousness doth judge and make war*," and "*the armies which were in heaven*" (the reader will consider the symbolical import of "heaven" as given by numerous writers that it signifies, so Faber, ch. 2 *Diss.*, etc., "the body politic"—to such a body these armies belong, seeing that the Theocratic ordering or government has, previously to this coming, been initiatively inaugurated (Prop. 166) at Mt. Sinai, embracing the sun, the moon, and the stars belonging to a heaven. The symbolical import and consistent use of the word "heaven" and "heavens" and its relationship to the Theocratic idea, is yet an interesting field for some students to enter) "*followed him upon white horses*" (symbolical of their triumphant exaltation and co-heirship with Jesus, coming in the same manner as He does) "*clothed in fine linen, white and clean*" (comp. v. 8). These are "*the Lord Coming with ten thousand of His saints to execute judgment*" of Jude 14, 15 ; "*the Coming of the Lord and all the saints with Him*," of Zech. 14 : 5 ; "*the Coming of the Son of Man in the glory of His Father with His messengers*," of Matt. 17 : 27, etc. ; "*the revelation of the Lord Jesus with the messengers of His power to take vengeance*," of 2 Thess. 2 : 7, 8, etc., etc. This strange, stupendous array was long ago described, through the Spirit that foreseeeth all things, by Enoch, Moses, the Prophets, Jesus, and the Apostles.<sup>1</sup> The Jews (Prop. 125) are also incorporated with this army after the first assault."

<sup>1</sup> One of the most remarkable descriptions of this army is given by the prophet Joel, ch. 2, and we are inclined to adopt the opinion of those who believe that it refers to the army of saints. It is usually interpreted as descriptive of a literal flight of locusts and is called "the locust army" but locusts are *not* mentioned and it is impossible to reconcile some of the statements made with the nature, habits, etc., of the locust. This army is peculiar for "there hath not been ever the like, neither shall be any more after it," which can scarcely be attributed to huge flights of locusts because of their being no rare occurrence. The description is too exalted and the events designated too great to be applied to anything else than the symbolized army of the saints. This takes place in "the great and terrible day of the Lord," and this army is called "His army" and "camp" with whom He is associated, uttering "His voice before them." The army is irresistible, it is composed of those who cannot be injured, it produces fearful consternation, and it is expressly called "a great people and a strong." The quaking of the earth, trembling of the heavens, darkening of the sun and moon and stars, etc., aid in identifying the army denoted. To the critical student, who loves to find surprises in the Word, let me add: that in v. 2, it is asserted (comp. Luther's version) that such a mighty people will never again be formed to all eternity. Now this corresponds with our entire line of argument, viz., that these first-fruits, first-born thus associated with King Jesus form a select, chosen, elect body forever separate and distinct from the children of the barren woman afterward gathered, etc., (comp. Prop. 118, 130). The reader too, may, for himself, decide what army is designated in Isa. 5 : 26-30. To fritter away such predictions, symbolical, by locusts, thunder-storms, etc., is to make the prophet guilty of exaggeration. Fauser (*Com. loci*) is undoubtedly correct when he says, that it contains an "ultimate reference to be connected with Messiah's Sec. Coming to judgment."

<sup>2</sup> It is well to observe this, for Bonhomme, who generally writes well on prophetic subjects, makes the Jews with Jesus to fight successfully *before* the overthrow of Jerusalem bringing in Zech. 12 : 6, etc., thus contradicting Zech. 12 : 1, 2 (*Proph. Times*, N. Ser. Sep. and Oct., 1877, which the editor, Wilson, p. 204, properly notices). Before the war waged by Christ and His saints—in which no reverses are experienced—the cup of pun-

ishment is filled for the Jewish nation ; in that, rejecting the testimony given for 1800 years, it, refusing the true Messiah, now under the hope of worldly advancement is induced to accept of the Antichrist as its Messiah—for coming in his name and claiming deification, it receives him. Their punishment proceeds from him, and the amazing mercy of the true Messiah is seen in that He—rejected and despised—comes to its rescue, and then it will make the confession recorded in Jer. 3 : 22-25.

*Obs. 13. The battle itself and the result are unmistakably presented.* The Lamb and His army “*shall overcome (Rev. 17 : 14) them*” (the beast and his army), “*for He is the Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful.*” The triumph and the catastrophe are presented, Rev. 19 : 15-21 ; Rev. 14 : 17-20 ; Dan. 7 ; Ezek. 38 and 39 ; 2 Thess. 2 : 8, etc. The Bible reader must be familiar with the Scriptures, which describe on the one hand the joy and exultation of the righteous over the defeat of the wicked ; and on the other, the grief and despair of the Antichristian forces when they find themselves suddenly confronted by the—to them—terrible revelation of the once despised Jesus in the power of His majesty and of the glorified saints, many of whom were put to death by them. A mortal army, with all the advantages of military resources wielded by a vast multitude, melts away before the might of an immortal army, as the snow disappears under the heat of the sun. Owing to the conciseness of the predictions and the intermingling of figure and symbol, it is difficult for us to enter into details, to give even the precise order in which the encounters between the two hosts shall be conducted (although the hints seem to convey the idea that part of the enemy are met on the way to Jerusalem from Mount Sinai, the Antichrist and another portion at Jerusalem or near it, and that other portions are attacked and defeated by the Jews ; the principal engagement, and that which decides the matter, being by Christ and His saints), or to show in every case how much is literal and how much figurative. Thus, while some latitude must be allowed to application, because of our imperfect understanding of language, yet one thing is certain, that the general description, as well as the minor details, whether figurative or not, convey the notion of a *terrible conflict* directly carried on between these two hosts, and which results in *complete victory* to Christ and His army, and in *utter destruction* to Antichrist and his forces. What agencies are exerted, in all cases we cannot tell, but that natural and supernatural ones are *both employed* is so evident from the Scriptures that it needs no argumentation, seeing that the very Advent of Jesus and His glorified ones is *supernatural*, and stamps the whole drama with a powerful, overwhelming, supernatural cast. Even whatever agencies of a natural order may be employed, these, too, are directed and made invincible by the power of King Jesus, so that truthfully, whether His might in some things is exerted directly and in others indirectly through animate and inanimate agents, the entire result is attributed solely and exclusively to the *greatness and almighty power of the descended Jesus, “the Christ.”* Let any one sit down and endeavor to collate the Scripture illustration of this tremendous and sublime “*battle of that great day of God Almighty,*” and if he can enter into the spirit of the same sufficiently to anticipate it by faith, then his heart must sink and his cheek pale when he endeavors to comprehend *the awful terrors* of that great day of wrath and vengeance (he will in a measure feel like the prophet who described them, Hab. 3 : 16). Is there anything in human language so expressive of *the terrific* as Rev. 19 : 15-20, or Isa. 63 : 1-6, or Rev. 14 : 18-

20, or Isa. 49 : 24-26, and kindred passages? The Spirit, in the abundance of warning, and evidently to impress upon us the correct idea that it will be *the most fearful of all times* that the world has ever witnessed, employs the most powerful language in delineating it that can be produced. "*Treading the winepress of the fierceness and wrath of Almighty God*" (Rev. 19 : 15); *His garments sprinkled with the blood of His enemies* (Isa. 63 : 3); in brief, "*slaughter,*" "*tempest,*" "*whirlwind,*" "*fire,*" "*lightnings,*" "*hailstones,*" "*earthquakes,*" "*pestilence,*" "*plagues,*" "*madness,*" "*wailing,*" "*the indignation of anger,*" "*rod of iron,*" "*the day of vengeance,*" "*anger with fury,*" etc., etc., are some of the impressive utterances to awaken within us a lively sense of the greatness and dreadful nature of this period to the wicked. We are assured that when it takes place and the world has seen this extraordinary, supernatural manifestation, men shall be afraid (Isa. 2 : 10, 11, 19, 21; Micah 7 : 16, 17) before the majesty exhibited, and fearing and trembling (Jer. 33 : 9; Isa. 66 : 19; Isa. 26 : 9, etc.) they shall acknowledge God's just judgments and praise Him for His wonderful doings. For, in the midst of deserving wrath, God still, as He is wont to be, is *merciful*, sparing some of Antichrist's hosts (Isa. 66 : 19) to be the bearers of the news of the conflict and its result to all nations. While this is "*the day of vengeance,*" it is, blessed be God, the time of deliverance, because "*the year of the Redeemed is come*" (Isa. 63 : 4); and therefore it is that, *after* the utter rout of this beast and his army, John describes the reign of Christ and His saints and the introduction of millennial blessedness. With this all the prophets agree—as e. g. Daniel 7, Joel 3, Isa. 24 and 25, Zech. 14, Zeph. 3, Ezek. 38 and 39, etc.—describing the fall of the Antichrist, the last great enemy, *followed* by a glorious restoration of God's Kingdom under the Messiah and the happy condition of those who believe in God. In the mean time, we may contemplate those *war Psalms* which contrast the two parties, and tell of the grand issues flowing from victory, as Psls. 2, 21, 76, 110, etc., feeling assured that our King shall be exalted over all His enemies, that David's Son is indeed "*most blessed forever*" and "*set for blessing*" whom "*all nations shall call blessed.*" Then will be verified the saying against "*the multitude of all the nations that fight against Mount Zion*" (see Isa. 29) and "*the meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel. For, the terrible one is brought to nought*" (as stated in verse 5 be made "*like small dust*" and "*as chaff,*" and this "*suddenly,*" corresponding with the open revelation of Jesus, which occurs suddenly), "*and the scorner is consumed, and all that watch for iniquity are cut off,*" etc.\*

\* Critics say not "battle," but polemon, "war" of the great day of God, the Almighty (so e.g. also the New Revision, Rev. 16 : 14), and properly so, because it agrees with other expressions indicative of the fact that a "war" is waged which is not simply confined to a single battle. And these battles of the last great conflict are not waged against different powers successively arising (as Swormstedt, and others), but as delineated Rev. 19, etc., with the one great confederation, which is crushed, one portion on the road to Palestine from Sinai, and another in Palestine itself. Simple unity of prediction demands such an interpretation, the neglect of which introduces confusion and antagonism.

\* We only remind the reader that Gideon's remarkable slaughter of enemies may be typical of this period. Gideon and a chosen band, with the shout of Israel like "the shout of a king" (Numb. 23 : 11) make the first onslaught, then follows a second and third attack. And Isa. 9 : 4 evidently refers to this in the phrase "the breaking the rod of the oppressors, as in the days of Midian;" for the last oppressors say precisely what the

Midianites said (see Ps. 83 : 12). Stanley, *Sinai and Palestine*, p. 396, renders : " Let us take to ourselves the pastures of God in possession." Then, in the momentous developments will it be found how universally deceived those are (as e.g. Jowett, *Com. 1 Thess.*, pp. 108-111) who declare that Christ's predictions have failed (respecting the Advent, etc.), because inseparably connected with the destruction of Jerusalem. We hold that they will be verified because *thus connected*, and seeing eighteen centuries of literal fulfilment in the treading down of the city by the Gentiles, we feel impelled to await the final catastrophe. So e.g. Fausset (*Com. Zech.*) heads the last ch. as follows : " Last struggle with the hostile world-powers ; Messiah-Jehovah saves Jerusalem and destroys the foe, of whom the remnant turns to the Lord at Jerusalem."

\* This is such a fruitful subject that the reader's indulgence is asked for the consideration of some Scripture, not usually applied to this period. Thus e.g. Isa. 9 : 4, 5. Whatever difficulties there are in the rendering, all commentators are agreed that the undoubted reference here is, to a great battle fought in which " the rod of the oppressor shall be broken," and this is done by David's Son, the Theocratic King, who shall exercise His government " upon the throne of David and upon His Kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever." Now it is in view of this battle and this reign on David's throne that in verse preceding, the nation is represented as made strong and mighty, increased with joy, so that " they joy before thee according to the joy in harvest," etc. Nothing of this was verified at the First Advent owing to the sinfulness of the nation, *but will be at the Sec. Advent*. Take Isa. 34 and 35, which we have unhesitatingly used, and behold the same contrast and connection. Bh. Lowth, Clarke and many " learned expositors" (so Lowth) place both these chs. in the future, nothing thus far having occurred to justify any other interpretation. They justly tell us that they relate to the future Advent of Christ, to the restoration of the Jews, etc. Verse 8 alone is significantly decisive if we allow parallel passages due force. The same remarks will apply to Zech. 9. One of the most interesting portions of Scripture is the 41st ch. of Isaiah, which describes the Advent of Christ, the confederacy sustained by image worship, their overthrow, the restoration of God's people and the Millennial glory that shall follow. Allowing an inchoate fulfilment, as in several other chapters, it is certain that nothing in the past history of the Jewish nation has ever fulfilled this prediction according to its tenor, seeing that no such glorious restoration and blessedness has yet been witnessed. The language is applied to Jesus, who also is a man of war ; the same acts are applied to Christ ; the same results follow the Second Advent ; the parallel passages sustain its application to the Sec. Advent and the Mill. glory that shall be introduced after the defeat of the nations and the exaltation of the Jewish nation. Here in this work, it has been unhesitatingly employed as eminently descriptive of the future. The simple truth is, that interpreters too much forget that the prophets contemplate the restoration of Davidic rule through the Messiah, and that when the time comes for its restoration, there must be of necessity, owing to worldly dominion being in the hands of the Gentiles, a terrible conflict before David's throne and kingdom can possibly be re-established. This conflict is therefore constantly represented, and also necessarily from a Jewish standpoint.

*Obs. 14.* Finally: let no one who is a believer in the Word think that this subject, upon which the Spirit *so largely* dwells and endeavors to impress by the use of figures, etc., conveying *terrible realities*, is *unworthy* of his serious and earnest attention. While much of folly has been penned in reference to " the battle of Armageddon" (as e. g. in the name, and locating the battle in the United States, in the valley of the Mississippi, in Italy, as well as formerly at Moscow, Waterloo, in the French Revolution, etc.), the mistakes of men do not *vitiare* that which is clearly predicted. Men may transplant the scene of the conflict from the place designated by the Spirit ; they may change the actors in it and the results flowing from it ; they may antedate its occurrence and spiritualize away its meaning, but all this *cannot affect* the ultimate fulfilment or *diminish* the fearful and actual realization of it as described. Whether able or not to fully understand *how* this or that particular is to be accomplished, it becomes us *to receive in faith* the unerring description of Holy Writ, and *ponder well* that future which culminates in a conflict the most tremendous, both as to ex-

tent and consequences, that is on record anywhere. *When* the spirit of hatred, which leads to this battle, is already *so widely* prevalent (we append but a single illustration, owing to the peculiar language employed, *The Banner of Light*, Dec. 8th, 1861, says: "Once mankind clung to the cross, and adored the form of Him who was crucified on Calvary as a God. But reason has asserted its supremacy, and the world has declared *it would not have this man to reign over it any longer*") and extending itself, *when* this battle with its confederated hosts shows the absurdity of putting trust in the development theories of men, *when*, in brief, all things are tending in the direction to bring forth the rejection of Christianity and the self-deification of humanity, thus making the fulfilment in the line of existing tendencies, it is folly, yea worse, to ignore *the testimony of Jesus and the prophets* on the subject. Let men *sneer* at it now; let professed believers turn away from it as *an unwelcome* subject; yet the time is coming when men shall *profoundly study* it in order to comfort and sustain themselves under Antichrist's fearful persecution. With the hope, therefore, that what we now write may be of service in strengthening the hearts of some who shall be willing to die for Jesus' sake, we are willing to endure the incredulity (even worse) of the world and of many (saving a few here and there) in the Church. Let us even say, to increase, if possible, the unbelief of the unbelieving, that, whether dead or living when this time of the end shall come, we expect, if faithful to the end, *personally to see* this very battle that we have, in weakness, attempted to describe. (See Props. 126-130, etc.)

The reader, if he desires to see all the proof relating to this subject, must consider Props. 115, 123, 147, 160, 161, and 162 in connection. Let Prop. 115 enforce our urging this subject upon the student's attention, and tender our apology for the same. When God Himself gives so large a space and so many predictions to this period, it is *wisdom and prudence* on our part to honor this fact. Men run directly against the most direct predictions of God's Word. Thus to add illustrations to those given: "The Peace Assembly of Friends in America" issued an *Appeal to Christians* on the subject of war. Among just and excellent observations, they (overlooking that wars exist down to the end), fall into the error of taking it for granted (for no proof is attached—Scripture being quoted at haphazard, *without reference* to time or dispensation), that war will cease to exist in this dispensation, and Dr. Chalmers is quoted (who is thus made to contradict himself, seeing his utterances as given by Taylor, *Voice of the Church*, and by the author of *The Time of the End*). The "Appeal" specifically states its belief, that it is only a full and proper application of the Gospel in the affairs of nations as well as of individuals that the prophecies in regard to war will be fulfilled," (i.e. that universal peace will be secured). This *utterly ignores* the war that the kings and nations make against Christ, all the terrible predictions of conflict and bloodshed down to the end, and antedates the prophecies by making their fulfilment (i.e. in relation to peace, the cessation of war), to precede the Sec. Advent whereas the analogy of Scripture plainly locates the same *after the Sec. Coming*. It passes by the *clearest predictions* that men will not learn righteousness until the judgments of God are poured out upon the earth; until Jesus comes with vengeance to overthrow His enemies; and, for the direct agency by which peace is to be secured and wars ended, it substitutes the Gospel (only designed to save "them that believe,") in the place of Jesus Christ and His army. It forgets what is said of the "desolations" which God makes when "the heathen raged" and "the kingdoms were moved" in order to cause "wars to cease unto the end of the earth" (Ps. 46: 6-11); in brief, it *overlooks* a thousand prophecies, confining itself to isolated fragments *torn from their connection*. That class who are favorable to a Pre-Mill. conversion of the world, teach such a doctrine, some advocating the Gospel as the agent, others, civilization, art, science, education as the instrumentalities (so unbelieving scientists, etc.); others, that Commerce will bring about such a result (so Rich. Cobden, etc.); others, make "Arbitration," or "A High Court of Nations," the grand agent (just as if it had power to enforce its decisions; as if it would be always disinterested, non-susceptible to influence and

bribes ; as if it could not be misled, cause dissatisfaction, and as if it was able to remove the ambition, revenge, passion, etc., which urge men on to war). Honest and sincere men, earnestly desirous for the good of others, are doomed to a bitter disappointment, owing to the depravity of man. Bh. Simpson (*Ch. World*, Ap. 1871, p. 110 with which compare his Centennial prayer), in advocating the Kingdom of God as now existing and its embracing a speedy conversion of the world "not to be brought about by miraculous power but through the agency of man," then adds : "God has bound Himself not to enlarge that Kingdom by means of force, conquest, heavenly appearances, or exhibition of Divine power directly displayed." Alas ! what a suppression of Scripture this position includes ! and what an amount of spiritualizing away the plain grammatical sense it requires to sustain it ! Before the reader occupies such an attitude, let him just blot out Zech. 14, Isa. 63, Rev. 19, and a host of other recorded declarations. So Stanley (*His Jewish Church*, 1 Ser. Lect. 20, p. 519) reiterates the sentiments of many, when he speaks of Christ, saying : "He is to be a King, a Conqueror, yet not by the common weapons of earthly warfare, but by those only weapons which the *Prophetic order* recognized — by justice, mercy, truth, and goodness — by suffering, by endurance, by identification of Himself with the joys, the sufferings of His nation, by opening a wider sympathy to the whole human race than had ever been opened before." We rejoice that justice, mercy, etc., characterizes Jesus now, and will in the age to come and forever more, but the prophetic order recognizes weapons that Stanley utterly overlooks. For as e.g. Dr. Moll (*Lange's Com. Psalms*, Ps. 2, p. 61), we are to distinguish between the means of grace and the blessings now tendered, and "the powers which infinitely surpass all the powers of this world, and which are greatly to be feared when they *unfold in their strength*, in the exhibition of wrath in the Messianic judgment." It is folly to close our eyes to the prophetic exhibit of violence, bloodshed, etc., in the day of the wrath of the Lamb, expressly asserted as manifested to vindicate and establish His Kingship. The view of the early Church is far more Scriptural than that thus presented, and as evidence of the extent in which it was held, the Sibylline Oracles, Book of Enoch, and many of the Apocryphal books, refer to the future reign of the Christ as preceded by a most terrible war and distress. But such predictions suit the development theory, and even infidels confidently proclaim them. Thus e.g. in the *Evolution* of Nov., 1877, Th. Cushing ends an article of extreme "Liberal" tendency with this prediction : "Although the prediction 'Then shall the wolf dwell with the lamb,' etc., may not find its literal fulfilment in that age, yet it is no stretch of fancy to say that 'nation will not lift up sword against nation' for opinion's sake ; that 'war for the maintenance of a religious idea will not be known, and that those who pray for the universal brotherhood of man will more nearly see the fruition of their hopes than ever before'—i. e. when a religion of the future is established. This is man's fancy : God's portraiture of the future under man's control is *very different*."

Infidels of every age, with a show of piety and mercy somewhat remarkable, and a love for humanity truly astonishing, have denounced the cruelty, enormity of vengeance, etc., of Moses' commands, of some of the Psalms, and of this portrayal of the future, so that (as Bolingbroke) they declare the man "as worse even than an Atheist, who could impute it to the Supreme Being." The Apologists, Selden, Patrick, Graves, etc., many Christian and Jewish, try to soften (as e.g. Fairbairn, *Typology*, vol. 2, p. 381), the account of Moses by affirming that in case of submission, forsaking idolatry, acknowledging God, etc., they were spared. But this is forbidden by Deut. 20 : 16, 17 ; Ex. 23 : 33, and 34 : 12, which indicate no reconciliation but a predetermined destruction. We are told that their iniquity was come to the full, and that they were under the ban of heaven. Moreover the failure of the Jewish nation to perform God's will in this matter involved them (Judges 2 : 1-5) in trouble. Others (Michaelis, Ewald, Jahn, etc.), try to make out a prior claim—a natural right to the land by the occupation of it before the temporary descent in Egypt, and hence justify the resort to the sword and extermination. But as Fairbairn conclusively shows (e.g. by reference to Gen. 12 : 6 Abraham, etc., being a stranger in it), this is "a baseless theory." The only right that they had was that given by God to whom all lands belong. Now all such objections and apologies are conjectured to be in place in order to show, on the one hand, that the God represented in the Old Test. is not the God of the New Test., and on the other hand, to reconcile the God of the Old Test. to the supposed softening portraiture of the God of the New Test. Both are mistaken, the same God of *vengeance* exists in the New Test. that existed under the Old, and while mercy and forbearance is now shown, we are *abundantly cautioned* that the day of vengeance and wrath will again, when iniquity is full, come. The time is rapidly approaching when God's people will again return to Canaan,

and the foes congregated there will again be doomed to vengeance. The sins of the Canaanites are typical of the sins of Antichrist and his host, filling the land with abominations, idolatry, defilements, and pollutions so that God's land is defiled (Lev. 18 : 25), notwithstanding previous forbearance and mercy, and God, preparatory to establishing His theocracy removes these defiled ones from His inheritance. Fairbairn (*Typology*, vol. 2, p. 55-57), fully admits that the destruction of Pharaoh and his host is typical of the destruction of the Antichrist; that this is confirmed by the use of the Song of Moses in "the immediate prospect (Rev. 15 : 3) of the last judgment of God, and by the language of Paul (2 Thesa. 2 : 8) " manifestly borrowed from that Song of Moses ;" but then under the bias of the Whitbyan theory of the conversion of the world, he holds that this is done by " spiritual weapons," by " Divine truth" undermining error, by " the victorious energy of the truth," and not by " acts of violence," " bloodshed," and the personal presence of Christ, etc., (as there was no God corporeally present then). He forgets that Pharaoh and his host were *not* overthrown by " spiritual weapons," such as he enumerates, but *by violence* through direct supernatural power exerted by a *personally present* God (for see his concessions concerning the pillar of fire and cloud, p. 75, it being " the seat in which Jehovah, or the Angel of His presence, appeared, and the form in which He manifested His glory " (comp. Kurtz's remark, *His. of Old Covenant*); and that the applicability of the Song of Moses is only realized by *supernatural* intervention and vengeance (and for the ease with which Omnipotence amites, see Alexander's *Com. Isa.* 51 : 6, 8, and 40 : 24). The first onset will be of a supernatural nature, which will be more or less continued, and of which the case of Jericho (which unbelief ridicules as an appeal to our credulity) is an inchoate fulfilment or representation. Infidelity objects to the result of this future war, the supernatural vengeance, just as they have done in reference to the past as recorded in God's Word, on the ground of right, justice, and mercy, overlooking the facts incorporated, viz., that this terrible divine wrath is brought about *by an Antichristian array* which tramples upon right, justice, and mercy; which is guilty of the most outrageous wickedness and idolatry; which despises the Sovereign of the world and most cruelly persecutes and kills His disciples; which is determined that the Theocratic ordering shall not be erected over the nations, and to prevent it resorts even to crushing the Church with dire bloodshed. God, in deference to His own rights, His own inheritance, His own Kingdom, His own saints, His own honor and glory, is compelled in consistency to arise and take vengeance on that humanity which is so impious, merciless, and cruel, (compare Prop. 115). Then the question and the answer of Isa. 49 : 24-26 (Delitzsch's rend.) will be verified: "*Can the booty indeed be wrested from a giant, or will the captive host of the righteous escape? Yea, thus saith Jehovah, Even the captive hosts of a giant are wrested from him, and the booty of a tyrant escapes; and I will make war upon him that warreth with thee, and I will bring salvation to thy children. And I will feed them that pain thee with their own flesh; and they shall be drunken with their own blood, as if with new wine; and all flesh sees that I Jehovah, am thy Saviour, and that thy Redeemer is the mighty One of Jacob.*"



PROPOSITION 164.—*This Kingdom ends the Gentile domination.*

This has been noticed under various Propositions, and is thus distinctively presented to impress the fact upon the reader's mind. Such a Theocracy, as God contemplates, to bring back the world under *His special manifested rule* to its Paradisaical state, is utterly hostile to the notion that worldly empires outside of it shall control large portions of the earth under separate and distinct governments, whether kingly or republican. King Jesus is *the covenanted King*, not only over His special inheritance, the Jewish nation, but also over all the earth; and, as already abundantly proven from Scripture, the time is surely coming when all governments will be overthrown, making place for *the universal Kingdom* of the Lord Jesus Christ.

*Obs. 1.* The inheritance of David's Son (from whence His royalty is to be manifested) is left under Gentile power *until* "the times of the Gentiles" are completed (Prop. 66); *until* the number of the elect is filled up (Props. 65, 86, etc.); *until* the time of the resurrection and rewarding of the saints (Rev. 11 : 15-18; Props. 126-130); *until* the time of the Second Advent (Props. 74, 121, etc.); *until* "the end of the age" (Prop. 140); *until* a people is raised up to sustain the dignity, etc., of the Kingdom (Props. 124, 154); *until* the power of Christ is exhibited (Props. 120, 121); *until* the destruction of Antichrist (Props. 123, 161); *until* the revelation of the Judgeship of Christ (Prop. 132) and "the judgment-day" (Props. 133 and 134); *until* "the day of the Lord Jesus" (Props. 138 and 139) is to be ushered in; *until* the last great battle is fought (Prop. 163), etc. It is significant that the fulfilment of the predictions relating to the inheritance of David's Son has been continuously witnessed for many centuries, and that it is presented before us, still confirmed, this day. This increases, with other reasons, our confidence in the fulfilment of the remainder, viz., the deliverance and exaltation of the same over all the earth. If, as a punishment, and for purposes of mercy, God can so minutely foretell and historically overrule the overthrow of the Theocracy and Theocratic people, He can *as readily predict and bring to pass* the restoration of the same and the overthrow of the Gentile powers.

*Obs. 2.* The predictions relating to this point are so numerous, so plain and decisive, that a mere reference to some of them, in view of what has already preceded, is all-sufficient. There is to be a shaking and removal of earthly kingdoms (Prop. 147) making place for the universal establishment of the Messianic Kingdom (Prop. 116), in which saints as co-heirs with Christ shall gloriously preside (Prop. 154), thus fulfilling *Dan. 7 : 14, 27* (comp. Props. 121 and 123). The supremacy of the Jewish nation (Prop.

114) and the place of manifested royalty (Prop. 168), in view of the homage, worship, and tribute rendered, can only be satisfactorily explained by the Theocratic ordering, uniting Church and State *over all the earth* under one central Head. Such a visible Theocracy (Prop. 117) can, in the very nature of the case, only allow its own form of government to exist, seeing that its design is to restore through it (Prop. 119, etc.) all forfeited blessings, and to insure to man the much-longed-for perfect government on earth (Props. 202, 203, 206 and 207), as well as to exalt the blessed King (Props. 203, 204, 205). Hence such a change of domination is included in "the New Heavens and New Earth" (Props. 148-152), in "the world to come" (Prop. 137), in "the Restitution" (Prop. 144), in "the Regeneration" (Prop. 145), in the removal of the curse from creation (Prop. 146), etc. The testimony is so abundant and cumulative that not only every Millenarian writer has accepted of it, but even many of our opponents, who advocate that a time is coming when Church and State shall be happily united, etc., affirm that present governments will give place *to another and higher form*, having some central point of unity on earth. That unity of the race, dreamed of even by humanitarians, etc., can, however, *only thus* be secured.

*Obs. 3.* These present "times of the Gentiles" are not perpetual; they must come to an end. This is evidenced both by the election of the Jewish nation (Prop. 24, etc.) and by the oath-bound covenant of God with David (Props. 46, 47, 48, 49), which will yet be realized at the Sec. Advent (Props. 66, 69, 72, 75, 121, etc.). This being "the times of the Gentiles" (i. e. the period in which Gentile nations shall rule over the world and no visible Theocratic Kingship shall exist), and as these "times" are to end, giving place to covenant fulfilment—this serves to remove the objection alleged by unbelief, viz., that in the history of the Jewish nation and in that of the Church nothing has been witnessed commensurate with the grandeur, etc., of prophetic announcements, and that hence the prophecies are mere Oriental exaggerations. The reply is an old one, given even by an Augustine: *discriminate the times, and the Scripture utterances will reconcile themselves.* For the times of triumph are not in "the times of the Gentiles;" the latter are "times" of trial and testing, "times" in which the institutions of the world hold their sway, in which the saints are "pilgrims and strangers," and which are also plainly delineated (comp. Props. 174, 175). The Word of God forbids us to look for the fulfilment of a covenanted Kingdom and the triumphant Millennial glory during these "times"; if we do, we then embrace *mere delusion and do violence to Holy Writ.* We must patiently await the ending of these "times," and then, and then only, will "the sure mercies of David" be realized in the Theocratic ordering and the rich blessings resulting therefrom.

These times of the Gentiles have been variously estimated to accord with some favorite chronological views, so that the times of Lev. 26 and Dan. 4, have had various endings (depending on the commencement) given to them, even extending to A. D. 1918 (Habershon, *Guide*, p. 34), and to A. D. 1923 (by Guinness in his recent work, *Approaching End*). We are not concerned in the exactitude of such calculations; only *approximately* have they any value.

*Obs. 4.* This again reminds us of the folly, so widely prevalent, of exalting this present period of time—embracing as it does "the times of the

Gentiles"—above the position assigned to it in Holy Scripture. Eminent and good men, overlooking the utterances of the Spirit of truth, and in their eagerness to honor the Church, call that "*day*" which the Spirit designates "*night*," and that "*light*," which the Word recognizes as "*darkness*." This dispensation includes "the times of the Gentiles," for they are only closed by their fearful overthrow at the Second Advent (Rev. 19, etc.), and while in this dispensation the Church, with all her blessings and privileges, is still in "the night," surrounded by darkness (herself led by "*the light shining in the dark place*," and by "*the day-star*," 2 Pet. 1:19, or by "*the light*," 1 Jno. 1:9, etc.), looking for an absent bridegroom, fighting, struggling, and pressed with the curse, it is certainly unwise, both against Scripture and existing fact, to appropriate to her blessings which only belong to her *after* these "times" are ended.

*Obs. 5.* This fact, viz., the positive end of Gentile domination to give place to the Theocratic reign of Christ and His brethren, will become more and more impressed upon, not only believers, but the world. Already deep thinkers have received and boldly advocated what is so eminently Biblical; devoted men in all denominations proclaim the same; and this will become more intensive as infidelity, etc., advances. This fact in its historical connection, and as part of the Divine Plan, will especially be *unwelcome* to the kings of the earth and to nearly all who are in power, ecclesiastical or civil. This, too, will evidently be *one cause* of that deep hatred against Christ, and result in the widespread confederation and gathering of the nations against Him (Props. 161, 162, and 163.) The kings and mighty men of the earth (Rev. 19:19, etc.) will be *unwilling* to yield up (Ps. 2:2, 3) their power and *submit* to the rule that must be imposed for the good of man.

The early Church, and Millenarians since, have taken this position. Even Disraeli (*Cur. of Lit.*, vol. 3, p. 275), quotes Dr. Hartley as follows: "In 1749 Dr. Hartley published his 'Observations of Man,' and predicted the fall of the existing governments and hierarchies in two simple Propositions; among others: Prop. 81. It is probable that all the civil governments will be overturned. Prop. 82. It is probable that the present forms of Church government will be dissolved." Many were alarmed at these predicted falls of Church and State," etc. The student of the Bible, if reverent and receptive, will make this probability to be an absolute certainty. The warning is distinctively given; the necessity for such a change is specifically pointed out, and to close our eyes to the truth only indicates *lack of faith* in God's own utterances. Indeed, as intimated already, this overthrow, thus predicted and based on the incoming Theocratic Kingdom, will be sufficiently understood—however scornfully rejected—to be a warning to those kingdoms, as evidenced by the events to occur at the closing of this dispensation, by the order of fulfilment (as given e.g. in Rev. 14), and by the special entreaty given (as e.g. in 2d Ps.) to such kingdoms.

*Obs. 6.* But the nations, in their selfishness and opposition to the truth, refused to recognize what at the same time is so plainly revealed, viz., that while Gentile domination ceases, it simply ceases because the new order or dominion introduced is *immensely its superior* in securing the happiness and glory of the Gentile nations. This has been so clearly portrayed in various propositions (as e.g. Props. 119, 142, 144, 154, 156, etc.) that it is unnecessary to repeat. Paul rightfully presents this point in Rom., ch. 11, because when the Redeemer comes and restores the elect people, His dominion will perform that for the nations (Props. 120, 144, etc.) which mere human governments, with all the aids that man can possibly apply, can never accomplish, viz., *remove the curse and introduce the millennial bless-*

*ings.* But the enmity of man, while recoiling upon himself in deserved punishment, *cannot prevent* the abounding grace of God from bringing in a dominion designed both for his benefit and his glory. And in this government, the ancient promise (Gen. 9: 27) will still hold good, viz., that God will enlarge Japhet, but specially, yea personally, dwell with Shem as He did in the past, and again will, Ps. 132: 13, 14, etc.

God does not delight in employing violence, but force, terrible and destructive, must be used. The long-continued and cumulative depravity of the nations finally culminating in Antichristian blasphemy and cruelty, which despises God's warnings and kills His own, makes it a necessity, in order to introduce a deliverance and the promised blessings of redemption. God's own honor and glory, as well as the happiness of those who trust in Him, *demand* this change. The nations, however great, who undertake to crush His truth and people are doomed to vengeance. It has been observed that the Bible presents the history of great nations that figure so prominently in secular history, only in so far as they stand related to the development of the Theocratic idea in its preparatory stages and final realization. This omission, of what so largely composes the world's history, has been said by unbelief to be either the result of a narrow, bigoted Jewish prejudice (leading the writers to make Jehovah one who did not concern himself in the fortunes of the world, but only in those of the Hebrews), or the outcome of Jewish vanity (which exalted the Jewish nation by ignoring the affairs of other nations). But as Roger's (*Superhuman Origin of the Bible*, p. 16, etc.), has well shown, the former is refuted by the abundant assertions to the contrary (as in the case of Pharaoh, Sennacherib, Cyrus, etc.), and the positive predictions relating to other nations; while the latter is set aside by the simple fact that such "vanity" should speak of other nations as "scourges" of their own and predict their own overthrow and the dominion of the Gentiles. The omission must be found in the Theocratic idea, viz., that God regards only one form of government, and the people who are to be incorporated with it, as deserving of His particular continued and detailed notice.

*Obs. 7.* Reference has been made several times to *the guarded manner* in which the primitive Christians, including even Jesus and the apostles, spoke of the downfall of Gentile dominion. This was done in order to avoid the hostility and persecution of the Roman Emperors. Yet the view was more or less distinctly proclaimed by the believers, and was one reason why the millenarian doctrine fell into disrepute, especially after a union of State and Church, with those in power. To illustrate how, nevertheless with reluctance, this truth was proclaimed, Lactantius (*De Instit.*, ch. 15) expresses himself: "The Roman Power which now governs the world (my mind dreads to declare it, yet I must speak it, because it will surely come to pass)—the Roman Power will be taken away from the earth, and the Empire will return to Asia, and the East will again have the chief dominion, and the West will be in subjection." The general sentiment with all millenarians, based upon Dan., Isa., etc., was that *King Jesus with His subordinate rulers would sway an undisputed sceptre over all the earth*, the Gentile dominion being crushed by an overwhelming manifestation of divine power and vengeance, owing to its final array against the truth, etc.

The round apple of gold, the token of Universal Lordship over the earth, fallen from the hand of the image of the Emperor Justinian, can never be replaced (Sir John Maundeville, ch. 1), until it is grasped again by the Antichrist, who shall perish in the attempt. Like the apple of Eden, it only proves a curse to its holder, until He comes whose right it is. The student will not fail to observe (see next Prop.) that while civil government is ordained of God as something that necessarily proceeds from the nature of man and society, God has nowhere excepting only the Theocratic—given His approval to a *special* form. This exception indicates the form, which, above all others, meets the Divine approval, and we may rest assured from the praises that He bestows upon it, that His Divine Purpose relating to it will not fail. Hence we cannot receive the predictions of otherwise able writers on the perpetuity and prosperity of "the times

of the Gentiles." Thus e.g. Wines (*Com. on Hebrew Laws*, Introd. p. 62) growing enthusiastic over his delineation of American "liberty and self-government," confidently (speaking of nations as they now exist, and of knowledge progressing, etc.), predicts: "The great principle of popular right and popular sovereignty, in some form or other, is predestined to a universal triumph. It may achieve this triumph in one century, or it may not achieve it in five; but its ultimate success is as certain as its truth. God never made a truth, into which He did not put a power, that sooner or later would cause it to prevail. Despotism, therefore, will have to bow before the majesty and supremacy of the people. Even the frozen gates of Siberia shall yet dissolve and disappear beneath the genial warmth of the sun of freedom. Tyranny, with its chains and its blood, will everywhere come to an end. Humanity will recover her rights. And an enfranchised world shall yet exult in the liberty and happiness, for which it has sighed and struggled through many a weary century of injustice and oppression." So again p. 62 he prophesies respecting the American Republic: "Standing upon the soil of freedom, and using the lever of Christian civilization, he has a place whereon, and a power wherewith, not only to move the world, but to transform it from a desolate wilderness into the garden of the Lord, covering it with the light of truth and the beauty of goodness." Let the reader look at this uninspired prediction and then at the inspired portraiture given by Scripture of the future Antichrist, etc. Wines's prophecy is based on a false principle, viz., that truth must inevitably prevail and triumph, which is proven by history to be untrue, as exemplified in the Antediluvian world, in the Theocracy, in the life and death of Jesus, in the retrogressions of Christianity, in the overthrow of nations, etc.

*Obs. 8.* The reader may regard it as significant that the Theocratic King was born at the very time that the Gentile dominion was in its most extended and consolidated form. The fairest portions of Europe, Asia, and Africa then known formed one vast Empire—the Roman—when Jesus, "the Christ," appeared and tendered the Kingdom to the elect nation (Props. 54, 55, etc.) which, if accepted (by a national repentance), would have broken the Roman Power with irresistible force. The *One* through whom that Gentile dominion is to cease, comes singly and alone, when at its height, and then, owing to the sinfulness of His own inheritance, permits this dominion to continue on and on *until* He shall come the Second time. And this, too, is done both as a punishment to His own rebellious people, and that special grace and mercy should be extended to the Gentiles. When He comes again, the time selected is also one in which this Gentile dominion shall be manifested in a vast confederation (Prop. 160, etc.), and when, humanely speaking, the Church shall so experience its persecuting power that no hope for its continuance appears possible.

God, for wise and merciful purposes (to correct his nation for their unbelief, to call out a people for His name, etc.), and also to indicate by actual experiment how man is a ruler over man, has allowed Gentile domination. His own Theocratic Kingdom was withdrawn, and the most ample opportunity afforded to Gentiles to show forth their ability to rule, and subserve the interests of mankind. Nimrod's rebellion probably first originated the worldly and selfish form of government, and this culminated in the four great Empires of Daniel. This domination was tried with the most intelligent and cultivated nations under different forms of government, and history records the results in the wars, violence, crime, oppressions, etc. The blood, tears, terrors, sufferings, despair, and cruelty, that they have entailed in the name of glory, religion, liberty, etc., is fearful to contemplate, and the victims of persecution and pride are counted by millions and millions. We are gravely told that civilization, education, humanity, philosophy, science and art are changing the nations for the better. Are the standing armies less? Are the engines of war, and fortifications, and fleets less? Do establishments that manufacture weapons of destruction languish and die for lack of work? Is taxation less? Are the jealousies and desire for revenge less? Is the spirit between rulers and subjects more harmonious? Is the conflict between the high and low, the rich and poor, the capitalist and laborer diminished? Are the interests of nations and classes reconciled? Such questions need no answer.

*Obs. 9.* It is a significant fact, fully attested by history, past and present, that no *Christian* nation has ever existed among the Gentiles. No matter how largely the laws of Moses and the precepts of Christ have been incorporated, and no matter how men of a Christian spirit have endeavored at times to legislate and execute laws in a proper spirit, it still remains true that the design of this dispensation has never been to convert nations (Prop. 86. etc.), and that every nation, however professedly Christian, has been guilty of oppression, injustice, and wickedness. The spirit of self-interest, aggrandizement, earthly glory, etc., has led nations into paths of sin, violence and cruelty, and with the principles at work they are utterly unfitted to co-operate *with a pure Theocratic Kingdom*, and hence their domination must come to an end.

Ultraists, in their eulogy of "Christian nations," speak loudly of such "nations tendering allegiance to Christianity" and of their "recognizing the authority of Jesus," but conveniently ignore the acts and unbelief of such nations. Those very nations, as we abundantly show in other places, develop the Antichrist and array themselves against the Christ. The final complete overthrow not only indicates the lack of sanctity, so often claimed, but the *worthlessness* of those ultra views (e.g. see art. "Reformed Presbyterian Church," or Covenanters, in M'Clintock and Strong's *Cyclop.*), which make the State one of the "departments of Christ's visible Kingdom on earth." If any one desires to see what evils are engendered by the Church arrogating power over the civil authorities or of the civil exercising power over the Church, history is full of it, from the days of Constantine down to the present, as witnessed in the history of Rome, France, England, Germany, Holland (Motley's *Life of Barneveld*), etc.

*Obs. 10.* The reader will not fail (which we repeat, in order to impress) to observe, that while civil government is ordained by God as something that necessarily proceeds from the nature of man and of society (next Prop.), yet as *the forms* of it are of man's ordinance, and subject more or less to depravity, God has nowhere, *excepting only* the Theocratic form, given His approval to any special one. If we open the Old Testament, and read the numerous passages in which God praises and eulogizes this form, we find that this exception indicates most forcibly the form of government that, *above all others*, meets the divine approbation.

Consequently we deprecate the fulsome and unscriptural eulogies heaped upon earthly governments by various writers. Thus e.g. Wines (*Com. on Heb. Laws.*) in a most enthusiastic manner praises the advance in government as illustrated by the Republican form in the United States; predicts in behalf of popular sovereignty "a universal triumph," (see *Obs. 7* and note). The wildest of all efforts to glorify the United States is presented by Baldwin (*Armageddon*), who pushes it to an extreme allied to the blasphemous. The student has only to contrast this *uninspired* picture with the *inspired* portraiture of the future, and he finds instead of the former, the Antichrist ruling over the nations, the nations confederated against Christ, despotism and tyranny the most violent, tribulation, etc. When Wild, in his work *The Lost Ten Tribes*, exalts England and the United States under the plea of being the "Israel," he only shows that he does not comprehend *the nature* of the Kingdom which is to be set up. When he predicts "smooth things," including a continued progress in prosperity and greatness, a most triumphant career, he indicates a lack of comparison of prophecy.

Some students of prophecy, owing to England's State Church, or the aid given to the Reformation, or its missionary and Bible extension, or its contest with the Papacy, or its removing Jewish disabilities, think that (as e.g. Thruston in *England Safe and Triumphant*), the future of England is a decidedly prosperous one, etc. A recent writer, Cummings (*The Great Tribulation*), concludes that England will escape the tribulation of the nations. In his Lecture "The Destiny of England in the Prophetic Record," he takes the favorite position of many that owing to England assisting to carry the Jews to Palestine, she shall escape the doom of other nations. On the other hand, a large number of prophetic students emphatically declare (as e.g. Thorpe in *The Destinies of the*

*British Empire*), that owing to her national sins (oppression, policy, opium trade, connivance of idolatry in India, aid extended to Popery, etc.), England is fated to meet the divine vengeance. Bickersteth (*The Practical Guide*), Varley (*National Calamities*, in *The Chris. Herald*, Aug. 28, 1879), and others give a vivid list of the sins of England, and indorse Thorpe's view. Indeed, whatever England, and others, may do in reference to the Jews (through policy, etc.), the universality of prophecy (e.g. Isa. 2 : 10-17), the positive declarations that no nations are on the Lord's side when He comes for vengeance and redemption (as Isa. 63 : 3, Delitzsch's rend. "of the nations no one was with me," and Lange's *Com. loci* declares the same, Doc. 2, 3, and Exeg. says : "The statement indicates the universal antichristian spirit of the nations,") the extent of the divine vengeance reaching to "all nations," even "all the kingdoms of the world, which are upon the face of the earth" (as Jer. 25), the complete overthrow of world-dominions and their incorporation with Christ's Theocratic rule (Rev. 11 : 15), the ending of Gentile times and the manner of closing (e.g. Dan. 2) with no exception of the nations made (unless we except those heathen mentioned in Isa. 66 : 19), all this fully indicates that the latter view is the most tenable.\*

Some present the United States as the great element for "the regeneration" of the nations, expressing themselves in eulogies which appropriate the promises *solely belonging to Jesus, "the Son of Man."* Wise statesmen (as Webster, etc.), have pointed out the great evils connected with our system of government, such as result from office-seeking, the licentiousness of the press, the abuse and perversion of suffrage, the dangers of emigration, the corruption of officials, the violence of party spirit, the conflicting interests of sections, and the misunderstanding of the rights of the general government and of individual States. But there is a portent of danger before us far greater than all these, which must eventually result disastrously, and that is, the growth of unbelief, socialism and its kindred brood with their demands. The government is in the hands of the people, and just so soon as *the majority* becomes leavened with socialistic ideas (which will come when the laboring population becomes more dense, wages become low, labor itself becomes difficult to obtain, distress brings discontent, etc.); then its doctrines respecting capital will be enforced (for the rich being in the minority, will be helpless) legally in the Legislative halls, and a series of spoliations ensue. Each blow at capital relieving distress but temporarily, will be succeeded by another and another, until the means of wealth being exhausted and the motives to its being obtained are destroyed, anarchy, engendered by a fearful experience, will evidence the worth of all such predictions. Unbelief will attack the Church, and in every way cause it to suffer. Both capital, because of its former extortion and monopolies, and the Church, because of its unfaithfulness and worldliness, will then suffer. This may be thought to be a gloomy view of the future, but how can we close our eyes to the fearful increase of infidelity, the danger already threatened, the demands already made, the views of disorganization already held by a multitude, the communistic parties already organized, the facilities already provided for joint action, etc. The aim is finally to control legislation, introduce universal co-operation, make the State a universal co-operative corporation, and enforce, *under coercion*, a universal and equal distribution of property. (For the demands, plans, extent, etc., of Socialism, see e.g. the series of articles entitled "German Socialism in America" in *The North Amer. Review*, 1879, Cook's *Lecture* "The Infidel Attack on Property," etc.). The membership is numerous, for a Socialistic gathering at Chicago (*Luth. Obs.*, July 12, 1878), on Sunday, alone was estimated at 30,000. It is boldly avowed to be "a political party" (as e.g. Morris Cohen before the Hewitt Committee in New York, as stated in *Cin. Enquirer*, Aug. 5, 1878). Emigration is rapidly swelling their numbers; numerous papers and journals, some with a large daily circulation, adopt and circulate their principles. The people have worshipped Mammon, and *their god* will bring them misery. "The National Platform and Principles of the Socialistic Labor Party," adopted by the National Congress at Newark, N. J., Dec., 1877, has for its motto : "The earth is man's, and the fulness thereof," which is but a parody on Ps. 24 : 1, "The earth is the Lord's, and the fulness thereof." The abuse poured out upon God, Christ, and Christianity is so virulent and blasphemous

\* During the revisal of the text, the writer observed an interesting article on "The Ships of Tarshish," by Rev. Hytche in *The Proph. News*, Ap., 1882. It takes Thorpe's position, and gives the following order : (1) England at first resists Antichrist ; (2) then allies herself with him ; (3) her navy in the Mediterranean is destroyed by the Lord ; (4) influenced by the spared Gentiles at the fall of Antichrist, she will be the foremost in conveying with her ships the Jews to Palestine.

as to be exceedingly shocking. While some to gain adherents quote Jesus as a Socialistic Reformer (but refuse his cross), and the Bible as teaching Socialism, Communism, etc., others denominate Christianity "Poison, and an eighteen hundred years' sickness," and declare (as *Volkstaat*, No. 25, 1876), "that Christianity and Socialism are opposed to each other as fire and water." We transcribe only one sentence as indicative of the fiery hate, given by a public speaker: "We hold God for an Ass of foolishness; we view God as the greatest evil in the world, and, therefore, declare against God *the war*." (He will meet them in "the war," and their blasphemy, pride, and boasting will have a terrible fall.) It is this mixture of unbelief, socialism, communism, etc., which will bring this country into an endurance of tribulation. By eloquently expressed appeals to humanitarian ideas, and by ravishing pictures of bountiful help from the State, removal of care, the certainty of competency, freedom from all restraint, and the surety of help under all circumstances, a majority will finally accrue to them, and *infidelity will rule*: There is one feature that may mitigate the severity of God's judgments on the United States, provided that it is retained to the end, viz., the general and State governments have ever been friendly to the Jews. So Lawrence ("The Jews and their Persecutors," *Harper's Mag.*, June, 1874, ref. to Jost's *His. of the Jews*) remarks: "A fair Republic sprang up in the New World, that was the first of all the nations to offer a peaceful and happy home to the persecuted people." Now God's threatenings are specially levelled against the nations who in the past or future oppress that people and burden themselves with it; they *particularly* shall feel His vengeance. Therefore there is propriety in the observation of Wines (*Com. on the Laws of the Anc. Hebrews*, p. 340), who, after referring to the manner in which the Jews were treated in Europe, Africa, and Asia, and how in this country they have from the first enjoyed freedom, equality, protection of rights, etc., says: "May we not hope, that, when Jehovah shall judge the nations, *He will in mercy remember the land*, which has afforded a refuge and a home to the sons of Jacob."

*Obs.* 11. Turning back to Props. 131, 154, 159, and others (e. g. Prop. 201, 202, 206, etc.) of similar import, it will be seen that a Theocracy embracing a pure Infallibility, administered through righteous and glorified agents, is to possess the rule over the earth. Fallible Imperialism, with its weakness and vices, will be crushed under its force; Constitutional Monarchy, with its utter inability to meet the clashing interests of classes and Republicanism which suffers from the suffrage of self-interest and ignorance being made the basis of its ordering, all forms of government, unable to remove the evils under which their subjects are groaning, must be subverted and give place to this one, which in itself honors God and blesses humanity with a *perfect government that fully performs*, yea immensely more, what others promise. This is clearly taught. All that oppose this coming Kingdom and its august Ruler shall be destroyed. Kings and nobles, high and low, rich and poor, who resist, shall fall beneath its invincible power—a power which will settle all difficulties between nation and nation, aristocracy and commoner, capital and labor, man and man.



THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS, THE CHRIST  
AS COVENANTED IN  
THE OLD TESTAMENT,  
AND PRESENTED IN  
THE NEW TESTAMENT.

BY  
GEO. N. H. PETERS, A.M.,  
EVANG. LUTH. MINISTER.

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"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God."—PROV. 2: 4-6.

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THIS VOLUME  
IS  
**Respectfully Dedicated**  
TO  
W. H. CONLEY, Esq.,  
AND  
DR. J. T. McLAUGHLIN,

*To whom the author is deeply indebted for sympathy and pecuniary aid in the prosecution and publication of the work.\**

*The divine assurances (as e.g. Prov. 11:25; 19:17; Matt. 5:7; Isa. 32:8; Matt. 10:42, etc.) of an ultimate repayment given by God Himself, indicates THE COGNIZANCE OF ONE abundantly able to fulfil His promises. May an ample realization of His faithfulness be their happy experience. Faith in the same "blessed Hope," in the same Theocratic Kingdom, influenced them to give their needed assistance, and, therefore, it is but proper for me to express, in this form, the desire and prayer, that the mighty Theocratic King—whom they thus honored—may honor them in His Coming Kingdom.*

THE AUTHOR.

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“And as it is decreed that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down, which are overlooked and disregarded by the majority of the world. For this is the way in which all improvements are made by thoughtful men, tracing on obscure hints, as it were, dropped to us by nature accidentally, or what seems to come into our minds by chance. For is it incredible that a book which has been so long in possession of mankind should contain many truths as yet undiscovered, for all the phenomena and the same faculties of investigation from which such great discoveries have been made in the present and the past age were equally in possession of mankind several thousand years before. And possibly it might be intended that events as they come to pass should open and ascertain the meaning of several parts of Scripture.”—BUTLER’S *Analogy*, Part II., Ch. 3.

CYPRIAN, PREF. TO TESTIMONIA: “More strength will be imparted to thee, and the eyes of thine understanding will continually grow clearer, if thou searchest more carefully through the Old and New Test., and diligently perusest all parts of the Holy Scriptures; for I have only drawn a little out of the divine fountain to send thee in the meantime. Thou canst drink more copiously and satisfy thyself, when, with us, thou also approachest to the same fountain of divine fulness, in order to drink after the same manner.”—Quoted by Dr. NEANDER, *Genl. Ch. His.*, Vol. 2, p. 447.



## TABLE OF CONTENTS.

---

PROP. 165.—The doctrine of this Kingdom enables us to form a correct estimate of human governments .....	11
PROP. 166.—The rudimentary reorganization of the Kingdom will be made at Mount Sinai .....	17
PROP. 167.—The re-establishment of this Kingdom embraces also the reception of a New Revelation of the Divine Will.....	29
PROP. 168.—This Kingdom has its place of manifested royalty.....	32
PROP. 169.—The Theocratic Kingdom includes the marriage of Christ to the New Jerusalem.....	39
PROP. 170.—This doctrine of the Kingdom fully sustained by "the Father's house" of John 14 : 2.....	53
PROP. 171.—This Kingdom is connected with the Baptism of the Holy Ghost (Spirit) and of Fire.....	64
PROP. 172.—This Kingdom, when restored, does not require the re-introduction of bloody sacrifices.....	83
PROP. 173.—The Kingdom of the Lord Jesus may be near at hand.....	92
PROP. 174.—This Kingdom of the Messiah is preceded by, and connected with, signs.....	109
PROP. 175.—The doctrine of the Kingdom is greatly obscured and perverted by the prevailing one of the conversion of the world prior to the Advent of Jesus.....	171
PROP. 176.—Our doctrine of the Kingdom embraces the conversion of the world, but in the Scriptural order.....	210
PROP. 177.—This doctrine of the Kingdom will not be received in faith by the Church, as a body.....	217
PROP. 178.—This doctrine of the Kingdom, and its essentially related subjects, are so hostile to their faith, that numerous organized religious bodies totally reject them.....	248
PROP. 179.—The doctrine of the Kingdom, or essentials of the same, are directly allied by various bodies with doctrines that are objectionable, and hence are made unpalatable to many.....	260
PROP. 180.—This doctrine of the Kingdom will not be received in faith by the world.....	278

PROP. 181.—Our doctrinal position illustrated and enforced by the Parable of the Ten Virgins.....	299
PROP. 182.—This Kingdom embraces "the One Hope".....	309
PROP. 183.—The doctrine of the Kingdom, and its related subjects, have a direct practical tendency.....	320
PROP. 184.—In this Kingdom will be exhibited a manifested unity.....	335
PROP. 185.—This doctrine enforces that of Divine Providence.....	340
PROP. 186.—This doctrine of the Kingdom sustained by the Analogy of Scripture, the Analogy of Faith, and the Analogy of Tradition.....	343
PROP. 187.—This doctrine of the Kingdom gives coherency to the Gospels, and indicates the unity of design in each of them.....	349
PROP. 188.—This doctrine indicates the unity of the Epistles.....	361
PROP. 189.—It is only through this doctrine of the Kingdom that the Apocalypse can, or will, be understood and consistently interpreted.....	366
PROP. 190.—Our views sustained by the addresses to the Seven Churches.....	377
PROP. 191.—Our doctrine enforced by the general tenor of the Apocalypse.....	382
PROP. 192.—This doctrine of the Kingdom greatly serves to explain Scripture.....	388
PROP. 193.—This doctrine of the Kingdom meets, and consistently removes, the objections brought by the Jews against Christianity.....	408
PROP. 194.—This doctrine of the Kingdom materially aids to explain the world's history.....	427
PROP. 195.—This doctrine of the Kingdom may, analogically, give us a clew to the government of other worlds.....	443
PROP. 196.—This doctrine of the Kingdom gives us a more comprehensive view of the work of Christ for Redemptive purposes.....	449
PROP. 197.—This Kingdom, although visible with a world-dominion, being Theocratic, is also necessarily spiritual.....	460
PROP. 198.—The doctrine of the Kingdom confirms the credibility and inspiration of the Word of God.....	467
PROP. 199.—This doctrine of the Kingdom materially aids in deciding the great Christological question of the day.....	512
PROP. 200.—While the Kingdom is given to Jesus Christ as "the Son of Man," He becomes thereby the actual Representative of God, manifesting God in the person of One related to humanity.....	537
PROP. 201.—If a Kingdom such as is covenanted to "the Son of Man," David's Son, is not set up, then God's effort at government, in and through an earthly rulership, proves a failure.....	544
PROP. 202.—If the Kingdom of "the Son of Man," as covenanted, is not established, then the earth will lack in its history the exhibition of a perfect government....	548
PROP. 203.—The exaltation of the Christ is not lessened or lowered by thus referring the promises of the Kingdom to an outward manifestation in the future.....	552



CONTENTS.

9

PROP. 204.—Such a view gives definiteness and a continued exaltation to the human nature of Christ, and indicates the majestic relationship that it sustains throughout the ages to the race of man..... 557

PROP. 205.—The doctrine of the Kingdom materially aids us in preaching “the Christ,” the distinctive “Messiah”..... 567

PROP. 206.—This earth will yet witness the re-establishment of a glorious Theocracy—a Theocracy in its perfected form..... 582

CONCLUSION ..... 603



THE  
THEOCRATIC KINGDOM  
OF OUR  
LORD JESUS THE CHRIST.

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PROPOSITION 165. *The doctrine of this Kingdom enables us to form a correct estimate of human governments.*

This already appears from the contemplated cessation of all Gentile domination, the complete overthrow of all kingdoms and states, and the bringing of all nations directly (by the rule of the saints, etc.) under the one great central Theocratic authority. For, whatever purposes the institution of human government, in the past and the present dispensation, may subserve, it is distinctly announced that so much of imperfection and evil is attached to it in all its varied forms that it is *incompatible* with the new order of things which shall be presented in "the age to come."

*Obs.* 1. In the consideration of this subject men have been apt to rush to extremes, presenting conclusions which are not warranted by Scripture. One party lauds and magnifies human government, as it has existed and now exists, as a *Divine* institution, speaking loudly of "the divine rights of kings," or of "the sovereignty of the people," etc.—so numerous writers of the past and present. Another party, only regarding the threats, etc., against such government, and misapprehending the time, manner, etc., of God's kingdom to replace it, undertake to break down such government by substituting one of their own; so the Anabaptists, Fifth Monarchy Men, in the days of the Reformation, the Mormons, etc. Still another party so decrie all human government, that they insist upon it, that it is the duty of believers to avoid having any personal connection with them in any official capacity, or in upholding them in any form as a participator; so e.g. Quakers, Christadelphians, some Adventists, Seventh Day Baptists, etc. We avoid all such extravagant deductions by allowing the Scriptures to testify to *three things* pertaining to human government, viz., (1) its necessity; (2) its character; (3) its ultimate destiny. The necessity of having such government is grounded in the constitution of man, and is a legitimate outgrowth of his relations to society, finding its

support in the proposed protection and maintenance of mutual rights, privileges, etc. As such, it is *an ordinance* of God (just as man himself, society in its simplest form, the family relation, etc., are ordinances or appointments of God, resulting from established law), and so expressly declared in Rom. 13 : 1-5, while the particular form in which it is specifically manifested is also the ordinance or appointment of man (growing out of the former) and so designated 1 Pet. 2 : 13. In the absence of the contemplated Theocratic Kingdom, it is God's will and pleasure that men should, in order to avoid anarchy and greater evils, be placed under government, which, more or less, exerts a restraining influence—arising from moral law—upon the outbreaks of depravity. Therefore obedience, excepting only when God's law (Acts 4 : 19 and 5 : 29) is to be directly violated, is enjoined as a duty. But while this is so, and *necessarily follows* from the laws which God has established, it does not by any means assert that *the character* of such government is acceptable to Him, for the very power which Paul tells us is thus ordained by God is at the same time, so far as its character is concerned, described by the Spirit as “*the Beast*,” exceedingly dreadful, etc., in Dan. 7 : 7, 19, 23 ; Rev. 17 : 4, 16 etc. Instead of being divine, it is bestial and wicked ; its conduct is denounced, and its doom declared. The same is true of the Babylonian and of all other kingdoms delineated in the Word of God, and the destiny of all of them is to perish ; but at the time, in the manner, and by the agencies, which God has also ordained. Man is not to assume that which God has placed in the hands of His own Son to accomplish, when the ordained “*Times of the Gentiles*” have come to an end. The visible Sovereignty of this world only becomes the Sovereignty of our Lord at the expiration of a pre-determined period, and for that we must patiently wait. In reference to the participation of believers in such government the Word also gives a clear utterance ; while preserving integrity and endorsing it only in so far as it does right, we are to accept it, rendering obedience, as a necessity for the protection of society. When the Theocracy was overthrown the righteous Daniel and his companions found it justly compatible with the laws of God to hold official stations under the Babylonian monarchy. Before the Theocracy was established, the pious Joseph was thus associated in the Egyptian kingdom. After the Theocracy was delayed and the Times of the Gentiles announced, obedience is enjoined, the support of the government by the payment of taxes enforced, the protection of the government (as in the case of Paul) invoked, submission even under injustice recommended, the whole embraced by the general and yet special affirmation : “*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*”

Baldwin (*Armageddon*, Sec. 3, p. 26), gives place, in his one-sided eulogy of Republicanism, to a tirade against “*all human monarchy*,” saying that God “*hates it as a feature of hell and the devil*,” “*that God considers human monarchy as exceedingly sinful*,” “*that God is therefore hostile to human monarchy because the system is iniquitous in principle, and he will destroy it because of its wicked nature.*” But he overlooks entirely, (1) that human government is necessary ; (2) that God Himself instituted and favored a monarchy ; (3) that, in the absence of a Theocratic government, God favors even monarchical governments as essential to the framework of society, and resulting from the laws instituted by Him ; (4) that God only regards governments, of every kind, with disfavor when the spirit, acts, etc., of the same are opposed to His truth and people ; (5) and that human governments, so essential to avoid anarchy, are no longer to be tolerated when He sets up again His own Theocratic Kingdom under the Messiah, which Kingdom is not one dependent on the boasted and regenerating “*Popular Sovereignty*”

of Baldwin. Over against such wholesale denunciation, we have a remarkable delicacy manifested in Scripture. It has been noticed that in Daniel, when giving the succession of kingdoms to Nebuchadnezzar, the Spirit employs as symbols the precious and baser metals to indicate (ch. 2) the material progress, etc., but when the Spirit delineates the same kingdoms for Daniel and His own people, he employs symbols expressive of the character sustained by them. We must be sufficiently candid to allow that the word "ordained" (Rom. 13 : 1-7) intimates the divine sanction, as agreeable to the divine will, because an essential agency in society, and discriminative in seeing that God has ordained many things that are perverted.

*Obs. 2.* This doctrine enables us to detect the fallacy in the writings of some devoted men (Fulton, etc.) when they *assume* the existence of Christ's kingdom as already established, believers being its subjects, etc., and then reason from this assumption that believers being already the subjects of an instituted kingdom, they must stand aloof from all human government. Our whole argument utterly disproves such premise, demonstrating that the kingdom is postponed, and that believers, in virtue of their relationship to Christ, are only now "*heirs of the Kingdom.*" The Kingdom of the Messiah not being set up, and yet the relation of man to civil society making some form of government *an absolute necessity*, the believer is directed to conform to the present arrangement of things, *without sacrificing his Christian principle or violating the commands of God, until the time that the King Himself comes.* This is done too by way of trial and to prepare him, as well as the race, to appreciate more fully the Divine government of the Messiah when manifested. Man, as a punishment and a test, is left to work out his ideas of government practically in order, as the end will prove, that depravity in the highest exhibition of man's relations (i.e. in the civil) will gain the ascendancy, and that human nature in the mass, when prosperity or greatness is attained, cannot withstand corruption. Hence it is, that these "*heirs of the Kingdom*" to come, are exhorted not to place their affections upon these things, and that eulogies of such human governments are lacking in God's Word ; for the Spirit ever keeps in view—whatever excellent and virtuous actions may be performed—the *great predicted fact* that the character and destiny of earthly kingdoms, as exhibited at the time of the Sec. Advent, renders them utterly unworthy of them. They become the instruments of persecution and cruelty (as even an inchoate fulfilment in the past evidences), culminating in one great combined confederation against God's people. The Spirit in forming His estimate looks at human government, not as it may present itself at this or that particular favorable crisis in history, but, at the general spirit and tendency which finally assumes full sway at the end. This leads us to add : while it is true that government is necessary, notwithstanding its past or future unfriendliness to the Church, it is owing to this manifestation of character that believers are exhorted to hold themselves in patience, and to anticipate for the future an increased wickedness, which will be severely afflictive to them ; to discharge their duties as far as possible and to suffer, if needs be, for the sake of the truth. This also gives a satisfactory answer to Shaftesbury, etc., who objects to the New Test. that it does not enjoin "*patriotism*" or an expression of love and esteem for the government under which believers may live. While it does give precepts, etc., which if followed out will largely contribute to the welfare of any government ; while it insists upon that which is right and just, and enjoins the same upon all, yet this distinctive point is indeed

lacking, and the reason is only additional evidence of *the Divine inspiration* of the Word, seeing that *the ultimate end* of such government is contemplated, and in view of the facts in relation to it, it would be against *both* the character and destiny of such government to enjoin "*the heirs*" of a future nobler government to come, and withdraw their hopes and affections from the latter, and set them upon that which is fated to miserably perish. Shaftesbury's objection is taking a *mere transient view* of government; the Bible considers its culminated wickedness and end still future. The simple truth is, as the Church will yet most painfully experience (Prop. 162), that this very government, for which unbelief calls for patriotic demonstrations, will yet *most bitterly persecute* her, so that the silence of Scripture complained of is fitting and just. Therefore, at present, we indorse Luther's position (Kurtz, *Ch. His.*) "that the Gospel secured spiritual liberty, but did not subvert civil government and social institutions," but enables us under such government to exemplify Christian character.<sup>2</sup>

<sup>1</sup> This is only bringing to a strictly logical conclusion a premise laid down by numerous writers. Thus e.g. Neander, advocating a present existing Kingdom of the Messiah, says: "The fundamental principle of the Christian community is, that there shall be *other* subordination than that of its members to God and Christ, and that this shall be *absolute*," etc. Now while Neander himself, as is well known, would have protested against pushing this to its logical sequence, Fulton and others have done it. The truth is, that we are also, in this dispensation, to be individually subordinate, i.e. render obedience to civil power, but make the authority of God supreme. Many honest men under a mistaken idea, unnecessarily excite against themselves odium by an attitude of unscriptural hostility to governments.

<sup>2</sup> How men have endeavored to give a degree of sanctity to Gentile governments is apparent e.g. in anointing kings with "the holy unction," thus professing to transfer them into "the Lord's anointed," of which Gibbon (*Decl. and Fall*, vol. 5, p. 29), singularly says: "this Jewish rite has been diffused and maintained by the superstition and vanity of modern Europe." This was supposed to confer a Divine or Theocratic right and this "divine right of kings" was often exhibited in the most fantastic manner possible, as e.g. in the proudest of men and women regarding it an honor to perform the most menial of services, even to the holding and presenting the divine king's shirt, etc.

*Obs. 3.* This estimate and end of human government not only enable us to discard the Utopian notion of its development into a state of perfectibility, but the attempted union of Church and State during "Times of the Gentiles." The character and destiny of the State forbids such a union. The State, as now constituted, is selfish, and for the sake of self-interest, as the history of the past *painfully illustrates*, and as the history of the future *predicted* shows, will *sacrifice* the Church. The State, in the very nature of the case, cannot be safely attached to the Church, seeing that the sanctifying Theocratic element, which alone can elevate it to the position of a *truly* Christian organization in perfect union with the religious, is lacking. The feeling, however, is greatly to be respected which would endeavor to bring about such a union with the State, that the highest interests of mankind in the highest form of organization should be the Protector and Advancer of truth and happiness. This feeling, so honorable, will be realized but not now; humanity, owing to its depravity, is not prepared for it, and will not be, as predicted in this dispensation; it can only be verified under the Christ personally in *the anointed Theocratic Kingdom*.

Many writers, not satisfied with a general supremacy of God over the nations of

earth (Prop. 79)—God's ability to overrule, exert a divine providence—must unite with it the *Theocratic* element, as e.g. exemplified in the *Theocratic History of English History*, in which the adverse circumstances are carefully kept in the background, and the estimated providential brought forth prominently, and then men as honored divine instrumentalities are eulogized beyond their merits. While "God is in History," and the order of events are under His supervision and control, it is also true that no such alleged Theocratic rule exists, for that Theocratic relationship is confined to the Jewish nation and to the future. The fact is, that from the head of the image (Dan. 2) this existing world-dominion, can be denominated "Babylonish," seeing that the same spirit runs from the head to the feet. While the former dominion is taken away from Babylon, Medo-Persia, Macedonia, yet the spirit actuating all such in the nations is perpetuated (Dan. 7 : 12), so that when the image is smitten on its feet and overthrown, we have virtually the whole image, (gold, silver, brass, and iron), representing this spirit of world dominion, also overthrown (Dan. 2 : 35, 45), for in the last world-power, the Roman, we have these included and intensified. As these empires are successive, we look for—as the analogy of Scripture teaches—a revival of the spirit of all these in the last head of the fourth beast, who dominates over the nations, and concentrates in himself their past hostility to God and man.

*Obs. 4.* The student, in corroboration of our position, will observe a singular feature, viz., that although the Roman Empire (and its divisions) has loudly proclaimed its profession of religion, appealed in laudation to its conversion under Constantine, praised itself as "most Christian," and even pronounced itself as a "Holy Empire," yet God, in view of no radical change, takes *no notice whatever* of all this boasted profession, and by this very significant silence (excepting in Rev. where the Empire is still recognized to be, as in Daniel, a "*beast*") places over against the extravagant eulogies of men *His own estimate* of such conversion and profession. The same is true of England, Germany, the United States, and others, for, notwithstanding the professed claim of "Christian nation," none of these receive *the slightest recognition* as such in the Word. The reason for such omission is self-evident.

In looking over the history of "Christian nations," we sometimes wonder that right and justice do not triumph over wrong and oppression. Thus e.g. when Russia, Prussia, and Austria proceeded to the spoliation of Poland, the Poles, in their declaration against this iniquitous measure, said : "And lastly, full of confidence in the justice of the Almighty, we lay our rights at the foot of His eternal throne, and put our cause into the hands of the King of kings, the Supreme Judge of nations ; and, in the full assurance of His succor, we protest solemnly and before the whole universe, against every step taken, or to be taken toward the dismemberment of Poland" (art. "Poland and the Poles," *Galaxy*, vol. 18, 1874, p. 40). This nation which was the least persecuting, the most tolerant, falls underneath the intolerant and highly professing Christian. Now while Poland itself, as its history too plainly attests, was but nominally Christian (and consequently in view of its character could not expect the divine blessing to answer a prayer *so confidently* expressed), and was dismembered by nominal Christian nations, yet God does not entirely disregard such a prayer and appeal. Those nations have suffered, and will yet more bitterly suffer, on account of their sins.

*Obs. 5.* It is a fact, as various able writers on the laws of the Theocracy have shown, that the nearer governments adopt, and carry out, the great principles underlying the Theocracy, the purer and more elevated is the civil polity, and the greater strength, security and happiness is imparted to all classes, rulers and ruled. The reverse of this holds true as exemplified in the history of nations ; for the greater the departure from those principles, the more oppressive and ruinous has been the result. But while this is so, the reader will not fail to notice that a mistake—serious—is made by supposing, that the Theocracy is merely given as a pattern—an enuncia-

tion of principles—for other governments to follow because it is to be superseded by others, instead of its being, as the Bible plainly predicts, for a time held in abeyance, owing to depravity, *until* the proper material is gathered out for its overwhelming inauguration.

Hence able writers (as Wines, Michaelis, Graves, Lowman, Jahn, and others), while justly noticing the political features of the Theocracy, and showing how worthy of adoption by the nations are its fundamental principles, either overlook, or are in ignorance of this divine intention; and besides they do not realize the simple fact that the which gave vitality and force to a Theocracy (*viz.*, *God's personally acting as the Ruler of the nation*) is lacking in all other governments, and, therefore, no other can possibly be substituted in its place. Again, men of the highest eminence assume the perpetuity of earthly governments from the fact that man is so constituted by God that he must, in view of his adaptedness, live under some form of government—that society cannot properly exist without it—that it commends itself as a positive necessity, etc. Now while it is true that civil government is required, yet the perpetuity of the same the way advocated *does not follow*. On the other hand, the Bible distinctly teaches, that until God claims, by an actual re-establishment of His Theocracy, the Sovereignty of the world, these civil governments must, even if under beastial influence, exist in order to meet the requirements and necessities of man. God ordains their existence as a necessity springing from man's constitution, but *only until* the Theocracy is revealed. Then the highest possible form of civil (united with the religious) government shall be substituted for the present forms. Civil government is not set aside (for this is forbidden by the nature of man, the demands of social position, the continued aptitude and necessity for government, the analogy drawn from God's working, nature, uses of government, etc.), but it is set forth in its *God-given and God-enforced form*, abrogating the mere human form. The fact that civil government, as now constituted, is the result of the Divine Will, and that obedience is inculcated as a duty, etc., does not necessitate its perpetuity. All depends on the Divine Will, and we must form our conclusions respecting the future in accordance with the *declarations of that Will*. It has never, in any place, asserted the perpetuity of earthly governments, but the exact reverse. That Will, and its contemplated expressed determination, is the foundation of the Coming Theocracy, and that Will shall be made manifest in the Theocratic person and rule of Jesus "the Christ." This effectually settles the question of perpetuity and the predictions based upon it.

To indicate how others express themselves on the subjects embraced in this and previous Prop., a few illustrations are in place. Fausset (*Com.*, Dan. 7) remarks: "Daniel sees the world kingdoms in their essence as of an *animal nature* lower than human, being estranged from God; and that only in the Kingdom of God ('the Son of Man,' the representative Man) is the true dignity of man realized." "Nebuchadnezzar's colossal image represents mankind in his own strength, but only the outward man. Daniel sees man spiritually degraded to the beast level, led by blind impulses, through his alienation from God. It is only from above that the perfect Son of Man comes, and in His Kingdom man attains his true destiny. Cf. Ps. 8 with Gen. 1: 26-28. Humanity is impossible without divinity; it sinks to beastiality (Ps. 32: 9, and 49: 20, and 22). Obstinate heathen nations are compared to 'bulls' (Ps. 68: 30); Egypt, to a dragon in the Nile (Isa. 27: 1, and 51: 9; Ezek. 29: 3). The animal with all its sagacity looks always to the ground, without consciousness of relation to God. What elevates man is communion with God, in willing subjection to Him. The moment he tries to exalt himself to independence of God, like Nebuchadnezzar (ch. 4: 30), he sinks to beast's level." Lange's *Com.*, Dan. 7, Doc. 5, remarks: "The ideal and fundamental thought of the prophecy, which substantially coincides with that of the image of monarchies in chap. 2, and may be expressed by the statement, 'that all the kingdoms of the earth must be put to shame' (Rev. 11: 15; 12: 10) before the Kingdom of everlasting God and of His Anointed, must evidently be made prominent" (without entering largely into "the details of its realization in the history of the world"). The same gives the Tübingen Bible as declaring: "In His eternal decree God has fixed a limit to every kingdom; beyond this it cannot go, and the Divine Providence exerts a special agency to this end." "How uncertain is the glory and majesty of the kingdoms of earth. Even when they have attained to the highest prosperity they must yet be humbled, and pass away, like every other earthly good and honor. The Kingdom of Heaven is immutable, and forms the hope of every believer, Ps. 145: 13." Such expressions drawn from the writings of Anberlen (*On Daniel*), Newton (*Diss. on Proph.*), and others might be presented.



PROPOSITION 166. *The rudimentary reorganization of this Kingdom will be made at Mt. Sinai.*

The organization of the Theocracy was affected *before* the Jewish nation entered Palestine. The appointment of officials, the giving of laws, the commandments to destroy the enemies of God, etc., were issued at Mt. Sinai. It is eminently suitable that the *reorganization* of the *same* should be effected in the *same* place. The reasons will be adduced in the following observations.

This is one of the Propositions, which, if torn from its connection, can be injuriously employed against us. The writer felt the force of Prov. 12 : 23 "a prudent man concealeth knowledge," but in view of the importance of the subject, its instructiveness especially pertaining to the interval, and the encouragements to instruct, etc., he felt persuaded that in this case, Prov. 13 : 16, "every prudent man dealeth with knowledge," and Prov. 15 : 2, "the tongue of the wise useth knowledge aright," insured its presentation to be acceptable to the class whose good-will we ought to esteem. We only now say that this Prop. serves to clear up some—otherwise—difficult passages. Thus e.g. it throws light on the question where Jesus and the saints are during the interval; on the fact that during the interval Jesus is spoken of as being present on the earth; on the setting up and existence of thrones (Rev. 20 : 4) indicative of a formative Kingdom; on the stages of the same Advent; on the object of the first res. and translation; on the Kingdom not coming with observation, being concealed and sudden; on the hatred and intentions of the Antichrist; on the march of the Christ and His saints; on the subsequent war and its results; and on various Mill. predictions.

*Obs. 1.* Taking it for granted that the Theocracy will be again reorganized in its Theocratic-Davidic form, so that God in the person of David's descendant (inseparably connected) *again descends to dwell with the Jewish nation, and act in the capacity of an earthly ruler*, we may suggest, that if such is the divine order, no place on earth could be selected *more suitable or better adapted* for such an arrangement than *Mt. Sinai*, and its adjoining territory. It is a place so isolated, separated from other countries, that such a work undertaken would, for a time, at least, attract but little attention among other nations. It lies at the same time contiguous to the inheritance of David's Son, which at the time will be sorely pressed by the Antichrist with its confederated power. The Holy Land occupied, as it then will be, by the forces of enemies, and all other lands having their kingdoms or civil power in full sway, *forbids* in them a peaceful, previous arrangement as indicated; and *hence* this locality, surrounded by its sandy deserts, under no special civil jurisdiction, occupied only by wandering tribes, is well adapted to secure, as it once did before, *uninterrupted facilities* for a preliminary national organization. Besides this, it is a place *already highly distinguished*, having enjoyed the presence of God, and having witnessed the entrance of God and people into *the desirable Theocratic relationship*, being honored by the camp of the elect nation, and the manifestations of the King, made memorable by the giving of the law, and expressly pronounced, in view of its associations, to be "*holy*." In all

respects, therefore, considering that the nations will then be hostile to the Saviour (in fact arrayed against Him), it is of all places the one *most suitable* to be used for such a purpose. The question is, do the Scriptures give us sufficient intimations to believe the Proposition? We shall present the reasons for holding to such a belief, premising (1) that they are *not nearly so indistinctive* as predictions relating to the First Advent; and (2) that, mistaken in this particular, *it cannot* affect our main leading arguer which is independent of the discussion of minor points relating to the order or introduction of the Kingdom, upon which differences of opinion are reasonably to be anticipated.

The critical student will observe (what Mede on the one hand, and Brown on the other, insist on) that Dan. 2 : 44 particularly declares that "in the days of these kings shall the God of heaven set up a kingdom." That is, *previous* to the final ending of the Roman Empire, of Gentile domination, of the horns that arise, this kingdom will already commenced, organized. These writers, Bengel, and many others, declare the position assigned to the time of setting up the Messianic Kingdom must be maintained in order to meet the conditions annexed. This Sinaitic view meets them fully, and the only place, and under the only circumstances possible, in view of the conflicts Idumea and Palestine. It harmonizes all the predictions, and presents us with an *ex Scriptural solution* of what otherwise would be full of difficulties.

*Obs. 2.* In considering this subject, some preliminary matters must be duly regarded, viz. (1) That the most prominent students of prophecy are now agreed that the Second Advent, to be appreciated, must be comprehended in its *several phases*, being *at first* secret, hidden to carry out certain purposes, and *finally* open, revealed. The reasons for this belief are given under Prop. 130. (2) That the First Advent, embracing within itself about thirty-three years, teaches us not to *limit* the acts of Jesus the Second within a brief period of time; and that His preparatory private life of about thirty years before His open manifestation to the nation should lead us not to circumscribe His Second Advent to an immediate open Revelation, unless a comparison of Scripture makes it absolutely necessary. (3) That if it be admitted that the establishment of the Theocracy at Mt. Sinai was a pattern of something that should follow in the future (which nearly all writers confess however much they may differ in the ultimate fulfilment), *then* an open door is at once presented for the introduction of our Proposition. (4) That the passages bearing on this subject are to be considered in their *general scope*, in their *connection* with context and analogy, and shall involve *no contradiction* of Scripture.

The student will also observe the following: (1) that dispensations may, as the Jew and Gospel *overlap* each other for some years; (2) that this Theocratic Kingdom is organized *before* the times of the Gentiles are ended; (3) the breaking and consummation process upon which the Kingdom immediately enters, is expressive of a *previous organization*—for it is evidently an intelligent organized force that is set in motion against the kings of the earth and their armies; (4) Rev. 10 : 7 implies, in view of finishing the mystery of God (which appertains to the Kingdom), that to the believing there will be such a manifestation, that *before* the epoch is concluded this will be done; (5) the Coming of the Son of Man in His Kingdom (implying a previous organization) is to be distinguished from His thief-like Coming.

*Obs. 3.* The Bible seems to declare that Jesus, the Messiah, at His Second Advent, will especially exhibit *two* acts or phases in this Coming and *between* these two, He and His saints will pass *the intervening period at Mt. Sinai*. That he comes "as a thief" for the removal of the saints.

is clearly taught, and that He also openly comes *with* these saints on the Mt. of Olives (Zech. 14 : 4) is unmistakably announced. But He and His saints are *also* represented as being at *Mt. Sinai*. A comparison of Scripture shows, that when the saints are removed by the power of resurrection and translation, they do *not remain in "the air,"* but are conveyed to *Mt. Sinai*, where, as at the establishment of the Theocracy, *positions* are assigned, *the kingship and priesthood* inaugurated, the *instructions* given preparatory to the ushering in of "the dispensation of the fulness of times." After all the preparations are completed, and the time has come for "*the manifestation of the sons of God,*" the deliverance of the Jewish nation, the destruction of Antichrist, *this associated body of Rulers with the King of kings at their head* (Rev. 19) present themselves to the confusion of all enemies, and to the joy of the ancient elect nation. Let the reader ponder the 68th Psalm, and its references to Mt. Sinai. This Psalm, allowing its prophetic character, was *never fulfilled*, as is generally supposed, at the appearing of God in the wilderness at the institution of the Theocracy. The reasons are the following : (1) the description is *too exalted* to meet the facts as they transpired in the wilderness, in the march to Canaan, and in obtaining possession of the land. The comparative feebleness and repeated transgressions of the nation ; their inability, owing to sin, to extend their power as here predicted ; the continued existence of their enemies ; their final subjection to other nations, etc.—all this is opposed to the spirit of the Psalm. (2) The Psalm is *Messianic*, and relates not to the past but to *the future*. This is proven by the direct reference and application of a portion of the Psalm to Christ. This is done by Paul in Eph. 4 : 9, where he applies it as significant of results produced by the resurrection and ascension of Jesus. The Spirit thus gives us a *key* to its interpretation. (3) Its reference to the future is *evinced* by its allusion to the resurrection (v. 20) ; the great slaughter and complete overthrow of all enemies (v. 1-3, 14, 21-23, 30) ; the restoration of the Jewish nation (see v. 22 and notice force of "again") although oppressed by a multitude ("sea") ; the restoration of Theocratic rule (v. 24-35) ; the kings of the earth bringing presents, and the extended, world-wide dominion exerted (v. 29-35). On the other hand, what is here delineated to occur *corresponds fully and accurately* in every respect with the predictions pertaining to the ushering in of the Millennial age or Christ's Kingdom. *Then*, we know, the enemies will indeed be removed as here described ; *then* the exaltation, the purity, beauty, rejoicing, safety, and power of the righteous will be witnessed as here portrayed ; *then* the dwelling of God with man, the exertion of supernatural power, the power of delivering from death, the restoration of the people, the universal dominion, the re-organization of the nation under rulers, kings coming to present their allegiance and worship at Jerusalem, nations submitting themselves, the praise and glory manifested—all *this, as here predicted, will come to pass*. Hence seeing that the general tenor of the Psalm does not suit the history of the past, in the non-fulfilment of large portions of it, but faithfully describes the future, it is not an arbitrary act to interpret verses 8 and 17 *as also realized in the future*, and this the more readily because this Advent accords with what is ascribed to Christ at His Second Coming. Let the mighty King come as predicted in other places, and there is nothing in these verses, unless it be *the locality* designated, which differs from the others. But why object to the specified locality? Can a reason be as-

signed for the rejection of it in such a connection? No, we are content to receive it as it reads, believing that as Sinai at the inauguration of the Theocracy witnessed *the presence of the Theocratic King*, so when God's Son comes to restore the Theocratic rule "*even Sinai itself is moved to the presence of God, the God of Israel*" (v. 8.), and in view of His surroundings it can be said (v. 17) "*the chariots of God are twenty thousand (myriads) even thousands of angels (even many thousands or thousands of heavenly powers); the Lord is among them as in*" (or simply, "*in*" or "*at Sinai among the holy mountains,*" as rendered by Lederer) "*Sinai in the holy place.*"<sup>1</sup> Accepting of the Psalm as a *prophetic* announcement of the future, it is impossible, without violence, to rid ourselves of the persuasion that at the future Advent *the Messiah will appear* not only on the Mt. of Olives, but *antecedently on Mt. Sinai*, where evidently the gathering together occurs, with which gathered body Christ is afterward accompanied. In all this, there is *eminent propriety*, if we but consider that this Theocratic Kingdom is to be restored and manifested through the Seed of David, and hence in its relations to humanity and to the Jewish race, *necessarily requires* an outward exhibition of its earthly re-inauguration. There is also a *peculiar fitness* in the choice of place where this is done, inasmuch as *Sinai itself* is identified with the organization pertaining to Theocratic rulership.<sup>2</sup>

<sup>1</sup> Reineke, *Prop'h. Times*, Nov., 1864, p. 163, renders "The horsemen of God are two companies of myriads, thousands of changed ones; the Lord in them Sinai in holiness or "The horsemen of God are two companies of thousands of myriads; the Lord in them Sinai in holiness." Rabbi Greenabaum renders the verses: "The earth quake also the heaven dropped at the presence of God; yea this Sinai, at the presence of God the God of Israel." "The chariots of God are two myriads; thousands of angels follow him; the Lord is among them, so is Sinai holy among mountains." Lange's *Com., Ex.* has "Yon Sinai before the face of Elohim, the God of Israel," and "The Chariots of God are myriads, thousands and again thousands, the Lord among them, a Sinai in sanctity."

<sup>2</sup> Sinai was even esteemed holy before the giving of the law (Stanley's *Sinai and Palestine*, p. 48, Josephus, *Ant.*, 3, v. 1), and the only reason that can be satisfactorily assigned is that pertaining to its foreknown Theocratic usage, making it a special favor of God's. What a distinguished place Mt. Sinai will be in the future ages! The place of God's marriage (so according to Oriental usage, the inauguration of a Ruler), with the Jewish nation; the place where Jesus' marriage takes place before the bridal process proceeds to Jerusalem. God in view of this, may, as we anticipate, adorn the wilderness and make it a place of resort. We cannot help but feel that Elijah will again, under different circumstances, visit this place. This prophet visited Horeb (Smith's *Bib.* 1 makes Sinai and Horeb—the latter standing in the shadow of the former—to be interchangeable as e.g. Deut. 1 : 2, 6, 19, and 4 : 10, 15, and 9 : 8, and 29 : 1, 1 Kings 8 : 9, and 19 : 8, and 2 Chron. 5 : 10; Mal. 4 : 4) when persecuted (1 Kings 19), and "the mount of God" found special nearness to God, and realized that, amid the general defection, God had reserved for Himself a people. How changed the relations, and what a glorious reservation he will there meet! If faithful our glad eyes will behold the same and our glad hearts will associate with those "myriads."

*Obs. 4.* If this deduction were founded simply on one passage it might suggest doubt, but we find it sustained in other places. Thus take Deut. 33 : 1-2, which embraces the blessings pronounced on the several tribes and which from other predictions we know shall only be fully realized *the restoration of the nation at the Second Coming* of its King. None of these blessings are introduced by a description which, however applicable in some particulars to the giving of the law, was *never verified* in the past. For we read: "*The Lord came from Sinai and rose up from Sier u them, He shined forth from Mt. Paran, and He came with ten thousand*

saints; from His right hand went a fiery law to them," etc.<sup>1</sup> Such a Coming with myriads of saints is *only predicated* of the still future Advent. We have no account of any other, and this correspondence with what will occur at the predicted Second Advent of Jesus (when myriads of saints are with Him) is indicative of its intended application. In Hab. 3 : 3 we have another allusion. Intending to refer to the chapter at length in another place, it is sufficient to say that the opinion so generally held that it refers to the past manifestation of God at Mt. Sinai and in the wilderness, is *utterly untenable*. Aside from various considerations, the simple fact that the prophet himself locates it in the future and prays (v. 16) that he may find deliverance *when* it takes place, is ample to remove the prevailing interpretation. It most certainly—if we preserve its unity and compare with other Scripture—pertains to the future Advent. The prophet tells us "*God came from Teman (or the South) and the Holy One from Mt. Paran,*" at a time when an overthrow of enemies and a deliverance is experienced on a scale *so great* that the past sinks into insignificance before it. Even Judges 5 : 4, 5, may in the mind of the Spirit be far-reaching; and many predictions respecting "the wilderness" may have a deeper, more significant meaning than is usually attached to them. Let there be such a restoration of Theocratic rule inaugurated at Mt. Sinai, and it imparts new force to Isa. 35 : 1 "*the wilderness and the solitary place shall be glad for them and the desert shall rejoice,*" etc., or to Isa. 32 : 15, 16 "*the wilderness (shall) be a fruitful field,*" "*then judgment shall dwell in the wilderness,*" or to Isa. 35 : 6 "*for in the wilderness shall waters (i.e. people) break out and streams in the desert.*" In view of the apportionment of the stations, etc., in the Kingdom at such a time and place, it may even be questioned whether the planting in the wilderness of those several trees mentioned by Isa. 41 : 19, 20 is not to be interpreted of the assignments of rank, etc., in this Theocracy, seeing that the Spirit likens in other places the saints to "*Trees of righteousness, the planting of the Lord*" (Isa. 61 : 3), and men and rulers are thus designated. The specific mention of rejoicing, shouting, singing, etc., in the wilderness at some period still future is seen, if this idea is accepted, to be highly appropriate, and what under the circumstances is to be anticipated. Surely "*the grace in the wilderness,*" Jer. 31 : 2, which is yet, as the prophecy indicates, to be realized by the Jewish nation in an unexampled restoration; the pleading in the wilderness, Ezek. 20 : 35-36) still future with that people; the speaking comfortably to His people in the wilderness, Hos. 2 : 14—this, with similar intimations, should teach us that the wilderness, just as in the beginning, is an important feature strikingly *associated with* the re-establishment of the Theocracy.<sup>2</sup>

<sup>1</sup> Lederer, *The Israelite Indeed*, Dec., 1863, p. 141, renders it : "Jehovah is coming from Sinai, and rises unto them from Seir; He beams from Mt. Paran, and comes (out) from the myriads of saints, from His right hand (the) fire statue unto them," etc. This "fiery law" or "fire statue" is also, as every one can see, a distinguishing characteristic of the Sec. Advent with the saints, being expressive of "judgments."

<sup>2</sup> Hos. 2 : 14 deserves special attention, and the connection evidently shows the time of fulfillment to be in the future. If the student observes two things he cannot fail to catch its spirit. (1) The elect now gathered being engrafted, and thus become identified with the true Israel, are inseparable with this period of blessing; (2) the time of this marriage, Pre-Millennial, as noticed Props. 118, 169, etc. Ps. 74 : 14 will be impressively realized : "Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting (sojourning in) the wilderness."

Obs. 5. Isa. 63 : 1-6 cannot possibly, without the grossest inconsistency, be applied to the First Advent of Jesus. For, aside from other reasons, it is not true that He then came in anger, fury and vengeance, and shed the blood of His enemies, until His own garments were stained, seeing that His mission was one of love, mercy and submission to death. But at His Second Advent numerous passages *expressly mention* wrath, vengeance on enemies, and a fearful slaughter and supper. It is therefore a description *only applicable* to the Second Advent, as the early Church taught (see Prop. 121). But the prophet in vision sees Him Coming from the direction of Mt. Sinai, asking : " *Who is this that cometh from Edom, with dyed garments from Bozrah ?*" Indeed, when we come to compare Scripture with Scripture, we have *the route* taken by the mighty King from Mt. Sinai until He arrives at Jerusalem clearly pointed out. Prophecy distinctly mentions Mt. Sinai, Paran, the Wilderness, Mt. Seir, Edom, Tema or the South, Bozrah, giving us *a direct route* from Sinai northward to Palestine. This does not occur *by chance, but is descriptive of what shall truly take place*. Having the Mighty One with His Saints manifested at Sinai, and also by way of the wilderness of Paran on through Idumea, it seems to us faithless not to accept of these things. Especially when we find an under-current of prophecy, which serves to bring them out in more distinctive proportions." Thus, e.g. in " *the new thing*" (Isa. 43 : 18-21) which God is to perform, He " *will even make a way in the wilderness rivers* (notice its figurative meaning) *in the desert.*" *I give waters in the wilderness and rivers in the deserts, to give drink to my people, my chosen. This people have I formed for myself ; they shall show forth my praise.* Here we have intimated under impressive figures the blessings that will result from a re-formation of Theocratic rule out of a people expressly raised up (and gathered) for this purpose, and this is done *in the wilderness, in the very place where the Theocracy was originally instituted*. If such a restoration as the Proposition states is really contemplated and intended, could the language of the prophet be *more expressive* of the fact? The saintly body of " *peculiar people*" and engrafted, thus constituting the " *holy nation*" (and thus forming " *a river,*" etc., in the figurative language of Scripture), gathered to Mt. Sinai, and associated with Christ in *the formative reorganization of the fallen Theocracy*, would fulfil in the most impressive manner such predictions. Then again, if we turn to Isa. 43 : 3, it is extremely doubtful whether we have more than a mere typical fulfilment in John's mission. And, when the prediction is carefully studied in the light of other predictions, the doubt resolves itself into a certainty that this also (whatever inchoate fulfilment there may be) refers to this period of time. Let the reader notice (1) that this cry in the wilderness, etc., is taken as commentators, Barnes, etc., inform us from the approach of a mighty Conqueror, and *is expressive of irresistible power and a triumphant march*; (2) that the preparations are suitably completed, and " *the glory of the Lord shall be revealed*" so that " *all flesh shall see it ;*" (3) that before the march of Jehovah, all flesh being as grass, *opposition shall be overcome*; (4) and the results of this triumphal appearance *in deliverance and restoration*. To say that *all this* was strictly fulfilled at the First Advent, having been the rejection of John, and Jesus, in the triumph of enemies, and such experience of deliverance of the nation, etc., as delineated, is certainly a lowering and altering of the prophecy. On the other hand, the offer of the Kingdom at the First Advent *necessitated* a typical repre-

tion of this act in the wilderness (and hence applied to John), but owing to the foreknown unbelief and sinfulness of the nation *both* the Kingdom and the real preparatory acts here predicted were postponed. Jesus did not exhibit Himself as the King; His glory was concealed under humiliation; *the time had not yet arrived* for such a triumphal passage; He Himself locating it in the future at His Sec. Coming. Admit such a re-establishment of the Theocracy at Mt. Sinai in the wilderness—consider the route from there through the wilderness to Judea, and *then* the prophecy shines forth with a clearness and vividness that is startling. “*The Voice of him that crieth in the wilderness, ‘Prepare ye the way of the Lord, make straight in the desert a highway for our God’*”—the completeness of the preparation, the majestic march revealing the glory of the Lord, the helplessness of His enemies contrasted with His power, the reward bestowed, the blessed rule and safety experienced; *all eminence* such an exalted condition of manifested Kingly authority, etc., and connected with, as a starting point, *the wilderness*, that it is only to be fulfilled in the future. At least such a fulfilment *accords* with the glory of the Lord, and His work as connected with the Second Advent, and we can see no valid reason to reject its identification, in some way, *with the wilderness*, as the place *from whence* this King of kings comes, and before whom “a highway,” like that of a mighty conqueror, shall be opened. Such passages include the idea, that *the authoritative manifestation of Theocratic rule* is exhibited, before it issues forth *from the desert*. It is a form *ready for action* before it emerges from the wilderness. Considering the formation of the Theocracy with its added hosts of kings and priests in so isolated a place, secluded from the observation of the nations, and its *sudden and overwhelming appearance*, it may be a question whether Christ had not this initiatory stage in view when He told the Pharisees, “*the Kingdom of God cometh not with observation,*” seeing that it is not only divinely instituted, but this is done in a secluded manner and place, so that when it appears it is *already so organized as to be irresistible*, etc.<sup>1</sup>

<sup>1</sup> The reader will find information in Lange's *Com. Isa.* ch. 63, showing that Calvin, Musculus, Schultetus, and others, rejected the idea of its application to the passion of Jesus, and Vitrina expressly says: “the hero is not set forth as *suffering* but as *acting*, not as sprinkled with *His own blood* but with the blood of *enemies*, not as satisfying the justice of God for sins but as executing the justice of God in *punishing enemies*.” Ziethe is quoted as saying: “Our text (Isa. 63 : 1-6) bids us (1) To look on the Man of Sorrows, who redeemed us; (2) To contemplate in faith the great work which He has accomplished for us; (3) For this to render to Him the thank-offering which we owe Him”—upon which the American editor (Rev. Moore) justly observes: “It is strange that an eminent modern preacher should *so misrepresent* the teaching of this passage. If we wish to lead men to contemplate Christ as the Man of Sorrows, by whose blood we are redeemed, we should choose a passage of Scripture that exhibits Him in this character. But it is either culpable ignorance, or something worse, to affirm that the Scripture before us contains the lessons set forth in the above mentioned heads of a sermon.” Many, alas deserve this rebuke and even Bh. Hobart (*Works*, vol. 3. p. 298), has a sermon arbitrarily applying it to the sacrifice on the cross. Steir is of the opinion that the one who is seen as coming is Christ, “coming from the fulfilment of what is related Rev. 14 : 20, and 19 : 18, 21.” “The destruction of Antichrist is regarded by Delitzsch simply as the New Test. counterpart to this piece.” And Weber is thus quoted: “The prophecy which is here directed against Edom is to be regarded as a prophecy of the judgment which will befall the antichristian, persecuting world in the last days. On this account the Seer of the New Test., John, has described the Lord as coming to judge the world after the model of Isa. 63 (Rev. 19).” The Amer. editor says: “Messiah is the conqueror of Edom as Balaam of old predicted (Numb. 24 : 17, 18). *Not till He raises up the fallen tabernacle of David*, is possession in the highest sense taken of Edom

and of all the heathen (Amos 9 : 11, 12). As we understand the Lord's work of destruction depicted in Ps. 110 : 5, 6, so must we understand the judgment on Edom has described." We only add, that nearly all expositors not knowing what else to do with the names "Edom" and "Bosrah" have regarded them as mystical or figurative term expressive of enemies, but this view gives a deeper significance to them—just as the names relating to the First Advent. Hannah's prayer will be verified (1 Sam. 2), and the nations (Zeph. 3 : 8, etc.), be crushed under the long predicted (Deut 32 : 41-45) vengeance. If the reader turn to Props. 115 and 163, he will find by connecting the saw with this one, additional reasons for our position.

The student will observe that the place where the First Advent occurred is but indirectly given, and that all other accounts of the same imply the coming first to Bethlehem. So in the Sec. Advent, when the locality is once stated that is amply sufficient and all other predictions imply it. This at once opens a wide field for reference which can only be indicated. Thus e.g. take Isa. 63 : 1-6, and notice in connection the vengeance, the Redemption, etc. This compared with numerous parallel passages presents additional points of identification. Such a comparison having been instituted under various Propositions, it is not requisite to repeat. Several passages not before specified may briefly be suggested : Isa. 42 : 11, is remarkable, as the context indicates that "new things" are to be performed, introducing Millennial blessedness and glory, worthy of "new song." This is done in the manner we have advocated : "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war, He shall cry, yea war ; I shall prevail against His enemies," etc. (see context). But notice verse 11, and its manifest allusions (as Bh. Lowth, and others), to the desert of Arabia Deserta, to the rocky country of Arabia Petraea, etc., and surely the careful student of the Word must be impressed that *some deep reason* underlies such references. What other reason applicable as the one advocated by us? For aught we know, such references as Zec 9 : 14, going "with whirlwinds of the South;" as Ps. 126 : 4, "as streams in the South and similar phraseology, may contain allusions which a fulfilment will render expressive in this direction. The student will not overlook Isa. 9 : 1 (Delitzsch's rendering), Is. 59 : 16-20 (comp Lowth and the Chaldee).

Delitzsch's rendering is impressive : "Behold I work out a new thing : will ye not live to see it" (resurrection)? "Yea, I make a road through the desert," etc.

Lowth and Noyes separate the clause as follows : A voice crieth, "In the wilderness prepare ye the way of Jehovah," and Barnes *loci* declares "the parallelism seems to require the translation proposed by Lowth." This, if correct, would add to its significance. Delitzsch : "Hark a crier! In the wilderness prepare ye a way for Jehovah, make smooth in the desert a road for our God."

An additional reason is found in Prop. 163 on the meaning of "Armageddon" (which see), and to this idea of "the Assembling" or "the Gathering" many passages refer, e.g. Ps. 110 : 3 (Barker's Bible, London 1815, renders), "Thy people shall come willingly at the time of the assembling thine army in holy beauty," etc. Ps. 46 according to the text refers to "the hidden ones or virgins," and is highly expressive of this period (comp. L. 26 : 20, 21 ; Jer. 2 : 3 ; Luke 21 : 36, etc.). Even the "fleeing to the mountain" of L. 11 : 1, if we are to receive some renderings, may refer to this withdrawal. The passages which speak of the removal and hiding of God's people just before the last great tribulation breaks forth might be used as illustrative of this period. Here, indeed, they would be in safety and honor. The world will be more or less unconscious of this gathering the days of Noah repeating themselves, and persistent unbelief in such a preparati existing until too late. The secrecy of all this, is plainly implied, even in the meeting the Bridegroom and those that were ready, which no one of the world will witness. Those taken to Mt. Sinai are pre-eminently favored, and as then "the door will be shut it will be too late for others to be added to the special blessed number. These are "the firstfruits" of the harvest—specially belonging to the Lord—the harvest itself—"the great multitude"—follows later in the divine order. Various passages relating to this subject are worthy of consideration, such as Isa. 18 : 1-5 ; Isa. chs. 34, 35, 13, etc. When these things are realized, men will be amazed to find *how largely and minutely*, all this has been described in the Word, and yet *how little* it has been noticed and appreciated, just as the things relating to the First Advent were overlooked.

There is only one difficulty, suggested by a friend (Dr. Morehead), viz., that in R. 19 at the open Advent of Jesus and His saints it is represented that "heaven opened and the armies in heaven followed Him," so that He and the saints literally come from the third heaven and not from Sinai, etc. But this is simply to overlook the symbolic meaning of the word "heaven" as used in Revelation. If we are to give it this meani



then e.g. ch. 12 : 7 there was literally "war in heaven," ch. 4 : 1, 2, John was literally in heaven, etc. Hence all commentators e.g. Barnes, Lange, etc., refer the expression to the introduction of a new vision and its relation to the heavenly powers. Faber, etc., give us correct ideas of its reference, and, for aught we know, if reference is made to the same heaven mentioned in ch. 6 : 13, it would be sustained if the symbolical import is accepted, and even if the literal, without including the third heaven (for Jesus and His saints can and will come transported in the aerial by supernatural power). A consistent interpretation of the Word in accordance with its usage (see Prop. 107) in the book will remove the objection; and we are not to force the language, just as we do not that which relates or pertains to the sword out of His mouth, etc. It is a symbolical representation of the authority, majesty, power, etc., of the Advent.

*Obs. 6.* This view instead of conflicting with the other predictions, serves to illustrate and enforce them. Take, e.g. Dan. 7, and there is something remarkable in the structure of the prophecy, which on any other hypothesis baffles interpretation. The investiture (Prop. 83) of the Son of Man, David's Son, with the Kingdom, and the bestowment of judgment or rulership upon the saints associated with Him, is done by the Ancient of Days, for the Kingdom is given by Him to the Son of Man and His saints. But this is done here on the earth—as the representation in its entire scope demands—even while the Antichristian power, so arrogant and hostile, is in existence and holds sway over the nations. A difficulty at once presents itself, *how* could such an investiture which presupposes an order of arrangements, etc., take place without exciting immediate attention and attack from the enemy if conducted *within* his territory and in a *public* manner. The prophecy implies on its face a perfectly free unembarrassed, and even unexpected by the enemy, accomplishment of *preliminary arrangements* pertaining to the Kingdom. Admit that Sinai and the wilderness is the locality where the Ancient of Days invests David's Son and His own with Theocratic power, and bestows upon Him and the saints the covenanted dominion, and the difficulty vanishes. The prophet looks in vision at the horn, and then, looking away from him, turns to gaze upon the prophetic picture presented at Mt. Sinai without specifying the locality; thus passing from one to the other without a commingling of them. Although the investiture (i.e. the public official recognition in the presence of holy intelligences) is on the earth, yet it is effectually concealed from the interference and annoyance of the powerful enemy which it is to destroy. Such an explanation, to say the least, is more natural and reasonable—if the Theocracy is indeed to be restored in David's Son—than that usually given, which, against the *Coming* of the Ancient One and the evident description of scenes witnessed on earth, makes this a transaction in the third heaven. When the Theocracy was originally established, it was done amid the most solemn and glorious manifestations, and *Mt. Sinai* was purposely selected for the same; now when the same Theocracy is to be reorganized in the most august manner under the leadership of the King specially provided, *is it not reasonable* that (instead of the third heaven or the air, etc.) it should be effected in precisely the same place and with exhibitions of splendor and power far more impressive than any hitherto given.<sup>1</sup> Is it not also suitable that such an arrangement when taking place on earth, should receive the most solemn outward official sanction of the Most High God?

<sup>1</sup> There is nothing whatever in the Scriptures which teaches directly or indirectly that Jesus during this interval is in the third heaven. Wilson (*Proph. Times*, N. S., Aug., 1877, p. 183), correctly makes an extended period between the two stages, but misled by the

withdrawal of the saints to the air (or aerial), concludes that Christ and His saints are in the air during the forty years. But his view of an organized form of government being established during this interval is eminently just: "And so, when they shall come with Christ at the end of the forty years they will be a completely organized body politic." To apply the title "Ancient of Days" to the Son is harsh and utterly untenable, although many do this, not knowing how else to interpret it, although the prophecy distinguishes between the two, the one being the giver and the other the receiver. We cannot receive the view that this investiture is a transaction in the third heaven, as held by Tregelles and others, because the Ancient of Days Coming (v. 22) and the Coming of the Son of Man in the clouds of heaven (v. 13), cannot have a reference to the third heaven, but, as the entire tenor of the prophecy demands, is a Coming to this earth where the judgment is to be executed and the rule enforced. Hence we cannot receive Fausset's (*Com. Dan. 7 : 13*) that this Coming and investiture was "at His ascension," and this title is exercised invisibly, but "at His Second Coming it shall be in visible administration," for this violates the unity of the prediction by the introduction of an interval utterly unauthorized, and is based on a misapprehension of the Kingdom that belongs to the *Son of Man as David's Son*. This investiture is certainly not witnessed before the rise of the ten horns, the little horn, etc., and before the time has arrived for judgment (upon which the action of the Ancient of Days is founded). The only interpretation that we can safely follow is the one that does not violate the natural order, relating to time and events, given in the prophecy. The Ancient of Days did, at one time, visit Mt. Sinai when His Kingdom was instituted, and it is most reasonable, aside from the Scripture intimations, to believe that when it will be gloriously reorganized with the Son of Man at its head, that He will again manifest Himself, as predicted, in the same place. We deem it not a little significant that a number of highly interesting works (like Stanley's *Sinai and Palestine*) have recently been published calling special attention to Sinai. Hence we reject Thomas's (*Exp. of Dan. p. 16*), view that the Ancient of Days is equivalent to the Coming of Jesus (see Prop. 83), and Smith's (*Thoughts on Dan., p. 71*), idea that the scene of investiture is in the third heaven. Whatever the right, exaltation, etc., of Jesus, we must keep in mind that this predicted, is a special inauguration scene visibly exhibited to the saints at the restoration. (Wild, *Ten Lost Tribes*, p. 156, has the wildest conception, when he makes the two witnesses of Rev. to be the Ancient of Days and the Son of Man—the former being Moses and the latter Elijah!)

<sup>3</sup> This subject may also throw light on such passages as 1 Thess. 5 : 1-5, "But ye brethren are not in darkness that that day should overtake you as a thief," etc. Consider that this was addressed to Thessalonian brethren and includes them. Now if they are thus raised up, brought to Mt. Sinai, and made part of that reorganization, preliminary to the terrible scenes following, and even with Christ participate in them—will it not be pre-eminently true that being the acknowledged "*children of the day*" they cannot possibly be "in darkness." Again, the Passover is only partly fulfilled, the Lamb has been slain, the eating of its flesh in faith has been going on for centuries (showing forth His death until He come), but the Passover itself we are told by Jesus (Luke 22 : 15, 16), is to be fulfilled in the Kingdom of God. In this Sinaitic arrangement, preparatory to "the day of vengeance," Jesus the mighty King will indeed be a refuge, etc., and no evil will befall them. The reader can find for himself other references to this period of deliverance from incoming judgments, all indicative of a visible manifestation and ordering in behalf of the covenanted Theocratic Kingdom.

*Obs. 7.* Other intimations are to be found, which, owing to their obscurity, have greatly perplexed critics. Let the student carefully examine the structure of Isa. 16 : 1-5, and it is self-evident, however we may give it an inchoate fulfilment, or make it typical, that it has not yet been fulfilled, seeing that in the immediate connection (v. 5) the throne is to be established, the Ruler is to sit upon it in the Kingdom of David, producing righteousness by His reign, which has not yet been verified. Seis (*Apoc.*, Sec. 10, p. 282, footnote) corrects our version (which reads "Send ye the Lamb to the Ruler of the land from Sela to the wilderness unto the mount of the daughter of Zion") by giving, as the Vulgate Luther, and other translations, the following: "Send ye (or, I will send the Lamb, the Ruler of the land, from Sela of the wilderness unto the

mount of the daughter of Zion." The Chaldee makes it allude to "the Messiah, the Anointed of Israel." This, with the hiding of certain ones, the overthrow of the oppressor, the establishment of the Kingdom of David with the Ruler (after He has come "from Sela of the wilderness" to Jerusalem) reigning in it makes it to coincide with the other Scripture adduced. The Lamb is put for Jesus Christ, and the Word fully identifies, in the future Coming of the Lamb, in His wrath, His marriage, His war, His throne, etc. (comp. Apoc.), this Lambhood with the Rulership that He shall exert over all the earth from the established throne and Kingdom of David.

Attention is invited to a passage, upon which a variety of opinion has been expressed, and which, perhaps, no one can confidently interpret, excepting as general analogy sustains, viz., Isa., ch. 41, and the connected chapters. Who is this "righteous man from the East?" Let any one look at the majesty, power, and glory declared of him, at the numerous promises descriptive of the same applied directly to the Messiah at His future Coming, at the Spirit's application of portions of the prediction expressly to Christ, and we are forced to the conclusion that the usual reference of this "righteous man" to Abraham or to Cyrus is utterly untenable—although, as some do, we make Abraham or Cyrus merely typical of the Christ, having a double fulfilment, etc. The trouble with interpreters is that they cannot explain how this "righteous man," if Jesus, comes "from the East." But we have to bear in mind that the term "East" (see e.g. Horne's *Introd.*, vol. 2, p. 230, *Encyc. R. Knowl.*, art. "East," etc.) has a wide range, and is applicable to Arabia Deserta, Idumea, etc., from whence Jesus comes, as we have pointed out. Hence the applicability of these predictions to Jesus, as the ancients held (e.g. Barnabas, Tertullian, Augustine, etc.), can be received in every particular. As the approach of Jesus and His saints will follow the route of the Israelites, and hence the coming to Jerusalem will be literally from the East, it is well to notice that Stanley (*Sinai and Palestine*, p. 167) pronounces the approach from Jericho and Bethany to be "really grand." It is the very route taken in the triumphal entry of the Gospels, and indicative of this future triumphal entry. Stanley (p. 315) quotes Palmer as saying, "From the Castle of Rubad, north of the Jabkok, are distinctly visible Lebanon, the Sea of Galilee, Esdraelon in its fullest extent, Carmel, the Mediterranean, and the whole range of Judah and Ephraim. It is the finest view that I ever saw in any part of the world." We may add, that this view may be used as confirmatory of Fausset's (*Chr. Herald*, Aug. 14th, 1879), respecting the "Kings from the East" (Rev. 16) viz., to be "Christ's transfigured saints returning from the East to reign as king priests with Him (Isa. 40 : 3 ; Ezek. 43 : 2 ; Zech. 14 : 4, 5 ; Rev. 1 : 6, and 19 : 8, 13, 14). Babylon must fall, that Jerusalem, literal and spiritual, may rise. 'The kings of the earth' (Rev. 16 : 14) shall be superseded by the Lord from heaven and 'the kings of (from) the East' with Him (Ezek. 21 : 27)."

*Obs. 8.* This removal to Mt. Sinai, and the union there consummated of Theocratic relationship (likened owing to its intimate, enduring, and permanent character, to a marriage), satisfactorily explains some allusions to the future marriage, which many writers ignore or fail to conciliate. Notice : In Matt. 25 : 1, the Bridegroom is Coming and the invited ones who are watching go with Him to the marriage, the rest being left ; in Luke 12 : 36, the exhortation is to wait for the Lord "when He will return from the wedding ;" in Rev. 19 a marriage is announced preceding this overthrow of Antichrist ; in Rev. 21, a marriage follows the removal of God's enemies. And how reconcile the exhortation to watch for the Bridegroom Coming to the wedding and the warning to watch for Him Coming from the wedding, and both these with Rev. ? If we keep in view how (as explained Props. 118 and 169), the figure of the marriage relation is employed to denote a variety of unions, and then notice this Theocratic union formed at Mt. Sinai previous to the open Advent of Jesus and His saints, and previous (as was observed e.g. Prop. 130, and Obs. 4) to the

overthrow of the Antichristian powers, we have *the key* of an easy solution. The one (Matt.) refers to the thief-like Coming followed by the union at Mt. Sinai; the other (Luke) to the Coming of the Lord *after* this union at Mt. Sinai (likened to a marriage) and specially addressed to Jews and others; the one (Rev. 19), refers to the union at Mt. Sinai, and is the same explained under "the married wife" Prop. 118; the other (Rev. 21) follows the overthrow of Antichrist, and is the union delineated under Prop. 169. Thus several phases in the Sec. Advent, with respective unions entered into, are presented before us; the reconciliation being found complete in the order as presented to us.

The fact is, it helps us to see how a number of things, which must transpire before the open Advent, can take place. Thus e.g. *how and where* the judgment of believers is consummated, so that their respective stations in the Kingdom are assigned (Prop. 135). It teaches us that that special preparedness for the direct establishment of the Kingdom is of a supernatural nature, and done under the divine auspices at Mt. Sinai, and hence we cannot possibly receive the suppositions e.g. of the Catholic Apostolic Church that it, through the Apostolate established, is doing this work, or of Mormonism that it by its system, etc., is performing it. It evinces that Jesus, in more aspects than is generally supposed, is a "*Prophet like unto Moses.*" It shows that in the great work specially delegated to Moses, for which he was particularly commissioned by the Almighty, viz., to erect and organize a Theocratic government, in this Jesus will follow his footsteps, and evidence the same work, only on a grander scale. The non-repentance of the Jewish nation, its rejection of the Messiah, caused the postponement of this, the mighty work, to the Sec. Advent; then will it be performed, and in the *identical place*, too, where Moses stood forth the head of the nation. The *supernatural*, which necessarily accompanied the setting up of a Theocracy (which unbelief rejects as unworthy of credence, although the absence of it would vitiate the *Theocratic idea*), will again be manifested in the gathering of the people; in the august inauguration; in the march to Palestine; in the encounter with the enemies of the Theocracy; in the establishment at Jerusalem, and in the advancement and progress of its power over the nations of the earth. The investiture of the Sovereignty of the world is so *magnificent* a feature that it justly, in view of its magnitude, design, the worthiness of the person invested, etc., demands a *manifestation of it here on earth*, and this it receives at Mt. Sinai, where again a scene will be enacted, which will present an *overwhelming sense* of the majesty, power, and glory of the Ruler. But in the re-inauguration there will be this great difference, that while the saints will undoubtedly be deeply affected by the wonderful transactions going on—while profoundly moved at the sublimity of the investiture, yet they will not be affected by fear, as the Jewish nation, and pray that the glorious manifestations may cease, for prepared by previous glorification for this service, and realizing their dearest Friend in the person of the Ruler, they have, as Paul says, "*boldness in the day of judgment*;" for the scene before them, and in which they participate, is not one of death, as the Jews apprehended, but one of *salvation, joy, blessedness, and glory*. When the covenants are so vividly remembered and exalted by fulfilment, then such Pals. as the 98th will be verified. Then will be fulfilled the saying of Cummings: "The world's greatest tribulation is the hour of the Christian's most magnificent deliverance." When the year of the redeemed and the day of vengeance both come, Jesus, the Theocratic King, will be glorified and admired by His own (Isa. 63 comp. with 2 Thess. 1:5-9). The Theocracy is established over "*a willing people*," who will exult and rejoice with fulness of joy in their King and Redeemer. Vengeance does not touch the saints; and when Jesus appears "*a polished shaft hid in God's quiver*" (Isa. 49:2), "*in whom God will be glorified*" when employed against His enemies, these saints themselves, by association of rulership and Theocratic power conferred on this "*mount of God*," shall participate in its execution, Ps. 149:6-9; Rev. 2:26, 27, etc.

PROPOSITION 167. *The re-establishment of this Kingdom embraces also the reception of a New Revelation of the Divine Will.*

This *necessarily* results, for while the Theocratic-Davidic Kingdom is restored, its restoration is accompanied by great and wonderful changes. The inaugurated rule of the Theocratic King, as predicted, the participation of the saints in such rule, the world-wide extent of the Kingdom, the supremacy of the Jewish nation, the entering upon a new age or dispensation, the change that will result in the condition of believers in this Kingdom, etc., *calls for a revelation* by which not only the official position of the saints is to be governed, but that of the Jewish and Gentile nations is to be controlled.

We have only to ponder the Theocratic idea embraced in the reign of Jesus and His saints, and the reasonableness of our Prop. at once appears. We cannot possibly conceive of a restored Theocracy with the extraordinary changes predicted, without increased Revelation as a directory to rulers and subjects.

*Obs. 1.* The reader will observe that our entire argument insists upon the present and continued sufficiency of Revelation down to the Sec. Advent, over against St. Simonians, Friends of Light, Swedenborgians, Mystics, Mormons, Spiritualists, etc. The Scriptures, as we now have them, are not only the highest but the last Revelation down to that period; and, hence, we reject all others, no matter by whom presented or by what argument enforced. *Until* the arrival of the Bridegroom, there is *a sufficiency* given to gather out and guide the elect. Nothing is lacking to meet the Divine Purpose respecting this dispensation, either in the way of instruction, motive, encouragement, etc.; and, therefore, it is unreasonable to anticipate another Revelation *until* we enter another and more glorious dispensation. Our position protects us against all vagaries, all pretended Revelations, on the one hand, and likewise against that assumed by some few, viz., that they are called upon to organize a Theocratic Society similar to the Mosaic and amalgamate Mosaic and Christian ordinances, etc. We gratefully *accept* of the apostolic arrangements for our present good, and *await* the arrival of Him, the Christ, *who alone* has the authority to institute the changes deemed necessary. Before we are enticed into any of the schemes which so largely prevail under the garb of piety, zeal, increased knowledge, bestowed gifts of the Spirit, etc., we are content to "occupy" with the things that are *legitimately* given to us *until* He, the King, comes.

Emerson once declared, "the need was never greater of a new revelation than now;" we, from our standpoint, would say the need was never greater of returning to the Revelation already given than now. We have no sympathy whatever for pretended

revelations given by professed prophets and prophetesses, or drawn from a professed "inner light," etc. Our position has been fully set forth under Props. 9 and 10.

*Obs. 2.* The Theocracy under David's Son and Lord, being God's own ordering, will embrace in some *formal manner* God's Will in regard to it. Thus, e.g. the assignment of the positions in the coming Kingdom, as intimated by Jesus, Matt. 20 : 23, will call forth an *expression* of the Divine pleasure. The entire structure of the Millennial predictions or prophecies pertaining to this Kingdom, *assume or intimate* such a Revelation. In Isa 2, and Micah 4, (which refer, as we have shown, to this period), it is said that in that day, "*out of Zion shall go forth the law and the Word of the Lord from Jerusalem;*" in various predictions (as e.g. Zech. 14 : 16, etc.) the nations shall send their representatives to Jerusalem, to ascertain and perform *the Will* of the King; in that dispensation so largely shall the Spirit be poured out that many shall *prophesy* Joel 2 : 28, 29 (comp. Prop. 171); at that time the Lord shall instruct, so that "*all thy children shall be taught of the Lord,*" Isa. 54 : 13, filling the earth with *the knowledge* of the Lord Isa. 11 : 9; in Ps. 68 : 11 (which, Prop. 166, also is fulfilled at this time) it is said : "*The Lord gave the Word: great was the company (or Heb. army) of those that published it;*" in brief, so permeated are the promises pertaining to this era with the idea that God shall then specially and more abundantly *reveal His Will*, that it is made the matter of praise and rejoicing. The saints who inherit this Kingdom, i.e. are rulers in it, are designated as *Priests*, whose office can only be explained by referring it chiefly to an official position (Prop. 156) in which they make known the Will of God. The removal of darkness, the closing of the mystery of God, the impartation of perfect knowledge, the bestowal of "a pure language," etc., is indicative of the same, and is fully implied in the tabernacling of God again with man, etc., in Rev., chs. 21 and 22.

A little observation can extend such references, as e.g. in Ps. 138 : 4, "*All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth.*" Now down to the Sec. Advent this is not fulfilled (for the kings of the earth even at the Advent are arrayed against Christ), but when "the kings" associated with Christ (Prop. 154) shall reign over the earth *then* when Christ gives His "words"—the Revelation of His will, etc., "all," without exception shall praise Him. Numerous Propositions indicative of the reign and priesthood of Jesus and His saints, the restoration of the Jews, the nature of the Theocratic Kingdom, etc., all evidence that in "the ages" to come, God's will, as circumstances require, shall be expressed and gloriously advanced.

*Obs. 3.* The Revelation respecting the Theocratic ordering, (viz., the manner of organization, etc.) originally was given outside of Palestine at Mt. Sinai. So also the special Revelation concerning the restored Theocratic arrangement will again be given at Mt. Sinai (See Prop. 166).

Christlieb (*Mod. Doubt*, p. 133), in his ch. on the relation between Reason and Revelation, after illustrating the aid Revelation gives to reason by the telescope assisting the naked eye in the study of astronomy, and that still *lacunæ* exist which involve no contradiction, then adds : "Revelation and nature are developing toward one great goal at which they will coalesce. The perfecting of the one is that of the other. The fixed tendency of Revelation to become nature, to make itself more and more a citizen of earth in order to make the earth the chosen place of divine Revelation, this tendency is one day to be *completely realized*; the consummated Kingdom of God will combine both elements; the highest degree of Revelation and the highest development of nature." This necessarily follows from this instituted Theocracy, for the King revealing Himself

openly, Revelation in its highest form is manifested. The restitution brings with it that nearness and access to God, which was forfeited by the fall. The Baptism of the Holy Spirit (see Prop. 171) imparts to each king and priest the power of giving knowledge received by special influences. Bickersteth (*Divine Warning*, p. 316), thinks, that the kings and priests shall, like the old prophets, present at times "oral revelation." Although this idea is ridiculed by Dr. Brown and others, yet, in view of their station, gifts, etc., there is nothing incredible in the statement. But Dr. Brown (*Christ's Sec. Coming*, p. 112), while endeavoring to rebut the idea of a new Revelation of the Divine Will, suitable for the age to come, concedes this: "Who can fail to see that a new dispensation necessarily implies a new Revelation to usher it in; in other words to authorize and organize it." Precisely so; and hence the question to be decided is whether a dispensation is to follow this one. Our entire line of argument conclusively proves that this will be the result. Brown in the same work largely employs as an argument against us, our inability to explain satisfactorily or decisively certain details respecting the Mill. Age (as e.g. if the righteous Jews, etc., are translated, or whether they die, and if so, when resurrected, etc.). We inform such that we await the future Revelation to embody the details and believe that if such were now given in connection with the outlines, they would meet the same fate precisely at the hands of unbelief and captious critics as the more essential.

*Obs. 4.* This feature enables us to meet an objection urged by some against our view, viz., that Revelation as now existing, would not be adapted (as e.g. in its requirements) to such an age and kingdom as we advocate. This is freely admitted; for Revelation as now given *only* brings us down to the restitution of things under Christ, and *when* the forfeited blessings are restored, *then*, of course, another Revelation of the will of God *pertaining to the order of that age* is to be anticipated. Now the condition thus future is only expressed in the most general terms; now the Bible appropriately begins with the fall and ends with the rescue, without giving a detailed account of "*the world to come*" in its governmental, civil, and religious aspect; *then* the fulfilment of those general statements will require specific orderings, and *then* the developments of that age will demand, to carry it out, a more extended Revelation of the Divine Purpose, both in its administrations and dispositions, and in the end which it is to subserve. The reason why such details are not now given is not merely because it would be *premature and unnecessary*, but evidently, judging from the sad perversion of that already given, to avoid its being *grossly misapplied*, and even *caricatured* by the most shabby imitations.

We sometimes read authors who assume, so far as the early Church is concerned, as if the Montanists alone believed in a future new Revelation. The Millenarianism so prevalent in the Primitive Church led the Fathers, as Papias, Barnabas, Justin, etc., to hold to additional Revelation only at the Sec. Advent. while Montanists and some others allowed antecedent Revelation; and, if we are to credit history as given, some enthusiasts even then claimed to be inspired to impart Revelation.

PROPOSITION 168. *This Kingdom has its place of manifested royalty.*

If the Kingdom is such a Theocratic-Davidic one *here on earth*; if it claims the Throne and Kingdom of David as its *central basis*; and if this Throne and Kingdom is, as promised, *to be re-established*; then, if the reign of David's Son is described, there should be undoubted references to His reigning in the place, and exhibiting His royalty in the very place *where* David's throne was located, viz., *in Jerusalem*.

*Obs. 1.* This has already been largely met in showing how David's Son inherits the throne, the Kingdom, and the land (see Props. 49 and 122); but the prophets are even more explicit in particularizing the place of manifestation. Leaving the New Jerusalem and its connection with the earthly for future notice (see Prop. 169), attention is now only called to that class of passages which predict that the Christ shall reign *in Jerusalem and on Mt. Zion*. Thus, e.g. just at the time "the high ones" and "the kings of the earth" are punished (comp. Rev. 19, etc.), and "gathered in the pit and shut up in the prison," then also "the Lord of hosts shall reign *in Mt. Zion and in Jerusalem*, and before His ancients gloriously," Isa. 24 : 23. So also Jer. 3 : 17, Joel 3 : 17, Zech. 2 : 10-13, etc., for, as all admit, the references to the Christ reigning in Mt. Zion and in Jerusalem are numerous. But in the application of these passages we are met, at the start, with the objection, that they are typical, or figurative, of something else, either of the Church, visible or invisible, or of the Gospel, or of God's reign in the heart, or of heaven. Aside from the arguments already presented which amply answer this objection, there is another provided by the Spirit, and, in a way too, that certainly should arrest attention. Briefly stated, it is this: the *very same* Jerusalem that was overthrown, and made desolate and oppressed, is *the one* to which this Jesus comes and in which He is to reign. The proof is decisive. Take e.g. Zech 8, when the Lord will be "*jealous for Zion*" with "*great fury*," when He will "*return unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called, a City of Truth: and the Mountain of the Lord of Hosts, the Holy Mountain.*" That the *earthly* Jerusalem is denoted follows, not only from the affirmation of a *restoration* of the Jews to it, and an astonishing multiplication and longevity of the people in it (designated as "*marvellous*,") but in verse 13, 15, 22 this is designated as the *identical* Jerusalem once deprived of its inhabitants and suffering ill, so that God says: "*as I thought to punish you when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not: so again have I thought in these days* (i.e. when He returns and dwells in Jerusalem) *to do well unto Jerusalem*," etc. Or, let this same prophet speak in the 14th.



ch., and *the same* Jerusalem overthrown is *the one* to which the Lord and the saints will come; in which, *after* it is restored and exalted, the Lord is King, for the nations come to it to worship Him, and tender their allegiance. The Lord "*shall choose Jerusalem again.*" The same contrast is preserved in Micah 3 and 4. For the *identical* Zion that was "ploughed as a field" and *the same* Jerusalem that "became heaps," is to be re-established and exalted, and "*the Lord shall reign in Mt. Zion from henceforth, even forever.*" Isaiah frequently represents this, as e.g. in chs. 1 : 1-26, 4 : 3, 4 ; 60 : 14, 15 ; 62 : 1-4 ; 65 : 19, etc., and in view of such plain statements that *the place* from whence God withdrew, and which met with sore, heavy, prolonged disasters should be restored and elevated into the very position assigned to it by a solemnly given covenant, it does appear a matter of amazement that learned men should close their eyes to *this constant reiteration and its meaning.* The "babes" (so esteemed by many) of the early Church verify Matt. 11 : 25 and 21 : 16, for they received with faith the plain covenant promises, and did not believe what wise men now so confidently assert, that the prophets and ancient worthies grossly misapprehended the predictions of God and walked in darkness respecting Messiah's inheritance and Kingdom. No! they placed "*the thrones of the house of David*" (Ps. 132 : 5, Isa. 2 : 3, etc.) where God has ordained them, viz. *in Jerusalem*; and they trusted that "*the Lord doth build up Jerusalem,*" Ps. 147 : 2, and that when He "*redeems Jerusalem,*" causing *the "waste places of Jerusalem"* to "*break forth into joy,*" it is (Isa. 52 : 9, 10) because "*the Lord hath made bare His holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God.*" God's faithfulness and honor is pledged in this matter; and, therefore, *we also hope* in Him to see "*Jerusalem comforted*" in the abundance of God's people in her, and in the worship, praise, and glory that shall yet be witnessed there.

It would, indeed, be a mere frittering away of God's promises to limit them to the past. It will yet come to pass as God has sworn Num. 14 : 21, "*But as truly as I live, all the earth*" (Clarke : *all the land, i.e. land of Canaan*) "*shall be filled with the glory of the Lord.*" What Sir Maundeville says in the prologue to his *Travels*, will yet be acknowledged in a higher and nobler sense : "The Holy Land, which men call the land of promise or behest, passing all other lands, is the most worthy land, most excellent, and lady, and sovereign of all other lands," "the heart and the middle of the world," etc. The student is reminded of the central position of Palestine. Mohammed, Pope Urban, and many others, have asserted, in view of its geographical position, that Jerusalem was "placed in the very centre of the world." This is pushing the matter to an extreme, although all admit the admirable central location of the land, easily accessible from all sides, etc., placing it as Kurtz (*Sac. His.*, p. 65), remarks, "in the centre of the activity of the world." This same writer (*His. Old Cov.*, vol. 1, p. 147), says : "Viewed geographically, politically, or commercially, Palestine is the 'umbilicus terrarum' of the ancient world," etc. (and on p. 148, he refers to Ezek. 5 : 5—comp. Lam. 2 : 15—as an allusion to the central situation of the land of promise, and defends it against Calvin and Havernick who regarded it as a Rabbinical fancy. Theodore and others, favor Kurtz's position. However this may be in reference to particular passages, it certainly is plain to every reader that the situation of the land is such as to make it, geographically, the most suitable for the Divine Purpose relating to the future (comp. Props. 169, 172, etc.). Comp. for central position of Palestine, Stanley's *Sinai and Palestine*, p. 116 (he also refers to the old mediæval maps), Reland's *Palestine*, ch. 10, p. 52 (who quotes Jerome, Theodoret, and Kimchi), Warner's *In the Levant* (who refers to an actual centre as exhibited by superstitution in the Greek and Armenian chapels at Jerusalem, an imitation perhaps of the centre in the Kaaba at Mecca), and Bish. Arnulf's *Travels* (about A.D. 700), who p. 3, speaks of Jerusalem being "the centre of the earth," the geographical idea being, through a popular notion, founded on Ps. 74 : 12. So Lange's *Com. Gen.*, Herzog's *Ency.*, art. Palestine, Kitto, Thompson, Coleman, etc.

*Obs. 2.* This Kingdom follows an overthrow of Jerusalem, and is identified with its restoration. By merely observing the former, multitudes have made a mistake, constituting the Church the Kingdom and the Church a Jerusalem. But such forget what the prophets unitedly testify, that the Messiah's Kingdom cannot possibly exist here on earth while the city the special inheritance of David's Son, lies desolate. The covenant and Millennial descriptions positively forbid it, and demand its restoration as the seat of the Theocratic-Davidic government. The Kingdom then and a contemporaneous desolation of Jerusalem, is in the very nature of the case, impracticable. Yet, as Olshausen and numerous writers have remarked, in Matt. 24, etc., the Kingdom follows the destruction of Jerusalem, and fixing the attention only on the destruction of the city by the Romans in the first cent., great perplexity is felt in showing how this was accomplished unless the Church is admitted to be the promised Messiah's Kingdom. To-day it is an exegetical question of importance (Van Oosterzee, *Theol. N. T.*, p. 121, Schmid, *Bib. Theol. N. T.*, p. 265, etc.) why Christ associates the last times, the ending of the age or dispensation with the destruction of Jerusalem. If we allow the prophecies to throw light on the subject the question is easily answered. 1. The predictions of Christ directly teach a long continued destruction and desolation of Jerusalem viz., that it shall be trodden down during the times of the Gentiles. This is still in the course of fulfilment. 2. When the times of the Gentiles end it shall be restored. 3. But during this allotted, appointed period the city is in a sadly reduced condition, in the hands of the Gentiles. 4. Now, if we turn to other predictions it is declared that Jerusalem just previous to the Sec. Advent of Christ—also embraced by Matt. Mark and Luke—shall experience in a remarkable manner the animosity (after a partial return of Jews to the city, probably under the auspices of some nation, or from love to it, or desire to restore and elevate it) of Gentile nations. 5. This last adverse is part of the imposed tribulation; and it is only when this is accomplished that the open Advent occurs, and the Kingdom is established. 6. This is satisfactorily presented in Zech. 14, taken in connection with Christ's prophecy. For, after the times of the Gentiles have nearly run their course, just before the end of it, the gathering of the nations against Jerusalem, described by the prophet takes place—an event very different from that under the Romans, as the subsequent occurrences show. Just when the city is at the last extremity, God interferes, the Saviour comes to this very city, the saints come with Him, His Kingdom is manifested over the earth, Jerusalem is the metropolis of His power, etc. 6. It is true then, that the Personal Advent is connected with the destruction of Jerusalem, but not with that under the Romans, or other Gentile powers until we come to the period when it shall, still under Gentile domination as the closing scene proves, come to a final end. Then, as the whole argument involves, He comes as the prophets describe.

The extremes of various parties are easily avoided by simply allowing a comparison of predictions to give us the order of fulfilment. Thus, on the one hand, those (as e. Jowett, *Com. 1 Thess.*) who make the prophecies a failure because not realized at the destruction of Jerusalem by Titus, overlook the association of the same with "the time of the Gentiles." On the other hand, those who, like the Perfectionists (Art. 28 of the Confessions, quoted in *Oberlin Quart. Review*, May, 1847), declare, "We believe that at the destruction of Jerusalem, the end of the Jewish dispensation, Christ came to believers a second time according to promise," spiritualize and pervert the Sec. Advent to suit the notion of chronological connection. Jerusalem, so long oppressed, will yet drink the dr

of the bitter cup, and then she will arise in glory at the Coming of her Redeemer and King. Terribly punished for rejecting the Messiah, that same Messiah will comfort and raise her up to a state of splendor and majesty most magnificent. Clarke (*Com.*, Zech. 14) says: "After this final restoration of Jerusalem, it shall never more be destroyed; but as it was the first city of the living God upon earth, so it shall be the last; it shall be safely inhabited. It shall see war no more." Its Theocratic relationship will, of necessity, exalt it above every other city in the world, and ever preserve it from evil. What thoughts must have filled the mind of this King when, with His knowledge of the future, He walked the streets of the city destined to such long-continued downtreading and then to such honor and glory.

*Obs. 3.* Perhaps the reason why Jerusalem itself fell into the hands of unbelievers, and remained but a brief period in the power of professed Christians at the time of the Crusades, was to prevent the laudatory and extravagant expressions respecting the supposed set up Kingdom of God, and to avoid the false inferences respecting the fulfilment of prophecy, arising from a possession of the city. Let the reader recall the eulogies passed by flatterers on the Emperors and the Empress Helena that adorned the city, and that the city itself was called "the New Jerusalem." Let him consider the expectations excited in Popes and others at its possession, the feeling evidenced to some extent in Tasso's *Jerusalem Delivered*, and the believer in Divine Providence will feel that the failure of Christian nations, after fearful struggle, to secure Jerusalem, *lies deeper* than mere history records; in brief, not only a desire to vindicate and fulfil prophecy, but even to remove the impediments to an understanding of the Word that would inevitably have arisen if Jerusalem would have become a noted Christian city, prevailed in this marshalling of hostile races around the ancient city of God.

But this very denial of possession causes men to spiritualize the more, looking for no special external prosperity. Thus e.g. Balston (*On the Apoc.*, p. 191), in his arbitrary arrangement of the Millennium (for example, introducing into it four trumpets, the two witnesses, etc.), apologizes for bringing into it his witnesses in *sackcloth*, making it indicative of humility, and then adds: "The Millennial day will be distinguished for gracious gifts, for devotedness, for humility and every concomitant virtue; but they who anticipate worldly magnificence will likely be mistaken. The Pagan tale of a *golden age* and the Jewish tradition of a *temporal Messiah* were never realized. And it is truly painful to hear the idle fancies of the present generation, in associating temporal splendor with the spiritual blessings of the future time." This writer is only pained because his Mill. theory is rejected by others, who feel that the predicted splendor of the Theocracy, of the King and rulers, of the New Jerusalem, of the earthly Jerusalem, of a world-dominion, etc., is utterly opposed to a sackcloth and martyr Millennium.

*Obs. 4.* Indeed, it would be difficult to identify this earthly Jerusalem more decisively than God has done. In Ezek. 16, Jerusalem is personified under the figure of a woman, taken when a child, and finally married, i.e. most intimately related to God. As if to meet the very mistake now so current, even among theologians, of changing this into the Church, etc., it is said that her habitation is "*the land of Canaan*," that her "*father was an Amorite*" and her "*mother a Hittite*" (a parentage that cannot be given to the Church), and then after describing her adulteries, her prolonged punishments, God still professes that He will remember "*His Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*" That is, *the same Jerusalem* joined to God in a *Theocratic relationship*, severely punished for her sins, shall again be restored to this relationship under the surety afforded by the covenant.

When the covenant is, *after long delay*, finally realized, Isa. 26 : 1, "in that day shall this song be sung in the land of Judah; We have a strong city," etc. It shall become "the city of righteousness, the faithful city," Isa. 1 : 26, "A city of truth and the Mountain of the Lord of hosts, the Holy Mountain." This last expression, the city, owing to its being the capital, etc., called "the mountain" opens a field of references to the student corroborating our view of "the city of habitation" (Ps. 107) into which go "the redeemed of the Lord," yea those "He hath redeemed from the hand of the enemy," when they are "gathered from the east and from the west, from the north and from the south," being "brought out of darkness and the shadow of death." The removal of the wicked out of the land that "wicked doers may be cut off from the city of the Lord," Ps. 101 : 8 (as delineated in Ps. 48 : compared with other Scripture, when "kings are assembled" against "the city of the great King," but meet with a terrible overthrow), also confirms our doctrine. If we take any other view, then we make the prayers (Isa. 62 : 6, 7) of the ancient saints for, the longings and hopes inspired by the promises relating to, Jerusalem merely great blunders; and God, Himself, the Truth, becomes chargeable with misleading the most holy of desires, on the ground that the language, as all admit, in its natural, grammatical sense *plainly leads* to the hope of a literal restoration of "the beloved city." If the prevailing view is the correct one, *then consistency* requires, that Origen, with inspired credentials, ought immediately to have followed the giving of the covenants, so that man might have apprehended them.

It is noticeable that even writers who advocate a spiritual Millennium, seeing the prominence given to this point in the Scriptures, conclude that at some future time Christianity will obtain the sway in Palestine, and the holy land will play an important part in the world's history. The early Church view on this subject has been repeatedly given, and may be reproduced in John Bunyan's faith (Conf. of Faith presented to Charles II., A.D. 1660, see Crosby's *His. of Baptists*) that "at or after His Coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His Kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem, forever." Of course Millenarians, ancient and modern, indorse this view as essential to the complete fulfilment of covenant promise. We even find Dr. Chalmers (*Posth. Works*, vol. 3, p. 69, On Ps. 68 : 18, 35) saying : "But God has in reserve for His people still another restoration. He will bring them again as of old, from Bashan and the Red Sea to their own land. His people will 'see Him whom they have pierced,' perhaps when His feet stand on the Mount of Olives, and Jerusalem will again become the great central sanctuary, by becoming the metropolis of the Christian world." Many old works clearly present this faith. Thus e.g. Richter's *Erklärt Haus Bibel*, tom. 6, p. 1134, after dwelling on the first res. and the reign of the saints on earth, says : "Jerusalem shall again be the central city of the Kingdom of Christ, during the 1000 years, as it is so often promised in the Old Test." The faith of the early Church, as given by Justin and others (quoted by us under preceding Props.) on this point, has been entertained by many noble believers.

*Obs. 5.* The most bitter of our opponents, who on this very ground also reject a large portion of the Scriptures, frankly admit the teaching of holiness in this respect. Thus, e.g. *Westm. Review*, Oct. 1861, art. 1 declares that the Apoc. asserts that "the great battle which is to determine whether the monarchy of the world shall be Christ's or Antichrist is fought within the circle of his (John's) native hills, and the conquering King, during His Mill. reign, has the metropolis of the old Hebrew prince endeared by a thousand glorious memories, for His imperial residence. The same is repeated by numerous writers, evincing how the language

itself arrests unbelievers, and, in consequence, leaving them inexcusable in rejecting the truth as given. The same objections urged against the incarnation of Christ, the life and death of Jesus, are also presented against this doctrine, not one of them daring to look at *the foundation* of all this in the covenant, and, at the general agreement of centuries of Revelation on the subject.

Now, aside from the close and most intimate connection of the New Jerusalem with the Old (comp. Prop. 169), the student will see abundant reason why Jerusalem (the earthly) should thus again be elevated (as Justin Martyr said, "rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others do unanimously attest") as *the central, metropolitan city*. Its relationship to the Theocracy, which must have some place of royal manifestation; its elective privilege, being divinely chosen and desired as the place of royal abode; its immediate and abiding connection with the elect nation and its predicted supremacy—all show *why* it is thus exalted. If God again (as He has promised) condescends to act in the capacity of an earthly Ruler (which He will do in the Person of His Son Jesus, as predicted), He most certainly will select Jerusalem, where He once thus ruled, and show that a *Theocracy*, such as He inaugurated there, is no failure. The predictions, therefore, on the subject are not only plain, but the most reasonable for us to receive. Rome has proudly in the past arrogated to itself the title of "The Capital of the World" (even depicted on coins, e.g. Gibbon's *Decl. and Fall*, vol. 6, p. 437), which became an intoxicating dream of scheming Popes, but this title, according to God's Word, alone belongs to the despised and down-trodden city of Jerusalem, because it is *the Messiah's special inheritance*. As God disciplines and chastens man before He elevates him to kingship, as the Messiah Himself passed through humiliation and suffering before His exaltation, so also the city destined to such high distinction and grandeur passes through its allotted period of depression and tribulation.

*Obs. 6.* The student is reminded that if the Ch. Church is to be comprehended under Mt. Zion, it is singular that Mt. Moriah where the temple stood, and the highest religious worship was exhibited, was not substituted, by the prophets, for Mt. Zion. *Why* should Zion have this peculiar and distinctive preference over Moriah? The answer is found in *the covenanted relation* of Zion, as the place where the Messiah, David's Son should reign. If these things are merely typical, as our opponents allege, why this careful avoidance of Moriah? The reply is, that these promises are not typical but blessed realities, to be verified at the Second Advent. God, foreseeing the lack of faith induced by the prevailing spiritualistic typical application, leaves it utterly inexcusable by the uniform utterances on the subject, combined with circumstances (as we have shown) which cannot possibly be applied to the present Church. Simple faith in God's promises should prevent the substitutions which are to-day offered in place of Mt. Zion and Jerusalem.

We give a few illustrations. Brown (*Ch. Sec. Com.*, p. 370), in reply to Dr. Bonar, says: "Ah! brother, never more shall Jerusalem be 'the city of the great King,' the place of Jehovah's special presence and power, grace and glory, in connection with ceremonial worship. 'In Salem was his tabernacle and his dwelling place in Zion' (Ps. 76:1). But by the work of Christ these localities are stripped forever of their ceremonial sacredness. 'Salem' and 'Zion' are now in every place where 'the Father is worshipped in spirit and in truth.'" Well may we ask then, why predict *their restoration* in connection with Messiah's glorious reign and *the restoration* of the Jewish nation, when "the times of the Gentiles are fulfilled?" No! Dr. Bonar's position is founded on an *out-board covenant*, and confirmed by the plainest of predictions. Moreover, this very worshipping of the Father "in spirit and in truth" everywhere, which Brown considers so antagonistic to the restoration of these places, is *one of the grand characteristics* of the Mill. age and the Messiah's reign on David's throne, for all nations shall yield obedience, and God's worship be tendered everywhere, etc. Again: the Mormons hold (Jos. Smith in his *History of the Latter-Day Saints*, Rupp's *Orig. His. of Relig. Denom.*, p. 410)

"that Zion will be built upon this continent"—a work in which they are now engaged at Salt Lake City; which, foolish as it may sound, is on a par with Dr. Berg and others, making the Fifth Universal Monarchy, of Daniel, to find its centre in the United States. Fanatics, in order to exalt their pretensions to authority and reverence, have at different times presented other places—where they happened to meet success—than the ones designated in Scripture, as Jerusalem or Mt. Zion. Some churches lay special claim to these titles, delighting to designate themselves as "Jerusalem" or "Zion," esteeming themselves thus particularly favored. This sad, sad perversion of covenant and prediction extensively prevails, and the wildest extravagances of scriptural interpretation springs from it. Even persons who have more or less sympathy with Chiliaism, expressing decided Pre-Mill. views, have so little studied the requirements of the Davidic oath-confirmed covenant, and of Christ's promised inheritance, that they allow mere fancy to be the interpreter. Thus e.g. Talmage, in a *Sermon* on Luke 9 : 55 (preached Jan. 25th, 1880, and contained in *The Ch. Herald*), places "the regeneration of the race on this (the American) continent," saying: "If Christ comes to reign on earth personally, as millions of good people anticipate, I think He will set up His throne somewhere between the Alleghanies and the Rocky Mountains; and I think He will walk the streets of our great American cities. Would that the heavens might open to-day, and that our Lord would descend to take possession of this continent. How we would rush out of our churches to greet Him, and by clanging bells and thundering cannonade, we would announce His arrival," etc. No covenant or prediction sustains such utterances. While Talmage and a few others might be disposed to thus greet the Messiah, the multitude would apprehend His coming with fear. Indeed, the vast majority of church-members, having vastly different views of a Messiah's Coming, and being influenced by the Whittyan dream of conquest, peace, and safety, would reject such a Coming Messiah. Alas! the Church's position as predicted (see Prop. 177, etc.) is very different from the portraiture thus delineated. When our opponents can make Zion or Jerusalem to mean the Church in general, or an individual congregation, or a denomination, or religion, or the Gospel, or the third heaven at pleasure—when they can be made synonymous with American Republicanism (Baldwin's *Armageddon*, p. 33), etc., they are, of course, unprepared to accept of the meaning contained in the plain grammatical sense.

*Obs. 7.* How simple, child-like, but grand was the faith of the early persecuted Church in these promises of inheriting the earth! They believed God because He plainly promised, and with the hope inspired by such promises, laid down their lives for Jesus' sake. Thus, to illustrate the faith of the early martyrs, and to show how Scripturally it was founded, we quote Irenæus (the disciple of Polycarp, the pupil of St. John, and martyred about A.D. 203): "Thus, therefore, as God promised to Abraham *the inheritance of the earth*, and he received it not during the whole time he lived, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God and believe in Him, *in the resurrection of the just*. . . . They will, *undoubtedly*, receive it at the res. of the just: for true and unchangeable is God; wherefore He also said, 'Blessed are the meek, *for they shall inherit the earth*.'" Surely, martyr faith thus expressed, ought at least, to secure the respect of believers. (*Comp. Prop. 142.*)

Greg (*The Creed of Christendom*) objects to the manner in which God is represented as revealing Himself, in appointing a special place where He might be enthroned, accessible, etc. He ridicules it as incompatible with the declaration "the heaven of heavens cannot contain Him," etc. But such fault-finding results from a total misapprehension of the nature of a Theocracy—as scripturally explained by us—which must, according to its fundamental idea (if God really rules as an earthly ruler over the Jewish nation), make the King personally accessible; and, therefore, to facilitate and honor His manifested Kingship, appropriate a place for that presence. The land thus favored becomes a "sanctuary" (so called, Ex. 15 : 17, comp. with Ps. 78 : 54) being cleansed and made holy.

PROPOSITION 169. *This Theocratic Kingdom embraces the marriage of Christ to the New Jerusalem.*

This is so evident from reasons given in preceding Propositions, such as the *identity* of the new heaven and new earth of Isaiah, Peter and John, the marriage of Christ with the city being announced *just previous* to Millennial age, the incorporation of precisely *the same language and ideas* in describing the New Jerusalem state that is found in Millennial predictions, etc., that we need not repeat the arguments proving the marriage to be Pre-Millennial. Our object under this heading is merely to show *who* the Bride is, and to explain *what* is meant by the marriage relation.

The reader is cautioned that the explanation that we give is not essential to our argument. It is presented merely as a matter of interest to believers, and to induce investigation and consideration. Many Millenarians (Lord, Fausset, etc.) regard the city as figurative or symbolic, or both, as well as Anti-Millenarians, and so far as the Pre-Millennial position of it is concerned, or its connection with the Messiah's Kingdom, it matters little what view is entertained respecting the city. Yet even here it is better to follow the teaching of the Spirit and endeavor, if possible, to ascertain the real meaning. This we endeavor to do, and the reader will find that we are again forced to receive the Primitive Church view on the subject. It is scarcely necessary to repeat that the early Fathers all believed that those who had part in the first resurrection would enjoy the New Jerusalem in Messiah's Kingdom, as e.g. Tertullian has it, "in a city of divine workmanship, viz., Jerusalem brought down from heaven," which he tells us "John saw," etc.

*Obs. 1.* The Bride is the city New Jerusalem, for a city is in prophetic language, (as well as in that of other writers), *personified* by a woman or virgin. Eminent and pious writers entertain different views respecting the city. One party makes it a figurative or symbolical representation of the Church, but still (as Barnes's *Com.*) speak of it as "a residence," "habitation" or "abode," which contains "its inhabitants." Another, (as Lord, *Expos. of the Apoc.*) rigidly confines it to a symbolical meaning, indicative of the risen and glorified saints. One view is that (as Dwight, *Theology*) it is a magnificent emblem of the future state—including residence—of the redeemed, differing very little from the first one stated. Another is (as *Crit. Eng. N. Test*) that which makes it a figurative representation of this Church, and also includes the literal, i.e. a literal city or habitation.<sup>1</sup> One opinion is (as Kurtz, *Sac. His.*) that it denotes a restored *Eden or Paradise*,<sup>2</sup> God again dwelling with man. Another is, that (as Prop. 170, *Obs. 2* footnote) it means *the third heaven* or a scene or place *in heaven*, being "eternal in the heavens" (thus ignoring the coming down, etc.) *Whitby (Quest. in Eschat. by Seiss, p. 47)* makes it "the Jewish Church and nation". One party (as Swedenborgians) make it symbolical of a renewed state of the Church as represented, e.g. by themselves, etc. Another (as Fraser, *Key to Proph.*) applies to it the mean-

12 : 22) cannot spiritualize the New Jerusalem away, but advocates it as designating locality, or "the place of their (i.e. saints) abode," and as corroborative evidence refers to John 14 : 2 ; 2 Pet. 3 : 13 ; Rev. 21 : 1, adding : "That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the Gospel doctrine of the resurrection," etc. He approvingly quotes the *Spectator*, vol. 8, No. 580. Even Augustine, with all his spiritualizing, could (*Meditations*, c. 35) make it a real city : "O heavenly Jerusalem ! . . . how happy will my soul perceive itself, when it shall be admitted to see thy glory, thy beauty ; to view the gates, the streets, the stately buildings, the splendor of thy inhabitants, and the triumphant pomp of thy King enthroned in the midst of thee !" (Comp. Baxter's *Saints' Rest*, ch. 15.) Lincoln (*Lects. on Rev.*, vol. 2, p. 202) applies the city to the Church, and then, in the second place, says : "This city is the home of these saints of His. The thought here may appear somewhat complex when it is conjoined with the preceding. Still it is the truth. Even as a human body is the 'house' of a man (Eccl. 12 : 3) and yet is a part of the man himself, so this New Jerusalem is the Church of God, and at the same time is her home," and afterward adds : "This Bride, this city, is the home or house, or 'tabernacle' of God." His reasoning might have force, provided, as in the analogy of the body produced (the spirit or soul dwelling in it), we were told that only the spirits or souls dwelt in the city, whereas we are informed that saints glorified in person abide there. Numerous writings evince how exceedingly difficult it is for those who make the city a figure of something else, to rid themselves of its literalness. Thus e.g. Rev. Burdick (*New York Evang.*, Feb. 3d, 1876) says : "This means the whole Church triumphant, put under the symbol of the holy city, New Jerusalem, descending from God out of heaven. It may also mean more. It may comprehend the dwelling-places which God will fit up, as from heaven, for His people to dwell in, 'the house of many mansions,' which shall be upon the new earth." Our religious periodicals have many allusions like the following : Rev. Snowden (*Luth. Obs.*, July 19th, 1878) speaks of the New Jerusalem as presenting "a material substance," etc. Ten thousand such illustrations could be given, but the reader can easily verify our position from his own reading.

*Obs. 2.* The reasons which indicate that the New Jerusalem is a literal city are the following. 1. In the usage of the east when a king entered his capitol to rule therefrom, or a prince ascended the throne, it was represented under the figure of a marriage, i.e. he was wedded, intimately and permanently united to the city, or throne, or people. The use of the figure in the Scriptures shows that we are not to limit it unless specified to the Church. While employed to denote Christ's union with the Church, it has been used to mean other unions. It designates the permanent union of a people with the land, as in Isa. 62 where in the Millennial description the land is called "Beulah," that is "married" (marg. read.), and it is said : "thy land shall be married, for as a young man marryeth a virgin, so shall thy sons marry thee," etc. Then the figure rises still higher, including God's marriage (i.e. dwelling again with man on the earth) with the land, for it is added : "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The earthly Jerusalem is personified as a woman, and God, when dwelling there by a visible representation, is declared to be married to her, i.e. to the city itself. But just as soon as the city was filled with wickedness, she is represented as an adulterous woman, and God withdraws from her. In Ezek. 16, is such a description of marriage, which, in view of the alleged birth, parentage, etc., can only be applied directly to the city, which becomes by virtue of this relationship the representative of the nation (see Prop. 118 on Barren Woman). Then again, God is spoken of as married to the nation, because abiding with them, as Ruler in a special manner. Now, considering that (Prop. 170) Jesus has gone before to prepare a place for us to be incorporated into the Father's house, that this place or inheritance is "ready to be revealed in the last time" (so context demands, including saints) ; that when the last



time does come it is represented as descending from God out of heaven upon the new earth, that the figure of marriage is applied to a literal city (as the old Jerusalem), there is no impropriety but rather *eminent fitness that the union of the King of kings with His metropolitan city should be designated under the same figure, implying the most intimate and permanent relationship*. Thus the figure of marriage, which to many is the main objection to the idea of a literal city, serves rather to indicate it. 2. For, the figure itself is explained in the description of the city in so significant a manner, and in such complete contrast to the use made of it formerly in reference to the earthly Jerusalem, that it cannot possibly be applied to any other but a literal city. It is expressly declared that "*the throne of God and the Lamb*," is in this city. This affirms its *Theocratic* position, as *the capitol* of the Kingdom. Covenant and promise, as we have seen, make David's Throne the Throne of God, for God adopts and incorporates it into *His Theocratic arrangement*, and promises that David's seed who is to occupy it forever, etc., is to be His Son, to whom He is the Father. The Throne of David then is the Throne of God and that of the Lamb, and this Throne is to be set up in this very city, the New Jerusalem. (The union of the heavenly and that of the earthly, thus making one city, will be noticed below—the *locality* where David's throne was in existence is implied.) Hence, at this period and the identification of the earthly Jerusalem with this descended city, "*at that time they shall call Jerusalem the Throne of the Lord, and all nations shall be gathered into it, to the Name of the Lord to Jerusalem*," etc. Thus we have the *metropolitan* character, the *royal precedency* of the city designated. The *only throne* that covenant and prophecy recognize in its Theocratic ordering (for the Divine Sovereignty is something separate and distinct, and even sets up this Throne, Props. 79, 84), *is the Davidic* and, in the very nature of the case, if restored as predicted and sworn to by God, it necessarily embraces, in view of its relationship to the elect Jewish nation and through them to the Gentiles—the notion of a *material* city which contains it. Now the setting up of this Throne in it, *is the act of marriage*; it is that which makes *the union*. For, just as God was *formerly married* to the earthly Jerusalem when *His Theocratic Throne* was there, so, carrying out the same beautiful prophetic figure, He is *again married*, when the New Jerusalem comes down from heaven upon the earth, *by the very act of erecting His Theocratic Throne* there and ever abiding in it in His glorified humanity, as David's Son, "The Christ." 3. The dwelling-place of God, the place where He tabernacled among men always, in former days (as in the tabernacle and temple) assumed a *material* form adapting it not only to the actual requirements of humanity, but looking forward to the period when a *glorified humanity, united to the divine*, in its accessibility, etc., should again dwell with man. Now *materiality in the Theocratic sense and relationship* is always associated with the dwelling of God with the Jewish nation; they are not and cannot be separated without violence. The place was a *specific one* to which the nation could come to worship and honor the Mighty Ruler. Now when the prophet announces (Rev. 21 : 2) the coming down of "*the holy city New Jerusalem*," a great voice is heard saying: "*Behold the tabernacle of God is with men and He will dwell with them*," etc.—thus designating the city itself as *the tabernacle or special place* where God shall manifest Himself. That *dwelling-place* which was once a tent, then a temple, now is exhibited as a *city*, but still designated

"the tabernacle of God," as if purposely to associate with it the idea of *locality*—of a place to which the nations can go to honor and worship the King. In view of God and David's Son being united as the One Theocratic Ruler; in view of the body of Saints being associated as joint Rulers; in view of the extent, majesty, and glory of the Kingdom inaugurated; and in view of the restoration of forfeited blessings and the grand Redemptive process going on, a tent, and a temple, and even earthly surroundings as were attached to the Davidic Throne, *must give place to a city*, which includes in it the glory of the tent, and of the temple, and of Paradise, and of the heavenly world. 4. In the portraiture of the city, the saints or inhabitants of it and the righteous are represented as *separate and distinct* from it, as in Rev. 21 : 24, 25, 26, 27 and Rev. 22 : 2, 3, 4, 5, 9, 14, 19. That is, they are permitted to *enter and enjoy* or to *witness and participate* in its splendor and glory; so that the city, which *one of the brethren* (Rev. 22 : 9) shows is portrayed as a *place* into which, and to which the righteous come, and *not* as the saints themselves. This distinction the apostle Paul closely makes in Heb. 12 : 22, 23 between "*the city of the living God, the heavenly Jerusalem*" and "*the general assembly and Church of the first-born*," as admitted by numerous commentators (as Barnes, Bloomfield, Stuart, etc.) thus according with the discrimination made by the prophets (as e.g. Isa. 65 : 17, 18 in which God promises, "*to create Jerusalem a rejoicing and her people a joy*"). The same *contrast* is presented by Paul in Gal. 4, where he speaks of the earthly Jerusalem and then of her inhabitants, and of those related to her as her children, and preserves the same distinction in speaking of the heavenly Jerusalem and her children. 5. The declaration (Rev. 21 : 22) that the city had no temple (such as the earthly Jerusalem) excepting that constituted by "*the Lord God Almighty and the Lamb*" (with which the temple formed by the saints is associated because of their co-heirship with Jesus Christ), can only be predicated of a *material city*. While indicative of the visibility of the Mighty King, the whole city being become "*a holy of holies*," the language expressive of seeing no one building separated specially as a temple has only force when applied to a *literal city*. 6. The distinction *between* the saints and the city, also implying the literalness of the latter, is evidenced by a large class of passages which speak of the ancient saints "*looking for a city*," of all believers "*seeking a continuing city*," and of God "*having prepared for them a city*," etc. We have only to open the commentaries of our opponents, and there we find numerous interpretations which declare that this "*city*," held in reserve for these saints and believers, and which God prepares, is a place, an actual, real abiding dwelling-place, etc., for them. Hence, taking their own comments concerning "*the city*" in other places of the Scriptures, we certainly are justified in applying them to the city *when* it is revealed from heaven. If a locality, etc., in the third heaven, the descent from thence, surely does *not change* its nature; while its coming down confirms the relationship that the saints sustain to it in the renewed earth, etc. 7. This again corresponds with another class of passages which describe Jerusalem as putting on her beautiful garments, binding the saints or righteous upon her, as a bride putteth on her ornaments, arraying herself in the righteousness and glory of the saints, making herself a *glorious city* by reason of the number, holiness and happiness of her citizens, etc. Now, while some of these prophetic announcements refer more particularly to that earthly portion of

Jerusalem which will be rebuilt, yet it includes that portion (the new) which will be added to or joined with it. The descriptions are *too lofty and grand*, the phraseology and ideas are so *similar* to that employed in the delineation of the New Jerusalem, that they cannot be separated; *both* are embraced by the prophets. If the student will e.g. compare Isa. 54 : 11, 12 and Isa. 60 : 14-20 with the description of the city by John, he can see how the Spirit recognizes *the descending city*, which John long after more minutely describes, as forming *a magnificent portion of the great metropolis* of the Messiah. 8. But that the saints are not denoted, and that the reference is to a material city, is found in the fact that the saints are represented (Rev. 19 : 9) when the marriage (i.e. this setting up of the Theocratic Throne) takes place as *guests, the called or invited*, who enjoy the marriage supper, the feast that the prophets describe. They cannot be, in this case, the Guests and the Bride *at the same time*; and, as we have shown in several places, the Spirit is careful, even in the employment of figures, not to introduce a violation of propriety. Hence, in reference to this wedding—this particular union *also* represented by the marriage relation—believers are the invited guests, the called, who are virgins waiting for the Bridegroom and Bride, and who have on the wedding garment not as the Bride but *as guests* who now participate in and enjoy the unbounded blessings resulting from this splendidly restored *Theocratic enthronement in a city* prepared for the King. The appropriateness and exquisite delicacy of calling the result of this union “a feast of fat things,” “a marriage supper,” etc., fully appears when we come to understand what is meant by the Bridegroom, the Bride, the Marriage, and the Guests. Need we wonder at the exalted language held by prophets, when attempting to describe either of them separately or all of them conjoined. The grandeur, unspeakably great—the blessings, beyond imagination—the glory, exceeding the conceptions of man, spring from the pre-determined, continuously held, and finally triumphant manifested Theocratic plan.’ 9. Allow this Theocratic ordering, accept of the Covenanted Throne and Kingdom as specifically given to David’s Son, and reason itself dictates, in view of the glorification, greatness, and majesty of this King, that in His enthronement here, *a city commensurate with the august Personage* should be provided. Instead of the splendor of the city reflecting doubt upon its materiality, it is just such a city *as is worthy* of the now exalted, stately Son of David. It is *the most reasonable thing* to expect, that the dwelling-place of the King of kings, where His own glory and that of the Redeemed is to be displayed in a striking manner to the eyes and hearts of the nations, should be *exceedingly* beautiful, rich and abounding in that which man regards precious. It is reasonable to suppose that a King *with such power and wisdom* will highly adorn the place of His throne, or, as the prophet says : “*beautify the place of His Sanctuary, and make the place of His feet glorious.*” The pearly gates, the golden streets, the foundations of costly stones, etc., which stagger the faith of some, are only what the immediate material surroundings of such a Monarch, uniting God and Man in an earthly rule, should possess *as proportionate to His dignity and station*. Therefore, the babes and the wise in Christ not only exhibit their faith in the city, but likewise in the ability of God to create, and in its suitableness for the intended purpose, when they hope to enter such pearly gates, walk such golden streets, etc. The partial particularizing, and the “like unto,” are of such a nature that *the reality may greatly*

exceed even the description. At least, Jesus will give us *His idea* of what a city ought to be when destined to be the metropolitan city of the renewed earth. The city which God would not allow man to build (Gen. 11) to make unto Himself a name (significant of unity and exaltation over the earth) instead of seeking to praise and exalt God, He now, when the proper time has arrived, establishes upon earth, the centre of knowledge, power, honor, and riches, and the expression of existing unity and exaltation—the city above all cities, “the perfection of beauty” and “the joy of the whole earth,” literally and truly “The city of the Great King.”<sup>1</sup>

<sup>1</sup> Here (comp. Prop. 118) we obtain a clew to the reason why this Jerusalem is called “New.” It is not merely “New” in contrast with the “Old” (also restored and renewed), but “New” because this city is newly and specially made for the Theocratic relationship to be manifested; it is the King’s city in which He is enthroned, and, therefore, expressly prepared for Him. The “Old” is honored and blessed, but “the New,” containing royalty and its accompaniments, is correspondingly exalted.

<sup>2</sup> It is certainly remarkable that so many of our opponents totally forget, in their comments on the New Jerusalem of Heb. 12 : 22, all their objections to a literal city as against us in interpreting Rev., chs. 21 and 22. Thus to illustrate: Barnes (*Com. loci*) speaks of it as “the city where the living God dwells—the heavenly Jerusalem”—the place of “abode,” e.g. “in a more literal and glorious sense His abode in heaven,” “a magnificent city where God and angels dwell,” which is to be “the final home” of Christians, “the eternal home,” “dwellers in that city.” So Barnes on Heb. 11 : 10, referring it to heaven, speaks of the city as “a place,” “a fixed habitation and a permanent inheritance,” “the permanent abode of the righteous,” “fixed residence of the just in heaven,” “a permanent home in a future world.” He even forgets the symbolic cast given in his *Exp. of Revelation*, and refers to the New Jerusalem of St. John as denoting the same. But in such a reference he and all other similar commentators involve themselves in the most palpable contradictions. Thus e.g. while opposing the Millenarian view, while making the New Jerusalem of John as much as possible symbolical of the saints in order to meet the force of the descending from heaven, he totally overlooks the antagonism that he erects by making the New Jerusalem the exact equivalent of the third heaven as a fixed and permanent abode, etc. For, taking his interpretation in Hebrews for granted, then it follows that the third heaven itself—the advocated fixed and eternal dwelling place of the righteous—according to John, comes down to earth. Such is the absurdity involved, while the language of John, “out of heaven,” etc., indicates something separate and distinct from heaven itself. The student will, therefore, notice that any interpretation which does not discriminate between the city itself and the third heaven, is certainly defective and unscriptural. The Spirit justly indicates a material difference, and we must observe the same. Hence, we must reject as utterly untenable any theory that seeks to destroy the force of this city “coming down from God, out of heaven.” The plea sometimes offered that the New Jerusalem is too glorious for earth, and must remain inseparably with the third heaven, is directly antagonistic to God’s promise, and His glory as predicted. Such works as *Heaven our Home* (ch. 4), which make the city a type of the third heaven, and then, in the same breath, speak of it as a locality, “a habitation” expressive of reality, and then, to fill out its portraiture, mix up the present and the future, utterly ignoring—because hostile to its view—the promise of its descending, are only misleading. In the same category is Edwards’s *His. of Redemp.* (p. 424), Waldegrave’s *New Test. Mill.* (Lect. 6), and many others. The variety—all in the same line—is great. Smith (*Key to Rev.*, p. 386) makes the New Jerusalem “a type of the Church and of heaven,” and “the tabernacle of God is with man; not that heaven has come down to earth, as some imagine, but that the saints are raised to God in heaven.” Language just the reverse of that given by the Spirit.

<sup>3</sup> See Bonar’s *Eternal Day*, Cumming’s *Lec. on Apoc.*, first and second series, Seiss’s *Last Times*, Noel’s *Prospects of the Church*, etc., for more extended descriptions of the city, inculcating the idea expressed. The reader will find some fine passages in Bickersteth’s *Yesterday, To-day, and Forever*. In a note (p. 437) to line 128, B. 12, Bickersteth takes the position that the New Jerusalem is both real and typical, just as Babylon while typifying a power also included a literal city, etc. He, therefore, with the typical, speaks of “an actual fabric, composed of heavenly material, which shall never be destroyed,” of a “home, a glorious reality, an abiding city yet to come,” and adds: “For as the glorified body will be the worthy habitation of the perfectly regenerate spirit—a building of God,

an house not made with hands, eternal in the heavens—so the celestial city will be the meet dwelling place of the saints forever, and their spiritual characteristics will each and all find a counterpart in that marvellous structure prepared for them by their God."

<sup>4</sup> Other considerations favorable to our view might be pressed, as (1) the leaves of the tree of life (con. with the city) designed for the healing of the nations, something separate and distinct from the glorified Church; (2) the Bride being omitted in the Parable of the Ten Virgins and of the marriage feast, and believers and the faithful being invited; (3) the mention of "The Beloved City," Rev. 20:9, without figure in an evident historical statement; (4) the faith of Abraham, etc., who "looked for a city," evidently, as a comparison shows, not supported by the conception that mysticism or symbolism suggests; (5) simple unity requires a literal city, for God promises "a city;" Jesus goes to prepare a place—the city and place are one—this city or place an inheritance reserved for us—the same shall be revealed from heaven at the last time—this revelation takes place when Jesus comes—this city thus revealed and inherited must be the promised, prepared, reserved, and finally revealed city; (6) the reference to the natural sources of light, the sun and moon, as not needed (owing to the effulgence or brightness of the Divine glory), is such as the idea of a material city suggests.

*Obs. 3.* The immense size of the city forms in the minds of many *the most formidable objection* to the reception of the description as representative of a real, literal city. This is increased by many commentators making the extent of the walls three hundred and seventy-five miles, and then, as our version, "the length and the breadth and the height of it are equal," some make a height of nearly ninety-five miles and others of three hundred and seventy-five. The latter consideration causes Barnes (*Com. loci*) to pronounce it "absurd" to entertain "the idea of a city literally descending from heaven and being set upon the earth with such proportions—three hundred and seventy-five miles high, made of gold." It is exceedingly doubtful whether such a criticism is just to the meaning of the description, for even persons who make the city a symbolical representation (and hence have no reason for introducing such a definition) make the same to denote simply *uniformity*. Thus e.g. Lord (*Expos. Apoc.*) says: "that the length of the city is equal, and its breadth and its height denotes not that its length, breadth, and height *are the same*, but simply that its length is the same at all points, its breadth the same at all points, and *its height at all points the same*." (This then implies that this city has not a number of streets, or a portion of the place, grandly built, and the rest, like our cities, of an inferior quality, but that *all* the mansions, from centre to circumference, are *all* magnificent and glorious.) While *the precise measurement* of the city according to an announced standard is also in favor of a literal city, we are not specially concerned in advocating either of the views here expressed—although the latter appears to be the meaning of the angel.\* For we anticipate remarkable things, quite beyond the course of nature, to take place at the Second Advent. This city is not more incredible than that a virgin should bring forth a Son, that angels can fly as quickly through great distances as Daniel makes them, and a number of other things recorded requiring for their fulfilment the intervention and support of the supernatural. Therefore, while the objection has a certain propriety coming from the unbeliever in the Supernatural, it certainly is illogical and unscriptural coming from a believer in the Word, and in the attributes of the Mighty God presented by the Word—seeing that it virtually limits the power, wisdom, and skill of the Divine Architect.\* Behold the Builder of this city place this ponderous earth in its orbit, suspended on nothing, swiftly passing along its allotted course; then see Him place a massive body

in its orbit around the earth, and other earths or worlds each in their orbits around the vast planted sun and thus on and on in the immensity of space exhibiting illimitable power, etc.—and then doubt if you can, *the ability* of the Almighty to produce a city *so vast* in extent, *so grand* in its proportions. The question, in this case, is not whether we can comprehend *how* such a city can be erected, etc. (for *like Abraham* we are to receive the promise if we cannot tell how God will accomplish it,) but whether *it is really promised*. If it can be shown that such a literal city is not required by the Theocratic ordering, or that its production would conflict with the moral attributes of God, or that it is opposed by previously given Revelation—in brief, by an appeal to reason proving it to be unreasonable outside of an appeal to our limited comprehension and a lessening of the Divine power (which is itself unreasonable), then indeed an argument would be formed worthy of serious consideration. We may well leave the height, which is a matter of controversy, *with the Builder*, who will give it that proportion and that extent best adapted to contain the mansions of the saints, and to manifest His own glory. It manifests “the Glory of God,” verifying Jno. 17 : 22, etc.

<sup>1</sup> This is almost equivalent to what a writer (*Westm. Review*, Oct., 1861, Art. 5) sarcastically observes : “The architecture of the Theocratic metropolis is purely ideal. Like the impossible Parthian army of a previous passage, which amounted to a fifth or perhaps only a sixth part of the present entire population of the world, we have a city whose length, breadth and height are equal (about fifteen hundred miles), suggesting the notion of rather an awkward ultra-equatorial protuberance, which seems to trouble even the ruridecanal intellect, so that the secular mind may safely confess to some irreligious misgivings.”

<sup>2</sup> Other views are given, as that the measurement includes the entire circumference ; that the height is that of the city above the earth, etc. There is a statement made by Mr. Begg, quoted by Brooks, *Elem. of Proph. Interp.*, that is worthy of notice : “John, in his measurements, does not specify its length or breadth, but having mentioned that it is square, he gives the measurement accordingly : ‘And the city lieth four square and the length is as large as the breadth. And he (the angel) measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal.’ It was not the length or breadth or height which the angel measured. These, indeed, he declares equal, but the twelve thousand furlongs, instead of being the dimensions of each or any of its sides, as is commonly supposed, are the measurement of the city ‘four square.’ We consider this, therefore, as neither the length nor the breadth, but as the measurement of the *area* of the city,” etc. He thus makes the sides nearly ten miles, etc., using the Jewish furlong of Maimonides. So also a friend of mine, Rev. Rowe, makes the same measurement. The critical student will observe that our position must be the correct one, for otherwise the all-intelligent Spirit would introduce an outrageous disproportion between the walls of the city and the city itself ; with our view the walls are *proportionate* to the extent. Vitrings and others favor the area theory.

<sup>3</sup> Hence we dislike to see believers (as e.g. Wilson in *Proph. Times*, New Ser., March, 1876, p. 96) in advocacy of the symbolic nature of the city, ground the same upon such reasoning : “As a literal city, it must be regarded as *grotesque and improbable* ; for what could be *more so* than that a city of its materials and dimensions should be built in the aerial heaven, and descend upon the earth.” If it is symbolic, this must be proven from other considerations than those of improbability or impossibility (as seen e.g. in the interpretation of the incarnation, etc.), seeing that God “*is able to do exceeding abundantly above all that we ask or think*,” etc. Wilson in *Proph. Times* for April, 1876, p. 116, etc., makes the New Jerusalem the symbol of the saints associated with Christ in a new polity, and refers to Rev. 3 : 12 (which distinguishes between the saints and the city in the name of the latter) ; Heb. 12 : 22 (which also distinguishes between the two), and Gal. 4 : 26, which by the very contrast to the one literal Jerusalem, the earthly, indicates that the other, the New, is not symbolic). The New Jerusalem is, indeed, connected with “a new polity,” and saints identified with the city are “a divinely chosen hierarchy of kings and priests,” but this does not constitute them the same. The origin of the city as purely and exclusively heavenly (like glorified body), and its coming down

out of heaven from God, alone distinguishes it from the saints, who, under divine power from above, are made such by probation, trial, etc., here on the earth. Wilson, in the same article, finds, however, so much that is favorable to a material city in the prophets that he forcibly advocates the same as the residence, metropolis, of Christ and the saints. He thus virtually, while making the New Jerusalem a mere polity, gives us the city that we advocate "enlarged and adorned," and brings the saints into an intimate and abiding union (figuratively represented by Oriental nations by "marriage") with the same.

*Obs. 4.* The restoration of the Davidic throne and the occupation of it by David's Son, necessarily includes the fact, so plainly predicted by the prophets, that when the Messiah comes to reign, He will set up His throne *at the same place* formerly occupied by David's throne. This throne was not "*in the third heaven*" and not "*in the air above the earth,*" but was located *on the earth, in Palestine, at Jerusalem.* Any theory that locates that throne away from the locality it once possessed, is *certainly defective,* being contrary to the predictions and the desire expressed by the Theocratic King Ps. 132 : 13, 14. The covenant made with David, if faithfully carried out as sworn to, requires His immortal Son to reign gloriously *in the same place* formerly occupied by David Himself. Therefore to make the New Jerusalem to be heaven itself, as some do ; or a place forever in the third heaven, as others do ; or that it will not come down (as declared), but that a communication, typified by Jacob's ladder, will alone exist between the New and the Old, as others hold ; or that there is no Jerusalem, a city, which comes down, as still others maintain—is *utterly irreconcilable* with the entire tenor and spirit of *both covenant and prophecy* which insists upon a literal, personal manifestation of Jesus Christ, the Messiah, *upon the throne of David, in David's city and in the midst of the restored Jewish nation.* The Theocratic relationship is not fully restored *without this feature,* and the inheritance of David's Son is not possessed unless *Zion's hill is again occupied by Him.* Indeed we cannot help being surprised at the eminently consistent and scriptural statements on this point contained in the Confession of Faith presented to Charles II. A. D. 1660 (Crosby's *Hist. of the Baptists*, Appendix) signed by John Bunyan and forty others ; in which after declaring that Christ will come and "take to Himself His Kingdom, and will, according to the Scriptures, *reign on the throne of His Father David, on Mount Zion, in Jerusalem, forever,*" the following occurs : "We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell among them, will be *the metropolitan city* of this Kingdom, and will be *the glorious place of residence* of both Christ and His saints forever, and will be *so situated as that the Kingly palace will be on Mount Zion, the holy hill of David, where His throne was.*" Now, while it is extremely difficult, owing to our having no detailed explanation but only general statements respecting its location, to explain all the particulars concerning it, yet the Scriptures give us hints which serve to confirm the interpretation that the New Jerusalem will embrace *in its area the locality of Mount Zion.*" While discarding the explanations given by some (Begg and others) derived from Ezekiel's description (for the reasons assigned under Prop. 172, making that arrangement conditional on the repentance of the people) yet those very explanations are valuable, because they fully evince that God allies the enthronement of the Prince, David's Son, in *this same locality*—that Mount Zion, David's hill, and the restored throne of

David are *not to be separated*. Let the reader carefully consider that in the description of the rebuilding and adornment of the earthly portion of ancient Jerusalem such rebuilding is only directly affirmed and described to extend from a certain part of the city northward, westward and eastward, and for a particular reason *southward* is omitted. Thus Zech. 14 : 10 (comp. Jer. 31 : 38-40) which has so greatly perplexed commentators specifies an enlargement of the old Jerusalem northward, extending to Geba and Rimmon (south from them to Jerusalem), and then in the rebuilding appears only to include a portion of the city, leaving out the city of David proper, for a straight line running across from the point of the city mentioned to where the king's wine-presses are usually located, would *leave out* David's part of the city. Whatever may be thought of such an interpretation of the passage; whether admissible or not, it is certain that Zechariah by the Spirit includes *the conjunction* of the New Jerusalem with the rebuilt Old in "*the waters that go out of Jerusalem,*" as compared with Rev. 22 : 1, 2. At least it is entirely consistent with the spirit of prophetic delineation to make the New Jerusalem planted with its north side *within* the bounds of the old Jerusalem, taking in David's city, and then extending southward, etc., embracing a portion of the desert. The prominence that is given to Mount Zion above the rest of the city, the descriptions of it so characteristic of the New Jerusalem, the making of Judah's territory especially holy, the inheriting (Zech. 2 : 12, etc.) of the Messiah of His portion in the land, the changes that are attributed to the rejoicing desert, the constituting Jerusalem "the throne of the Lord," the astonishing transformations that are to be witnessed, the linking it with the new heaven and earth, the inexpressible glory attributed to the restored Davidic throne, etc.—these things considered *connectedly*, relating to the same period of restitution and enthronement, leave a strong and irresistible impression that the Old and New Jerusalem are *permanently united*; the one part specially designed for the King and the saints into which the kings of the earth, the representatives of the nations, enter, and the other part intended for the restored Jewish nation, as a kind of suburb or extension of the city embracing some of its subjects constantly living in the light and beholding the glory of the former. To this there may be an allusion in Ps. 122 : 3, "*Jerusalem is built as a city that is compact together*" which is rendered by others (as e.g. *Crit. Eng. Test.*, by Blackley & Hawes, p. 872) "*Jerusalem that is built as a city that is coupled or joined together to itself.*" Instead of making the Old rebuilt the New (as even e.g. Eusebius in flattery to Constantine and his mother, Helena), or constituting two Jerusalems in that age (as many do) the prophets, whom we endeavor to imitate, speak of them *as one*, sometimes describing one portion and then again the other, because of *the immediate close conjunction* existing between them, for the New is added as an addition, most glorious and suitable for such a David's Son, to the Old, thus making it (Isa. 62 : 3, Hebrew) "*a diadem of a Kingdom.*"<sup>1</sup>

<sup>1</sup> Waggoner (*Ref. of Age to Come*, p. 63) says: "I. M. Stephenson quoted Dr. Thomas to show that there is not any New Jerusalem really in heaven, but that 'Jerusalem which is above' is above only in the sense of being exalted, which denotes the position she will occupy in the Age to Come;" and he justly adds: "But if the word 'above' signifies her honor and glory, and not her location, then her 'coming down,' Rev. 21 : 2, must denote her abasement and deprivation of that glory. This criticism of Dr. Thomas is not correct." Graff, *Greybeard's Lay Sermons*, No. 35, correctly makes the New Jerusalem "the official residence" of the saints, and in "visible association with the earth," but he



has it suspended in the air, and remarks: "That 'glory,' like a star—an added satellite to the planet on which we live—will appear immediately over Jerusalem in Judea, and its light will dim the glory of the sun." This picture, however pretty, is not according to scriptural analogy. Rev. J. Denham Smith, who approvingly quotes Bellett (*Chr. Herald*, June 5th, 1879), carefully locates the city in the air and not on the earth, in order to avoid the charge of carnality and a lowering of saints. Such sensitiveness, where God's Theocratic ordering and the covenanted inheritance of David's Son is in question, is misplaced. Baxter (*Chr. Herald*, March 27th, 1879) insists upon placing it in "the air," and urges two reasons: (1) Its size making it incongruous "to be poised upon a globe only five times (24,000 miles) greater in circumference." This is answered in the text. (2) It "is nowhere stated to come on the earth." To this we reply: It is undoubtedly implied in Rev. 21, coming down from God, out of heaven, into this renewed earth, and its identification with the earth itself is positive from the exact location of the place of inheritance and of David's throne (not in the air!), and by the manner in which the prophets (e.g. Isa., chs. 45 and 60) describe it as pertaining actually to the earth, and easy of access to the nations who visit it, etc. (Comp. Prop. 168, On Place of Manifested Royalty.)

The critical student will observe a feature that strongly confirms our position over against the spiritualizing system. If the spiritualizing application to the Church were correct, then the predictions ought to relate more to Mt. Moriah, where the temple was and God's worship was specially conducted; but instead of this, the decided and constant preference is given to Mt. Zion, where David's throne was located. Why such a preference? Our entire line of argument shows why it is thus presented, viz., the Theocratic ordering which had its real centre associated with Mt. Zion. This in itself shows that when Zion is restored, the Theocracy under the Messiah is also established. Hence, in view of the inseparable conjunction of Zion and the New Jerusalem, we have the Spirit in prophecy using the one or the other to express the Theocratic ordering still future. This at once indicates, as our argument shows, that, as to locality, the New Jerusalem is connected with Mt. Zion in Palestine, and that it is not, as e.g. Baxter (*Coming Wars*), suspended in the sky, from which the Lord Jesus and the saints descend every day for governmental purposes, and retire to at night (and at the end of one thousand years these visits to the earth are discontinued). This is simply to overlook the locality, etc., of the covenanted restored Davidic throne, which the Messiah occupies, the nature and perpetuity of the Kingdom. In the inheritance of the saints we must not overlook that this includes the inheritance of God Himself, as the portion of "the royal priesthood" (comp. e.g. Numb. 18:20; Deut. 10:9 and 18:1, 2; Josh. 13:33; Ps. 16:5, etc., in their relationship to the people gathered out). This forms the climax of the saints' glory; the unchangeable foundation of eternal bliss; the exaltation and divinity of the Theocratic King; the splendor and majesty of the Kingdom.

This future New Jerusalem, dependent upon a personal Sec. Advent and associated with the covenanted Theocratic Kingdom, enables us to set aside the vagaries of the past and present, which misapply the promises pertaining to the same, as e.g. the appropriation of New Jerusalem by the Swedenborgians (*Works*), the Zion by the early Anabaptists (Moesheim, etc.), the New Zion by the Zionites (Rousdorf, Kurtz's *Ch. His.*, vol. 2, p. 273), the Zion by the Mormons (*Works*), Morin's effort to found the New Jerusalem ("Bastille," *Ecler. Mag.*, Ap., 1876), the New Jerusalem of Eva Von Buttler (Kurtz's *Ch. His.*, vol. 2, p. 273), and of the prophet Proli (Kurtz's *Ch. His.*, vol. 2, p. 40), etc., including the Protestant misapplications to their respective churches, or to the Church as a whole.

This subject in connection with the Prop. on the place of manifested royalty, etc., evidently, by implication, teaches us where Eden or Paradise was originally located. If we take the articles in *Relig. Encyclops.* on Eden or Paradise, we find various conjectures (taken e.g. from the present formation of the earth, without considering the vast changes that were since introduced) as to locality, such as Armenia, India, "the highest place of the earth," Palestine, China, Ceylon, Syria, Persia, Babylonia, Arabia, Ethiopia, etc. It is the most reasonable to suppose Palestine (of which the promise is that it shall be like the garden of Eden) was thus originally favored, because it will be the place where the Second Adam is manifested in His glory, it being His chosen place, and where His saints exhibit their redemption. The place forfeited by sin will be restored in greater grandeur, and in it we find "the tree of life" again made accessible to man. We only add, as suggestive, that by the direct supernatural intervention great and astounding changes will be made in levelling the land, etc., making it suitable for the reception of the city. In addition, many writers of prophecy believe, as the Dead Sea is about 1300 feet lower than the Mediterranean Sea (so e.g. Warner, *In the Levant*, p. 107), a channel

of communication will be cut from the latter to the former, and from thence to the Red Sea.

Dr. Craven in Lange's *Com. Rev.*, p. 390, etc., gives the idea that the New Jerusalem "will exist: 1. As a *real city*—the glorious home and capital of a glorified community. 2. As a *material symbol* of that community, its order and glory." The reason why he has the second notion attached, arises from the city being called "the Bride," which he is forced to apply to the Church. Our explanation conclusively shows that this does not logically follow, because the marriage relation is scripturally used to denote the intimate and enduring relationship existing between the King and His capital where He is enthroned. Craven insists upon the materiality of a great city as the most natural conclusion, as being necessary, as fitting for the glorified, as properly related to the restitution, etc. He also correctly distinguishes "between the material city and the new earth," "the citizens of the city and the nations," etc. The order of time when revealed, etc., is carefully noticed under Prop 151, compared with Props. 148, 149, and 150. We must object to Craven's locating the New Jerusalem *after* the Mill. age for the reasons there assigned. When the Davidic throne is restored and the Theocratic ordering once inaugurated at Mt. Zion, it will—as the prophets agree—be perpetual. The saints occupy this city, *not* a thousand years *after* the Kingdom is established, but at the beginning of the Mill. era; and being here *on the earth* at the close of the Mill., they do not descend from the third heaven after the Mill. age. The time of marriage, the unity of prediction, the relation of the city to the Theocracy, etc., demand its Pre-Mill. arrival. We thus agree with Justin, Irenæus, Tertullian, Elliott, and many others in making the New Jerusalem also Millennial.

PROPOSITION 170. *This doctrine of the Kingdom fully sustained by the "Father's House" of John 14 : 2.*

It is important to consider this Scripture referred to, since it is supposed by many to form an objection to our doctrine of the Kingdom ; whereas correctly apprehended according to the analogy of Holy Writ, it forms an additional proof in behalf of our position.

*Obs. 1.* Probably no passage of Revelation has received in modern times such *extravagant* interpretation as John 14 : 1-3. The early Church well posted in the meaning of the "Father's house," and assigning to it only its scriptural definition, had no difficulty with it (seeing that none is intimated). It was described to them by covenant and prophecy ; it was handed to them by inspired teachers ; it was so universally comprehended by them, as a result of the general instruction and belief in the Theocratic Kingdom, that it required centuries before the theories, now so prevalent, found an entrance into the Church. Those early believers more logically consistent than many eminent moderns, rested satisfied with the description of the house as given in the Old Test., and hence were protected against those interpretations afterward fastened upon the passage. They instead of *isolating* these verses and explaining them *independently* of all others, interpreted them in the light of previously given Revelation. We are mainly indebted again to Origen for a departure from the primitive faith. He (in *De Princip.*, B. 2, ch. 11) makes out the Father's house to mean "*spheres*, i. e., *globes*" or "*heavens*," and (in B. 11, S. 6) he speaks of it as follows : "I think, therefore, that all the saints who depart this life will remain in some place situated on the earth which Holy Scripture calls Paradise" (comp. with Justin) "as in some place of instruction ;" then, after certain progress, these saints ascend to "*spheres*" or heavens, reaching the Kingdom of heaven ; and in proof of their passing through various places, he directly quotes : "*In my Father's house are many mansions*," etc. Origen's progeny has been prolific. This notion of his entirely adopted by some and extended into imaginary details, finds its indorsement in popular commentaries, as e. g. Barnes (*Com. Jno. 14 : 1*) who says this "*house*" "*may include the Universe*," and speaks of "*removing from one apartment of God's universal dwelling-place to another*." Imagination has painted this "*house*" in as many varied forms and hues as either fancy, or the astronomical knowledge of the parties could suggest, as e. g. that it was the universe, the mansions being the planets or worlds ; or, that it was the central part of the universe around which all planets and systems revolve, etc. Others, more soberly, define it to be "*the third heaven*" without indicating its position. Numerous works, such as *Our Eternal Home, Our Heavenly Home, Heaven, Meet for Heaven, Gates Ajar*, etc., etc., while containing

much that is interesting and valuable, embrace this change of interpretation suggested by Origen, adopted by the faithful forerunners of the Papacy, incorporated by the Popish doctors viz. that this "house" is either "the third heaven" or some place "above or beyond the stars," which is "the special dwelling-place of the Father" or "the Palace of God." Eloquence, poetry, hymnology, theology, etc.<sup>1</sup> endeavor—without *the least proof* and resting solely on *mere assumption*—to elevate this into the truth of God. Men of eminence and ability, of earnest and devoted piety, resting in the misconceived notion of the covenanted Kingdom and inheritance, accept of these changes as in accord with their conceptions of the Kingdom and inheritance, and hence do not stop to examine the passage as it stands *related to both covenant and prophecy*. Some, unnecessarily perplexed by the numerous suppositions unauthorized by the Word, have fallen into another and equally untenable position, viz. "that where the place (i.e. Father's house) is, cannot be determined," and that "it becomes us to be silent when Divine revelation is so"—thus taking it for granted that the Bible is *silent* on the subject because they fail to compare Scripture with Scripture, and to regard the phraseology of Christ in its Jewish or rather Prophetical aspect. As intimated, the cause of all such departures lies in *the misconception of the Kingdom that is covenanted to Jesus Christ*, and in which the saints are to have their inheritance.

<sup>1</sup> As e.g. Swedenborg's mystical theory of the spheres; or the idea of some popular writers of successive stages of progressive life evolved by successive transportations from planet to planet; or the notion of Isaac Taylor (*Phys. Theory of Another Life*) of an invisible, although to some extent material, world or universe inside of the one cognizable to us, and "not connected by any active affinities" to this one; and others of a similar tendency, all of which ignore the believer's inheritance as promised by the Spirit (substituting their own conceived one in place of it), and by their vague, mystical conceptions deliberately reject God's *sworn* statement respecting it, making redemption, both of man and creation, from the curse incomplete.

<sup>2</sup> Science might have been added according to the lavish statements of Figuier (*The To-Morrow of Death*, ch. 3), who, after telling us that "the space above our atmosphere" is "heaven," adds that science corroborates what is asserted, viz., that "the most widespread modern religions—Christianity, Buddhism, and Mohammedanism—assign to heaven the home of God's chosen people." "So science, tradition, and religion join hands in this matter; and the holy priest who, attending the royal martyr on the revolutionary scaffold, cried, 'Son of the holy St. Louis, ascend to heaven,' uttered a veritable scientific truth." This suggests how far the Church is indebted to outside views respecting the regions of the blessed—that is, to heathen mythology—for a departure from the primitive belief. The writer just quoted (Figuier) affirms, what others only conjectured, that the sun is the ultimate radiant home of the purified souls. That is the Father's house; thus reintroducing in another form *the ancient regard for the sun*. So C. Bonnet (*Philosophic Palingenesis*), Dupont de Nemours (*The Philos. of the Universe*), and others have the saints passing from world to world, ascending to heaven, etc.; and the former locates the New Jerusalem forever in heaven (ignoring the promise that it shall descend to the earth), and adds to Christ's language, in John 14, "He will return and take us with Him, that we may be where He will be," etc., thus implying a leaving again after return. The poets need not be mentioned, and the reader perhaps is familiar with Dick's *Philos. of a Future State*, and kindred works, where the astronomical idea is developed.

*Obs. 2.* Let us endeavor to ascertain the scriptural meaning of "Father's house." The word "*house*," with Father, or God, or Lord, attached, in some places denotes the tabernacle; in other places the temple; and still in others the Church, because God is *especially present*, and these in a *special manner* belong unto Him. So Jerusalem, owing to its Theocratic relationship, containing the throne of David, being the

capital of the Messianic King, being the place where God will dwell again, etc., is called "*the house of the Lord*," Ps. 122, Zech. 8, etc., just as Nebuchadnezzar designated the city Babylon (Dan. 4 : 30) "*the house of the Kingdom*." It is His "*habitation*" or "*dwelling-place*," because specially covenanted to Him, Ps. 132 : 13, 14 "*For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest forever ; here will I dwell for I have desired it*," etc. Here it is that God will again through His Son—who is also the promised seed of David to occupy (according to oath) David's throne—manifest his rulership. In the prophetic delineations, this idea of "*a house*," "*a dwelling-place*," etc., is inseparably connected with that of the Kingdom ; that is, it is the house of the Kingdom in which the regal representations are exhibited, and to which all must look for the central place of dominion. It must not be separated from the Kingdom ; it being the head of the Kingdom and designed for its establishment and perpetuation. So closely are the two united, that the Kingdom itself—flowing out of this "*house*"—is called "*the house*" that was found and left desolate by Jesus (Matt. 23 : 38 etc.) "*the tabernacle of David fallen*" and in ruins, or *the royal house of David* (called "*house*" and "*mine house*" i.e. adopted as God's in 2 Sam. 7 : 1 seq. and 1 Chron. 17 : 11-27) in an abject condition. Or, to express ourselves more accurately, "*the house*" of David becoming God's "*house*" in virtue of His Son being incorporated to constitute *the Theocratic King* contemplated, it and the Kingdom are associated (comp. even Gen. 41 : 40) ideas, with which Jerusalem as the place of special royal manifestation and residence is annexed ; the one virtually and necessarily recalling the other. This, therefore, explains why in the prophecies they are interchangeably used ; the one suggesting and being contained in the other. The word "*house*" linked with God, naturally suggests a *particular relationship* ; that He in some manner is identified with it ; and this is fully sustained in the position that Jerusalem will occupy (as e.g. Zech. 8 : 3) in the restored Theocratic arrangement. This accounts for the praises, etc., lavished upon Jerusalem, the exalted place it becomes in the eyes of all nations, etc., but as these have been presented under Props. 168 and 169, nothing more need be added. (The only objection, derived from Christ preparing a place, will be noticed below Obs. 5, and under Prop. 152, etc.) It now becomes necessary to verify the meaning that we have attached to "*the Father's house*." Let us closely follow the guidings of Scripture and see the result. Turn e.g. to Micah 3 : 12 and Zion shall "*be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest*." Here the once favored city of God and the Kingdom is described as fallen. "*But (Micah 4 : 1-3) in the last days*" all this is to be changed ; a restoration is asserted of *the same Zion, the identical Jerusalem and mountain*, and notice, it is expressly affirmed, when this restitution takes place, to be God's "*house*," in the expressions, "*the mountain of the house of the Lord*," *the house of the God of Jacob*," with the location definitely fixed in the words : "*for the law shall go forth of Zion and the Word of the Lord from Jerusalem*" (comp. Isa. 2 : 1-4 "*the mountain of the Lord's house*," etc.) No wonder that Jews acquainted with prophecy understood Jesus by "*the Father's house*" to refer to these very predictions where it is geographically portrayed (for evidence, see, e.g. *the opinion of the disciples*, who heard Jesus,

indirectly or rather directly given Acts 1 : 6)\* Just as Jerusalem is called "*the throne of the Lord*" (Jer. 3 : 17), being "*the city of the great King*," "*the city of our God*" (Ps. 48 : 1-2) "*the holy mountain*" and "*the mountain of the Lord of hosts*" (Zech. 8 : 3) "*a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God*" (Isa. 62 : 3) because "*the delight*" of God and married to Him (i.e. intimately united to Him)—so Jerusalem is designated "*the house of God*," etc. The word "Father" joined to it specially recalled the fact that God the Father is there as promised ; that the Father (privately acknowledged) is the One that bestows (Dan. 7) "*the throne of the Lord*" upon the Son ; that He (by covenant) acknowledges David's Son as His Son ruling in His might so that *Theocratically* the Kingdom then established is properly named the Kingdom of the Father and also of the Son (comp. e.g. Matt. 26 : 29 ; Rev. 11 : 15 ; 2 Pet. 1 : 11, etc.). Hence the apostles and early Christians, placing these predictions in the future *at the Second Advent*, and well knowing that God the Father would again dwell in and "rejoice in Jerusalem" when "the new heaven and new earth" (Isa. 65 : 17-19) were created, thus making it His Habitation or House, could not interpret Christ's language in any other way than as applicable to that period. It was only when the direct prophecies relating to God's House in this sense were alleged to be fulfilled in this dispensation and Church (against existing fact, viz. that such supremacy, deliverance from war, suffering, etc., are not witnessed, and will not be down to the Sec. Advent), that men found it necessary to seek out *another meaning* for the predicted "House of the Lord." Let the student notice that John gives this promise of the Father's house *after* the determination of Judas to betray Him, and in view of His approaching death ; now if we turn to Luke, we find substantially *the same promise* given in other phraseology which corroborates our interpretation. In Luke 22 : 29, 30, Jesus appoints unto them a Kingdom as the Father appointed unto Him, etc., which when compared with Matt. 19 : 28 and other Scripture is, "*when the Son of Man shall sit on the throne of His glory*." The spirit or intent of the promise is thus confirmed, and this will be strengthened by considering the numerous promises given to the righteous of inheriting, dwelling in, abiding in Jerusalem, this Lord's house in the future, and of their securing such extraordinary exemption from evils and the reception of positive blessings such as can only be attributed to the state of believers after the Advent.<sup>1</sup> The Father and the Christ being One, as John proceeds to state in the words of Jesus, shows—if faith is willing to accept of it—that "*the Father's house*," and "*the Lord's house*" established at the Second Coming by the Mighty King, *are one and the same*. An overwhelming stream of prophecy indicates *the identity* ; and Jesus sustains it in *the most delicate manner* by calling it, in view of the relation that He sustains in the Theocratic order, "*the Father's house*," which the prophets, in their relationship, did not directly employ, but substituted "*The house of the Lord*," "*The city of the Lord, the Zion of the Holy One of Israel*," etc. The only correct method of dealing with the passage under consideration is to regard it as *in unison* with the previously given statements concerning "*the Lord's house*," which is to be witnessed and realized in all its glory in the renewed earth.<sup>4</sup>

<sup>1</sup> The Oriental usage must be observed in this connection, which represented a Kingdom under the figure of a "house," with the evident idea of presenting the notion of a

paternal government, a relationship of parent and children in the headship and obedience, etc. It is only necessary to direct attention e.g. to Heb. 3 : 2, 5, 6, where it is asserted that Moses was faithful in his "house," or government or headship over the children of Israel, and so Christ also has a "house," a government or headship, which "house" we, if persevering to the end, shall become, i.e. having reference to our associated rulership with Christ, being exactly equivalent to Luke 12 : 32, etc. The *Ency. Relig. Knowledge*, in art. "House," correctly observes that owing to a house being for dwelling and a tent being also for the same, they are called the same (beth) in Hebrew. The tabernacle of God, the tabernacle of David incorporated as His, is this house, and it is restored here upon the earth—for God dwells in it as Ruler, the Sovereign Head—it being a *Theocratic House*.

<sup>2</sup> From explanations previously given, it is unnecessary to stop and argue that e.g. "mountain" denotes Kingdom, for even our opponents fully admit this when, in their own way, they make Micah and Isaiah descriptive of the Kingdom of the Messiah. But that it is thus employed the reader can verify by reference to Isa. 25 : 6, 7 ; Dan. 2 : 35 ; Ezek. 17 : 23 ; Isa. 41 : 15, etc. The latter (Daubuz, *Perp. Com.*, quotes) a Targum renders : "Thou shalt slay the people and shalt consume the kingdoms (i.e. mountains); thou shalt make them as stubble." Lord, in reply to Berg, says that "mountain" is not used as a Kingdom, but symbolically to designate "the rulers who exercise the government over the State, not the State itself, as a mountain is part of the earth that is largely elevated above the lower portions that surround it." While we are inclined to think that "mountain" is sometimes used for Kingdom, yet it is also, as Lord states, employed to designate the *ruling authority*, the places of power and authority, the high places of a Kingdom. And thus it seems to be employed in Isa. 2 and Mic. 4, or otherwise we have a redundancy in the expression, viz., the Father's house is already the Kingdom as established at Jerusalem, and the mountain must be descriptive of the ruling authority, which is thus exalted above all others. Lord's idea coincides with the one here advanced, since Jerusalem is the place of manifested royalty, the representative of the ruling authority, the centre of the widespread dominion. As a contrast we refer to the Father of modern deviations, Origen, who (*Ag. Celsus*) makes, in Isa. 2, the mountain of the Lord to be the Word ; the house to be the Church ; the tops of the mountains to be the predictions of the prophets ; the hills to be individuals who make a profession of superior attainments in wisdom, etc.

<sup>3</sup> It is this feature which forms the key-note of many passages. Thus, e.g. the barren woman "*dwelling (marg.) in a house*," Ps. 113 : 9, "they shall be abundantly satisfied with the *fatness of thy house*," etc., Ps. 36 : 8 (with which compare feast of Isa. 25, etc.). So also Ps. 84 : 4, 10 ; Ps. 58 : 2 ; Isa. 56 : 5 ; Ps. 65 : 4 ; Isa. 60 : 7, etc.

<sup>4</sup> The reader is reminded (as indicative of the use of the word "house") that in this Jerusalem—this "house of the Lord"—which belongs to God in virtue of its *Theocratic* relationship, there is to be another "house" or "building," called "a spiritual house," 1 Pet. 2 : 4-10 ; "God's building," 1 Cor. 3 : 9 ; "house of God," 1 Tim. 3 : 15 ; 1 Pet. 4 : 17. This "house" is incorporated with the other, forming, Eph. 2 : 19-22, "an Holy Temple in the Lord," "for the habitation of God through the Spirit." It is so designated because forming that "royal priesthood," etc., who "in the ages to come" shall show forth "the exceeding riches of His grace," etc. How this "house" is connected is shown under various propositions.

*Obs. 3* In this "house" are "*many mansions*." Commentators inform us that the word translated "mansions" may denote either the act of dwelling, or the place where one dwells, or a station or position occupied therein. It is of little consequence which idea is intended, for either one of them imply that in this house the saints will dwell possessing stations of honor and glory. How this *accords* with the descriptions relating to the capital of the Coming Theocratic Kingdom, need not be repeated after the intimations already given. But the reader will notice that these disciples are encouraged with the hope of being *especially near* to Him *in the very place* of royal manifestation, which is explained in other passages as sitting upon thrones and judging the twelve tribes of Israel, agreeably to the Theocratic ordering. "Many" gives an assurance of sufficiency, and, perhaps, as some think, of "grades" agreeably to 1 Cor. 15 : 40, 41.

Tertullian (*On the Res.*, ch. 41) says the many mansions "may possibly be understood of the domicile of this world." A remark may be appropriately added: These "mansions," while "many," still are only designed for a certain class, viz., the elect. The number of kings and priests is determined; only so many, and no more, are to become such; and hence also the number of crowns and mansions are determined for the same. This is a peculiar, separate, exalted people specially formed for His name, who are associated with Christ in the administrations of the Theocratic Kingdom. These are now in process of being gathered out of the nations. Let us see to it that we shall be among those so highly honored. If believers, let us be careful lest some other man take the mansion that we can attain unto; for it is just as true of the mansion as it is of the crown (the latter being equivalent to or including the former), Rev. 3:11, "to hold that fast which thou hast, that no man take thy crown." No crown, no mansion. How terrible, how remorseful, if another man take the position, the dwelling-place, so happy, exalted and glorious, once offered to me and within my reach.

*Obs. 4.* "If it were not so, I would have told you." Here Jesus appeals to His own truthfulness. The student will please observe the force of this reference. (1) It takes for granted that the disciples after having preached this Father's house, after having identified it with the Theocratic-Davidic Kingdom—understood the nature of this house and anticipated places of honor and glory in it. Hence the expressive: "If it were not so," i.e. if you believed wrong—if your faith and hope were erroneous, etc. (2) Jesus confirms them in their expectations of the ultimate restoration of this Theocratic "Father's house," in the words: "I would have told you." By this expression He affirms that He would not, as a faithful Teacher, leave them, if misapprehending the truth, under a mistake. He would enlighten them. The honesty of Jesus is involved in this matter. If the disciples were wrong in their view of the Father's house, then it was the place of the Divine Teacher not to leave them in the continued (see Acts 1:6) belief that it related to the Theocratic ordering. (See this matter discussed, Props. 43, 69, 70, 71, etc.) (3) If the modern notions engrafted on this passage are correct, then it follows that there ought to have been a complete revulsion in the views of the disciples, seeing that the popularly received interpretations of the Father's house are utterly antagonistic to the idea of a restored Theocratic-Davidic house—once under the special relationship of the Father. But such a change of meaning never resulted under apostolic preaching (Props. 70, 71) as seen in the belief (Props. 72, 73, 74, 75, 76) of the early Church. Our interpretation vindicates, therefore, the integrity of Jesus, the knowledge of inspired teachers, and the belief of the Primitive Church.

*Obs. 5.* "I go to prepare a place for you." By this going Jesus embraces His death and ascent to heaven; and includes the provision made for salvation, such as securing His own power over death (i.e. becoming David's immortal Son, capable of meeting and fulfilling the terms of the covenant) to rescue others, His acknowledgment by the Father in exaltation, etc. By thus preparing a place for you, He evidently refers to the same inheritance that Peter speaks of (1 Pet. 1:4-7) "reserved in heaven," but "ready to be revealed in the last time," "at the appearing of Jesus Christ;" or, to the New Jerusalem, the special home of the ransomed, which John tells us (Rev. 21) at the creation of "the new heaven and new earth," "comes down, from God, out of heaven," and which, as we have shown (Prop. 169) is most intimately connected with, joined to, the earthly Jerusalem, giving to the latter its inexpressibly great glory.



No one doubts that the New Jerusalem state, whatever it denotes, is related to this "Father's house." But in strict conformity with our doctrine, when the time comes for this Father's house (Theocratic capital) to be restored in its contemplated grandeur and predicted splendor, this New Jerusalem "*descends out of heaven from God,*" upon an earth from which the curse is repealed, forming—owing to its preparation—the great object of attraction, power, honor, and magnificence *identified* with that "house." The stations, places, or mansions, determined previously, are bestowed upon those who are worthy of them. But this by no means exhausts the meaning of the word "prepare." The careful student of the Word well knows how the Spirit—to whom time is nothing—in the largeness of his comprehension links things together which we, shortsighted and fettered by time, are apt to overlook. Jesus is *not only* the Divine Architect of the New Jerusalem, but in the full and complete preparation of the place for the Redeemed is *included* the creation of the New Heaven and New Earth, the restoration of the Theocratic Kingdom, the making of all things new. By going in the way appointed, He is the recognized authority to receive the Kingdom for which He makes preparation in heaven itself and completes it at His return. He is even engaged in preparing, i.e. qualifying, testing, etc., the believers for the places intended for them in the Father's house. The phraseology appears to intimate that the preparation is not immediately complete, but continuous, extending even to His Coming again.

The reader will observe that the expression, "prepare a place for you," forbids the engrafted Popish idea of this place being "the third heaven," the place where the Divine Sovereignty is specially manifested, seeing that such preparation implies that it did not *previously* exist, which cannot be said of the third heaven. Fairbairn (*Typology*, vol. 1, p. 312) says that the going to prepare denotes "His directing the events which are to issue in its full establishment," and while inclined to accept of this we make it to include much more. (Comp. Alford, Lange, etc., *loci*.)

*Obs. 6.* We now come to the clause which is supposed to militate the most against our view, viz. "*I will come again and receive you unto myself; that where I am there ye may be also.*" Some commentators tell us that by this Coming again, etc., is meant His Coming *by death* to remove saints to this "house." But this is opposed not only by the spirit of the passage and by parallel passages but even many of our opponents *themselves* refuse to accept it owing to its harshness. Being present *personally*, speaking of departing *personally*, the Coming again must also allude to a *personal* Coming or return ("*I am to come back,*" so Bloomfield). That He will come again personally is abundantly attested (Prop. 121). Jesus does not come in or through death; death being an enemy and penal in its character. Hence even Barnes (*Com. Acts 1:11*) while intentionally silent on the Coming again on John 14:3,<sup>1</sup> quotes it as a Coming "at the Day of Judgment." So also Bloomfield rejecting the notion of a Coming at death, indorses what he calls the interpretation "maintained by most ancient and earlier moderns, viz. as referring to the period of the Sec. Advent, and which he adds: "*Is placed beyond doubt by 1 Thess. 4:16, where the language of the apostle is the best comment on that of his Lord.*" The changing of the text, also to make it read: "I will return and take you with me" (Campbell's Transl. *Four Gospels*), thus making the impression that they are removed *from this earth*, is not sustained either by critics or the analogy of Scripture. When Jesus comes again,

He *remains upon* this earth; the Bible closes *with leaving* Him, the saints, and the New Jerusalem here, and it is *an unwarranted adding* to the Word, *a violation* of an oath-bound covenant, a removal of Him *from* His inheritance, throne of glory, and Theocratic Kingdom, to say that He is taken away, or goes away again from this "New Heaven and New Earth." Jesus comes again to restore the Theocratic Kingdom, and as the saints are associated with Him in rulership, they then receive the portions assigned them in this "Father's house." Hence, 2 Thessa. 2 : 1, 2, etc., "*the Coming of our Lord Jesus Christ and our gathering unto Him,*" are united. This Coming is itself dependent upon the completion of certain preparatory measures, such as : *until* the last one of the chosen, elect, determined number of saints is gathered out of this dispensation who are to be kings and priests in the Coming one; *until* the decreed consumption of the land and people has culminated to its closing; *until* the ordained times of Gentile domination are about accomplished. Then when all things are ready, "The Christ" comes, sent by the Father, One with the Father, to accomplish and perfect the Father's will, and in the place, selected in preference to all others, where *the Theocratic Presence* alone is vouchsafed, there will he receive His believing brethren that they may ever be with Him. The possession of this "house" is conditional on that Coming—so *all* the prophets, *all* the sacred writers. In the intermediate state the saints are waiting for the period of manifestation, when the reward, the crown, the inheritance, etc., is bestowed by the Theocratic King and they forever enter the enjoyment of their several "mansions" in "the everlasting Kingdom," of which the glorious "Father's House" forms the crowning head, adorned and ennobled by the descended New Jerusalem with which it is evermore One. Thus the Scriptures harmonize, making (instead of several and many localities and worlds, etc.) covenant promises, predictions, and doctrines *consistent one with the other*, referring to *one* period, *one* place, *one* great Kingdom, *one* magnificent royal city (the Old and the New in union) and *one* mighty King of kings swaying lordly dominion, as David's Son and Theocratic Ruler, over all the earth restored to the favor and blessing of the Father.\*

\* Although he afterward, on the words, "Ye may be also," says : "He would come again at the day of judgment, and gather all His friends to Himself, and they should be ever with Him," Heb. 9 : 28. His entire comment on Acts 1 : 11, "Shall so come," is the following : "At the day of judgment, John 14 : 3, 'If I go and prepare a place for you, I will come again,'" etc. Brown (*Com.*, John 14) makes no attempt to explain the Father's house, and on the phrase, "I will come again and receive you unto myself," he says "Strictly, at His personal appearing; but in a secondary sense, to each individually" (evidently meaning by the last death, with which opinion the reader is desired to contrast his own strong protest against it in his "Christ's Sec. Coming," quoted by us, Prop. 121). Origen, Calvin, Lampe, Meyer, Luthardt, Brückner, Ewald, and many others refer this Coming again to the still future personal Parousia of Jesus, which is far more consistent with the analogy of Scripture than to make this Coming that of the Spirit (Neander, Godet, etc.) or that of death (Grotius, Knapp, Reuss, etc.).

\* Taking the Spirit's description of this "house," we have something real, tangible something that mind and heart can grasp; something adapted to the longings and aspirations of fallen humanity; something in accord with man in his individual, social, an national relations; something consistent with a perfected recovery from the fall, instead of an ethereal, unearthly, distant something that no one can describe, no one can tell where it exists, etc. The Coming again of Jesus, as held by us, is confirmed by another class of passages, as 1 Cor. 11 : 26; Heb. 9 : 27, 28, etc. In brief, a multitude of writers (like Schmid, *Bib. Theol. N. T.*, p. 222) refer this Coming to the Sec. Advent, which also accords with general analogy. In reference to the misapplication of this passage

death, by which so many are led astray, it is sufficient to quote the pointed affirmation of our leading opponent, Dr. Brown, who (*Christ's Sec. Coming*, ch. 2) not only concedes, but defends our application of the passage. He argues that death cannot, without undue violence, be transmuted in Christ's Coming, and quotes this Scripture as follows: "Let not your heart be troubled (said Jesus to His sorrowing disciples): in my Father's house are many mansions; I go to prepare a place for you. And if I go away—what then? 'Ye shall soon follow me? Death shall shortly bring us together?' Nay; but 'If I go away, I will come again and receive you unto myself: that where I am, there ye may be also,' John 14:1-3. 'And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall"—what?' Take you home soon to Himself, at death? Nay; but shall 'so come in like manner as ye have seen Him go into Heaven,'" Acts 1:10, 11.

*Obs. 7.* To indicate the line of argument adopted by others, we present an epitome, with added remarks of ours in parenthesis, from the more recent and interesting work of Dr. D. W. Clark, entitled *Man all Immortal*. In the chap., "Heaven" (chap. 16) after correctly insisting upon it "that heaven is real as earth is real," he directs attention to what he calls, the "types of heaven." These are (1) Eden; (if Eden is a type, then Eden is not to be regained, and Satan has succeeded in defrauding the race of its original grant. A substitution of something else, is not Paradise restored. Hence the Bible begins with an earthly Paradise lost, and ends with the same restored with added blessings). (2) Canaan; (but this is pure imagination; it is nowhere asserted, excepting by men mystically inclined. More: Canaan is expressly promised (Prop. 219) to the Patriarchs and their seed; they are to be raised up to inherit it; this dispensation closes with Jesus and His saints in it, as the central part of the Kingdom.) (3) Jerusalem; (but this is never proclaimed as a type; what is said of Canaan in a great measure applies here.) (4) "Heaven is typically represented by the temple and the Church" (but the temple and the Church only represent an ordering or future arrangement). (5) "In an especial sense was the Holy of Holies a type of heaven; (yes but only of the third heaven as it stands related to the sacrificial work, Heb. 9:24, to Christ, and not to the inheritance of the saints; the saints were never allowed to enter it, etc.). (6) "The house and the family are also used as types of the heavenly place and relations;" (they simply afford illustrations to indicate future relationship in the inheritance but are no types of the inheritance itself). (7) "The Sabbath is also made to symbolize heaven;" (this is a mistake; it does not symbolize the place, but only the time of inheritance, the coming rest in it, and the worship and enjoyments pertaining to it). Next Clark presents what he calls "figures employed to represent heaven." Here again he falls into error; for among these figures he designates "Place," "City," "Building," "Kingdom," "Country," "Inheritance." But these actually and really describe what exists, for heaven is "a place," Clark himself calling it "a local habitation;" it contains "a City," the "Building" of God; it really possesses "a Kingdom," located in "a country," and which is actually "inherited." Thus taking his own admissions, these are not figures, i.e. a mere tropical representation. When he comes to discuss the locality of heaven, he adopts Dr. Dick's notion of making "heaven the astronomic centre of the material universe," and this view, he admits, is based solely on probability, saying: "the exact locality of heaven, in relation to the earth, the Scriptures do not fix; but they do refer to it as

occupying a place in the universe." Dr. Dick and others are approvingly quoted. Now in relation to a mere admitted supposition, let it be suggested : (1) that a confounding of two things is apparent. The central part of the universe, which may indeed be the special place of the manifestation of the Father, is mistaken for the inheritance of the saints, forgetting that from this heaven of the Father the holy city comes to this earth, and that the Father is represented by, and seen in, His reigning Son when here ; (2) that while the exact locality of the third heaven is not given, the exact locality of the future inheritance of the saints is presented ; (3) that the Primitive Church for three centuries had no doubt respecting their inheritance, believing that the Scriptures did locate the place, even here on earth ; (4) that this theory ignores the promises pertaining to this earth, the promises made to Christ, the promises based on the covenants ; (5) that it is derogatory to the Word to believe, that Christ's inheritance and that of the saints, so specifically given, cannot be ascertained i. e., in locality. Dr. Clark briefly refers to our view (p. 445) quoting Dr. Griffin as teaching that this earth purified and refurbished shall be the inheritance of the saints, saying : " It has received the sanction of many learned and pious men." But he adds : " It is in many respects a grand idea, and it is countenanced by some beautiful analogies ; but, after all, it is unproved." The objections he urges in the briefest manner against us as " insuperable" are the following : (1) " The surface of the earth would be insufficient for the habitation of so great a number ;" (all this is fully answered elsewhere ; besides the reader will notice that it is a mere human deduction). (2) " Then, too, heaven is represented as the home of not only the saints, but also of the angels of God, and of Christ and God Himself ;" (this scarcely needs a reply, seeing that all Millenarians, ancient and modern, have the renewed earth and the third heaven intimately united, Jacob's dream verified, and God ruling in Christ). (3) " Then again, it is referred to as a building, a city, a Kingdom already prepared ;" (this is overlooking (1) what may be prepared and what is in course of preparation, placing together in time what God has separated ; and (2) that things still future in view of their certainty, are spoken of as present or realized by anticipation ; and (3) that God's determination to accomplish a certain thing, in view of His all sufficiency, etc., is alluded to as an accomplished fact.) We are profoundly glad, in view of the covenants, the promises to inherit the earth, the deliverance of creation from the curse, etc., that such a talented writer as Dr. Clark could not urge stronger objections. In the light of the Word, they are of no moment. These have been answered under various Props., so that a refutation, at length, is unnecessary.

Briefly, the statements of others may be contrasted. It is almost a caricaturing of the promise to make (as Martensen, *Ch. Dog.*, p. 348) the universal Church " the Father's House," and the many mansions : " these various confessions must be looked upon as various chambers, various dwellings in the house of the one Lord." As the word " house" has a variety of applications, it must here be interpreted to suit the analogy of Scripture respecting the inheritance of the saints—as something separate and distinct from the saints themselves—as something which they inherit. That class of our opponents who concede a future inheriting of the earth virtually concede the correctness of our interpretation. Surely the Scriptures are not antagonistic concerning the place inherited. Hence we must reject Keerl's (*His. Creation and Doc. of Paradise*) opinion that the universe is God's house and the fixed stars the many mansions, or MacDonald's (*My Father's House : or the Heaven of the Bible*) view that " the third heaven" is thus designated, simply because these are never promised to the saints as their inheritance of

reward, or Kingdom in which they reign. Lincoln (*Lects. on Rev.*), although a Pre-Millenarian, misapplies this promise to the third heaven, thus *ignoring covenant and promise*; and feeling an incongruity, he says (vol. 2, p. 11): "The Father's house precedes, in point of time, the judgment seat of Christ and the Kingdom of the Son of man." It does neither; for it contains the throne of the Christ, and is itself the Kingdom of the Son of man; and being once obtained remains to every saint an *ever-abiding* possession. Beecher, in a sermon on "The Future State," based on John 14 : 1-4, takes it for granted that this house refers to the third heaven, and not *the slightest proof* is vouchsafed for such an assumption. Then a second unfounded supposition is engrafted upon the first one, viz., that by death we enter this house and the mansions, the coming again of Jesus and the receiving being thus interpreted: "I think you will see Christ; but you will see Him on the other side. *You will go to Him, He will not come to you*" (thus reversing the phraseology of the text; see *Chr. Union*, Sept. 5th, 1877). A writer in the *Princeton Review* (Ap., 1855, p. 274 etc.) defines (1) "the Father's house" to be the entire created universe, embracing "heaven;" (2) the "many mansions" are descriptive of "space sufficient to accommodate innumerable companies;" (3) the place prepared is the third heaven, and this preparation was made when Jesus "went into heaven in a glorified human nature, as the great High Priest of the Church, to present as it were His own blood, and take possession, as their Forerunner, of the promised inheritance." "It is His interceding work, in the presence of God, which has already prepared heaven for His people;" and hence, He informs us, He comes to them at death and brings them to heaven, and then also comes at the resurrection and takes them back to heaven; (4) He, then, concedes a renewed earth to arise, but, not knowing exactly what to do with it in his system of eschatology, he hesitatingly adds: "Does it follow that this earth is to be the seat, the exclusive seat of heaven? We feel much inclined to the literal interpretation of the passage that it teaches that the present earth, after its predicted destruction, will come forth renewed; and yet we cannot hold that any such pre-eminence is to be assigned to it as that it shall become the exclusive seat or fixed bounded limit of heaven." We do not say "exclusive" heaven, but we do affirm their special, exclusive covenanted, predicted, and promised inheritance. We turn to another writer, G. S. Faber (*The Many Mansions in the House of the Father*), who makes the "house" to be "the real temple of the Omnipresent," or "the immense mundane house of God," i.e. the universe, and "the many mansions" are the many spheres, planetary and stellar, which astronomy reveals to us. But the place which our Lord promised to prepare for us is this earth (one of the mansions) restored to an Edenic or perfected condition, which the saints shall occupy after the Sec. Advent. This theory tries to unite the popular conception with the promises relating to the inheriting of the earth, but fails in consistency, simply because it is not founded on a correct conception of the Theocratic Kingdom of the Lord Jesus.

PROPOSITION 171. *This Kingdom is connected with the Baptism of the Holy Ghost and of Fire.*

That, at the time this Kingdom is established and during its continuance, the saints will be under *the special influence and power of the Spirit*, is clearly taught in many predictions. Even many of our opponents frankly admit that the Millennial descriptions can never be realized without *a remarkable, astounding and even miraculous outpouring of the Spirit*, exceeding everything that the world has ever witnessed. The careful student, weighing the promises on this subject, must, from a consideration of the passages teaching this, come to the same conclusion. It is reasonable, too, that *the same Spirit*, which exhibited its power in all great events, in periods of transition, should in the establishing of the Theocracy be *eminently conspicuous in this the culminating era* of its own glorious predictions and works.

Fausset (*Com.*, Isa. 2 : 3) remarks : " If the curse foretold against Israel has been literally fulfilled, so shall the promised blessing be literal. We Gentiles must not, while giving them the curse, deny them their peculiar blessing by *spiritualizing* it. The Holy Ghost shall be poured out for a general conversion then, Jer. 50 : 5 ; Zech. 8 : 21, 23 ; Joel 2 : 28." To this we add : In order to comprehend the greatness and glory of the coming Theocracy, we must locate the divine operations of the Holy Spirit as given in the divine record, and allow to them the extent as promised, both as they pertain to the Jews, the Gentiles, and the glorified sauits. By limiting and transposing, the predictions are shorn of their beauty, consistency, and strength.

*Obs. 1.* To avoid misapprehension in what follows, it is proper to say, that we cordially adopt the doctrine that the Holy Spirit is the renewer and sanctifier, through the truth, of all who are redeemed, and that such renewing influences are necessary unto salvation. While accepting of the ordinary work of the Spirit in enlightening and sanctifying men, we do not find that this comes under the phrase "*baptism of the Holy Ghost*," which rather denotes the bestowment of all other gifts, even the miraculous, *in connection* with the ordinary. The very phraseology evinces such a *lavish bestowment* of the Spirit, that the gifts which the apostle enumerates, as often more or less divided (1 Cor. 12 : 7-11), are bestowed upon the person thus "*filled*" or "*baptized*," to an unusual degree. Passing over the Record, and carefully noticing the cases of *such baptism* with their results, will prepare us to appreciate the Proposition and guard us against the misapplication of language and facts *so prevalent* at the present day.

We have to-day ten thousand works which, unable to discriminate between the ordinary and extraordinary operations of the Spirit, urge us to "pray for the baptism of the Holy Ghost" to be experienced at present. Certain religious bodies, deserving credit for insisting upon the believer's dependence upon the Divine Spirit, run into an extreme by adopting this phrase as a familiar one to designate present experience. See *Obs. 7* and note. In commentaries, sermons, etc., we are exhorted to repent and believe so that

we, at present, may receive the Holy Spirit as given on the day of Pentecost, which is designated a "Pentecostal shower," etc.

*Obs. 2.* John the Baptist predicts that the One Coming after him, even Jesus Christ, "shall baptize you with the Holy Ghost and with fire" (Matt. 3 : 11 ; Mark 1 : 8 ; Luke 3 : 16 ; John 1 : 33 ; Acts 1 : 5). Leaving the baptism of fire for a following observation, and confining ourselves to that of the Holy Ghost, it may be stated that according to Acts 1 : 5, whatever influences and power Jesus bestowed upon the disciples and His apostles from the time of John to His ascension, this *specific* baptism of the Spirit was not supposed to be conferred, for it is asserted that to fulfil this promise of John's, and to be endued with power from on high, they must remain at Jerusalem until the Comforter came, "for John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence." Hence the phrase is only used by way of promise in the Gospels.<sup>1</sup> The apostles who were to be favored with this baptism had *previously* experienced the ordinary operations of the Spirit, for as Christ's prayer indicates (John 17 : 16-20), they were *already renewed* men, worthy believers, who having "received," "kept," and "believed" the Word were acknowledged as His brethren, and who in their preaching and labors had been remarkably sustained by the Spirit, before obtaining this *special baptism* on the day of Pentecost. The baptism then must include *something more* than the production of "piety," "worship," "religious principles"—in brief, than the characteristics of a divine life.<sup>2</sup> In turning to the account of the actual reception of this baptism, it is found to embrace the reception of *miraculous gifts and powers*, such as the imparting supernaturally the understanding of truth, the prophetic spirit, the speaking with other tongues, the working of miracles, etc. Of course, with *such a portrayal* of what constitutes the baptism of the Holy Ghost, we dare *not limit* it to anything *less* than such an experience. And in this we are sustained, if we find all other instances, in which such a baptism is mentioned as given *comporting* with the one realized by the apostles. In Acts 8 : 5-24, we have another account of other persons who were *already believers*, having been baptized in the name of Jesus Christ, and *afterward* obtained this baptism through which they received *miraculous power*, it being a *special, added* blessing. So in Acts 10 : 44-46, the Holy Ghost fell on *the believers* bestowing supernatural power, and this Peter, Acts 11 : 15-17, calls the baptism of the Holy Ghost, saying : "then remembered I the Word of the Lord, how that He said : John indeed baptized with water ; but ye shall be baptized with the Holy Ghost," etc. The uniform testimony of Scripture, wherever the baptism itself is described, is, that it was not designed for the renewing of the heart and conferring of Christian graces (whatever influence it may have exerted in confirming faith and its fruits) but *for the bestowal of supernatural power and endowments*. The reader, if he wishes more proof, can find additional instances in Acts 19 : 6 ; Heb. 2 : 4 ; Acts 5 : 32 ; 1 Pet. 1 : 12 ; Acts 15 : 8 ; Rom. 15 : 18, etc. The fact is *indisputable* that believers who had been baptized and were acknowledged Christians had by this baptism *supernatural power added* to their other attainments. It is therefore *equivalent* to the conferring of such power.<sup>3</sup>

<sup>1</sup> A mistake made by some writers (as e.g. Sturges) in making the command to baptize in the name of the Holy Ghost, Matt. 28 : 19, an equivalent to receiving "the baptism of the Holy Ghost" is so self-evident, that it only deserves mention to indicate its inconsis-

tency in designating the act performed by another *only* in the name of the Spirit to be the performance of the Spirit itself, etc.

<sup>2</sup> Hence, undoubtedly Olshausen misapprehends this baptism, when he makes it to be the ordinary work of "the inward cleansing in faith, the Spirit being conceived of as the regenerating principle." So also Kendrick when he spiritualizes it, making the baptism merely indicative of Christ's ministry, being "more profoundly searching and spiritual." The same mistake occurs in Barnes, etc., who make it equivalent to the ordinary regenerating operations of the Spirit on the heart and life of men, only to a greater extent. Some (as e.g. the *Christian Union*, July 11th, 1877), would even limit John 14 : 12—"the greater works"—to the moral and spiritual as exhibited in Luther, Wesley, Moody, etc. A Roman Catholic version, given by Dr. Rutter (*Life of Jesus*, p. 102), follows the same: "He shall baptize you in the Holy Ghost and the fire of His divine love, in order to purify you from your sins." Various commentaries make the same mistake, owing to a lack of comparison of Scripture on the subject.

<sup>3</sup> An honored friend, the same to whom this work is dedicated, suggests that another reason which evinces the distinction here maintained is the fact, that the apostles themselves exhorted their followers to desire and covet the ordinary renewing operations before those of the extraordinary or miraculous, and that they intimate that the one can exist without the other. To this may be added: the reason why such a distinction exists, lies in the truth, that the ordinary *must precede* in order to *qualify* us for this future baptism, and the apostles well knowing that all who believe and become heirs will eventually experience it in a greater measure than then witnessed, lay the greater stress on the necessary and important antecedent *preparatory* work. Every believer is *now* in the chrysalis state of grace, but *then* in the perfected state.

*Obs. 3.* The question arises whether this Baptism of the Holy Ghost *as promised by John*, was fulfilled on the day of Pentecost and afterward. The answer is that it was a fulfilment of Acts 1 : 5 containing a promise given *personally* to the apostles but only a *partial inchoate* fulfilment of the other, seeing that the Lord manifested in comparatively a few persons what He proposes hereafter to bestow upon *all* the believing brethren associated with Him. The Baptism of Pentecost is a *pledge* of fulfilment in the future, *evidencing* what the Holy Ghost will *yet perform* in the coming age. The proof of its inchoate nature is seen in the following: (A) John's promise extends to the believers baptized by himself, and some of these, but *not all*, experienced this peculiar, distinguishing Baptism. For if narrowly scanned it embraces the idea of *universality* as given by Joel in his prediction. The Baptism of the apostles and others was indeed a realization of Joel's prophecy, but only in a *few* individuals thus leaving out the universality predicted. Many of our opposers admit that Peter in Acts 2 : 15-20 cites Joel "only in the way of application," but we, conceding even more than application, viz., a real fulfilment on a smaller scale than delineated by the prophet, view this as an *earnest* of what is yet to come. God's Word will be fulfilled, every prediction will find its mate, and with this principle, it is impossible to regard Joel's prediction *exhausted*, or *fully mated* in the events of Pentecost. For the prophecy embraces events, that we know *never* took place when the apostles received this baptism, such as a continued prediction relating to *one period* of time demands. Thus, e.g. there was no complete overthrow of anti-Christian powers, no such restoration of the Jews to their own land, no such fruitfulness of the land, no unexampled peace and prosperity, no blessedness of Millennial glory as Joel presents in connection. The reverse of all this followed: enemies triumphed, the nation was overthrown, the saints were persecuted, calamity and barrenness succeeded. The declaration that the Spirit shall be poured out "*upon all flesh*" includes more than was realized. For, fully admitting that the word "*all*" is used sometimes in a restricted sense, yet th



notion of universality, or at least of generality, is combined with it owing to this flesh including "sons," "daughters," "the old men," "the young men," "the servants," and "the handmaids." The outpouring of the Spirit on the Day of Pentecost was confined, at most, to a few (how many were gathered is not known, Beza and others; following some mss., think that the apostles were alone included; others embrace more), and afterward only a small proportion comparatively, of the increasing number of believers received these *miraculous* powers. Hence if fulfilled at all in the spirit and general affusion promised, it must relate to the future. In addition, Joel predicts that when this takes place, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." Now it is admitted, even by those who are disposed to regard the baptism of the Holy Ghost as that given to all believers in the renewing and sanctifying influences, that if these wonders are "to be limited to the day of Pentecost, it is certain that no such events occurred at that time" (so e.g. Barnes, *Com.*, Acts 2 : 19), and they likewise acknowledge that these astonishing displays of God's power have not been witnessed down to the present day, and will *only* be seen at the period of the Sec. Advent. Admissions like these so fully sustain our position, that it is unnecessary to show that such wonders, etc., are related to the day of the Son of Man, or Lord Jesus, at His Sec. Coming. To separate the baptism, a part of the prophecy, from the rest, and have it fulfilled on the day of Pentecost, and the remainder at the Sec. Advent, is simply an evasion and dislocating of what the prophet has joined together. The reasons given are amply sufficient to show, that both John's and Joel's predictions still look onward to a far more striking and illustrious fulfilment. (B) This baptism was predicted (as by Joel, etc.), by the prophets before John (the latter only more concisely stating and applying to Jesus, and thus confirming what the former announced), to occur in connection with the restoration of the Theocracy and the ensuing Millennial era. This opens a wide field which we can only indicate. Take the context of Ezek. 36 : 27; Isa. 32 : 15; Ezek. 37 : 14; Isa. 44 : 3; Ezek. 39 : 29; Isa. 59 : 21, etc., and we invariably find the eye of faith pointed to a period still future when an extraordinary baptism of the Spirit shall be experienced. The distinctive landmarks (such as association with the restored nation and kingdom, and reign of David's Son, etc.), by which we recognize the occurrence of the outpouring, are so clearly given, that even a host of writers who differ from us, frankly confess, that these prophecies, as they stand related, are not yet fulfilled, and that we are fully warranted to look for a Pentecostal baptism, immensely superior in all respects still future and connected with the Millennium. This necessarily involves, seeing that the Pentecostal baptism is referred to by Peter as an earnest or a specimen of what the prophets predicted, a widely diffused and happily experienced supernatural power. No student, who examines the ancient prophecies, and notices the partial fulfilment, regarding the latter as explanatory of the meaning intended by the former, can come to any other conclusion. (C) This again is confirmed by the analogy of faith. The apostle in 2 Cor. 1 : 22; ch. 5 : 5; Eph. 1 : 14, tells believers that they have "the earnest of the Spirit," which implies that what they now realize through the Spirit is only a kind of first-fruits or pledge of what this same Spirit will perform in "the day of the Lord Jesus." For, in that day both body and soul shall experience this

remarkable baptism of the Spirit; the body in the Spirit's resurrecting, quickening, glorifying power (comp. Rom. 8 : 11; 2 Cor. 5 : 15; John 6 : 63; Eph. 1 : 13, and 4 : 20; 1 Pet. 3 : 18, etc.), and the soul in the Spirit's conferring wisdom, knowledge, utterance, prophecy, miraculous gifts, etc. And what is remarkable—observing that the ministrations of this Spirit varied in imparting to some more and to others less of this supernatural power—this outpouring of the Spirit is not to be confined to the saints who have “the earnest” (although their position, etc., indicates, as their glorification effectively proves, that they will be *especially* honored), for it extends to the Jewish nation (of which individual members were favored with a foretaste), and to the spared Gentile nations (of which Cornelius, and others, obtained the pledge), but even to the earth and its creatures in removing the curse, renewing and augmenting the original condition and destination of all things. The Spirit, as a creating and renewing agent, will be experienced *as widely* as the curse extended, the only exception being in the case of those who “rebelled against and vexed” this Spirit. (D) This feature is also noticeable, that, in the predictions relating to the Millennial period, this outpouring attains to a *perspicuity and outward prominence* so as to be witnessed by all. The fulfilment in part on the day of Pentecost, being distinctly regarded as of the same kind, unmistakably proves the correctness of this interpretation, and in every recorded instance of its reception *the same* is directly or indirectly affirmed. It was of such a nature that the persons under its influence were impelled to exhibit its power *publicly*, or in a manner to make it *cognizant* to others. It even in many cases manifested itself in a way that the very mode of influence was indicative of something supernatural. The baptism was bestowed in a *special manner*, and was regarded as a *special favor added* to the ordinary ones given by the same Spirit. God directly favored some with its communication, but others could not possibly receive it *without special provision*. Thus e.g. Philip preached in Samaria, and having himself experienced this baptism, performed *miracles* in attestation of the truth. Now although he possessed these gifts, and many became believers through his instrumentality, yet he could not (and God did not) confer this *particular* baptism without *the special* mission and prayers of Peter and John—thus indicating that it was something *widely different* from the ordinary operations of the Spirit given to form and develop Christian character, and showing, when received, that it was of a nature which arrested attention and produced astonishment on account of its *outward characteristics* belonging to it. Hence, Acts 5 : 32; Heb. 10 : 14 not the apostles alone are witnesses but the Holy Ghost Himself. This alone then, when the prophecies relating to the future are verified, satisfactorily explains some of the *wonderful exhibitions* of power and glory which are connected with this Kingdom.\*

\* Some writers, not seeing how they diminish the force of the prophecies, make “the dark day” (experienced in the early history of our country, May 19th, 1780), and the notable falling of meteors (witnessed in Nov., 1833), to be a fulfilment of Joel and Mal 24 : 29. They forget that these special signs, as Matt. indicates, follows “immediately after the tribulation,” i.e., it does *not precede* them. Those things which they take for “signs,” are indeed such as they evince that the powers of nature are under a control beyond man's power of knowledge, and what God can do when the time arrives for fulfilment, but they are not the signs given by Joel, Matthew, etc. The application of Jer (and Mal. 4 : 5, 6) to the destruction of Jerusalem and the overthrow of the Jewish polity (e.g. by Brown in *Christ's Sec. Coming*; Henderson in *Minor Prophets*, etc.), necessar

leaves out of the fulfilment much that is predicted (as if it were Oriental exaggeration), that multitudes, not Pre-Millenarian extend the ultimate complete fulfilment in the future (as Calvin, Howe, etc.). Faunaset (*Com. loci*) unhesitatingly locates this at the future restoration of the Jews, saying: "That the promise is *not restricted* to the first Pentecost appears from Peter's own words: 'The promise is (not only) unto you and to your children (but also) to all that are afar off (both in space and in time), even as many as the Lord our God shall call' (Acts 2 : 39). So here 'upon all flesh.'"

'This, of course, will enable the reader to discriminate between the opinions of men and the Scriptural idea. In many most excellent (i.e. containing valuable truths) discourses on the Holy Spirit, is to be found a lack of discrimination (as e.g. in Barrow's *Sermons*, vol. 2, p. 137, etc.), which vitiates much that is stated. Men are exhorted to seek that now (viz., "the Baptism of the Holy Ghost"), which only pertains to the future; and that which a comparison of Scripture clearly separates and distinguishes, these join together in a confusion of ideas. The latter process being so popular both in the pulpit and the pew, and being allied with those who have much to say of a spirituality obtained by such a baptism, it is difficult even to secure attention to a serious consideration of this subject. The "Perfectionists" have much to say of this experienced (by them) "Baptism." The Quakers (see *Summary of Faith* by Jos. Gurney, etc., attached to vol. 3, Moabheim's *Ch. His.*) assert that the prophecy of Joel is "a peculiar mark of this dispensation;" and locating its fulfilment in the present necessarily, from their premise, base upon it a variety of inferences and corresponding practice relating to the ministry, revelations, etc. Taking Joel isolated from its immediate connection, and refusing to regard the fulfilment on the Day of Pentecost merely inchoate, they make it a foundation for a series of inferential doctrines. The same is true of many others, and it is a sad fact that men and women claim through this alleged conference of "the Baptism of the Holy Spirit," to possess a *special* enlightenment which directed them into an interpretation of Scripture. It is consolatory to those who make no such pretensions and loud professions, that they evidence the falsity of their position by the blunders made in interpretation and application. All that are mystically inclined, exaggerate and eulogize the present dispensation and present individual experience in order to bring out, if possible, a fulfilment of Joel and kindred passages. Two extremes are to be avoided: the Montanistic idea (Neander, *Ch. His.*, vol. 1, p. 526), of a continuous fulfilment of all that Joel predicted at the present; and the view of some antagonists that a complete and final fulfilment was found on the Day of Pentecost. Our view is a medium between these, and is based on the *general analogy* of Scripture. We prefer Olshausen's declaration (*Com.*, Acts 2 : 17, 21): "the outpouring of the Holy Ghost, powerful and mighty as it was, is yet characterized as a *partial* effusion; so that the prediction of Joel in its original form *still remains for the future.*" Dr. Nügelbach (Lange's *Com.*, Isa. 32 : 15; Hom. 7) justly observes: "When once the Spirit of God is poured out on all flesh (Joel 2 : 28), *then* the personal and impersonal creation will be glorified. *Then* Satan will be bound, and the Lord alone will rule in men, and in nature. *Then* at last it will be beautiful on earth. For *then* right and righteousness will reign on earth, and peace, and that rest that is promised to the people of God, (Heb. 4 : 9)." For the student we quote Faber's (*Diss. on Proph.*, p. 79, footnote) remarks on Acts 2 : 16, 17: "it (i.e. prophecy of Joel) is undoubtedly *applied* by St. Peter to the miraculous effusion of the Holy Ghost upon the Day of Pentecost; yet it is as undoubtedly cited by him *only in the way of application*. The whole prophecy, of which that text forms a part, relates to the ravages of some fierce and lawless people symbolized by a flight of locusts, the restoration of the Jews, the overthrow of Antichrist and his congregated vassals between the two seas in the valley of concision, and the glorious rest of the people of God during the blessed days of the Millennium; consequently it can only be *applied* by St. Peter to the times of the *First Advent* of our Lord, as typical in some measure of the times of his *Second Advent*. It ought to be observed, that, although in his *citation of the text*, the apostle introduces the phrase of the *last days* (which undoubtedly in his application of it means the *times of Christianity*), the phrase does not occur in the *original text* of Joel; no argument, therefore, can be drawn from this circumstance to prove, that the Old Test. phrase *the end of days* is equivalent to the New Test. phrase of the *last days*." We only add, commentators too readily jump to the conclusion that because of Peter's amendment of Joel, "afterward" must be equivalent to "in the last days," and thus overlook the connection of "afterward" in the original prediction. Faber, also, is too sweeping, when he declares that Peter's phrase must necessarily mean "the times of Christianity;" it rather denotes—being employed previously to—what the same expression means in Heb. 1 : 2, the closing period of the Jewish dispensation.

*Obs. 4.* As intimated, the phrase "baptism of the Holy Ghost" conveys the idea of a copious, abundant, remarkable bestowment of the Spirit. It is a being "filled with Spirit" so that some of the wonder-working power of the mighty Spirit manifests itself through the person thus filled. We see this stated wherever in the Bible such a representation of being filled with the Spirit is given. Does the Spirit rest on the Elders (Num. 11 : 25, 26), then they prophesy; does it come upon Balaam (Num. 24 : 2), upon Saul (1 Sam. 10 : 10), or even upon his messengers (Num. 19 : 20), or upon David (2 Sam. 23 : 2), or upon the prophets (Acts 28 : 25; Neh. 9 : 30; Ezek. 7 : 12, etc.), then they predicted; was John filled with the Holy Ghost (Luke 1 : 15), or Elizabeth (Luke 1 : 41), or Mary (Luke 1 : 35), or Zecharias (Luke 1 : 67), or Simeon (Luke 2 : 25, 26), or Agabus (Acts 9 : 28), or the disciples (Luke 12 : 12), it in every instance exerted a supernatural influence in imparting knowledge of the future, etc. But in all this must be considered the fact, that in these cases the Spirit was given "by measure" (John 3 : 34), i.e. restricted to one or several particulars only, while the specially promised baptism, still given "by measure," included more in the same persons than had been previously bestowed, as seen in the case of the apostles and others, who not only predicted, not only understood their own predictions, not only obtained visions and constant instructions, but were under such a continued influence that they performed "mighty signs and wonders by the power of the Spirit of God," (Rom. 15 : 18); so that God bore to them "witness with signs and wonders and with divers miracles and gifts of the Holy Ghost" (Heb. 2 : 4). In the case of the disciples, it is expressly intimated, that whatever of supernatural power was communicated by the Spirit previously to the day of Pentecost, it was not the bestowment of that "measure" of the Spirit's power afterward received. This then leads the student, if wise, to consider, that if the Spirit is given by "measure" to men to suit certain exigencies, etc. (Christ only being excepted, John 3 : 24); and if that "measure" was increased to such an extent that it can be truly called "a baptism," surely then when those stupendous events connected with "the appearing and the Kingdom" are regarded, it is most reasonable to anticipate, as holy men have predicted an increase of measure, a far more extended manifestation of the Spirit's almighty energy, etc.

It is a sad fact that men have rashly antedated this period, and have ascribed to themselves what belongs to a future age. Thus to additionally illustrate: The Romish Church professes to give the Holy Ghost as e.g. in Confirmation (*The Path to Paradise* p. 223, approved by Archb. Hughes, in which "Confirmation is a sacrament by which the faithful receive the Holy Ghost by the prayer and imposition of the hands of the Bishop," etc., quoting Acts 8 : 14-17 in proof.) One of the ordinances of the Mormon is "the laying on of hands for the gift of the Holy Ghost." This feature has been fearfully perverted, as e.g. in the fanatics Storch, Stubner, Thomas, Munzer, etc. (D'Aubigne *His. Ref.*, vol. 3, p. 55, etc.), by the Bohemian woman Wilhelmina (hence "the Wilhelminians," see *Encypps.*) who professed such a baptism and that the Holy Ghost became incarnate in her. The leaders of sects professed this baptism as e.g. Jemima Wilkinson (1776), Joanna Southcott (1792), Ludvic Muggleton (time of Cromwell), the "Men of Understanding" (1511), Anna Lee (1770), Joan Leadly (beginning of 18th century). It made a prominent factor in various sects as e.g. with the "Camisards or French Protestants" (art. on *Ency. Relig. Knowl.*), the "Duchobortze, or Wrestlers of the Spirit" (art. on *Ency. Relig. Knowl.*), and with mystically inclined sects in general. It is a singular fact also, and worthy of notice, that all those who have hitherto claimed to give mankind new revelations, to be added to or else to supersede the Bible, have done so under the plea that they received this "Baptism of the Spirit," and under its influence attained their alleged knowledge. The student can readily verify this statement. Persons to-day

exist who aspire to prophecy, etc., because, as they claim, they were "baptized by the Spirit." Fanaticism repeats itself, and attracts its simple followers.

*Obs. 5.* The Kingship and priesthood of the saints who inherit the Kingdom, *implies* such a reception of the outpouring of the Holy Ghost. The glorification that they experience; the promises given to them; the exalted position that they occupy; the work that they will perform; the intimate association with, and likeness unto, Christ—all this *involves* a baptism of the Spirit, by which they realize such a measure as will *perfectly qualify* them for their rulership. Indeed, if we take a comprehensive view of this baptism or the day of Pentecost, and consider how it relates to the Divine Plan, it will be found that, aside from the ordinary reasons assigned for its occurrence, it was given to fill out the *signs or evidences* of what is to be seen and experienced when the prophecies are verified in the Coming of the King and the establishment of the Kingdom. The supernatural, as we have shown (Props. 6, 7, 120, etc.), is *absolutely necessary* to accomplish this work, and while it was manifested previously, as e.g. in the miracles of Christ; yet its distinctive association *with the Spirit and with the company of believers*, as predicted, was not before brought out with prominence. This premonitory sign or evidence is thus, if we will but receive it, presented. It indicates how the pious wish of Moses (Num. 11 : 29) may be realized, "*would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.*" It becomes thus not only a *proof* that Christ's sacrifice has been accepted, that His exaltation and intercessorship is prevailing, that the apostle's mission and authority is attested, that certain qualifications are bestowed, but it also becomes *evidence* of the ample fulfilment of prophecy on the scale, the very extent announced. Indeed, when we regard the promises of Christ given in this direction to believers, it is impossible to *confine* them to the present dispensation, seeing that they have not yet been fully realized. Thus e.g. the promise is to *everyone* that believeth (John 14 : 12, 13), "*the works that I do shall he do also; and greater works than these shall he do,*" which in its amplitude undoubtedly extends to the period of this still future predicted outpouring of the Spirit, by which we know, from the evidence already presented in a limited extent, that it is not only possible to be, but that it will be, actually fulfilled. To be made equal unto angels, to possess the power attributed unto saints, etc., in the very nature of the case, requires the conferring of the Spirit through whom *alone* those great wonders are performed. When the body of Christ, the elect Church, is completed, then the Oneness, now existing by faith and grace through the Spirit, will be *perfected* by this superior baptism, in the bodies being made like unto Christ's, and in the souls possessing divine power, and in their union with Christ as associated rulers and priests performing similar offices and acts. This opens up before us *the most astonishing and enrapturing* views of the honor, power, and glory of the saints; explaining *the source* from whence derived; showing *how* it can be verified, and teaching us that these promises are *not* exaggerated but *sober, joyful realities*. The whole is connected *with* the Coming of the King and of the Kingdom; to this period belong the promised Kingship, priesthood, equality with angels, extended wisdom and knowledge, power to work signs and wonders, unbounded influence with the Father, through Christ, ability to perform all things requisite to rulership, etc. Such is *the lofty and unspeakably great*

*destiny* offered to the heir of the Kingdom through the Spirit. When this baptism is realized, then indeed may the heir say with Micah, only in a more extended sense, because verified in his beautiful glorified body and in his greatly endowed spirit: "*But truly I am full of power by the Spirit of the Lord and of judgment, and of might.*" It is Christ, who will thus baptize His brethren, the Spirit being His co-operator and the executor of His will. Christ has the Spirit without measure, and it is simply to be faithless to doubt *His ability* to produce through the Spirit, thus working in harmony with His will, *all the glorious things* predicted by this same Spirit.

Many persons take the predictions relating to this future outpouring of the Spirit, and dislocate them from *their connection* with the presence and reign of Jesus Christ. What Joachim (Mosheim's *Ch. His.*, vol. 2, p. 312), did—the Spirituals adopting the same—advocating "the age of the Holy Spirit" without the personal Advent, etc., of Jesus, multitudes are doing to-day. A friend of mine, who may represent an existing class, holds, that in the coming age, the Holy Spirit is to reign, thus reviving Joachim's theory, and misapprehending the Theocratic Kingdom and King. Nägelsbach (*Lange's Com.*, Isa. 32 : 15), remarks in reference to the pouring out of the Spirit: "The expression is very strong, meaning properly; the Spirit from on high will be *emptied out* on us, *completely poured out*," which he says is indicative "of nature and of persons as wholly pervaded by Spirit." The fact is, that so wonderful is it in its work and extent that its wonder-working power is linked with the incoming dispensation in which nature, believers, and the nations enjoy its blessing. If we are to take the earnest as given on Pentecost as an indication of this outpouring, then it will come suddenly, with a rushing sound, etc. We cannot tell; time and happy experience must impart the information. But this we do know, that varied gifts of the Spirit will then be imparted, such as speaking with tongues and interpretation, prophecy, wisdom and knowledge, teaching, discerning spirits, miracles, judgment, etc.

*Obs. 6.* Hence it is not correct to distinguish this dispensation as one of the Spirit exclusively, or even as pre-eminent over all that shall be given. The very same Spirit manifested His renewing, sanctifying, and even inspiring and miraculous power under the Antediluvian, Patriarchal, and Mosaic dispensations, and now in the Christian He has done this in a still more striking manner. But *to limit* His work to these, is *to ignore* a multitude of blessed predictions, which declare that "the day," or "the age," or "the world to come," is to be emphatically *the great dispensation in which the Spirit will, in the most extraordinary manner, exhibit his power*, so that what has preceded is a mere *earnest* of that which shall follow. His supernatural power will be felt in recreation, in delivering a groaning creation, in raising and quickening the bodies of believers, in qualifying them for their position of kingdom and priesthood, in bestowing Pentecostal gifts, etc.; and hence, seeing that *the perfection and completeness* of His work is only to be witnessed in the coming age, we must attribute the most remarkable outpouring of the Spirit to that future period, thus making it *pre-eminently* a dispensation of the Spirit.

It will not answer, as some do, to limit "the Ministration of the Spirit" (2 Cor. 3 : 8), to the present dispensation, for the apostle proceeding to assign the reasons for his "hope" distinctly teaches how much of this glorious ministration relates to the future, as e.g. in its connection with the resurrection, the removal of the Jewish veil, the glorification of saints, etc. Many able writers in the past have advocated the Spirit's work in the coming dispensation, so that we only reproduce in a more logical and scriptural form the views of Millenarians. Even Joachim (and others), contended for an astonishing outpouring of the Spirit to be witnessed in the future age, but he fell into the error of making this dispensation that of the Son, and the future one that of the Holy Ghost—reversing the order laid down in the Word, that this dispensation is the one in which

the Comforter specially leads and instructs, leading to Christ, and that the age to come is, by way of pre-eminence (agreeably to covenant promise), called "the day (or period) of the Lord Jesus Christ"—and that in this day of Christ, when Jesus appears as the Theocratic King, the Holy Ghost also is manifested in extraordinary power in and through Him who has the Spirit without measure (comp. John 3 : 24 ; 2 Cor. 3 : 17, 18, etc.). We have shown under Prop. 120, etc., that our opponents concede that the Millennial age cannot be introduced as predicted without a special Divine interference and exertion of power. We give another illustration : Ralston (*Apoc.*, p. 163), while largely addicted to spiritualizing yet, admits that "supernatural gifts in a pre-eminent degree must be requisite." On the other hand, Dr. Brown (*Christ's Sec. Coming*, ch. 6), labors to prove that the work of the Spirit for saving purposes will cease at the Sec. Advent, and we desire the reader—over against the abundant Scripture against it—to ponder the extraordinary Scripture proof adduced, viz., John 7 : 38, 39, and 14 : 26, and 17 : 26, and 15 : 36, and 16 : 7, 14 ; Acts 2 : 33 ; Tit. 3 : 5, 6 ; Rev. 3 : 1, and 5 : 6. As we meet this fully under another Proposition, it is sufficient to say, that this promised baptism of the Spirit alone sets aside this objection urged by Brown, Berg, and others (viz., that the Spirit's work ceases at the Sec. Advent), seeing that it stands closely and inseparably connected with the outpouring on the Jewish and Gentile nations. They give no direct proof but only inferential ; we, however, present direct testimony to the contrary, as e.g., Joel 2 : 28, 32 ; Acts 3 : 19-21 ; Ezek. 36 : 26, 27, and 37 : 14, and 11 : 19, etc.

There is only one passage which at first sight might be deemed to conflict with our view of a future bestowment of miraculous power, viz., 1 Cor. 13 : 8, 13, which is supposed to teach the entire cessation of prophecy and tongues. But this involves an interpretation at once antagonistic to the analogy of Scripture respecting the future ; and hence this passage must be interpreted in accordance with the general teaching on the subject. The Apostle in Corinthians must be understood in a comparative manner, viz., as eulogizing the supremacy of love, its superiority (including also faith and hope—which in another place he also represents as ceasing comparatively only) over the manifestations, imperfectly displayed, of the present time. The key is found in the verses 9 and 10, which indicate that the present "in part" shall give place to "the perfect," indicating the higher plane, the perfected state under this baptism. Otherwise we must, if consistent, affirm that knowledge itself shall cease, which no one believes.

*Obs. 7.* This inculcates the avoidance of those extravagant appropriations of this phraseology, and applying it to the individual experience of every believer. If we were to credit the professions of multitudes at the present day, then they also have experienced this "baptism of the Holy Ghost." But the credentials belonging to it are lacking, viz., that of having received supernatural power. In many instances, this self-appropriation arises from confounding the extraordinary manifestations of the Spirit given under this phrase for the ordinary ; and those who thus profess it, do not mean the conferment of unusual or extraordinary gifts and powers ; but in other cases, it is done with the annexed idea of being thus specially favored with gifts above their fellows. It is really sad to observe in looking over the past that, notwithstanding the distinctive description of this baptism and what it confers, it has been claimed by a great company, and it has become fruitful of misunderstanding, perversion, and extravagances. It is to be regretted that able writers, unaware of its real import, have aided to perpetuate this error. This is true even down to the most recent, as, e.g. Reuss (*His. Chr. Theol. Apos. Age*, p. 123), says : "it is precisely for this reason that the least of those who enter the Kingdom of Christ" (i.e. the Church) "having received the baptism of the Spirit, is greater than John the Baptist." In another place (Prop. 39), is shown how unjust to John such a representation is, and it may well be asked, in this connection, whether it can be said of "the least" in the Church that like John he was "filled with the Holy Ghost" (Luke 1 : 15). Reuss himself calls John "a prophet," thus indicative of his having had the Spirit in an extraordinary

degree, which of itself is sufficient to set aside his *extravagant* eulogy of weak Church members.

Alas! what vagaries have passed under this misunderstood phrase! Multitudes under its professed reception have claimed special honor. Only this week a large ecclesiastical body in session discussed this matter one-sidedly, and nearly every speaker urged in eloquent terms the importance of a renewed "*Baptism of the Holy Ghost*" to be experienced individually. With such the opinion does no great injury, because under the phrase they understand simply the ordinary operations, but it has often been used by fanaticism in a way to dishonor the truth—men claiming under it special power to perform great works, etc. It has ushered in many extravagances, such as e.g. in the Cathari, who (Kurtz, *Ch. His.*, vol. 1, p. 454) only allowed those to be of the "perfecti," who received it, denying eternal life without it. (With them it was obtained by laying the Gospel and the hands of the elder upon the head; it was commonly delayed until near death, etc.) The student finds the same in "The Sect of the Holy Ghost," in the Fratricelli (illustrated forcibly in the case of Tanchelm; see Kurtz, *Ch. His.*, vol. 1, p. 458), the Anabaptists, Jumping Sect, Calling Voices, etc., etc. Ten thousand fanciful and exorbitant claims in more modern times are to be traced to this professed baptism. For illustrations, see notes to previous Observations.

*Obs. 8.* This may throw light upon the disputed point, when authentic miracles ceased, or when this special baptism of the Spirit no longer transpired. The Roman Church, and various sects, parties, and individuals, even down to the present day, not only claim the perpetuation and possession of supernatural power given by the Spirit, but insist upon it, that it is an *essential* characteristic of the true Church. Others claim that it ceased to be experienced not long after the apostolic age, and that the accounts transmitted long afterward are to be received as fabulous. Unbelievers not only judge all the earlier by the later, but ask when and why miracles should have ceased and the later ones should not be credited. The usual reasons assigned for their cessation are these: that they were discontinued because the design originally contemplated of qualifying the early ministers, attesting to their mission and the truth, was duly accomplished, and that afterward they were not needed; or, that they were taken away on account of grieving the Spirit by the abuse, perversion, or denial of those gifts, or by the falling away from the faith of the Church, etc. But we hold to a better reason, viz., that if continued on, perpetuated on in the Church without intermission, the Baptism of the Spirit would have *failed in its significance as a sign, a pledge* of the future fulfilment. It was eminently suitable at the beginning of this dispensation, as illustrative of Christ's power and will to manifest this baptism as predicted by the prophets, to give to a limited extent an *evidence* of its exhibition. This is a *sign* that the prophets will be fulfilled in this very particular; but had the sign been perpetuated (as many claim it ought to have been, and was), then it would have *defeated itself* in causing the mistake (which was made, and is now so tenaciously held by the multitude), that all that the prophets predicted related to the present dispensation, and that we need not look for any better here on earth. Besides this, its continuance was unsuitable *both* to the predictions of the prophets and to the times that ensued. Fully admitting the ordinary operations of the Spirit, and that, as in previous dispensations, the Spirit is *not limited*, but can and does, even in an *extraordinary manner*, in certain cases respond to faith in the believer and work in Providence, yet this is no equivalent to this Baptism of the Spirit, which affects believers and communities of them continuously and conspicuously as evidenced in the apostles and others.' Now the prophecies associate this



peculiar outpouring of the Spirit *with* the Jewish nation—it is not isolated from it, but inseparably joined with its restoration, and the period of the restored Theocracy. While it was suitable to exhibit even *the signs or pledges* of future fulfilment when the temple, city, land, and people were prospered, *the propriety ceased after the destruction of the temple and city, and the captivity of the land and the people.* The consideration due to the prophets inspired by the Spirit itself (who locate the period), the respect due to Jerusalem, etc., which the Spirit itself expresses in the Word (owing to its relationship to David's Son and God Himself), now prevents the repetition of those signs *so long* as Jerusalem is trodden down by the Gentiles. A perfect realization of this baptism as described by the prophets is an utter impossibility *so long* as the Jewish nation remains unrestored, because it is linked with the period of restoration; and to have continued the prelude to, or earnest of, better things, would have not only contradicted the prophets, but would have made a kind of imperfect fulfilment take the place of the true and perfect one. As it is, this dispensation, so exceedingly precious especially to us Gentiles, has been by many, exalted *out of all proportion* in comparison with others; and if this baptism had continued, then under its influence, *an antagonism* between prediction and fact would have at once existed, and this dispensation would have been greatly magnified to the exclusion of any such gifts being connected with the Jewish race—with the loss of them, Gentiles have become so "*high-minded*" that anything distinctively "Jewish" is obnoxious—with the retention of them they really would possess an argument against our being "too Jewish," for then they could triumphantly point to the very prophecies pertaining to the Jews and claim that they too realized them without having arrived at the period designated. This baptism then ceased from the time of the destruction of Jerusalem, both that it might be *a sign* during the prevalence of "the times of the Gentiles," and that the Spirit might preserve *the integrity and consistency* of His own glorious and truthful predictions.<sup>1</sup>

<sup>1</sup> Bushnell (*Nature and Supernatural*, ch 14) claims that the miraculous is continued down to the present, but by this he means that the supernatural is exerted in behalf of man, that God's special Providence is exhibited in behalf of faith and prayer, and that these things pertaining to the individual are matters of personal experience. This of course, all believers will allow; but this is something widely different from the miraculous wrought by man through professed divine power. God is able to-day to aid supernaturally, but for any man to claim that God has *given him* the power to work miracles, that, like the Apostles, he can work wonders, etc., is simply pretending to a "Baptism of the Holy Ghost" which he has not received. We wish distinctly to be understood as not narrowing down faith or the prayer of faith, so that it cannot rely in *any emergency* upon the interference, if needed, of the Supernatural. After the recorded religious experiences given in Scripture, after the testimony of believers in behalf of faithful, persevering prayer; after the encouragements and promises given to prayer; after the practical realization by the writer himself of the fulfilments of God's directions in this matter, we dare not limit its prevailing power—but all this falls in with the ever prevailing (in all dispensations) ordinary Providence, working mediately or immediately, directly or indirectly, wholly *under God's own direction.* The other is *special and extraordinary*, being the conference of particular and abiding power upon man, to be exercised as his will or circumstances determine. The Supernatural always exists and is constantly available, dependent upon the Divine Will; the conference of miraculous power, of supernatural gifts, upon the individual, as once experienced as a "sign" or "earnest" of future possession, is postponed until that period, when men, elevated by redemption to a higher plane, will employ it nobly and grandly to exalt the Divine Purpose in Theocratic rule. Hence the Supernatural in answers to prayer, marvellous escapes from danger, special deliverances, divine guidance, etc., has always manifested itself, and is an element in

religious experience which we are encouraged to invoke and expect, for God can, and does, interfere in behalf of any creature at the request and perseverance of faith, but this is very different from a miraculous power lodged in an individual. The former belong—as regeneration and sanctification—to the ordinary Supernatural bestowments promised to faith; while the latter are special exhibits of an extraordinary nature, enabling the person thus endowed to perform, in virtue of supernatural power existing with him, the miraculous. Even while the latter was evidenced in the days of Jesus and the Apostles, the former was not stayed or superseded, but when the one was withdrawn the other remained in full force. The one is given to aid the individual spiritually or temporarily, the other as a special honor and medium, and the supernatural is the foundation of both.

<sup>2</sup> This serves to explain the untenable and mistaken position of Ed. Irving and his followers. It is to the credit of that truly pious and noble man that he was too honest to possess what, in the nature of the case, he had no reason to expect. It is sad, however, that his line of argument materially aided others into a fatal error. In this he was eminently sincere. He was correct in not limiting the power of the Spirit, which works according to His will in heaven or in earth, but wrong in believing that that Spirit must repeat the *signs already sufficiently given before the time expressly designated*, viz., at the appearing and Kingdom, or at the restoration of the Jewish nation. Correct even in his belief that the Spirit must, according to the prophecies, manifest itself by such a baptism, for what preceded was inadequate to meet the universality, etc., indicated, he mistook—and a grievous mistake it was—by antedating the time when this should take place. Irving's history as given by Mrs. Oliphant is one of the saddest on record. But it was not only Irving but many others (as e.g. Grotius, Lavater, Hess, Lange, etc.; see *Com. Mark 16 : 14-18*, doc. 6) who held this notion of a continual perpetuation of miracles based chiefly on *Mark 16 : 17, 18*, overlooking the fact that the two oldest Greek mss. (Sin. and Vat.) and other authorities omit these verses, or, if to be retained, forgetting that the extent of such signs as to time must be graduated by the *analogy of the Scriptures on the subject*. The "Baptism of the Holy Ghost" is an essential factor in the system of faith of the "Believers," who after separating from other churches to form a new one, have, it is alleged (*Six Letters or Church Questions*, p. 27), in their "Assembly" the "gifts of the ministry, in terms of *Eph. 4 : 8-13 ; Rom. 12 : 6-8 ; 1. Cor. 12 : 28.*" That is, through the *professed* direction of the Spirit each one becomes duly impressed and qualified for the station or position he is to occupy. The door that this opens to pretension, spiritual pride, imposition, etc., is not very inviting. But this is of the same tenor with the affirmation (28, and given by one of these Spirit impressed instructors), which makes baptism something entirely *outside of the Church*, as follows: "Since, however, baptism is nowhere in the Word made a thing to be done in, or by, the assembly or its authority, but is always a matter between the evangelist and his converts, and since no divine precept marks out the mode or time of baptism, so the when, the where, and the how belong not to the assembly's responsibilities, but to those of the individuals before God." (Thus by ignoring the common-sense implication of Scripture, the universal usage of the Apostolic Church, the initiatory and confessional idea, we might make sad work of various things pertaining to the Church.) The fact is that such claimants of *special* spiritual influence and power, evidence by their divergence from the Scriptures and the common usage of the Apostolic Church, that they are not thus specially enlightened and inspired—for the Spirit does not contradict Himself—but that they take their own mental deductions and imaginings for such as are divinely derived and authorized. Such, too, more or less influenced by their supposed elevation to a plane higher than that enjoyed by others are exceedingly exacting and bigoted, as the history of the past and present attests in various professed churches, parties, and individuals—salvation out of their own standpoint being impossible, or, at least, a matter of the utmost difficulty.

In reference to the later Patristic miracles our line of argument cannot receive them as legitimate, and discards them as not only unnecessary but weakening the design intended by miraculous interference, because their frequency, puerility, etc., destroy the influence and earnest designed. An uninterrupted continuation of miracles would really have vitiated their intended use as indicated. Hence, with many others who have studied the subject, we cannot extend the Primitive miraculous period, the time of authentic miracles, beyond the Apostles and their immediate successors, for if we go farther down to the close of the second or third centuries as Newton and others suggest, or to the days of Constantine, as Oxford divines contended for, then as Locke, and recently Lecky, have reasoned, we do find, so far as mere human testimony is concerned, no place for a stoppage, seeing that the same continuous flow of evidence is found after these respective

periods forming an unbroken current. Arnold (*Stanley's Life of*, vol. 2, p. 18) remarks : "None but the Apostles ever conferred these gifts, and that therefore they ceased of course after one generation." Arnold's position is strongly confirmed by Philip's (Acts 8 : 14-17) experience, who with all his ability, evangelistic position, etc., could not make others partakers of it, showing that the power of transmission pertained *only to the apostles*, a favored few. Middleton (*Free Inquiry*) discards the later Eccles. miracles on the ground that they were "contrived or authorized at least by the leading men of the Church for the sake of governing with more ease the unruly spirit of the populace," and refers to more modern "impostures" that were thus invented and would receive countenance and support if the former were sustained. So others, as Bh. Douglas (*Criterion*), reject them as "the inventions of bold and interested deceivers." We need not be so sweeping in our denunciations, for, we doubt not, that many were the result of vivid, morbid, sincere imaginings; others proceeded from the occurrence of extraordinary events, or remarkable coincidences, or astonishing providences, to which, for the purpose of adding to the sanctity of the person or occasion, sundry embellishments were added. While some are purely apocryphal, and others have a slight foundation in the things stated, it is not requisite to question in a summary and wholesale manner the honesty or sincerity of the parties concerned. Denunciation is not the assignment of reason for the rejection of this vast claimant of miraculous power. If it be asked what shall we then do with this mass of miraculous history (which is defended by those of a highly mystical tendency, and by such as are under a Romanizing influence), the reply is something like the following : (1) The stream from the Apostles' time to the third century is very feeble as admitted by many writers (so e.g. Middleton aimed his attack chiefly at the Fathers of the fourth century) and the little knowledge that we have (aside from the New Test.) of miracles during that period is principally due to later writers. But admit, which is true, that Justin Martyr and others following him speak of miracles still continuing, (a) it only indicates what has been witnessed in every age, that great and good men (as in witchcraft, etc.) can be led to indorse from hearsay, or a love of the marvellous, or superstition, what may not be strictly correct; (b) it proves how wise the Apostles were in foreseeing such abuse and in urging care upon this very point so that no one might be deluded after their departure; (c) the integrity and honesty of such narrators is not vitiated in other respects (as little as we would condemn Sir Matthew Hale, Sir Thom. Browne, Cotton Mather, Baxter, etc., for believing in and condemning witches) seeing that they do not give them as having been performed, experienced, or even witnessed by themselves; (d) the paucity of miracles in the first two centuries after the death of the Apostles (when such a death, if the miracles were really given for the purposes so many contend for, reasonably ought to have strikingly augmented them to encourage the Church) is evidence that, with all that extraordinary love for the Supernatural then existing and so prevalent, there must have been a gradual cessation of miracles after the decease of the Apostles. Mistaken belief in the essential, and misdirected zeal, afterward eagerly accepted of the continuation as a requisite continued evidence of the divine, and correspondingly adorned and enlogized it. (2) As to the Fathers after the third century, we have no special desire to defend them even from Middleton's, in some respects, unjust attack. No doubt some were imposed upon; others gladly accepted of a general belief to aid as they supposed the truth, and with credulity received all, or nearly all, stories of the miraculous without examination; and others we fear, as Middleton charges them, manufactured them to suit the times or to exalt some saint. (3) The fulfilment of prophecy—as e.g. the prevention of Julian to rebuild the temple at Jerusalem in order to invalidate the prophecy of Jesus—is not to be rejected, for the Supernatural element is evidenced by the exactness of fulfilment whether, as in the illustration adduced, the result of foreknown natural causes or of direct intervention—for neither the sneers of Gibbon nor the credulity of writers on the subject vitiate the miraculous knowledge exhibited by our Saviour. (4) The Roman Catholic Church lays special claim to a continuous power of working miracles from the days of the Apostles down to the present (even asserted by Dr. Milner in *Lett.* 26, p. 163, etc.). Bellarmine (*Opera*, vol. 2, etc.) endeavors to frame an argument from this in favor of the Romish Church and against Protestants, viz., that miracles being found lacking in the Protestant Church, the true Church is only found in his own communion. So profusely too are they given that those attributed e.g. to Ignatius Loyola (Nicolini's *His. of the Jesuits*, p. 262) are more numerous than those ascribed to Moses or an Apostle. The Mormons and others hold that this power of working miracles was intended to be continuous but was lost, and now, as evidence of divine power and of being the true Church, is again restored in their respective communions. But unfortunately for all such claims, the miracles will not stand the test

of criticism ; many of them by their evident absurdity, puerility, lack of design, confirmatory of error, etc., containing their own condemnation. Writers like Cummings, Horne, Bh. Newton, Jenkin, Campbell, Lardner, Leland, Conybeare, Taylor, Farner, Adams, and others, having fully exposed their pretensions and shown that the original fountain is not the source of such a stream. (5) These miraculous manifestations were originally given as "signs," and not merely as "divine credentials" to accredit an inspired messenger or the truth, for they indicate that the truth to which they are linked and which constantly looks forward to the "restitution" as the ultimate outcome, evidences by these tokens that the Supernatural really exists to insure a fulfilment. Communicating truths which demand Supernatural power for their realization it is the most reasonable and just to have some demonstration, some sign, to show that the Supernatural is not lacking. If such "signs," were not given unbelievers would be the very first to demand them. But the constant repetition of such "signs" would weaken if not defeat, their significance. Habitual and commonplace, they would altogether lose their *representative* character. To sustain even this position consistently and honorably it must be shown that the truths they attest, the doctrines they authenticate, the Divine Plan they substantiate, are worthy of the Supernatural.

In Buckle's *Mis. Works*, vol. 2, art. 447, is this reference : "I perceive in the language of the Fathers who lived in the middle and end of the second century, when speaking on this subject something which betrays if not a conviction at least a suspicion, that the power of working miracles was *withdrawn*, combined with an anxiety to keep up a belief of its continuance in the Church" (*The Eccl. His. of the Sec. and Third Centuries*, illustrated from the writings of Tertullian, 8vo. 1845, 3d ed., pp. 93-95. See also p. 133 of the Bh. of Lincoln's *Works*). The Bh. of Lincoln (*Eccl. His.*, p. 92) and Beaven (*Life of Irenæus*, p. 70) are of the opinion that miracles ceased after the apostolic age. Papias and Irenæus so closely related to this age, speak of the raising of the dead. But the Fathers down to the fourth century (as Bh. Douglas remarked) relate no miracles, and the Fathers after the fourth century, when they—aside from oratorical and panegyric writings—theologically discuss the question of miracles, admit the cessation of such evidence, e.g. Augustine (*De Utilitate Credendi*, and *De Vera Religione*), Chrysostom (*Ser. 33* and *36*, and in *Epistolam 1, ai Corinth.*, *Homil. 6, 2*, and *Hom. 29*), with which compare Fr. Nitzsch's *Augustinus' Lehre vom Wunder*, and the admissions of Prof. Newman in *Two Essays on Scripture Miracles and on Ecclesiastical* (2d ed.), Dr. Schaff's statements (*Ch. His.*, vol. 1, p. 206, etc.), Taylor's *Ancient Christianity*, Killen's *Ancient Church*, p. 278, Prof. Worman's art, "Miracles Ecclesiastical" in M'Clintock and Strong's *Cyclop.*, Olshausen's *Com.*, vol. 3, p. 683, Knapp's *Theol.*, p. 255, etc. Dr. Neander, Bh. Kaye, and many others incline to a gradual cessation theory, and base it on the ground (different from the one advanced by us) that miracles were gradually withdrawn as the necessity of such outward attestation was removed by the firm establishment of the Church. Much that is written to account for this cessation we cannot receive. To illustrate : Dr. Tyng in *He Will Come*, p. 169, says that miracles ceased suddenly on account of unbelief—"the sin of unbelief is the thief" that caused "the sudden cessation of extraordinary gifts and powers in the Church." This makes their appearance contingent on faith and materially aids the claims of those who profess to have such faith (as e.g. "Catholic Apostolic Church ;" see art. on in M'Clintock and Strong's *Cyclop.*, the "Believers," "Mormons," etc.). The fact is that the Baptism of the Spirit was conferred when the number of believers was but small, and they had no conception of its gifts or extent. Troutman (*The Apost. Church*, p. 309, quoted by Schaff) remarks : it "could not and must not continue in the Church. It could not because the earthly human nature is not able constantly to bear the bliss of ecstasy and such mighty streams of power from above, as is shown by the example of the three chosen disciples on the Mt. of Transfiguration. It must not be—because the continuance of the blossom would have hindered the development of the fruit. The splendor of these higher powers would unavoidably have fixed the eye and the heart too much on externals, and the proper object and work of faith, the inward conquest of the world would have been neglected." This is simply manufacturing reasons to account for the cessation, and which overlook (1) that the same power which imparted the gifts could also—and did—bestow the ability to endure the reception ; and (2) that the union of blossom and fruit, of eye and heart, of the object and work of faith, of external and internal, is abundantly evidenced in the purity, faithfulness, activity, etc., of its first recipients. Dr. Schaff (*His. Apost. Ch.*, p. 471) advocates the cessation of "the temporary form" but the retention of "the essence," by which he probably means that the Supernatural which is the basis of miraculous manifestations is still retained, and evidences its retention e.g. in regeneration, sanctification, Providence,

answers to prayer, etc. We have no objection to the idea but to the manner in which it is introduced, failing to do justice and give significance to "the earnest." It may be asserted that the Bible does not expressly declare the revocation of Supernatural gifts. But the reason for this is apparent; the First and Second Advents, owing to their instrumentality in Redemption, etc., are co-joined (Prop. 34), this dispensation being inter-calary, and nothing is expressed to indicate its long continuance for the reasons previously given (which such a temporary revocation would imply); hence the gifts are linked with the Advents as expressive of the Supernatural. A revocation also might be easily misapprehended and misapplied as e.g. causing doubt respecting their future conference; or exciting unbelief in God's accessibility and willingness to bless and deliver in His ordinary Providence; or weaken faith in the divine attributes and Will, by representing God as bound not to exert special Supernatural power if emergencies demanded the same. We add in conclusion that this temporary suspension may give us a clew to the cessation of demoniacal possessions in the form attributed to them in the Gospels. For as Ebrard (*Gospel History*, p. 31) says: "It was ordained in the counsels of God that Supernatural power should only be granted while the foundations of the Church were being laid, and that the Church should then by simply natural development proceed in her world-conquering career. And it naturally followed that God henceforth restrained these demoniacal influences also." (The student may consider; if so, may not such influences be again let loose under Antichristian control just previous to the reintroduction and exertion of these miraculous gifts, and the professed wonders and miracles of Antichrist be met by the true Supernatural power thus restored by the Baptism of the Spirit?)

*Obs. 9.* It also aids in our interpretation of other Scripture. Thus e.g. the sin against the Holy Ghost which cannot be forgiven (Matt. 12 : 31, 32; Mark 3 : 29; Luke 12 : 10) obtains a peculiar significance and enormity, when it is considered that this baptism of the Spirit was regarded and so pronounced (Acts 5 : 32), as a *direct* witnessing and testifying of the Spirit, and hence to mock, deride, or falsely ascribe such signs or evidence proceeding from the Spirit, was to *vilify* the mighty Agent itself through which humanity, yea the Son of Man Himself (regarded as David's Son), was to experience the fulfilment of covenant promises and predictions. The inexcusableness of the sin arises from the conspicuous manner, powerful manifestations (above nature), and character of the Agent. And, it may well be considered whether this sin can be committed now as it was in the days when these special gifts were bestowed, by mocking at the record of them. The culpability of those who witnessed these wonders (for Jesus addressed those who were to see them, and we are told that some mocked and others derided them), is of course greater in one respect than that of others who have not seen them, and yet the record itself is so interwoven with additional evidences that the guilt of those who now ridicule them is certainly great. Again, take the promise (Matt. 6 : 33), "*Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.*" If we consider that this was said before the postponement of the Kingdom when the Kingdom was offered on the condition of repentance, we see at once how this would have been fulfilled just as given. For, if the nation had repented and the Kingdom would have been re-established then under the marvellous influence of the Spirit, just as predicted by the prophets, "all these things" would have been added, seeing that under this Spirit's influence abundance and plenty for all classes is expressly promised. Aside from the grace of God which now even in response to faith so often inchoately verifies the promise, it still points us on when the Kingdom itself shall be attained and there will be no lack, owing to the power and manifestation of the Spirit.

The student, of course, will see here a reason why the terrific vengeance of God will

fall so heavily upon Antichrist and his confederates. This sin against the Holy Spirit will be repeated on a grander scale than ever by the blasphemous declarations of unbelief, and the result announced by Jesus follows, viz., that no forgiveness will be allowed. The two passages selected for reference afford a fine contrast to the blasphemy of one party and their inevitable fate, and to the faith of another party and the blessings resulting.

*Obs. 10.* If the reader will turn back to Props. 126-128, and notice what is said respecting the being "*born of water and of the Spirit,*" he will see that its meaning extends (whatever application may be made of it to the present) to this very future outpouring of the Spirit. Without repeating what has already been suggested, it is sufficient to say to the student, that Christ's appeal to Nicodemus that he ought to know these things, evidently because recorded in the Scriptures, indicates that reference is made to the prophecies which predict the sprinkling with "clean water," the obtaining of "a new spirit," the putting of God's Spirit "within" them, and the raising up of the dead out of their graves by the power of the Spirit, all of which is represented *as essential* to the introduction of the Kingdom, and its blessings, and as related to the glorious reign of David's Son. The language of Christ is, therefore, far from being exhausted in the experience of believers in the present dispensation.

*Obs. 11.* The reader is reminded how this view at once completely removes the ungenerous objection urged against us, that we do not make out a spiritual but "*carnal*" Kingdom. When the King has this Spirit without measure; when He baptizes His associated body of rulers in a large, wonderful measure, and the subjects in a measure indicative of the variety of the Spirit's ministrations; when the Spirit exerts His Almighty energy in every direction extending even to the material creation; surely the government swayed under such imparted and revealed power, must be also *pre-eminently spiritual*. So plain is this, that it needs no additional remarks.

*Obs. 12.* Let us now return to the consideration of another baptism to be experienced at the same time, viz., the baptism of or with fire. The explanations usually given of this baptism are evidently incorrect. Fire being used as a figure of afflictions, trials, etc., it is supposed by some commentators to denote a baptism of such afflictions. But this is *harsh* for John was undoubtedly predicting a *blessing* and not trial. Others again make fire the emblem of judgment, wrath, or vengeance (for it is thus employed), and pronounce this a baptism of vengeance upon the enemies, while that of the Holy Ghost is one of blessing upon the friends of God. But this is arbitrarily *dividing* the promise and making part of it a *curse*. Others even make the fire to mean "the fire of hell torment" which Reuss justly calls "*a very unskilful exegesis.*" But Reuss, and others, do not mend the matter, when they make the fire only to be the symbol of the Spirit, for that introduces a harsh *redundancy*, causing the promise to read: "He shall baptize you with the Holy Ghost and with the Holy Ghost." Others think that it denotes that the ministry of Christ would be refining, trying, powerful, purifying, etc., but this does *not accord* with the spirit of the prediction, which, as it is linked with the previous prophecies, indicates a special blessing added to the one conferring miraculous or supernatural gifts. To ascertain its meaning, we have only to allow scriptural usage to give us the key which enables us to interpret this promise consistently

with *the analogy* of Bible promise, thus avoiding the making it a mere emblem of the Spirit or of His presence, or of His purity and power, or of the reception by believers of affliction instead of happiness, dishonor instead of honor, pain instead of pleasure, and punishment instead of triumph. Fire is employed to denote *the power of judging*, or rather of *executing judgment* upon others. Such passages as Deut. 4 : 24 ; Heb. 12 : 29 ; Amos. 1 : 4, and 5 : 6, etc., show that such a *power* is intended. Now in reference to the saints, the chosen elect body, who shall reign with Christ, we find Rev. 19 : 14 ; Jude 14, etc. (see Prop. 154), that they are united with Christ in executing judgment, that Rev. 2 : 26-27, they shall have "power over the nations," to "rule them with a rod of iron;" and hence it is written, Ps. 149 : 9 that "*this honor have all His saints*" "to execute the judgment written," etc. Those who are familiar with the Scriptures need scarcely be told that Rev. 14 : 18 ; Isa. 10 : 17 ; Isa. 1 : 27 ; Isa. 62 : 1, etc., relate to this time. As to the Jewish nation, such predictions as Zech. 12 : 6 ; Zech. 14 : 12-21 ; Micah 7 : 16-17, etc., give us a clew to the power that they shall possess, when (Micah 4 : 8 see Prop. 114), "the first dominion" among nations is granted unto it. At this period such a bestowment of baptism is *indispensably necessary*, owing to the plain predicted fact, that the anti-Christian power will be dominant and must, before the Theocracy is firmly re-established, be overthrown. Hence in the spirit of this promised baptism, Christ and His messengers come "*in flaming fire*" (2 Thess. 1 : 8), and these "*messengers of His power*" or "*ministers*" of His pleasure shall be so many "*flames of fire*" possessing, in virtue of this baptism, *the ability* to pour out "*the consuming fire*" that God has threatened against the ungodly, the rebellious, and the enemies of His people. Let the reader turn to Props. 115, 161, 162, 163, and he will see what a fearful time this will be, and how the saints and Jewish nation participate in it; and here he finds *the link* in the chain which tells him *how they are qualified* for this particular agency. That we are not mistaken in this interpretation is proven by *the limited, partial* fulfillment on the day of Pentecost. The "*cloven tongues like as fire*" which "*sat upon each of them*" is *an emblem* of this power, it being added to the other gifts as expressive of *the promised baptism of fire* which was to be associated with that of the Holy Ghost; it being virtually an outgrowth or adjunct to it. But owing to its enormous power, and to the danger of its being perverted even in the hands of good men, *it was purposely circumscribed or limited to a very few persons*. It was sufficient to give "*a sign*" that it was imparted, and then to exhibit the reality of its conference by *actual* performance. The power thus designated by "*fire*" (also indicated John 20 : 23 after the previous symbolic act stated in verse 22) the apostles *rarely* used, it being more specially intended for the coming age. Hence only in the cases of Ananias and Sapphira (Acts 5), of Elymus (Act 13), of the incestuous person (1 Cor. 5), and a few others, was it really exercised. We may rest assured, however, that the time is coming, when it shall be exerted on a scale that will confound the enemies of God.

Dr. Schaff (*Lange's Com. loci*) justly points out the harshness of separating the Holy Ghost and the fire as referring to opposite classes of persons as some of the Fathers and modern expositors. This harshness even Nast (*Com. loci*) perpetuates when making the "*you*" to represent two parties, viz., the believing who are baptized with the Spirit, and the unbelieving who are baptized with fire, i. e. with "*the consuming fire of God's judgments*." On the other hand Schaff pertinently points to the day of Pentecost where this baptism in both particulars was given to the same persons. The views which make this

fire the love of God, the sanctifying influences of the Spirit, the fire of hell, the fire of purgatory, the fire of tribulation, the fire of penitence and mortification, the fire of grace, a material fire, temporal and eternal punishments, "the consummation and complete triumph of the new and higher life in its peculiar nature," Christ's ministry—are all seeking after a meaning which is not warranted. The confining of this promise to the day of Pentecost is to limit its extent and to overlook the inchoate nature of the Pentecostal manifestations. The perversions are strange from Origen's notion (Hagenbach's *His. of Doc.*, vol. 1, p. 223) that all at the end of the world, not excepting even Paul or Peter, would have to experience this fire, a literal fire (connected with the last conflagration) as a test, the pure not being materially affected by it, down to the "Morelschiki" ("the Self-sacrificing;" so Kurtz, *Ch. His.*, vol. 2, p. 222), who submit to a "baptism of fire" by actually burning themselves. In the *Life of Ed. Irving*, by Mrs. Oliphant (p. 535 and 569), we find how the phrase was misapprehended by one of "the prophets." In interpretations and applications, 1 Cor. 3 : 13 has played an important part, overlooking other usages of the Scriptures. We only add that our view of the subject gives us a proper conception of the ability and power of the rulers in this Theocratic ordering, and how all nations, all kingdoms must submit to a sovereignty so directly, impressively, and powerfully sustained by the *Supernatural*. Hence we must discard much that is professed sincerely but unwarrantedly at the present time, as e.g. Rev. Harrison (the revivalist) at the Loveland Camp-meeting, as reported (e.g. the *Times-Star*, Aug. 3d, 1881), stated in his religious experience that he had received "the baptism of fire." We may say, for the reasons already given, that we very much doubt it.



PROPOSITION 172.—*This Kingdom when restored does not require the reintroduction of bloody sacrifice.*

The Theocratic arrangement binds together into one the Church and State, manifesting in wonderful condescension God ruling as earthly Ruler in and through David's Son. This by no means demands the restoration of Mosaic sacrifices, seeing that the King, in virtue of His sinlessness, perfection, etc., made *one sacrifice* which is *amply sufficient* to cover all redemptive purposes in the past, present and future. Heb. 7 : 22-27. The perfection and completeness of the sacrifice is insisted upon, as e.g. Heb. 10 : 1-18. There is nothing, therefore, in the Kingdom itself, i.e. in a Theocratic rule, which should cause us either directly or by implication, to advocate a return to sacrifices, which "*could not make perfect*" (Heb. 9 : 9), which were "*a shadow of good things to come*" (Heb. 10 : 1), and which would seem by their restoration to lessen the value and perfection of Christ's offering of Himself. Indeed, if, as our argument indicates, this Kingdom, by virtue of Christ's work and the efficacy of His blood in sealing and fulfilling the covenant, is a bringing the world back into its Edenic state as it would have existed without the introduction and results of human depravity, then such a restored state, *to exhibit justice* to the merits which brings in its restoration, should be one *in which bloody sacrifices do not exist.*

The reader will observe that in the ages to come one distinctive peculiarity is the deliverance of the creature from its bondage (Prop. 146). If the animals are not to destroy each other, much less will they be slain for sacrificial purposes, for such a destiny would indicate the reverse of Millennial promises. We leave this thought, affording an inferential reason for more direct statements. To the student we remark that it is remarkable that even some Jewish authorities take the view of a cessation of sacrifice. Thus Fairbairn (*Typology*, vol. 2, p. 260) quotes from Schoettgen (*Hor. Heb. et Tal.* 2, p. 612) some as follows : "In the times of the Messiah all sacrifices will cease, but the sacrifice of praise will not cease." "When the Israelites were in the holy land, they took away all diseases and punishments from the world, through the acts of worship and the sacrifices which they performed ; but now Messiah takes these away from the sons of men." "That He (the Messiah) would pour out His soul unto death and that His blood would make atonement for the people of God." (The last is quoted by Bähr from Eisenheimer's *Evidentes Judenthum*, vol. 2, p. 720.) But as Fairbairn justly observes, these isolated expressions of individual opinion are opposed by the multitude of directly opposite ones.

*Obs. 1.* Attention is called to the question of sacrifices in this form, seeing that Dr. Brown (*The Sec. Coming*, etc.), Dr. Hodge (*Sys. Div.*), Dr. Rice (*Signs of the Times*), etc., make the advocacy of a return to sacrifices (as is done by some Millenarians, e.g. D. N. Lord, Tyso, Shimeall, Begg, etc.), *a serious objection* to the reception of our doctrine. They allege that

such a restoration would be a return to "bondage," "beggarly elements," etc., and that it invalidates the sufficiency of Christ's offering. We are free to admit, that if our system *necessarily* involves such a restoration of sacrifice it would indeed form a grave objection against our view in the light of Galatians and Hebrews. The argumentation of its advocates that such sacrifices are merely "commemorative," "retrospective," etc., do not help the matter very much, so that while the objection is not sufficiently strong in itself to set aside all the other truths pertaining to this subject, yet it is ample enough to cause hesitation and doubt in the minds of many. Fully agreeing with the idea that if such a return is clearly taught, it should not hinder us from accepting it, even if we cannot reconcile its readoption; fully persuaded also, that if taught, it would not be essential to our doctrine being connected with the revelations and arrangements of "the world to come;" yet the question naturally arises *whether* such a restoration of sacrifices *is really taught*. After carefully regarding the prophecies and weighing the reasoning assigned in its behalf, we are forced to the conclusion, that it is nowhere taught in the Bible; that, therefore, no such apparent "contradiction," as our opponents allege, can be *legitimately* forced upon our system; and that as some of our friends have supposed, the sacrifices are not necessary to "illustrate the great work of Redemption," and to bring out more "significantly" faith in Christ's offering. The reasons for taking such a position follow.

Fry (*Sec. Advent*), Freemantle (*Lent Lect. for 1847*), Thomas (*The Kingdom of God*), Bonar (*Lent Lect. for 1847*), and others hold to this reintroduction, and speak of it as "retrospective," "visible exposition of His sin-bearing work," etc. In Bohn's ed. of the *Eccles. His. of Philostorgius*, p. 490, b. 8, in a footnote, reference is made to Apollinaris and Basil, as if they taught that after the resurrection there would be a return to Jewish rites and ceremonies for a thousand years. On the other hand, such men as Increase Mather (*The Mysteries of Israel's Salvation*), a Pre-Millenarian, opposed the reintroduction of bloody sacrifices, and insisted that the Primitive Church (Pre-Mill.) objected to it, and represented that the Jews, after their conversion, would be, not under the Mosaic, but under a new ordering. So also Perry (*Glory of Christ's Visible Kingdom*), the Duke of Manchester (*The Finished Mystery*), and others. Comp. also Baumgarten (*Herzog's Real Encyclop.*, 4, p. 298, etc.), Auberlen (*Daniel and the Rev.*, p. 384).

*Obs. 2.* It is universally agreed that the main, leading argument in favor of a return to sacrifices is found in the last chapters of Ezekiel. If this portion of Scripture can be *reasonably explained* so as to satisfactorily remove the notion of such a return, the difficulty itself disappears. How are we to understand Ezekiel? The theories given are the following: 1. That the whole is to be spiritualized, i.e. another sense than that conveyed by the language is to be given to it. This leaves it at the *mere fancy* of the interpreter, and results in various inconsistencies. The latest effort in this direction by Cowles, is a sufficient commentary. 2. That it relates exclusively to the future, and that all will be fulfilled as written. But *against this* we have (a) the utterances of Paul in Galatians and Hebrews, (b) contradictions evolved, as e.g. respecting the Prince, which render it untenable. 3. That it pertains to the future, and that sacrifices with some other particulars are omitted in the fulfilment. But this is an *arbitrary and dangerous* interpretation, seeing that the prophecy stands or falls as *a consistent whole*. 4. That it was mere human prediction, and the prophet was mistaken in his conjectures. No believer of the Word can accept of so *unworthy* an opinion. 5. That it relates to the future and involves an

apparent contradiction, which we cannot reconcile but will be fully cleared up in the new dispensation. This view takes it for granted that only a difficulty of comprehension, i.e., how this will be done (as in the case of Isaac), exists, while in reality there is much more connected with it, viz., a *real contradiction* with other Scriptures. 6. That like all prophecies pertaining to the Jews, it is conditional, and that the mention of sacrifices sufficiently proves its conditionality. Whatever our opinion may be concerning this particular prediction, the conditionality of it must be based on *other grounds* than those thus expressed, for (a) all prophecy is not conditional Prop. 18, and (b) the mention of anything in a prediction which may not suit our ideas of the fitness of things, is no proof without additional testimony of its being conditional.

The notion that it was partly fulfilled at the return from Babylon and partly in this dispensation, need not to be refuted in detail. The arbitrary dividing, etc., of the prophecy is a sufficient refutation. The unbelieving, symbolistic, spiritualizing views (e.g. given in detail in Lange's *Com. on Ezek.*, concluding chapters), which, without venturing on the explanation or reception of details, rush to conclusions on general principles dominating and influencing the interpreter—may be dismissed on the ground of doing injustice to the prophet and violence to the prophecy. The allegorical, typical, and mystical are simply arbitrary and depend for their one-sidedness upon the imagination or speculations of the interpreter in order to form an accommodation with Christianity as now existing, just as if the particulars of the extended prediction met with a fulfilment in the Church. The recent efforts of Fairbairn and Henderson to show that we have merely an ideal—Christian or spiritual typical representation of the good to be bestowed upon the Church in this dispensation, evidence the fact that it is *utterly impossible* for them, from their standpoint, to incorporate the numerous particularisms of the prophecy, but which we are to receive simply as embellishments, added to adorn the main, leading idea of ideal or symbolic import. It is supposed by many that it simply conveys the idea, through abounding imagery or symbolism, of the future subjection of the Israelites to the Messiah. In support of this opinion the entire prophecy is made figurative, and the figures are spiritualized to suit the Messianic views of the interpreter. Dr. Brown (*Christ's Sec. Coming*, p. 378, note) declares his inability (like Jerome) to explain Ezekiel as a whole, but thinks that the figurative explanation, as it applies to parts of it, will ultimately, by "a sober and patient investigation of the typical and symbolical language of the Old Test. in the light of the New," find the proper solution. Fausset (*Com. Ezek.*) applies this to a future "Theocratic temple," but does not know how far it is to be interpreted literally or figuratively, thinking that when the event occurs it will clear up all seeming difficulties. Many find it so difficult that they avoid any expression of opinion as to its meaning and application.

*Obs. 3.* Taking the position that this prophecy is *conditional*, we must present other reasons than those last alleged in order to keep within the limits assigned under Prop. 18. For, no prediction ought to be regarded as such, unless it contains within itself, or in the context, or future explanation, the elements *clearly indicative of conditionality*. Ezekiel's prediction unmistakably contains *the requisite evidence*, which places it clearly among the conditional prophecies. The *key* to it is found in ch. 43 : 7-11 where the re-establishment of the Theocratic rule is *conditioned* by "now let them put away their whoredom and the carcasses of their kings, and I will dwell in the midst of them forever," "if they be ashamed of all that they have done," etc. It is expressly asserted that this prediction is given, "that they may be ashamed of their iniquities" in order that what is promised may also be verified. The simple question to be asked is this : *did* the Jewish nation after the prophecy was given *repent* of its sinfulness and manifest by its shame that it was *worthy* of such a reconstruction of the government? Let the facts as given in history witness, and we are force

to the conclusion that the reason *why* no such Theocratic restoration (compare Jer. 17 : 25 with context—same conditionally expressed) was affected, was owing simply to *the lack* of a national repentance commensurate with a bringing it into operation. The repentance and acknowledgments of individuals and of a portion of the nation, is not sufficient to bring back this richly forfeited blessing. If it be asked, *why* does God give this lengthy prediction foreknowing that it will never, in the shape given, be realized owing to continued national sinfulness and unworthiness, the answer is plain : judging from other portions of the Word, it is done in necessary accommodation to the free agency of man. Let the reader consider, that this prophet predicts this *previous* to a partial restoration of the nation to its own land. Now in connection with even such a foreknown restoration, it is eminently proper for God to offer also (*conditioned by repentance*, as at the First Advent, see Props. 57, 58, etc.), a restoration of the Theocratic government. This, as every student admits, is done here, and we may reasonably conclude, that *if the conditions* imposed by God *had been accepted* by the nation, *then* all would have been abundantly verified. Hence as the conditions were not complied with—only in a very imperfect manner and which never resulted in a widespread and continuous reformation—the prophet gives us *a sad representation of blessings that were lost*, and most fully answers the question, *what the state of the Jewish nation would have been* provided it had on its restoration been obedient to God. Taking this view of it, the prediction is *necessary* in filling out what otherwise would prove a *blank* in Jewish history. It teaches us *in what form the Theocracy would have been restored*, had the Jews been “*ashamed*,” etc., thus manifesting God’s willingness to bless and His love for His people and land.

The Jews no doubt will be largely influenced by Ezekiel to attempt, during their partial Pre-Millennial restoration to Palestine, to carry out this prediction in the building of a temple, a return to the Mosaic ritual in which bloody sacrifices will be again prominently brought forth. Jewish writers (according to Fairbairn) have maintained that this prediction was imperfectly realized after the captivity and under Herod, but that “*it waits to be properly accomplished by the Messiah, who, when He appears, shall cause the temple to be reared precisely as here described, and carry out all the other subordinate arrangements.*” We should, therefore, in our interpretation of Ezekiel, be guarded lest, indirectly, we encourage through it such a restoration. Exhibiting and enforcing its past conditionality, we give them no hope of such a realization and yet preserve intact the integrity, apparent meaning, etc., of the text. Fairbairn and others denominate this Jewish view “*carnal*,” etc., but, aside from the future application of fulfilment, the Jewish idea of its real meaning is far superior to their own figurative view, for it accords—as the identity of particular description shows—with the language and particularism of the Pentateuch. If the one can be spiritualized at the will of the interpreter, so also may the other.

*Obs 4.* Having thus shown the conditionality of the prediction fairly expressed within itself, we may now add, that *the entire structure* of the prophecy indicates that it by no means refers to the final fulfilment of the covenant, but is also *preparative* to such a fulfilment. Persons have been misled into the idea that it must refer to the predicted, covenanted reign of Jesus Christ, owing to *a kind of correspondence* between the Theocratic rule, the city, temple, worship, etc., and that of the future under Christ, which caused the hasty conclusion that they were *identical*, thus overlooking (1) *the points of divergence* ; (2) *the utter inaptitude* of applying some things to Christ’s reign ; (3) *the inapplicability* of certain statements concerning the Prince to the person and character of Christ ; (4) *the unfitness*

of a portion to describe either the characteristics of the Mill. era, or the nature and employments of the glorified saints associated with Christ. Similarity of description in some respects—which the Theocracy, the same inheritance, throne, kingdom, etc., necessarily includes—is *no evidence of identity*. This will be seen by passing over some of the statements contained in the prophecy, which prove, that it is *not intended* to describe the reign of the promised seed, David's Son and David's Lord. This will, of course, be corroborative of its conditionality as shown under Obs. 3. Notice : 1. This Prince is a *mortal man* ; for to him are ascribed "sons" to whom he may give gifts etc. (ch. 45 : 16-18), and he is exhorted not to do wrong.' 2. This Prince being thus *mortal and unglorified*, is subject to *sinfulness*, for he is exhorted to offer "*a sin-offering*" in behalf of "*himself*" as well as for all the people, which cannot be applied to Christ, see ch. 45 : 17-22. 3. The entire tenor of the prediction in its relation to the Prince, the Priests, the Sacrificers, etc., makes a decided impression that it describes a *continuation* of the Mosaic ritual, not retrospectively or commemoratively but *prospectively* in the form instituted under Moses and retained by David (e.g. Ezek. 45 : 17-25). 4. The *priesthood* of the Prince, is *not allowed* (ch. 46 : 2), while Christ is a *Priest* forever on His throne. 5. The priests are *mortal men*, for they are subject to marriage and death (ch. 44 : 22), which is very different from *the priesthood* pertaining to the saints in the Mill. era, and who are associated with Christ in His reign. It is true, that other priests, aside from the saints, might be introduced, yet in the Mill. descriptions we find only the saints specifically denominated the priests, and if this were a Mill. prediction *then* the exalted priesthood of the saints would be entirely passed by. The spirit of the prophecy does not accord with the predictions relating to the Millennium or reign of Christ. 6. The *character* ascribed to the Princes, a strong tendency to exactions (ch. 45 : 9), does not correspond with that given to the Rulers (as e.g. apostles ruling over twelve tribes), who, immortal and ever holy, reign with Christ over Israel and the world. 7. The *extent* of the dominion, power, and glory of the Prince and of his Theocratic rule, is *too circumscribed and limited* to meet the requirements of Mill. portrayals. From such considerations as these, it is *simply impossible*, with any degree of consistency, to apply and interpret this prophecy as relating to the promised Messiah's reign. To do this, is *to violate* the intent of this Scripture, the sublime descriptions of the character and perfection of Christ, and to fasten upon our doctrine an *unnecessary, and unbelief producing*, interpretation. The Theocratic rule here delineated, is *very different* from that exhibited under Christ and His associated body of rulers ; and before we can accept of it as Messianic, i.e. descriptive of the future reign of Jesus Christ, *it must be shown*, that the reigning Prince here presented is *identical* with Christ. The only answer that might be given is this : that this Prince is a mortal, ruling over the Jewish nation at its future restoration under—subject to—the reign of Christ. But this reply only increases the difficulty, for then (1) we have a lengthy Mill. description *without Christ* being introduced ; (2) a Theocratic rule without *the real Theocratic King* being noticed ; (3) a King seated on David's throne and ruling over David's Kingdom (Christ's *special inheritance*, as David's Son), without *the covenanted King* who shall do this being mentioned ; (4) a mortal man thus exalted to rule over the twelve tribes of Israel over and above the apostles who are *specially designated* in other places ; (5) a lodgment of

Theocratic rulership in a person who is liable to sin and corruption, which is opposed to the Plan of God now carried on to secure a government which in its rulers is far beyond all evil influences.<sup>1</sup>

<sup>1</sup> A Jewish Rabbi (Bibas) asserted that the Messiah must be a mere man, because in Ezek. 46 : 16 "the Prince and his sons" are mentioned (*Miss. of Inq. to Jews*, p. 395). The Com. of Inquiry answered that the Messiah was not spoken of but the Prince over Israel under Him. The Rabbi replied, "Oh! then you give us two rulers." We have at least here nothing of the twelve Apostles ruling over the twelve tribes of Israel as promised to them by Jesus. And we may rest assured that no mortal prince will ever be exalted as a superior Ruler over the glorified Rulers.

<sup>2</sup> Many points of convergence might be adduced which fortify our position, as e.g. the enforcement of circumcision of the flesh, ch. 44 : 9, which the New Test. (e.g. Gal. 5 : 1-6) regards as something of the past, etc. The view of some (Rev. Rowe) that this is only a temporary arrangement at the beginning of the Mill. era, is open to the same objections already enumerated. The positive assertions of Thomas (*Elpis Israel*, p. 280, etc.) that Jesus will build this temple, is to be rejected, seeing that Jesus, as represented in the New Test., and as glorified, is not mentioned, the saints are not introduced, and the entire description does not accord with other Mill. predictions. The simple fact is that every such application introduces an antagonism irreconcilable with the future Messianic reign as portrayed by other prophets.

*Obs. 5.* The highly significant phraseology combined with this prophecy, such as "*the name of the city from that day shall be, the Lord is there,*" etc., has led many to suppose that this alone is applicable to the era after the Second Advent when Christ shall personally come and reign, and thus "the Lord is there," etc. As a matter of course, when *the Theocratic rule* under Jesus Christ is restored, such will be the fact, and the language applies, but it must not be overlooked that it would be *equally applicable to the Theocratic rule* under any of the seed of David, if it had been reinstated by the acceptance of the conditions imposed by God. In the very nature of the case, when God condescends to act as earthly Ruler over the nation in and through David's throne (which He has called His own), "*the Lord is there*" in His anointed one. Much of the language is expressive of Theocratic Rule and its results, and must be explained in its relationship to the peculiar and distinctive stage of it that is here meant. The fact, that similar language can be used in reference to Christ's reign, does not prove *identity*, but only shows, that His rule is *also Theocratic* in its nature and results. Even the city with its similarity of gates named after the twelve tribes, is only a pattern of the restored Theocratic city (Rev. 21 : 12) under Christ.

It is this similarity which has induced many to seek an identity at the expense of the prophetic language and ideas. Dr. Baumgarten (*Herzog's Encyclop.*, art. "Ezekiel") under its influence advocates a renewal of "glorified sacrificial feasts," etc. Dr. Lange in his Bremen Lectures (p. 249) ridicules this position, speaking of "slaying with glorified knives glorified oxen," but the simple truth is that Lange, Keil, Fairbairn, and a host of others who make sport of Baumgarten, Auberlen, Hofman, Volch, etc., do not mend the matter when, inconsistently to the tenor of the prophecy, they give to it, by *spiritualizing and forcing*, a Messianic turn. The one party at least endeavor to preserve the language and unity of the prediction, the other by figurative applications make it to teach the very opposite of that which its language grammatically presents. The one party mistakes as to its fulfilment; the other, with all its boasting and condemnation of others, falls into a similar mistake.

*Obs. 6.* The conditionality of this prophecy, by no means can be adduced as proof (so Waggoner, etc.), that the Jews *will never* be restored and the Davidic kingdom *will never* be rebuilt. If it indeed referred to the cove-

*wanted reign of Christ, then an argument might be formed against us, on the ground of the conditional terms embraced in the prediction. But it must first be shown that it has such a connection. Being strictly in the line of conditional prophecies, and delineating only a provisional, preparatory stage (not realized owing to sin), it does not fall within the category of predictions relating to the fulfilment of the covenant in the person and the rule of Jesus Christ.*

*Obs. 7.* Ezekiel's prediction, owing to its circumstantial relation of sacrifices, being the almost exclusive proof presented against us—if this is satisfactorily explained there can be but little difficulty with other passages. Indeed all else is more or less inferential, as is seen in Isa. 2 : 3 ; Isa. 60 : 1-22 ; Isa. 61 : 6 ; Isa. 66 : 21 ; Jer. 30 : 17-22 alleged by some to teach it, but which are susceptible of an easy and natural explanation, thus avoiding an unnecessary antagonism. These, as well as the more serious ones of Jer. 33 : 18, 21, and Zech. 14 : 16-21, are to be interpreted by the principle laid down by the apostles, and intimated even by the Spirit in the Old Test. For, aside from the simple fact that a change in the priesthood is reasonably to be anticipated in view of the change (more exalted, etc.), in the king, in the form of government, in the priests adopted specifically for the Kingdom in place of the old order, etc., *it is sufficient* to call attention to a mode of speech introduced into the Word which solves all such difficulties. It is a figure of speech called by Lord and others "hypocatastasis" by which one thing is employed as a substitute or equivalent for another.' This figure is employed by the prophet to portray a future existing priesthood, using for this purpose the priesthood *then* known, just as future enemies of God are presented under the names, Moab, Babylon, etc., of enemies then existing. That this is to be thus understood appears evident from the sacrifices themselves (which these priests are to offer) being used to denote another and differing form of offering or act of worship. Thus, e.g. Christ is the Paschal Lamb and the Lord's Supper is called the passover ; sacrifice denotes the offering of ourselves Rom. 12 : 1, the worship or tender of the Gentiles in reception of the Gospel Rom. 15 : 16 marg. read., the devotion of faith Phil. 2 : 17, acts of benevolence or love Phil. 4 : 18, praise as the fruit of thanksgiving Heb. 13 : 15, etc. This usage of the word, 'sacrifice' shows that it is employed as an equivalent for worship or religious conduct in this dispensation, and to place the matter beyond all dispute it is expressly affirmed by Peter (1 Pet. 2 : 5, 9), that the design of this new order of priests, when thus gathered out and forming "a holy priesthood" "a royal priesthood," is "to offer up spiritual sacrifices" and not bloody ones. This again is confirmed by what is stated in Mill. descriptions, and in promises pertaining to this future priesthood. Nowhere, including the last testimony given by Jesus (*Apoc.*), do we find these priests represented as offering to God the victims of a Mosaic ritual. Hence those isolated passages which speak of worship and sacrifice, even if they are clad in language which at first sight might suggest a return to the Mosaic ritual, are to be interpreted in the light of the more extended predictions, of the changes that are to be introduced in the coming dispensation, of the express affirmations concerning the future priesthood, and of the examples given in the usage of the word "sacrifice." Otherwise an antagonism is raised, which is altogether un-

necessary, and which leads to unfriendly doubt, and to rejection of other truths. If the ancient sacrifices were typical, if they were only "a shadow of things to come," *then* we are fully warranted to regard such passages as presenting under a tropical sense (customary to all language) another kind of sacrifice, *suitable to the then existing dispensation*, and that a new order of priests, under the name of the old because a prolongation or continuation of a priesthood, are introduced as forever associated with Jesus in the age to come. Hence Heb. 9 : 28 will be realized.<sup>1</sup>

<sup>1</sup> These writers abundantly verify the figure, showing how a verb, act, or class of acts, or name of one kind, is used as a substitute for another that is meant. Thus, e.g. taking up the cross is equivalent to labor and self-denial, the boring Christ's ears equivalent to the pledge of His service to the Father, sinking into deep waters equivalent to being overwhelmed with sorrow, trouble, etc., plucking out the right eye equivalent to removal of prized passions that lead to sin, etc. We add to avoid misconception: this figure cannot be applied to the words Israel, Zion, etc., unless (1) we accept of the idea of a real engrafting or adoption into the elect nation thus designated, etc., (2) and observing that from the context, general tenor, etc., the same elect people are denoted, etc.

<sup>2</sup> Thus e.g. Zech. 14 : 16, we regard simply as the antitype or equivalent of the Jewish feast of tabernacles. The type was "a renewal of religious youth," a bringing into remembrance the past goodness of God in order to renew the claims of gratitude, love, self-consecration, and devotedness to God, and also looked to the present ingathering; so the antitype will likewise be a joyful festival, in which there will be a public acknowledgment of indebtedness to God and praise. The feast of tabernacles being the most suitable of all feasts to express this public recalling of the past, this realization of the fullness of divine blessing, it is employed by the prophet to describe this still future joyful period. So we point the critical student to the Sabbatical year (Prop. 143, Obs. 3, and note), in which God's purpose is minutely described and *yet was never realized*, owing to the sinfulness of the nation. It indicates, however, (1) what a Theocratic ordering would have produced, (2) if the nation had been obedient and holy; and (3) its foreshadows or typifies what ultimately on a grander scale will be carried out. So precisely with Ezekiel, which evidences what a Theocratic ordering would, on compliance with certain conditions, have resulted in, and thus foreshadows and evinces the Theocratic spirit and nearness under the Messiah in His Kingdom.

*Obs. 8.* The typical application, or the substitution of equivalent phraseology, is also seen in the use of the word "temple." Admitting that in the earthly Jerusalem a temple will be rebuilt in order to manifest in a public manner the worship of God, yet much confusion of ideas is found in not noticing that the way in which the word is employed fully shows, that it does *not necessarily involve* the notion of a restoration of sacrifices. The temple can exist without the introduction of the Mosaic ritual. Besides this, it has a latitude of meaning; for, e.g. in John 2 : 19 it denotes Christ's body; in 1 Cor. 3 : 16; 2 Cor. 6 : 16, it represents the saints; in Rev. 21 : 22 it denotes the Lord God Almighty and the Lamb, etc. In the latter passage John says he "saw no temple therein," excepting as God and the Lamb formed one. In Rev. 3 : 12 "Him that overcometh will I make a pillar in the temple of my God," and in Rev. 7 : 15 the saints shall "serve Him day and night in His temple." Such expressions, as commentators abundantly show, involve no contradictions, simply indicating under the substitution of a word an equivalent denoting either a permanent union with God or Christ, or the body of the elect who are holy and worthy of honor. This teaches us, that if we are not to press the word "temple" beyond its legitimate use in the Word, so also ought we not to press the word "sacrifice" which is associated with the temple. Figures of speech, lawfully drawn from the structure of language, and indicated



thus by the Spirit, should have due weight in our interpretation. Thus, e.g. much that pertains to the dispensation still future, being beyond our present experience and knowledge, *must necessarily* be presented to us through the medium of things of which we have cognizance. But when the idea presented by the figure is legitimately drawn, it is a violation of language to engraft upon it another and additional sense, Prop. 4.

PROPOSITION 173. *This Kingdom of the Lord Jesus Christ may be near at hand.*

To the Spirit, speaking with that comprehensiveness mentioned by the Psalmist (Ps. 90 : 4), and Peter (2 Pet. 3 : 8), *it is near* ; to man, with his ideas of the vastness of incoming ages, it is, preceded by comparatively a short period, *also near* ; to the student, who carefully studies the Divine Plan, comparing the duration of dispensations, the typical hints, etc., *it is near at hand* ; and to the inquirer, who considers the various predictions and intimations relating to its Coming, *it is always nigh at hand*. Before entering into the discussion of signs, etc., which (following Prop.) indicate its nearness, we may appropriately allude to some general reasons that lead to the same result.

We desire to say at the outset that the discussion of time, the nearness or remoteness of the Second Advent, does not effect in the slightest the truthfulness of the Pre-Millennial doctrine. The one is based on conjecture, or at best on approximative evidence ; the other has a solid Scriptural basis. We are led to this remark because men are led to misapprehend our position. Thus e.g. the book editor of the *Luth. Observer* (Oct. 25th, 1878), in a notice of a Pre-Mill. pamphlet (*Jesus is Coming* ; by W. E. B.) speaks favorably of the advocates of our doctrine as men of eminence, piety, etc., but rejects our doctrine for this one assigned reason : " But after all, the fact that the Pre-Millennial advocates and believers of all previous ages have been shown by events to have been mistaken in their interpretations, predictions, and expectations, is a stronger argument against the correctness of their views at the present day than anything else that can be adduced on the subject." But suppose Pre-Millenarians are mistaken as to time (just as our opponents, Barnes, etc., have been), that does not effect the foundation of the doctrine because the same is based—not on the express time of fulfilment—but on the plain grammatical sense of Scripture. The doctrine is *one* thing ; the exact period of its realization is *another*, the former may be true, and the latter may be a mistake. Dr. Cumming in *The Great Tribulation* (p. 197), after referring to the believer's aptitude to misinterpret the signs of nearness just as a voyager on a great sea may his nearness to land, and that " if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation," adds : " And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the sceptic and freezing apathy of the man whose *heart is dead* and whose *hopes are cold*, and who cares for and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of many ; and the error that is made by one watcher for the Advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered." Hence the stress laid on " Pre-Millennial Mistakes " by a writer in the *New York Tribune* (quoted and indorsed by the *Luth. Observer*, Oct. 25th, 1878), concluding with, " All expectations of Christ's Coming for almost 2000 years have been mistakes," only indicate how little such persons know of the foundations upon which our doctrine rests. If true in their position, then it will be true to the actual Advent, and no one is encouraged to honor God's command and occupy the posture of a watching servant. Besides this, such writers conveniently ignore the mistakes of Anti- and Post-Millenarians.

Obs. 1. The *precise time* for the Kingdom to be established is *not given*. Men may assume this, but the language of Scripture is too precise (Mark

13 : 32, 33) : “ *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray ; for ye know not when the time is, etc.*’ With this compare Matt. 24 : 36, 42-51 and 25 : 13 ; Luke 12 : 40, and 21 : 35, and consider that such declarations accompany or follow directions to observe *the signs* of the fulfilment of prophecy as indicative of nearness. Jesus directs us to signs to show us the time in which we live, and how near we may be to the end, and not to *definite* time, and this is also true of the apostles. The Spirit does *not contradict* Himself ; if it were possible to obtain accurate, definite time, *then* e.g. Luke 12 : 40 would be incorrect ; because some would then really know, and be thinking of the time, etc. But this very indefiniteness and uncertainty in regard to *exact time*, can be justly claimed as favoring the expectation of its nearness. If those who rely solely upon this class of passages can deduce from them the notion that the time of the Sec. Advent is *distant* (as multitudes do), we certainly, when coupling such Scripture with those referring to signs given for guidance, are not guilty of any impropriety, when we deduce the opinion that the same event *may be near*. The lack of knowledge respecting the definite time does not in itself determine either the remoteness or the nearness. If it is *an extreme* to set aside the passages referred to, and fix upon definite time,<sup>1</sup> it is *also one* to infer from them, that that time must be in the distant future. It being beyond our ability to give the date, *prudence*, if nothing else, ought to dictate to us that, for aught we know to the contrary, *it may be near*. The fact, too, as Gildas, Luther, etc., remarked,<sup>2</sup> is, that as every succeeding year and day brings us *nearer* to that which the Spirit pronounced “ *nigh at hand*,” so the lapse of many (1800) years has certainly brought the Sec. Advent and Kingdom *so much* the nigher to us. This is confirmed by the signs to which the Saviour directs us that have been constantly fulfilling, accumulating, and intensifying. It is reasonable, then, to conclude, and say, as we now do, that *it may be near at hand*.<sup>3</sup>

<sup>1</sup> Some press this passage beyond its meaning in another direction, viz., that Christ Himself even now does not know it. But this was spoken in His *day of humiliation*, when He *only* (John 12 : 49 and 17 : 8) uttered the words given to Him by the Father. The times and the seasons the Father had reserved (Acts 1 : 7) to Himself as a revelation *not suitable* to be presented at that period of Christ's work ; and to this Jesus alludes that the knowledge of such a time—definite time—was not suitable even for Him to express. That He knew the time is evident from several considerations, (1) by the predictions He gave concerning the Jewish nation, postponement of Kingdom, Gentile domination, expressed purposely in general terms, which, however, indicate *an intimate* acquaintance with the subject ; and (2) after his ascension, as it was proper to reveal more, the Apocalypse is given, in which, under symbolic imagery, etc., a perfect acquaintance with both events and time is evinced. In the passage there is a gradual ascending in knowledge on the subject ; man knows nothing concerning definite time—angels knowing more (as e.g. the angel revealing time to Daniel) than man, still are unacquainted with the exact day and hour, while able to form a near estimate ; Jesus, as David's Son, knows more than all, and yet even He is bound not to reveal what He knows respecting definite time because such time—its revelation—belongs to the Father. On this very difficult point a few additional remarks are in place. Some ancient Fathers, and so Wordsworth, explain that Jesus knew personally, but did not know officially ; this is argued by Pres. Mahan (*Oberlin Quarterly Review*, 1847) who insists (1) that the word “ Son ” denotes not merely the human nature but the divine and human united ; (2) that as divine He was omniscient—“ Lord, thou knowest all things,” etc. ; (3) but by virtue of His subordination as the Messiah, it was proper for Him to conceal or refuse to reveal His knowledge without special communication ; and brings in the analogy of an ambassador, who when asked in reference to things which he is instructed not to reveal, answers “ I know nothing ”—

not absolutely but officially; ignorance being merely relative. The older orthodox Fathers, and some moderns, teach that Christ knew as God but not as man—assuming a dualistic separation between the two natures. Some (as Alford) think that there was a real ignorance during the time of humiliation. Lange (*Life of Jesus* and *Com.*) places this in a holy unwillingness not to know, or to a self-limitation of knowledge; so also Schaff (Lange's *Com. Math.*, p. 430, note) advocates "a voluntary self-limitation of knowledge." Fairbairn (*On Prop.*, p. 182) in view of the union of the two natures, likewise indorses a voluntarily refraining from knowing it. Brown (*Com.*, Mark 13 : 32) says: "Some of the most eminent of the ancient Fathers, Luther, Melancthon, most of the elder Lutherans, Bengel, Lange, Webster and Wilkinson," held "simply that it was not among the things which he had received to communicate." On the question, "whether the Son was not at that time in possession of the knowledge referred to," he says: "Chrysostom and others understood it to mean that as man our Lord was ignorant of this. It is taken literally by Calvin, Grotius, De Wette, Meyer, Fritzsche, Steir, Alford, and Alexander." Gleig (*His. Bible*, vol. 2, p. 249) makes "not to know" synonymous with "not to speak of a thing." Dr. Rutter (Rom. Cath. in *Life of Jesus*, p. 416) holds that Jesus even as man knew the time "by a knowledge inseparable from a union of his human nature with the divine person," and adopts (St. Greg. Epis. 42) this view: "But though while man He knew the day of judgment, yet this knowledge was not due to Him as He was man, or because He was man, but because He was God as well as man." He refers to the Fathers as holding that Jesus "here speaks to His disciples only as He was the ambassador of His Father, and so He is said only to know what He is to make known to men. He is said not to know, says St. Augustine, what He will not make known to others." Morris represents (Littell's *Liv. Age*, vol. 24, 4 ser., p. 443) John Gerard, a Jesuit Father, as arguing that Christ knew the day and the hour but employed equivocations. Archb. Tillotson in a sermon on this passage refers the not knowing to the human nature. It is sufficient to say that the view which best accords with the divine united with Jesus is this: the Kingdom is covenanted to David's Son, "the Son of Man." The time of the bestowal of the Kingdom and consequences of the Advent (Acts 1 : 6, 7) is in the Father's hands, and Jesus therefore speaks of the time in the covenanted direction, and refers this lack of knowledge to His *Messianic relationship* as the Son of Man and of God, as a matter *unavailable* for Him to express, being contradictory to the state of humiliation assumed. Besides this, a revelation of the precise period of the postponement of the Kingdom, of the duration of the Gentile times, of the interval preceding the Sec. Advent, would have prevented the expression of faith, hope, and practical results afforded by the posture of constantly looking and watching for the Sec. Advent.

Several writers, whom we esteem but cannot follow, make the injunction to "watch" a proof that the time can be definitely known, overlooking the simple fact that the injunction for watching is based on our alleged ignorance of the exact time. Even the illustrations given to enforce their views teach the reverse, seeing that the parties warned are presumed to be in ignorance until the signal of explosion is given, etc. It is only such who have some favorite chronological scheme to advocate who will deliberately override what is so plainly taught.

Guilias (*Works*, s. 44), who lived about A.D. 546, quoting Isaiah as describing the speedy approach of the end, after "Howl ye, because the day of the Lord is near at hand," pertinently adds: "If so near at that time, what shall it now be thought to be?" Luther (quoted by Seiss, *Last Times*, p. 255) on Daniel 12 : 7 says: "I ever keep it before me, and I am satisfied that the last day must be before the door; for the signs predicted by Christ and the Apostles Peter and Paul have all now been fulfilled, the trees put forth, the Scriptures are green and flourishing. That we cannot know the day matters not; some one else may point it out; things are certainly near their end." "We certainly have nothing now to wait for but the end of all things," etc. Long ago men entertained opinions respecting the time of the year, the week, and even the day when Christ would be likely to appear. Even Luther, as is well known, held (without fixing the year) that it would be at or about Easter day. Bengel (*Gnomon, Apoc. 1 : 10*) refers to Jerome saying on Matt. 25, concerning midnight: "Let us say something which perhaps may be useful to the reader: there is a tradition of the Jews that Christ will come at midnight, in consonance with the time in Egypt, when the passover was celebrated and the destroying angel came and the Lord passed over the tents. . . . Whence I suppose' (let the reader carefully notice how this evinces the prevalence of Chiliasm) "also that the apostolic tradition has continued, that on the eve of the passover it is not permitted to dismiss the people before midnight, expecting the Coming of Christ; and when that time shall have passed, security being now presumed upon, all keep the festival." Bengel

himself inclines that the day will be the first day of the week, hence called as he alleges "the Lord's day" (others, however, as Dr. Seiss, and many others, make "the Lord's day" in Rev. 1 : 10 refer to the entire period after the Sec. Advent down to the last judgment). Jesus predicts it to be "in *that night*," as the First Advent was also acknowledged in the night.

<sup>4</sup> Lange's *Com. Mark*, Hom., p. 136, takes the same view that, while discarding definite time, the Saviour's language induces a certainty of His speedy and unexpected Coming, and urges the necessity of watching. Dr. Schaff (Lange's *Com. Matt.*, p. 430, note) in speaking of Jesus not knowing, regards it as "a warning against chronological curiosity and mathematical calculation in the exposition of Scripture prophecy," and then adds: "It is not likely that any theologian, however learned, should know more, or ought to know more, on this point before the end than Christ Himself, who will judge the quick and the dead, chose to know in His state of humiliation." This evidently is levelled against those who *dogmatically* assert the exact time of the Sec. Advent, but certainly is not appropriate to a study of the chronological prophecies, and the giving of an approximative opinion (which is done in the same commentary). Christ's declaration must be interpreted in harmony with the exhortations to study prophecy, the example of the prophets, and the posture of constant watching. Exact knowledge of the precise time cannot be received, no matter by whom professed, otherwise the words of Jesus would not be true, as e.g. "*Watch therefore: for ye know neither the day nor the hour wherein the Son of Man cometh.*"

*Obs. 2.* The postponement of the Kingdom is *indefinite* as to time, for where it is specifically stated it is always in connection with phraseology (such as "the times of the Gentiles," or until he comes again, etc.) which gives no regular chronological date or succession. While this is so, it is reasonable to suppose that a Gentile domination *so long* continued, a Jerusalem *so long* trodden under foot, an elect people *so long* scattered, a coming *so long* delayed, is evidence, at least, that a large portion of time included in such a postponement *has already passed*, and that therefore the Kingdom is *proportionately near*. Contrasting the respective duration of dispensations, materially aids in impressing the same idea.

It can be estimated approximatively as near because the Second Advent is a necessary antecedent (as we have shown) of predicted events which follow such periods. Thus e.g. is it not a fact that we are in the last period of the Roman Empire, a period, too, in which the Son of Man is to come and introduce that world-wide dominion? Our position, therefore, in the scale of prophetic fulfilment, is indicative of its nearness. We may consequently adopt Lange's (*Com. Matt.*, p. 433) language: "Watchfulness is above all the duty of those who bear the office of watchmen. The greater the insecurity and danger the more needful the watchfulness. Watchfulness the distinguishing characteristic of the true servants of Christ: (1) It is a tribute to the treasure, which is to be guarded; (2) it points to conflict with an enemy; (3) to the danger of the time of night; (4) to fidelity in waiting for the Lord. The security of the world should arouse and keep effectually awake the servants of Christ." Cramer (p. 434) well said: "The more daring the blasphemers are in their riot and debauchery, the nearer the Lord." So also Osiander: "The more secure, the nearer the Judge."

*Obs. 3.* This Kingdom as we have seen in previous Propositions (as e.g. Props. 64-65) is dependent upon a *certain number of elect ones* that must previously be gathered out. After the rejection of the Jewish nation for a set time, a seed must be raised up unto Abraham to inherit the promises; this seed is now in process of adoption, and when a *determinate* number has been thus engrafted—a sufficiency to fill out the Divine Theocratic purpose—*then* will the Kingdom come. This number requisite, *God only knows*; it is *one of the secrets* that pertains to Himself *alone* as the bestower of the Kingdom to David's Son, and His Co-heirs, and which He has purposely clad in symbolic vesture, and in the

most general expressions. To make up this predetermined number, is assigned as a reason *why* God is delaying His promises (as e.g. 2 Pet. 3 : 9, etc.). So that by the exercise of long-suffering, men may be led to repentance, and become of the number of the elect, chosen ones. Hence, while this necessarily forbids the fixing of a *definite time*, owing to man's utter inability to fathom the Theocratic ordering of the Kingdom in its appointments, etc., yet, at the same time, the thoughtful student will feel, when looking at *the number already gathered* during eighteen centuries of contest and trial, that, at least, a *very large advancement* has been made in gathering out such a seed for Abraham to be co-inheritors with the Christ. Therefore from this even, it is *reasonable* to think that the Kingdom is *not far distant*, seeing that *already so much* has been done to secure such a class.

A writer in the *Proph. Times*, Oct. 1870, p. 150, misapprehending the design of this dispensation in gathering out an adopted seed for Abraham, etc. (Props. 59-65), makes the assertion that "prophetic times" do not belong to "the Gentile Church." This is wrong, because (1) there is no "Gentile Church;" and (2) the Gentiles being, by faith, engrafted and adopted are *fellow heirs* with the Jews in all the promises. Hence all prophetic announcements, etc., pertain both to Gentile and Jewish believers. We, then, may well say with Paul (Rom. 3 : 11, and comp. Olshausen loci) that we are constantly approaching nearer and nearer to salvation. If he could say so, much more we after so long a time.

*Obs. 4.* This Kingdom is dependent upon the Coming of the King, but the Advent of this King, in its several aspects, is *nowhere positively conjoined to the ending of any chronological period*, and, in view of this fact, *may be near—indeed may occur at any time*. It is true, that very many prophetic writers have presented us with chronological data, the closing of certain years (as e.g. 1260, 1290, 1335, etc.) as respectively the time of the Sec. Advent, but in every instance *as pure inference*. For no one has yet ventured to assert, that such dates have *positively* connected with them the Sec. Advent; such dates have been supposed *to imply* such an event, and the supposition has been too easily accepted as a fixed fact. Now without discussing the merits of the literal day or year day fulfilment of such dates, it is sufficient to say, that *in neither case* is the Advent (in the sense we use it, viz. as embracing dif. stages) said to occur at *the end* of such dates. So far as the period and the closing of such dates is concerned, they all are stated to embrace the history or events of either the Jewish nation, or of the Church, or of some hostile power during a certain, thus specified, time. The Sec. Advent, so far as particulars are given, and the immediate connection it may sustain even by implication to such dates, may take place some time before or after their close; and in reference to some even a length of time before they commence. It is true, and this is the reason why the mistake is made by numerous writers, that one stage or act of the Sec. Advent is directly joined to the close of some of those periods (being allied with the destruction of Antichrist and the deliverance of the Jewish nation, etc.), viz. *His visible open Coming* with His saints. But this is very different from His *previous* Coming for those saints, who participate with Him in the destruction of Antichrist, and thus leads us to allow *an interval* (short or long, as the case may be) *before* such a Coming in "vengeance." This teaches (see Props. 130, etc.) us not *to limit* the Sec. Advent by dates; it is not bound by them only as the last grand act of Coming for the overthrow of the Confederation is

concerned ; for, as previously intimated, Scripture surely points out that even *before* this last Confederation is formed (so e.g. Rev. 14, etc. Comp. preceding Props.), and the great tribulation is entered, that saints are removed in a manner which can only be attributed to the Sec. Advent, being specifically joined to it by the Spirit as a result. This conclusively instructs us that this Advent—concealed to the world and known only by experience to the favored ones—*precedes for a time*—not given by such dates—the visible world manifestation and destruction of Antichrist.<sup>1</sup> If any one asks, *why* is it not then more prominently set forth also in connection with such chronological dates, the answer is plain—such a method *would defeat* the posture of constant watching enjoined, and would, in a great measure, relieve it of a characteristic purposely designed, viz. that it shall come as “*a snare.*” A sufficiency is given to instruct us, if we will only compare Scripture : if the exact time of this first secret Coming were given, it would invalidate the express declarations that *no one* shall be cognizant of it. Hence it is, that this Coming—this Advent embracing from its first stage to the last a distinctive interval of time—is represented as one that may happen *at any time* ; one that we are to watch *for constantly* ; one that we are to look for without placing *anything intervening* (to be yet fulfilled) between it and the present, seeing that the stage or manifestation (to saints) at its beginning is never included in dates, but always enshrouded in mystery ; always represented as coming *unknown* to all men and to the angels. From this it follows, not knowing the length of this interval, and not having definite events (for those are embraced in this interval) to guide us into a recognition of the time when the Advent really begins, that such a Coming and its resultant (the Kingdom) *may be near, so near* that we dare not positively assert that it shall be delayed a single day, week, year, etc.<sup>2</sup>

<sup>1</sup> Hence it is that some sanguine writers press such passages as Dan. 12 : 9, 12 : “The words are closed up and sealed till the time of the end”—“none of the wicked shall understand, but the wise shall understand,” out of all proportion. Admitting, as every student must, that knowledge will be increased (for as Sir I. Newton justly remarked, there is scarcely a prophetic writer but he adds something through his investigations to our stock of knowledge), yet it is nowhere asserted that it shall be to the extent assumed by some, viz., in reference to definite time. More than this, we more than suspect that “the time of the end” alluded to by Daniel has reference to the interval of time between the first and last stage of the Sec. Advent, a time still future, and which relates exclusively to the end (Prop. 130). At least the utmost caution and moderation ought to be exercised in this direction, least well meant labors become serious drawbacks to inquirers. We can clearly see how during that interval “the wise shall understand,” and be rooted and grounded in the knowledge obtained, so that they will rather suffer martyrdom than deny the same, and also how “the wicked shall not understand” until overwhelmed by the vengeance, etc. This, however, does not forbid some knowledge respecting coming events, and a degree of knowledge, too, which makes it essential to be “watching” constantly so as to verify the promise that to some “the day of the Lord” does not come unawares or unprepared.

<sup>2</sup> This impresses what Lange (*Com. Mat.*, p. 433) calls “the fearful solemnity of the thought, that the Judge of the world *may come at any moment*,” or (*Com. James*, p. 135) “The Coming of the Lord is nigh. Literally : it has already drawn nigh in its Coming nigh. It is not a fixed nearness but a *constant drawing nearer*, and that not in the sense of a chronological definition, but in the sense of a *religious expectation and assurance*, which does not calculate the time and the hour, or rather looks at time in the spirit of the Lord before whom a thousand years are as one day (2 Pet. 3 : 8). In the Apostles’ sense of the expression, it could be said and may be said at all times : the Coming of the Lord is nigh.” So Vaughan (*Lange’s Apoc.*, p. 433) remarked : “The peculiarity of Christ’s Coming is, that everything which seems to defer really brings it near ; every-

thing which seems to make it improbable is an argument of its certainty and of its approach. 'Behold, I come as a thief.'

*Obs. 5.* While this is so, chronology itself teaches us that the Kingdom *may be near*. We admit that chronology is subject to difficulties (owing to several small chasms and uncertain dates, bringing in therefore probability, etc.); that it is so uncertain that the exact date of Christ's birth is a subject of dispute (for some extend the time from A. D. 4004 to 4128 or 4132, owing to an alleged error in Judges, etc.); that scarcely two chronologists are agreed in all respects, and that they differ in reference to the present age of the world,\* etc., yet one thing that their valuable labors in this perplexing field has clearly stated, is the fact, that we at this day *are living on the very border of the ending of the sixth Milliad*. As to the general result, chronologers differ by a comparatively few years, one having more and others less, but the substantial agreement amid a diversity, brings forth the remarkable feature that *we are not distant from the close of the six thousandth year*. We believe that this very diversity—this inability by a unanimity to fix *the exact closing of the sixth Milliad*—the introduction of those chasms, and the obscurity of certain dates, is *intentional* in order to place us in the commanded position of *watching*. Now let the reader consider, that it was upon this ending of the sixth Milliad that the Church has *so often* through its greatest representative men *fixed her eye as the important crisis* of the world's history; let him ponder what Prop. 143 has presented, and its relationship to our present chronological position; let him even consider that from the analogy of the past it is *most reasonable* to anticipate some great movements and changes in the dispensational orderings—and from such reflections he must conclude not only that we live in a period when great changes are to be expected, but in one *not very distant* from the introduction of the predicted Kingdom of God. But in addition to this, chronology reveals another matter which forces us to the same conclusion, viz. that all writers whether Pre- or Post-Millenarians, who undertake to give us chronological calculations (we say nothing respecting their correctness) regarding the incoming Millennial age *unite* in asserting that that age *is nigh at hand*. In commentaries, prophetic treatises, etc., this is presented as something *undoubted*; and numerous writers, while giving *only approximative* dates, declare that a study of chronology in its application to prediction *necessarily and inevitably* leads to such a conclusion. The reason for this lies in the circumstance, that all the prophetic dates are of such a *limited* duration that no matter what plausible beginning is assigned to them, the end, in any case, *cannot* be far distant. While such dates refer to the rise, progress and overthrow of enemies, or to the struggles of the Church and her ultimate triumph, yet we find from a comparison of Scripture that to bring about the last (that is, the overthrow and triumph), the Advent of Christ is connected with the same before such a result is accomplished, leaving the time preceding it unknown, and that the same is also witnessed at the time of overthrow and triumph introductory to the Kingdom itself. Therefore linking the Advent and Kingdom to the Millennial age as accessory, prerequisite and indispensable, the admissions thus made are all of a tenor to show us that, according to the views expressed by the most intelligent and able students of various Expositions (Pre- and Post-Mill.) the Kingdom, as prophesied, *is not very distant from us.*



<sup>1</sup> In chronology we encounter the differences existing between the Hebrew, Samaritan, Septuagint, and Josephus; the chasms from Moses' death to the first servitude (Josh. 24 : 31), and from Samuel's death to Saul's election in the Kingdom (comp. Judges 15 : 20 ; 16 : 31, and 1 Sam. 4 : 1 ; 7 : 13 ; 12 : 2) ; and the disputed point of the period of the Judges (comp. 1 Kings 6 : 1 and Acts 13 : 18-22). Whatever opinion may be deemed the most trustworthy, yet the *intelligent* student, appreciating the difficulties, will not dogmatize but simply approximate. And this is all-sufficient to urge to "watching."

<sup>2</sup> To indicate how largely men who make chronology a specialty differ in their estimates, we give the dates (*Time of the End*, pp. 113-115) of a tabular statement of several with the result appended. Thus Bowen has B.C. 4128 (+A. 1881=6009) ; Clinton, B.C. 4138 (+1881=6019) ; Usher, B.C. 4003 (+1881=5884) ; Jarvis, B.C. 4019 (+1881=5900) ; Cunningham, B.C. 5478 +B.=7359) ; Hales, B.C. 5411 (+1881=7292) ; the Amer. editor, B.C. 4120 (+1881=6001). Surely in this one representation there is sufficient difference to make us feel that chronology is beset with difficulties. Numerous variations from the above exist that make it less and others more, so that but very few are found to agree either in estimates of particular dates or the final result.

<sup>3</sup> Some persons are disposed to ridicule the utterances of Luther, who could only put off the end at most 200 or 300 years, of Whiston, who computed the end of this dispensation for 1776, of Qurieu, for 1785, Stilling, for 1816, Bengel, Wesley, and others, for 1836, Wood, Miller, Cunningham, and others, for 1843, Sander, Shimeall, Wolff, and others, 1847, Chytræus, Pareus, Scott, Faber, Barnes, etc., for 1866, Bickersteth, etc., for 1868, Brown, etc., for 1873, besides others for 1870, 1871, 1875, 1880, etc., and reason from such failures that the dates announced for the future (as e. g. 1883, 1885, 1893, etc.) will equally pass away without the Advent and kingdom. But the reflecting student sees no cause for ridicule in such attempts to fix, if possible, the chronological position of the Church. On the other hand, they teach him (1) that these very failures evince the propriety of constant watching, seeing the uncertainty of chronology in determining the exact time ; (2) that they show how eminent men of all classes believe that we are nearing the end ; (3) that past failure is no security of long postponement, and hence it would be unwise to reject a continuous testimony respecting our nearness to the end ; (4) that such mistakes, while teaching us what the Spirit expressly has predicted, the inability of man to know the exact period, at the same time have a practical tendency to lead the wise to understand that the Millenarian system, in agreement with the Bible, demands, not the looking for the Advent (excepting only in its last aspect) at any definite fixed time (which alone is given by the first stage in resurrection and translation), but a constant looking, praying, and watching for it at any time. Surely, wisdom does not make itself merry at the expense of truth. Writers have endeavored to enforce the nearness of the Advent by the seven times of Lev. 26 (making 2520 years), the year of release, Deut. 15 : 1 ; Jer. 24 : 14 (i.e. Prophetic years ;  $7 \times 360 = 2520$ ) ; by the typical Sabbath (i.e. Jubilee =  $7 \times 7$ , and  $49 \times 50 = 2450$ ) ; by allusion to Hos. 6 : 1-3 (i.e. after 2000 years), making Luke 13 : 32 parallel ; by the 2300 days of Dan. 8 : 13, 14 (i.e. 2300 years) ; by the time, times, and a half of Dan. 12 : 7 (i.e. 1260 years) ; by the 1290 days of Dan. 12 : 11 (i.e. years) ; by the 1335 days of Dan. 12 : 12 ; by the seals, trumpets, and vials of the Apoc. ; by the two witnesses of Rev. 11 : 3 ; the woman in the wilderness, Rev. 12 : 6, 14, the 42 months of Rev. 13 : 5, the number 666 of Rev. 13 : 18. Whatever may be said of the fanciful deductions from some of these, of the dogmatic assertions made in behalf of others, and of the erroneous conclusions exhibited in confidently expressed mathematical calculations, yet it is true that all, whether positive or approximative, whether Pre- or Post-Millenarian, infer, as a legitimate deduction, that we are very near the commencement of the Mill. era (which we hold is introduced by the personal Advent of Jesus). It is simply impossible, in view of the limited nature of the prophetic periods, and the time that has already elapsed — whatever the difficulties encountered respecting an exact beginning and ending of such periods — to come to any other conclusion. Hence a student of the Word, conversant with bearings of the subject, will not make himself merry over the mistaken chronological estimates of others, as e. g. that of 1666 (Burnet's *Lives*, p. 108) ; or 1694 (Evelyn's *Diary*, vol. 2, p. 342) ; or 1796 (Austin's theory, *Luth. Observer*, June 1st, 1877) ; or 1532 (Carion's view, *Israëli's. Cur. of Lit.*, vol. 3, p. 272) ; or 1786 (Napier, Lord, etc.) ; or 1716 or 1717 (Mede, etc.) ; or 1793-94 (Mann) ; or 1798 (Valpy) ; or 1789 (Bichino) ; or 1800 (Sharpe) ; or 1658 (in *A Voice out of the Wilderness*, by M. S.) ; or 1843-44 (Habershon) ; or 1873 (Balfour, Russell, etc.) ; or 1878 (Swormstedt) ; or 1870 (Mahan) ; or 1872 (Bowen, Scott, etc.) ; or 1880 (Hales) ; or 1881 (Brothers, Bliss, etc.) ; or 1881-82 (in the pyramid theory by Smyth, Pazzi, and others), etc. So likewise the estimates made concerning the future, whether

dogmatic or approximative, do not affect the constant posture of the obedient watching servant ; as e.g. the date 1890 (*Chr. Herald*, Feb. 17th, 1881, in an Art.) ; or 1935 (Wild, *The Lost Ten Tribes*, p. 193) ; or 2016 (Lowman's Apoc.) ; or 1902-47 (Clarke) ; or 1987 (Newton) ; or 1966 (Ralston) ; or 2018 (Fleming) ; or 1885, 1887, etc., given by others. Such a diversity of expression is precisely that which we ought reasonably to anticipate, if it is true that—as we have advocated—the Father has, for wise reasons, reserved the exact time within His own knowledge.

*Obs 6.* It is important to notice that this indefiniteness as to the exact time is to the thoughtful not only evidence of the inspiration of the Word, but a reason *why* the end should always be regarded as near. Let the student compare the chronological dates, and see how they are presented, *purposely* in a form so obscure or hidden, that the wisest of scholars admit a degree of uncertainty appertaining to a decided apprehension of the same ; and yet so framed in with the text of prediction given by various prophets that they harmonize with it and each other, and he must conclude that men, separated from each other by ages, etc., could not unaided have given to us such a *wonderful combination*, so *indefinite* as to *exact* time, and yet so *definite* as in the general course to *point each age* to a future that was imminent. Such a framework, which caused the early Church, the later Fathers, and able men in every successive century to apprehend the nearness of the Advent and events following, is *not accidental*. It is *designed* by the Spirit in order to bring forth the commanded posture of believers, viz. *to be constantly looking* (Phil. 3 : 20 ; Heb. 11 : 28 ; 2 Pet. 3 : 12, 14, etc.) for such a Coming in view of its *practical* influence (as e.g. Phil. 3 : 20 ; Col. 3 : 4, 5 ; 1 Tim. 6 : 14 ; 2 Tim. 4 : 1, 2, 8 ; 1 Pet. 5 : 4.) of its being *the great hope* of the Church (as e.g. Tit. 2 : 12, 13 ; 1 Pet. 1 : 13 ; Col. 2 : 4) etc. Suppose that a precise unmistakable date were given ; *then* many commands (as e.g. Matt. 24 : 43-51 and 25 : 13 ; Mark 13 : 33-37, etc.) could not be observed ; *then* those exhortations to be in constant readiness for it (as e.g. Luke 12 : 35, 36, 40, and 21 : 34, etc.) would lose their force ; because it would be impossible to watch, etc., as the Spirit enjoins (for our personal good) until the time stated definitely had come. (Therefore well-meaning persons who give positive dates *in so far* violate Scripture, and do injury to others, because instead of watching *every day* they wait for *specific time*, etc.) Now the singular and most striking feature in the matter consists in this, that while the Spirit gives us certain chronological data, yet they are presented in such a manner as not to *conflict* with the assigned posture of constant watching. Hence, we have not only a defence for the logical position of the Primitive Church (aided too, no doubt by the use of the Sep. chronology which made the end much nearer) but an excuse even for that class of writers (as Bengel, Wesley, Elliott, etc.) who approximatively fixed the period and failed in definite time ; because they maintained the scriptural injunction of constant looking for the Advent, etc., and gave their views as to time simply as *an opinion*, not proven but uncertain, without denying the possibility of an *instant, immediate Coming*. Surely it is to the honor of commentators (as e.g. Barnes) that while approximatively fixing the time of the ushering in of the Millennial age (as an expression of opinion when dealing with chronological dates), yet, they deem even such an approximation so liable to mistake that in other portions they exhort to an observance of the attitude of watching, freely and fully admitting the possibility of Christ's Coming *at any time*. From the arrangement, therefore, of the

Scriptures in that chronology and the command to constant watchfulness sustain each other, and which is confirmed by the experience of the past, it would be *unreasonable* and *unscriptural* if we did *not acquiesce* in maintaining such a position; and, in view of our want of definite knowledge, *insist upon it*, that the Advent and Kingdom *may be nigh at hand*. When the apostolic Fathers wrote (as e.g. Clement) "Let us *every hour* expect the Kingdom of God;" When the Reformers (as e.g. Luther) long after said: "Though the signs may seem uncertain, yet no man can despise them *without danger*; seeing there can be not only *no danger*, but also *great profit*, if, reckoning them as true, thou shalt *prepare* thyself to meet thy Saviour; that is, if, bidding farewell to present things, thou shalt be *wholly taken up* with the desire of the Kingdom of God that is Coming;" when eminent men in Europe, America, etc., at this day proclaim that "*the Coming of the Lord draweth nigh*;" all these only occupy the position and maintain the attitude *assigned to believers*.

We cannot but feel that as at the First Advent there was a widespread opinion that the Messiah should come (based chiefly on chronology, Dan. 9:24), so at the Second Advent it is *reasonable* to expect the same result to follow. It is a matter of amazement that even unbelief, pertinently but in ignorance, honors this scriptural feature by appropriating its language and time. Thus, Woodhull and Claflin's *Weekly* (New York, 1876) has for a motto on the first page: "In the days of the voice of the seventh angel, the mystery of God shall be finished." Papers, too, from which we do not expect very strong Pre-Millennial assertions occasionally enforce our position. Thus, e.g. "An Inquirer" in the *Ch. Union* (Jan. 2d, 1878) asks to be enlightened respecting the hope in a speedy Advent expressed by the Apostles. The editor replies: "The Apostles were taught by the Lord to expect His Coming; to wait and watch for it. What He said to them, He also says to us: 'What I say unto you I say unto all, Watch.' But it was not disclosed to them any more than it is to us when that Coming should take place. Christ Himself did not know (Mark 13:32). Their uncertainty led them to watch, and hope, and expect, not with certainty but with yearning, and they were not inspired to know when it should be; therefore they lived in *perpetual expectation*. They lived as children whose father is at sea, who watch *every day* for his coming, hoping from day to day because they do not know when the ship will come in." The same paper (Feb., 1878) in reply to what the Scriptures teach concerning the Sec. Advent, says: "The orthodoxy which declares that Christ cannot come, and the Sec. Adventism which declares that He must come within a specified time, equally run counter to the scriptural command, 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.'" Certainly those who hold such sentiments cannot consistently intervene a thousand years (Mill. era) between the present and the Advent; and they cannot with propriety—if practically believed—preach "peace and safety." Sir Th. Browne (*Religio Medici*, sec. 45) quaintly remarks: "I believe the world grows near its end; yet is neither old nor decayed, nor will ever perish upon the ruin of its own principles." (He advocated mutation, and declared it impossible for any one to fix the precise time of the change, etc.) The Earl of Carlisle (*The Sec. Vision of Dan.*) only expresses the opinion of a multitude, when he affirms: "The high probability, when this chapter is viewed in connection with the associated prophecies and chronologies of the Book of Daniel and of the Revelation, is that we are even now upon the threshold of great events, and of the close of our present economy." (See next Prop., where others are given.)

*Obs. 7.* It is suitable in this connection to advert to the methods by which the scripturally enjoined posture of watching for the Advent (which precedes the Kingdom) is *violated*. (1) This is done by those who either locate such an Advent in *the past* (as e.g. at destruction of Jerusalem, etc.) or else spiritualize it away as *something constantly taking place* in the Church, or as something *very different* from the biblical descriptions of it. It is not necessary, in view of previous Propositions, to dwell upon this point. (2) Others interpose between this and the possible occurrence of the

Advent a definite date. Cheerfully admitting that in Commentaries, Expositions, etc., in which prophetic dates are necessarily involved, it is eminently proper to discuss and explain them within the limits of probability, yet this is very different from that *positive, dogmatic* assertion that such or such a date is the correct one, and that consequently the Advent *can only take place at such a fixed time*. It will be found, too, that *the more positive* this class is, *the less credence* are we to bestow upon them, because they evidently are unacquainted with *the difficulties* pertaining to their subject. Nearly all writers upon chronology and prophetic dates have manifested commendable modesty, and while giving in their judgment *an approximation* to the truth, do not conceal from themselves or readers the difficulties connected with the subject. To this class our remarks do not apply, for it is only the former, who, by such *positiveness*, do injury to the truth: first, by leading men away from a *daily looking* for the Advent to a *particular time* for such watching: and, secondly, by causing those who have but a slight knowledge of prophecy to turn away from the whole subject through disgust, etc., induced by *the failures in positive time*. If moderation should characterize writings upon any subject whatever, it certainly ought to be upon this one.' (3) Others again interpose between us and the Advent *the fulfilment of certain events* as prerequisites. We are thus led to watch *for these events* instead of looking *for the Advent*; and the latter instead of being liable, as the Scriptures represent, to come *at any time* (so to us on account of the lack of definite knowledge, but to God a definite time), cannot possibly take place without *the previous* arrival of forerunning events. Having already shown how this mistake arises (viz. by looking only at the last stage of this Advent before the ushering in of the Mill. age), it is sufficient now to say, that it *virtually neutralizes* commands directly appertaining to the Advent, and for this Advent substitutes other particulars. This is misleading (however, honestly and sincerely intended), and causes many to interpose several events, *as certain to happen* between the present time and Sec. Coming, thus *delaying* the latter. It is significant, and we most gladly record it, that writers of ability in this and other countries, are so impressed with this point, that they insist upon it, that *no event whatever* is to be thus interposed lest it prove "*a snare*" to put us off our guard. Indeed, we may add, that the Coming of Eljiah as promised in Mal. 4 : 5, 6—upon which some lay so much stress as a positive interposition of a coming event before (as a Forerunner) the Sec. Advent—is something that *follows* the first stage of the Advent. It cannot precede for a number of reasons, among which are these: that it would be inconsistent with the secret, concealed Advent of Christ; that it would be contrary to the state of faith and unpreparedness, etc., of the Church and world; that it would violate the order of events alleged as preceding the Advent, as e.g. in the actual condition of the Jews, etc. The truth seems to be, that Eljiah is a Forerunner of Jesus, not to the Gentiles but, as John, *to the Jewish nation*; his mission pertains to them exclusively, and has no reference whatever to the Church as now constituted. Hence, observing the condition of the Jews down to this first stage of the Advent, which shows that *no such* mission has to that time been undertaken among them (the proof is that they are to suffer fearfully under the Antichrist, being also left for this purpose), we conclude, that Eljiah's Coming is at some period during the interval between the first and last stages of the Advent (and we strongly

incline to the opinion but a short time before the last stage) in order to prepare the Jews for the open visible manifestation of the King with His saints. This is confirmed by the nature of the first stage of the Advent, which is designed specially for the Church, and is only preparative for what follows respecting the nation. Thus, in brief, it will be found, by comparison of the Word, that every event which is alleged to precede the Advent, and is really sustained by Scripture as something to take place, finds its appropriate location during this interval.<sup>1</sup> (4) Others, however, not content with simply interposing a few events between the present and the Advent, actually include *the entire Millennial era* as elapsing *before* the Sec. Advent can be reasonably expected. As this is a popular view and extensively prevailing, it will be proper to illustrate the inconsistency which it entails in interpreting the Scripture relating to the last things. For this purpose we again select Barnes's *Com.* (because of its popularity and the high standing, correctly too, of its amiable author), directing attention e.g. to his comments upon Phil. 3 : 20. After describing it as "one of the characteristics of the Christian that he believes that the Lord Jesus will return from heaven, and that he looks and waits for it:" that this was the firm belief and attitude of the early Christians—a leading doctrine resultant in good—and that "it may be asked, *with great force*, whether Christians in general have now any such expectation of the second appearing of the Lord Jesus, or whether they have not fallen into *the dangerous error* of prevailing unbelief, so that the expectation of His Coming is allowed to exert *almost no influence* upon the soul," he proceeds to contrast such unbelief and refusal to look for the Advent with the early Church, and then adds: "*So we should look*," but neutralizes the whole by asserting that this relates only to looking for a Sec. Advent *without reference to the time of that Coming*. For, his *Com.* develops the theory of an intervening Millennium followed by the Sec. Advent. Such a passage, therefore, he correctly explains but shifts it in order to fit, if possible, his Millennial theory. There are, however, passages which he cannot thus reconcile, and the attempt is not made to do this, as e.g. 1 Thess. 5 : 5, 6, "But let us watch, that is, for the Coming of the Lord. Let us regard it as an event which is *certainly to occur; and which may occur at any moment*," etc.; Tit. 2 : 13, "we are to be in a posture of expectation, *not knowing when He will come*," etc. (comp. his comments on 2 Pet. 3 : 12 etc.). Accepting of his comments thus given it is simply *impossible* to expect the Advent to take place "at any moment" with *the reservation* of at least an intervening one thousand years.<sup>2</sup> The same exhortations to watch, etc., for the Advent, while a Millennial age is advocated to precede it, is to be found in various commentaries, and not one of them endeavors to reconcile or remove the involved *self-contradiction*. This much, however, we learn from the admissions and concessions forced upon writers, who would gladly for the sake of theory not make them, that the Kingdom of the prophets is not so distant but what the events preceding it may suddenly burst upon us "*at any moment*."<sup>3</sup>

<sup>1</sup> While running into an extreme yet we may admire at least the spirit of a certain Rabbinical interdiction, designed to remove an evil. To check the rise of false Messiahs and a morbid curiosity respecting the time of the Messiah's Advent, some writers tell us that an interdict was repeated at one time in the synagogues. "Cursed is he who calculates the time of the Messiah's Coming." This, however, did not preclude a constant looking for His Coming. Again, we have noticed, that if a Millenarian has fallen into

some error respecting date, it is jubilantly seized and paraded by a class of religious papers as the strongest evidence that the whole Chiliaistic scheme or doctrine is unworthy of credence; but these papers are careful never to allude to the failures of *their own class*, commentators, etc., in this field, as e.g. in reference to the nearness of the Mill age, etc. The fact is, that such failures prove nothing respecting the doctrine of either party, but pertain solely to the then one point, viz., chronological subject in hand.

<sup>1</sup> We are forced to differ from many esteemed writers, not being able to accept either of the dates, or the events, that they *intervene* between the present and the Second Advent. Some interpreters most confidently inform us that certain events (as e.g. the pouring out of some vials, the formation of the confederation, the gathering of the kings of the earth, etc.) must first transpire *before* the Advent. The favorite event with many is the restoration of the Jews. To illustrate the latter: Wilson (*Proph. Times*, July, 1877, p. 167) in answer to the question, "Do you think our Lord will come as a thief before the restoration of Israel?" says, "No. His Coming to take His saints out of the earth will not take place till this dispensation ends, and this dispensation will not end till Israel is restored. The restoration of the Jewish nationality will be effected *before* the Coming of the Lord, but how long *before* no one can tell. And it will be to all true believers *the sign* that the Coming of the Lord is near, even at the doors. When it does take place we will lift up our heads with rejoicing." This is misleading, directing our watching to signs intervening and not to the Advent. It contains several errors. (1) Christ's Coming is most certainly *before* this dispensation ends, as seen e.g. in the removal of saints, in the preparative acts, in the existing Gentile domination overthrown *after* His Coming, etc. (2) He mistakes the *partial* restoration *before* the open manifestation, which according to Zechariah is doomed to sore tribulation, for the restoration which *follows* the Advent under the Messiah (for proof, see Props. 111, 112, 113, 161, etc.). (3) This dispensation will not end until Antichrist is destroyed, until the restoration under the Messiah personally is effected, until the covenanted Davidic throne and Kingdom is restored, etc., and the Advent necessarily precedes these events. (4) Even the partial restoration of the Jewish nation under the auspices of some nation has no chronological connection with the thief-like Coming of Christ. (5) Jesus comes in "the times of the Gentiles," hence in this dispensation. (6) Jesus removes saints from a coming persecution, hence in this dispensation. (7) Christ comes with His saints in aid of a partially restored nation, hence in this dispensation. (8) The thief-like Coming is not discoverable by a particular sign, but is impressed by general ones (for proof, next Prop.). If persons incautiously wait for this alleged sign, they may and will be most woefully deceived. We dare not substitute anything in place of the Advent.

<sup>2</sup> Barnes, as well as other commentators, involve themselves in numerous inconsistencies. In order to their future avoidance it is thus requisite to notice them. To present another illustration: On Rev. 10:7 Barnes fully admits that "Then—at the time when the seventh angel should sound—would be *the consummation* of all things." This view is repeated on Rev. 11:15, etc. But if this is so, he forgets to inform us why, according to his theory of a lengthy Millennial period intervening, such a vast disproportion in time should exist between this and former trumpets; why, if the consummation then takes place, it should be postponed for thousands of years; why, if the Millennial glory thus precedes "the end," there should be such a consummation as he advocates to follow, etc. Such discrepancies are conveniently ignored, although hostile to his theory.

<sup>4</sup> Wilson (*Proph. Times*, July, 1877, p. 168), in order to invalidate our position, utters the following half truth, viz., that "the Coming of Christ is not capricious, that 'it may occur at any moment;' it is a fixed event which cannot take place *until the time appointed*." This is true so far as *God* is concerned, for He, knowing definitely the time, cannot look for it at "any moment." This feature we have fully advocated, and repeatedly shown that it cannot occur until certain times and events, *known definitely only to God*, are fulfilled. But this is not true of *man*, for owing to his lack of knowledge it may to him "occur at any moment." Man indeed cannot hasten or retard it, and this very feature confirms our position. The principal passage that Wilson relies on to make the Advent subsequent to this dispensation is Matt. 24:14. But this Scripture does not embrace his order; it only shows the end to come without giving the manner *how* it is to be brought about. In other passages we find that the Advent itself is one of the means to introduce "the end." All that the passage teaches is that the preaching of the Gospel as a witness precedes "the end." Hence on page 184 to enforce his interpretation he makes "the times of the Gentiles" to end *before* the Coming of the Lord; but that this is a wrong inference is self-evident from the simple fact that *after* Christ's open manifestation a fearful Gentile domination, crushing God's people, exists, and that Jesus Himself, *after* His Revelation, ends the Gentile times.

*Obs. 8.* That interpretation of the Scriptures is the only correct one, which can truly and freely accept of *all* the divine utterances without the least attempt to soften them, or to explain them away, or to receive them with a sort of mental reservation. The test in this case is the incorporation of and using without contradiction, *the identical phraseology* of the Bible. Any theory which cannot do this, is *most certainly defective*, and open to the gravest objection; especially is this true of the last things in view of the mighty issues resulting therefrom. An Eschatology which leaves out the biblical exhortations respecting *the nearness* of the day of the Lord Jesus Christ, and our duty to watch for it, really takes *the life out of the subject*, and gives us but a cold dead body for faith and hope to grasp. Those who do this, strive to make amends by so exalting the intermediate state and the condition of the saints, that if we were to credit them, the Advent itself is of *comparatively little consequence* so far as the increased happiness and honor of the saints is concerned. This however is *anti-scriptural*, and hence we reject all theories which would disparage or lower, or set aside "*the blessed hope*," and the language employed in reference to it. Our position is one that cordially embraces *the exact phraseology* of the Bible, and glories in the same. It is precisely the one exemplified in the history of the early Church, so that to-day we can say with Clement (*First Epis.*, ch. 35): "Let us therefore earnestly strive to be found in the number of those *that wait for Him*, in order that we may share in the promised gifts," or, (Sec. Epis. ch. 12) "Let us expect, therefore, *hour by hour the Kingdom of God* in love and righteousness, since *we know not* the day of the appearing of God." The adoption of Scripture phraseology with hearts of faith, the cordial reception and belief in the language given by inspired men, leads us to *the same* logical position occupied by the primitive Church.

Hence we admire the faithfulness of the Reformers and others in insisting upon and retaining the biblical idea of *constant watching* for the Advent. Thus (quoted Lange's *Com. Thess.*, p. 87) e.g. "Zwingli: The Lord hides from us this day, that we may *continually watch*, and never relax through ease and the immoderate desire of pleasure; Calvin: that we may stand ever upon the watch." So Burkitt: "That we may be on our watch every hour. . . . No hour when we can promise ourselves that He will not come." For expressions from Luther, Melancthon, etc., see Barnes's *Rev.*, p. 292, etc., Elliott's *Horæ Apoc.*, Lord's *Apoc.*, Seiss's *Last Times*, Taylor's *Voice of the Church, Time of the End*, by a Congregationalist, Bickersteth's *Guide*, Brookes's *El. Proph. Interp.*, Michelet's *Life of Luther*, B. 2, ch. 5, and also pp. 255, 257, 290, 342, 344-45, etc. See likewise an art. in *The Presbyterian*, July 6th, 1881, entitled, "John Knox," in which is given Knox's belief (drawn from *The His. of the Martyrs, Epitomized*, 2 vols., 1747) in the nearness of the Advent, in the duty of believers to watch and pray, and look for the speedy Coming; and in its power to console the Church, being a blessed hope.

*Obs. 9.* The student who passes over the history of the Church, keeping in view the utterances of her eminent leading minds respecting the nearness of the end, will be surprised at the lengthy catalogue presented. Indeed we have books (such as Taylor's *Voice of the Church, The Time of the End*, by a Congregationalist, Bickersteth's *Guide to the Prophecies*, Seiss's *Last Times*, etc.), which give us *hundreds* of names, taken from all denominations, proclaiming this nearness. The reader is referred to such works for extracts indicative of the same. Having alluded to many under the Props. pertaining to the history of Millennial doctrine, we may briefly say here that such an expectation is far from being confined to Millenarians. Thus e.g. even many of those who make the Millennium in Rev. 20 spiritual

and already past, still hold to the view expressed by Bishop Hall (Bickersteth's *Guide*, p. 184) : " For my part, I am persuaded in my soul, *that the Coming of our Saviour is near at hand.*" Many also who rigidly hold to the teaching of Luther, or to that of the Fathers as Augustine, Chrysostom, Jerome, etc., still declare with Luther (Walch's *Luth.*, 13 vols. Cols. 34-43 on Luke 21 : 25-36) " the Lord admonishes us Christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus be prepared *every hour to expect His Coming* ; likewise, that we should be but half, and with the left hand, in this world, while with the right hand, and with the whole heart, we are *in waiting* for that day when our Lord shall come in His glorious majesty and power, which no man can describe." " Let us have respect to the words of Christ and *expect His Coming,*" etc. (Comp. Barnes's *Notes on Rev.* 10 : 6.) Besides this large class, there is another still larger, who, while spiritualizing the Millennium and locating it in the future, yet, frankly admit the possibility of the nearness of the Advent, etc., by exhorting to a constant watchfulness for the same. Having already illustrated this feature from the writings of Albert Barnes, the reader is directed to another drawn from Dr. David Brown (the more valuable, since he has specially written against the Millenarian doctrine), in his work, *Christ's Sec. Coming.* In this work we are expressly assured (p. 27-29) that in reference to the Millennial period, " the same *uncertainty* overhangs this as all the great periods of the Divine economy ;" and he informs us (p. 32-33) that it is a plain Scriptural injunction *to look, wait, watch and pray* for the coming of Christ, quoting Wodrow approvingly : " Hence we are commanded *to be looking for and hasting unto* the Coming of the day of God ; hence it is the closing prayer of the Church, ' *Even so, come, Lord Jesus ;*' and hence it should be often the prayer of believers, individually and collectively, ' *Make haste, my beloved, and be thou like a roe or a young hart upon the mountain of spices.*' " Literally, volumes could be filled with the testimony given by able divines and scholars upon this subject. The commentaries of greatest ability such as Bengel's *Gnomon*, Olshausen, Alford, Lange, Meyer, Stier, Greswell, Ebrard, and others, now in general use, are so well known to be in sympathy with our views in this respect that it is unnecessary to quote passages from them. The same is true of the class in a measure superseded by others, but still containing much that is valuable, such as Clarke's, Gill's, Coke's, Calvin's, Benson's Henry's, Wesley's, and others, which present exhortations to a *constant watching* for the Advent, that can only be grounded (also expressed) on a belief in *its nearness*, or that it may take place *at any time.* It would be a pleasure, had we space, to present extracts from these, and many others, whose praise is in all the churches. The intelligent reader, no doubt is aware, that the ablest of scholars and divines both in this country and Europe, have expressed the decided opinion that we are rapidly nearing the end of this dispensation, or approaching the greatest crisis in the world's history. In recent books, tracts, and periodicals, lengthy communications and extracts appear from such men as Candlish, Newton, Hitchcock, Spurgeon, Duff, Archd. Browne, Bh. Tillotson, Tyng, Bonars, Bh. Chase, Krummacher, Elliott, Faber, Bh. McIlvaine, Wilson, Duffield, Stephenson, Bh. Henshaw, in brief, from hundreds representing various denominations and forms of belief, but *all united* in the proclamation of *the nearness* of Christ's Coming, and insisting upon our occupying the posture of watching



servants. Many of these extracts, etc., we have verified by actual reference; others we receive upon the authority of reliable writers. The time has gone by, in view of such unanimity among the intelligent and learned, for any one to discard the subject as one confined simply to a party or sect, or as one the result of ignorance and folly. When authors like Auberlen, Delitzsch, Kurtz, Hofman, Luthart, Van Oosterzee and others, do not hesitate to express themselves *decidedly* as favoring the shortness of time between us and the Advent; when leading preachers (as Cummings, Tyng, McNeile, Noel, Cox, Dallas, Gordon, Demarest, Forsyth, etc.), pointedly preach the speedy Advent; when able popular writers (as Ryle, Trench, Birks, Stier, Brookes, Margoliouth, Tregelles, McCaul, etc.), make the nearness to the Advent "*the generation truth*;" when ecclesiastical bodies (as e.g. Pan-Anglican Conf. held at Lambeth and embracing such biblical scholars, etc., as Trench and Bhs. Ellicott, Wilberforce, Browne, Selwyn, Talbot, Lay Quintard, etc.), solemnly in a synodical letter declare, "Brethren beloved, with *one voice* we warn you; *the time is short*; *the Lord cometh*; *watch and be sober*;" when many of the faithful sons of the Church plant themselves on the Scriptural basis announced by Candlish (*Lect. on Genesis*, Lect. 17): "*Looking for Christ now is waiting for Him with 'loins girt and lamps burning.'* It is watching also, as *not knowing at what hour* the Master may come; but yet '*knowing the time, that now it is high time to awake out of sleep,*' (Rom. 13 : 11)"—surely even the gathered testimony of *so many* of God's people, running continuously from the early Church down to the present, and becoming within the last twenty years *intensified* (as evidenced by the numerous books, pamphlets, tracts, periodicals, etc., published in order to uphold it), corroborates our position—being in accord with Bible language and command—viz., that the Advent and, as a result, the Kingdom *may be nigh at hand*.<sup>1</sup> As already intimated, the lapse of time, since this expectation was excited in believers, should certainly cause us to infer, that we living at this period ought to feel that "*the little while*" of Paul (Heb. 10 : 37) has certainly been greatly diminished, and this, adopting the inference of the same apostle (Heb. 10 : 25), "*so much the more as ye see the day approaching.*"<sup>1</sup>

<sup>1</sup> Even the Jews believe (the orthodox portion) that the time of their restitution is not far distant, and that the Coming of the Messiah is near. In various publications have we noticed this belief expressed, as e.g. in *Miss. of Inq. to the Jews*, p. 13, it is said that the Jews in Jerusalem have a strong hope of Messiah's soon Coming. In several places the same hope was stated, as entertained, to the Committee of Inquiry. Some Jewish Rabbis in Russia and other places (p. 402) take advantage of this belief in a speedy Coming of the Messiah in the way of exalting themselves as special favorites of that Messiah who shall visit, stay with them, etc. Some even as Bauske in Courland (mentioned by Colman *Mias.*) and others, pretend to be a sort of forerunners. Rabbi Sol. Spitzer, of Vienna, has published (so *Luth. Observer* of Aug. 9th, 1872) the decisions of four hundred Rabbis of Germany, Austria, and Russia, who all agree that the "omission of prayers for the Advent of the Messiah and the restoration of the sacrifices, involves a denial of the heavenly promises, and that those who omit such prayers are not allowed to become members of the religious body." Rabbi Carillon, of Jamaica Island, affirms (*Prop. Times*, vol. 1, p. 3) that "there is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." The same is said to be the position of Rabbi Sol. Herschel, of London, and of others. The writer noticed that in the reception of a convert by the Jewish synagogue through the Rabbi Messing (described in *Nathaniel*, vol. 13, p. 18, 19) at Chicago, Feb. 20th, 1869, one of the questions asked was the following: "Are you acquainted with the Articles of Faith of our nation?" The reply of the candidate was in the affirmative, and as evidence the

articles were repeated, one reading: "I believe with a perfect faith, that the Messiah will come, and, although His Coming will be delayed, I will still in *daily hope* patiently await His appearance." (Comp. *Forty Years in the Turkish Empire*, Goodell's memoirs by Prime, p. 241; Read's *God in History*, p. 353; the "Chasidim or Pietists," art. on, *Ency. Rel. Knowl.*; Gibbon's *Decl. and Fall*, vol. 2, p. 4; *The Life of Leila Ada*, p. 24 and 33, who says respecting the nearness of the Messianic Advent expressed by some Rabbis, "that this feeling is becoming very general among Jews in Germany and other parts of Europe, and also in Africa; art. "Caraites," *Ency. Rel. Knowl.*, etc.). Periodicals like *Nathaniel*, *The Proph. News*, *The Proph. Times*, etc., contain various quotations and references indicative of such a feeling existing.

We may conclude with Lange's declaration (Matt. p. 430): "Therefore be ye also ready—Because it is the fundamental law of watchfulness to be *always watching*; and because the Son of Man will be generally unexpected when He comes—*therein* like a thief in the night, that is, at a time when the world will be buried in profound sleep." The contemplation and study of these things ought, therefore, to excite no prejudice in the mind of a believer. We give as illustrative of this spirit the injunctions of two writers, one a Post and the other a Pre-Millenarian. Scott (*Com. Rev. 1:3*), even in reference to the most difficult and the most decided of prophecies, remarks: it "seems to have been prophetically intended to obviate or answer the objections, and obliquely, and ridicule which would, in after ages, be raised against the study of this mysterious book, and all endeavors to bring others acquainted with it." Craven (Lange's *Com., Rev. 1:3*) says: "These words imply the duty of striving to *understand*—a duty still further implied by the direction to *keep*. How can that be *kept* which is not *understood*? There are those who refrain from the study of unfulfilled prophecy upon the ground that 'the prophecies were not designated to make us prophets.' This is true; but a prophet is one thing, and an understander of prophecy is another. There is, indeed, a curious prying into things not revealed, an effort to make determinate those times and seasons which our Lord has expressly declared are (for us) left indeterminate (comp. Matt. 24:36, Acts 1:7). Such conduct, however, is entirely different from the reverential, prayerful study of the Word *as revealed*. It should be remembered that our Lord rebuked the Jews and His disciples for *not* understanding the prophecies relating to His First Advent (comp. John 5:39, 46; Luke 11:52; Matt. 16:3; Luke 24:25); and that His last great eschatological discourse was delivered that His people might be *forewarned* (comp. Matt. 24:4, 15, 24, 25, 33), the implication, of course, being *that it should be studied*. It is not intended by these remarks to assert that a full and complete understanding of all prophecies will be attained to, by all who faithfully study; their design is to set forth the duty of study. Doubtless many things will remain dark to the most earnest students, even to the beginning of the end; it may be confidently believed, however, that to such *much important knowledge* will be vouchsafed which will be withheld from the negligent; and, furthermore, that all knowledge expedient for them to possess will be granted." Some indeed press scriptural language beyond its intent in order to sustain some definite time theory, as e.g. 1 Thess. 5:1-8, "But ye, brethren, are *not in darkness*, that that day should overtake you as a thief." For it is self-evident (1) that the Thessalonians did not obtain definite time and yet were "not in darkness;" (2) that the practical knowledge obtained, leading to preparation and watchfulness, caused the Apostles' declaration; (3) that the assurance thus given points to their Pre-Mill. resurrection. Hence the faith that we insist upon, so far as the believer's posture is concerned, is thus expressed by Poor (Lange's *Com. 1 Cor., p. 26*): "The Sec. Advent of Christ is possible for any generation, and ought *constantly* to be looked for, desired, and prayed for." (Comp. e.g. the utterances of Van Oosterzee, Löhe, Brentius, etc., in Lange's *Com. Luke*, p. 326, etc.).

PROPOSITION 174.—*This Kingdom of the Messiah is preceded by signs.*

This, intimated in the last Proposition, has been so clearly announced in Scripture and has been so constantly the belief of the Church (as related to the Sec. Advent, which, as we have shown, necessarily precedes the Kingdom), that it deserves separate and careful notice owing to its importance in confirming *the nearness* of the Kingdom, and in urging us to occupy the commanded position of *watching* servants.

Riggenbach (*Lange's Com. 1 Thess.*, p. 86) comments: "In exact accordance with Christ's teaching, the Apostle declines all close definition or calculation of the times, and points instead to the *signs* which the disciples of Christ are required to consider. For those secure in their ungodliness there are no signs; on them the thief comes suddenly, the pangs seize them all at once. But they themselves are for a *sign* to believers who watch and observe. It is the triumph of the cause of God that even the despisers must render it the service of their testimony. Stupidity in divine things, security and self-confidence increase more and more; as it was, says Christ, in the days of Noah and Lot (Luke 17 : 26, etc.). They ate, they drank, they married and were given in marriage; thus Jesus does not once upbraid them with the scandalous crimes which they committed, but with that very thing in their way of life which was commendable, but which becomes hideous, when nothing higher can be told of an age; when its whole life is a *worldly life*, in which God is no longer taken in account. A great increase of outward power and culture, reliance on science, industry, the conquest of the external world, lead to an arrogance that no longer admits its dependence on God."

*Obs. 1.* Storr (*Diss. on Kingdom*), justly says, that Jesus "is ready and prepared to make the exhibition of His Majesty *whenever* it pleases Him," and then in a footnote referring to Christ's Coming unawares to some, adds: "But as this time was to be unknown; teachers merely human could not exhort to watchfulness those during whose lifetime the destined period for retribution will be just at hand, *unless* they gave this advice to men of all periods of the world." But this is only giving us part of the truth, viz., that it is also the pleasure of Jesus that men should attentively consider and ponder *the signs* preceding the exhibition of His Majesty, and that men should be exhorted to watchfulness *by the concurrent signs* around them. While the exact time is known only to God, yet in accommodation to our weakness, and to urge us to the attitude so honorable toward Himself and so provocative of piety, He graciously points out to us *approximative signs* indicative of its nearness. That some, or even all, of these signs are characteristic, more or less, of *every succeeding generation*, forms no valid objection to their rejection, seeing that they fall in with the Spirit's design that *all the godly shall, in every age, thus watch*; that faith and hope shall be tested; that the apprehensions of unbelievers shall be quieted; and that the discerning shall observe their due force in the increased energy, etc., manifested through them as the end draws nigh. Hence the propriety of Martensen's (*Ch. Dog.*, s. 279), utterance: "But though believers 'know

neither the day nor the hour ;' though it is not for them ' to know the times and the seasons which the Father hath put into His own power ;' yet they are commanded to mark the signs of the times ; and certain prognostications are given to them." <sup>1</sup> It is remarkable that in the very connection with the declaration that man cannot know the exact time of His Coming (which the experience of the past corroborates), Jesus points believers to certain signs as preceding His Coming, saying in Matt. 24 : 32, " Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : SO LIKEWISE YE, when ye shall see all these things, KNOW that it is near, even at the doors ;" and in Luke 21 : 27 the phraseology includes a direct reference to the Coming of the Son of Man with power and great glory, adding : " And when these things begin to come to pass, THEN look up and lift up your heads ; for your redemption draweth nigh," to which the same parable is appended : " Behold the fig-tree and all the trees : When they now shoot forth, ye see and know of yourselves that summer is now nigh at hand ; so likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand " (Mark 13 : 28, 29 also gives the parable and lesson). These signs are to be cognizant to every believer, and are observable independent (Olshausen on phrase, " know of your own selves,") of another's guidance. After such explicit directions ; after an appeal to the reasonableness of so doing ; after rebuking (Matt. 16 : 3) the Spirit which refuses to " discern the signs of the times ;" after implying (which is elsewhere plainly taught) that many would neglect such signs and suffer loss thereby ; surely it would argue disrespect to the Saviour, want of attention to our own interests, as well as folly, if we refused to look at and consider the signs presented. Aside from the obligation to receive all that God has revealed, aside from the duty of performing His commands, the simple fact that these are graciously communicated not only to sustain the Church in her fighting, struggling condition, not only to prepare her for a season of severe trial, but to enable the believer himself to watch, to exhort others to watchfulness, and to receive the blessings promised to him who thus watches—this ought to make them exceedingly precious to us. God, before the introduction of those stupendous events pertaining to the last times, will not leave Himself without some witness, which shall reach the hearts of the discerning, and excite a powerful testimony in behalf of an all-pervading Providence ratifying what Omniscience has previously described. Indeed, love, fervent love, for an absent Saviour, a deep longing for His pleasure-bestowing Presence—an earnest desire for perfected salvation, should cause the believer to ponder those signs with an interest such as a heart, anxious for deliverance and imbued with the strongest attachment for " the Christ," can possibly prompt.<sup>2</sup>

<sup>1</sup> Martensen gives as signs : signs in nature, preaching of the Gospel, great regeneration in Israel, the climax of Antichrist and general corruption. We commend one sentence of his to the particular notice of the reader. After remarking that " the day of the Lord must ever hover in spiritual nearness before the Church militant" and pointing out how this was exemplified e.g. in the Primitive Church and at the time of the Reformation, he adds : " Is it not a matter of experience which Church history in every part of it confirms, that in those times when the Coming of the Lord and the last great day have been looked upon as in infinite distance off, wrapped in the darkness and obscurity of the future, Christian life also has borne an indefinite, loose, and careless aspect." So Van Oosterzee (Lange's *Com. Luke*, p. 209) remarks : " The recognition of the signs of the times is one of the most sacred obligations which our Saviour imposes on all those who

wish to be capable of passing an independent judgment on the concerns of His Kingdom. However the blindness of His contemporaries still shows itself continually under all manner of forms."

\* Differences of opinion as to the meaning of some signs (i.e. whether literal or figurative, or both) or to the details (i.e. the order in which they are to be observed) should not remove us from the expectancy of *constant* watching. This is to be anticipated in so vast a subject, and arises from the prepossessions, education, amount of study, etc., of interpreters. If it is observable in the plainest of matters, much more will it be in one which is purposely shrouded in language (to induce watchfulness), which a diligent comparison of Scripture can alone explain. Hence it is wrong to advocate any view with bitterness toward others. It is the part of kindness to point out the opinion that we regard erroneous, and to sustain our own by an appeal direct to Scripture, and no one who holds to the supremacy of Scripture will object to this; but to direct attention to the opinion of others merely to ridicule the same and to call into question the honesty, veracity, etc., of its upholders is unworthy of a student and of a Christian. The writer was forcibly struck with a remark of Edward Bickersteth (as given by Dr. Bell, p. 124, *Prop. Times*, vol. 2): "We ought with humility to go to God's Word together" (he referred to students of prophecy) "and seek to come as near as possible together in a general outline, and then go and proclaim to the Church at large with something of a united testimony that the Lord is at hand. This need not hinder our continued investigation, and our friendly discussion of the various opinions we hold in respect to matters of detail." When Jesus speaks, Matt. 24 : 36, of no man knowing the day and the hour, the student will observe that, while definite time is excluded, two things are implied: (1) a correct knowledge of the event but not of the exact time; and (2) an approximative knowledge even of time, for "day and hour" are very limited as to time, thus corresponding with the Saviour's appeal to signs in the context. Hence that time—the day and hour—is not definitely known, is again implied by the taking or translation from "the field," "the mill," "the bed;" for the employment shows that its occurrence was sudden and unexpected, although by signs an approximative knowledge may have been attained.

*Obs. 2.* The intelligent student of the Bible will be profoundly impressed with this feature of the Word, viz., that as the Old Test. points to a *Coming Messiah*, so also the New Test. directs us to a *Coming Messiah*; that as the Old Test. prophecies declare that men will *not believe* when the Messiah comes, so the New predicts that men *will not have faith* when the Messiah comes; that as the brightest prospects of the Old Test. cluster around a *Coming Messiah*, so the most glorious promises are continued in the New related to a *still Coming Christ*; and that, while Old and New join in urging belief in, and looking for, a Coming Saviour, *both* also present *signs* by which that Coming shall be recognized as nigh at hand. Leaving for the present the signs referring to the Sec. Advent, the Old Test. gives as signs pertaining to the First Advent, e.g. an existing Gentile domination, a time of peace, a time of corruption and unbelief which would lead to the Messiah's rejection, etc., including a chronological hint derived from the seventy weeks of Daniel, and a longing of the pious for His Coming. But mark it well, *not one sign* of a startling or Supernatural nature—only signs falling in with *the natural, ordinary development of the times*, and yet, if carefully scrutinized, *sufficiently distinctive* to arrest attention. The startling signs, the Supernatural, *all appeared after the birth of Jesus*, in the interval or space from His actual birth to His ascension, such as the announcement of angels, the star, the descent of the Spirit, the public acknowledgment from heaven, the miracles, etc. *So will it be again.* Men *wonderfully deceive* themselves if they think that the Sec. Advent will be preceded by such signs of astonishing magnitude and Supernatural power, that the attention of the world will be arrested, and that all men will be forced to acknowledge their existence. It is true, that such

signs will appear *before* the final open manifestation of Christ *with* His saints, and that they will occur in *the interval* between His secret Coming *for* His saints and His public Coming *with* them for "vengeance" and "salvation." *Not* distinguishing between the two stages of the Advent, *not* discerning the space of time existing between the two, and *blending* what is separate and distinct into one, has led to the prevailing theorizing on the subject. A little comparison, when attention is once drawn to this point, abundantly confirms our view, as already shown in the Proposition on the Translation (130). Indeed, the parallels given by Jesus Himself, as exactly descriptive of the period immediately before His Advent, would *fail in correspondence*, if the world was to be aroused by antecedent miraculous and astounding signs. The days of Noah and of Lot, as described by Jesus (Luke 17 : 26-30, etc.), are *representative* of the days when the Son of Man comes, but in them are *no signs* which arouse fear and consternation, only a pursuing the ordinary avocations of life with a sense of security, and an ardent attachment to the things of this world. If such signs were to appear and produce the effects upon the world as many contend, it would be difficult to explain the statements, that this Coming is to be "*unawares*," as "*a snare*," as "*a thief*," etc., seeing that men would, in the very nature of the case, apprehend something important, etc., to occur. The *only signs* vouchsafed in the days of Noah and Lot, were those which sprung from the general corruption of the world, and from the faith of Noah and Lot themselves, running in the channel of *regular, natural development*. There was *nothing Supernatural* until the time had arrived for Noah's and Lot's withdrawal and for God's judgments. Thus, we may rest assured, *it will be again*; signs will indeed exist, but *in such a form* that the world will not lay them to heart, will "*know not*" until the pent-up floods of God's wrath are ready to overtake them in a deluge of tribulation *utterly unexpected*. The passage which some suppose militates against our view, is easily and satisfactorily explained in consistency with it, viz., Matt. 24 : 29, "*Immediately after the tribulation of those days*," etc., an openly manifested Coming of the Son of Man is designated, and hence it is inferred that the miraculous and startling signs precede the Advent. Correctly, however, they only precede *this* particular, public manifestation of the Advent, and not the Advent considered as *a whole*, i.e. embracing *several stages and a considerable interval* between these. If stress is laid upon the words "*immediately after the tribulation*," this objection proves too much, for the Advent itself is productive of great tribulation; the expression therefore has undoubted reference to a *particular* tribulation and not to tribulation in general. While it is proper—as we have done in previous Propositions—to employ this phraseology to prove in a general way that the Sec. Advent is not to be confined to the past destruction of Jerusalem by the Romans, and that it is Pre-Millennial, yet when we come to explain the Advent itself, descending from the general to the particular, we have to discriminate *what belongs to this or to that stage of it* (just as we do in the prophecies of the Old Test. respecting His First Advent, in His Coming as a child, in His Coming in the temple, in His Coming riding upon an ass, etc.); and this is done by carefully collating the Scripture on the subject. A comparison thus instituted *incontestibly proves* that a certain tribulation is spoken of, viz., the Jewish (beginning with the overthrow of Jerusalem and the scattering of the nation down to the closing of the times of the Gentiles), seeing that the Advent of Jesus, as numerous

plain predictions declare, will bring most terrible tribulation upon the Gentiles confederated together. Now it is a fact, corroborated by Zech. 14, etc., that when the last treading down of the Jews is accomplished by the Antichrist, when their cup of sorrow is completely filled, and when believers, engrafted as Jews, i.e. the seed of Abraham, have passed under the same Antichristian scourge, that *then* Jesus thus comes *with* His saints; and it is to this open Coming *after* the Jews are smitten and the martyrs have been sacrificed by Antichrist, that Jesus reveals Himself to pour tribulation and anguish upon him and his allied hosts, followed by a gathering of His elect people (the Jewish nation as the prophets all predict—His own special inheritance), thus previously smitten, from all parts of the earth. This Coming is distinguished by remarkable signs which take place between its occurrence and the concealed (from the world) stage of the Advent. And in view of this prediction being specially given in reference to the Jewish nation, its downfall and continuance under Gentile domination for a long period, it was eminently proper for Jesus to designate *that particular stage* of His Coming, which is to be exhibited in a marked manner *in its behalf* when the final blow has befallen it. The perfect accuracy of prediction, in its agreement, one with another, is thus vindicated; no conflict arises either in the prescribed order of events, or in the stated condition of the world preceding the Advent, or in the prophecies pertaining to the manner of the Advent. (Comp. remarks on Advent, Prop. 130.)<sup>1</sup> Therefore it is, that, departing from the usual course pursued, *we divide the signs relating to the Advent into two classes; one pertaining to those which precede the entire Advent or the first stage of it; and the other relating to the last stage of the Advent or embracing the signs in the interval between the two stages; the one stage occurring when even the righteous "think not," being suddenly "in that night," and the other taking place when the righteous know that it must and will happen.*

<sup>1</sup> Sir Th. Browne (*Religio Medici*, S. 46) long ago shrewdly remarked; "There shall be signs in the moon and stars;" how comes He then like a thief in the night, when He gives an item of His Coming? Comp. Prop. 130 and related ones. The Advent coming as "a snare" and "a net," unbelief need not look for startling, miraculous signs; this would defeat the predictions. Lange (*Com. Matt. 24 : 38*) makes an important statement well expressed: "The chronological end of the world is concealed by its seeming prosperity in the last days as in the days of the flood." The Saviour in Matt. 24 did not give the time when these things should be, but He encouraged the inquiry respecting it by graciously presenting certain signs to indicate their nearness. Thus in reference to Jerusalem He did not give the exact time of its destruction, but *specific signs* by which believers—accepting of them—saved themselves from its ruin. So precisely is it with reference to the Sec. Advent—the signs are given and we must—if desirous to secure divine protection—avail ourselves of them.

<sup>2</sup> The only other passage that has been adduced to the contrary, viz., 2 Thess. 2 : 8, we have already considered under Prop. 130 on Translation. This has also reference to the open manifestation of Christ which precedes "the day of the Lord Jesus"—a day however also preceded by the tribulation under the Antichrist and by the removal of some who shall not endure it. Hence the Thess. brethren are assured that they are not in darkness, that that day shall not come to them as a thief, etc., because if faithful they shall be raised up—being children of the day—to witness its incoming. The arguments of the Apostle, to allay their fears that the day of the Lord had already come, and they were not escaped, etc., is directed *not so much* to the Advent as to the day itself, and implies, upon the face of it, that owing to this incoming apostasy and the final revelation of the man of sin, not only that the Advent had not taken place, not only that the day of the Lord had not come, but distinctively refers to the latter as not coming until Antichrist is revealed and destroyed by the open manifestation of Jesus; and therefore the removal of the Thessalonian brethren before the last event is a matter taken for

granted, the promise being in the first Epistle. There is a delicacy most remarkable in Paul in not directly telling them *how* their escape should be brought to pass, leaving to them the bright prospect and continued hope that Jesus would protect them.

<sup>8</sup> The reader will see from this and the statements under Prop. 130, etc., how utterly unreasonable has been the conduct of those who, like the Millerites and Sec. Adventists (differing widely from us on essential Millenarian points still held to a speedy Sec. Advent), professed to fix the exact day and hour of Christ's Coming and assembled together, in ascension robes, to witness the Advent, totally overlooking the fact that the first stage of the Advent is the Coming like a thief, and not the open manifestation they anticipated. Without questioning the sincerity or piety of the parties, it evinces a lack of comparison of Scripture and of prudence, being eminently calculated to bring discredit and ridicule upon the hope of the Advent. Strange that this should be so often repeated, as e.g. recently a band of Sec. Adventists of Lewiston, Maine, under Elder Thurman, spent the evening of Good Friday, 1878, in watching until midnight. But stranger still, that men who believe in the Bible, its teachings and warnings respecting the Sec. Advent, should be influenced by such fanaticism to cast aside the whole subject as unworthy of serious consideration, just as if the misdirected zeal and enthusiasm of others could cancel the declarations of Scripture. For while it is true that Jesus said, "Ye know not when" the time is; "what I say unto you I say unto all, watch" (see Mark 13 : 35-37), yet the very injunction of watching includes the idea of our ability to attain approximative knowledge—a sufficiency—so that, as Jesus also said, that day shall not come upon us unawares. Three extremes are to be avoided : (1) to fix definite, positive time ; (2) to ignore the signs ; (3) and to encourage any interpretation or application that forbids or hinders a daily posture of watching.

*Obs. 3.* The signs preceding the first stage of the Advent are all of such a nature, that they appear, more or less, *in every generation* ; and hence in view of their *continued* existence, have caused men in the various succeeding centuries to hold (as e.g. Gregory the Great, Luther, and many others), that the end was very near, because *the signs indicative of the same* were really present.<sup>1</sup> These men too were *not mistaken*—as misapprehending and faultfinding unbelief would have it—in the signs ; many of them were indeed painfully present, and it is to *the honor and piety* of these believers in the Word that *they recognized* them, and assumed the posture of servants looking for the Coming of the Master. Having already alluded to the practical reason for presenting signs, thus testifying before every succeeding generation, it may be added : that it is reasonable to suppose that such will assume a *greater magnitude* as the time of the end draws nigh, or, at least, that they appear in *such proportions* that the believing (for whom *alons* they are intended) cannot mistake in their *presence and import*. The signs to which the Spirit calls our attention are the following :

1. The world will be in a comparative state of *peace and prosperity* ; at least to a degree that it fondly hopes for "*peace and safety*," so that at the Coming of Jesus for His sleeping and living saints the usual routine of the world shall be going on, men claiming that (2 Pet. 3 : 4) "*all things continue as they were from the beginning of the creation*." Men's thoughts and affections will be fixed on the things of the world, unapprehensive of the evil nigh at hand. Jesus gives a vivid picture of the time when he says (Luke 17 : 26-30), that men shall be engaged in "eating, drinking, marrying, and giving in marriage, buying, selling, planting, and building"—a representation not only of *fancied security*, but of a period of *trust and confidence* in the stability and perpetuity of a *then existing* state of things. Now while this has been the actual condition of the world, more or less, since the first century, is it not true that this feeling, this confidence in *the endurance of the present ordering of nature* is at the present time greatly intensified ? *When* intelligent, scientific men send forth a multi-



tude of books, *when* leading periodicals and journals go forth among the masses, all teaching with a bold exaggeration the past and the future stability of things under the garb of "the unalterable laws of nature," etc., it does not require any answer. No age before this has ever exhibited such extraordinary activity in producing a Noahic condition of man in this direction. And so much are the minds and the affections of the people taken up with the world, that not only are the things mentioned by Jesus made the special subjects of books, tracts, periodicals, organizations, etc., but they are the engrossing subjects of life for the immense majority. So patent is this, that it needs no additional remark; for thoughtful men, of all classes, have sufficiently commented on this feature. Things in themselves not sinful become such when allowed to *reign supremely* over the heart of man, and the trust, which God justly demands, is placed in them.<sup>2</sup>

2. The existence of *widespread unbelief* in the warnings and words of God were characteristic of the days of Noah,<sup>3</sup> and Jesus informs us that it will be equally so at the time of His Coming, for "*when the Son of Man cometh, shall He find faith on the earth?*" (Luke 18 : 8). While unbelief has been evermore largely found in every age, yet it is *more intensive and commanding now* than ever before, resulting not merely in the vast numbers thus given to unbelief but in the sad fact that multitudes of the leaders of society, scholars, statesmen, lecturers, etc. (see Props. 177 and 180), are moulding society into such a Noahic condition. Unbelief has its able and earnest advocates by the thousand, and counts its hosts by the million: it has, amid its varied forms, enlisted into its service vigorous intellects aided by a powerful press, who are pushing on the assault against the Bible and Christianity with a boldness and a success (because acceptable to human nature), that is astonishing. One hundred years ago it would scarcely have been credited, if any one had foretold what we see to-day, so swift and abounding has been the inroad of an unbelief which Antediluvian-like ridicules the idea of believing in God's commandments and threats, and even dares to call into question His divine character and existence. The substitution of nature, or law, or humanity, or science, etc., in the place of the God of the Bible, is only too favorable in producing the predicted result and sign.<sup>4</sup>

3. This unbelief, however, leads to the rising up of "*scoffers*" and to a direct denial of a certain truth. Peter after exhorting us to "be mindful of the words spoken" (2 Pet. 3 : 3, 4), adds: "*Knowing this first*" ("as one of the predictions which demand your special regard"—so Barnes *loci*) "*that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of His Coming?*" Noah warned the people of coming wrath against ungodliness, so now the Word warns the world of coming judgments at the Advent of the Son of Man, but men perversely *ridicule both*. However true this has been in the past, *to-day* it is specially manifested. Books and papers are abundantly circulated, which regard the Deluge as "a huge joke," and scoff and sneer at a Coming variously as "an idle dream," fit only for weak, superstitious minds. Men in the highest ranks of intelligence and society *lend themselves* to this scoffing, and broadly record it in the current literature. The very plea, too, which Peter foretells, is now employed by them, viz., that the prophets were mistaken; that the proof of their mistake lies in the fact that the world has existed *ever so long* without their predictions being realized, so that, judging from the past, *the uniformity of law* forbids such Supernatural interference, and that those who confidently looked for those things were

miserably deceived, etc. The general reader needs not to be told *how extensively* such views are circulated and embraced, and *how offensively, scoffingly*, they are uttered among the high and the low of the earth. And, *the manner* in which this objection is uttered, *the spirit* in which it is urged, also shows what Peter declares, viz., that they "*are willingly ignorant*," i. e., that they *desire* to hold such an opinion, that it *suits* their pleasure or will to be thus ignorant. How this is exhibited at present in *hatred* to the Bible, in a *wilful* procedure to undermine its authority, etc., is only too evident.\*

4. This injunction of Peter's to notice "*first*," as important evidence, how scoffers will arise and deny the Lord's Coming, implies not only that such an Advent is "*the blessed hope*," but that it is *largely dwelt upon, prominently brought to public notice and represented as near*, when the end approaches. Good and great men in the past centuries have thus held up the Coming of Jesus; and it is a most significant truth that Eschatology has *never been* so intently studied;† that the nearness of Christ's Coming has *never been* so widely and persistently proclaimed; that the cry: "Behold the Bridegroom Cometh," has *never been* so loudly sounded in the ears of the Church and the world; that the warnings of prophets, apostles, and Jesus, to be constantly on the watch have *never been* so urgently pressed upon the attention of others, *as within the last few years*. While the number of advocates, compared with the multitude of unbelievers, are comparatively few yet they can be counted by the hundred and thousand; they can be found in all our leading churches, and have among them many who are noted for learning, ability, piety and usefulness.‡ Periodicals specially devoted to the subject, books and tracts in various languages enforcing the same, are scattered over the earth, so that the sign becomes exceedingly significant.†

5. But the most saddening sign is that this questioning and unbelief respecting the reality and nearness of the Coming of Jesus is not confined to the world but is to be found *in the Church*, among professing believers. The urgency and frequency with which Christ points out that those who declare themselves to be servants *shall neglect to watch* for His Coming and shall suffer loss—the repeated exhortations to watchfulness implying *the neglect of it in the Church*, and the startling question (Luke 18 : 8) respecting faith in His Coming from which our best critics and commentators have inferred, rightfully that there will be but *little*—all this finds *its mate* in the Church of to-day. Large bodies of professing Christians (e. g. Swedenborgians, Unitarians and others) have *spiritualized the Advent away*; ministers in high standing (as e. g. recently Desprez in *John or the Apoc.*) recommend the ruling out, as unreliable and false, of *everything relating to this Second Advent*;§ Christian authors of celebrity (as e. g. Prof. Stuart Dr. Brown, etc.) insist upon it that the Millenarian doctrine of the speed: Coming of Christ is *to be rejected* as folly, etc.; while thousands of other leaders too, either entirely *ignore* it, or *reproachfully* allude to it as "*fanatical*" etc. It is but too true, that now men *substitute* death, or providence, or Jerusalem, or spiritual gifts, or something else, in the place of the Advent; and that as Mather aptly expressed it, "*the sleeping medicine*" is profusely administered and gladly received. The Advent is placed so *remote* in the distance, or is so indefinitely regarded, that its practical influence (comp. Olshausen *Com.*, vol. 2, p. 260) is lost. Even "*the wise virgins*" are affected thereby until the cry arouses them betimes.¶

6. The Church shall be *under trial*. At no period in her history down to the Advent, shall she be entirely freed from the testing and suffering prescribed for her, as can be seen in the epitome of events from the First Advent down to the Sec. Advent given in Matt. 24; Mark 13; Luke 21; 2 Thess. 2, and in the positive assertions of the Spirit that the world shall always hate, etc., the godly. This has always been true in the past; even in the most prosperous external condition of the Church has she been compelled to fight against her enemies from within and without. *This is true to-day*: her enemies are numerous, they assault her from all sides, and however outwardly prosperous in some countries, in others her condition is feeble, and she finds herself overwhelmingly oppressed. The saddening reports of delegates at the last Evang. Alliance at New York tell, in part, the sorrowful story. We have only to look at the once favored Germany, at Austria, Spain, etc., and the truth of God's Word is apparent. And yet there are intimations in the Word, that men shall overlook the imposed condition of trial, and shall prophesy "peace and safety," increased prosperity, and extended influence, etc., just as we now see the most eminent men, over against the most explicit declarations to the contrary, predict a most glorious future, world wide to the Church in its present ordering. These things thus conjoined, and practically witnessed, make careful students the more confirmed in the wisdom of constant watchfulness."

7. The Church under trial shall (like the Primitive Church, etc.) continue to proclaim the Gospel until it forms "*a witness unto all nations, and then shall the end come*," Matt. 24:14. (Not to convert the nations but to be a *testimony* to them, see Prop. 175, and also consider how the word "all" "in all the world" etc. may, according to Scripture usage, denote a large portion, etc., of it.) We have here a very extensive, general proclamation of the Gospel predicted, but nothing said that the *testimony will be received*; indeed we do know that while the Gospel *saves* them that believe, it also *condemns* those who reject it. Here, however, the preaching of it widespread among the nations over the earth, is given as a *sign* of the approaching end of this age or dispensation. This sign has always, more or less, existed even in the apostle's day (Col. 1:6, 23, etc.), but *never* as it presents itself to-day. The astonishing missionary labors over the globe, the Bible and Tract Societies with their astounding publications scattered over the earth, the remarkable revivals of religion (such were at Jerusalem before its destruction) in various countries, the union of prayer and effort, the Sunday-school interest, the Christian Alliances bringing into fraternal converse brethren of all climes, the extended work of the various individual denominations through their several Boards, Institutions, etc.—these are things *so pertinent in fulfilment* that they bring out this sign to the observant with great and thrilling distinctness. Melville, Newton, and a host of able writers, have aptly said: "that the Gospel preached for a witness, conveys the idea of *rejection* rather than of *acceptance*," and this is abundantly corroborated by other Scripture, making it true down to the end itself that "*many are called but few chosen*." This then is a sign, not as many take it, of the conversion of the nations, but of the approaching end, just as the entire early Church, instructed by the inspired preachers of this same Gospel, held and taught. Jesus expresses this sign in the most general terms, so that as the amount of witnessing to each nation or to all of them combined

is not stated definitely, it may, for aught we know to the contrary, close almost any day. The leading nations of the earth have long had this witness, and it has been borne to almost every tribe upon the face of the earth, how much more before the Sec. Advent is yet to be done God *alone* knows.<sup>12</sup>

8. While the Gospel is preached as a witness, while the devotion of those who love Jesus leads to advocacy of the truth, another sign is *the condition* of the Church itself. It is not merely the continued mixture of the tares with the wheat but a fearful *preponderating* of the tares over the wheat. Outward prosperity, the building of massive churches, the increase of riches, the influx of numbers, etc., is *no criterion* of piety as the Word and the history of the past shows. The Laodicean state has been too often repeated (which has often led good men to think that the end was near) to mislead us. Now, aside from the Scripture which teaches us that the Gentiles shall become "*high-minded*;" that there will be *a woful lack* of faith; that "*many*," who prophecy, etc., in His name shall be rejected; that the Church as a body, shall be *unprepared* for His Coming, it is sufficient to direct the reader to the simple fact, that something of the kind must necessarily precede the end, *because the Church must endure the last great tribulation under the Antichrist*. If worthy and pure, she would *escape* it, but in view of her *moral condition* she is to pass through its purifying fires. Seeing then what is before her, as the end draws nigh we ought to behold in her *that evil* which will bring the heavy predicted infliction upon her. Alas! looking around and contrasting the Church with the positive requirements of the Word, what do we behold? Admitting the piety and fervent love and labor existing in all denominations (for if it were not for this, the time would be shortened in judgment), yet do not godly men in all Churches deplore the existing divisions—bigotry—intolerance—mere nominal profession—undue elevation of the Sacraments—exaltation of creed above the Bible—substitution of tradition for Revelation—yielding up of inspiration and truth to science—faith exchanged for reason—ignoring of vital doctrines and practical truths—the lowering of the Supernatural to a more natural basis—neglect of prayer and worship—the feasting, etc., to procure Church and benevolent funds—aping after fashion, extravagance of dress, and exhibition of pride—fashionable music and accommodating preaching—the spirit of covetousness, together with the ostentation and parade in giving—the ostentatious eulogy of past benevolence—greater attachment and love for measures and reforms outside of the Church—the puffing of institutions, men, books, and sermons beyond truth—the non-confessing of Christ during the week—the advance of infidelity among the ministry and laity—sensational preachers—the use of scriptural terms while the reality is denied—the debasement of duty to policy—the direct Romanizing tendencies—the fanaticism and sectarianism on the one part and a broad tolerance upon the other—the coldness, even deadness manifested—the study of human systems, etc., to the neglect of the Bible—the softening and toning down of God's rebukes—the lack of family religion—the straining at a gnat and swallowing of a camel—the trust in self-righteousness—the confidence in man's ability and regenerating power of humanity—the seeking after earthly things to the neglect of the spiritual—the returning evil for evil—the envy, contention, want of charity, slandering, etc., too often manifested—the intemperance, impatience, murmuring arro-

gance, flattery, boasting, etc., exhibited—the form of godliness, but denying the power—the merely sentimental, poetical, philosophical, scientific preaching—the spirit so prevalent to entertain or amuse the people by the introduction of novelties, etc.—in brief, through the whole category of things forbidden by the Word. It is eminently true to-day, that while “many” profess and loudly too, the real followers of Christ are “few.” Hence judgment may come at any time.”

9. But this is not all: while the immense majority of the professing Church is only *nominally* Christian, and given to mere *formalism* (often propagated with mistaken zeal), it is a significant sign of the present day, that overlooking the real condition of things and mistaking the mission of the Church, so many of its representative men looking only at the riches and increase in goods, at the professing numbers, etc., stand up and, imitating the example of others in the days of Constantine, *predict continued and ever growing prosperity*. Blinded by the magnificent and numerous churches, by the revivals of religion, by the vast operations of the institutions, etc., they prophesy, *not* of coming tribulation, *not* of a nearness to the end, *not* of God’s coming controversy with the nations of the earth, *but* of peace and triumph through existing instrumentalities. The Jubilee Hymns, thousands of books, periodicals, etc., are full of it; we hear it in singing, prayer and preaching all over the earth. Now if the Advent is really as predicted, to come upon the Church *unawares, unexpectedly*, when both “wise and foolish virgins” are asleep, reason teaches us that *preliminary* to such a Coming and condition of the Church, *there must be a course of teaching, a popular representation of doctrine to bring the Church into so false and dangerous a position*. And well, too, may we suppose this cannot and will not be accomplished unless, men of *eminent* ability and devotion—*acknowledged leaders*—perform this saddening work of influencing the minds of the masses. The student, whose faith is in God’s predictions, accepts this as a *sign* remarkable in this age.”

10. There is another sign attached to the Church, the worst of all, and the most significant, viz., *the fearful apostasy* witnessed in her.<sup>15</sup> The reason why Paul so guardedly expresses himself, e.g. 2 Thess. 2, concerning the falling away and the rise of Antichrist is, that *in every generation* such apostatizing and (as John says even existed in his day) Antichristian powers should be witnessed, so that the believing might be influenced to occupy the position of watchfulness. We see how it did this in the past, and surely it ought, in view of what we behold, have the same, and *even greater*, tendency to-day. See how vast, the most powerful organizations have fallen away from truth; how bodies counting their millions of adherents are in direct opposition to Bible doctrine and primitive belief; how hundreds of smaller sects, communities, etc., in the aggregate swelling to a great multitude, deny the most fundamental truths, dishonor the Christ by their views and practices, and elevate their own human derived revelations, etc., above the Scriptures. Bad and extended as the apostasy was in the past, yet it is a *fact, undeniable that so far as mere numbers or the variety of form* is concerned, that to-day *more of mankind* are enthralled at one time in the meshes of apostasy than ever before. Behold the Papacy (crippled indeed in her temporal power but as vigorous as ever in apostatizing as witnessed recently in the promulgation of the immaculate conception, infallibility of the Pope, etc.), the Greek Church (in its exaltation of

sacraments, etc.) the Mormons, and, in brief, a large number out of the hundreds of conflicting systems of belief now extant in the world, and is it not true that while old forms of heresy and antagonism *are retained and revived, new forms* have sprung up in all directions. Seeing this state among the *professing* people of God, a state to which infidelity (not recognizing how God's spirit has *predicted* it as a result of human nature) sneeringly points as indicative of the unreality of Christianity, a state in which is fearfully realized Paul's (2 Tim. 4 : 3, 4) prediction : "*For the time will come, when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth and shall be turned unto fables.*" Alas ! how true in the past, and how true at the present time. The thoughtful may well ponder it, when witnessing the wonderful activity of all connected therewith. Such a condition, however painful, is a prerequisite to the development of the culminated Antichrist.<sup>10</sup>

11. Another sign is the continued conversion of some. No matter how great the apostasy, how mighty the defection, yet as *the design* of this dispensation is to gather out them that believe, to call and save some in order to form a chosen body in the Theocratic ordering, there always must, and will be, *a true and faithful people* of God ; not indeed, as some foolishly and arrogantly claim, all belonging to this or that body of professing believers, but found in the various denominations, God-obeying and fearing men and women who have heartily embraced the Saviour provided for them. The preached Word now, as ever, will find its different classes of hearers, but among them is one, *the minority* it may be, which receives the truth in *honest* hearts and develops the *fruits* of righteousness pertaining to it. This has always been so, even in the darkest period, but it is *eminently* the case now. While the tares are numerous, tall and great, there is *more* wheat to-day in the field than *ever before at one time*. In all countries it is growing, ready to fill the garner. This encourages us to believe that the end is near, for it shows the *present success* in gathering out that elect number who are to inherit the Kingdom, and that the number is being *rapidly* completed. The recent successful labors of ministers and laymen are encouraging amid the widespread lukewarmness, coldness, deadness and apostasy of the Church, and *like* the remarkable success of apostolic preaching in Jerusalem, may be the immediate forerunners of the speedy Coming end. God is graciously and mercifully working, not willing that any should perish, but such grace and mercy must not be received as indicative of *the non-fulfilment* of His own predictions. The past dealings of God show, that just before the infliction of righteous judgment He has been most kind and condescending, and thus it may be again.<sup>11</sup>

12. Another sign is *the present recovering strength* of the Papacy. Men, in view of the loss of her temporal dominions have predicted her continued diminution of power among the nations, but this down to the concealed or first stage of the Advent cannot and will not take place. The mistake has arisen from confounding the culminated Antichrist with the Papacy, a mistake that is now generally avoided by prophetic writers (see Prop. 161, etc.). It is distinctly predicted that the Papacy (the only body existing that fully meets in every particular the prophetic description) shall exist down *beyond* the gathering of the 144,000 (Rev. 14 : 8), and shall come to an end *before* (Rev. 17 : 16) the battle of the great day (Rev.

19 : 19, 20, for the "false prophet" is thus unmistakably shown to be different from the Papacy). It is *yet* to play an important part, and to experience a *terrible ordeal* from the nations whom it has seduced, even *after* the resurrection and translation of a chosen body. Hence it is reasonable not to look for its destruction, but rather for *increased vigor and renewed claims*. These are accordingly found in it, for notwithstanding the blows it has received, it is *yet the most powerful* in numbers, and its influence is *widening* in England, America and other countries. Its recent dogmas give it a certain maturity that in this age is significant ; its ancient spirit is revived and is manifested in extraordinary missionary efforts and a propagandism that is successful in gaining converts among the influential and powerful, as well as among the weak and lowly. Anticipating her doom as delineated in prophecy, her present struggles to regain a supremacy over the nations of the earth, are of deep interest, inasmuch as they indicate precisely that state of affairs which, by the revival of Hildebrandic claims, etc., will inevitably bring upon her that *hatred* of nations resulting in her *final and total ruin*. Therefore the position and assumptions of the Papacy are way-marks of *nearness* that the thoughtful will do well to consider. She invites the storm, and it will come in due time with overwhelming fury."

13. "*The confidence in the flesh,*" or the schemes for the regeneration of Society through the development of Humanity, is a *noted sign* of the present day. While the spirit has always, more or less, existed, it is only more recently that it has been wonderfully developed. Socialism, Communism, Harmonial Philosophy, Pantheism, Rationalism, Politics, etc., are all endeavoring to show how the world is to be reformed. It is not simply unbelief in the Word that exists, but *such confidence* in the ability of man to elevate himself to the highest state of perfection, that multitudes of the intelligent and able are suggesting and advocating plans for the amelioration and exaltation of the race, independent of, and esteemed far better than, God's plan. Some present an Eclectic scheme which even praises Christ as a model of humanity while denying His being a Redeemer ; others cut loose from the Bible entirely and give us new plans of "Reform," "Rights," "Liberty," etc. All agree in denying what God says respecting humanity, and the necessity of having a Mediator and Redeemer. Its advocates are to be counted by the thousand, and embrace leading writers of all classes, from those who endeavor to make their views as *little offensive* as possible to Christian belief to those who are *most outrageous blasphemers*. Now let the reader consider the state of the world as predicted immediately before the end ; the world arrayed in hostility to Christ and His Word, confederated against Him, and surely if we are drawing near to that period, it is reasonable to see the elements already working *preliminary* to such a result. Hence, this condition is the very one that ought to be anticipated, viz. that men under the plausible pleas of perfectibility, etc., should be led astray."

14. The most insidious forms and elements are used, to lead to a *practical unbelief* of the Word, and to induce a spirit of *worldliness*. Thus e.g. the cry of toleration raised in many quarters. While intolerance is manifested in some directions in sects and in the world (and infidelity rejoices in holding up the intolerance of the old Genevan, Scottish and Puritan state, without any effort at considering the motives and the age), yet, so far as the Church is concerned, the leaven of toleration, as now advocated

by leading minds, is far *more* dangerous. Cheerfully admitting the unity of believers in Christ, and the fraternal feeling and association that should characterize such, our remarks are not intended for that toleration of others who hold to the fundamental truths pertaining to Christ, and who in faith receive Him as the Saviour; and we exclude not the allowing to others the liberty of worshipping God according to the dictates of conscience and knowledge possessed. They apply to that looseness of doctrinal position, which pretends to make *life all and doctrine nothing*; which is willing to receive into fraternal union and cordial sympathy those who deny *the necessity* of repentance and faith, of having a sacrifice for sin, of having a divine-human Saviour, etc. It is painfully evident that many truths clearly taught in the Bible, and always esteemed *as fundamental* in forming a Christian, are now discarded by ministers and laymen. A "Broad Church" embracing the reception of, and affiliation with, virtual unbelievers, denying or explaining away inspiration, rejecting long portions of the Word as impracticable at this day, exaggerating the knowledge of the present day over that of inspired men, etc., is advocated *by large numbers of scholarly men*. A "blood bought" Church, is to them a superstition of the past; an humble trust and reliance upon all Scripture as given by holy men, is to them evidence of folly; the limiting of the capabilities of human nature, making a direct divine interference necessary in Salvation is to them an exploded theory; and thus, through a large category. They pride themselves in a *man-devised* Reformation with a sufficient interpolation of Scripture and religious phraseology to give it a Christian coloring, and to conceal the false views of man and of the Gospel entertained, and often eloquently expressed. This fraternizing with and acknowledging of those as *brethren in Christ* who deny the claims of Christ, not only paves the way for the condition of unbelief at the Advent but prepares many for the spirit of antagonism and intolerance which is to be fearfully exhibited."

15. Thoughtful men too will ponder a remarkable feature presented in our day, *viz. the earnest desire for union upon a truly scriptural basis*. The impending struggle with unbelief, the diversity and dangers existing within and without the Church, the threatening aspect of multitudes, has led pious and devoted men of various creeds to long for, and inaugurate, measures which should bring true believers, throughout the world, into closer connection and fraternal interchange. The General Alliances as well as the more particular, indicate this feeling and the extent to which it is carried. So also the Week of Prayer in which so many participate. In view of what is in store for the Church, *viz. the terrible persecution* so clearly predicted, and which must infallibly come, it is significant that godly men—no matter how they are regarded by intolerant brethren confessionally or sacramentally bound—everywhere feel the importance and necessity of movements in this very direction. Indeed, it is precisely what we ought to anticipate, being *preliminary* to the encouragement that the Church will need and the work she will have to perform when *the hour of trial* shall come. 1 Cor. 13 is fulfilling on a scale *never before* witnessed."

16. The existence of widespread corruption, just as it was in the days of Noah, is characteristic of the period preceding the Advent. Such corruption has, more or less, continuously existed, and at certain intervals, when specially manifested, has called forth, from the godly, belief in a speedy



Advent. But it is to be noticed that such wickedness is always *proportionate* to the amount of light enjoyed, and if the advantages, privileges, testimony, etc., of the present day are regarded, the wickedness is *far greater* than at any other time, being *the more inexcusable*. Consider the crime annually committed; the awful statistics of our towns and cities; the arson, robbery, adultery, fornication, rape, prostitution, divorce, free-loveism, swindling, fraud, strikes, profanity, drunkenness, violence, murder, assassinations, etc., reported by our newspapers (and which really is but a small portion of what is actually done), and all this committed where the Gospel is accessible, and who can estimate *the enormity* of such sinfulness. So great and widely spread is it too, that many even of the secular press direct attention to it as something deplorable, indicating a state of morals which must, if not in some way checked, lead to disastrous consequences. Can we take up a newspaper without seeing evidence of such a state? Admitting the good, at the side of it stands an immense amount of evil. And this is only *introductory* to that which is yet to come. If the sinfulness of the world, of our cities and towns were steadily diminishing; if the statistics of crime would indicate a constantly lessening number; if the sign would fail, but as the end is approaching when an overwhelming flood of evil springing out of corrupt human nature is to be experienced, the evidence of such corruption, if we are near, in its *preliminary forms* must be existing. That they do so, no believer in the denunciations of sinfulness by God can possibly deny. Hence we hold them, as the Spirit has taught us, *a sign of approaching judgments.*"

17. But this is not all, for while the Saviour has in general terms directed us to the days of Noah and Lot, the Spirit has more particularly described the time preceding the Advent, and we have only to compare such predictions with the present to satisfy ourselves that they are *painfully manifested*. Thus e.g. 1 Tim. 4 : 1-4, "*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats,*" etc. However applicable this may be to Socialistic and other theories; however prevalent in some of its features here and there, yet more recently a system has arisen, which in view of the number and respectability of its defenders is a significant fulfilment of the prediction. While Spiritualism has existed in some of its forms before (even table-rapping, etc., practised by the Jews, p. 369 Delitzsch's *Sys. of Bib. Psyc.*),<sup>28</sup> yet it is only recently that extensive works, numerous writings, etc. have perfected it into a sort of religious system, claiming a large host of adherents. However much the Papacy, etc., has invoked the aid of demons (i.e. the souls of men who have died, in prayer, or of Mary as a kind of goddess, or of supposed divine agents), this is *pre-eminently* characteristic of Spiritualism—its *leading, fundamental doctrine*. "*Doctrines of Devils,*" or rather "*of demons,*" has been by the best of interpreters and by numerous critics, in view of the meaning of the original, applied, and justly, to doctrines respecting or derived professedly from the souls of departed ones. The word "*demons*" translated "*devils*" may denote "*a god or goddess, or a divine being, or the souls of deceased persons, forming tutelary divinities, geniuses, or teachers, and lastly a demon in the Jewish sense, a bad spirit subject to Satan*"—so Barnes *Com. loci*, and many others.<sup>24</sup> The fulfilment determines what meaning is to be applied, and this we find

in the system now arising, viz., *the teaching of doctrines pertaining to, and professedly derived from, the souls of deceased persons.* A system so exclusively based upon this feature is certainly a sign that ought to arrest attention. Departing from the faith as laid down; giving heed to seducing spirits; such doctrines are received *in place* of divine Revelation. The briefest summary of some of these doctrines will sufficiently illustrate the anti-Christian nature of it. It claims to be a "New Dispensation" (Judge Edmonds); a "new way of religious Light" (Hare); its authority to be superior to that of the Bible (Harris); which teaches that there is no Divinity in Christ (excepting as belongs to all men in common), and that He was only a medium (Harris); that there is no atonement in Him and no salvation by faith (Harris); that there is no resurrection of the dead and no eternal judgment (Owen); that sin is an impossibility and rightly considered vice is virtue.<sup>24</sup> It is taught by some that "nature is God" and that "all things originate in nature" (Harris); that all men irrespective of character will be saved (Harris); that we can even pray to the devil (so Miss Doten, *Banner of Light*, Dec. 21, 1861, and March 1, 1862, etc.); and that marriage as now constituted and enjoined is a curse and should be abrogated for "spiritual affinities" (Spear, *Banner of Light*, *Spi. Telegraph*, etc.). The sickening list could well be extended as held by extremists, and more or less connived at by the moderates,<sup>25</sup> but this will suffice to show *how accurately* God's Holy Word is fulfilling before our eyes, and in things too which are said to be given as "*expressly*" illustrative of "*the last times.*" But in connection with these things, so many others are added adapted to the longings and spiritual cravings of man, that a large number influenced by the boasted "life and immortality brought to light" by it, accept of the system without seeing or appreciating the *depths of iniquity.* Now the careful student of the Word, who sees it clearly predicted, that, as the time of the end draws nigh, there must be a powerful spirit of "*man-worship*" gradually introduced to pave the way for the great Antichrist, looks around, as an evidence of the approaching end, for this spirit. He beholds it, alas, *fearfully predominant* not only in Rationalism, Socialism, etc., but again lifted up in this *widespread delusion* extending to the pulpit and the pew, to all classes and professions, and so fascinating in its appeals to the heart, that men of intelligence and high position become its *willing converts and defenders.*"

18. The Spirit widens the evidence or signs by giving us a cluster of them in 2 Tim. 3 : 1-9 : "*This know also, that in the last days perilous times shall come,*" etc. Now while the characters following have always more or less, existed, it is also true—as needs be for a sign—that they are abundantly manifested to-day. Let us briefly survey them. (a) "*For men shall be lovers of their own selves*"—*selfishness* is eminently characteristic of these times, so much so that it needs no corroboration. (b) "*Covetous ;*" *the love of money* is another marked feature of the age, evidencing itself in a thousand ways. (c) "*Boasters ;*" how much this is exhibited in the arrogation of things, in inordinate self-conceit, etc., we leave the reader to judge. (d) "*Proud ;*" unreasonable *self-esteem*, an overweening conceit of supposed superiority in wealth, position, talents, beauty, dress, accomplishments, station, knowledge, etc., is so abundant on all sides that it needs no proof. (e) "*Inventors of evil things ;*" behold the various devices to gratify passion without discovery, the introduction of new forms of luxury, new modes of gratification, new arts and plans to practice evil, etc.

Some things are of so dark a nature that a hint alone must suffice. In the moral, religious, social, physical, such things exist, and to so great an extent that statesmen and eminent jurists have directed attention to it as exceedingly lamentable. (f) "*Disobedient to parents*;" how largely this is indicative of the age has been *the complaint* of many writers, witnessed as it is in a disregard to home influence, and congregating in places of public resort, in idleness, wilfulness, vanity, want of honor in speech and attention, etc., that it has become common to speak of "young America," "fast young men and women," etc. The saloons, numerous public entertainments, etc., foster this spirit. (g) "*Unthankful*," i.e., manifesting ingratitude—how this is made apparent, needs no commentary, *both* toward God and man. (h) "*Unholy*," i.e., are regardless of duty to God and man, possess no piety and are irreligious. The multitudes in this sad condition and boasting even of it, is *the mate* to the prediction. (i) "*Without natural affection*," i.e., a want of regard for children. It is, aside from other considerations, amply sufficient that the most eminent medical men have pointed out as a crying sin of this and other nations *the child-murder* in the womb and the preventives (so boldly advertised and circulated in books) employed. Statistics of decrease in some localities perfectly startling are presented. (j) "*Truce breakers*," i.e., those who violate compacts or agreements. A disregard of one's word, an aversion to be held by a given compact, a violation of trust, is undoubtedly a characteristic of the age as evidenced in the frequent failures of trust, the swindling operations, etc. (k) "*False accusers*;" that is, those who are (marg. read.) "*makebates*," given to exciting contention and quarrels. Society suffers greatly, in all its relations, from this class. (l) "*Incontinent*," i.e., without strength to resist the solicitations of passion. How mightily this is evidenced in intemperance, sensuality, places of assignation, etc., is self-evident. (m) "*Fierce*;" i.e., harsh, severe toward others. The lack of gentleness, mildness, meekness, and the exhibition of harshness and cruelty is so general, that scarcely a newspaper can be read without containing its illustrations of the fact. (n) "*Despisers of those who are good*;" how largely this is characteristic of the times is loudly proclaimed in the multitude of books and papers which speak disparagingly and contemptuously of the ministry and all upholders of Christianity. (o) "*Traitors*"—persons who are willing to betray friend and country—to betray the trust of friend, employer, and company—to betray the confidence even of wife or husband, etc., are but too abundant. (p) "*Heady*," i.e., precipitate, rash. There is no enterprise or project, however foolish and inconsiderate, but what crowds are hurried into it, even if it leads to disturbing the order and peace of society, and ultimately to ruin. Every day is this tendency illustrated the world over. (q) "*High-minded*," i.e., puffed up, inflated with pride. Men, not merely proud but overbearing in pride, esteeming themselves better than all others in attainments, wisdom, knowledge, etc. are but too frequent. (r) "*Lovers of pleasures more than lovers of God*;" how true is this of the multitude, who are willing to sacrifice God and His truth for the sake of pleasures, gratification, and dissipation. (s) "*Having a form of godliness but denying the power thereof*;" many profess religion, make a parade of the forms of some religion, but practically allow true piety to have no controlling influence upon the heart and life. Alas, we have this noticeable in the most bigoted adherence to, and show of, forms. Thus far this Scripture corroborated by others," and

as all these characters are existing—not one missing—and that too in large growing numbers, no wonder that godly men esteem such a fulfilment before our eyes evidence of nearness.”

19. The *continued unbelief* of the Jewish nation down to the Advent. Some infer the contrary and promise us a great previous conversion of the Jews. The fig-tree putting forth its leaves is taken for a figurative representation of the nation (but it proves too much as Luke 21 : 29 adds “*and all the trees,*”) in this transition state, while the parable is simply illustrative of our ability to discern the signs of the times. Aside from other considerations, the continued unbelief of the nation is made apparent from two things : first, the miserable condition it will be in *just previous* to the open manifestation of Christ and His saints, as e.g. portrayed in Zech. 14, which state is *the result of their unbelief*. Second, the manner of their conversion is specifically made *concomitant with the Advent itself*—unbelief continuing down (Prop. 113) until they shall see Him whom they pierced. The 144,000 in Rev. alleged to be Jews, are indeed such, but engrafted ones—with some natural Jews with them—into the Jewish stock. If Jewish tribulation, or Jewish unbelief, were to cease *before* the Advent, then *one of the signs* would fail us, but being seen, and having now already extended over a dreary eighteen centuries, well may we ask, *how long yet?* Surely the time elapsed, has very materially, greatly shortened what yet remains. The unbelief of the Orthodox and Liberal Jews is sufficiently manifested.”

20. While this is so, yet another sign, which a comparison of prophecy develops, is important, viz., that as there shall be a restoration of a portion of the Jews to Jerusalem before or when the last great Antichrist (who attacks them) arises, if we are really nearing the end, a *special interest* should be taken by the Jews in the Holy Land with a view toward its ultimate recovery. How this has been recently exhibited by prominent Jews in Europe and other countries is well known ; how earnestly they desire to be there is still apparent from their pilgrimages to the city, the high esteem in which they hold it, and the fervent prayers uttered in behalf of it. The amelioration of their condition in leading countries, the wealth possessed, and power exerted, by them, etc., are all requirements requisite to bring about a speedy fulfilment of the Word.”

21. In addition to this one, if the Jews are again to return and occupy Jerusalem, then in the nature of the case, such a *wasting or weakening of the Ottoman power* which holds the Holy Land, should be witnessed as to make it comparatively easy, when the full time comes, for them to regain it. It is contrary to all precedent that Turkey would yield up such a province, so contiguous and advantageous, without a struggle. But crippled and gradually exhausted, the enterprise becomes less and less difficult. Now if we really are approaching toward the end, are nigh to it, we ought to see this process of demolition going on, converting one of the most powerful of empires into so weak a power as has happened, that for many years its civil and political integrity was preserved mainly through foreign powers, and Turkey has been proclaimed “the dying man.” All prophetic writers, without exception, find it a truly significant sign.”

22. Another is, that we are not only living under the divided form, the disintegrated condition of the Roman Empire, the lower part of the image representative of Gentile times, amid the mingling and commingling of nations, etc., but during *the headless* condition of this empire, a condition which, as Revelation teaches, is not far removed from the end, Prop. 160.

The chronological position that we to-day occupy in its history, is *intensely suggestive* to the careful prophetic student. No intelligent man can study it, and the connection that it sustains to the whole, without being *deeply and powerfully impressed* with a sense of nearness to the end. From the days of the distinguished Mede to the present, every writer on the subject has expressed this conviction *necessarily* growing out of it."

23. In view of the fact that nations shall be confederated against the Christ, the student of prophecy in connection with the evils enumerated, will not forget to notice *the signs in the political horizon*. The political intrigue and corruption, the vast indebtedness, the tax of standing armies, the elements of discord in sectional interests, the strife between capital and labor, the monopolies so largely fostered, the ineffectiveness of law, the bribery in elections and high places, the lobbying of legislative interests, the national sins of the past and present, the direct antagonism of existing parties, etc., we see giving abundant fuel already prepared for the fiery outburst of that wild and destructive storm which is to revolutionize the nations, and make them confederate in anti-Christian policy and attack. It is true, that the prophecy points us more directly to the old Roman earth, but all nations shall, more or less, feel the incoming whirlwind. The unsettled condition of European nations, the social agitation, the destructive elements (again and again pressed down by force), the revolutionary spirit within them, the imperial and republican, the ultramontane and liberal forces, etc., are things so well known that a mere mention will suffice. Yet these are the very things that nearness indicates."

24. Another sign is *the vast activity of the press* in behalf of evil. Gratefully acknowledging the amount of good that it has done, the millions of Bibles, religious books, papers, tracts, etc., that it has printed, yet it is a fact that we ought not to conceal from ourselves that it is still *more powerfully* used in behalf of evil. We leave a man, who has no sympathy with our doctrinal position, and who fondly predicts continued progress merging into a Millennium, give us the statistics of one country. John Angell James (*Church in Earnest*, p. 89), gives some lengthy statistics of the press in Great Britain, the footing of which shows, that, while in one year the issues of absolutely vicious and corrupting literature was 28,826,000 that of Bibles, Testaments, tracts, newspapers, and periodicals of all kinds pertaining to religion, amounted to 24,418,620, leaving a balance of 4,407,380 *in favor of pernicious papers*. To this startling balance, we are assured that millions more can be safely added. Since then such publications have multiplied, catering to the corrupt passions of man. It is simply *appalling* and has become so glaring even in this country, that at times the government had to interfere, in forbidding the circulation of the worst forms through the P. O., and in seizures. Places like New York, Boston, Chicago, etc., send forth daily and weekly an enormous amount. Now if evil is to be predominant as soon as we anticipate; if it is surely and steadily drawing nigh; such *an element of power* as the press ought to be wielded with telling force in its interest. Alas! this too is already accomplished."

25. The astonishing *increase of knowledge* (Dan. 12 : 4), is another sign. If this refers, as many believe, to knowledge respecting prophecy, *then* is it verified in the diligent and successful labors of life-long prophetic students within the last fifty years, and, especially, in the recent efforts of European and American writers on the same subject. But if (to which we

now more specially direct attention) it includes an increase of knowledge in general, connected with a general activity, etc., *then* let this age with its marked progress in all the sciences, wonderful discoveries and inventions, etc., be considered, and is it not strictly true, that, with the facilities now enjoyed, there is a rapid and constant advance among the nations in the dissemination of knowledge of all kinds. The multiplication of educational advantages, institutions, and the devotion of multitudes to varied branches of learning, as well as the astonishing increase of books on all known subjects brought within easy reach of all, is doing wonders in this direction. If it were *sanctified*, it might be a sign of good, but unsanctified as the mass is, it becomes a sign of approaching evil. Mere knowledge and progress, is not holiness, but adds greatly to responsibility; instead of being regenerators of the world (as many dream) they are mercifully designed to lead us to the only Regenerator, the Christ. The thoughtful ponder such things, in view too of steam and electricity bringing the nations into daily communication and removing the effect of distances, as a state necessarily preparative to the mighty changes which still await the world.<sup>26</sup>

26. Even what men regard as the ordinary outgrowth of nature, or as incidentals in the history of nations, are signs, such as hurricanes, earthquakes, pestilences, wars, famines, floods, hailstorms, cyclones, meteors, plagues, etc. Such things are indeed *continuously* to exist, more or less, down to the end itself *as a part of the entailed curse*. And, if they should fail, if any one of them should fail, *then* God's Word would fail. Being connected with the curse, standing related to the moral, it is reasonable to anticipate, that as we reach toward the end, and especially when humanity is boasting itself in progress and hopes of deliverance that God would *continue* these, if not *intensify* them, *both* as a sign to those who fear Him, and as evidence to the worshippers of nature that her hidden forces are beyond man's control to regenerate. Naturalists and Scientists, unbelieving, laugh at *our* credulity in believing such things to stand for signs, when they themselves within the grasp of these terrible messengers are compelled to admit their *inability* to cope with them, and are as helpless to avert the evil as the babe. Oosterzee (*Ch. Dog.*, vol. 2, p. 796) says: "Considering the inseparable connection between the natural and moral world, which is made manifest in many a word and fact of saving Revelation, it cannot sound *incredible* to us that inanimate nature *also* shall feel the thrill of the shocks, which cause the heart of the animate to quail; although we hold ourselves utterly incompetent to determine what in this part of the Eschatological proclamation, is to be taken literally and what is not." This is true; hence while abstaining from particularizing, yet there is *a sufficiency* given to show that the feeling so universally held by the Church in the past, that nature itself, as a sufferer and as a witness of God's *would participate* in testifying to coming wrath, is undoubtedly a correct one. Material forces have constantly in the past been employed by God to subserve moral ends, and it is the most reasonable to conclude that He will *specially* do so as the end of this dispensation draws nigh; which is corroborated, not only by the past understanding of the great and good but, even by an instinctive dread which thus *anticipates* them, both being founded on the correct idea that they are forces under God's control and command. Now let the reader consider the events of the last twenty years, the constantly recurring evils and inflictions over all the earth, the lack of no

former ones with the introduction of new ones, and with all that is past and present history, consider the constantly recurring wars—as if purposely to show how vain the hopes of humanity—the present attitude and warlike attitude of nations in their heavy armaments, etc., and all these instrumentalities for the destruction of human life and property on an enlarged scale, are evidences not merely of the continued corruption of human nature but of approaching wrath. They teach a lesson if we will hearken to it, of *the long delayed vengeance* coming which even now occasionally gleams across the bosom of nature and fitfully plays with the wrath of man. If the thunderbolts shot forth from disturbed nature upon helpless man; if the woes and horrors of cruel war springing from depraved human nature, cannot and do not arrest the attention of proud man leading him to acknowledge that God must come to remove them if ever removed, and to pray to Him to speedily come and perform so glorious a work (according to His Word), then indeed the lessons intended by Providence and enforced by sad experience fail in inspiring the faith and hope which God mercifully intends by them.<sup>27</sup>

27. Another sign is the distinct “peace and safety” cry. We do not refer to that resulting from the denial of the Supernatural, or the rejection of the nearness of the Second Advent or the spiritualizing of Scripture, or the dreams of progress and the ultimate conversion of the world, but to that *significant* utterance given by “Peace Societies.” Such are organized with a large membership of eminent ministers and laymen, publishing periodicals, pamphlets, books and tracts in behalf of *their predictions and dreams* of “Peace and Safety.” Refusing to accept of God’s delineation of this dispensation down to the end (including war and rumors of war, etc.), and placing in this age the “peace and safety” that *only results* from the personal Advent and reign of Jesus and His glorified saints, they present a glorious (but false) representation of the future, that is eminently calculated to mislead many. (Comp. 175 and 176.)<sup>28</sup>

28. The wealth of the Church is another sign. She is now saying, “*I am rich and increased with goods*” (Lange, “*yea, I have become exceedingly rich*”), Rev. 3 : 17. Whatever it may include respecting professed spiritual riches (Lange, etc.) the language itself decidedly refers to riches literally, so much so that some (Stuart, Wetstein, Vitringa, etc.) confine it thus to earthly wealth, while others (as Barnes) include both ideas. Even such as favor the one idea do not exclude the other, for as Lange (*loci*) remarks: “the connection between external riches and the danger of an inward conceit of riches cannot be ignored.” The immense endowments, the costly churches, the large investments looking to perpetuity, the boasted incomes, the parade of vast yearly contributions, the large salaries, the societies with established funds, the educational and publishing interests, etc., all evidence a state of prosperity and riches which is more and more becoming *the pride and boast* of the Church—so much so, that it is taken as evidence of substantial progress to Millennial glory, and the cry is virtually raised, we “*have need of nothing*,” i. e., we are indeed rich, having enough of everything. Having wealth, with a spirit of self-complacency, they deem themselves elevated to a high and favored condition.<sup>29</sup>

29. The almost universal desire to become rich, the methods resorted to in order to increase wealth, the gigantic monopolies arising, the hoarding of riches, the aggressiveness of capitalists (James 5 : 1-3, etc.) is not the least sign of approaching nearness to the end. Mammon worshipping,

a determination to be rich without regard to principle, encroachments upon the poor, oppressive measures to secure opulence and luxury, these are characteristics of the last days. How prevalent they are to-day is self-evident, since movements (England, Ireland, Russia, France, United States, etc.) are on foot on a fearful scale protesting against the power and usage of wealth."

30. Another sign is found in the conferences of believers in the nearness of the Second Advent and the reign of the Messiah and His saints, strikingly verifying Mal. 3 : 16 as it stands related to the sparing and the last period of the age. These have been held publicly in England, Canada, and this country ; more private all over the world. Thus faith in God, the covenanted Messiah, the utterances of the Spirit, is manifested to sustain the believer amid the prevailing unbelief and godlessness."

31. The prophetic student finds a feature pertaining to the present period exceedingly suggestive. As the time is approaching for the ending of "the times of the Gentiles," it is evident (in view of nearness) that, because of the predicted arraying of the nations against the Messiah, there should be a wide prevailing interest taken in Jesus of Nazareth *as a Person*. This is apparent by the large number of "Lives of Jesus" issued within the last few years, both Rationalistic and Christian, in which He is prominently portrayed either from an infidel, liberal, or believing standpoint. It is a matter of *grave importance* to find that the former have been most extensively circulated—edition after edition being rapidly exhausted—thus moulding multitudes to regard Jesus simply as a man of mistaken genius, or a liberal Reformer, or a dreamy enthusiast (made so by the prophecies of the nation), or a harmless fanatic, or even a downright deceiver. This becomes a suitable preparation of heart and mind for the drama that is to be enacted against Him and the Church."

32. The *remarkable prominence* given to the Scriptures is indicative of the same nearness. The cheap publication and extended circulation in almost every language of the globe, the numerous aids to its comprehension, the varied versions and translations, the revisions and their discussions, the works in defence of, or against them, etc., has had a tendency to bring *the Word of God* before the people with *such startling conspicuousness*, that God *justifies Himself* in first warning before bringing upon the nations the terrible threatened judgments. The nearer we are to the end, the more prominent should be this interest in the Scriptures."

33. A growing sign is *the exceeding bitterness* of unbelief. If nearing the persecution still future, the spirit of intense hostility, manifesting itself in threats—the mutterings of the incoming storm—should also appear. We have already in another connection, exhibited by quotations and extracts this desire to crush Christianity by persecution. The hatred, intense and unrelenting, is already fully exhibited, and, when the time for organized action comes, will find its victims ready for its vengeance."

34. The turning away from the true Messiah, Jesus the Christ, and invoking another *Coming Messiah*, is a sign of the times. If the coming of Antichrist, the culminated head is near, we should find men already expressing their faith and hope in the Advent of some false Messiah. In the schemes of self-regeneration and progress, we are called to "the Coming Man" (of whom Coleridge, Mill, Kant, Comte, and others, are designated "forerunners" and "harbingers") who shall "renovate society" and bring "a redemption of the world." In the eulogy of



unbelief, in contrast with the Christian Messiah, some kind of a future Messiah is spoken of, and urged to "a cordial reception."<sup>46</sup>

35. A continuous sign is the raising up of false Messiahs; not merely the proclamation of a Coming one, as in the preceding sign, but the actual claim by persons that they are such, calling for adherents. They have been in the past, and they exist at the present time.<sup>46</sup>

36. The moral and religious condition of our great cities is a significant sign of the end. In view of their position, influence, privileges, etc., they ought—if the notion of progress is correct—to be great centres of religion, morality, virtue, justice and piety. The special advantages that they have possessed, the highest talent and ability, the leading ministers, the religious organizations and churches, the missionary operations, the publications of a Christian character, etc., all should tend to make them better, more devoted to God, more free from vice and crime. But what are *the facts* as reported by various classes of writers? We have already shown that they are noted for wickedness of all kinds, for irreligion and impiety, for all the evils that curse depraved humanity.<sup>47</sup>

37. The great stress laid on secular education, as a means of improvement and progress; its extensive usage under State patronage to elevate the ignorant, insure refinement, and secure the welfare of its recipients; its eulogy as a grand instrumentality to stem vice, immorality, and crime—is a sign of the last times in the actual fruitage that it produces. Accomplishing good, especially in giving the advantages of education and intelligence to the poor, yet it must be sorrowfully acknowledged that it is becoming *more and more separated* from the religious and moral teaching, and that it is falling into the hands of thousands who infuse their own spirit of unbelief into their pupils. Education is *not* morality or religion, for, as the history of the past and the present abundantly evidences, intelligence *can exist* with lawless principles, impurity of heart, and atrocious crimes. Thousands of educators are religious, or moral, or sincere in advancing the highest interests of pupils, but thousands, on the other hand, are irreligious, or immoral, or bitter in covert and open hostility to the Bible and Christianity.<sup>48</sup>

38. The signs are varied, and some are not as distinctive as others, and yet they are worthy of mention. (1) If we are allowed to take, as many do, the mixing of the clay and iron of Dan. 2 : 43, as symbolic of the union of constitutional governments with a popular element, more or less pervading, or a commingling of Aristocratic and Republican forms, this is astonishingly manifesting itself among the nations. (Or, if it be applied to the intermingling of nations by marriage, amalgamation, etc., this has received and still receives a striking fulfilment.) (2) The extraordinary answers to prayer and faith. In nearing the end, judging from analogy, it is reasonable to suppose that God would specially exhibit His favor to His people of strong faith. This is done in a remarkable manner, as if purposely to rebuke the existing unbelief, as e.g. exemplified in Müller and others. (3) The treatment of prophecy by unbelief in and without the Church. Its neglect, scornful allusions, contempt, etc., evidence that we are nearing the end.<sup>49</sup> (4) The renewed attention paid by scholars and theologians to an intimate and abiding relationship existing between the Old and the New Testaments, and the numerous works recently published urging this upon our attention. For as "the time of the end" draws nigh, it is reasonable to expect that—in view of speedy fulfilments—

special prominence be given to it. (5) A clear and distinctive idea of the original and true conception of the Messianic Kingdom is becoming more and more prevalent. Books, tracts, etc., are issued which revive and restore to its prophetic position and nature the glorious Kingdom of God. Such writings, as e.g. Dr. Craven's *Excursus on the Basilea* (Lange's *Com. Rev.* p. 93), are becoming witnesses, which we ought to anticipate as the Kingdom itself again draws nigh. (6) Pre-Millenarians are beginning to realize, as they have never before (unless we except the quite early Church) that *the foundations* of their faith rest on two everlasting covenants, the Abrahamic and Davidic. This, as the day is rapidly approaching; we ought to expect. (7) The very large number of works which have been recently published on the Theology of the New Testament, giving, without bias, the actual views held in the Apostolic age (and which we freely use and quote), are not an insignificant sign, recalling the Church, if she heed the call, to *the Primitive belief*, before the catastrophe comes. (8) The astonishing number of works particularly directed to the history of the Roman Empire (the fourth Beast of Daniel), and tracing its varied career and changes, as if purposely to direct attention to its connection with the end. (9) The Lord's table which is a sign (1 Cor. 11 : 26) has not only been a continuous one, urging to the posture of constant watching, but having been such for *eighteen centuries*, and now set forth all over the earth, indicates the nearness of the Lord.<sup>66</sup> (10) The great riches heaped together for the last days (James 5 : 3) is regarded as a sign, no period exhibiting such numerous vast fortunes, such gigantic wealthy companies etc.

Such are the signs which *precedes* the first stage of Christ's Advent. Not one of them (just as there was none before the First Advent) shall be of a *strictly Supernatural* nature; all of them are connected with the natural, or are regularly produced in an onward course of development. If men look for *other* signs, they will woefully *deceive* themselves; they must be in order to preserve the consistency of constant watching, etc., *all of this very class*. They do not intervene anything between the present and the Advent; they were present in the days of the Primitive Church and led the faithful to watching; they were present, more extended, in the days of the Reformation, and caused the Reformers to hope in a speedy Coming of the day of Redemption; they are present to-day still more *intensified*, and should cause us, if wise and prudent, to *occupy the same position*. We know not the day or the hour, *but the signs are here*; men of intelligence and ability have failed in their approximative dates but this matters nothing (being what ought to be expected), for the signs are what we are particularly directed to observe, and *they are present*; men of eminence and piety predict a long delaying of the Lord, a long continued absence of the Bridegroom, and tell us that the cry raised that He speedily cometh is vain, but we take to our hearts of passionate love and desire *the signs that are here*; others ridicule our hope, hold it up as "Jewish error," "fanaticism," etc., but these reproaches fade away in the light of a *Saviour's command and present existing signs*. Let a cautious writer instruct us: Dr. Kurtz (*His. of the Cov.*, vol. 1, p. 101, taken from his *Bible and Astrom.*) says: "Reasoning from Scripture, it is scarcely possible to conceive that *the end should be so delayed*. If we think of the incarnation as taking place in the middle age of the world, if we consider *the increasing distinctness in the signs of the times*, and the approach of those signs

and harbingers of the end, we *cannot but feel that the termination of the present dispensation must be at hand.*" And, if we but reflect, that the first stage of the Advent *precedes* this termination by an interval of time unknown to us, it may therefore occur *at any day* for aught we know.<sup>1</sup> We have long felt whatever truth there is in the year-day fulfilment of the Apocalypse (and the Apoc. has been most remarkably constructed to induce watchfulness, and afford a kind of inchoate fulfilment—in fact to impress each century with the idea of a Coming One), yet its main fulfilment, the leading features of portions of it at least, are to be realized during this interval between the two stages of the Advent (and with this view, there cannot be sufficient caution in the assignment of time, seeing that the time specified in the Book itself is not connected with the whole but only parts of it). Even those writers who have advocated and confine themselves to a year-day fulfilment coincide in asserting the nearness of the Advent from their point of view, as e.g. two of the most recent, prominent and able writers, Dr. Elliott, author of the *Horæ Apoc.*, says: "Our present position, we have been led, as the result of our investigations, *to fix at but a short time from the end of the now existing dispensation, and the expected Second Advent of Christ,*" etc., and D. N. Lord, former editor of the *Theol. and Lit. Review*, author of an *Exp. of the Apoc.*, etc., gives it as his decided impression from long and close study: "Christ is *within a brief period* to come from heaven in person." Such testimonies, from scholars and leading divines in the various churches, could be multiplied, but are unnecessary, because every one can see for himself that there is *not a sign* but what is *already fulfilled, not a token* but what is even to-day *abundantly verified*, so that whenever it comes *God's Word is fully vindicated and His truthfulness made manifest.* Scientists, unbelievers, and those weak in the faith demand a *Supernatural sign*, the exertion of direct miraculous power, but all *in vain, because the very signs are intended to test faith.*"<sup>2</sup>

<sup>1</sup> Thus, e.g. Pope Gregory (Bede's *Ecd. His.*, ch. 32) in a letter forwarded to King Ethelbert, says: "Besides, we would have your glory know, we find in the Holy Scripture, from the words of the Almighty Lord, that *the end of this present world and the Kingdom of the saints is about to come, which will never terminate.*" He then gives some signs as harbingers of this Coming. (Comp. Lactantius, *De Vita Beata*, c. 14, 25, Cyprian *Epist.* 58, Augustina, *City of God*, B. 22, c. 6, 7, etc.) Luther in his *Dis.* on Luke 21 : 25-36 gives a number of signs as being even then fulfilled, and strongly expresses his hope in a speedy Advent; see lengthy translations given in *Proph. Times*, vol. 4, p. 145, etc., and vol. 3, p. 177 (comp. Props. 78 and 173). Our position respecting these signs (that is, being of a general nature), is shown by what was noticed in Prop. 110, Obs. 2, on the word "observation," to which the careful student is referred, seeing that the Word does not contradict itself.

<sup>2</sup> In view of this extended Humanistic-Infidels movement and its advance, some (as e.g. *Harper's Weekly*, June 22, 1878) advocate a special reunion of the churches in opposition; but, unfortunately, the churches themselves (as we shall show, Prop. 177) are largely leavened with unbelief and pleased with their prosperity. The editor of *The Luth. Evangelist*, Aug. 2, 1878, has a timely reference to the signs of the times as "worthy of study, especially the tendencies of unbelief," and after showing that "in our day the very foundations of religion are attacked," and that "efforts of this kind have become common in books and periodicals, on the rostrum and in the social circle," he continues, "Observing believers view this state of things with alarm," and urges to special efforts to meet these tendencies and to a union of believers on the basis of fundamental doctrines and principles. Numerous papers in editorials and articles sound this alarm.

<sup>3</sup> Barbour and others endeavor to confine the similarity of the days of Noah to the time after the Advent of Jesus. But while it necessarily includes the time after, it also embraces the time at and just previous to the Advent, seeing, as all critics have shown,

that the catastrophe evidences a previous long-continued unbelief in God's warnings. We therefore cannot thus limit it.

<sup>4</sup> We only need append one testimony to those already given. Ponder the statement of Dr. Draper (*His. Conflict between Religion and Science*, Pref.) respecting the "extensive departure of intelligent classes, etc., "from the public religious faith," adding, "So widespread and so powerful is this secession that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force. *The time is rapidly approaching when it will give rise to serious political results.*" The last sentence is expressive of our views concerning the political power of the coming Antichrist. One of the distressing signs in connection is the affiliation of professed believers with unbelievers. Out of a host of examples we illustrate our meaning by referring to Dean Stanley's address to the students at the University of St. Andrews, Scotland, published in the July No. (1877) of the *Eclectic*, and entitled: "Hopes of Theology," in which the enemies of Christianity are eulogized, and claimed as friends, etc. Such liberality can only result in producing and increasing unbelief. It is well known how many universities and colleges have been fettered by this class of men. On the other hand, many religious papers have eulogized the valuable labors of Joseph Cook, just as if his efforts would succeed in overthrowing the unbelief and destructive work of infidel scientists, forgetting the sad truth—corroborated by all past experience—that infidelity being more in accord with the natural man—being willingly embraced as more desirable than the restraints imposed by God's law—will ever reproduce and exalt the reasoning so oft refuted. To Mr. Cook we are largely indebted for valuable services rendered against scientific unbelief, but in his enthusiastic admiration of science and its progress, he, connecting it with a Whitbyan view of the course of Christianity, unhesitatingly in a number of his lectures predicts that under its influence unbelief will be beaten down, and the world will be converted to a high and universal Theistic-Scientific and religious position. He asserts e.g. (*Biology*, p. 212): "There is no darkness that can quench the illumination which now rises on the world," and which is to go on to a glorious victory, until the world is illuminated, and there arises "the bridal couch of a new day in a future civilization!" Alas! what a contrast such predictions are to those given by Jesus! Our reply, given in detail, to such unscriptural predictions, will be found under Props. 175 and 176.

<sup>5</sup> Reber, in *The Christ of Paul* (ch. 18), argues that the delineation of the characters to be found "in the last days" as presented in 2 Tim. ch. 3, is a forgery. He may well find some excuse to get rid of the portraiture, as he finds himself too faithfully described. Others reject every such portrayal of the future as "idle tales" unworthy of men of reason who trace their origin back to the animal. The proclamation of the Sec. Advent and its cognate doctrines are indicated by the arising of these "scoffers" whose attention is thus excited, and by whom they are derided. This derision and scorn shows that a believing people present their testimony on the subject Noah-like, but, like Noah, are made the subject of taunt and sneering. As the New Revision has it, "mockers shall come with mockery," or others (comp. Lange's Amer. ed. loci), "scoffers in scoffing"—thus indicating the spirit. Dr. Brown (*Christ's Sec. Coming*, p. 41) and Dr. Urwick endeavor to make out that those who said "My Lord delayeth His Coming," were Pre-Millenarians (!), who being mistaken as to the nearness of Coming, then utterly repudiated its nearness. In this astonishing specimen of interpretation, they fail to give a single reason how this, with the context, is reconcilable with the doctrine of the Sec. Advent. The doctrine of the Advent is presented, and its remoteness, or a denial of its occurrence is stated. Who are chargeable with teaching its remoteness can be easily found in the works of Drs. Brown and Urwick. (Such a statement we may expect from men who, pleading that the Primitive Church was mistaken as to the meaning of Jesus, make out that the Apostles were mistaken as to nearness, and thus invalidate their inspiration). In reference to a denial, we give the following illustrations: Dr. Nast (*West. Ch. Advocate*, Aug. 6th, 1879) says: "Some years ago H. W. Beecher, whose influence upon the public mind in this country was scarcely surpassed, declared in the *N. Y. Independent*: 'I know not whether the Sec. Advent of Christ is at hand or not. I know not even what the meaning of it is. That there is to be a literal visit of Christ to earth again they may believe who are wedded to physical interpretations of Scripture. I do not so read the Word of God' (as e.g. Acts 1:11). 'I believe in a glorious period of development that is to make the world's history bright as noonday. What it may be I know not.' Still more sad is it to hear a man like Dr. Bushnell of Hartford, say: 'Nothing could be a profounder affliction than a locally descended and visibly present Saviour.'" Alas! when infidels and Christians unite in such repudiation, the sign becomes very significant. To illustrate how eminent men

totally discard the Sec. Advent we point to Emerson (*R. W. Emerson: Philosopher and Poet*, p. 33) who discredits the authority of Paul, whose "mind had not escaped the prevalent error of the Primitive Church—the belief that the Sec. Coming of Christ would shortly occur." When men once assume a superiority of knowledge—which many to-day do—over the Apostles, it is scarcely practicable to influence them.

<sup>6</sup> It is one of the signs that, as Oosterzee (*Ch. Dog.*, vol. 2, p. 777) says: "In the nineteenth (century) the importance of the Eschatological—almost overlooked by the Reformers—becomes constantly more universally recognized;" or as Kling (quoted by Oosterzee): "It is not to be denied that our age enters with an earnestness and intensity, such as no earlier one has done, into the Eschatological examination, and presses forward in the complete development of this doctrine, *one sign* among many that we are hastening toward the great decision." This reminds us of Hurst (*His. of Rationalism*, p. 382) saying that "there are many good men in the Church" in Holland, who now cherish "a warm attachment to the doctrine of the speedy Coming of Christ: It is now a more common expression than ever before in that country, 'Christ cometh.'" This is true, as we show in the *His. of the doctrine* (Props. 75-78) in almost every country, from the time of Bengel, Mede, Wolf, etc. Consequently many cordially agree with the declaration of Dr. Kling (art. "Eschatology," Herzog's *Encyclop.*), that the study of Eschatology so earnestly and successfully prosecuted in recent times, is a sign that we are approaching the great crisis.

<sup>7</sup> Thus e.g. Macaulay (in 1831 wrote, since which time there has been a great increase), "*Essays on the Jews*," speaking of the Millenarians, says: "Many Christians believe that the Messiah will shortly establish a Kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not we shall not inquire. The number of people who hold it is *very much greater* than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it, who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'" Compare "The Voice of Warning," by D. T. Taylor, who gives a large list of able writers, theologians and others, who direct attention to these things, including about three hundred in America, seven hundred or more in England, others in Scotland, the Continent, etc.

<sup>8</sup> On the other hand, it is a most impressive sign that so many books, tracts, etc., are published against us. To say nothing of those which are unbelieving and Antichristian in spirit, it is sufficient to point out the works of Brown, Waldegrave, Fairbairn, Berg, and others, and in connection the numerous articles in our religious reviews and papers. The theories, antagonistic, of Stuart, De Wette, Lücke, etc., effect but comparatively few, while the sentiments of Davidson, Hengstenberg, Barnes, Bush, etc., are widespread. Conceding due respect for our opponents, and without questioning their honesty or sincerity, we may be allowed to say as a resultant of our position and views, that they as a body compose a sad sign, *illustrative of Christ's warning* respecting unbelief. In our estimation it is a very serious thing to issue works, expressly designed to destroy faith in the Second Advent concerning its nearness, the duty of constant watching for it, etc. Such must inevitably "suffer loss," and great loss, being engaged in misleading others, in darkening "the blessed hope," and in inducing unbelief in the plainest of predictions and admonitions.

<sup>9</sup> The faith of the Fathers is no longer regarded as practically tenable. Thus e.g. the Baptists as a body reject the faith of Bunyan and his co-subscribers to the Confession of Faith presented to Charles II. The Methodists as a body are far removed from the faith of the Wesleys, Fletcher, and others on this point. The Lutherans as a body but little regard the warnings of a Luther, Melancthon, and others. So with other bodies. How many, e.g. will cordially receive even the scriptural position of the Saybrook platform (taken from the Westminster Assembly's formula), art. 32: "So will He have that day unknown to men, that they may shake off all carnal security, and *be always watching*, because they know not at what hour the Lord will come; and may be ever prepared to say, 'Come! Lord Jesus! Come quickly! Amen.'" "

<sup>10</sup> No matter that Jesus Himself (Mark 13: 23; Matt. 24: 25, comp. Dr. Leask's admirable remarks on these verses, p. 193, etc., *Proph. Times*, vol. 4, No. 12) in direct reference to His Sec. Advent and the events connected therewith, says: "But take ye heed. Behold, I have told you before"—men refuse to take "heed," and multitudes, even of professed followers, totally ignore the caution, and rail upon those who may remind them of the words of Jesus. If this refusal pertained to the unlearned and weak,

it would be sufficiently sad, but it is characteristic of the *learned and leaders of opinion*. Novels and newspapers, reviews and able works, refer to our views in such a manner as to make them ridiculous or to provoke a smile; the most serious subjects and the most precious of hopes are made a matter for witticism or sarcasm, just as unbelief has made itself merry at the expense of Primitive Christianity and martyrdom. The reproaches cast upon those who receive these things is also one of the signs. Noah was ridiculed, and so will the true believer be likewise by the thoughtless. Indeed, so confident are some respecting the complete removal of our doctrine by unbelief that they predict the same. Thus e.g. *The Princeton Review*, Ap., 1850, p. 329, in an unfavorable notice of Rev. Imbrie's Millenarian sermon "The Kingdom of God," prophesies in view of the revival of the primitive doctrine: "In our day it has experienced a new resurrection, and if we may judge from the past, is destined to a long sleep after a short and turbulent life." More recently Rev. Gladden (*Luth. Obs.*, Jan. 3, 1879) denounced "The Prophetic Conference" at New York as "a compound of literalism, ritualism, and pessimism," and protests that the world is growing "purer and truer, and juster and better." Multitudes express similar sentiments. To illustrate the spirit which opposes us, we give the following: A writer in *The Luth. Evangelist*, Sep. 21st, 1877, in "Recollections of a Pastor," informs us that the world is gradually improving, but that at the present rate "it may require as long a period to effect even an approximate transformation as some of those immense geological periods, say sixty thousand years." After expressing no faith in our doctrine, and after eulogizing the Gospel which "is abundantly able to this great work (i.e. regenerate the human race) without any new miracles," he introduces a Dr. Dobbs, who is made to say: "I have read no less than 1793 authors (!) on the subject (i.e. Millennium), each of whom has proved with mathematical accuracy that it would open at a given hour (!), on a given day (!), or a given month (!), in a given year (!). And in no instance was there a possibility of disputing the accuracy of the computation." (This is a slur on, or slandering of, hundreds of most excellent men and scholars who—like Bengel, Mede, etc., Pre-Millenarians, and Barnes, Faber, etc., Post-Millenarians—only give approximative dates. In the course of investigation we have found only a few out of hundreds who have even remotely assumed the spirit intimated.) He informs us that Dr. Dobbs's sage conclusion was, "it is well to put off the event as far as possible," with which he fully agrees, adding: "Then let us put off the Millennium as far as possible, not because it is not desirable, but because of that day and hour knoweth no man, not even the angels. And then let us strike heavy blows at Satan's kingdom with the Gospel hammer until it falls, and upon the ruins be built the glorious Kingdom of our God. Let us no longer be star-gazers, or visionaries, trying to discover the signs of the times, but hard workers in the Kingdom and patience of Jesus Christ. Thus we will most effectually hasten the good time coming." The logic that can intervene e.g. sixty thousand years because we know not the day or hour, is only equalled by "the Gospel hammer" which knocks away the injunction of Jesus to observe "the signs of the times." And yet just such logic and Gospel hammering is continuously spread before us in our religious papers.

<sup>11</sup> This reminds us how Cotton Mather imitates the direct language of Luther in his *Student and Preacher*: "They indulge themselves in a vain dream, not to say insane, who think, pray, and hope contrary to the whole sacred Scripture and sound reason, that the promised happiness of the Church on earth will be before the Lord Jesus shall appear in His Kingdom. Without doubt the kingdoms of this world will not become the kingdoms of God and His Christ before the preordained time of the dead, in which the reward shall be given to the servants of God," etc. In reference to another point, Ch. Sabine (a layman) in his letter to Dr. Raffles, author of the *Jubilee Hymn* (a hymn illustrative of this sign), says: "We find that some ministers are preaching that the world is ripening into glory; others, that it is ripening for judgment. We know that both cannot be true. We take the standard of truth in our hands at home, in our closets, and we find that one class is teaching a Bible truth, the other a Popish fable. Ought these things so to be? 'If the trumpet give an uncertain sound, who shall prepare himself for the battle?' If one pulpit proclaims: 'Peace and safety! The Lord delayeth His Coming!' and another, 'Watch, for ye know neither the day nor the hour when the Son of Man cometh,' who can be surprised if the joyous world looks on, listens and laughs? And listen and laugh it does—such a laugh of merry mockery! And Satan listens and laughs too—oh, such a laugh of malicious joy! And the harlot laughs as she hands round the gilded cup, and sings for very wantonness, 'I sit a queen forever; I shall see no sorrow. The Lord delayeth His Coming. Thou hast much goods laid up for many years. Eat, drink and be merry.'" Let the reader compare Prop. 175 for other refer-

ences. In this connection the student will not forget that the Church itself is represented as esteeming itself rich and on the road to prosperity, when really on the broad road to a terrible ordeal. Alas! the blindness of men.

<sup>15</sup> Farrar (*Life of Christ*, vol. 2, p. 261) alluding to "dreadful persecutions," "abounding iniquity," "decaying faith," and "wide evangelization as the signs of a coming end," adds: "And as we learn from many other passages of Scripture, these signs, as they did usher in the destruction of Jerusalem, so shall reappear on a larger scale before the end of all things is at hand. 1 Thess. 5 : 3 ; 2 Thess. 2 : 2," etc. Justin Martyr reminds the Jew Trypho: "There are some countries in which none of his nation ever dwelt; but there is not so much as one nation of men, whether Greek or Barbarian, Scythian or Arabian, among whom prayers and thanksgiving are not offered up to the Father through the name of Jesus crucified." Hence in the Apostolic days and afterward this sign of the Gospel proclaimed among the known nations stimulated their faith. For a beautiful and forcible description of the extent of this sign at the present day, see Cumming's *The Great Tribulation*, Lecture 6, "The Last Witness." He renders Matt. 24 : 14, "And there shall be proclaimed, as by a herald's voice or trumpet, this Gospel of the Kingdom in all the habitable globe as a witness" (that may be accompanied, as the Word indicates, with martyrdom) "to all the nations and then the end shall come." But the critical student is reminded of the peculiar phrase "the Gospel of the Kingdom," i.e. the Gospel preached is glad tidings concerning the *covenanted Messianic Kingdom*. It is not simply glad news of repentance, faith, etc., but *distinctively* of the Kingdom. Now this was done in the Primitive Church, and it is done to-day. We have shown in the history of the doctrine and under various Propositions that this *specific Messianic Kingdom*, still in the future, is preached in England, the United States, Germany, Canada, France, Russia, Italy, Holland, Denmark, etc., and by numerous missionaries in the various parts of the globe. This witness is not lacking. Lange (*Com. Matt.* p. 432) remarks: "The preaching of the Gospel or missionary efforts, the most comforting signs of the Coming of Christ." Alford (*Com. Matt.* 24 : 14): "The apostasy of the last days, and the universal dispersion of missions, are the two great signs of the end drawing near." Von Gerlach (quoted by Dr. Schaff, Lange, vol. 1, p. 424): "The gigantic missionary operations of our days have brought us considerably nearer to the fulfilment of this word of our Lord." Steir (Matt. 24 : 14): "When the two signs which are connected, apostasy of Christendom and extension of missions, in their wonderful contrast and coincidence, shall have reached their highest development, then the end is at hand." Many eminent men assert that the extension of evil and of missions, going on in strong contrast, is a strong sign of the nearness of the end. Compare e.g. the views of Auberlen, Judge Jones, Ryle, Bengel, Elliott, Lord, Olshausen, Greswell, Seiss, Bonar, Bickersteth, Brooks, Chester, etc. A number of writers (Prof. Gosse and others) declare "that there is not a nation on the earth in which there is not a witness either by the Word of God or by living missionaries."

<sup>16</sup> The attentive reader may compare Props. 177, 178, 180, 161, 162, etc. In addition to the testimonies adduced, the student may refer to *Harper's Mag.*, Dec., 1874, p. 131, where a correspondent of the *New York World* asserts that in England "the real belief in the Incarnation, the Resurrection, and the Ascension scarcely exists among us." See Gregg's art. in *Contemp. Review*, 1875, entitled "Rocks ahead," also "The Religious Outlook," introductory to *Freedom and Fellowship in Religion*. The portraiture of the Church as given by unbelief (as e.g. Potter, in *Christianity and its Definitions*), although highly colored, contains many truthful touches indicative of the wide contrast between profession and practice, the commands of Christ and obedience. Froude, in the *International Review*, 1878, has two articles on the decay and ultimate overthrow of Christianity, reiterating the spirit of a large number of writers. While some of his statements are worthy of consideration and based on painfully self-evident facts, yet the general tenor of his articles concluding that Christianity is a failure shows that he has no idea whatever of the design of the present dispensation (Prop. 86) and that, notwithstanding the evil, he does not appreciate its past and present power. *Scribner's Monthly* in repeated numbers (as e.g. Oct. No., 1874) declares "an inevitable revolution befalling religion," now in progress, seeing that plenary inspiration, and with it a mass of theology "goes by the board," and "the result will, probably and most naturally, be a reign of infidelity, out of which, after weary wretched years, we shall slowly emerge with our Christianity purged of its extraneous doctrines and with a new class of teachers," etc. It is amply sufficient for us to find, corroborative of our position, that when the Millennial glory is to be introduced there will be such unbelief and retrogression, that (as Isa. 60 : 2) "darkness shall cover the people." Much that men eloquently describe as "light" is "dark-

ness" with God, and this holds good both in and out of the professing Church. Draper (*Hts. of Conflict*, p. 327, and Preface) speaks of "a great and rapidly increasing departure from the public religious faith, and that, while among the more frank this divergence is not concealed, there is a far more extensive and far more dangerous secession, private and unacknowledged," and hence "a religious crisis is impending," and "in all directions we see the lowering skies, we see the mutterings of the coming storm." Admit that exaggeration exists, yet the simple fact that thousands, including the most earnest and faithful sons of the Church, sound the same warning—this should cause the reflecting to ponder this existing sign. How true is the declaration of Jesus (Matt. 24 : 12) "*Because (1.) iniquity shall abound (2.) the love of many shall wax cold.*" The influence that the first exerts in producing the second has been painfully evidenced in the history of the past, and is sadly manifested at the present day. Let us give a few statements from religious writers, whose testimony—not being Millenarian—is unbiassed. The *Luth. Observer*, Oct. 18th, 1878, in an editorial, "Popular Religion," says that the Chicago "Alliance" sent reporters to all the churches of that city to count the actual number of worshippers, and, under the most favorable circumstances, reported "that on an average only forty-two per cent of the seats in the churches were occupied by worshippers." The editor then refers to "the City of Churches," Brooklyn, and then reports from recent statements, "that out of a population of 600,000 in that city, only 90,000 could be accommodated in the churches, and that about 360,000 of the people were not under any kind of religious training," and this notwithstanding the numerous churches, distinguished preachers, and exceedingly large congregations there found. The editor then sadly remarks on these facts applying to all other places, and to their grave and discouraging aspect. He then points out the most disheartening feature of all, that "the most who do attend have become so worldly-minded, and manifest so little spiritual life and piety that the difference between them and irreligious people is scarcely observed," etc.; and calls for "a revival needed." If we turn our eyes to countries once highly favored as religious and leading, what a condition they to-day present! Mr. Bauer, chaplain to the Imperial family of Germany, preached (1878) a sermon before the Emperor and Court, in which he gives a bold and exceeding sad account of the widespread immorality and irreligion in that country; so extended, indeed, that the sentence occurs: "Affection, faith, and the Word of God are now unknown in this country, in this our great German Fatherland which formerly justly was called the home of the faith." "Germanicus," in the *Luth. Observer* of July 26th, 1878, gives extracts from a correspondent (an American minister, Lutheran) in Germany, who describes the condition of the Church "to be that of desolation," and that "its state even among the most eminent and godly leaders is that of supineness," waiting for the incoming judgments. Speaking of the prevailing opinion that these are nigh at hand, the writer adds significantly: "The judgments are coming fast enough. It needs no inspiration to behold the signs of the sky. Germany is on the eve of a frightful catastrophe. Sober-minded men everywhere, be they preachers, or merchants, or statesmen, speak with horror of the prospect in view." As Germany is regarded the fountain-head of the Protestant movement, we add a few more sad testimonies. An intelligent and observant friend, Dr. Stuckenbergh, writes for the *Luth. Observer* (Feb. 25th, 1881) on "The Religious Tendencies of Germany," and gives a gloomy statement of the parties, confusion, and chaos existing in theology and religion. Among other things, he says, "Our minister, Mr. White (i.e. U. S. Minister) recently told me, that he could not agree with Mr. Joseph Cook in his statements that orthodoxy, taken in the usual sense of evangelical Christianity, was on the increase." He concludes his article thus: "If the above leaves the impression that Germany is still in a state of religious conflict, whose issues are very doubtful, it makes just the impression which I want to make. There is great fermentation, there is much anxiety, and there is an uncertain and unsettled condition of religious affairs." In "Letters on the State of Religion in Germany" in the *Times* (1870) it is said: "Who that knows modern Germany will call it a Christian land, either in the sense Rome gives to the term, or in the meaning Luther attached to it." So also in an art. in *Appleton's Journal* (1879, p. 121) it is said, "in Protestant Prussia the very profession of Christianity has well-nigh died out," as seen e.g. in the attendance upon public worship. Dr. Davies, who extensively visited Germany, presented a most deplorable account of religion before the Board of Missions of the Methodist Church (1878), from which we give a few extracts. "Germany is Protestant only in name. The great mass of the German people pay no attention whatever to religion. They are epicureans in every sense of the word. Millions of them are Rationalists, while millions more are materialists and atheists. And although the country is full of learned theological professors, yet very few of them are orthodox. Thou-



sands of the preachers have no experimental knowledge of religion. Few of these pastors believe in inspiration, and even those who stand high among other nations, occupy the platform of the Unitarians. The Sabbath in Germany is a dead letter. The churches are almost empty; none but women go to church. Take the city of Halle for an illustration. Forty years ago, when it had a population of 15,000, it had six churches, and now with a population of 55,000 it has still only six," etc. While we do know that there are hundreds and thousands in Germany who deplore this state of things, it will not do to ignore such statements made by Americans and others, seeing that they are strongly corroborated and mourned over by Germans of eminence, ability, and piety. Similar facts respecting Holland, England, Switzerland, France, and other countries might be produced, but the thoughtful will recognize those *significant signs* of the times. Recent reviews and papers have taken up and discussed an evidence of retrogression and non-conversion, viz., that in the statistics of several denominations, the exclusions have exceeded the number of deaths, and by adding together the deaths and the exclusions a fearful roll is presented. The uncharitableness, strenuous exclusiveness, and bigotry of bodies of professing Christians, elevating human-devised Confessions, or, without a confession, some engrafted peculiarities (distinctive either in some doctrines, form of government, or some "shibboleth") to a test of fellowship and love, they deliberately unchristianize all others. All outside of their communion and belief is "Babylon." The fact is that *nominal* Christianity on the one hand, and *uncharitable* Christianity on the other, have a large following. We commend the following utterance by a layman: "Greybeard," in No. 61 of his *Lay Sermons*, after showing that Church observances and practices are right and tending to aid a believer in the divine life, truthfully observes that a mere observance of them alone does not constitute a Christian, adding: "Neither an eloquent tongue, nor the ability to teach, nor a profound understanding of hidden mysteries, nor great knowledge, nor large liberality even to the bestowing of all that a man hath to feed the poor, is in itself a proof of Christianity. A man may possess these and still be only sounding brass and a tinkling cymbal (1 Cor. 13). The Spirit of God in the heart and the fruits of that Spirit in life, alone can attest the fact of a Christian, and the reality of his Christianity. These are things apart from and above all outward forms; they are inseparable from the life-giving and the life-preserving love of God shed abroad in the hearts of believers; they are not subject to any rules or regulations of sects, and never can be."

"Ministers who are favorable to our view are but *too often* denounced in public, and their reputation attacked in private. Many such instances have come under our observation; and we know men who have *largely suffered* from this source—extending even to covert opposition to their preferment in the Church. A recent illustration of such a spirit may answer. Moody, the Evangelist, is a decided advocate of the Pre-Mill. Advent of Christ, and having given expression to his views in a sermon on 2 Tim. 3: 16 (pub. in the *Chicago Interior*, Jan. 11th, 1877), Dr. E. Weiser—"as a warm friend of Mr. Moody"—attacks him, affirming (1) that "it cannot but lessen confidence" in him, (2) that "it will create a doubt in the minds of many of his friends (?) as to the soundness of his judgment"—and this is supported by mere assertions such as, that "the personal reign of Christ on earth is a chimera," that Christ's Coming in Matt. 24 refers to the destruction of Jerusalem, that in verse 44 it alludes to death, etc. The assault is sustained by the weakest of reasoning.

"What stress the Reformers and others laid upon this sign is aptly illustrated by the language of Luther on Luke 21: 25-27 (Eng. Transl. *Proph. Times*, vol. 4, p. 145, etc.) when referring to the apostasy, he says: "And this, *above all*, constrains me firmly to believe that *Christ will soon come*; for such sins are too great for heaven to look upon much longer, and provoke and defy the judgment of God to an extent which must speedily bring it upon them. If it were mere uncleanness, like that before the flood, or only the common sins of the world, as those of Sodom, I would not hold *so strongly* that the day of judgment *must be near*; but when God's service, God's Word, God's sacraments, God's children, and everything appertaining to God, is disturbed, borne down, condemned, blasphemed, and the devil put in His place, worshipped and honored, and *Satan's lies held for God's truths*, this must make an end of things. As I look around me, I have not the slightest misgiving upon this point. Amen."

"Notwithstanding this, and the actual condition of things specified previously, thousands of men in the Church deliberately close their eyes to both Scripture and fact, and prophecy "smooth things." We give a fair specimen of this style, taken from the *Luth. Observer*, Oct. 8th, 1875, the peroration of an article by "Cyanthropos," against Millenarianism, marking the questionable statements as they are crowded together, in brackets.

The art. is headed, "Is the World Getting Better?" and the writer affirms that it is in every respect (while we affirm that in some respects it is better and in others worse; good and evil both abounding). We give the conclusion: "Lucifer, the son of the morning, is waning in the increased glory of the coming day" (? we acknowledge our ignorance respecting this "son of the morning"), "and even now the gold is upon the borders of the clouds and the mountains are tinged with a new-born splendor" (as e.g. in Germany, England, etc.). "He who sees only darkness and gloom, has his back to the light, and is gazing at the distortions of his own shadow" (we know of no Millenarian who sees *only* darkness and gloom). "Blind indeed must be the eyes which mark no hues in the morning (?) of these auspicious times" (and blind must be the eyes that see not the evils existing in the Church and the world). "Perhaps those whose eyes are so beclouded, have been too long looking into the clouds of heaven to see the Coming Son of Man, instead of observing that he is already here (?) in the triumphs of His Gospel. Looking for a physical appearing, they do not see His spiritual Kingdom (?) rising on the ruins of sin" (with the covenanted Kingdom spiritual, and the Coming of the Son of Man spiritualized, it is easy to discern things *not* existing). "They are so expectant of an avenging God to destroy sinners, that they forget (?) the God who pardons and saves" (this seems to be a virtual denial that God will come for vengeance). "Expecting a 'first resurrection' of saints, and a Millennium of material and political blessedness, they forget (?) the more important work of seeking the quickening of souls from death of sin and the reign of Christ in their hearts by faith" (we do not envy the man who can thus deliberately underrate the eminent and pious men of the Church, see Props. 73-78). "Pre-Adventism is always looking for the return upon the earth of antediluvian violence and wrong, and of the conduct of the cities of the plain, and thinks of no other way of terminating these enormities than by desolating judgments and the coming of an angry and implacable avenger" (we only follow the precise and definite language of Jesus, and of inspired men, in preference to the mere assertions—to the contrary, as exhibited by this writer—of men; see e.g. Props. 123, 147, 161, 162, 163). "And to make this Coming an early necessity, it must be shown that the world is rapidly ripening for such a doom as will overwhelm the ungodly with utter ruin" (we leave our Propositions to speak for themselves, sustained as they are so largely by his own class of believers). "The world cannot be converted" (our only reply is found, Props. 175 and 176, for we hold to its conversion, but in the time and manner designated by the Spirit). "The Gospel is inadequate" (we never say so; it accomplishes all that was intended by it, see e.g. Prop. 86, etc.), "and it is vain to preach it with any hope of such results" (if a man preached it with the hope of converting the world, which the preaching of eighteen centuries has not accomplished, it would be a vain hope, but if he preaches it with the expectation of "saving some," "them that believe," etc., he will be reasonable and scriptural). "Its impotence must be confessed by substituting force for persuasion, fire and brimstone for truth, and a general conflagration for the baptism of the Holy Spirit" (? we trust the writer may be able to comprehend what is meant by "the baptism of the Holy Spirit," and ultimately experience it, see Prop. 171. If so, he will assuredly feel that he has unwittingly called into question God's own ordering respecting the future, and doubted its propriety, etc.). An ample apology for our statement is already found under sign 8. The Laodicean condition so vividly presented; the self-exaltation in view of wealth and position; the multitude of liberals, semi-believers, occupying positions of influence and honor; the amazing progress of mere confessional religion; the grave concessions that are made to unbelief; the stealthy or open presentation of doctrines to misguide, blind, and enslave the conscience; the denial of fundamental truths, essential to the vitality of the Christian religion, as e.g. those relating to the person and work of Jesus, the Supernatural, the inspiration of the Scriptures, the conditions of salvation, the sacraments, etc. What we have already said of the condition of countries and cities, favored for ages by the Gospel, fully sustains our position. It is not only the region permeated by the spirit of the Roman or the Greek Church, but those that imbibed that of Protestantism, that evidence such a falling away from the truth. There is a sad force in the art., "The Religion of To-Day" (*North Amer. Review*, Dec., 1879), when the writer claims, as witnessed in France, Germany, England, etc., that "the intellectual world of to-day is drifting away from the religious belief and dogmatic theology of the past," and remarks: "Few can have any doubt either of its reality, or of the direction which it is taking. Its great feature is the slow elimination of all those tenets which have heretofore been considered as *essentials* of religious belief." He shows that this is not merely *outside* of the Church by "leading intellects of the world," but largely *in* the Church itself, and which, he thinks, leads to the displacement of Christianity and the substitution of "a new relig-

ion," that is to "tend to the elevation of the human soul and the unceasing progress of spiritual development." Bunsen, in his Preface to *Hippolytus and His Age*, gives a gloomy picture of the state of the Church and the outlook, and his reviewer (*North Brit. Review*, May, 1853) fully concurs in the statement made, saying: "One thing is sure, that we are at the termination of an old and perishing one (i. e. era)—that there are spreading all around us the symptoms of decay and extinction. God forbid that we should speak in the language of exaggeration, or that we should not feel deeply sorrowful that the old landmarks of our fathers' faith should no longer receive the reverence of their children's children. Yet we cannot shut our eyes to the fact before us. We cannot say, peace, peace, where there is no peace." Froude (*North Amer. Review*, 1879) says: "In every corner of the world there is the phenomenon of the decay of established religions. In Catholic countries as well as Protestant, nay, among Mohammedans, Jews, Buddhists, Brahmings, traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving the foundations on which historical faiths have been built up. Science, history, philosophy, have combined to create universal uncertainty, and Catholic France and Italy are no better off in this respect than Germany, or England, or America." We are not concerned in Buckle's estimate (*His. Civ.*, vol. 1, p. 257) that even Theology is diminishing in force and power, since no great works, according to him, have appeared for a long time, for our concern is in the spread of unbelief, heretical views, worldliness, semi-religion, confessionism, etc. Rev. Clutz and others combat the statements given by Goldwin Smith in his *Decay of Faith*, endeavoring to show that faith still extensively exists. This is also true—for, as our expressed views show, a true faith and a false faith or no faith exist contemporaneously, and either party who excludes the one, in order to give exclusive prominence to the other, is incorrect as to fact, and unjust in estimate. Christianity also, no matter what apostasy and evil exists, is constantly fulfilling the design of this dispensation (Prop. 86). Therefore we have no sympathy with the untruthful and revolting statement made by "The Teasahar" (quoted by Mattison in *Spirit Rappings Unveiled*, p. 95), that the "Church is a dead and rotten organization, which is ready to crumble and dissolve," etc. For, notwithstanding the evils enumerated within her, the design of God and of His Christ in her establishment has been faithfully and continuously carried out, viz., to gather out a people for His name.

<sup>11</sup> It is gratifying that among others so many able Millenarians (see Props. 73-78) have been successfully engaged in this work. It is also gratifying that evangelists like Moody, Henry Varley, Wells, and others, so extended in labors, are distinctively Millenarian, thus answering the uncandid reproaches like those under Obs. 10, note. Moody in sermons, etc., has given no uncertain sound, and Henry W. Beecher (Lecture, Nov. 19th, 1875), conversing with him, attributes his power and zeal to his being "a believer in the Sec. Advent of Christ and in our own time"—to his "thinking that Christ may come even to-morrow," etc. At a meeting in Glasgow (1876, reported by the *Christian Weekly*) Moody said: "Like some others, I was originally much opposed to this doctrine until, from *constant meeting* with it in the reading of Scripture, I was constrained to become a believer in it; and now it is to my mind one of the *most precious truths* in the whole Bible. And I should feel self-condemned were I to leave Glasgow without speaking about it. All Scripture from Genesis to Revelation should be read as an entire whole, and not a few favorite portions dwelt upon to the exclusion of other parts; nor should our views of divine truth be merely grounded upon the opinions of others, as every one is responsible for his own individual belief; and it will be no excuse for persons to say as a reason for not believing any doctrine of the Bible, that they never had it taught to them. The promise and statements regarding Christ's Second Coming are among the things that are *freely given* to us by God, and are *very much* spoken about in the Bible. One verse in every thirteen in the New Test. refers more or less directly to the subject." "Surely if the Holy Spirit has dwelt upon this theme *so much* in the inspired Word, and has brought it before our notice in one thirteenth part of the New Test., it *must be a truth of great moment* to all who love the Saviour. Although the event itself is certain, yet the exact time of its occurrence is spoken of in Scripture as being uncertain, and therefore calling for *constant watchfulness*. Although there will be signs of its approach discerned by those who watch, yet upon the world at large it is predicted to come suddenly." So Varley (*Prophetic Times*, new ser., vol. 2, p. 8), Wells (*Springfield Republic*, Dec. 7th, 1875) and others in public discourses confess their faith and urge to the reception of Jesus, etc. But it fares with these men as with all others of like faith; their belief is "unsoundness of judgment," as e. g. seen in note (1) Obs. 9. To indicate the bitter hostility that these views excite—as signs of the times—we give two additional illustrations: A

writer in the *Ch. Union*, March 28th, 1877, remarks of Moody : " His Advent views are a crudity which time has outlawed :

' He cometh not a King to reign ;  
The world's long hope is dim ;  
The weary centuries watch in vain  
The clouds of heaven for Him.' "

How " outlawed," when so many leading commentaries, divines, and scholars (Prop. 78) still hold to it? How " outlawed," when it was the faith of Apostles, confessors, martyrs, and is contained in the plain grammatical sense of Scripture? What daring unbelief these few lines contain ; misleading and soporific assertions. But again, let the reader consider how we have shown the oath-bound relationship of the future Kingdom to the Messiah's honor and glory, etc., and then read what the *Luth. Observer* (Aug. 23d, 1878) reports Pres. Porter of Yale College, to have said respecting Moody's preaching Adventism at New Haven, viz., that it is a " belief which tends to bring back the spirit of Judaism. I feel bound as a minister of Christ to pronounce this conception of the Kingdom of Christ to be most dishonorable to that Kingdom and injurious to its interests." We venture to say that this esteemed president leaves " the everlasting covenant" of David the inheritance of David's Son, the predictions of the prophets respecting a restored Theocracy, etc., out of his theology as too trivial !

God's work is progressing, and when we see men and women converted, and exemplifying the fruits of the Spirit and the mind of Christ in their lives, no matter in what denomination, or sect, or organization, we see the sign of the approaching end, since the gathering out is *advancing* toward completion. Hence we have no sympathy for that class of men, who, under misguided zeal and bigotry, take the phrase " Babylon and her daughters," and, while giving in the main a correct exposition of its meaning, press it to an *injurious extreme*, as if it embraced without exception everything relating to Roman Catholicism, Protestantism, State and confederated churches, Confessional churches, in brief, *all outside of their own limited little sect*. This spirit is exemplified e.g. in Christadelphianism, Seventh-Day Adventism, Believers, Shakerism, Mormons, etc., etc. These men overlook several things : that while there has been evil in all these churches, there have also been godly men in them who were keenly alive to them, deplored, and resisted them ; that to sit in wholesale and indiscriminate judgment upon all is to do gross injustice to that " small flock" which was gathered out before such sects saw the light ; that the call " to come out of her" (which means to come into their own sect) addressed to men and women who are devoted to Jesus and willing to give up all for Him, if obeyed would only result in infusing the same narrow contracted view of " charity" exhibited by those callers ; that if this wholesale denunciation is to be received, no Christian Church can possibly be traced ; that those who employ this language, call upon us to come into their distinctive faith, without being in agreement as to that faith (i.e. various sects use it, and each one claims to be the pure Church alone) ; that while the ultimate overthrow of the churches under Antichristian persecution is clearly taught, we are also taught that faithful men and women are in them, seeing that the true Church for many centuries has only been perpetuated through them, amid apostasy, contention for the truth, and persecution ; that we must discriminate between piety, reverence for God's Word, love to Jesus, etc., and error, ignorance, etc., that may be allied with the same ; that in the sight of heaven a condemnatory, uncharitable, and self-exalting spirit is *even worse* than the entertainment of error with a heart full of love to God and man. Hence such writings as Dr. Thomas's, Lincoln's, Barbour's, White's, etc. (however valuable in interesting matter), are vitiated by a species of denunciation, which claim, for their respective sects or organizations, *per se* to be the only true Church, and denounce all others as false and Babylonish. These are simply one-sided, and judge everything by their own humanly-devised standard, speaking evil of men, whose nobleness, usefulness, imitation of Christ, etc., is immensely above their belittling vision.

We also point out that the Prophetical Parable of the Supper is being most strikingly verified at the present day. In the scale of procuring the guests mentioned, we certainly find ourselves, by evangelistic and missionary labors, nigh to the Supper. Let the student compare Luke 14 : 16-24 with the present existing exertions in behalf of the last classes specified, and he will find a remarkable fulfillment.

<sup>18</sup> The celebrated prophecy of St. Malachi (Arch. of Armagh, died 1148) was made, apologetically over against Protestantism, to show " that the Papacy would maintain the Church to the Coming of Christ" (Kurtz's *Ch. His.*, vol. 2, p. 163). This will be verified, according to the Scriptures, in that it will exist at the first stage of the Advent but meet its fall between (Rev. 14 : 8 and 17 : 16) the secret and the open manifestation. While

the Papacy is thus virtually gaining ground again in the number and devotedness of her adherents, she is compromising herself in the effort to secure power, so that she will not, and cannot, gain the leadership and ascendancy ascribed to her by various prophetic writers. The principles, past record, aims, etc., are so diametrically opposed to the principles and aims of the coming Antichrist, that (as seen in Rev. 14 and 17) she too must fall under a terrible persecution, fearfully paying for her pretensions to universal sovereignty. Ultramontaniam, however it may for a time materially serve to prop up the Papacy, is doomed by its utterances, arrogancy, and claims, to alienate the Antichristian confederation; and prophecy directly teaches this by the fate predicted and graphically delineated.

<sup>19</sup> Our remarks are intended to apply to the classes indicated, but they can even be widened to include the temperance movement in some of its aspects. Take e.g. the Murphy movement with which the Church has so largely affiliated. Now the Church itself is God's temperance organization, and the fruits of the Spirit, among which is temperance, are the result following repentance and faith in the Lord Jesus Christ. This all orthodox churches admit, but going out and striking hands with the world it reverses all this, and, in place of repentance and faith as *the preliminaries*, it substitutes the pledge and in a vague manner appeals to God's help and grace *without coming in God's appointed way*, i. e. repenting not merely of one sin, drunkenness, but of all sin, etc. This suits human nature so well that all classes can associate together, promising themselves the greatest victory. But the end can be readily foreseen; like all other waves of excitement, founded in a one-sided view of God's Word, it will pass, making it more difficult in the future to arrest the attention of men to the truth. To illustrate the enthusiastic but mistaken (being anti-scriptural and misleading) notions entertained, it is sufficient to quote from a despatch forwarded (May 7th, 1877) to Springfield, O., by Murphy himself, saying: "The country is to be conquered for our King, whose right it is to reign." "We are going on to victory." If the Murphyites and their co-abettors are to do this for Jesus Christ, *then* the Bible teaching on this subject is most certainly incorrect. What the Church itself cannot perform (Prop. 175, etc.) *no outside influence* can possibly accomplish. Hence good, pious, honest, sincere, and able men are doomed to meet disappointment. So it is also with those conventions, etc., that draw together great talent, novelties, sensational things, etc.—whatever good is accomplished is clouded by the insidious notion of prosperity, the conversion of the world, etc. The proof is found in this: that a scriptural representation of the nearness of the Advent, of coming persecution, etc., would be regarded as entirely out of place in them. With Moody we hold that "the only hope of the drunkard is in a renewed heart," and, therefore, are little influenced by advocates of temperance and reform publicly expressing their faith in God's help in the deliverance from some particular sin *when unrepentant* of others. While appreciating the noble efforts of Gough and others—for all true believers are advocates of temperance—we cannot possibly receive their high-wrought eulogies, which represent the temperance movement as one of "the great moral enterprises which shall usher in the day of the final triumph of the cross of Christ." The Bible teaches, as we have shown, just the reverse. Hence all those great conventions, assemblies and organizations which—whatever truth may be presented or good done—eagerly anticipate, and with loud praises predict, the conversion of the world, the unlimited advancement of the Church, and the ushering in of Millennial glory *through their instrumentality*, are predicting falsely and misleading the multitude. A Pre-Millenarian would be condemned, if he ventured to call attention to the biblical statements; and, indeed, there is little danger of any one ever doing so, since particular care is taken to exclude such, lest a strain of discord mar the smooth prophesyings *so fashionable and palatable* at such gatherings. Men on the brink of fearful times encourage each other by unscriptural but pleasing pictures of reform and progress.

<sup>20</sup> The Bishop of Oxford at a missionary meeting in England made some remarks (reprinted in the *Guardian*, Aug. 23d, 1865) so apt (as "the footfalls of the coming of the great Antichrist") that we reproduce them. After stating that it was his belief that the last attempt against the truth would come not so much in open denial as in a kind of admission while sapping the distinctive features of truth, and describes it as "universal toleration," "a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. That they will all agree to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that

infidelity and blasphemy is boldly avowed. On the one hand, the grossest unbelief, and then on the other a professed admiration for the Bible as inculcating Spiritualism—one blowing hot and another cold to suit every latitude. The saddest feature of all is, that it has evidently well meaning men entangled in its toils, forming, in view of adaptedness to spiritual cravings in others, a powerful magnet to draw in others. But this is to be expected; an object all repulsive would become speedily loathsome; but clothe the skeleton with silks and rich fabrics to hide the deformity, paint the mask with a bright countenance, and many, who otherwise would be repelled, hug it in fond delusion.

"The moderates would still exhibit a show of respect for Christ, speak of Him as "a model man," etc., but emphatically deny His teaching in many things, ridiculing the fundamental doctrines of Christianity. The bold hypocrisy mentioned by Paul is apparent in all of them, in that, professing to admire Jesus, they refuse to accept of His doctrinal utterances, which can be tested at any time by simply inquiring whether the sacrifice of Jesus is of an atoning nature for sin. Take the very best of this class in point of pretension and ability, as e.g. A. J. Davis, "the great Apostle" and "High Priest," and although claiming a superior perception of all truth in his "superior condition," he and others deny the resurrection (p. 90, *Phil. of Spi. Intercourse*), the Bible doctrine of depravity (p. 88, same), the atonement (p. 44, *Life of the Spheres*), deride Revelation (p. 129, same), ridicule prayer (p. 35, *Philos. of Spi. Inter.*), sneer at the Bible heaven (p. 76, *Life of the Spheres*), etc. All will use the Bible only in so far as it can be interpreted to contain the elements of Spiritualism and no farther. The whole matter is summed up in Davis's *Autobiography*, p. 489: "I have no sympathy with any scheme of salvation which rests upon the teachings of any one book in the Bible, or out of it, nor yet on all books combined. On the contrary I believe in the progressive growth and harmonization of the whole human family," etc., and on p. 519 he promises us "the day when, through its influence, the discordant powers and principalities of this world will become one Kingdom of love, wisdom, and harmony." It is stated in various sources that to do this it must supplant Christianity, as e.g. *Banner of Light*, Ap. 10th, 1869, and addresses of Middlebrook, Higging, etc., at Chicago Convention, 1874), etc., comp. Dr. Potter's, himself once a leading member and medium, pamphlet *On Spiritualism*, pub. 1866, for the internal working of the same.

"Various estimates of the numbers connected with Spiritualism are given running into its millions. Thus e.g. the *Contemp. Review*, Aug., 1872, p. 439, says they are estimated "from six to ten millions." The *Pop. Science Monthly*, which has no sympathy with it, occasionally refers (as e.g. Sep., 1879) to the large extent of its following among scientific men in England, Germany, etc., and the adhesion to it in this country. It is a matter of surprise that intelligence can tolerate "the trash" which is represented as coming from Jesus, Bacon, Luther, Washington, and a host of eminent deceased persons (seeing that it would evidence a wonderful retrogression of sense, genius, power, etc.), or (*Westminster Review*, Jan., 1858) the story of "a lady who was brought to bed of a motive power," "the doggerel verses purporting to emanate from the Saviour Himself, compounds of the ludicrous and horrible in which the laugh due to their absurdity is checked by the shudder at their blasphemy." Even such a writer as Howitt (*His. of the Supernatural*), in his apostleship of Spiritualism, endeavors to shield the practice of modern necromancy from the condemnation of the law of God by (p. 197) saying that in the transfiguration Christ "sought to the spirit of the dead," and "broke the law before the face of Moses." A man must certainly be easily satisfied with proof favorable to his system, who can find in this occurrence any likeness whatever to the present necromancy. It can only be made out by a gross perversion and prostitution of a sublime typical representation (Prop. 153). The author of "Modern Sorcery" (*Brit. Quart. Review*, repub. in *Eccl. Mag.*, Feb., 1876) refers to the fact that Paul, Jewish saints, and prophets, and even Jesus are represented as visitants attending seances, and uttering sentiments antagonistic to their historical character, but in accord with the unbelieving, humanitarian spirit of the mediums. No wonder that it requires a darkened chamber to bring forth these manifestations of darkness, from which no name of the past, however venerable, is safe. In our remarks on Spiritualism, we do not include all as entertaining the same spirit, for some are evidently sincere in a reverence for the Bible, and seem pained at the extremes of the ultraists, but still their adhesion, etc., is injurious, and confirms unbelief. Mrs. Hardinge Britten's Spiritualistic Lectures at Melbourne, Australia (*West. Ch. Advocate*, Aug. 6th, 1879), were unsuccessful, and she assigns for it the following reason, which speaks for itself: "Because of the splits in the Spiritualistic camp, and because there were those who believed in the doctrine and rejoiced in the uprooting of old institutions, and made use of the new creed as an excuse to relieve them

from *all restraint and for indulgence in licentiousness.*" The truth is, that whatever esteem may be professed for the Bible in behalf of Spiritualism, the *animus* is seen in the constant efforts made to lower its inspiration, credibility, and authority. The proof for this can be readily seen in any extended Spiritualistic catalogue of books, as e.g. in the catalogue of the "Banner of Light Book-store," containing the works of Tom Paine, Voltaire, Volney, etc., specially recommended. Then we have such writers, bitter and unrelenting, as Denton, Fish, Finney, Cooper, Winans, etc., on the Bible, Tuttle on Nature, Mrs. King on Man, Hull on Reason, Craven on the Old Test., Randolph on Pre-Adamite Man, Frothingham on Humanity, and a multitude of others, who all endeavor to make the Scriptures unreliable, opposed to science, nature, and the true progress of humanity. Nor need we be surprised at this, when Childs has the effrontery to proclaim as a fundamental truth, "whatsoever is, is right;" when Reade makes the individual man "lots of animated jelly," to be swallowed up in a perfected humanity; when Wright makes his co-workers have as much of God in them as Jesus ever exhibited. They exult in disposing and circulating the intensely hostile works of Bradlaugh, Bob Ingersoll, Holyoake, Underwood, Parker, Voysey, Feuerbach, Bauer, Renan, Harrison, Marvin, Watts, Bernard, Buechner, Lum, Meredith, Offen, Orcutt, Schefer, Weiss, Alberger, Hazard, Putnam, Peebles, Watson, Smythe, Doten, etc., etc. However we may account for Spiritualistic phenomena, whether to mind reading, natural causes, Satanic influence, demonology, or imposition, its *impolency* as a Supernatural agent is clearly evidenced by a simple test, viz., let any one carry with him to a medium a communication in a sealed envelope given by a third person, of whose contents he himself is ignorant, and no Spiritualistic influence can tell what is in the envelope. The *Pop. Science Monthly* (June, 1879) refers to the fact that a one hundred pound note was left in a sealed envelope in the Bank of England, the owner having promised to give it to any Spiritualist who could tell the number of the note; but not even an application was received. Some of its advocates, as R. D. Owen (*Debatable Land*, p. 239), are candid enough to admit that mistakes, errors, delusion, etc., may exist in connection (but claim the process of sifting as necessary), and that infallibility cannot be attributed to its teachings.

<sup>28</sup> The sorrowful, judgment-denounced catalogue can be readily swelled, as e.g. in the open blasphemy and oaths so widely prevalent and falling even from the lips of children; the extravagance in dress in meeting the demands of imperious fashion leading to many sad consequences; the increasing boldness of so many girls and women in following after pleasure and amusement, etc., by which modesty, home life, etc., are sacrificed for the sake of publicity and vulgar notoriety; the immense traffic in and use of intoxicating liquors with its resultant evils; the direct trade kept up in maintaining the means for gratifying sensuality with its demoralizing effects; the fearful increase of divorces and the easy manner in which many are obtained; the unhappiness and infidelity connected with the conjugal relation arising from the violation of law, etc.; the increase of murder, so that often several are embraced in the same daily newspaper; the spirit of free-lovism; the publication of obscene pictures, books, and papers; the racing, games of chance, etc., leading to gambling; the manipulations of stocks, provisions, etc., for the purpose of making money at the sacrifices of others, etc.

<sup>29</sup> Van Oosterzee (*Lange's Com. loci*) refers the fulfilment of this passage in particular to "the last days of this era, which precede immediately the last personal Parousia of the Lord" (1 Pet. 1 : 5 ; 2 Pet. 3 : 3), and says: "It is here also revealed that the optimistic view of the world, which expects but a continuous triumph of humanism, an advance steadily to a higher freedom, culture, and dignity in the future, cannot stand before the tribunal of Scripture." So on 1 Tim. 4 : 1-5 he remarks in the same spirit: "The dark visions which Paul opens to us of the future directly conflict with the optimistic and sanguine hopes of those who believe that, from the unceasing growth of knowledge, all on earth and in the Church of Christ is becoming always better, more harmonious, more peaceful. The same Scripture which gives the promise of the last glorious day for the Christian, utters its *ever-increasing lamentations over the last times* which are to precede that day." The newspapers are constantly portraying such characters, and the number is increasing. While writing, a reference to to-day's *Cin. Enquirer* (July 22d, 1881) finds its accustomed burden of sad and fearful news; and one of the columns contains this declaration: "Comet or no comet, this year (1881) starts in right to become famous for murders, assassinations, shipwrecks, tornadoes, conflagrations, floods, scandals, and other sensations. Devilry seems to move with the speed of an express train."

<sup>30</sup> As stated previously, large numbers are Rationalistic, and eagerly adopt the conclusions of Strauss, Bauer, Renan, and unbelieving scientists. Others remain orthodox (i.e. hold to the old faith) as e.g. Rabbi Artour (in *Sermons Preached in Several Synagogues*,

1874), avow their belief and expectation of a Supernatural Person in the Coming of a Messiah, but reject the claims of Jesus to the Messiahship. Another party make the Messiah only "a figurative personification of a Millennial period," etc. But this very unbelieving condition of the Jews, and hence an unwillingness to return to Palestine, is given as a distinctive sign in Ezek. 20 : 30, etc. They give up faith in the predictions of God, and, therefore, say, "We will be as the heathen." While this has always been, more or less, true of the ten tribes who have become amalgamated among nations, it is now specially true of the whole nation. While a large portion is orthodox in its faith of a Coming Messiah, and await Him, another large and growing portion is unbelieving, and desire to be incorporated with the nations among whom they live. This is seen in America and Europe e.g. by the purchase of real estate, the funding of local interests, and intermarriage with Gentiles. We only add that the recent terrible persecution of the Jews in Russia and Poland calls the attention of the nations—if they will heed it—to the *prophetical status* of that nation.

<sup>1</sup> The prophetical student will not overlook the significant fact that just as the Pre-Millennial prophetical periods are expiring (as all admit), the great at power is lodged in the hands of Jews, not merely monetary but political, as e.g. in Lord Beaconsfield, the Prime-Minister of England. This assumes importance when the additional fact is observed that nearly all, if not all, commentators are agreed that the friendly power ("the ships of Tarshish") which will aid the Jews to a partial, preliminary restoration is England. As the time is approaching, such indications should be witnessed, and their appearance are confirmatory and strengthening. Indeed, there has been a lively interest taken in the Jews by eminent Englishmen (Lord John Russell, etc.), and that friendly feeling is widening and extending, until policy itself allied with it shall indicate the restoration of the Jewish nation as the best means to secure a friendly ally in the East as a protection to England's interests over against Russia's encroachments. In view of the large and increasing Jewish population in Palestine, Dr. Edersheim well said: "The return of the Jews to their own land may be said to have already commenced." Various disabilities, formerly enjoined by the Turkish power, have been removed; the freedom of purchasing property and of building has been given them, and (London Times, March 20th, 1877) numerous new buildings are erected by individuals and societies. Assistance is furnished from Europe and America to establish a permanent and flourishing settlement. The placing of Asia Minor, including Palestine, by the Treaty of Berlin (July, 1878), under the Protectorate of England, has facilitated confidence in this direction. The great leading Jews of the old world, with their vast wealth and influence, are taking a deep interest in this matter. Protestants are, likewise, impelled by the prophecies relating to the future of the nation, having an increasing interest in the restoration of the Jews. This is apparent from the numerous works published advocating their restoration and conversion, such as by Faber, Bichino, Calvert, Scott, Fletcher, Colyer, Cooper, Thelwall, Bickersteth, Crool, Durell, Herschel, McNeile, Tyso, Maurice, Whiston, Maitland, Wood, Eyre, Whitaker, the Bloomsbury Lent Lectures, fourth series, 1847, and eighth series, 1850, Da Costa, Cunninghame, Frey, Thomas, Girdlestone, Guers, McCaul, Keith, Maton, and others. The German Jews alone (*Luth. Obs.*, July 17th, 1879) have sixteen charity associations in Jerusalem, and where eighty years ago the Turks only allowed 300 Israelites in the city, thousands are found, entire new streets being laid out and built. The Palestine Exploration Society has already mapped out on an inch scale about three fourths of Palestine, while the chart of Jerusalem and its environs are on the large scale of ten feet to the statute mile. The Palestine Exploration Fund in its prospectus said that it was organized to pierce those mounds of *dust and stones* around Jerusalem," which some think is a fulfilment of Ps. 102 : 14, "God's servants shall take pleasure in her stones, and favor the dust thereof." Many items of interest are given in Jewish and Prophetical periodicals, indicative of the spirit actuating many Jews, who are looking forward to a re-possession of their land of promise. The influence and rank that the Jews have attained is favorable to such a development. George Eliot (*Impressions of Theophrastus Such*, p. 223) remarks: "A significant indication of their natural rank is seen in the fact that at this moment the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew." In science, art, literature, politics, wealth, etc., they are becoming a power.

<sup>2</sup> Numerous prophetical writers have insisted upon it that the weakening of the Mohammedan power, the overthrow of the temporal sovereignty of the Papacy, the beginning of a gradual return of the Jews to Palestine, and the political and social perplexities of nations, being synchronous, form indisputable evidence of the nearness to the end



of the age. In reference to the state of the Ottoman power, the works of Dr. Cummings, Keith, and others (as well as leading papers, such as the *London Times*, *N. Y. Herald*, etc.) contain abundant evidence of its growing decrepitude. Its fires, taxation, indebtedness, wars, loss of territory, internal and external complications, corrupt principles and officials, etc., has wonderfully crippled its resources and strength. We give, out of a multitude of testimony, a single extract, taken from the *North Brit. Review* (Nov., 1860, p. 179): "The days of Turkey's power and independence have long since gone. The Empire exists only upon sufferance. Nay, its tottering throne and rotten constitution are upheld by the united efforts—or rather united jealousies—of the European monarchs. From the attacks of enemies without, and rebels within, England and France have been for years, and are at this moment, its only defence. Every Englishman knows that but for the unceasing exertions of our ambassadors at Constantinople, and of our consuls in the Paschalics, the vast Empire would, long ere this, have gone to pieces. We venture to affirm that were these influences wholly withdrawn, and were Turkey left to her own unbiassed counsels, it could not hold together six months." It is a universally known fact that the interference of other nations has alone saved Turkey from being overthrown and rooted out by its powerful and covetous neighbor, Russia.

<sup>23</sup> And here we would observe: whatever defect may appear in the details, the grand outlines always remain unimpaired. Men have foolishly made themselves merry, e.g. at Baxter's Napoleon III. scheme, without ever considering that the detailed scheme presented by him failing in particulars and as an entirety, does not affect in any essential point the outlines of this prophecy (upon which, and within which, his theory was erected), or his view of the nearness (although he antedated) of time. To-day, with all his failure, we would rather be in his position, *honoring God's Word*, than in that of those who neglect it.

<sup>24</sup> The forces at work in nations, and which effect the political action, are of such a tremendous influence that statesmen, philosophers, etc., have freely uttered their belief in a coming crisis. Not merely the Nihilistic, Communistic, Socialistic, etc. give warrant to such a view, but the manifest distrust of nations toward each other (exhibited in their vast standing armies, heavy armaments of war, improved engines of destruction—Krupp alone, as the papers state, turning out every month 300 cannon, some of the largest calibre, while the standing armies of the five great European powers, including reserves, form a total of 16,471,918), and the intense hatred and jealousy existing between them (as e.g. between Germany and France, Austria and Germany, Russia and Turkey, Italy and France, England and Russia, etc.) will inevitably lead to commotions and great changes. The future formation of the ten kingdoms and their confederation under Antichrist will, inevitably, be preceded by revolutions and wars in which the nations will become involved. While we locate the formation and confederation in the interval, yet if near to such an interval signs expressive of agencies at work to produce the same ought even now to be manifested. These, in the present condition of the earth, are only too manifest; but it is too soon to map out (as some writers attempt) with any degree of accuracy the order of events. The prophecies bearing on them are exceeding brief, and deal chiefly with results, so that both wisdom and prudence suggest the suppression of such efforts, which, at most, would be based on conjecture. When such men as Disraeli, Hyacinthe, Peel, Victor Hugo, Chase, and many others judge from "the signs of the times" that we are entering upon a conflict that will convulse the nations, and predict a period of terror and bloodshed, it certainly cannot be charged against them that they are biased by Pre-Millenarian sentiments. Indeed, it is folly to close our eyes to existing facts, which elicit such gloomy forebodings from eminent men; especially when men of a calm and reflective mind like Dr. Arnold (quoted by Cummings, *Lects. Apoc.*, 1 ser., p. 469), looking at the antagonistic and corrupting influences at work, declares: "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming; times are coming in which the devil will fight his best, and that in good earnest."

<sup>25</sup> The student can refer to other statistics, given by Pierson *On Infidelity*, and by *The Power of the Press*. Christlieb's *Modern Doubt* (p. 33) confirms such statements, and the extent of infidel publications is pronounced (sec. 1) to be "fearful." Why deliberately ignore facts evidencing the strength of the enemy; is it wise or prudent? Appleton's *Cyclop.*, art. "Bookselling," says that "it was in evidence before the House of Commons in 1851 that the sale of immoral and infidel publications amounted to 29,000,000 annually; more than the total issue of the Society for the Promotion of Christian Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, and some seventy religious magazines combined." This list, as eminent

writers assure us, has been greatly swelled, catering to the multitude outside of the churches. I have myself noticed entire and lengthy catalogues filled with this class of works, and many of them recently published. They embrace books of the most blasphemous nature down to a more refined kind which substitute morality, the religious sentiment in man, etc., for Christianity. It is a matter of surprise that even some religious writers, not seeing the dangerous tendency of sceptical literature, apologize in its behalf, as e.g. the *Christian Union*, Aug. 1st, 1877, speaks of Buckle's *His. of Eng. Civilization*, Draper's *Intellectual Development of Europe*, and his *Contest between Science and Religion*, Lecky's *His. of the Rise of Rationalism*, his *Supernatural Religion* etc., as simply a preparative work for Christianity. Alas! thus the signs of the times are read, respecting works which generate and confirm unbelief in the minds and hearts of thousands of readers—a class of readers, too, that exert influence. The *Princeton Review* (Ap., 1854, p. 375), after reluctantly admitting that, as "Pierson on Infidelity" showed, the press was employed more extensively against the truth than in its behalf, says: "There are constantly issued in our cities publications which are powerfully destructive in their tendencies. We cannot better define the class than to describe one which came to hand not long since. It offered itself as a Gospel to the poor, and then proceeded by an appeal to Scripture—introducing our Saviour Himself as a great Reformer—to establish these two principles: that the poor have an equal right to the possessions of the rich, exhorting them to bide their time, but to be in readiness to take what belonged to them when the time should come, or when opportunity should offer; and, secondly, that marriage was an unjust and tyrannical institution, and ought to be destroyed. All this was done not in the bare form in which we have stated it, but in the most plausible method, and with a style calculated to persuade men of the sincerity and purity of the author." The writer, summing up the appalling statistics, and the various classes of works, adds: "Taking the whole field in which the press operates, we can hardly doubt that its preponderating influence for the present, is against the truth, or indifferent to its interests—that that instrumentality which God has chosen, above all others, for the advancement of truth and goodness, has been strangely turned to work their overthrow." The *Luth. Observer* (June 6th, 1879) remarks: "Infidelity has its publications almost everywhere. Dr. W. Fleming Stevenson says that the commonest book in the Calcutta Bazaar is a cheap edition of Tom Paine, and that there are a number of antichristian papers published in Bombay." Such testimonies, coming from parties not Pre-Millennial in view, could be multiplied, but every reader can make a comparison for himself, when considering the number of directly and semi-infidel works and periodicals, the fashionable literature of an irreligious character, the unbelieving scientific and metaphysical books, the histories and school books leavened with error, the licentious works circulated, etc.

\* Both of these conditions, an increase of prophetic knowledge and an increase of knowledge pertaining to nature and the utilization of its forces, are demanded as fore-runners of the Millennium; the one as a warning to watching, and the other as an indication of coming fulfilment of events that can only be compassed by extraordinary means utilized by Antichrist and his confederated forces. Therefore we bring them together in the form given in the text, although we firmly hold that the knowledge spoken of by Dan. 12: 4 pertains exclusively to the one vision that was sealed, which will not (as to its conclusion) be fully understood until "the time of the end" (which we place in the interval between the two stages), when it will be thoroughly comprehended in view of the events transpiring, and the precise chronological status being recognized. Evidently the meaning of the Prophet (Lange's *Com. Dan. loci*) is: "But (And) thou, O Daniel, shut up the words and seal the book, even to (till) the time of the end: many shall run to and fro (run through the book), and the knowledge (of it) shall be increased," or "many shall search it through, and the understanding shall become great." Unity requires that the running about (for the purpose of searching) and the knowledge spoken of as gained, must be applied to the vision that is sealed. Consistency likewise demands that so far as this particular vision is concerned (for the sealing does not refer to the other prophecies), the full, complete understanding of it (as e.g. to the several dates, the time of resurrection of the saints, the conflicts pertaining to the last Antichrist, etc.) will only be attained at "the time of the end" (which we locate, not in the present but in the future interval, Prop. 130). This, at once, sets aside much that has been derived from the phrase in support of certain ultra prophetic expositions (as White's, Swornstedt's, etc.) as if they were heaven-derived. It also refutes the notion that the verse refers to the present rapid locomotion by steam, or to missionaries going about to preach, or to the prophecies in general (compare Fausset, Barnes, Gill, Clarke, Henry, etc.). The declaration that a complete understanding of this prophecy in its details and dates is still some-

thing which pertains to the future, does not forbid our understanding its general meaning, its location as to the period of fulfilment, its reference to the resurrection, or the Antichrist, or Jewish deliverance, its correspondence with other predictions. This limitation as to the one vision does not effect our comprehending other predictions, or being impressed and guided by the signs given respecting the nearness of the Advent. The reason for the non-comprehension of a part (conclusion) of this vision, is found in the fact that a portion of it runs into and through the interval between the concealed and open Advent. The assurance given that it also shall be fully understood, shows how important a vision it shall be regarded by believers during this interval. In reference to prophecy in general it is still true (Hos. 14 : 9), "*Who is wise, and he shall understand these things? prudent and he shall know them!*" for it is requisite to search after the truth so that we may follow Christ's injunction (Matt. 24 : 15; Mark 13 : 14), "*Whoso readeth, let him understand.*" All things really necessary to form an intelligent and just view of the incoming future with its events of vengeance and redemption are fully and freely given; and it argues a lack of respect to refuse their consideration and study. This gives propriety and force to the caution of Jesus (Mark 13 : 23): "*But take ye heed; behold I have foretold you all things.*" The promise of Dent. 29 : 29 (Houbigant's rendering): "*The things which were hidden with the Lord our God, are made manifest to us and our children for many generations,*" has been richly verified, but to realize this practically, it is still essential to "search the Scriptures." Owing to Abraham's interest in the covenant God revealed (Gen. 18 : 16) to him things of the future, and it is owing to the deep personal concern that believers have in the same covenant that God has enlarged our views of the times to come. He, therefore, perpetuates persons who are like "the children of Issachar, which were men that had understanding of the times," in order that believers may be sustained and strengthened, and that an abundant testimony may be given to the Church and world before the incoming flood. The fact that the study of Eschatology and prophecy has wonderfully extended is a strong sign of our nearness to the end. Dr. Seiss (*Ch. Herald*, June 24th, 1879) says: "How evidently and significantly has this mark of the end been manifesting itself within the last fifty years! Though the multitude will turn from prophecy as from a sealed book, yet what a stir, anxiety, and study has it awakened in many earnest minds! By some in every denomination and in every Christian country the subject is being studied and agitated. Everywhere there are men of God proclaiming the great doctrine of Christ's speedy Coming to reign with His saints upon the earth. In England, in Scotland, in France, in our country, in Germany, in Russia, in India, in the isles of the sea, the cry has been raised, 'Behold, the Bridegroom cometh: go ye out to meet Him.' Never, never, since the days of the early Christians, has there been so much earnest longing, expecting, preaching, believing, and praying upon the subject of the nearness of Christ's Coming. The interest, the study, and the faith are by no means as general as they should be, but general and intense, earnest and enlightened enough to warrant us in saying that this sign of the end has appeared." (Comp. preceding Prop. on this point.)

<sup>51</sup> Our position is that of thoughtful men—persons too that cannot be accused of much sympathy with us in our doctrinal attitude. Thus e.g. Dr. Arnold (*Life of*, by Stanley, vol. 1, p. 270), in a letter to Rev. Blackstone, first refers to successive ages and the coming of the day of the Lord, and then expresses his belief in *physical* and moral convulsions at the termination of those ages (with which compare Niebuhr's *Lebens Nachrichten*, vol. 2, p. 169). Farrar (*Life of Christ*, vol. 2, p. 263) makes the darkening of the sun and moon, the falling of the stars and shaking of the heavens, "signs which may have a meaning both *literal* and *metaphorical*." Van Oosterzee (*Lange's Com.* Luke 21 : 25) asserts that we should "simply believe our Lord at His Word; that His Parousia will be accompanied with *cosmic revolutions*, whose actual course can be as little calculated as their possibility can be denied *a priori*. It was known even from the Old Test. that fearful signs in the *reigns of nature* would herald the day of the Lord (Jer. 4 : 23; Joel 2 : 30, etc.)." (Compare Alford, Whedon, Owen, Wordsworth, Olshausen, Calvin, Meyer, Lange, etc.). In the Obs. it is said that such signs shall be intensified—this will necessarily lead to destruction of life. Thus, e.g. take earthquakes: let such an earthquake as that which had its centre at Madrid on the Mississippi be repeated, and, owing to the large cities and towns erected (with high stories and weak walls) within its radius, terrible indeed would be the loss of life—frightful and overwhelming devastation. So, likewise, with plagues, pestilence of animal and vegetable life, famines, storms, floods, earthquakes, disasters, strange and marvellous occurrences—these too will be made manifest, so that the worshippers of nature (believing that through nature man's condition can be ameliorated and made perfect) shall feel their own incompetency to remove the pressing

curse, which presses the more heavily as the end approaches. The signs are continuous and multiplying (as e.g. see the tabular statement of the increase of earthquakes, *Prop. Times*, vol. 7, p. 177), and "the dark day" and "memorable falling of the stars" (meteors), which some few writers utilize to make out some favorite dates, are only in the line of things which it is most reasonable, from Scripture representations, to anticipate. Such a sign as that given in Hab. 3 : 17, the failure of crops, is more or less manifested, and will be severely realized at the time of the Advent, and especially during the interval, to teach, if possible, man their dependence upon a higher power, and their impotency to relieve themselves from the entailed curse.

<sup>28</sup> The "Peace Congresses," the "Prize Essays on a Congress of Nations," the writings of Upham, Gurney, Webster, Spiess, Burritt, Allan, Buckingham, Godwin, Mahan, Clarkson, and others, in behalf of Peace, certainly contain much that Religion, Morality, Reason, Prudence, and Humanity urge upon us. The claims of peace, the inestimable blessings that would flow therefrom are forcibly presented. But the predictions, the eloquent prophecies presented, the flattering portrayal of the future, the unfounded quotations and perversions (as to order of realization) of the Scriptures, are *flatly contradicted* by the Word of God. The Spirit that knows all things, and what is in man, plainly informs us that such representations are *vain dreams*, for we are distinctly told that war will, more or less, *continue* during the entire dispensation down to the Second Advent. It is given as *one of the signs* of the end, and it culminates in the dreadful war inaugurated by the Antichrist, being cherished by the perpetuated depravity of man, which in its selfishness fosters the inhumanity and iniquity of war. That the reader may judge of the tone and tenor of these predictions, we present a few extracts illustrative of their spirit. Victor Hugo, before the Peace Congress assembled in Paris, 1849, said: "Gentlemen, this sacred idea, universal peace, all nations bound together in a common bond, the Gospel for their supreme law, mediation substituted for war—this holy sentiment, I ask you, is it practicable? Can it be realized? Many practical men, many public men grown old in the management of affairs, answer in the negative. But I answer with you, and I answer without hesitation, *Yes!* and I shall shortly try to prove it to you. I go still further. I do not merely say that it is capable of being put into practice, but I add, that it is *inevitable*, and that its execution is only a question of time, and may be hastened or retarded." He enlorges Peace, the ability of man to realize it, and portrays the day when nations will be blended in harmony, battle-fields will no longer exist, bullets and bombshells will be displaced by arbitration, and cannon will be exhibited as a curiosity of former torture, declaring: "Nor is it necessary that four hundred years should pass away for that day to come." At the close of the Congress, he bursts forth: "Dare now to deny progress! But, know this well, the man who denies progress is a *monster of impiety*: the man who denies progress denies Providence, for Providence and progress is only one of the human names of the Eternal God." (See "Prize Essays on the Peace Congress" in the *North Brit. Review*, Nov. 1851.) At this same Congress, "In answer to the presumptuous declaration that Peace is impossible, M. Coquerel asserted that nothing is impossible but that which is false, which is wicked, which is antihuman, and antichristian. But everything that is true and good, everything that is Christian and divine, is possible; if it were not so, we could do nothing but despair; the way of progress would be closed forever to man; and to sum up all in one word, man would be no longer man, and God no longer God." Sir David Brewster says at another Congress in England, 1851: "If the sure word of prophecy has told us that the time must come when men shall learn the art of war no more, it is doubtless our duty, and it shall be our work, to hasten its fulfilment, and upon the anvil of Christian truth, and with the brawny arm of indignant reason, to beat the sword into the ploughshare and the spear into the pruning-hook," etc., etc. All this is simply a *perversion* of prophecy, ascribing to man what alone will be performed *by Christ*. Eminent men, by isolating prediction, and disconnecting it from the order of fulfilment given by God's Spirit, thus express sentiments (applauded and admired by the unthinking) *contradictory* to the truth. The "presumption" is theirs to deny the *scriptural delineation* of a fearful future to come, of a continued wickedness and antichristian spirit, which is to culminate in persecution and dreadful war.

<sup>29</sup> Indeed, so great is the desire to increase this wealth, that the highest talent and ability is invoked to devise means and plans by which money can be gained, endowments, etc., enlarged. In many, instead of "love for His appearing," love of money is the ruling passion, and projects are devised which exclude any reference whatever to the commanded position of watching. Vast sums are placed on interest, and the latter alone is used, thus keeping a hoard of wealth to eventually fall into the hands of the grasping

antichristian confederation. The most singular ways are employed to procure money; fairs, lotteries, shows, festivals, lectures, etc., being liberally utilized. Recently a printed circular has gone the rounds of the papers, urging churches to "buy cheap lands in the West, and start colonies, reserving sections," and thus profit by the subsequent increase in the value of lands thus secured. Thus real estate speculations, investments in stocks, etc., is, according to the ideas of some, *an astonishing proof* of the progress of the Christian Church toward the Millennium. We read the Bible, and understand its teaching, as *condemnatory* of such a spirit. Many are retained in the churches on account of their wealth, who are morally unfit, because their money, and gifts, and position give influence. "Is he rich?"—this is a question, when affirmatively answered, that covers a multitude of sins.

\* The protests of Land tenantry, Socialism, Communism, Nihilism, etc., speak for themselves, for however we may object to the principles of reform advocated, the oppression and necessities give abundant reason in behalf of the same. The conflicts between capital and labor, the fearful increase of pauperism in city and country at the side of an increased material prosperity, the immense and increasing landed estates falling into the possession of a few to the detriment of the many, are subjects that have profoundly agitated statesmen. The organization of Capital in self-protection, and the organization of Labor to resist encroachments; the vast wealth secured by the labor of others (who remain poor), and the numerous strikes of laborers to increase, if possible, their wages; the ferment going on in our business centres and the periods of depression when but little employment is afforded, all indicate the danger that threatens all countries. Zech. 8 : 10 will again be largely verified in the experience of multitudes. In this connection, we refer to one fact, viz., the utilization by Capital of machinery. A number of eminent writers and statesmen are discussing the tremendous influx of manual labor-saving machinery, and the impression made upon cautious minds is, that these esteemed blessings may finally so culminate as to bring in a whirlwind of distress and sorrow by reducing the cost of labor and throwing out of employment tens of thousands through the substitution of steam, iron, and steel. This already is done on a small scale, when manufactories, owing to a manufacture beyond the market, shut down for a time to await a returning demand—a condition which is on the increase. Men are beginning to fear the final result, and anxiously canvass the expediency of urging agricultural pursuits, etc., in order to provide some means of escape, and to furnish, at least, bread. This entire labor question is so gigantic and involved, both Capital and Labor having rights that ought to be respected, that we feel incompetent to hazard an opinion, and hence merely direct attention to it as one of the signs, feeling assured that the predicted selfishness of the last times will make it an important factor in the misery entailed upon the nations.

† These gatherings for mutual encouragement and sympathy, have been made the subject of ridicule by the secular, and professed religious press. Infidel and Church-member, the learned and ignorant, a multitude of all classes and opinions, expressed their *scorn and contempt* of those who could thus testify to "the Blessed Hope." The notice that these have received, has been amply sufficient to indicate that their testimony is a *sign* of "the last days." In addition, another sign, that of Isa. 66 : 5, appears in connection with this one, viz., the hatred manifested, the threats employed, the epithets used toward such believers. The spirit of Luke 12 : 45 is exhibited on all sides, and many a believer feels in his person, influence, preferment, reputation, church relationship, etc., the inflictions of professed "fellow-servants" who say in their heart, and boldly proclaim it also "*my Lord delayeth His Coming.*" Persecution, under various forms, has been used, and the hearts of many are hostile and bitter against us, because we express faith and hope in the nearness of a Coming, loving Saviour. The writer's heart has been saddened and pained by bitter experience in this direction, but likewise encouraged and strengthened because divinely forewarned in the Word that such trial is to be expected.

‡ This point will again be noticed under Prop. 199. The main point of attack and defence between unbelief and faith, is the Person of the Christ. Rev. Dr. Wynn in a recent address to the Theol. Alumni of Wittenberg College, June, 1881, emphasized the fact that the great object of sceptical attack was the Coming of Jesus in the flesh, the union of the divine and human in His Person.

§ The publication and circulation of the Scriptures within a few years has been marvelous; the issue of commentaries on the whole Bible or separate books has been unexampled; works on hermeneutics, criticism, philology, antiquities, history, geography, chronology, dictionaries, doctrines, evidences, etc., pertaining to the Bible form an immense array. Not merely faith in God's Word brings forth such fruitage, but unbelief

has recently published and circulated its tens of thousands of books and millions of tracts, attacking and criticising the Scriptures, thus, while unfriendly and evil-minded, directing attention to them. The reader is also directed to a new and interesting study of the constellations in their Christian teaching, as presented by Rev. Dr. Seiss in his lately published work "The Gospel in the Stars." The union of teaching with the Scriptures, relating to Redemption in Christ, is wonderful.

"The writings of Murray, Boynton, Ambler, Ballou, Hammond, Post, and a host of others, are filled with *hatred* to the Church, the ministry, Gospel, etc., and ardent appeals are made for their "final overthrow and extinction." The cry of many is "Down with the Churches," and the *Telegraph* (No. 8) asserts in view of the extended and increasing unbelief: "This is the commencement of the Millennium, and it will be established on the ruins of all the churches." Even women participate, as e.g. the *N. Y. Tribune* (Feb. 27, 1878) refers to a female Socialist Congress, held at Berlin, in which the *animus* of the sex under the influence of unbelief is fully exhibited, "exhorting humanity to revolt en masse against ecclesiastical restraints and every form of Christianity." Thus "Frau Haln cried with a loud voice that the Christian Church, deformed as it is by immoral ignorance, must be *despoiled* of its trophies and possessions"--advocating the turning out of the ministry, the removal and selling of fixtures, the transformation of church property into dwelling-places and cheap lodging-houses, etc. The hostility of infidelity is something fearful to contemplate. Brookes (*Maranatha*, p. 382) truthfully remarks: "The respectable people who attend preaching do not seem to know that they are sauntering in their gay clothing to the House of God over a *slumbering volcano*. If they felt sufficient interest, and took the slightest pains to inquire into the moral condition of the rough-clad and rough-handed workmen, who constitute the overwhelming majority of the population, they would be astounded, and perhaps alarmed to discover *how fierce and sulen* is the infidelity which sleeps like a tiger in the bosoms of thousands around them, and how rapid has been the spread throughout Christendom of Communism that may burst forth at any moment in a wilder conflagration than that which destroyed Paris." The *Cin. Daily Times* (March 11th, 1880) asks "What is Nihilism?" and says that, "In a speech made at Geneva in 1868, Michael Bukunin, who has been called the father of Nihilism, asserted: 'The first duty of mankind, is to obliterate from the heart any belief in a God, who is but the personification of *absolute tyranny* invented with the idea that nine tenths of the world should be subject to the remaining tenth. Tear out of your hearts the belief in the existence of God, for as long as an atom of that *superstition* remains you will never know what freedom is. The second lie is *right*. *Might* invented the fiction of *right*, in order to insure her reign. When you have freed your mind from the fear of God, and that childish respect for the fiction of *right*, then all the remaining chains which bind you, and are called science, civilization, property, marriage, morality and justice, will snap asunder like threads. *Let your own happiness be your own law*.'" These views are extremely ultra and destructive and pertain to the extremists, but even the more moderate advocate sentiments which, in the hands of the multitude that desire to be freed from moral restraint, become highly dangerous in their tendencies. When e.g. Frothingham (Introd. to *Freedom and Fellowship*) declares, "The devout intelligence of modern times does demand precisely this--the *indefinite modification* of theology; and it will press the demand until *every vestige* of the theology is swept away, and reason is alone and supreme in the domain of truth"--this is only paving the way for persecution. When Victor Hugo and the multitude of "illuminated literati" celebrate the centenary of Voltaire, and when at Geneva the centenary of J. J. Rousseau is observed, and when special honor is paid to the memory of Tom Paine, etc., these are only exhibitions of the feeling of antagonism. Prof. Bowen (Pref. to *Modern Philosophy*), in reviewing the tendencies of the times, says: "Let me be permitted also to repeat the opinion, which I ventured to express as far back as 1849, that the time seems to have arrived for a more practical and immediate verification than the world has ever yet witnessed of the great truth, that the civilization which is not based on Christianity is *big with the elements of its own destruction*." As to the widening influence and extent of infidelity, Van Oosterzee (*Luth. Observer*, Dec. 19th, 1879) declares "that a wave of infidelity was steadily advancing over Protestant Europe, which not even the most favored country could escape," etc. Pressense (Pref. to *Early Years of Christianity*), remarks of the extension of unbelief: "It is present in the very air we breathe; it finds its way into the lightest publications; the novel and the journal vie with each other in its diffusion; short review articles, skilled in giving grace and piquancy to erudition furnish it with arguments that appear weighty because they are so in comparison with the plesantries of Voltaire. Such a condition of things is *critical*, and calls for *grave*

and special consideration. If those who are convinced of the divinity of Christianity slumber on in false and fatal security, they must be prepared to *pay dearly* for their slothfulness; and the Church and mankind—which have need of each other—will *pay dearly* for it also. The voice of scepticism will alone be heard, and the sweeping assertions of an unbelief—often more credulous than bigotry—will pass for axioms." A multitude of similar utterances and warnings, from men of all classes (who have no sympathy with Pre-Millenarianism), might be adduced, and the tendencies (as e.g. in the new creed of Strauss called by some "inhuman Prussianism," the "Moral Reform of France," by Renan the "Origin and Development of Religious Belief," by Baring-Gould, the "Lectures" of Col. Ingersoll, the articles of the *Fortnightly Review*, *Popular Science Monthly*, etc., the blasphemous writings of Profs. Clifford, Greg, Morley, Stephen, and, literally, a host of others), at work presented, but we content ourselves with producing the views and spirit of two writers, illustrative of the many. In the *North Brit. Review* (Sep. 1879) is an art. "Confessions of an Agnostic," in which are loud boasts of the general unbelief prevailing; of eminent men falling away from belief in the Supernatural; of an intellectual development showing that "*all religion must disappear*;" of a present "turmoil" which "will end in a settled state of confirmed unbelief;" of colleges, universities, periodicals, works of history, fiction, etc., being largely leavened; of science, philosophy, etc., sustaining the attacks of infidelity, and concludes, that the freedom he seeks must be obtained by *effectually crushing all enemies*. (This man, as evidence of consistency to principles, avows in the same art., that he lives with a mistress with whom he has had several children, and refused her pleading—when softened by his illness—for a marriage, because he had "*the courage*" to reject "a legal bond"). Goldwin Smith in "The Prospect of a Moral Interregnum" (*Atlantic Monthly*, Nov. 1879) after dilating on the universal unbelief, concludes as follows: "The object of this short paper is only to call attention to the fact that, if we may judge by the experience of history, a crisis in the moral sphere, which will probably bring with it a *political and social crisis*, appears to have arrived." The same writer in an art. "The Proposed Substitutes for Religion" (*Eclectic Mag.*, 1878, taken from Macmillan's), speaks of a *fearful crisis at hand*. After giving the success of destructive criticism, unbelieving science, etc., he is forced (unbelieving as he is) to add: "But at the same time the foundations of general morality have inevitably been shaken, and a *crisis* has been brought on, the gravity of which no one can fail to see, and nobody but a fanatic of materialism can see without the *most serious misgiving*. There has been nothing in the history of man like the present situation. The decadence of the ancient mythologies is very far from affording a parallel. The connection of those mythologies with morality was comparatively slight. Dull and half-animal minds would hardly be conscious of the change which was partly veiled from them by the continuance of ritual and state creeds; while in the minds of Plato and Marcus Aurelius it made place for the development of a moral religion. The Reformation was a tremendous earthquake; it shook down the fabric of mediæval religion, and, as a consequence of the disturbance in the religious sphere, filled the world with revolutions and wars. But it left the authority of the Bible unshaken, and men might feel that the destructive process had its limit, and that adamant was still beneath their feet. But a world which is intellectually and keenly alive to the significance of these questions, reading all that is written about them with almost passionate avidity, finds itself brought to a *crisis, the character of which any one may realize by distinctly presenting to himself the idea of existence without a God.*"

"Thus, e.g. the *Ch. Herald* (Jan. 30th, 1879) reports that "the Spiritualists boldly assert that in 'the coming regeneration,' the present state of society, and all existing creeds and religions, will be swept away by a *personage* whom they call the '*Comforter*,' who is shortly to appear in order to heal the wounds of our afflicted race." It also gives in detail the statements of a medium respecting the introduction, by Spiritualism, of "the great Day of Jubilee," "the Coming of a glorious Future—the *Coming of a New Messiah*." Numerous allusions of this kind can be quoted; some in earnest, others, probably, of a rhetorical order. Reason itself, or Truth, is elevated to a Messiahship. Thus e.g. Rabbi Wise (*Freedom and Fellowship*, p. 380), says: "Reason, the understanding, is the Guide which God has given us; the highest and last arbiter in all matters, human and divine. Reason is the supreme authority; and there is no appeal from its decisions. Faith, conscience, history, and the Bible, must submit to reason," etc., and then tells us: "Truth is the *only Messiah*. Reason, says a Jewish authority, is the angel (the mediator) which stands between God and man. Reason has redeemed the human family from barbarism and will complete the work of Redemption." No wonder, in view of such utterances and the signs of the organization of evil, of the Messianic hopes

expressed in unbelieving mass conventions, that believers should deem the coming of Antichrist near at hand. Thus e.g. Archb. Trench in his Charge to the Clergy (Oct. 1879, quoted *Ch. Herald*, Jan. 15th, 1880) speaks, in view of the prevailing unbelief and its attacks, of the speedy development of the Antichrist: "The Man in whom will finally concentrate itself all the hatred of the world against the idea of a living God, the great Antichrist who is yet to be revealed, who will oppose and exalt himself above all that is called God, or is worshipped; even the false religions of the world, in so far as they are worships at all—acknowledgments by men of a greater than man—will be hateful to him, no less than the true. 'The Kingdom of Man is at hand'—such will be the good tidings of great joy which he will proclaim, which his servants and fore-runners are proclaiming already. What will be the end of the Kingdom of that Wicked One a sure word of prophecy has told us; but meanwhile the waves of the sea rage horribly, and it must be sorrowfully owned of the ship of the Church that it is but illy prepared to meet the storm." He adds: "A tremendous crisis is at hand for the Church of Christ—Universal Church—and is growing nearer and more threatening. We are indeed wrapped already in the skirts of the Coming storm."

<sup>46</sup> The *Ency. Relig. Knowledge* gives in art. "Messiah" a number of pretended Messiahs who have appeared in the past; so also M'Clintock and Strong's *Cyclopædia*. Others may be included as Mathias, the prophet of Winchester Co. N. Y., David George founder of the Davidists, Richard Brothers (died 1824—see art. Appleton's *Cyclop.*), etc. More recently we have had Isrolka (see *Nathaniel*, for Jan. and Feb. 1868) in Russia; one reported in the East, at Sana, in the Kingdom of Yeman; another spoken of in the *Fremdenblatt* (1872) as officially communicating with the Jewish congregation at Berlin; and several with but slight following in the United States. Every now and then the papers report something of the kind, but it is generally attributed rather to insanity than to imposture. Men may ridicule such claims, but the day is coming when one will utilize the same with terrible effect—the Antichrist. When Science arrays itself against Revelation; Naturalism strives to eradicate the Supernatural; Metaphysics assails the Divine; Ethics severs morality from belief; Geology scorns the cosmogony of Moses; Astronomy denies Inspiration; Criticism laughs at the Received Text; Neology introduces its myths; Pantheism and Spiritualism give us mystical interpretations; History subverts facts—when ten thousand agencies like these are at work with restless, disintegrating, reforming spirit, the way is surely paving for such a claim. Just as it was at the destruction of Jerusalem, with fanatical and enthusiastic claims forming dreadful signs, so it will be again, but only pondered by the thoughtful. Thus, e.g. such items as the following do not escape our notice: in the *Times-Star*, Aug. 1881, it is stated that Dr. St. Simon P. Munger professes to be "Christ Jesus, the second time in flesh without sin unto salvation;" and his professed mission is to select the 144,000 virgins, etc. Let this be characterized, as it deserves to be, insane folly; yet precisely such madness and delusion, and even worse, is to be manifested in the last days.

"We leave others to tell the sad story of a condition, which demands a heavy police force to be constantly exerted in order to protect property and life. John Ruskin in "The Lord's Prayer and the Church" (*Contemp. Review*, republished in the *Library Mag.*, Jan. 1880), speaking of the Church so lightly dealing with sin, and in many instances conniving at iniquity "by steadily preaching away the penalties of it," adds: "So that the great cities of the earth, which ought to be the places set on its hills, with the Temple of the Lord in the midst of them, to which the tribes should go up—centres to the Kingdoms and Provinces of Honor, Virtue, and the knowledge of the Law of God—have become instead loathsome centres of fornication and covetousness—the smoke of their sin going up in the face of heaven like the furnace of Sodom, and the pollution of it rotting and raging through the bones and the souls of the peasant people round them, as if they were each a volcano whose ashes broke out in blains upon man and beast. And in the midst of them, their freshly set up steeples ring the crowd to a weekly prayer-meeting that the rest of their lives may be pure and holy, while they have not the slightest intention of purifying and sanctifying, or changing their lives in any, the smallest, particular; and their clergy gather, each into himself, the curious dual power, and Janus-faced majesty in mischief, of the prophet that prophesies falsely, and the priest that bears rule by his means. And the people love to have it so." Such is the picture of an unbeliever, who cannot discern that amid all this corruption and perversion of the good, God has still reserved unto Himself "a remnant" of Godly, pious souls, who mourn at the gigantic evils surrounding them. The great cities of the earth, such as London, Paris, Berlin, New York, Brooklyn, Chicago, St. Louis, Cincinnati, etc. etc., exhibit an exceeding low religious and moral condition. Talmage, from persons ob-



servation in exploring the sinks of iniquity, declares that the enormity of hidden vice is such, that "the foundations of New York and Brooklyn are struck through with rottenness," and that "if iniquity makes the same advancement in the next hundred years that it has in the past one hundred years, the last moral and religious influence will have perished from our cities. It is only a sum of moral subtraction and addition. The people know not the spread of this virus," etc. "I tell you, that I have explored the vaults and cellars of the city, and that, underneath all our American cities are deathful and explosive influences ready to be hurled off into a very earthquake of moral calamity." It does not require such an exploration to see the same sad and terrible condition. Our leading newspapers again and again have referred to the dangerous conditions, while judges, brought in constant contact, have expressed its depth and extent. Every one can see it that takes a daily paper, for the daily reports of vice and crime are constant and appalling. For the "Paganism of Paris," see the art. on, by Père Hyacinthe (*Eclectic Mag.*, for 1880, taken from the *Nineteenth Cent.*). Dr. Thompson in art. "Drift of Europe" (*Princeton Review*, 1878, p. 753), who is disposed to take a flattering view of the ultimate future, however, candidly remarks on the increase of infidelity and religious indifference: "In the city of Berlin, with a population of a million of souls, there are barely seventy houses of worship, including Jewish synagogues as well as Protestant and Catholic churches, chapels, and suburban stations; and, excepting on the days of church festivals, the majority of these churches are seldom half filled." We have in another place had reference to "the City of Churches," Brooklyn, showing its condition made by the ministers of the place, so that we are not surprised that recent N. Y. papers say that the police records of the city indicate an increase of arrests and crime. Take Cincinnati's statistics as given by Rev. Wendle (*the Journal and Messenger*, Nov. 15th, 1878), and the population is 250,000; of these 65,000 are Roman Catholics, 7000 Jews, 20,000 foreign Protestants, making 92,000; add to this 12,000 for English Protestant churches of all classes, yet it leaves—aside from the merely nominal religious, of which there is a large class—a fearful number under no religious influence whatever. Mr. Wendle was not wrong when he attributed such a preponderance on the side of irreligion, when he said that "it lies in the sceptical unrest and unbelief peculiar to the age that we live in." Similar statistics are given of St. Louis, Chicago, and other cities, and the general lamentation (as we have shown elsewhere) is, that the sittings already provided are not utilized, unless on exceptional times. Such illustrations could be multiplied, and we append another to indicate that this state is attracting special attention. Under the heading "Decline of Religion in Cities," the *Lutheran Evangelist* (Nov. 22, 1878) refers to a large meeting held in the Philharmonic Hall, London, presided over by Mr. S. Morley, M. P., in which was presented as a startling fact, that "the great feature of the present day was a growing indisposition to attend public worship." Mr. Morley "held London to be one of the most heathenish parts of her Majesty's dominions. It was considered that if 58 per cent of the people were anxious to attend the churches and chapels Sunday morning there would be required 1,000,000 more sittings, than were provided. The most appalling statement, full of discouragement, connected with that fact, was this: that of the sittings provided, not more than one half were occupied." This lamentation has come up from various cities, that ought—if the theory of progress so current is true, or if the perversion of the parable of the leaven so extensively made is correct—to be models of Christianity. But the fact that these great centres of influence and power are so corrupt and irreligious, that Christianity is utterly unable to stem the swollen and incoming tide, forbodes—if we accept of the significant sign—the dreadful coming storm concerning which prophecy writes and warns. The *Presbyterian* (July 23d, 1881) contains a flattering account of "relative increase," viz., by taking all professing Christians (nominal, etc.) it makes the increase much greater proportionately than that of population. But any one who confronts himself with such a comparison, overlooks the tremendous emigration which swells such a contrast by its multitude of nominal Christians. In the same paper, occurs this pregnant fact: "The Rev. Charles H. Spurgeon took occasion in a recent sermon to urge the necessity for evangelistic work in London, which, he said, was getting to be the most heathenish city under the sun." Such statements outweigh all such delusive contrasts. The *Lutheran Observer* of July 29th, 1881, declares of the churches of Berlin: "The German imperial city has only sixty-six Protestant churches, capable of seating but six per cent of the population." We very much doubt, if we are to credit other statements made, whether these churches are all Protestant; for some are liberal, others infidel, and others belong to unorthodox bodies.

<sup>6</sup> Look at the boasts of unbelief in this direction, which, in part, we have quoted. Behold the practical results of such education separated from religion in the general un-

belief prevailing in Germany. See how boards, colleges, universities, and schools are leavened with the spirit of infidelity. Observe how school books are becoming infused with the deadly poison; how scientific unbelief is openly taught; how the teachings of unbelieving philosophy, metaphysics, etc., are profusely extended; how teachers impregnated with Socialism, or Spiritualism, or Pantheism, or Naturalism, or Humanitarianism, etc., are in leading positions; how literary and scientific lectures are presented by this class, utterly subversive of religion and morals, and do we not see the danger before us—that education—the boasted medium of progress and Millennial splendor—is fast falling into the hands of unbelief, and becoming instrumental in developing the mind and heart which is to introduce Antichrist. A thousand significant tokens bespeak the fatal mistake that Protestantism (Roman Catholicism was more wise and prudent, as a matter of mere policy) made when it gave up the education of its children to the State without the Bible. Such a policy would answer, provided we were assured of the proper Christian class of teachers, but when infidelity sends forth its thousands of unbelieving teachers to take possession of the land to destroy the very foundation of Christian belief, what can the righteous do? Our forefathers—"old fogies" though they were—were wiser in their day, when at the side of each church they established a *parochial school*, resting thus assured that no infidel teachers could come in to leaven the children with unbelieving notions of a non-personality of God, a non-divinity of Jesus, a non-infallibility of the Bible, a non-divine government, etc., etc. The majority rules, and when infidelity feels itself in the majority it will override all Christian objection and evidence its spirit. This is now exhibited. Thus e.g. "A year ago (*Christian Union*, Aug. 28th, 1878) the School Board of Chicago ordered the words 'God' and 'Christ' to be stricken out of the school readers, and this year (1878) they refused to reinstate them." How the Bible, the New Test., and selections of the Scriptures (although heathen and civilized of all other descriptions are allowed) have been removed from the schools, is too well known to require special mention. The idea of separating education of the young from religion is more than heathenish (e.g. the Greeks, Romans, etc., never dreamed of such irreligion); it is already antichristian in spirit and tendency. Its fruits are already sufficiently evidenced in the increased unbelief among the young; the avidity with which unbelieving and demoralizing literature is published, circulated, and read; in the projection and pursuit of Naturalistic and Humanitarian schemes; in the extension of worldliness, desire of wealth, love of gayety, grasping after power, public conventions to advocate the most ultra principles, depraving influences and agents, vitiating literature, etc. The truth is, that intelligence without Christianity, learning without love to God, education without religious basis, adds strength and enlarged capacity to do evil. As we sow, so shall we also reap; sow without Christianity, and we shall reap without Christianity, and the harvest immensely exceeds the seed sown. Sow the wind of irreligion, false doctrine, etc., and, sooner or later, comes the whirlwind. We call attention even to the concessions of persons outside of the Church. Thus e.g. the editor of Scribner's *Monthly* (Vol. 16, p. 432) in an art. "Culture and Christianity," truthfully and forcibly shows that intelligence, devotion to science and culture, the highest artistic development, cannot purify, restrain selfishness, elevate morality, exalt virtue, without religion. A study of the past and the present, of eminent men of the highest attainments with depraved hearts and lives, confirms the Bible teaching on this point; religion and religion alone, can elevate the moral nature and character, and preserve it from the selfishness and vices into which all others—with exceptional cases—so largely enter. Our system of irreligious, secular education is furnishing the vast army of unbelieving writers, lecturers, organizers, etc., which array themselves against God and His Christ, the Bible and believers, being furnished with the mental capabilities and furniture requisite for the destructive work. As a manifestation of irony and art, even Christian phraseology is adapted (as e.g. Savage in *Christianity the Science of Manhood*, and *The Religion of Evolution*, etc.) to make such unbelieving teaching the more palatable and deceptive, so that others may substitute the God of nature for the God of the Bible. So great is the leaven working that Fowle (*Contemp. Review*, Aug. 1872) not satisfied with the yielding of the Church to have her strength shorn, accuses the Church of fatally retrograding by arrogant power (i.e. by not conceding more still and ceasing her protests), and then adds by way of apology: "And then we wonder that religion is discredited in an age of positive thought, and fall to and abuse the Rationalist or the Sceptic as the author of that dark cloud of suspicion and doubt which is descending upon the world, so that all hearts 'begin to gather blackness.'" There is force in this sharp accusation, for the Church is largely to blame, by its connivance with worldly and secular schemes (as in education), in the training up and developing of unbelief. The *Pop. Science Monthly*

repeatedly censures the Church for not being still more meek and submissive to the course of popular and scientific education. Numerous periodicals regard the secular system as the very best possible provision to extend, at the least expense and labor, the principles of unbelief. Even those who profess to occupy a middle ground (making themselves large and dangerous concessions) find fault with Christian educators that they are not sufficiently liberal; while hundreds are fondly anticipating a cordial union and agreement with the modern phrases of unbelieving thought, which becomes "a snare and delusion." What union or fellowship is there e.g. between Christianity and Strauss's *New Faith* ("We believe in no God, but only in a self-poised, and amid eternal changes, constant Universum!") or Huxley's, or Mill's, or ten thousand others' expressed belief? None; the latter lead our young men and women, our boys and girls, on and on to the culminated Antichrist. This God's Spirit predicts, and we believe it, especially when the means and instrumentalities for doing the same are to-day present at work. We thank God, that so many noble men still stand firm in behalf of Christian education and Christian science, and thus resist the encroachments of unbelief.

<sup>4</sup> The ignoring or spiritualizing of it by the many, the perverse application of that which belongs to the future, to the past, and the present; the wholesale appropriation or denunciation of it; the scoffing and sneering heaped upon it—of which we give numerous instances—all indicate a condition such as must, if the prophetic portraiture of the times is fully met, exist previous to the end, and the nearer we come to the end, the more will it be developed. Is it not true that recently more books have been published in this direction, than all the preceding centuries have brought forth.

<sup>5</sup> Some of the Jewish Rabbis give special signs as preceding the sudden Advent of the Messiah, and among them are such as the New Test. assigns to the Sec. Advent. Thus e.g. those quoted in art. "Messiah" in Herzog's *Cyclop.*, of which we give the following extract: E. Jochanan (Bab. Saub. f. 96—Ugol. 25, 954) says, "The Son of David comes not, until the Denunciator defends himself; also, until the disciples are few in number; also, until money disappears from the purse; also, until man doubts concerning Redemption." Thus wickedness, unbelief, poverty, and infidelity are characterized. So even the Mohammedans (art. on M'Clintock and Strong's *Cyclop.*), give a variety of signs, chiefly drawn from the Jewish Talmud and Midrash.

<sup>6</sup> The reader scarcely needs to be reminded that Luther, Melancthon, Latimer, and many prophetic writers, believed that the time would be shortened. Numerous writers of marked ability contend for the suddenness of the Advent, its impending imminency, but weaken their language (and even raise an antagonism) by not observing the difference between the first and last stage of the Sec. Advent (see e.g. Prop. 130). Thus to illustrate: Buck (*Harm. and Exp. of Matt. 24*) exhorts to constant watchfulness and preparation, etc., but vitiates his own properly given cautions (even while correctly censuring the fixing of an exact positive time for such coming, as opposed to the posture of watching—by intervening certain events as e.g. "it will not take place before the Jews have re-possessed Jerusalem, and the nations of the earth meet for the conflict against Israel, Zech. 14.") He thus directs attention to the *last stage* of the Advent (the open Parousia of Jesus with His saints) and *not* (as he should do) to the *first stage* (the thief-like Parousia of Jesus for His saints). Having specially called attention to this feature, we need not repeat reasons already given.

<sup>7</sup> When the Spirit of God gives us the signs; when Jesus urges us to their observance; when the Word declares that they are significant of nearness; when eminent men like Mede, the Newtons, Delitzsch, Anberlen, Olshausen, Bengel, Bickersteth, and a thousand others call attention to the signs and urge them as indicative of nearness, certainly it ill becomes any believer to close his eyes, mind, and heart to them. Let unbelief avoid them; let infidelity deride them; let lukewarmness turn away from them with unfriendly spirit, yet Abrahamic faith and love for His appearing will constantly, in view of them, hold what Paul says in Rom. 13: 11, 12. Having used this last passage before, we, to substantiate our reference, quote as illustrative, two authorities. Dr. Brown (*Com. loci*) says: "'For now is our salvation'—rather 'the salvation,' or simply 'salvation'—'nearer than when we (first) believed.' This is in the line of all our Lord's teaching, which represents the *decisive day of Christ's second appearing as at hand*, to keep believers ever in the attitude of wakeful expectancy, but without reference to the chronological nearness or distance of that event. 'The night (of evil) is far spent, the day (of consummated triumph over it) is at hand.'" (Comp. Lange, Olshausen, DeWette, Phillippi, Meyer, and others, who hold to such a reference as only tenable.) Alford observes: "A fair exegesis of this passage can hardly fail to recognize the fact, that the apostle here, as well as elsewhere (1 Thess. 4: 17; 1 Cor. 15: 51) speaks of the Coming of the

Lord as rapidly approaching" (see his references). We add: the Jewish usage of "salvation," and its use in the Scripture (as e.g. Isa. 25 : 9 ; Heb. 9 : 28, etc.) is in itself sufficient to sustain our interpretation and application of the passage.

*Obs. 4.* Now we come to consider, in the briefest manner, the signs which follow the first stage of the Advent, and which being more particularly confined to a distinctive *interval*, and embracing *far greater ones* will be *readily recognized* by all the believing children of God. 1. The *first sign* indicative of the Coming open manifestation of the Son of Man will be the Translation of living saints (Prop. 130) in connection with a secret resurrection of saints. This will be recognized by many as a sad (to them that must remain to endure tribulation), but still joyful (because verifying approaching deliverance) sign of a Saviour *already present and observant* of the interests of His own.' 2. While this is recognized by those who accept of God's Word, and leads to a correspondent recognition and assertion of the Advent, *the denial* of such an Advent will become the more emphatic and ardent over the world. "*Where is the promise of His Coming,*" will proceed from multitudes of "scoffers" to neutralize the effects of what has taken place. 3. Notwithstanding the opposition and bitterness of unbelief, we are assured in Rev. 14, that *after* the removal of the symbolical number 144,000, there will be resulting from the given signs, *a specific preaching* over the earth of two messages most appropriate for the times, viz. the proclamation to "*fear God and give glory to Him, for the hour of His judgment is come,*" and in view of the incoming worship of Antichrist, "*and worship Him that made heaven,*" etc. This will be a *simultaneous, powerful preaching* preparing the Church for the terrible Antichristian struggle before her, and with such success that "*a multitude*" shall pass through the great tribulation, willingly sacrificing life rather than yield up faith and hope in the Christ, Rev. 8 : 9, 14 and 20 : 4.' 4. While this energetic work of the Church, now *fully recognizing* her chronological position, and that the time is short, is going on, at the same period, *increase of corruption* in all the varied forms previously described will be experienced ; the perilous times will become more perilous ; the characters delineated will become more and more determined in their hostility to the good ; human efforts at regeneration will be more boldly proclaimed and accepted at the side of a witnessing Gospel. The moral and religious signs, given under the previous Observation, will become *more sharply defined and intensified*. 5. Without giving the order of events, we notice next, the rise of *the last great Antichrist* and the formation of *a confederation* of nations under him, Prop. 160, 161, etc. 6. The *fall of Babylon* under his influence and power, which includes the Papacy and all State Churches, as well as all Hierarchical institutions ; the hatred of the Antichrist even finally extending to all ecclesiastical organizations that professedly or otherwise favor Christ. We need not enter into the mooted question how much is comprehended under the term "Babylon," and what is meant by "her daughters," because in the ruin of Babylon herself, that of "her daughters," whoever they may be, as well as that of the overthrow ecclesiastically (i.e. as outwardly organized) of the Churches will also be affected at the same time. While the Papacy will meet her doom, State Churches, and all others will most cruelly suffer at the hands of the Antichristian Confederation. The former, however, preceding the latter in point of time. 7. For, after the downfall of Babylon, Rev. 14 :

9-13, comes *the fearful persecution* of all true believers and their heroic martyrdom, Prop. 161 and 162. The demand made for worship will be a sign so striking and particularized in fulfilment, that it will be unmistakable to the believing. The requirement to worship the beast and his image, will be withstood by faithful souls whom God will *also honor* for a triumphant exhibition of faith. The "wise then will understand" and wisdom will preserve them indomitable. 8. An astonishing sign will be a return to *idol worship*. Even now the Pantheistic, Naturalistic current is sweeping in this direction, and no doubt to meet the fulfilment, the plea will be made, that worship will be aided in the masses by and through material objects, and that in such an outward expression the adherents of the new faith will be known. Men may now sneer at this as ridiculous, but even hatred to Christ is sufficient, when the time comes, to introduce it as *a test and the most certain method* by which to make the weak succumb and place themselves in a positive unchristian attitude. The alarming re-introduction of heathen doctrine and leaning upon Naturalism, even already makes thoughtful men see the entering wedge by which this can be effected in the laying down and advocacy of principles that naturally develop the idea.<sup>a</sup> One thing is certain, let men acknowledge it or not, that *it is predicted* (as e.g. Rev. 13 : 4, 14-17 and 9 : 20, 21, etc.) to take place before the last stage of the Advent. The *degradation* of humanity, after all its boasted enlightenment, after all its vaunted efforts at regeneration, shall be manifested (as in the French Revolution) in a pitiful return to *heathenism* somewhat refined under modern Pantheistic manipulations. Forsaking the God of the Bible for Nature, it partakes the nature of a just retribution. 9. A sign which the student ponders with a feeling of awe, because of the influence for destruction that it will exert over multitudes, weak and credulous enough to be entrapped by it, is *the performance of miracles, the exercise of miraculous powers* as stated, e.g. Rev. 13 : 13, 14, and 16 : 14, and 19 : 20. 2 Thess. 2 : 9, etc. It appears a just punishment that unbelief now so bitterly opposed to Revelation because of its connection with the Supernatural and miraculous, should at the time of the end, to secure its supposed victory over Christianity, lay hold of and exhibit to the admiration of its hosts "*signs and lying wonders.*" What these miracles consist in, that period must determine ; the outlines of some of them are sufficiently given to make them recognizable when they are proposed for acceptance. Even now the leaven may, for aught we know, be creeping in, if we are to credit one half that Spiritualism gives us now of wonders performed by their distinguished mediums, and which many distinguished men profess themselves unable to explain. Let the present indications in this direction be what they may, it is revealed, that when the set time has come, the nations of the earth will be woefully *deceived* by pretended miraculous power, given evidently as proof (now declared by many to be impossible) of the correctness of their faith. It is a wonderful ordering, that the line of final punishment comes in that of long continued previous denial.<sup>b</sup> 10. The *restoration* of a portion of the Jews to Palestine, whom Antichrist *will attack and overwhelm*, is a significant sign. The condition of the Jews and of Jerusalem at that time—which implies also the previous loss or grant of Palestine by Turkey—will be carefully noted by the believing that may be spared. 11. The *wars* of the Antichristian power, its *success*, its *march* to the Holy Land, etc., will all find their mates in prophecy and be thus signs, one following the other,

of the rapidly approaching catastrophe. 12. But even before this, *the unsettled condition of nations, their perplexity, distress, etc.*, preparatory to their confederated capacity must be witnessed, and all those commotions, revolutionary movements, the preliminary overthrowing of thrones, etc., will meet with corresponding awakened interest in the mind of the prophetic student. 13. Before, probably but a very short time before, the open Revelation of Jesus with His saints in behalf of the Jewish nation (Zech. 14), *Elijah the Prophet* will be sent to the Jews as predicted (Mal. 4 : 5, 6), being unto them a forerunner as John the Baptist at the First Advent—comp. Prop. on Antichrist. The early Church (as e.g. Justin in Dial. with Trypho.) and many teachers have correctly held to this coming of Elijah before the Second Advent, but more definitely it pertains to *this stage* of it, and is designed only for the Jewish nation.<sup>4</sup> 14. For the reasons already given, *nature* may be expected now to greatly increase her signs. In comparison of Scripture, the student will become impressed with the idea of Oosterzee (*Theol. of N. Test.*) that the Sec. Advent will be ushered in with impressive signs, accompanied with stupendous changes in the cosmical and moral spheres. Whatever of figure may be connected with the description of these last times, yet the past belief that nature itself will sympathize in the last great struggle by the giving forth of terrific tokens in violent earthquakes, etc., is one that commends itself as *eminently suitable* for those who have again returned to *nature's worshippers*. That which they esteem their god, shall be employed against them ; so that event after event, in the heavens above and in the earth beneath, shall occur which unbelieving science, with all its inflation, shall be unable to recognize and explain as the result of natural law. The curse will press the more heavily ; groaning creation nearing deliverance will, as tokens, enter upon her last throes, as if acknowledging the secret presence of her King and Liberator.<sup>5</sup> 15. Then, too, will appear the sign of the Son of Man following, and perhaps in some way connected with, the translation, etc., either at its occurrence or afterward at Sinai. If it takes place shortly before the open Revelation and not in the way suggested (Prop. 130), as related to the removal of the saints, or to their appearance in clouds, etc., afterward, then it may, probably, refer to some such sign as Amos 8 : 9 ; or Joel 3 : 15 ; or 2 : 31, etc. Whatever it is, for at present we can only conjecture, it will be found so significantly predicted in the Word that there will be no difficulty in recognizing it in fulfilment as a sign of the Christ.<sup>7</sup> 16. Other signs are found scattered here and there, which will then be duly considered by the faithful, such as the formation of a confederacy, *a great contest* by Antichrist and his hosts with some other power preliminary to the final one with Christ and His army ; the union of the false prophet with the Antichrist (for whatever inchoate fulfilment there may be found in the Papacy according to prophetic writers, it must be borne in mind that this prophet endures to the bitter end, is in the last battle, while the Papacy has been previously destroyed, Rev. 17 : 16) ; the incoming of certain plagues and woes, of developments and contests, the three unclean spirits, etc., all couched in figurative or symbolical language and pertaining to that period still future, so that it would be mere conjecture to attempt an elucidation of the same in the way of particularizing who or what is really designated. It is for the developments of that time of the end to bring these forth *distinctively*, when they shall be duly appreciated and mated by the observant, watching ones.<sup>8</sup>

<sup>1</sup> We cannot possibly receive the notion entertained by a small party of Separatists, under the leadership of Barbour and Russell, viz., that Jesus is already present. The mystical conception that leads to this, we meet elsewhere. For the present we only say that a *non-resurrection and non-translation* of the saints is sufficient proof to show that the Sec. Advent has *not yet* taken place, for these are inevitably and at once associated with the first stage of the Advent. Their claim of this particular presence being "spiritually discerned" is precisely equivalent to that of the Shakers, who also claim such a "spiritual discernment" of the Second Advent transpired, and even of an existing Millennium already begun.

<sup>2</sup> Consequently we cannot possibly receive the notion entertained by some (as e.g. partially by Lincoln's *Lect. on Rev.*, and totally by Swormstedt *The End of the World Near*, etc., etc.) that *after* the resurrection and translation, there is *no more* proclamation of the truth, no more saved, the Holy Ghost being withdrawn, etc., for this is a perversion of the order of Rev. 14, a non-recognition of the first and second stages of the same Advent, and an ignoring of *the interval and the events* connected therewith. Having referred to this in another place, we only now add: of course those who so arrogantly and selfishly apply to themselves the noble portraiture of the 144,000, and the angel messages, as is done by the Seventh-Day Adventists (under the enlightened guidance of a professed prophetess, Mrs. White) it is not surprising (as was done by one of their evangelists, Mr. Stone, at Springfield, O., July, 1878) that they should say—to sustain their *unjustifiable self-application* of noble and elevated prediction—that it is "senseless" to look for the Second Advent of Jesus to precede these angel messages. On the other hand, when Rev. Randolph (*Danville Tribune*, March 12th, 1880) says: "The time is coming, and is not far distant, when the believing Church will take, openly, the ground of *Irenæus the Great*, the glory of his time, and write Post-Millenarianism as a heresy against the truth of God"—we believe this, but that it will only take place *during this interval*, and *after* the resurrection and translation of a chosen body at the first stage, thief-like Coming. *When* the Church sees how it has been blinded and deluded by false hopes so eloquently expressed; *when* she recognizes her position in the order of events and what is before her, *then* this doctrine so derided, and branded in many quarters as heretical, will be the very doctrine to raise the believer from despair; remove despondency and darkness; impress the divine promises and covenants; infuse renewed faith, hope, and courage; restore "the blessed hope," to its exalted strength-imparting position; and nerve small and great, learned and ignorant, old and young to resist anti-christian efforts and persecution *even unto death*.

<sup>3</sup> We say nothing respecting the failures of a class of Spiritualists to form a human image with a vocal apparatus to be manipulated by the spirits—to serve as a sort of universal medium and direction—for a more dangerous manifestation is in the excessive laudation and glorification of nature, so prevalent in numerous books. We give a single illustration to show our meaning: when (*Mod. Doubt*, by Christlieb, p. 32) men once say: "Brahma, Buddha, Jupiter, and Jehovah must now yield to worthier successors in reason and philanthropy" (so Wichern), or, "what we want is a new Church. I am for a free stage. The theatre is my temple, where I would see inaugurated a new form of worship. The theatre should be regarded as a house of God, as it was among the ancient Greeks. Religion and the drama I would fain see identified" (so Eckardt)—then there is but a short step to a return to an idol-worship patterned after the ancient Magi, Greeks, and Romans. The worship of the "Imperial Sun" as an "all-powerful and Omnipresent Creator" is more than hinted at in that degraded and rotten work *The Masculine Cross*. In another place (Prop. 161) we introduce some who boldly advocate idol-worship.

<sup>4</sup> The student will observe how significantly the signs in this direction are fulfilling. While unbelief shall continue to exist, and the Supernatural of the Bible is dismissed as unallowable—expressly to break down its moral requirements, its humiliation of man, etc.—yet it is predicted that men shall, with such unbelief of Revelation, entertain a faith in the extraordinary and miraculous in their own concocted religio-infidel faith. Already thousands of intelligent but unbelieving men are forsaking the ground of Strauss (*Life of Christ*, Introd.): "We may summarily reject all miracles, prophecies, narratives of angels and demons, and the like, as simply impossible and irreconcilable with the known and universal laws which govern the course of events," as untenable. True, indeed, in their case, so far as the Bible is concerned, but not correct as to the incoming "regeneration" or "reformation" of mankind which is to introduce an acquaintance with "higher and nobler mysteries" than were ever before divulged to man. The movement is singular and striking, and worthy of close and thoughtful attention. Such a

union of unbelief with the manifestation of the lowest credulity—of contempt for Holy Writ with the unhesitating acceptance of human teaching—of denial of Christianity with the formation of some kind of religious faith to satisfy the cravings of man's nature—is certainly most remarkable.

On the other hand, we object, as misleading and unscholarly, the application that Waggoner and Stone (Seventh-Day Adventists), and others, make of 2 Thess. 2 : 9, as if the "Coming" of Jesus took place literally "*after*" this wonder-working, because it says in our version "*after the working of Satan.*" That is, they take the word "*after*" to mean time, when it denotes only *likeness or resemblance*, and this they press so as to favor their theory of the Papacy, etc. Now it is true that Jesus comes openly *after* this extraordinary manifestation of wickedness, but He comes thief-like *before* it. This takes place during the interval. We allow Barnes (*Com. loci*) to give a correct statement as to the meaning of the passage : "The word rendered *after*, it need not be said to one who looks at the Greek, does not refer to *time*, but is a preposition, meaning *according to* ; in *conformity with*, meaning that the manner of His appearing would be accompanied by such works as should show the agency of Satan employed, and such as he only could produce. It does not mean that the Coming of the Lord Jesus would be *after* Satan had worked in this manner, but that the manifestation of that wicked one would be with such demonstrations of power and wonder as Satan only could effect."

<sup>1</sup> The prophetic student will ever keep in mind that Elijah's mission is one, not to the Gentiles, but expressly to the Jewish nation, and that down to the scene delineated in the first part of Zech. 14, he certainly has not put in his mission. His coming is *after* the first stage of the Advent of Jesus, and *after* this last tribulation of the Jews under Antichrist, for previous to this there is no conversion of the nation. We doubt not that in the darkest hour of gloom, when feeling the persecuting power of the Antichrist, and when all hope seems to have perished, Elijah, according to promise, will come, and will prepare the remnant to accept so heartily the Lord Jesus.

<sup>2</sup> The darkening of the sun, the moon not giving her light, the stars falling, the powers of the heaven shaken, is *immediately after* the Jewish tribulation, Matt. 24 : 29 ; Mark 13 : 24, 25 (hence the folly of making "the dark day" and "the falling of the stars" of the past these, as some do to make out a favorite date, etc.), and cannot (whatever symbolical meaning, as some hold, is connected with it) wholly be figurative, but refer to natural darkness, etc., as evidenced e.g. by the parallel passage of Joel. 2 : 30, 31, indicative (as *God Himself* will show wonders) of what took place in Egypt (Ex. 10 : 21-23), or in Palestine (Matt. 27 : 45). Such signs shall only be produced on a grander scale. D. N. Lord (*Theol. and Lit. Journal*, Oct. 1860, p. 223) takes the position (the more noticeable, since he is so strict in the application of symbolical language) that as Luke 21 : 25, 26, makes these things "*signs in the sun, and in the moon, and in the stars,*" such things (as the darkening of the sun, etc., mentioned by Matt. and Mark) are to be *understood literally* as "processes of which those orbs are to be the subjects, and that are to be visible to men." With this view, as we have shown, men of the highest ability coincide. We incorporate this idea, for the reasons already assigned, with its figurative import, for as men are urged on to their final rebellious attitude by a firmly expressed trust in the *unalterable* condition of nature, and openly avowed faith in "the unalterable laws ordaining ever-enduring continuance," a reverence for (while ignoring the Creator and His claims) the forces of "the Universum," it is but *just and reasonable* that God—so despised and dishonored—should give such natural signs, to bring their trust, faith, and reverence to a test, which will result, as the sure Word testifies, in inspiring "*men's heart's failing them for fear, and for looking after those things which are coming on the earth.*" They are the precursors of terror and vengeance ; they will be recognized with abject fear of coming evil and despair ; they will be regarded by others with the hope of a speedy and glorious deliverance.

<sup>3</sup> Some make this sign of the Son of Man to be a cross in heaven ; others, the star of the Messiah ; others, the Messiah Himself ; others, the sign mentioned in preceding context ; some, a luminous appearance ; others, the appearance of a man ; some, a Shekinah, or the glory of Christ ; others, the cloud of light that bears Him ; others, the last plagues ; others, a sword shining forth, or falling, from heaven ; some, the translation of the saints ; others, the resurrection body of Jesus. We cannot now determine ; the day will come when the believers will recognize and exult in it.

<sup>4</sup> Men may turn away from the prophetic picture thus drawn, declaring it impossible for human nature to manifest such depravity, especially in the way of persecuting the Church. But the spirit is in man, and even now begins its threatenings, as is evidenced by the beld language of ten thousand utterances. Having given (Props. 161-163) some



illustrations, a few more must suffice. In the *Luth. Observer*, Sep. 15th, 1876, it is stated that "a correspondent of the Boston *Investigator* proposes the enactment of a law, which he calls 'An Act to Protect the People from Religious Imposition.' It makes it a penal offence to conduct public worship, or to preach the Gospel for a compensation, on the ground that those who do so are obtaining money under false pretences." Literally multitudes would delight—as their public affirmations show—in such enactments. Take Andrew Jackson Davis, the great leader of the Spiritualists, and such is his language (comp. *Review of Bushnell*, p. 3, 187, etc.): "You may be assured of the truth of this approaching crisis. The world must recognize it, because it will be accompanied with war; for politics are inseparably connected, all over the world, with religious systems. Religion will develop reason; but politics will impel the masses to *unsheath the sword, and to stain the bosom of nature with blood!* Friends of Progress! be not discouraged; for the final crisis must come; then the strange interregnum." He predicts political and moral revolutions that shall overthrow both Protestantism and Catholicism, and then under the auspices of reason, Spiritualism, etc., "the children of earth will then be comparatively free and happy! for the *Millennial epoch* will have arrived!" Alas! the vanity of human predictions, and "the snare" and "the pit" they form for multitudes!

*Obs. 5.* Here then are the main, leading signs which precede the Coming Kingdom of God; those that pertain to the *first stage* of the Advent and its preliminary ordering at Mt. Sinai, and then those that relate to the *open manifestation* of the King at Jerusalem and the re-establishment of the Davidic throne and Kingdom, embracing also the conversion and restoration of the Jewish nation. These are the warnings that the Spirit has given, but however earnestly and faithfully presented by any one, they are unheeded by the multitude, like the warning of Lot or the preaching of Noah, and to many the believer in them (Gen. 19 : 14) "*seems as one that mocked.*" Excuses abundantly suggest themselves why they should not be regarded, but childlike Abrahamic faith sees in them *the strongest possible motives* for increased, constant watchfulness. When not only the signs preliminary to the Coming of the saints are here, but when even these throw their shadows forward into the fearful interval between the first and second stages, then indeed is it *inexcusable* to be faithless. *When*, e.g. rejecters of the Divine Plan of Redemption, under the teaching of professed spirits of the dead, give us another sustained by "signs and wonders"; *when* this is a spirit largely at work in various bodies (i.e. professing wonder-working power, revived again; also e.g. in Roman Catholicism, Mormonism, etc.); and *when* this is associated with a prevailing Naturalistic tendency, we can readily see the elements *already existing and moulding* men's minds and hearts for the wonder-working period still future. When a time of abounding demon worship, of idolatry, and of corresponding corruption, is surely coming, and if we are indeed nearing it, *then the things specified are precisely those* which ought to appear. They are present; growing too by the fostering care of many able minds into a fruitage, such as the Omniscient Spirit has portrayed. It is simply folly to close our eyes to existing facts; and the denial of them does not lessen the danger, but may greatly mislead ourselves and others. The sign that the signs themselves will be neglected is a sad one, and will not be overlooked by the wise. Calvin's remark on Luke 18 : 8 ever remains true: "Christ expressly foretells that, from His ascension to Heaven till His return, *unbelievers will abound*; meaning by these words that if the Redeemer does not speedily appear, the blame of the delay will attach to men, because there will be *almost none to look for Him.* Would that we did not behold so manifest a fulfilment of the prediction!" A positive denial of His Coming is pronounced (2 Pet. 3 : 17) to be "*the*

*error of the wicked ;*" while a refusal to watch for His Coming or the declaration that "*my Lord delayeth His Coming,*" to say the least, is a *violation of enjoined duty.* Esteemed men of ability and usefulness, are certainly assuming *grave responsibility* in this matter, when in books, etc., they teach that Christ's Advent is not to be watched for as He commanded, but that it is still postponed for many, many long centuries, and that, instead of incoming wrath and tribulation, the Church is to anticipate triumph and continued progress. The signs given for faith do not startle them ; the position assigned for watching does not move them (for they conveniently substitute death or Providence, etc.) ; the announcement of a sudden, unexpected Coming upon a faithless Church does not affect them ; *what then will arouse them ?* The event itself secretly occurring, and making itself known and felt by the removal here and there of a small minority of watching ones ! *That, that will so startle, move, and deeply affect* them that they will proclaim, with mighty energy, *the long neglected signs* connected with a Second Advent. Brethren must not censure us for plain writing ; with such views, impressed by a sense of duty and responsibility, it would be a violation of them not thus to express them. A deep interest in the welfare of others, and a sincere desire to promote the happiness of our brethren, influences us to write these things. Allow that we are mistaken ; yet a consideration of honesty upon our part in giving what we hold *to be truth,* will prevent the honest from getting angry at our words. We gratefully acknowledge their intelligence, piety, and usefulness, and it only grieves us the more that *so much that is excellent* should be weighted against some of the plainest truths in the Bible. A surprising feature connected with these signs, and precisely that which ought to exist provided the injunction of constant watching is to be observed, is, that they all previous to the first stage, are of a nature observable from the early Church down to the present day. It is, therefore, doing *injustice* to believers in the past to say, that they were *credulous and foolish* to look for the Advent, seeing that they were mistaken, etc. ; on the contrary, it evinces *their faith* in God's Word and *their conscientiousness* in occupying the commanded position *when beholding the signs* existing around them they believed, thus showing *love and desire for "the blessed hope,"* etc. Let them indeed be mistaken in their apprehension of its nearness, yet the observance of such faith, the practical results attained by it, the honoring of Christ evinced by it, the hope and prayer elicited by it, etc., will not—as little as the cup of water—*fail in its reward* at the Revelation of Jesus. The shortness of time in the Spirit's comprehension, is indeed brief ; these preparatory dispensations, when compared with the eternal ages that follow, are but of short duration ; and since these utterances were given, and these worthies thus believed, the length of this dispensation has been so materially shortened that *prudence* alone dictates, aside from other considerations pressed, the faith, hopes and longings inspired by these signs—thus constantly augmenting, accumulating, and becoming more and more distinctive—as ever presented by godly men who "love the appearing." Better, a thousand times better, be mistaken as to time, than to ignore those signs and be *caught faithless, unobservant, and worthy of rebuke.*

While Millenarianism is something very different from Millerism, it has often occurred to the writer that it would even be far preferable to occupy Miller's position, mistaken as it was in reference to time, to the Millennial age, etc., than to be indifferent as

multitudes of professing Christians are, both to the signs and the Advent. Mr. Miller at least *honored* Christ's Word, and however mistaken in particulars (which his followers, we are told, pressed beyond his more prudent opinions) yet the principle involved of watching for Christ's Advent is a just one, eminently scriptural, and will redound, if not now, in the age to come, to his honor. The same is true of others; for while unable to accept of their particularizing, or of their prophetic schemes in the order laid down by them, yet the evident love and desire for "the appearing" which prompted their labors, the urgency of entreaty and warning to occupy the biblical position of watching servants, has so commended them to us, with all their faults, that we must *highly esteem* them as brethren beloved. If there is any force in the scriptural cautions and injunctions upon this point, we must believe, provided true Christian character is maintained therewith, such will stand immensely higher and nearer to the King than many, now leaders in the Church, who take a pleasure to *show off their wit and sarcasm* at others' expense. The reviling, scorning, deriding, sneering, etc., will in either case meet with its due reward. God is the Judge, and not man; whoever *honored His Word*—feebly, brokenly it may be—will be *honored by Him*.

*Obs. 6.* It is to us, whatever it may prove to others, cheering evidence of the inspiration of the Word that it is so formed, that, instead of giving positive certainty as to time, it points us to signs which are calculated, *eminently so by reason of a continuous fulfilment*, to impress and lead us, if only considered, to watch. This indefinite and yet *sign impressing imminency is to us decided proof of the Divine wisdom*; man could not—as man's failures and man's precipitancy evidence—have so presented the matter as to cause every succeeding age to respond more or less to the practically intended result, viz. to preserve, in view of a constantly recurring contingency indicated by constantly recurring witnessed signs, a constant state of vigilance. In conclusion: let the frequency with which the Spirit presents the Sec. Advent, and the signs preceding and connected with it, be regarded; let the mighty issues related with the same bearing heavily upon the individual believer (in cautions respecting personal responsibility in watching), the Church (multitudes in it being taken unprepared and unobservant of Divine direction) and the world (scoffing at the whole subject) be contemplated; let the happiness and reward of the watching servant, and the rebuke and loss of the unvigilant be pondered; and surely we are *not wrong* in thus urging *all to occupy* this believing position. If the Word makes it so prominent and important; if so much that is undesirable is identified with it; if the neglect of it is both an act of disobedience and dangerous; if a completeness of Christian attitude and character requires it; surely we cannot make it *less prominent and desirable*. Here then is our apology, if in the estimation of any one an excuse is needed, for holding forth upon these scriptural topics, and urging the warnings given by Christ and the apostles.

Again we urge professors of religion, believers in the Bible, to consider that, if their affections are *really fixed* on Christ—if He is all in all—this subject instead of being unwelcome ought, in virtue of their profession and love, to be *intensely interesting and desirable*. This looking for the Advent, expressive of faith, hope, love, and obedience, is described as the crowning excellence of God's gifts in 1 Cor. 1:7 "*so that ye come behind in no gift, waiting for the Coming of our Lord Jesus Christ*" (thus confirming "the testimony of Jesus" Rev. 1:3). On this passage Olshausen appropriately remarks: "The expectation of Christ's Coming is a testimony of inward spiritual life, and one of the fruits of faith; for this 'waiting' (Rom. 8:9) is not a dry historical assertion of the fact that the Lord will return again one day, but the expression of an earnest desire for it, which is not to be conceived without love, faith, and hope, 1 Cor. 13:13." Barnes *loci*, says: "An earnest wish to see Him, and a confident expectation and firm belief that He will return, is an evidence of a high state of piety. It demands strong faith, and it will do much to elevate the feelings above the world, and to keep the mind in a state of peace."

(Comp. Prop. 182 and 183.) Dr. Seiss (the *Apoc.*, p. 35) alluding to the "peculiar efficacy and power in the doctrine of Christ's speedy return," adds: "It is the most animating and most sanctifying subject in the Bible. It is the soul's serene light amid the darkness and trials of earth," etc.

*Obs. 7.* We again insist that, for the reasons already fully assigned, we should occupy *the commanded posture of expectancy*, and allow no event to intervene between us and the Advent. As Calvin declares in 1 Pet. 4 : 7 : "Moreover, it must be laid down as a first principle, that ever since the appearing of Christ, there is nothing left to the faithful, but with wakeful minds to be always intent on His Sec. Advent." The signs are all present—not one is omitted—and it becomes us, as believers, to recognize the fact, and correspondingly, *look, watch, and pray.*

We, therefore, regard it as both unscriptural and misleading to intervene a number of events between the present and the Advent. Able writers, a large number, are engaged in this work, especially insisting upon a restoration of the Jews, etc., as preliminary, overlooking how *the interval* embraces much that they locate before the thief-like Coming. Some works have chapters entitled "Events that must Precede the Second Advent," and periodicals have articles on the same, and yet urge to a constant watching for the Advent as immediate when they give a series of events which, at least, will require quite a number of years to bring about. There is some inconsistency in this, for it may well be queried how it is possible for a man to regard the Advent as possible at any day when he has events to occur previously, and which he informs us "must" first take place. Our opponents (as Waldegrave in *New Test. Millenarianism*, Lect. 6) positively assert that the Advent cannot be imminent, because certain events (such e.g. as the preaching of the Gospel as a witness, a partial restoration of the Jewish nation, and the antichristian hosts meeting at Armageddom) must first be witnessed. So Wild (*The Lost Ten Tribes*, p. 57) hampered by his peculiar wild theory, and looking for events based upon it, to precede the Sec. Advent says: "It is, therefore, unwise on the part of any person to claim that Christ may come any day, and that his Millennial reign may be begun at any moment." The signs that he enumerates are precisely those which are to be realized during the interval and the Mill. age. (It is only necessary to say that Wild reproduces in England, the outrageous theories of some Americans (Berg and others), only changing the nomenclature. Thus e.g. Berg and others make the Stone of Dan. 2 to be the United States, while Wild makes it to be England (!), the two feet of the image being France and Spain (!) upon which feet England fell and pounded them (!), and will smite the whole image whose head now is Russia (!), after which England will remove her royal residence and throne to Jerusalem (!). It is a matter of amazement that such writers have a following.) Dr. Brown (*Christ's Sec. Coming*, p. 50) intervenes certain events, and then objects to "the impossibility of watching for Christ's Coming on the common view of it, or rather on any view of it, which does not admit of our expecting it at almost any moment," and thinks that he watches for the Sec. Advent when he discards all chronology, interposes a long series of events, and makes even the Millage to intervene, and simply allows faith and hope to hold it as near. But *how* this juxtaposition is brought about, he does not inform us, and shelters himself by quoting men who did not hold his (the Whitbyan) view, but the Augustinian theory. Alas! many such writers could be quoted. On the other hand, it is gratifying to find so many who, discerning the indefiniteness as to time, or the stages and interval, occupy the scriptural position, and urge it. Dr. Kellogg, in a paper presented to the Convention in Dr. Tyng's church, in New York, quotes Archb. Trench (*On the Parables*) as saying: "It is a necessary element of the doctrine concerning the Sec. Coming of Christ, that it should be possible at any time, that no generation of believers should regard it as impossible in theirs," and then, after urging the scriptural attitude of constant watching, the Dr. adds: "Inasmuch, therefore, as no candid person will deny that the Lord does command His disciples in all ages to watch for His Coming, it follows irresistibly that the Lord intended that we should think of His Advent as always possible, and forbids us to interpose any such fixed period of time between us and His Coming, as shall make it impossible for us to believe that He may come in our day." Dr. Brookes (the *Truth*, vol. 4, p. 117) quotes Trench as above, and then adds these two: Augustine saying: "The last day is unknown, that every day, may be observed," and the *Westminster Confession*: "So will He have that day unknown

to men, that they may shake off all carnal security, and be *always watchful*, because they know not at what hour the Lord will come; and may be ever prepared to say, *Come, Lord Jesus, come quickly, Amen.*" (Compare Brookes's *Maranatha.*) So Dr. Wood (*Last Things*), in answer to the question whether any events are to intervene previous to the Lord's Coming remarks: "It is enough to say that while it seems to me that there may be some things to be done before Antichrist shall be destroyed, and, therefore, before the Millennium shall actually commence, I have not been able to discover that there is *one event* of which we can say with *certainty* that it *must precede* the appearing of the sign of the Son of Man in heaven, and the gathering of His saints to meet Him in the air. This is the result of long and patient inquiry on my part, and not merely the rash language of a moment of excitement. Most sincerely do I wish I could live more constantly under the influence of this conviction, and that all my brethren were partakers along with me of the 'Strong Consolation' it affords." (Comp. the decisive language of Dr. Seiss, *Proph. Times*, New Ser. 1875, vol. 1, p. 53-5, and in *Last Times and Apoc.*; Spurgeon's declaration that the Advent may occur at any time, *Proph. Times*, vol. 4, p. 74, etc.) It is sufficient to point out that the State Prophetic Convention at New York, took this decided position, when it adopted the following resolution: "This Second Coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and *may occur at any moment*; yet the precise day and hour thereof is unknown to man and known only to God." We hold to Cunninghame's position (*Visions*, p. 100): "If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His Coming, yet accomplished?' we should be constrained to answer, 'To our view, *not one sign remains unaccomplished.*' If we were further asked, 'Shall He come this year?' our answer would be, 'We know not; but this much we know and believe, *that He is at hand, even at the door.*'" Numerous such testimonies might be given, and, for the truth's sake, we are glad that they are presented.

*Obs. 8.* The commanded position of constant watching given by Jesus and the apostles, throws light on the reason why we have the extraordinary omission of a directory or form of Church government. Such an avoidance is intentional, because it alone accords with the spirit of looking for the Saviour's speedy return, and the proof is found in the historical fact (Props. 76 and 77), that just so soon as men devised codes and forms of government—aside from the few simple directions given for guidance—then, in view of the idea of permanency entailed, the looking and watching for the Advent was relaxed, and finally almost ignored.

Our position in reference to the signs vindicates the attitude of the Primitive Church. Now men sneeringly point to the early Church, and scoffingly tell us that that Church, under the teaching of inspired apostles and their immediate successors, was utterly mistaken and too credulous, evincing an erroneous belief. But we hold, that *simple consistency* demanded the faith expressed by them, because the Advent (as we have shown) is not limited by any chronological period; the signs predicted to precede such an Advent were witnessed even in their day, and the culminated Antichrist is only revealed between the two stages of the Sec. Advent. Hence their attitude was scriptural and demanded by the times. Even the sign which is supposed to have been the least visible, *viz.*, the extension of the Gospel, was sufficiently manifested to excite the spirit of watching. Thus e.g. let any one ponder the statements of Col. 1 : 6, 23; Rom. 10 : 18; Acts 2 : 9-11, and 1 Pet. 1 : 1, and they meet the conditions of witnessing. The same language was continued by Justin Martyr: "There is no people, whether Greek or Barbarian, among whom prayers and thanksgiving are not offered to the Father and Creator of the world in the name of Christ crucified;" so Irenæus speaks of the Church extending to the ends of the earth, even to Libya, Egypt, among the Celts, Iberians and Germans; so Tertullian: "Even all the boundaries of the Spaniards, and the different nations of the Gauls, and those parts of Britain which were inaccessible to the Romans are become subject to Christ," or "Everywhere are to be found the disciples of the Crucified—among the Parthians and Medes, the Elamites and Mesopotamians, in Armenia and Phrygia, Cappadocia and Pontus, Asia Minor, Egypt and Cyrene, mingled with the various tribes of the Getuli and Moors, in Gaul and Spain, and Britain and Germany;" so also Origen, referring to Ezekiel says: "When, before the Advent of Christ, did the land of Britain agree in the worship of one God? But now,

on account of the churches which are spread to the uttermost bounds of the world, the whole earth invokes the God of Israel." Thus individuals, in every part of the world, are represented as testifying; the Gospel was extensively circulated, so that even *this sign* was not lacking, but stood forth with great prominence and lustre. How can any one, therefore, censure them for their expressed faith and hope?

*Obs. 9.* These signs, so saddening because of the evil unfolding, should not unduly depress the believer. They should rather confirm his faith, urge to increased watching and prayer, influence to a firm and vigilant occupying until He comes, and fill him with renewed hope and love at the speedy Coming of the Beloved One. Yea, as the Master declared (Luke 21 : 28) we should "*look up and lift up our heads, for our redemption draweth nigh.*" For these purposes they are given, and hence a practical application of them to heart and life is designed, and not a mere theoretical acquiescence without a corresponding influence.

Dr. Seiss (*Last Times*, p. 299), beautifully and forcibly says: "God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring upon the face of the dark waters that gives prognostic of the breaking forth of light, life, and beauty. The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at His Crucifixion, were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman Emperors which threatened the extinction of Christianity, were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken, and the moon withhold her light, and then shall the Sun of righteousness arise with healing in His wings." So Brookes (*Lects. during Lent*, p. 152) remarks: "Though I distinguished only some few signs as in themselves cheering, yet when considered as the tokens of our Lord's approach, *all* are cheering: therefore He bids us, as in the text, 'when we shall see these things only *begin* to come to pass, to lift up our heads because our *redemption draweth nigh.*' And if the *beginnings* of these things are calculated to inspire us with hope and joy, how much more their *fulfillment*! Yes those things which are dark and appalling to the world—like the pillar and the cloud—will be as light and brightness to the saints; who, when all is roaring and raging and upheaving round about them, shall be ardently waiting for, but most surely expecting, and in the midst of it obtaining, *deliverance* from corruption, into the glorious—glorious liberty of the children of God." We are sometimes censured as taking too gloomy a view of the world existing, and that we entertain "no love for the world." Our apology is, that we receive, embrace, and defend the view *that the Spirit gives of the present and future*, and that it is true, that we strive to set "*our affections on things above and not on things of the world,*" well knowing that "*if any man love the world, the love of the Father is not in him,*" 1 John 2 : 15.

PROPOSITION 175. *The doctrine of the Kingdom is greatly obscured and perverted by the prevailing one of the conversion of the world prior to the Advent of Jesus.*

The *Whitbyan theory* of the conversion of the world previous to the Second Advent is, probably, in the minds of many *the chief obstacle* to the reception of our doctrine. It may, therefore, form the subject of additional remarks.

*Obs. 1.* Those who hold that the Church, being the covenanted Kingdom, is to extend itself until it embraces within its fold all nations, ought to be able to explain *how it comes that none* of the churches founded by the apostles and their immediate successors *believed* in such a conversion of the world. Surely if a scriptural doctrine, *it ought* at that time, and under such auspices, to have been, by way of encouragement, presented. It too would have been eminently calculated to remove (see Prop. 98, Obs. 3), limited views of the Divine Purpose. The nature of the Kingdom believed in, their belief in a speedy Advent, their doctrinal position, positively forbid the entertaining of the opinion that the world is to be converted prior to the Advent (see e.g. Prop. 73). "The vivid hope of the speedy return of Christ to the earth of the first Christians" (so Schlegel, *Philos. His.*, Lec. 10), alone prevented such a doctrine from being received (see Props. 74 and 75). When a change was gradually introduced (Props. 76 and 77), and the Origenistic theory was advocated by which a triumph of the Church was predicted running almost parallel with the dispensation, Neander tells us (*His. Ch.*, vol. 1, p. 129), "*such an anticipation was foreign to the thoughts of the older teachers of the Church.* They could conceive of the Pagan state in no other relation than one of constant hostility to Christianity, and *expected the triumph of the Church only as the result of a supernatural interposition at the Second Coming of Christ.*" It is not necessary to detain ourselves on a point so universally conceded, viz., that the Apostolical and Primitive Fathers only looked for Millennial blessedness *through the Second Advent of Jesus.* Their utterances of "the last times" (Ignatius) of evil, of an "unrighteous age" (Lactantius) to give place to "*a Sabbath*" only at the Advent, etc., and the expressed hope of deliverance, etc., for themselves and the race at that period, are *too definite* to be denied. Neander (comp. Prop. 74, Obs. 2) hence (*His. Dog.*, p. 247) says: "In the first age the earnest gaze of the believers was directed only to the last Coming of Christ," and he informs us that "this anticipation of the end was, perhaps, necessary for that age." But why should such an "error" (so pronounced) be necessary? Was not truth equally as well adapted to the early Christians as to Origen, or Augustine, or Whitby? Such a plea is *derogatory* to the founders of Christianity. In another place (Prop. 74, etc.) it has been shown that the belief in the Kingdom which was linked with

the Advent was the cause of those ardent longings for the Advent, thus preserving *due consistency* between the doctrine entertained and the hope expressed. Their faith, however explained, shows how believers, instructed by inspired men, understood the commission to preach the Gospel, and comprehended the covenants and prophecies. But we go a step farther back, to the Apostles themselves, who did not, and in the nature of the case could not, teach the conversion of the world *prior* to the Advent. We will allow a scholarly opponent, who would only have been too glad to avail himself of a teaching in support of his own theory if it had existed, to tell us what the Apostles believed and taught on the subject. Neander (*Ad. to His. Ch. Church*, vol. 2, p. 65, Bohn's ed.), after reiterating that the Apostles did not look for the conversion of the world, but rather for the Advent of Christ (saying: "*Every unprejudiced reader of the New Test. cannot fail to perceive that such an expectation filled the souls of the Apostles*"), adds: "It was not the idea of a renovated time that Christianity endeavored to realize, but everything appeared only as a point of transition to a new, heavenly, and eternal order of things which would commence at the Second Advent."<sup>1</sup> Schmid (*Bib. Theol. New Test.*, p. 510) speaks of Paul's teaching in such a way that the idea of a conversion previous to the Advent *cannot be maintained*, for it includes a *constant conflict* going on between the Church and the world until it *culminates* in the Antichrist and the Advent. Thus numerous writers. If the reader will turn to Propositions 70, 71, 72, 73, 74 and 75, reasons are given in detail for our position on this subject. With the views of the Kingdom entertained, the manner of introduction, etc., it was *simply impossible* for them to preach a doctrine like the Whitbyan, now so fashionable and prevailing. In an argument like this, bearing upon the great burden of prophecy, it is no small matter that our doctrine *accords* so remarkably and fully with that of the first centuries.\*

<sup>1</sup> Neander is so admirably candid (would that all imitated him!) that we cannot refrain from adding some more extracts. In *His. Plant. Ch. Church*, vol. 1, pp. 182-3, he frankly admits that the apostles *did not look* for the conversion of the world, but exhorted all to put their hope in a personal Advent of Christ and that while they anticipated the Gospel to be preached to all the nations of the earth, yet "they also believed that the persecutions of the ruling power would continually become more intense till the Saviour by His divine power should achieve the triumph of the Church over all opposing power." He thinks this "*an enthusiastic longing that outstripped the tedious development of history.*" But if Paul was wrong in believing that persecution, more or less, should accompany the Church and finally culminate, and that the Church's triumph could only thus be secured—how are we sure that he is *not wrong* on other subjects. If a man of apostolic character, under the *special training* of the Spirit, called to be "an instrument for publishing divine truth in unsullied purity" (Neander) could be *mistaken* in this respect and give us "error" (some friends kindly call it in us "heresy") instead of truth, *why* should he not be in "error" in other respects. This is a *dangerous* method of dealing with the Word, as is evidenced by the reasoning of unbelief. We commend Neander's candor when he comes to explain Paul's language to the Thessalonians (*Plant. Ch. Church*, vol. 1, p. 203, etc.) in which he acknowledges that Paul does not deny, to meet their expectation of Christ's immediate re-appearance, that they were mistaken in their ideas that Christ would thus come, set up His Kingdom, etc., but corrects their notion, respecting its being so imminent, etc. After informing us with frankness how Paul tells them that certain events must intervene in the rise and progress of evil, he adds: "then would Christ appear, in order by His victorious divine power to destroy the kingdom of evil, after it had attained its widest extension, and to consummate the Kingdom of God." With all Neander's greatness and attempt to excuse Paul (on the ground that he "was not aware that similar phenomena" i.e. great conflicts with evil—"must often recur until the arrival of the final crisis"), we would *rather take Paul's statement*, simple as it is, than



Neander's, fortified by a philosophical development theory. Paul's testimony is divine; Neander's is fallible. Besides this: such "often" recurring "phenomena" are utterly opposed to his "leaven" theory if logically pressed.

Our historical references, etc., show what estimate we are to form of the sweeping assertions of some of our opponents. Thus e.g. Prof. Sanborn (*Millenarianism: An Essay*) declares *against the indisputable facts* of history: "The Church of Christ, with great unanimity, in all ages, has taught that the world is to be converted by 'the foolishness of preaching,' accompanied by the Holy Ghost sent down from heaven." This may mislead the ignorant, *certainly not* the scholar or student. Sometimes when reading such statements, we scarcely know what to think of those who make them; but in charity suppose that *prejudice* blinds them to the plainest historical facts. On the other hand it is refreshing to find writers who present the historical truth. Thus e.g. Dr. Fisher in art. "Millennium" (M'Clintock and Strong's *Cyclop.*) declares that the idea of the conversion of the world and its subjection to the Church was a great reason prompting to the rejection and proscribing of our doctrine. He then informs us that Origen was "the first of the ancient ecclesiastical writers to affirm the practicability of such a triumph of the Gospel through its own inherent efficacy." He also adduces Augustine as confirming and establishing the opinion "that the earthly Kingdom of Christ is the Church, which was even then in the Millennial era, and on the road to a glorious ascendancy over all its enemies." The Whitbyan theory that the Millennium proper was still future had not then been concocted, for, by a perversion of prediction and chronology, the Church was represented as already realizing it, as we have shown in the history of the doctrine. The early Church, as all history testifies, as our learned opponents candidly admit, did *not hold* the views as expressed by modern writers, as e.g. in the art. "Infallibility of the Bible and Recent Theories of Inspiration" (*North Brit. Review*, Nov. 1852), which confidently predicts, that "the mission of the Bible is to conquer the age and not to yield to it," for it "is going forth to the ends of the earth conquering and to conquer," etc.; or to the art. "The Conversion of the World to Christ" (*Quarterly Review*, Ap. 1873) which gives us similar prophecies. Such specimens of an abounding class, are *directly antagonistic* to the early faith and hope of the Church; and the simple fact that such an opposition exists ought to lead the careful student to reflection, notwithstanding its advocacy by eminent and talented writers, lecturers, etc.

*Obs. 2.* Let the reader carefully notice a feature (that is overlooked even by men of ability) which shows *how deeply rooted* some portions of the early Church doctrine remained. However much the Origenistic and Augustinian views (which allied the Millennial predictions with this dispensation, commencing with the Advent of Christ or the day of Pentecost, etc.) prevailed and the prophetic delineations of the Kingdom in its glory were—especially after Constantine's conversion—applied to the Church as her predicted triumph and dominion, yet even then the adherents of such opinions never advocated such a conversion of the world that all evil would cease, etc. For we find in their writings the most abundant evidence that they anticipated more or less evil down to the Advent, the culmination of Anti-christian power before the Advent, etc., thus *retaining* in a great measure the early characteristics. Even men of eminence, who greatly assisted the development of the Papacy and quoted the Millennial prophecies as applicable to the existing Church, had *no conception of the Whitbyan doctrine*, for even Gregory the Great (A.D. 590, Neander's *Mem. of Ch. Life*, p. 387) said: "As the end of the world approaches, the times are full of disquiet and evil increases." The universal feeling of anxiety, etc., caused by the partial rejection of the early Church view and the adoption of a spiritualistic interpretation of prophecy, in the year A.D. 1000 and succeeding dates (supposed to be *the closing of the Millennium* of the Church) forms the best evidence that a general conversion of the world *prior* to the Advent *was not adopted*. The student needs no extracts from this period to verify the statement, seeing that the universal consternation (of which historians speak at the ending of the successive periods supposed

to embrace a spiritual Millennium) is abundant proof. Even when the Popish doctors settled down into the conviction that the thousand years was merely a round indefinite number indicative of an indefinite period embracing this dispensation; and when in accordance with this opinion Millennial predictions were unhesitatingly adopted as descriptive of the Papacy, and the Popes with faithful adherents dreamed of, and claimed, an universal monarchy, yet *even then* all this was done under the assumption—not that the Millennial state was future but—that the Millennial era was then existing, had existed from the first Advent, and would exist down to the Second Advent preceded by the Antichrist.<sup>2</sup> Such views even were still greatly modified and restricted by the utterances given at various times by advocates of the Papacy, who claimed *the nearness* of the Advent, *the continued wickedness* of the world, and *the corruption* constantly manifested in the Church itself. It would be interesting, although foreign to our design, to present the warnings, faithful rebukes, etc., that came not only from the protesting Albigenes and others, but from even those regarded as the faithful allies of Rome.

<sup>1</sup> Of which Dr. Arnold (*Life of*, by Stanley, vol. 1, p. 59.) remarks: "The pretended conversion of the kingdoms of the world to the Kingdom of Christ in the fourth and fifth centuries, which I look upon as one of the greatest *tours d'adresse* that Satan ever played, except his invention of Popery." Comp. Mosheim, Neander, Kurtz, etc., who show that this conversion to Christianity was largely nominal, for aside from the continued corruption of the masses, the king himself was not free from indulging in lawless license. Leckey, in his *Hist. Europ. Morals* points out with evident relish that kings and princes, converted from barbarism, who are regarded as famous fosterers of the Church, were guilty of gross violations, some of them, most eminent, having (e.g. vol. 2, p. 363) their several wives and numerous concubines. Comp. Killen's *Ancient Church*, p. 280, etc.

<sup>2</sup> It is a matter of surprise that the old Popish view of a past Millennium dating its rise from the First Advent, or from the day of Pentecost, or from the conversion of Constantine, etc., should be advocated by a few Protestants. By far the strongest advocate of this view is Prof. Bush (*Millennium*), but it is very unsatisfactory and most arbitrary, calling for spiritualizings, and for a Millennium still requiring martyrs (owing to persecution, etc.) *utterly opposed* to the Millennial predictions. A theory of the Kingdom which demands for the sake of consistency, such a sacrifice of prophecy to adapt the latter to the past, is most certainly defective. So plain is it, by comparing the history of the Church with Millennial prophecy, that the Millennium has not yet appeared that but few venture to adopt such a theory—*so repulsive to fact*—and the immense majority of our opponents concede its location in the future. While some of the Popes, acutated by ambition and desire, dreamed that under them and their successors the world would be made subject to the Papacy, they held this as a result of present existing Millennial predictions being realized, and taught with it continued existing unbelief to be followed by a season of trial, etc., for the end was always dreaded. Any claim of alleged universality, as e.g. in the Romish Church (comp. Bh. Newton's *Diss.*, p. 439,) is in itself suspicious, being the mark of the Antichrist, who shall, as prophecy proclaims, declare a universality. The boast and glory of universality is condemnatory and the result of apostatizing, because owing to the predicted (comparative) fewness of believers in contrast with a prevalence of the rejection of the true faith those who enlogize it and make it an evidence of divine foundation, those who dream after it as desirable, only give a decided proof of a *total misapprehension* of the design of this dispensation.

*Obs. 3.* The Reformers and their immediate successors still more or less under the influence of the Augustinian method of applying the prophecies, *refused to believe in a Millennium still future prior to the Advent of Jesus.* However contradictory they may have been in some of their expositions of Scripture, *one thing is certain*, from the positive statements made and opinions entertained at the close of life, that they could give no encouragement to a triumph and deliverance of the Church *previous to the Advent*

of the Lord Jesus Christ. A few references may be in place. In commenting on John 10 : 11-16 (Walch's *Luther*, vol. 2, cols. 1082-83) : "*This is not true and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine and to prevent it from being understood. . . . Therefore it is not to be admitted, that the whole world, and all mankind shall believe on Christ ; for we must continually bear the sacred cross, that they are the majority who persecute the saints.*" His belief in the nearness of the Advent (Prop. 78), as evidenced in his *Exp. of Dan. 12*, (comp. also Walch's *Luther's Schriften* 22, col. 21, *Table Talk*, ch. 2, etc.), and as Bengel noticed : "he believed also, with many others, that the duration of the world" (as at present constituted, see Prop. 146), "from its commencement, would be only 6000 years ; and hence considered its end so near, that he could see no space for a future Millennium" (see Prop. 143).<sup>1</sup> Calvin is also outspoken, as e.g. *Com. on Matt. 24 : 30*, "*There is no reason, therefore, why any person should expect the conversion of the world, for at length—when it shall be too late, and will yield them no advantage, they shall look on Him whom they have pierced.*" So in his comments on Matt. 13 : 24-43 ; Luke 18 : 8 ; John 15 : 18 ; 1 Tim. 4 : 1 ; 2 Tim. 3 : 1-7 ; 2 Pet. 3 : 3 (quoted by Dr. Seiss in *A Question in Eschatology*) and in his *Psychophanychia*, p. 55 (quoted *Time of the End*, p. 3), *Instit.*, B. 3, ch. 9, etc., we have it distinctly announced that the Church down to the Second Advent will be a mingled body of good and bad ; will be "burdened with the reprobate to the end of the world ;" will have "unbelievers to abound," so that "there will be almost none to look for Him ;" will find it "never possible for its godly teachers to avoid the hatred of the world ;" will have reason to expect "that as false teachers formerly gave annoyance to the people of Israel, so they will never cease to disturb the Church ;" and "that there will not be even under the Gospel, such a state of perfection, that all vices shall be banished and virtues of every kind shall flourish ; and that, therefore, the pastors of the Christian Church will have quite as much to do with wicked and ungodly men as the prophets and godly priests had in ancient times" (adding : "*this is the lot of the Church*").<sup>2</sup> Those who desire individual testimony can find the earnest and emphatic declarations of several hundred of the most eminent men in the Church from the days of the apostles down to the present, given in works specially devoted to the subject.<sup>3</sup> As an indication, all sufficient, of the feeling at the Reformation, it is sufficient to point out the fact that the great leading Confession of Faith, the Augsburg Confession, positively forbids the entertainment of a belief in the conversion of the world prior to the Second Advent (see Prop. 78, Obs. 2, (4), (b)). The Anabaptists, as evidenced by history, attempted to set up the predicted universal Kingdom of Christ, and the Seventeenth Article of the Confession, specially designed against them, "condemn those who spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed" (Müller's *Symb. Books*, p. 43), and in the Twenty-third Article the Reformers evince no hope in a future Millennium before the Advent by stating that they were then living in "the last times and days foreshown in Holy Scripture, in which the world is to become ever more and more degenerate, and mankind more sinful and weak" (Müller's *Symb. Books*, p. 50). Nothing need be added to such plain statements.<sup>4</sup>

<sup>1</sup> See the same views given by Melancthon, Knox, Hutter, Hunnius, Quenstedt, as quoted by Dr Seiss in *A Question in Eschatology*, pp. 42-47. Also Piscator, Oslander, Flavius, Chrytraeus, Bullinger, and Pareus, presented in Shimeall's *Eschatology*. Also, these and many others given by Elliot *Horæ Apoc.* and Taylor *The Voice of the Church*, and in *The Time of the End* by a Congregationalist. That Luther was decidedly opposed to the idea of such a conversion, see Michelet's *Life of Luther*, pp. 343-4. The Opinion of Luther as given by the Theolog. Faculty of the University of Dorpat to the Iowa Synod, etc. Luther in one or two places seems to contradict himself. Thus e.g. Lisco (*On the Parables*, p. 80) quotes Luther's Exp. of the Mustard Seed, as saying: "By which He means to inform us that the world should be converted to the faith in a manner fitted to excite wonder and give offence, namely, through weakness, in opposition to all power, wisdom, righteousness," etc. But while opposed "it shall itself prevail at last over all Kingdoms, and convert them to itself through the mighty power of God." Turning to his *Exp. of the Leaven* (Lisco, p. 85, 86,) he limits this as follows: "When the Gospel, as a piece of new leaven, has once mixed itself with the human race, which is the dough, it will never cease till the end of the world, but will make its way through the whole mass of those who are to be saved, and come to all who are worthy of it, despite of all the gates of hell." Suppose, however, this contradiction to exist, the student will see the propriety of retaining those views given in detail, and matured by age and study, and confessionally expressed.

<sup>2</sup> Calvin (according to Dr. Brown in his *Reply* to Seiss's "Question in Eschatology,") also seems to be contradictory, for on Ps. 2 : 8, he says: "Who (Christ) alone subdues the world to Himself, and embraces all lands and peoples in His power. . . . so that not one comes only, but the whole earth is subject to His sway." But by this Calvin does not necessarily include the conversion of the world, but only the fact—as believed in by us—that Christ will ultimately crush all opposition so that all, both the righteous and wicked existing down to the Advent shall acknowledge His power, etc. This reconciles His statements. Or, his meaning may be, that the Divine Sovereignty bends all, even wickedness, to subserve the Divine Purpose in Christ. The views of Knox we have previously given, and need no special mention. The declaration of the Westminster Confession, as quoted under Prop. 174, to be constantly watching for the Advent, alone sustains our position.

<sup>3</sup> E. G., Taylor's *Voice of the Church* and *The Time of the End* by a Congregationalist, contain the protest of hundreds of witnesses against the prevailing Whitbyan theory. So Brookes's *El. of Proph. Inter.*, Bickersteth's *Guide to the Prophecies*, Seiss's *Last Times*, Cox's *Millenarian's Answer*, Shimeall's *Eschatology, A Reply to Prof. Shedd*, and various other Millenarian authors, contain a large number of quotations from eminent men in all the various denominations against Whitby's "New Hypothesis."

<sup>4</sup> Rev. Dr. Seiss in quoting the Confession in his able treatise *A Question in Eschatology* refers to Melancthon's explanations (*Corp. Ref. Melancth. Op.*, vol. 26, p. 361,) and gives a long extract from John Conrad Goebel's *Exp. of the Augsburg Confession*, commencing: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of the Lord Jesus Christ and His beloved apostles, when they speak of the times immediately preceding the day of judgment, Matt. 24 : 23 ; 1 Tim. 4 : 1 ; 2 Tim. 3 : 1 ; 2 Pet. 3 : 3, and other places, where more may be seen upon the subject." He also refers to the *Apology* of the Augsburg Confession (Müller's *Symb. Books*, p. 245), *Articles of Smalcald* (Müller's *Symb. Books*, p. 298), and to various other leading confessions, embracing the same views, and thus giving no hope of a Millennial age before the Advent. The Confessions were so worded on this point that both Millenarians and Anti-Millenarians could subscribe to them ; a notable instance of which is found in the *Westminster Assembly Confession*, an Assembly largely composed of Millenarians (comp. Props. on the His. of our Doctrine). In reference to the Reformers, we only need to give the views of an opponent. Thus to show that the Reformers did not look for a future conversion of the world, but for the reverse, we have Barnes (*Com. Rev.*, ch. 10 : 6) saying: "The Reformers, in interpreting the prophecies, learned to connect the downfall of the Papacy with the Coming of Christ, and with His universal reign upon earth ; and as they saw the evidences of the approach of the former, they naturally anticipated the latter as about to occur. Comp. Dan. 12 : 11 ; 2 Thess. 2 : 3 ; Dan. 2 : 34 ; 2 Thess. 2 : 8. The anticipation that the Lord Jesus was about to come ; that the affairs of the world, in the present form, were to be wound up ; that the reign of the saints would soon commence ; and that the permanent Kingdom of righteousness would be established, became almost the current belief of the Reformers, and was frequently

expressed in their writings." He instances Luther, and for proof refers to Merle D'Aubig. vol. 2, pp. 166, 275; Milner, pp. 692, 796, and then quotes Melancthon, and Bh. Latimer. Comp. also the extracts given from Luther and Melancthon by Lord in his *Apoc.*, pp. 236-240. Brookes (*Maranatha*, p. 339) says: "Page after page might be filled with extracts from the writings of Luther, Calvin, Knox, and others, who were forced by the Holy Ghost to the foreground of the battle, showing how clearly they saw, and how eagerly they embraced the doctrine of Christ's personal Coming, and not 'the universal reception of the true religion,' as the proper object of believing contemplation. They have grace given them to bear testimony against the fanaticism of some who believed in a gross and sensuous Millennium, 'but,' as Dr. Lillie says, 'that they did, at the same time, generally and steadfastly hold to the ideas of a restored Israel, and a renewed earth, and, in particular, that not one of them ever allowed the modern notion of an *intervening Millennium* to becloud his solemn, earnest outlook for the Lord's Sec. Coming—so much is *perfectly well known to all who have a moderate acquaintance with their writings.*" We only add, that such a position is the more honorable to them, because men, owing to success in their labors and the increase of adherents, are apt to judge the future from their personal influence, etc., but they swerved not from God's expressed judgment. (We refer to the Augsburg Confession under Props. 78, 7, etc.)

*Obs. 4.* While the opinion of such a conversion of the world was suggested, and at once opposed (as e.g. by Luther, Calvin, etc., in preceding *Obs.*) *no writer* of any prominence, or *theologian*, or *commentator*, appeared to advocate a Millennium *still in the future before the Advent of Christ*, until Daniel Whitby (an English commentator, born A.D. 1638, died 1726), appeared, unless we except the dreams of aggrandizement suggested by some of the Jesuits (see Prop. 78, *Obs.* 19). Bh. Henshaw, Drs. Lillie, Duffield, Seiss, and others, have doubted whether a writer could be found before the time of Whitby who suggested such a Millennial period *still future and prior* to the Advent; and after years of research on subjects pertaining to Millenarianism we can find none *unless* we except the ravings of some Anabaptists or the schemes of some ardent followers of Loyola. Whitby himself, being no mean scholar but well posted in Patristic learning and Church history, calls his theory of a Millennium (spiritual) still future to be introduced by Gospel means, a "*New Hypothesis*" (a mere new supposition), which he could and would not have done if such a "hypothesis" had *previously* been propounded. Many Anti-Millenarians (as e.g. Bh. Russell, *Dis. on Mill.*, Archd. Woodhouse *On the Apoc.*, Prof. Bush *On Mill.*, and others) have, while criticising the theory, *never called into question* Whitby's claim to newness of a hypothetical Millennium. Now it is this theory, adopted by able and pious men (as e.g. Edwards, Hopkins, Scott, Dwight, Jay, Barnes, and many others), which in a short time, has deeply and *almost universally* entrenched itself in the Church. Its advocates differ somewhat among themselves as to the means and instrumentalities by which it is to be ushered in (thus e.g. some simply advocating present means; others, increased and marvellous outpourings of the Spirit; others, some remarkable divine spiritual interposition of Christ; and recent writers, even miraculous and supernatural interference), but still substantially agree in the outlines of the "hypothesis." The influence of such a theory upon the reception of our doctrine can be readily seen; for it is hostile to it, being in direct conflict with it. Locating the Kingdom *in this dispensation and prior* to the Advent, having *no need* of a Pre-Millennial Personal Coming of Jesus, *spiritualizing* the throne, the Kingdom and the prophecies pertaining thereto, it conceives, from its "hypothetical" Kingdom thus spread over the earth, that no such Kingdom *as is covenanted and grammatically expressed in the Word* is to be

established *after* the Advent of Christ. Such a spiritual fulfilment of prophecy is all, they think, that we are to anticipate, and the early Church belief on the subject is, therefore, discarded as "an idle dream," or "a Jewish fable." What the immediate followers and churches of the Apostles could not possibly entertain on account of their "Jewish prejudices," and "the materialistic husk," is at last presented and elucidated in Whitby's "New Hypothesis." It becomes necessary consequently for the sake of completeness in our argument to notice *the unscriptural character* of this theory, so productive of *widespread unbelief* in the doctrines of God's eternal Word.<sup>1</sup>

<sup>1</sup> Some intelligent writers not observing the proper distinction between the Origenistic and Augustinian view and that of Whitby's, have called this statement into question, but no one has yet succeeded in producing an author, acknowledged by the Church, who lived before Whitby's time who advocated what is now known as the Whitbyan theory. A spiritual Millennial theory, locating the fulfilment of the prophecies either in the past or as running in connection with the dispensation is something very different from one like Whitby's, which locates the realization in the future, etc. For Whitby's own views, see his *Treatise on the true Millennium*, and for an extension of them, see Bogue's *Dis. on the Mill.*, and Johnston *On the Rev.* The nearest approach to Whitby's views is that found in Joachim's prophecies (see Von Döllinger's *Proph. of the Middle Ages*, vii., p. 380), or the statements of St. Catherine of Siena (p. 330), or Roger Bacon (p. 358), or Dolcino (p. 363), or Gorgius (p. 312). Luther, in his *Com. on John*, that we quoted, must have referred to the Jesuitical idea of a conversion of the world, or to the Anabaptist view, or to some Popish writer similar to the preceding. For however in some respects diverse to the purely spiritual view of Whitby, the notion of a conversion of the world to Christianity prior to the resurrection of the dead and hence of the Sec. Advent, has had its abettors, who daringly, to the ordinary operations of the Gospel, added that of the sword and persecution. The history of the Romish Church in the persons of some of its most aggressive Popes, and of Loyola and his successors, are sufficiently illustrative. The multitude who arose in the days of the Reformers with arms in their hands, and under leaders who wielded "the sword of Gideon;" even the dialectician Carlstadt and many a perverted believer thought that the harvest was ripe, that they were the appointed reapers, and that the Gospel combined with the sword should subjugate the world to Jesus. Self-constituted ministers of vengeance and of mercy, under the guidance of a false doctrine. Alas! what scenes of crime, bloodshed, and horror have been enacted under a fanatical plea that the extension of God's truth and rule demanded them. Thus e.g. in the Munster Faction (A.D. 1534) "Bockelson" or John of Leyden (Kurtz, *Ch. His.* vol. 2, p. 81) "proclaimed king of the whole earth by one of his co-prophets, set up a splendid court and introduced the most heinous abominations. He claimed authority to inaugurate the Millennium, sent out twenty-eight apostles to spread his kingdom, and appointed twelve dukes to govern the earth as his vicegerents." The same spirit was shown in the Wittenberg Fanaticism, in the Munzer teaching, culminating in the Peasant's War. The same spirit was revived in the Fifth Monarchy men, and others. The enemies of the Word sneeringly point to many such instances of compulsory conversion or vengeance, as shown in the sternness of some of Knox's converts, Cromwell's troopers, Geneva's town-councillors, etc., just as if the Word itself indorsed, and was responsible for conduct and action emphatically condemned. Our doctrine, in view of the Millennial age being contingent on the Advent of Jesus and the res. of the saints, positively forbids the entertainment of such dangerous vagaries. Those who hold to them cannot be regarded as affiliated, in the slightest degree, with Pre-Millenarians, seeing that in the fundamentals there is no point of contact. They are rather in sympathy with all such who, prior to the Sec. Advent and the res. of the saints, look for a conversion of the world to subjection to Christ, the only difference being in the one party relying upon the Gospel and the other adding the sword. Craven (*Lange's Com. Rev.* p. 346) refers to Elliott saying: "Vitranga, however, who alludes to Whitby's work just published, makes brief citations from two earlier writers, Conrad of Mantua and Carolus Gallus, as expressive of the same general view." If this is so, then to Whitby belongs the honor of systematizing and inaugurating the view in such a manner as to secure its extensive adoption.

<sup>2</sup> An impartial consideration is solicited, in view of the important bearing this subject necessarily has upon many related ones in the Scriptures. It is to the honor of many

eminent men, that, after having held to the Whitbyan theory, they have not been ashamed to acknowledge their past error, and that the decided weight of testimony forced them to occupy the Primitive Church doctrine. Thus e.g. B. Hopkins (Winthrop's *Letters*, p. 6) declares that his opinions have undergone "a thorough revolution," and adds, "And I cannot but think that any man whose mind is ready to submit, with the humility of a child-like faith, to the only infallible teacher—the Word of God—must yield, even at the sacrifice of his previous prejudices, to the vast amount of testimony which the Scriptures furnish to that important doctrine, the personal Advent, and reign upon the regenerated earth, of the glorious Redeemer," etc. The honored friend to whom this work is dedicated, informed me years ago how he also changed his views, being impelled to it by Scripture testimony, and the reasoning of McNeile, Noel, etc. On the evening of March 27th, 1873, in a conversation on this very subject, the Dr. alluded to the bibliocist Beck and read Dr. Kurtz's estimate of Beck in which the latter is quoted as saying that his hope of the ultimate salvation of the world was in the direct interposition of God. Commenting on this language, Dr. Sprecher remarked, that by this direct interposition, Beck evidently referred to the Sec. Advent. Then alluding to Bengel's and Auferlen's views, he continued, that since he had adopted such ideas, time and study had only strengthened them; that he had no hope of the conversion of the world under present instrumentalities; that it was painfully evident that human depravity would always exist in this dispensation; that whatever advance the Church made, there was a corresponding advance on the side of Satan; that the future was a serious one for the Church as she was yet to meet a terrible enemy; and that to save the Church, there must be, as Beck affirmed a remarkable divine interposition, etc. Such, briefly, is the outline of a deeply interesting conversation—the ideas of which were repeated, with additions, at subsequent interviews. In conversations with students, in articles from the *Lutheran Observer*, in sermons, and in an appeal to the churches in behalf of the college (of which he was then President), he alluded to the coming struggle between the Church and infidelity, the fatal results of indifference—the consequent depression of the Church and the incoming of sore tribulation to be ended only by the Advent of the Christ. He also informed me that his forthcoming work of systematic divinity would occupy a Pre-Millenarian position.

The prevalence of the Whitbyan theory is something marvellous, and the tenacity with which men cleave to it, notwithstanding its lack of proof, is wonderful. Out of a multitude of protests we select the two following: Rev. Randolph (*Danville Tribune*, March 12th, 1880), referring to the Whitbyan theory and to Whitby's bolstering up his view by transforming 2 Thess. 2 : 8 into a spiritual Coming by the preaching of the Gospel, then adds: "We feel indignant as we think of it, and how the Church and common people have been enslaved to it so long. It has been sent whirling like thistle-down in the air by scholars in every denomination, and its doctrine that the Millennium comes by means of Revivals, and the gradual progress of Christianity one thousand years before Christ comes, has been riddled to atoms, and is now riddled again by the best scholarship of the century. Thanks to Rev. Henry Dana Ward, a true Puritan, for the bugle-blast he gave not many years ago, arousing the American ministry to their duty, in reference to Whitbyism, saying, 'scarcely a newspaper can be found of high standing with its own sect, that will admit an article boldly questioning this proud Philistine, who has seized the ark of our faith and defies the hope of Israel. This state of things calls for mourning as well as indignation, that an innovation so bold in its departure from the primitive faith and the Confessions of all churches should have entrenched itself in the heart of all denominations, which innovation the Reformers, themselves, expressly condemn and brand as opposed to the Scriptures' (*His. Mill.*, p. 58). Thanks to Dr. Hastings (*Voice of the Church*) for his manly utterance challenging the insolence of the great and acute innovator in these words: 'Was it reserved for Daniel Whitby to correct the faith of those who had listened to Apostolic teachings, and followed Apostolic footsteps? Has that, which was an unknown doctrine, or a condemned heresy in the true Church for seventeen hundred years, come at last to be accepted as the truths of the Gospel? And shall we whose fathers have steeled themselves against earth's flatteries, ever sounding the word, 'The Coming of the Lord draweth nigh!' now fold our arms in lazy lock and say in our hearts, if not on our lips, 'My Lord delayeth His Coming!' To all which we say, 'God forbid!' And thanks to the noble Christian men of such competence and piety, in both Europe and America, and of all denominations, who, by pulpit, conference, and publications, are once more recalling the Church to the faith of the Reformers, Martyrs, and Apostles, the faith of all the prophets, and of Christ Himself." Dr. Morehead in the *Christian Instructor* (Chicago, March and April, 1879), in a series of

articles controverts the Whitbyan view, and in the close of the second article, after referring to the primitive expectation (quoting Scripture, Olshausen, Calvin, etc.) of the constant imminency of the Sec. Advent, deduces : " (1) The Apostolic Christians *waited* for Christ. They knew not how long he might tarry ; they knew not how soon He might appear. They might fall asleep, but death itself could not destroy their 'blessed hope.' (2) They *waited* for Christ. Therefore, their hope was not the reformation of mankind, nor the civilization of the race, nor the elevation of society, nor the education of the masses, nor the conversion of the world. (3) They *waited* for Christ. Therefore, they did not look for the overthrow of the world-spirit of evil through the instrumentality of the Gospel which they preached. Their heroic endeavor was to save souls from the curse and condemnation of the world. (4) They *waited* for Christ. Therefore, they did not wait for an effusion of the Holy Spirit for the world's conversion. The Spirit had been poured out upon them, according to the promise of the Saviour, and to have waited for His Coming would have been a practical denial of His presence in the Church. (5) They *waited* for Christ. Therefore, they did not look for the world's subjugation first. Where in all the New Test. is the Church put in the posture of expectancy as to the conversion of the world? Let one passage be cited that she waited for that—was so taught to wait. (6) They *waited* for Christ. Therefore, they could not have waited for a Millennium, brought about by the agencies even then at work, to be had and enjoyed before Christ's Coming, for if so, how, in all human reason, could they have waited for the Saviour? *They waited.* We, on the contrary, having succeeded to our satisfaction in putting off His Coming to a far, far distant future, naturally enough concern ourselves very little about it, and have taken to make the best of the present evil world."

In view of the Scripture testimony and that of the Church, it is a matter of surprise that eminent Apologetical works (as e.g. Roger's *Superhuman Origin of the Bible*, p. 65, etc.) should assert that the New Test. propounds a system of religion "which aspires to universal dominion, and that to be achieved without violence, and by moral force alone." Turning to the New Test. we see *how* Christ Himself comes, and uses force over the Anti-christian nations, and yet in the face of the plainest predictions, Rogers confidently affirms : "It is equally incontrovertible that He renounced for Himself, and that His apostles renounced for Him, all employment of force in the establishment of His novel Kingdom." This is true of the Church and the gathering out of a people for God, but, as our whole line of argument shows, it is *not correct* when applied to the conversion of the world, or to the establishment of the covenanted Messianic Kingdom. The reason why this Whitbyan doctrine is a favorite with many, and is so prominently paraded in recent Apologetics, is, that it serves to exalt a fundamental misconception, viz., their spiritual-Church Kingdom notion. Alas! that so many able writers fall into this error, which has been a fitful dream of some of the mystics, as seen e.g. in the *Life of Julia Von Krüdener*, who, according to the prophecy of Maria Kummrin, was destined to a "high vocation in the reign of the Lord," having connected with her, "Fontaine as the apostle chosen to work with her for the conversion of the world" (*Westm. Review*, Jan. 1852, p. 96.)

*Obs. 5.* Let us direct attention to some of the reasons already assigned which are opposed to the Whitbyan theory. For the sake of brevity and to avoid undue repetition, reference will be made to Propositions giving details, and the reader is solicited, if desirous to investigate the subject, to turn to them for additional information. 1. The principle of interpretation adopted, viz., the grammatical, Prop. 4, is the only one that is proper for a doctrinal position upon this subject. But if the literal interpretation is acceded to, *then*, as our opponents themselves admit, our doctrine is clearly and unmistakably taught. For the difference between us and the followers of Whitby, is not whether the Word contains our doctrine *in its literal sense*, but whether such a sense *is to be retained*. Let the reader decide this question, and in how far it is consistent with the honor of God to present such a sense that has led a host of ancient worthies and Christians to believe in our doctrinal position. If the literal sense is accepted, of course, *then* the interpretation of prophecy utterly forbids the adoption of the Whitbyan "hypothesis." 2. The prevailing theory is based upon and is the logical outgrowth of, the notion that the Church is *the covenanted*



*Kingdom of David's Son.* This has been fully met in Propositions 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, and 109. 3. The scriptural idea of the Messianic Kingdom, as covenanted and prophesied, is strictly that of a Theocracy—overthrown, Prop. 32, but again restored, Props. 33, 34, 35, etc., fully identified with the restoration of the Davidic throne and Kingdom. Props. 48, 49, 51, 52, 118, etc. The conversion even of all nations *could not restore* the Kingdom. 4. The following particulars are all opposed to the Whitbyan doctrine (a) It overrides and degrades *the hopes* of the pious Jews, Props. 20, 21; (b) it ignores and lowers *the preaching* of John the Baptist, Props. 22, 38, 39, 40, 41, and of the disciples, Props. 43, 44; (c) it overlooks the fact that the Kingdom of God to be established is *the ancient Theocracy* acknowledged by God to be His special Kingdom, Props. 25, 26, etc., into which the Davidic line is incorporated, Prop. 31, and which was not in existence when Jesus came, Props. 41, 56; (d) the unmistakable *postponement* of the Kingdom, *the previous gathering out* of a people to whom the Kingdom is given, the consequent *preaching* of the Apostles, Props. 54 inclusive to 73, is all passed by as unworthy of notice, although specifically presented; (e) it is opposed to *the distinctively announced facts* (which show that piety, conversion, etc., are not denoted), that the Kingdom belongs to Christ as the Son of Man (see Prop. 81), that it is a visible restoration of forfeited dominion (Prop. 82), that it is given by the Father to the Son as the result of obedience (Props. 83, 84, 90), and that it is promised to the saints as an inheritance (Props. 89, 90). 5. The *Millennial glory* which is to follow in the restoration of the Barren Woman after the married wife, Prop. 118, is against its reception. 6. The *Visible external organization* of the Kingdom, Props. 116 and 117, and its introduction *alone by* the power of Christ, Prop. 120, forbids such a view of the Messianic Kingdom as is now prevalent. 7. The *visible reign* of Christ, Prop. 131; the *visible reign* of the saints, Prop. 154; the *Judgeship* of Christ, Prop. 132; the *Judgment Day*, Prop. 133; "*The World to come*," Prop. 137; "*The Day of the Lord Jesus*," Props. 138 and 139; the "*Rest*," Prop. 143; "*The End of the age*," Prop. 140; "*The New Heavens and New Earth*," Props. 148, 149, 150, 151, 144, 146; the *transfiguration*, Prop. 153; the *manner* of the Jewish restoration and its *design*, Props. 111, 112, 113, 114; the *mixed condition* of Church evinced in the parables, Prop. 118; all present phases of argument converging from different points against the Whitbyan notion. 8. Besides all these, the doctrine of the *Pre-Millennial Advent*, Prop. 121; of the *Pre-Millennial resurrection*, Props. 125, 126, 127, 128; the destruction of the Antichrist *by the Personal Advent* of Jesus, Prop. 123; the *marriage* of Christ, Prop. 169; the *perpetuity* of the Kingdom when once established, Prop. 159, etc., are all of a nature irreconcilable with a conversion of the world *prior* to the Advent. To accept of the Whitbyan theory demands that all these several Propositions, with a large number of related evidences, be logically set aside—an undertaking that can alone be performed by seeking refuge in the Origenistic system of interpretation. The advocates of such a theory forget how clearly and distinctly *the design* of the present dispensation, Props. 86 and 87, is pointed out in Scripture, representing the Church as a *preparatory stage*, Prop. 88, to the ushering in of the glorious Messianic Kingdom. It is remarkable that for the complete success of our argument *not one link*, essential to its perfection, is missing in the Scriptures.

The Year of Jubilee was a type of the highest deliverance (Prop. 143), and is correctly applied by many writers to the Millennial period on earth. Even our opponents, many of them, concede this, and declared in positive terms, that "the promise of a Jubilee to the Church of God cannot fail." Let the reader observe that the Jewish nation, owing to depravity, never came under the restorative power of this Year of Jubilee, for their wickedness brought as a punishment rest (2 Chron. 36 : 21) to the land. So the world and the Church can never, as the Bible plainly teaches (it being the *personal work* of Jesus and His Advent) bring about this time of Jubilee. Men may by a species of exaggeration insure its Coming, but a glance at the type and the predictions based upon it shows that it is *beyond mortal power*. Burton (*Anat. of Melancholy*, vol. 3, p. 423) was wiser; for after giving a graphic description of the evils pertaining to various religions, heresies, etc., he adds: "To purge the world of idolatry and superstition, will require some monster-taming Hercules, a divine Æsculapius, or Christ Himself to come in His own Person, to reign a thousand years on earth before the end, as the Millenaries will have Him." Van Oosterzee (*Ch. Dog.*, vol. 2, p. 580), speaking of the reasonableness of the Second visible Coming of Jesus, remarks: "History and experience even, give every reason to doubt whether without such a personal appearing and intervention of the King, the Kingdom of God could indeed ever arrive at the complete development and triumph, to which it is designed to come." Eminent men, unwilling to receive the plain grammatical sense of the Word, and having faith in God's promises, see no hope for the realization of the Whitbyan theory (although in accord with their spiritualizing system), and hence reject it. Dr. Arnold (*Life of*, by Stanley, vol. 1, p. 271) expresses his faith in the ending of successive ages by great physical and moral signs, in the Coming of "the day of the Lord," and then, in view of these convulsions and the signs of the times, says: "But I have not the slightest expectation of what is *commonly* meant by the Millennial, and I wonder more and more that any one can so understand Scripture as to look for it. As for the signs of the times in England, I look nowhere with confidence," etc. On the other hand so confident are the adherents of the Whitbyan scheme of their ultimate success, that they make the matter largely contingent on the reception of money! Many quotations might be given; a recent one by Bh. Wiley (*West. Ch. Advocate*, July 30th, 1879) in a letter to a friend is sufficiently illustrative: "Money seems now the great need for taking the world for Jesus." While money is a requisite for Church work, and piety is required to contribute as evidence of its faith, gratitude and love, yet money will only indirectly aid in carrying out the design of the dispensation; it may bring the truth to others, but it cannot convert a soul, much less "take the world for Jesus." Compare with such a view, the scathing remark of Cotton Mather (Prop. 78, Obs. 9, note), or the firm protest of Van Oosterzee (*Lange's Com. 1 Tim.*, p. 50), etc.

*Obs. 6.* It seems scarcely requisite to add anything to what has preceded, and yet a few additional remarks may aid in bringing out the matter more clearly. 1. The exhortations given respecting the nearness of the Second Advent and the constant duty enjoined in looking for it, is *irreconcilable* with a Millennium *prior* to that Advent. So also the same incorporated into Confessions, as e.g. Westminster exhorting us owing to the uncertainty of the same to "*be always watchful, because they know not at what hour the Lord will come.*" The advocates of the Whitbyan theory, locating an intervening one thousand years definitely *before* the Advent, palpably *contradict* themselves when commenting on such scriptural injunctions. Thus, e.g. Barnes in various places in his *Commentary* urges it as a duty for believers to be looking and expecting the Second Advent, telling us even (1 Pet. 4 : 7) that "No man can tell certainly at what time it will come; no man can demonstrate *that it may not come at any moment,*" etc., and yet in the face of these and similar *explicit statements* he endeavors by the adoption of the Whitbyan "hypothesis" to "*demonstrate*" that it is *at least* a thousand years from us. A theory which involves such inconsistencies is certainly wrong. 2. The inability to meet the demands of Scripture and constitute an agreement between theory and Holy Writ is met with in the writings of the ablest of the Whitbyan class.

We give two illustrations. Dr. Brown in *Christ's Sec. Coming*, unable to rid himself of the passages which speak of a *mixed condition* even in the Church, of good and bad down to the Advent, advocates a Millennial period in which the preponderating mass, the large majority shall only be righteous, and then taxes us with a kind of *exaggerating* the Millennial descriptions. But this is directly antagonistic to the *predicted universality* of righteousness given in Heb. 8 : 11 ; Jer. 31 : 34 ; Isa. 54 : 13 ; Isa. 11 : 9, etc. Which are we to credit, the Spirit or the imperfect Millennial era thus presented? Again : Dr. Neander (*Life of Christ*) ably and elaborately presents his development theory (derived from the leaven) until he has (as in Sec. 52) the whole world, universally subdued and there is "a real world-dominion," "a perfect world-dominion of Christ and of His organs ; a world purified and transformed, to become the seat of His universal empire." All this is done morally and spiritually through the agency of the Church. But when we come (Sec. 214) to his interpretation of Luke 17 : 22-37 (into which Jerusalem, the Romans, etc., could not be conveniently crowded), then he admits—although he must have felt how *contradictory* to his favorite theory—that there will be "a corrupt world," and that "the glorified Son of Man" must appear and "precede the consummation of the Kingdom." The leavening process, according to his own confession, is acknowledged to be a failure, and that world-wide dominion, which Daniel says is ever-enduring, he either must bring to a downfall through this corruption or must postpone until after the Advent of Christ.<sup>1</sup>

3. The Spirit's description of this dispensation (as e.g. in 2 Thess. 2 : 1-14 ; Dan. 11 and 12 ; 1 Pet. 1 : 1-25 ; 2 Pet. 3 : 1-14 ; Matt. chs. 24 and 25, etc.) abundantly evidence the fact that down to the *Second Advent* wickedness shall constantly exist and finally culminate into widespread infidelity, etc. Satan, instead of being bound, is busily engaged in sowing tares down to the period of the harvest, or the end of the age. Wicked men are represented as ever attached to the Church, the "few" out of the "many" only being the really faithful obedient believers. Now a development theory or conversion "hypothesis," which engrafts itself upon the parable of the leaven and of the mustard seed, but *ignores* the teaching of the parable of the tares and wheat and of the drag-net and the statements, positively given, of a *continuance of evil and evildoers down to the Advent*, is certainly one-sided and sadly defective. The retrogressions, relapses, continued mixed condition, etc., of the Church itself, shows what confidence can be placed in this leavening process. This is so sensibly felt that recent writers against us (as e.g. Waldegrave, *New Test. Mill.*) frankly admit that the antichristian powers will exist down to the Second Advent ; that the Church will continue to struggle on against wickedness down to the same period, and even proceeds to the revolting acknowledgment—forced by these Scriptures and by his placing the Advent after the Millennium—that *wickedness will so abound during the thousand years that martyrdom itself shall be experienced by believers*. Others, however, like Brown, Barnes, etc., are content with giving a *mixed* Millennial period sufficiently pervaded with wickedness to make a *revival of the martyr spirit* a necessity. How such statements can be reconciled with those of the prophets relating to the same period, we cannot comprehend, *unless* the inspired man is to give place to the uninspired.<sup>2</sup>

4. The blessings allied to the Millennial era, associated with the Messianic reign are of such a nature that the simple moral and spiritual means of the Gospel, even if the whole world were con-

verted, *cannot introduce them* (this has been pointed out in Props. 120, 6, etc.). Knowledge, piety, material prosperity, etc., cannot remove the suffering and evils attendant to human nature, for what Froude (*Shorter Studies*, p. 272) says specially of the latter is still true of all: "Let us build our streets of gold and they will hide *as many aching hearts* as hovels of straw. The well-being of mankind is not advanced a step." Knowledge, wealth, and piety cannot remove *the curse* with its consequent ills. If the predictions of the Prophets are received, it is impossible to see *how* they can be fulfilled by existing means. This is beginning to be realized by our opponents, so that the most recent of them (as Fairbairn, *On Proph.*, pp. 465, 451, etc.) frankly admit that to introduce and continue the Millennial blessedness and glory predicted, *additional* means of an *extraordinary* character, *supernatural and miraculous*, are necessary and will be employed.\* 5. While we do not concede that the "Variations of Protestantism," or the disagreements of churches, or the "denudation" or retrogressive periods, can be urged against the claims of Christianity (for such a state is *foretold* and is a *consequent* of human freedom), yet it must be admitted that it has force against the notion of a conversion of the world. While there is *progress* arising from the Divine Purpose to save them that believe and to gather out a certain number of pre-determined ones (pre-determined in relation to His Kingdom), and from the intellectual activity, etc., incident to man, yet, account for it as we may, there have been periods of *depression* of the truth and these have been caused not only by direct persecution but even by that which humanity so highly prizes—reason, philosophy, etc. This, at least, should make us *cautious* in deducing such a conversion as many do, from the establishment of Christianity and the history of the past. And this cautious handling of the subject should be increased by considering that the preaching of the Gospel and even its success is *no criterion* whatever that God's judgments, *if predicted to come*, will not be poured out upon the world. For although Jerusalem was the centre of great missionary operations and multitudes were converted (Acts 2 : 41 ; 6 : 7, etc ; 21 : 20), and the Gospel was successfully preached over the known Roman world, yet all this *did not prevent* the vengeance of God from being-poured out *at the appointed time*. Hence, the lack of success, or even success itself, is no just criterion of *the ultimate design* of the Almighty in reference to this dispensation ; for the object intended by both the one and the other must be gathered from *direct specifications* pertaining to them.\* 6. This age or period is denominated an "*evil age*," i.e. "marked by sin and misery, this world, as compared with the future and heavenly one" (so Blomfield, etc.), and hence the very name bestowed upon it is indicative that it will never become the good and blessed age that many dream. The language of Gal. 1 : 4 that Christ "gave Himself for our sins that He might deliver us from *this present evil world (or age)*", and of John 15 : 19 ; 17 : 14-16 ; 1 John 5 : 19, etc., is *plainly significant* of the fact, evidenced by the sad experience of nearly nineteen centuries, that this age is evil, and continues to remain such, from which we can only expect deliverance through Christ.\* 7. The fighting, struggling condition of the pious and of the Church, as presented in numerous passages as well as the promises of encouragement under persecution, etc. (2 Tim. 3 : 12 ; Acts 14 : 22 ; 1 Cor. 15 : 19 ; 1 Thess. 3 : 3, etc.), so clearly evince *the continued* and often triumphant *existence* of wickedness down to the Advent, that the same is *irreconcilable* with the

previous fulfilment of the Millennial predictions.<sup>8</sup> 8. The condition of the world at the time of the Advent is one of such extensive, prevailing wickedness that, in the very nature of the case, it shows that it is only *the out-growth* of previously long-continued wickedness. For so widespread, cumulative a state of evil does not exist without a preparative course. For days to return like "*the days of Noah*" and "*the days of Lot*" (Luke 17 : 26-30), when but little "faith" will be found "on the earth" (Luke 18 : 8), when "perilous times" (2 Tim. 3 : 1-5) will come, when men shall be "mockers," etc. (Jude 18), when a mighty confederation of wickedness (Rev. 19, etc.) shall exist, etc., etc.—all this demands a *previous course* of evil training, which is consonant only with other descriptions pertaining to this age.<sup>9</sup> 9. The representations given concerning the ministry; the endurance of hardship and trial; the being a savor of life unto life to some and of death unto death to others; the rejection of them by those who cannot "endure sound doctrine, but after their own lusts shall heap to themselves teachers," etc., etc., are all of a nature correspondent only with a *mixed state* in the Church and of *extensive wickedness* in the world. Even the charge of preaching and faithfulness in the ministry is based by Paul, in perfect agreement with our position on the simple gathering of the elect and not upon the conversion of the world. In the charge given to Timothy to make "full proof of his ministry" in "doing the work of an Evangelist," there is not the remotest allusion to *an anticipated success* in being instrumental in converting the world, but a direct reference—as if to crush such a notion if it should arise—to "*His (Christ's) appearing and His Kingdom*" (2 Tim. 4 : 1-5). 10. Thus many incidental reasons might be adduced confirmatory of our doctrinal position, such as (1) the existence of "*the times of the Gentiles*," by which Gentile domination during this period is denoted; (2) *the fearful persecution* to which the Church is to be exposed at the closing of this period; (3) the harvest (because the "wickedness is great," Joel 3 : 13) *precedes* the Millennial era, Rev. 14 : 14-20; (4) the instruction imparted by analogy in *the ending* of former dispensations so expressive of human depravity; (5) the conversion of the Jews induced by "*looking upon Him whom they have pierced*;" (6) the delineation of the dispensation by John, 1 John 2 : 18, 28; (7) the bestowal of the sovereignty of this world upon Christ is linked *with the resurrection and rewarding of the saints*, as e.g. Rev. 11 : 15-18; (8) the Millennial era is *preceded* by the overthrow and destruction of the kings of the earth, as e.g. Rev. 19 : 18, 19, compare Ps. 110 : 5, 6; (9) the gathering out of the people in place of the Jewish nation which rejected the truth, is followed *by the terrible vengeance* of God, first upon the Jewish nation and then at the close of their tribulation upon the Gentiles, as e.g. Deut. 32 : 21-43; (10) the nations shall come and worship God *when His judgments* are made manifest, as e.g. Rev. 15 : 4; Isa. 26 : 9; Zeph. 3 : 8-20; Zech. 14 : 16, etc.; (11) the conversion of the world is nowhere given *as a sign* (followed by an apostasy) of the approaching Advent of Christ; (12) the large class of passages which speak of the removal of the wicked *at a set time* out of the earth by "a consumption," "destruction," etc., as e.g. Mal. 4; Ps. 37; Ps. 104 : 35, etc.; (13) the manner in which the Apostles quote Millennial predictions identifying them *with the period* of the Advent and resurrection of the saints, as e.g. 1 Cor. 15 : 54; (14) the elect body of saints, converted and thus gathered out of the nations, are represented (James 1 : 18) to be "*a kind of first fruits of His creatures*" (comp. Eph. 1 : 12 with connec-

tion); (15) *the waiting position* of the martyrs (Rev. 6 : 10, 11), and of the saints (Heb. 11 : 39, 40, etc.), corresponds only with a depressed and not a triumphant condition of the Church; (16) the Jewish tribulation, now witnessed, is to extend *down to the personal Advent* of Jesus as e.g. Matt. 24; Zech. 14, etc.; (17) at the Coming of the Lord to plead with all nations, nations are represented *as unconverted* and some even *as not conversant* with the rudimentary knowledge of Him, as in Isa. 66 : 15-19; (18) the *continued use* of the Lord's prayer down to the end of the age; (19) the fact that individual believers and *not nations* are elected; (20) the believers are "*witnesses*" set to testify to the truth before others, and of these comparatively few are found, for "many are called but few are chosen," etc.; (21) the narrowness of the way and straitness of the gate is the same *down to the Advent*, and it always remains a truth to that period that "few there be that find it;" (22) the saving of "some" of "them that believe," of a certain pre-determined number corresponds with the difficulties often entailed upon the ministry (the Apostles not being exempt) in proclaiming the Gospel and in the facilities afforded for the same; (23) the finishing of "the mystery of God" under the seventh trumpet (Rev. 10 : 7) includes a preceding time of trouble and wrath with a Pre-Mill. Advent (Rev. 19) and incoming Kingdom, vindicating God's procedure in redemption; (24) the Kingdom is established at the very time "the nations were angry" (Rev. 11 : 15, 18) linked with a time of resurrection (which even some of our opponents, as Prof. Stuart, *Com. Apoc.*, admit to be literal); (25) the conversion of the nations is positively asserted to follow the pouring out of the judgments of God, as e.g. Rev. 15 : 4; Zeph. 3 : 8-20; (26) the conversion cannot possibly precede the persecution of the Church and the downfall of the Antichrist whose overthrow is effected by Christ and His army (comp. Props. 162, 163); (27) Christ's delineation and opinion of the Church, taking the seven churches of the Apoc. as prophetic (comp. Seiss's *Lects. Apoc.*, No. 2, p. 174, etc.); (28) the consternation of the world at the open Parousia of Jesus, Rev. 1 : 7; Rev. 6, last seal; Matt. 24 : 30, etc.; (29) the multitude destroyed at the Sec. Advent, Joel. 3; Zech. 14; Mich. 4; Rev. 14; Isa. 66, etc.; (30) the continued apostatizing in the Church down to the Advent itself, 2 Thess. 2; Matt. 24, etc.; (31) the comments and concessions of our opponents on such passages as 1 John 2 : 18; 2 Thess. 2 : 8; Matt. 24; Mark 13; Luke 21, etc.; (32) Jesus, John 17 : 9 (comp. 1 John 5 : 19) not praying for the world, but for His own gathered out of the same; (33) the parable of the sower, applying, as prominent critics of all classes affirm, to the present dispensation, indicates that down to the Second Advent there will be, as Christ portrayed, a constant rejection of the Gospel (some writers, as e.g. Brookes in *The Truth*, vol. 2, No. 12, declare that "only one fourth part of the seed will take effect," Matt. 13 : 1-23, but we are not prepared to press the parable so closely, but, to say the least, it is significant, that Jesus makes only a small proportion effectual); (34) the Jewish view of the non-conversion of the world previous to the personal Messianic reign, confirmed by Jesus and the Apostles in the language employed, so that all the early converted Jews retain—as we have shown—the same views; (35) the positive evidence afforded by Isa. 66 : 19, etc., that, at the Sec. Advent, not all the world have heard the Gospel; (36) this world not to be converted but condemned, 1 Cor. 11 : 32, owing, as numerous passages assert, to its wickedness; (37) if the world were converted, then the saints would

reign because a world dominion would be theirs, but they reign only after the Second Advent (Prop. 154).

<sup>1</sup> His remarks in Sec. 149 would be beautiful if true, but being in open violation of the Spirit's delineation of this dispensation their force is marred. We reproduce it to heighten the contrast with Luke 17. For he says "this world-dominion" shall be obtained by Christians in an "increasing sway over mankind and the relations of society, until, in its final consummation, the whole earth shall own its dominion; and the Power which is to gain this world-dominion is *meekness*; the quiet might of gentleness it is with which God's Kingdom is to subjugate the world." The "rod of iron," the "treading of the wine-press," the "wrath of the Lamb," etc., which precedes the Millennial era are widely different from Neander's "meekness." The prophets are far from predicting the introduction of the Kingdom by such means for they unite in telling us that men will learn righteousness when God's judgments are in the world. The "meekness" or "gentleness" of the saints finds its culmination in martyrdom.

<sup>2</sup> It is nothing unusual to find sermons advocating the Whitbyan view based on texts, which the *context itself* would not allow, such as Zech. 14 : 8, as e.g. in Dr. Belfrage, Suddard's *Brid. Pulpit*, Ser. 40. Millennial predictions are thus used without the least attempt to explain the warrant for thus employing them. Let the reader compare Barnes on Isa. 45 : 23 when he has in this dispensation "all men shall have embraced the true religion," etc., with his delineation of the Millennial period in Revelation where this is contradicted. Such expositions conveniently *ignore* a class of Scripture to make out a mere human opinion.

<sup>3</sup> The careful student will see that this is a return to the theory of Philo (Neander's *Ch. His.*, vol. 1, p. 65) who denied the Advent of a personal Messiah under the influence of "the idealistic element and Grecian culture," but still held that the golden age of the prophets—identified with the then existing dispensation—would be brought about "by some extraordinary appearance from heaven," etc. This indicates both how early under Alexandrian philosophy the simple idea of the covenanted Kingdom was abandoned, and vain conjectures substituted, and how such old ideas are revived and adopted. Rev. Hall in reviewing Foster's essay *On the Application of the Epithet Romantic*, expresses his satisfaction at Foster's "treating with poignant ridicule those superficial pretenders, who, without positively disavowing any dependence on divine agency, hope to reform the world, and to bring it back to a paradisiacal state, by the mere force of moral instruction." But Hall himself is not sufficiently explicit in telling us how this "divine agency," whether mediate or direct, is to perform this work, shielding himself behind generalities (such as that the work will be done by God, etc.) without any explanation of the order or manner.

<sup>4</sup> Therefore, we are not concerned in the controversy, respecting the success of the preaching of the Gospel (excepting in so far as it will gather the elect) as a criterion of the ultimate conversion of the world. Bolingbroke, Froude, Proudhon, M. Comte and many others may pronounce Christianity "a failure" because of its want of success; because that not a single nation or city where it flourished the most has "been effectually reformed." But this is taking it for granted that *the design* of the dispensation is *to convert* the world and not to save them that believe. It has thus far accomplished its mission. The same reply is applicable to the non-importance of the efforts made in nations now dying out (see Dr. Geekie's *Christian Missions*, and an art. in *Fraser's Mag.* or in *Littell's Liv. Age*, p. 360, 4 Ser. vol. 24 for 1872, entitled "Wanted—A Religion for the Hindoos.'). For if any of the elect have been gathered, then the Divine Purpose is accomplished, and the same is true if none are gathered in that the Gospel was preached as a witness to them. Hence on the one side, such articles as that on "Christian Missions to the Heathen" (*West. Review*, Jan. 1874) or Macaulay's Essay (*Edinb. Review*, "Ranke's His. of the Popes," taking the ground that Protestantism is gaining nothing over Catholicism, which is repeated by Bh. Spaulding of Peoria, and refuted in *Harper's Weekly*, Ap. 20th, 1878) in *Essays*, vol. 3, p. 305, etc., or Owen's *Debat. Land*, 7th chapter, or the numerous attacks on missions in various publications, or the admissions of Protestants respecting the want of success, etc., amount to nothing in a scriptural argument, for all that is alleged might be true and yet, if such is God's purpose, the conversion of the world could be effected when the time came. But on the other hand, the extravagant eulogies of missions, the arithmetical calculations presented by friends of missions, the confident predictions relating to the future, are all of no weight in a sober argument, for much might be admitted, and yet it *would fail to prove* that past and present success is a sufficient guarantee for the supposed future. What *God pur-*

poses in regard to the future must be ascertained by a comparison of His Word, and not by the want of success or by the success of His preached Word. Hannel, Renan and others, may doubt the Divine origin of Christianity when measured by its progressive advancement; others, as Neander, etc., may claim it divine because of such progress; while we claim it to be from God, whether progressive or not, because in adverse or prosperous circumstances, constantly calling and preparing the elect ones. With our view missionaries need not be discouraged at their lack of success (as witnessed in a conference of missionaries held in Calcutta 1855, and reported by the *Calcutta Christian Observer*) for whether few or many accept the terms of the Gospel, they are performing, successfully, the appointed work. We thank God for the success of His preached Word, a success sufficiently commensurate with the design of the dispensation, and sufficiently extended to evidence the faithfulness of His promises. We have no sympathy with e.g. the one-sided statement in *Fraser's Mag.* for 1877, which in an art. stated that "there are no converts in India, that the failure of the missionaries is complete"—to which Dr. Daly, a missionary in India replies: "there are from 7 to 800,000 baptized converts in India" (*Luth. Observer*, Oct. 11th, 1878). Since the famine large additions having been made, as one Baptist missionary alone reports several thousand lately gained. Sir Baker (*The Albert N' Yanza*, etc.) may give the most gloomy and sad details of the lack of missionary success in Africa, and pronounce the nations utterly worthless and sunken in corruption; we may read such articles as "Indian Missions" (*Littell's Liv. Age*, vol. 25, p. 515), "Christian Missions" (*North Brit. Review*, Aug. 1856), "Christian Missions in West Africa" (*Littell's Liv. Age*, Nov. 18th, 1876) "Struggles and Tendencies of German Protestantism" (*North Brit. Review*, Feb. 1854), Prof. Max Müller's "Lecture on Missions," and many others, and they all, whatever side they may advocate and portray, only evidence the truthfulness of our position, viz., that God instead of contemplating the conversion of nations, or of the world, is taking out, here and there, from among the nations, a people for His name.

<sup>3</sup> The empathic declarations of Jesus are that His testimony, His sacrifice, His promises, His Spirit, His ministry, all shall be finally—after careful and persevering presentation, after a fair test—be rejected, so that this age, like preceding ones, shall end in judgments, evoked by the continued and increasing wickedness of man. When "Westminster" (*New York Evangelist*, Jan. 2d, 1879) so confidently asserts that "the Church of Christ has not gone on from bad to worse and worst through nineteen centuries; but with Christ its King, at its head, and the Holy Spirit in its heart, it has advanced in life and doctrine all along the line of the centuries, and will continue so to do until the end of the world," he simply ignores all history respecting the result of Constantine's conversion, the inroads of Papacy, the dark ages, the necessity of Reformation, the corruption of doctrine, and the apostatizing from the truth. We thankfully admit that Christ has always maintained a true Church in this evil world, and will continue so to do, and that its numbers have increased, but this is no reason for shutting our eyes to the sad facts evidenced in its history, and seen in Eccles. history.

<sup>4</sup> The student will observe that before Satan, "the Prince of this World," is cast down and bound (Rev. 20) direct Supernatural intervention (and not the ordinary means of grace, Gospel truth) is allied with it, as a necessary cause. This Princeship of Satan, we are told by the Spirit, is to be specially manifested in the last Antichrist, who shall dreadfully persecute the Church. He is overthrown, not by spiritual or Church appliances, but by the Sec. Advent of Jesus, who appears in behalf of His struggling, persecuted people. The Church's victory is given to her by him who died for her; she can never accomplish it herself. A singular and close relationship exists, according to the Scriptures, between this world and the fallen angels. It is not necessary to enter into details, since it will be admitted—whatever theory may be entertained respecting them and Satan in particular—that man and his redemption, the restoration of the world to an Edenic condition, are in a remarkable manner the object of Satanic hate; and that, in view of Satan's power, activity, etc., he is called "the prince of this world" (John 12 : 31, and 14 : 30) "the god of this world" (2 Cor. 4 : 4), "the power and magistracy of darkness" (Col. 1 : 13), "the rulers of the darkness of this world" (Eph. 6 : 12), "the world lying in the wicked one" (1 John 5 : 19). Indeed, as Kurtz has well expressed it, it is no "mendacious appearance of truth," no mere assumption of power, that Satan promises to Christ the kingdoms of the world, if He will but worship him, Matt. 4 : 9, for Luke 4 : 6 declares that it was delivered to him and he could give it to whom he pleased (comp Prop. 106). In view of the last declaration some theologians have contended, "that he (Satan) cannot be deprived of his dominion until deprived by a legitimate judicial decision" (see e.g. *The His. of Creation, and Doc. of Paradise, and Man the*



*Image of God*, by P. F. Keerl, 1861). Whatever notion may be adopted respecting the latter idea, it is evident from Eph. 2 : 2, and 6 : 12, etc., that Satanic influence and government is exerted, and that it will be exerted *down* to the Advent itself. Abundant proof is at hand to sustain this position, but our line of argument makes it unnecessary to adduce it in this connection. It may be supposed that John 12 : 31 is opposed to this, but as all commentators (Barnes, etc.) admit, the casting out of Satan was not then performed, has not been down to the present day, and will not be until the Second Advent or judgment. They agree that the provision was made for the casting out, and which so insures it, that owing to its certainty the future is spoken of as present. Hence the doom of Satan and the wicked is united, and both experience the same fate at the same time. Hence Satan is and remains, the prince, ruler, god of this world *down* to the Second Coming of the Lord, when he is cast out (Rev. 20).

The reader of the Bible will find that the Scriptures predict at the closing of this dispensation—as introductory to the glorious reign of Christ on earth, as preliminary to bringing the nations under the sway and blessings of the Kingdom—a time of Justice, made necessary by the actual development of human depravity; a stern administration of justice, which shall overwhelm the wicked with confusion, shame and destruction. After wonderful mercy and long forbearance, inflexible justice, with its fearful judgments executed, shall be administered over the nations, over the Antichrist and his armies. A thousand prophecies unerringly point to this period. Now the Gospel message is one of peace, of mercy, of continued patience, and of tendered love, and this must continue until “the day of vengeance” has arrived. This teaches us two things incompatible with a conversion of the world prior to the Advent: (1) That nations are in such a state of open rebellion and wickedness, that such a time of justice must come; and (2) that such a time of vengeance with its direful inflictions, indicates that God will employ something beside the Gospel to bring the world to a dutiful consideration and obedience.

*Obs. 7.* Our argument might by some be deemed incomplete if we did not, at least briefly, indicate how the passages usually quoted in favor of the conversion of the world are to be explained. 1. The favorite text of many is found in Ps. 2 : 8 “*Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.*” This wrested from its connection, is supposed to be conclusive proof. But leaving the context and parallel passages to have due force, it is found that this is fulfilled, (a) *when “the nations rage”* (comp. Rev. 11 : 18); (b) *when a confederation of “the kings of the earth” and “the rulers”* is formed against Christ (comp. Rev. 19 : 19); (c) *when the scorn and derision, the wrath and sore displeasure of the Lord shall be manifested* (comp. wrath of, Rev. 11 : 18 and 14 : 10, etc.); (d) *when the Mighty King shall be at Jerusalem* (comp. Zech. 14 : 4, 5, etc.); (e) *when instead of being converted, “Thou shalt break them with a rod of iron; Thou shalt dash them to pieces like a potter’s vessel;”* (f) *and when “the Son” shall be “angry”* and, if not repentant, they shall “perish.” It is folly to make this ruling with a rod of iron, a *converting* process in the light of such parallel Scripture as Rev. 19 : 15 and 2 : 27 which not only locate the time of its fulfilment to be *after* the Advent, but express the process as one *terrible in its results* to the enemies of God thus threatened. 2. Another, often quoted, text is in Isa. 2 : 18, 20 “*And the idols He shall utterly abolish.*” “*In that day a man shall cast his idols of silver, and his idols of gold which they made each one for himself to worship, to the moles and to the bats.*” But the context *unmistakably shows that this is the result of the fearful manifestations of God’s judgments.* Particular emphasis (as if the Spirit foresaw the deceptive interpretation fastened upon the passage) is laid upon the fact (repeated) that this is done “*for fear of the Lord and for the glory of the Lord*” (“*before the terrible look of Jehovah,*” so Delitzsch, with which comp. Rev. 19 : 12, etc.), “*when He ariseth to shake*

terribly the earth" (or, "to put the earth into terror," so Delitzsch, with which comp. Rev. 1 : 7, etc.). It is simply a perversion of language to make that which plainly describes a *period of terror and awe* to mean the gracious influences of spiritual converting power, etc. 3. Still another frequently employed is found in Isa. 11 : 9 "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The context informs us when this shall be fulfilled. In the 4th verse it is said : "He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked." Now this instead of being a converting process is described in Rev. 19 : 15 at the Advent of the King of kings, as an act of vengeance, for "out of His mouth goeth a sharp sword, that with it He should smite the nations ; and He shall rule them with a rod of iron and He treadeth the wine-press of the fierceness and wrath of Almighty God" (see what follows). The Spirit thus locates the *period of fulfilment*, and to confirm it gives us a beautiful Millennial prediction (vers. 6, 7, 8) which is repeated in Isa. 65 : 17-25 as taking place when "the New Heaven and the New Earth" are created (see Prop. 148). 4. Isa. 25 : 6-12 ; Micah 4 : 1-4 ; Isa. 2 : 2-4 or portions of it, are quoted as sustaining a conversion of the world prior to the Advent, but that this is a perversion of these Scriptures is evident from the context and texts. For these passages stand related to the terrible punishment inflicted upon the kings of the earth, the resurrection of the saints (as e.g. Isa. 25 : 8 comp. with 1 Cor. 15 : 54) the restoration of the Jews, the reigning of the Messiah in Mt. Zion, the removal of all suffering, war, etc. (comp. with Rev. 21 : 4, etc.). They fall into *correspondence* with numerous Propositions already presented. 5. Isa. 60 and 54 are largely appropriated in behalf of the Whitbyan theory, but how erroneously can be seen in Props. 148, 151, 146 and 118. 6. Dan. 2 and 7 are also thus applied, but wrongfully as is evident from Props. 121, 123, 126, 127, 128, etc. 7. Zech. 2 : 11 "And many nations shall be joined to the Lord in that day and shall be my people ;" Zech. 9 : 10 "He shall speak peace to the heathen, and His dominion shall be from sea even to sea and from the river even to the ends of the earth ;" Zech. 8 : 20-23 and Zech. 14 : 9 "The Lord shall be King over all the earth ; in that day there shall be one Lord and His name One." But if we allow the same Spirit which gives such gracious promises to locate their fulfilment, it will be found to be at the restoration of the Jewish nation when the fearful vengeance of God is poured out upon its enemies who have oppressed it—when the Lord will come and dwell again with man, "choosing again Jerusalem" and "inheriting Judah His portion in the holy land"—when "His feet shall stand in that day upon the Mt. of Olives," "the Lord my God shall come and all the saints with Thee," and the wicked shall be utterly destroyed out of the earth and "the left of all the nations" shall come and worship the mighty King. 8. Zeph. 3 : 9 promising the bestowal "to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent," is realized only when as context shows, "I (the Lord) rise up to the prey ; for my determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them mine indignation, even all my fierce anger ; for all the earth shall be devoured with the fire of my jealousy." The context points to this preceding vengeance, and then to the restoration and safety of the Jewish nation, and to the dwelling of "the King of Israel, even the Lord in the midst of thee." 9. The parable of the Leaven is a favorite with many, but we only need to remark that whatever interpreta-

tion is given to it, one thing is certain that *it does not contradict* the parables of the tares and wheat and of the drag net (see Prop. 108). The small, definite measure in which the leaven is placed shows that it is not applicable to the world. 10. Isa. 27 : 6 "*Israel shall blossom and bud and fill the face of the world with fruit.*" But this follows the destruction of "the Leviathan," corresponding with numerous other predictions, such as Rev. 19 ; Joel 3, etc. 11. Rom. 11, has been examined in detail (Props. 112, 121, etc.), and the conversion of the world is shown to be identified with the ending of the times of the Gentiles, the Advent of Jesus (verse 26 comp. with Matt. 23 : 37-39 ; Zech. 12 : 10, etc.) and the restoration of the Jewish nation. 12. Isa. 59 : 19 "*So shall they fear the name of the Lord from the west and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*" Having already shown that the Spirit has worked in all dispensations and that His most glorious displays belong to the coming age (Prop. 171), it is only necessary to direct attention to the context of this passage. This state of things predicted is preceded by the "coming in of the enemy as a flood" (viz. the last great Antichristian confederation) and the Coming of the Lord clad in "*the garments of vengeance*" and pouring out "*fury to His adversaries, recompense to His enemies.*" "*The Redeemer shall come to Zion,*" and then the Spirit and truth shall evermore remain with the Jewish nation. The outpouring of the Spirit, Joel 2 : 28-32 connected with Joel 3, is allied with the day of the Lord, the presence of the King, the overthrow of confederated enemies and the glory of restoration, which is abundantly confirmed by various parallel passages. 13. The position occupied by some (as e.g. Stearns, *Proph. Times*, Dec. 1866, p. 186) that the Coming of Christ and the outpouring of the Spirit "are one and the same thing," needs no refutation in the light of such declarations contained in John 16 : 7, Luke 24 : 49, John 14 : 16, Acts 2 : 33, etc. 14. Rom. 5 : 20 "*Where sin abounded, grace did much more abound,*" is adduced to prove the world's conversion before the Advent, but it proves *too much* for if the deduction drawn from it is just, then the Jewish nation instead of being rejected, etc., ought to have been converted, and so all other nations who have heard the Gospel. This passage only shows the marvellous grace of God toward sinners, the freeness and largeness of proffered salvation, but this grace, such salvation, *can be refused*. 15. Ps. 72 : 7, 8, 9, 10 expressive of a world-wide dominion, takes place when the King judges (Prop. 132) the people, having broken "in pieces the oppressor," having "come down," and the nations are situated as represented in Isa. 60, and Rev. 21. 16. The ending of the Priesthood of Christ (and hence no more salvation, etc., for the race) with this age, has been noticed, Prop. 155, etc., as opposed to Scripture. 17. The non-perpetuation of the race (and hence no more probation, etc.) at the Sec. Advent received due attention under Prop. 152. 18. The commission as given in Mark 16 : 15, "*Go ye into all the world and preach the Gospel to every creature*" (or, as Sirr, Lit. vol. 3, p. 151, "going into the whole world announce the glad tidings for the whole creation") and Matt. 28 : 19 "*Go ye therefore and teach all nations, baptizing them*" etc., is supposed by many to embrace the conversion of the world. But it says *nothing* of such conversion ; only enjoining the duty of preaching the Gospel, and plainly declaring that only some shall be saved in the attached language : "*He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.*" 19.

Eaton and others lay much stress upon the cosmopolitan nature of the doctrines of the Gospel, their adaptability to all people, etc. But this does not prove that they will be universally received, seeing that with all their suitableness to make man happy, etc., *the large number* have thus far rejected them, and that even communities and countries that once possessed the Gospel (as Asia Minor, Egypt, etc.) have it only to-day by renewed missionary effort. However well adapted to promote man's welfare, man, owing to the duties enjoined and self-denial required, *can reject it*. 20. The same is true of the argument based on the permanency and duration of Christianity, this only indicating the constant carrying out of the Divine purpose *in saving some*. The present arrangement is wholly dependent upon the Will of God, and what that Will contemplates in reference to *continuance*, etc., must be ascertained, not from the establishment and perpetuation *thus far* of the present ordering, but from the *design* He has in view respecting it. 21. Finally, some refer us to Matt. 24 : 14 "*This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations,*" etc. Without showing how largely this has been already done (even in apostolic days, Col. 1 : 6, 23, etc.) without the conversion of the world following, it is sufficient to say that the passage itself *limits* this preaching "*for a witness unto all nations.*" That is, the truth is to be testified to whether men accept of it or not, so that when God's judgments come a reasonable and seasonable warning shall be given. It is only *a witness* (comp. Lange's *Com. loci*, and remarks of Alford, Nast, Gerlach, etc.) and, if we were to take the limited sense<sup>4</sup> applied to it by Barnes (*Com. loci*) was amply fulfilled before the destruction of Jerusalem. Extending it down to the end of this age it is still *a witness* for the truth, implying by the very phraseology that *some reject* the Gospel. So that even Chrysostom on this passage says: "Attend with care to what is read. He said not *when it hath been believed by all men*, but when it hath been preached to all. For this cause he also said, '*for a witness to all nations,*' to show that He doth not wait for men *to believe*, and then for Him to come, since that phrase '*for a witness*' hath this meaning—for accusation, for reproof, for condemnation of those *that have not believed*." Horne (*Introd.*, vol. 1, p. 137), in answer to an objection drawn from the possession of the Gospel by countries that afterward fell into gross unbelief, aptly remarks: "we conceive that the prophecies are fulfilled when all parts of the world shall have had *the offer* of Christianity."<sup>5</sup>

<sup>1</sup> Thus Gregory (*Four Gospels*, p. 124), makes Matt. 28 : 16-20 to include "the spiritual conquest of the world." But we need not be surprised at such an interpretation when he has it verified in the prophetic announcements of Dan. 2 : 44, 45, and 7 : 27, etc. Multitudes arrive at the same illogical and unscriptural conclusion.

<sup>2</sup> So in Isa. 62 : 10, *when* the standard is to be lifted up for the people, it is linked with the Advent of the Saviour, and as this Advent is described as a Coming in vengeance and to recompense and to deliver (so especially next ch.) it corresponds with other Scripture. A standard is emblematic of the gathering and war then resulting, and is engrafted in the Mill. descriptions as in Isa. 49 : 22.

<sup>3</sup> As the commission seems to be the main proof of various writers, a few words may be added. If the commission is to be pressed to such an extent, then the same principle would have the world converted in the days of the Apostles, Col. 1 : 23 ; Rom. 10 : 18 ; Rom. 1 : 8 ; Acts 26 : 16-18. Those to whom the commission was given never stated that its intention was to convert the world by preaching the Gospel. When explaining the object and results of their preaching, it is simply that they "are ambassadors for Christ" praying us to be "reconciled to God" and that "the preaching of the cross is to them that

perish foolishness, but unto us which are saved, it is the power of God." Therefore they declare, "it pleased God by the foolishness of preaching to save them that believe" and that they are "made all things to all men that they might by all means save some." Compare the language of Clement, *Epis. to Cor.* ch. 5, Eusebius B. 2, ch. 3, and Theodoret (Bh. Newton's *Diss.*, vol. 2, p. 46), Horne's *Introd.*, p. 131, Justin, *Dial. with Trypho*, p. 345, Irenæus *Cont. Hæres.* I. 3, Tertullian *Adv. Judæos*, c. 7 and 14, showing by usage that the word "all," etc., is not to be pressed (Col. 1 : 6, etc.), to a universality embracing literally all individuals or even nations (simply denoting a general diffusion of the truth) which led Neander (*Hist. Ch. Church*, vol. 1, p. 183), to say that Paul was mistaken because he could not "estimate correctly the population of the globe at that period." That it has its limitations is seen from the fact that millions have died, since the Gospel was given, who never as much as heard of it. Dr. Brown (*Ch. Sec. Com.*, p. 317), takes in order to make out an argument against us, an *unwarranted liberty* with Matt. 28 : 19, reading : "Go ye, therefore, and make disciples of all nations." This undue liberty is seen (1) by ignoring the limitation given to this commission by other Scripture ; (2) by confining the discipleship to nations, instead of individuals out of nations ; (3) by rejecting the overwhelming testimony of critics, versions, commentators, etc., which limits the idea to teaching and making disciples out of all nations, i. e., excluding none from the Gospel ; (4) by extreme rigidity of application, he would make the Apostles themselves disobedient to the commission and practically failing in carrying it out ; (5) by ignoring the past, which has failed to disciple a single nation ; (6) and by ignoring the future which shows the nations undisciplined at Sec. Advent.

Attention is called to the contradictions in which our opponents involve themselves when quoting this passage of Matt. 24 against us. Nearly all tell us that Matt. 24 refers to the destruction of Jerusalem. But observe that if this is so, then they have no right to quote one verse in the same connection, the preaching of the Gospel, against us, because in consistency with their own interpretation it must relate only to the time previous to that destruction. Again, if they thus limit it in time, as consistent application from their standpoint demands, then according to their idea of its meaning, comprehending the conversion of the world, it never was fulfilled, and Jesus failed in His prophecy. The Gospel in the early ages was widely disseminated as a witness, and so late a writer as Arnobius Jr. (A. D. 460) on Pa. 147 (quoted by *Lond. Quart. Review*, in an art. on "The Anc. Brit. Church,") remarks : "So swiftly runneth the Word of God, that whereas for so many thousand years He was known in Judea alone, now within a few years He has been revealed to the Indians on the East and to the Britons on the West." Dr. Leask has conclusively shown that Matt. 24, in view of the warnings, cautions, and events given by Jesus, which extend down to the Second Advent, positively forbids the conversion of the world prior to it (*Prop. Times*, vol. 4, No. 12). Many writers of the greatest ability affirm the same, and that this melancholy prophecy, unbroken by a single ray of Whittyan prediction—now so popular—incontestably proves no Millennium previous to the Advent. (Comp. Prop. 174.)

Dr. Brown (*Com.*, Mark 13 : 10) makes this "witness" to be one of warning. Books have appeared with the significant title : *The Christian Ministry, (as) the Divinely Appointed Agency to reform the World.* Christ's work is thus specifically deputed to the ministry. It is well, briefly, to notice the Scripture statements on the subject : (1) that they are to preach to all nations, none excluded, Matt. 28 : 18-20, etc. ; (2) that some will believe and others will not, 2 Thess. 2 : 10-12 ; 1 Cor. 1 : 21 ; 2 Cor. 4 : 3, etc. ; (3) that they are sent as Jesus was sent, John 20 : 21 ; (4) that they labor for the elect's sake, 2 Tim. 2 : 10, etc. ; (5) that down to the Sec. Advent they must suffer for the truth's sake, 2 Tim. 3 : 11, 12 ; 1 Tim. 4 : 10, etc. ; (6) that their message can be received in vain, 2 Cor. 6 : 1, etc. ; (7) that in continued opposition to such a ministry a false one shall also exist, 1 Tim. 4 : 1-3 ; 2 Tim. 3 : 5 ; 2 Thess. 2 ; Acts 20 : 30 ; 2 Cor. 11 : 13, etc. ; (8) that many shall after their ministry be themselves rejected, Matt. 7 : 22, 23, etc. ; (9) that they shall always be despised by some, 2 Tim. 4 : 3, 4 ; 1 Thess. 4 : 8, etc. Now the divine portraiture is *very different* from the pleasing but misleading picture presented in such works. On the other hand, when Rev. Dr. Ewer, of Christ Church, New York, in his discourses on the "Failure of Protestantism," makes much of not holding the masses, of retrogressions, etc., (and hence advocates a return to the high hierarchical system) he simply fails to recognize the *scriptural design* of this dispensation (which has been carried on without a failure), and substitutes his own ideas in its place.

*Obs. 8.* On a subject of this kind, in view of the influence exerted, it may be in place to add the testimony of some additional witnesses to

aid the student in forming a judgment respecting the same. Having already alluded to the early Church, Reformers and Confessions, the declaration of the Latter Confession of Helvitia (1566) may be annexed. After, in the eleventh article, saying that Jesus shall return again "*even then when wickedness shall chiefly reign in the world,*" etc., the Confessors proceed: "Moreover we condemn the Jewish dreams, *that before the day of judgment there shall be a golden world in the earth*; and that the godly shall possess the Kingdoms of the world, their wicked enemies being trodden under foot: for the evangelical truth, Matt. 24 and 25, and Luke 21, and the Apostolic doctrine in the 2d Epis. to the Thess. 2, and in the 2d Epis. to Tim. 3 and 4, are found *to teach far otherwise.*" Olshausen, *Com.* vol. 1, p. 117, and in various places is very decided in rejecting the Whitbyan theory, advocating "*that with the arrival of this reign of peace there will be connected on the one hand, the appearance of Jesus Christ and a resurrection of many saints and pious men, and on the other, a previous mighty struggle on the part of evil,*" etc. Nissen in his *Lectures on Luther's Smaller Catechism* on the doctrine of the Millennium, pointedly rejects the conversion of the world before the personal Advent of Jesus, saying: "It is a *false widespread* idea to which we yield quite too readily, that the Gospel once introduced into the world and embodied in the Church, must now even more and more impregnate and pervade everything with its blessing: state, art, science, and civilization; and that just in this way a universal renovation of the world is to be brought about. But the Holy Scriptures *everywhere and throughout*, in all the prophecies, as well in the Old Test. as in the New, *present a very different conception of things.*" He advocates the continued existence of evil powers, which shall culminate in intense hatred toward the Church and the exaltation of Antichrist, *until* Christ personally comes, remarking: "When the pride of Antichrist, and the self-security and fearful sins of the world, as the straits and griefs of God's people, have reached their highest point, *then shall Jesus Christ be revealed from heaven, to make an end of the course of this world and to establish His glorious Kingdom upon the earth.*" Dean Alford's (*Crit. Com. on New Test.*) sentiments are well known, and hence we only need to quote one passage illustrative of the same: "*The Lord will come in person to this earth; His risen elect will reign here with Him. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of His Primitive Apostolic Church, before controversy blinded the eyes of the Fathers to the light of prophecy.*" Dr. Marsh, after many years of prophetic study, declared (*Mem.* by his daughter): "The complete victory of truth I do not expect *until* the Second Advent of our blessed Lord. I have *no hope* of a general or universal spread of Christian knowledge *till He comes.*" "When He has taken out of the Gentiles a people for His name and called a remnant of the Jews according to the election of grace, *then He will return and convert the Jewish nation, put down all rule and all authority and power opposed to His Gospel, and cause the knowledge of Himself to cover the earth.*" So I read in every passage of Holy Writ, and long for the day; for then Satan will be bound and Creation will cease to groan." "Not till *then* will the enemy be bound and error be banished, and Jew and Gentile form one flock, under one Shepherd." Such extracts might be multiplied from Lange's *Com.* (Especially from the Expos. of 1st and 2d Thess. and 1st and 2d Peter by Dr. Lillie), Bengel's

*Gnomon*, Ryle's *Expos. Thoughts on the Gospels*, Tholuck's *Writings*, Kelly's *Commentaries*, Auberlen's *Works*, Fridham *On the Psalms*, Jones's *Notes*, Demarest's *Com. Second Peter*, Delitzsch's *Works*, and many others,<sup>1</sup> indicative both of the retention of the primitive faith by some able men, and that, on the score of advocacy, it has *no lack* of talented defenders. Indeed the latter is so much the case that Dr. Ed. Beecher, a sympathizer with the Whitbyan theory, calls attention to the fact in the *Independent* of Aug. 24th, 1871, and declares that "*their power seems to be increasing*," that "the more recent Commentaries are tending to undermine the views" of the Whitbyan hypothetical advocates, and adds: "*this is true of Alford, Ellicott, Lange and his co-laborers, especially Drs. Lillie, Auberlen, and Riegenbach*. To these we must add the writings of English and American Millenarians, the older and the more recent. And there is at present *no adequate counterpoise* to the weight of the authority of the commentators whom we have mentioned." This frank confession is followed by warnings to urge his party to renewed efforts to meet this "undermining" process. Alas, prophecy teaches that the multitude will only too eagerly follow the same. Very few, comparatively, are willing to investigate the subject as Bh. Henshaw, who says: (*Epis. Recorder*, 1845) "Although we *have formerly advocated* the popular theory (viz. Whitbyan) ourselves—the common belief that there will be a conversion of all nations to the faith of Christ, and a state of universal peace and holiness throughout the world for the space of a thousand years before the Sec. Advent of our Lord, *is, to our view, utterly irreconcilable* with what the Scriptures teach." Many too, convinced of the untenableness of the prevailing opinion and of the soundness of our deductions, instead of proclaiming their views and enjoying the happy consciousness of having warned and encouraged the Church (as e.g. Rev. John King Lord, on his death-bed) hold them back from the public, and at the close of life express their regret for such reticence (as e.g. the talented Rev. Hall, see Duffield Diss. on Prop. p. 259).

<sup>1</sup> For the sake of the student who desires to prosecute researches in this direction, we append a few more references. Dr. Seiss's essay *A Question in Eschatology*, Shimeall's *I will come Again and Reply to Prof. Shedd, The Literalist* 5 vols. 8vo, containing writings from Brooks, McNeile, Noel, Bickersteth, Anderson, Cunninghame, Cox, Sirr, Habershon, Thorpe, Woodward and others, *Bloombury Lent Lectures*, 10 vols. Duffield's *Diss. on Prop.*, Lord's *Coming and Reign of Christ*, Ramsey's *Messiah's Reign*, Taylor's *Voice of the Church, Time of the End* by a Congregationalist, Hasting's *Signs of the Times*, Brookes's *Maranatha*, expose the unscriptural character of the Whitbyan theory. The same is true of the works of H. and A. Bonar, Mede, Begg, Bh. and Sir I. Newton, Birks, Keith, the Duke of Manchester, Sir E. Denny, Byant, Cumming, Frere, Ogilvy, Leask, Dallas, Henshaw, Oswald, Maitland, Auberlen, Luthardt, Heubner, Lord, Von Gerlach, Ward, and, in brief, a large number of Millenarian writers. See extended lists given in Seiss's *Last Times*, Ap., Bickersteth's *Guide*, etc. For additional commentaries and expositions bearing on the subject the following can be advantageously consulted, Greswell's *Expos. Parables*, etc., McIntosh's *Coms.*, Bonar's *Com. on Psalms*, Tregelles on *Daniel*, Elliott's *Horæ Apoc.*, Auberlen's *Proph. of David*, Lord's *Apoc.*, Roos's *Daniel*, etc., Snell on *Rev.*, Gill's *Com.*, etc. For more fugitive references and expressions see Dr. Giesey's sermon (*Proph. Times*, Feb., 1871), John Foster's opinion (*Life*, vol. 1, p. 91), Chalmers's *Sabbath Readings*, p. 311, on Ps. 50 : 1-6 ; Ps. 68 : 18-35, and *Evidences*, vol. 2, p. 372, etc., the *Confession of Faith* presented to Charles II. and signed by John Bunyan and others (*Crosby's His. Bap.*, Ap.), Fletcher's *Letter on the Prophecies*, (dated A.D. 1775, *Works*, vol. 10), Hewitson's *Memoirs*, p. 86, etc., Gilfillan's *Bards of the Bible*, p. 348, etc., Sabine's *Letter to the Rev. Dr. Raffles author of the Jubilee Hymn*, A.D. 1846, Bhs. McIlvaine and Hopkins cited in Winthrop's able *Letters*, Heber's *Hymns*, Oetinger's *Sermons*, Spurgeon's *Sermons*, vol. 7, p. 373, Spaulding's *Lec.*, pp. 45, 51, 214, etc., Spencer's

*Conformity to the Augs. Confession*, John Wesley's *Works*, New York ed., vol. 5, pp. 726-7 and vol. 6, p. 743, Charles Wesley's *Hymns*, Toplady's *Sers.*, B. 3, p. 470, Tyng's *Lectures*, Tholuck's essay *Evang. Theol. in Germany*, and Christlieb's *Essay on Infidelity*, and several other papers in *Proceedings of Evang. Alliance*, N. Y., 1873, indicating prevalence and continuation of wickedness, etc., etc. Last, but not least, such works as Van Oosterzee's *Christian Dogmatics*, Breckenridge's *Knowledge of God, Subjectively Considered*, p. 677, Duffield's *Sermon* (delivered at the opening of the Synod of New Jersey, 1866), and his *Essay in Pre-Mill. Essays*, p. 405, etc., Lillie's *Miss. Sermon* (deliv. at the Synod of New York, 1865), etc.

\* This counterpoise is sought in issuing new editions of some older commentaries (Scott, Henry, Doddridge, etc.), in circulating commentaries of a popular cast (as Barnes's, the Amer. Tract Society's Notes, etc.), and in efforts to produce new ones (as The Speaker's, etc.) But unfortunately none of these allow *our reasons* to appear for our interpretation, and *then* present reasons why they should not be accepted, excepting such as they suppose are easily refuted.

*Obs. 9.* Attention may be appropriately called to a number of particulars connected with this subject. 1. Various parties have noticed that the very name given (in Greek) to the Church, is significant of a *part being taken from the whole*. "Ekklesia," as critics assure us, denotes a calling forth out of, or from among, others, meaning therefore a *body separated* from others or the mass; these form the company of believers, the assemblage of the faithful. Therefore, the name chosen to designate God's people in this dispensation *being applicable down to the end of the age*, itself intimates that it always, to the end of this dispensation, will only compose a *portion taken out* of the nation. This is confirmed by the applied terms "elect" "chosen," etc., which in themselves convey the idea *that others remain outside* of this favored body. 2. The preaching of the Gospel and the acceptance of the same has always more or less been accompanied by the *division* predicted by Christ, Luke 12 : 51-53, and the *hatred* prophesied John 15 : 19. Innumerable instances from the days of the apostles to the present evidence its continued truthfulness. But comparatively few families are all believers, while no city, town or village, however great the advantages but has its unbelievers, and such in the majority. The cities, too, that have been the most highly favored by able preaching, possessing the highest talent of the Church, and being the centres of great missionary societies, have an overwhelming *majority* on the side of evil, thus teaching us that the true sons and daughters of God always, in comparison with the mass around them, compose a "*small flock*." 3. The conversion of the world, at some period of time, is most certain, for God *has sworn* to bring it about. Thus e.g. Isa. 45 : 23, "*I have sworn by Myself, the Word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear.*" But in strict accordance with our argument, Paul quotes this Rom. 14 : 10, 11 as applicable to the time *when* Christ is seated upon the judgment seat or throne *after* His Advent (see Props. 176, 132 and 133). 4. Taking into consideration the efforts made at Christianizing the nations, the amount of success, the losses and retrogressions, the millions in heathen darkness, the millions only nominally Christian, the millions in unbelief, the appliances of evil, etc., we are not surprised that some advocating the Whitbyan opinion, express themselves (misconceiving the design of the dispensation), as Dr. Lyman Beecher (Taylor's *Voice of the Church*, p. 9.), "*It would take to all eternity to bring the Millennium at the rate that modern revivals progress.*" Dr. Leask states in *Happy Years*



that an eminent missionary made a calculation how long it would take the world to be converted and gave "as the result the astounding answer of a million of years." Numerous calculations, some exceedingly sanguine, exist, but the Millennium is *not dependent* upon any such anticipated results. It solely depends upon *the number* of the elect that God has determined to gather out, and *when* the number is completed, no sooner or later, *then* will it come. Hence missionaries, ministers, and others, engaged in proclaiming the Gospel have *no reason to be discouraged* at the apparent want of success; for whether men accept or reject the truth, the appointed work of procuring these elect ones is going on, and also that of making the Gospel a witness.\* 5. No important creed or confession of faith has incorporated the Whitbyan hypothesis, while a number of them employ language which is *irreconcilable* with its adoption. This indicates both the more ancient faith and the more recent origin of the prevailing view; and, may we add, the modern departure from the spirit of the older confessions.<sup>4</sup> 6. The limited chronological periods, no matter from what point we may reckon their commencement, are opposed to the Whitbyan theory. For they are connected in their ending with events which *can only transpire* at the Advent of Christ, such as e.g. the resurrection in Daniel 12; Rev. 11, etc. These periods embrace the depression of the Church under Antichristian influence. 7. The declarations respecting an incoming dispensation are *ignored* by the advocates of this theory, as e.g. the facts adduced under Props. 133, 137, 138, 139, 140, and 143. 8. This is *a subject of prophecy*. When the pulpit, platform, and press describe, in glowing terms and with beautiful figures of speech, *the Whitbyan golden age*, few men stop to think that the speaker or writer is entering the region of *unfulfilled prophecy*. The stale objection that prophecy can only be understood *after* its fulfilment, *levelled against us*, is no more thought of, and the *utmost positiveness* is manifested. Such, however, are *predicting* and as the prediction happens *to harmonize* with the popular view, no feeling is excited against it, but it is greeted with the heartiest approbation. We could point to numerous, and really finely executed, sermons, hymns, etc., on this subject that are highly esteemed but which do not contain *one solitary scripturally derived proof* in favor of the position maintained, and yet they are *favorites*. Just so soon as our view is stated and defended, *then*, owing to its opposition to popular conceptions, and the humiliating facts connected therewith, it is immediately felt to be one relating *to unfulfilled prophecy*, and some—overlooking their own confident entrance into the identical field of inquiry—are ready *to censure us* for discussing the matter. Wisdom and prudence dictate that *both* are dealing with the future, and as that future can *only* be ascertained in so far as God has revealed it, he *only* is correct, whose view is *the most solidly based on the Word of God*. 9. *How widely* the two views *differ* in the instruction which they impart to the people. The one tells them that they are to look for peace and prosperity; for wars to cease; for a universal spread of holiness and happiness—in brief—for "*the year of Jubilee*" *to come in this dispensation* through the preaching of the Gospel. The other *flatly contradicts* this, saying that instead of peace and prosperity to the nations of the earth, they must expect the future to bring forth war, distress, and perplexity; that unbelief and wickedness will exist down to Christ's Advent and just previous to His Coming will greatly increase; that instead of happiness widely extended and universally diffused,

we must await, before the Mill. age is introduced, *the most fearful calamities* to befall the earth. The Whitbyan view takes the Millennial predictions and applies them to *this dispensation*, promising that, by the Gospel and the outpouring of the Spirit, evils shall be rooted out and "the glory of the latter day be brought about." The Primitive Church view makes *no such vain promises*, telling the people that apostatizing from the truth shall prevail; that the awful scenes predicted by Daniel, Isaiah, and John must first be witnessed; that the time of trouble to come upon the nations mentioned by all the prophets must first be realized, and the last great earthquake convulsing the earth must first be felt; that the terrors and the joys of the Second Advent, the fearful tribulation, the terrible treading of the wine-press, the dreadful supper of human flesh *must first come to pass* before this world is ever converted to God, and King Jesus will introduce the promised blessedness. The contrast between the two views is great. The one prophesies "*smooth things*," administering to the Church, what Mather called "*the sleeping medicine*," until, as predicted, not merely the foolish but also the wise virgins slumber and sleep not looking for the Coming of the Bridegroom. It lauds and magnifies the Church until it deems itself "*rich and increased in goods and having need of nothing*," not knowing that it is "*poor and blind and naked*;" for ignoring faith in the Coming of the Master, and in the events connected therewith, it is *utterly unprepared*. It places that Advent into an indefinite, distant future, that it loses all *practical* force. Denying the literal fulfilment of the covenants, and of prophecy based upon the same; rejecting the power of a first resurrection, and the tremendous issues related thereto; refusing to warn the people; putting death in the place of the Advent, etc., it soothes nations, corporations, bodies ecclesiastical, and individuals into the complacent and fatal idea that present institutions, means, etc., are *to be perpetuated for ages* to the gradual and final exaltation of the race." The other prophesies *both joyful and terrible things*—*joyful* to him who can embrace "the blessed hope," but *fearful* to him who cannot hope for salvation when Christ comes. It faithfully, amid compassionate expressions of pity and affected wit at its ignorance and folly, warns the Church and world of coming events, exhorts to be constantly watchful and prepare for the return of the Lord, and encourages the faithful to observe the thickening signs of approaching deliverance, and "*to look up and lift up their heads for their Redemption draweth nigh*." It tells, pointing to Holy Writ for proof, them that Jesus and His co-heirs are to introduce, after smiting and overthrowing all confederations of wickedness, the knowledge and glory of the Lord which is to fill the whole earth, earnestly cautioning every one to stand in awe and sin not lest they perish under coming wrath. 10. Notice, briefly, *the individual responsibility* we are under in holding the one or the other of these views. If accountable to God for our doctrinal position, and the manner in which we understand and treat His Word, *especially is this true of a doctrine involving such important matter and results*. If our doctrine is wrong, we are held responsible for it, and must render an account for holding it. But in the last day, we *at least* can put in *two pleas* before the Judge that would largely palliate our error, viz., that our doctrine was contained *in the plain grammatical sense* of the Word; and that we injured no man in urging him *to live soberly, righteously and godly*, because of an impending Advent, because of frightful judgments soon to be poured out, because the

coveted first resurrection was nigh at hand, because the wicked would be destroyed, this earth be renewed and Christ and His saints reign. We can justly claim that *the entire tendency* of our view, thus given in the literal sense of Scripture, was to preserve men *from sin* that they might inherit with Christ and participate in His glory. But what if our doctrine is true and the opposite is an error? Will not God hold such accountable for the error entertained? Undoubtedly so, as Jesus Himself declared Matt. 5 : 19. See the tendency of the doctrine as noticed in Obs. 9, and consider that if those fearful scenes of tribulation shall come upon the Church, as predicted, *then multitudes that have been deceived by "the peace and safety" cry*, when aroused from their Whitbyan dream of security by the persecuting and bloody demands of a culminated Antichrist, *will accuse the ministry of having blinded them to the truth*. To lead men on and on by a false hope until it gives place to appalling despair and martyrdom under Antichristian power is no trifling affair. Alas, that good and learned men should engage in such a work, urging on by their vivid and flattering portrayals of the conversion of the world, the even now generally accepted opinion, "*My Lord delayeth His Coming*," etc. The best of motives, and the plea of ignorance, may indeed lessen to some extent the weight of censure, but the plainness with which such things are recorded in the Word, the testimony on this subject in the Church, and the apparent neglect of a careful comparison of Scripture bearing upon it, do not clear the parties who entertain and proclaim it. In kindness, this personal accountability is presented for consideration, in the light of such passages as Ezek. 33 : 6, Acts 20 : 26, 27, etc., illustrative of *the duty* of proclaiming the truth as God has given it.<sup>6</sup> 11. The advocacy of the early Church view by so many and prominent men in the Church, thus bringing the subject to the attention of believers, is *not merely a coincidence*, but, if we read Providence correctly, *just what we ought to anticipate*. As the prophetic periods are drawing to their close and the time is rapidly approaching for the astounding events preceding and accompanying the Advent of the mighty King, *it is reasonable* that God should revive in His believing people *the ancient faith* to serve both as a source of warning and encouragement. 12. The pervading extent and intrenchment of the Whitbyan hypothesis in the Church is a matter of amazement. *Modern* in its conception, yet with such favor has it been received that it is firmly planted in the minds and hearts of *the multitude*. Our view is regarded under its influence, with *such disdain* that thousands do not consider it *worthy of serious attention*; that few papers venture to publish our communications; that few pulpits are willingly opened to admit discussion; that books, hymn books, etc., favoring our doctrine, in reprints have the same omitted; and that we are classed with heretics, fanatics, etc. 13. But this is precisely the state of things that we *ought to expect to find* as the end draws nigh. If the entire Church would receive our view, if it were the great popular doctrine, all recognizing it as scriptural, etc., *then indeed we might doubt its truthfulness*. For one of the evidences that the world will not be converted before the Advent, is *the predicted sign* that the Church, under the influence of delusive hope (just such an one as the Whitbyan theory presents) will be *in a state of fancied security and prosperity not looking for the Advent of Christ*. Relying upon the Prophetic Word, it would be foolishness for us to imagine that our doctrine should become *the popular one*, like the Whitbyan.

All that we anticipate is, that it will be received by *the faithful few*, until the time arrives when the sad and awful tribulation of the Church *will open the blinded eyes of the Church*. 14. The primitive view alone enables us to accept and adopt *the exact language* of the Bible, such as e.g. "*The Coming of the Lord draweth nigh,*" "*Watch therefore, for ye know neither the day nor the hour wherein the Son of Man Cometh,*" "*The end of all things is at hand,*" and kindred passages. The Whitbyan theory can only receive these in consistency either by referring them to something else (as Providence, death, etc.), or by spiritualizing them into something indefinite. 15. The Whitbyan theory is one cause why prophecy is *so greatly neglected* by many. The prosperity and continued progress of the Church and the world toward Millennial blessedness is taken for granted, and it is not regarded essential to *investigate* the subject. Indeed in a multitude of instances *investigation is most unwelcome*.

Prophecies in antagonism to the prevailing view are called "*dark,*" "*hidden,*" "*mysterious,*" etc., and they are *avoided* on the alleged ground "*that they cannot be comprehended until after the fulfilment.*" In place of a personal consideration and comparison of Scripture relating to the subject, reliance is placed upon some theological work or commentary—however contradictory—and the labor of study thus prevented. Men, whose special business it is to proclaim the Word of God, are found in large numbers, who have never made the prophecies a careful and serious study. 16. No Millenarian, owing to the distinctive design of the Gospel now preached (viz., to save them that believe) has ever pronounced it "*a failure.*" It was no "*failure*" when preached by Jesus and the apostles and it has been none since, for it goes on steadily and unweariedly *in accomplishing the object intended*. 17. Hence all Millenarians, if true to their own avowed sentiments, must take a deep and lively interest in the proclamation of the Gospel of the Kingdom. For, it is only by the preached Word, or by the acceptance of the truth in Christ Jesus, that "*the elect*" are gathered out, and it is *only when* these elect are all gathered that the Advent of Jesus and the resultant glory follows. That such is their feeling is evidenced by the acknowledgments—perhaps undesigned—of our opponents, who praise the missionary efforts and Christian labors of the first centuries. A recent notable example of the kind is found in "*An Appeal to the Churches*" favoring a General Revival of Religion, etc., issued from Boston 1867, and signed by sixty clergymen, headed by Albert Barnes. In this "*Appeal*" the first three centuries are lauded for the zeal, etc., manifested, and a decline in the fourth century noticed, and the significant sentence occurs: "*It is also abundantly evident that the conversion of the world was advancing far more rapidly during the first three centuries, and was prospectively much nearer its final completion fifteen hundred years ago, than it is to-day.*" Discarding the notion that the Church then labored for *the conversion* of the world, which is contradicted by the writings of the Fathers, we accept of this impartial testimony to the faithfulness, activity, and piety of those *who were Millenarian* in doctrine, and labored earnestly to call the elect, and hasten the day of the Lord Jesus Christ. Those who, perhaps unguardedly, have so much to say about "*the injurious tendencies*" of our doctrine and "*the weakness of intellect*" allied with its reception (notwithstanding the large number of eminent and scholarly men who have entertained it) would do well *not only* to consider *the missionary spirit and success* of the early Church but

also the motives which urged them on in their labor of love and devotion—motives grounded in the doctrines advocated in this work.<sup>1</sup>

<sup>1</sup> Brookes (*Marantha*, p. 380), says that in the Protestant city of Berlin, out of a population of about 800,000 "it is said that less than 4000 attend public worship on the morning of the Lord's day." "In the Protestant city of London it is stated that 2,500,000 persons never enter a place where the Gospel is proclaimed." "In the Protestant city of Glasgow, according to a statement recently published by its leading ministers after making large allowance for the aged, the infirm, and the very young, it is shown that 125,000 souls never hear the Word of God." "The same astounding and humiliating results are seen in all our American cities. It St. Louis (his own city), for example, it is said that scarcely 15,000 persons, large and small, out of a population of more than 400,000 are found in all the Protestant places of worship put together, and in some of those numbered as evangelical, it is to be feared that the preaching does not contain the slightest flavor of the truth as it is in Jesus. The same enormous proportion of those who do not attend the worship of God is no doubt found in other places (comp. Prop. 174 for other statements), and the religious statistics of every leading city will show that those who really believe in Christ are not gaining ground, and they are not holding their own, because not increasing in the ratio of the world's lost and ruined population around them." In reference to the frightful disproportion of churches to the population of London, compare the statements of the Bish. of London and Lord John Russell as given in the art. on "The Growth of London" (*Cornhill Mag.*, reprinted in the *Libr. Mag.*, Feb., 1879). Comp. Props. 178, 177. Let us take a single American State as an illustration, one of the oldest and most highly favored by past religious instruction, and see the result. We will allow those who have no sympathy with our views to testify. Thus e.g. the *Princeton Review*, July, 1855, in the "Report of the General Assembly;" Mr. Storrs (delegate from the General Association of Massachusetts), "said he was surprised to learn, since his visit to the West, that the people of Massachusetts were regarded as a staid, sober, and settled community; whereas in fact there is no State in which thought is so unsettled, where Infidelity and Romanism are so active, if not so powerful," and the editor remarks: "This is a statement, the correctness of which we do not question." But since this declaration what a fearful increase of unbelief has been witnessed. The vast increase of Spiritualists according to Judge Edmonds, Owen, etc., and of Liberals, Socialists, Communists, etc., as witnessed all over the country and world, tells its own sad story. The statistics of the world are fearfully suggestive. The editor of Sir Th. Browne's *Religio Medici*, in a footnote attached to S. 25, gives the following: "The population of the world has been estimated at 1,000,000,000, viz., of Pagans, 630,000,000; of Mohammedans, 188,000,000; of Jews, 12,000,000; of Christians, 170,000,000." The *Ecdes. Gazette* of Vienna, 1853 (quoted in Alzog's *Univ. Church His.*, vol. 3, p. 1023), has "total number of Catholics, 200,000,000; Oriental, Schismatical, and non-Catholic Christians, 75,000,000; Protestants of all classes, 80,000,000, or according to more recent reports 89,000,000." Sparry (*The Luth. Evangelist*, Ap., 1878), presents the statistics of the world's population and its relation to religion, and then says: "If only every third nominal Christian in the world be regarded as a true believer, the proportion of true believers to unbelievers is as 1 to 36 nearly; that is to say, for 25,000,000 of true believers or Christians, there are 875,000,000 of unbelievers." The *Ch. Union*, March 5th, 1879, gives from Peterman's *Mittheilungen*, these statistics: Pop. of the globe, 1,439,145,300; of which 7,931,080 are Jews, 186,860,078 are Roman Catholics, 82,926,049 are of the Greek Church, 103,453,594 are Mohammedans 131,091,941 are Protestants, 1,007,190 are Majians and Parsees, 483,015,475 are Buddhists, religions of the East and Pagans." Another estimate is added thus: Jews, 8,000,000; Christians of every name, 371,000,000; Mohammedans, 371,000,000; Hindoos, 139,500,000; Buddhists and religions of the East, 483,000,000; Pagans, 189,000,000." The *Ch. World*, Aug., 1876, gives Prof. Schem's estimate: Pop. of earth 1,396,841,000; of which 685,459,411 are under Christian government, and 711,382,589 are under non-Christian. The great cities ought to be, in view of the centralization of intelligence, etc. to be the centres of virtue, honor and religion, but what are they? We leave John Ruskin, who has no sympathy with our views, to describe them (comp. the Proposition 174) on signs, where a note from Ruskin is given; also London, in *Proph. Times*, March, 1867; New York as delineated in the N. Y. papers for the last twenty or more years, etc.). The increase of evil, appalling crimes, is self-evident by the most casual reading of the dailies, freighted as they are with the sad news of fornication, adultery, drunkenness, murder, etc., etc. Even a minister who takes in the *Times-Star* (1880, Nov.), a hopeful view of the condition of Cincinnati, because of the

increase of the membership in the churches (much of it nominal at that), admits that the places where liquor is sold under license have multiplied until they alone number 3500, while other powerful agencies advancing in power are ignored.

<sup>1</sup> Dr. Brown (*Ch. Sec. Com.*, p. 313) objects to Pre-Millenarianism because it has other agencies besides those now employed in the conversion of the world to Christ. To this we reply: (1) Many who receive the Post-Millenarian theory freely admit that the Mill. conversion will be largely affected by superadded agencies, even Supernatural, forced to such a conclusion by the predictions; (2) the things associated with this period of conversion are of such a nature that present means and agencies cannot possibly produce them; (3) we simply receive God's own declarations, believing that He alone is able to impart information concerning the agencies employed; (4) by comparing Scripture with Scripture we find that several things will bring about this result, such as the destruction of Antichrist, the judgments on Antichristian nations, the personal manifestation of Christ and the saints, the labor of Elijah, the personal pleading of Jesus, the phenomena witnessed, the great effusion and work of the Holy Spirit, the rule of the Christ and of the saints, and, according to Isa. 64, 65, 54; Zech. 14, etc., truth presented and thus enforced will, together with the worship assigned, have its saving, sanctifying influences; (5) when Brown narrows down the means leading to conversion "to the reception by sinners of a preached Gospel," he certainly limits it even in this dispensation, for the Gospel is now often received through afflictions, bereavements, providences. We do not reject but magnify "the Gospel," for we hold that the Gospel—partly exemplified in realized Redemption, partly enforced by providential movements and judgments, partly exhibited in the manifestation of the King and His rule, partly shown by the instrumentality of the saints and by the aid of the restored and happy Jewish nation—will attain a *power and majesty* which it never had previously; simply because instead of its then being "the Gospel of a Kingdom" still future, it is "the Gospel of a Kingdom" now established and manifested in power and glory, and hence as "a Gospel" the good news, exhibited and proven to be true, will bring, as prophets so graphically describe, the nations under its blessed influence, and into peaceful subjection to the Christ.

<sup>2</sup> Surely when religious bodies (as e.g. to-day the New York Presbytery, Feb., 1880, etc.) meet to discuss the causes of the Church's decline, and when eminent opponents of ours frankly but sadly admit that such a decline "was painfully manifest," and when the enemies of Christianity jubilantly present it in a multitude of articles and books, we may well assume our scriptural position, which explains all and gives the needed faith and courage. To indicate whether the parochial success of ministers should encourage the Whitbyan theory, we select, because acquainted with the brethren, the parochial reports of an Ohio Synod for 1879. The Pres. of the Synod preached a Whitbyan sermon from the text, "The field is the world," and in his report gives two congregations and *eight* additions while the losses are *seventeen*. Another Whitbyan divine reports for the entire year an addition of *three*, while the losses are *six*. Others are more successful, yet the entire Synod of twenty-five ministers report only a net increase of 119. We admit that success is no measure (and the most successful of ministers, as Tyng, etc., and evangelists, as Moody, etc., do not, although successful, forsake our views), but these brethren do, by appealing to the past and present, make it a *standard*, and it is well to remind them how it fails to meet the requirements they exact from it. Many like Dr. Fairchild (Pres. Oberlin Coll., on "The Needed Phases of Christianity") admit a wane of faith, and yet multitudes, discarding facts, confidently predict that in 50 years, more or less, the Gospel will be in every household (comp. e.g. art. by Clark in *Littell's Liv. Age*, 1872, "Wanted—a Religion for the Hindoos"), or as an example of arithmetical calculation, which ignores human depravity and the scriptural predictions relating to it, Dr. Schmucker's hopeful estimate in his *Popular Theology*. C. M. Nichols, of the *Spring-field Republic* (Nov. 25th, 1874), is not quite so sanguine, saying: "Christ told His disciples nearly 2000 years ago to preach the Gospel to every creature, and they have not done it yet. It is estimated that it will require 3000 more years to complete the work."

<sup>4</sup> We have referred to the Confessions in the history of the doctrine, and it may be sufficient to refer, in this connection, to the leading Protestant one, viz. the *Augsburg Confession*, giving the view of one of its expounders. John Conrad Goebel, in his sermons on the Confession (quoted by Dr. Seiss, footnote in *Apoc.*, No. 2, p. 213), interprets it as utterly repudiating the conversion of the world prior to the Sec. Advent, saying: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of the Lord Jesus Christ and His beloved Apostles, where they speak of the times immediately preceding the day of judgment—Matt. 24 : 23; 1 Tim.

4 : 1 ; 2 Tim. 3 : 1 ; 2 Pet. 3 : 3, and other places, where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations, which touch all the estates of the world. Concerning ecclesiastical affairs, it was predicted that in the last times many false Christs and false prophets shall arise, and shall do great signs and wonders, and deceive, if it were possible, the very elect. Concerning hearers, it was predicted that love would wax cold in the hearts of many, and faith wane to such a degree that Christ Himself asks : 'When the Son of Man Cometh shall He find faith on the earth?' Will that be a golden age? Concerning matters of state, it was predicted that unrighteousness shall away them, and there shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. Will that be a golden age? Concerning the family, it was predicted that the son shall be against the father, the daughter against her mother, and that a man's foes shall be those of his own house. Will that be a golden age? Concerning common life, it was predicted that there shall be distress of people on earth, and trembling, and fainting for fear, and for looking after the things that are to come upon the earth, and tribulation such as was not from the beginning and never shall be again. Will that be a golden age? And if we will only consider this matter a little in the fear of God, it will be seen that *this fanatical notion* contradicts all Scripture, as it is contrary to this article of our common Christianity." And to give his own views, he afterward adds : "Here on earth, while the world lasts, we are in the militant Church, and have to suffer as God wills, waiting patiently for the true golden age and the Kingdom of the adorable Trinity—not in this world here on earth, but in the future Kingdom of eternal glory and blessedness."—*Die XXI. art. Aug. Conf. in Predigen Erklärt*, pp. 1256-59. So also a recent writer in *Das Tausend-jährige Reich gehört nicht der Vergangenheit, sondern der Zukunft an*; Gütersloh, 1860, takes the same view of the Confession. Dr. Seiss truthfully says : "There is not a respectable Creed in all Christendom that embodies any such doctrine."

<sup>5</sup> So contagious is the false spirit of prediction, that even a college paper (*Wittenberger*, vol. 1, No. 1) is welcomed as "an auxiliary force to lift up the race, and to usher in the day of gold, the age of light and love, and so to reveal the Jasper City and the Emerald Gates." Woman suffrage, temperance, and other moral movements are thus elevated, with high-sounding phraseology, as exalted agencies in this work, and pious people, in the sincerity of their hearts, thinking to secure God's blessing, eulogize them in the most extravagant terms—overlooking the simple fact that if Jesus will ignore even professors who do not give up all sin and make an entire consecration of self to Him, much more will He refuse to acknowledge those who are willing to give up one sin and retain the rest, or who elevate human schemes into the place of the regenerating means of grace provided by God, or who put their trust in man instead of placing it in God. Whatever of good may be outside of the divinely ordained means, however it may be accepted and commended, it should never run in direct opposition to God's own declarations, and thus cause *false hopes* to arise. The only Saviour from sin and its sad consequences that the intelligent believer can recognize is Jesus—Jesus accepted and appropriated as the Scriptures so plainly teach. John Q. Adams, *Phi Beta Kappa Address*, said that "Opinion is the Queen of the World." Here is the danger ; if such opinion is solidly built on the declarations of God's Word it will be favorable in its influence, and just in proportion as it departs from it will its tendency be evil. But notwithstanding the extent of evil, many, influenced by a false application of prophecy, predict e.g. that infidelity, so widespread, will be of "short duration," and that "by permitting to a certain extent the prevalence of infidelity, Providence is preparing new triumphs for religion." How many Christians even, at the commencement of the French Revolution, misguided by the loud professions made in behalf of man, loudly proclaimed : "The devout mind will behold in these momentous changes the finger of God, and discern in them the dawn of that glorious period in which wars shall cease and Antichristian tyranny shall fall," etc. It would be superfluous to recall those predictions and eulogists, for the most of them lived long enough to see and acknowledge their mistake. The world is again full of such prophecies, and professed believers hasten to adopt and echo them, imparting to them a more scriptural garb.

<sup>6</sup> It is a responsible matter to predict that which is erroneous, Ezek. 22 : 28 ; it is a serious matter to refuse to impart the warnings that God has given, Ezek. 3 : 19-21 ; it is a duty to turn from those who pervert God's threatenings and predict "peace" and "no evil," Jer. 23 : 16, 17, and 14 : 13, 14, and 6 : 14. But unfortunately an incentive to such predicting is found in the fact that the multitude *desire it*, so that Jer. 5 : 31 is constantly fulfilling, and when prophesying prosperity, Mic. 2 : 11, they are so full and in need of nothing, that they, Mic. 3 : 5, oppose the true prophets. When truth is accessible and

it is deliberately rejected, an apology, Matt. 7 : 22, will scarcely avail with the Christ, even although done in His name. In reference to the future we are solely dependent upon what God Himself has declared concerning it, Isa. 44 : 24, 25, 26.

<sup>1</sup> The student will observe that our doctrine alone affords the most ample encouragement to the earnest layman, preacher, and missionary ; for, whatever success awaits our labor, we are engaged in the work contemplated, viz., *fulfilling the design of the dispensation* in gathering out a people for His name, and in presenting the Gospel as a witness. Hence whether men bear or forbear ; whether the results are small or large, we are acceptably performing our duty, and will meet with the divine approval. We cannot be indifferent to, or undervalue, any efforts made to spread the knowledge of God's Word, even if it be more or less connected with error or fanaticism, because if Christ is preached, if the Scriptures of truth are presented, if repentance and faith are urged, these things aid in accomplishing the number of the elect. We do not (as e.g. Harris in his *Great Commission*, p. 115, etc.) make success the criterion and incentive to duty ; love to Christ and His commands, love to our fellow-men, love for the election and its eternal results, love for the blessed hope and incoming inheritance, these are sufficient incentives. Harris (pp. 115-117) has grossly misrepresented our view and the tendency of our doctrine, when he declares that we proclaim no success, no valuable results but mere defeat, and that those who are supporters of Missions, etc., do it in violence to their creed, being "the result of principles which date anterior to their peculiar views of prophecy." Such statements evidence a *lack of knowledge* of our principles, doctrine, and history. As we asserted in previous paragraphs, no Millenarian holds to a lack of success or to a failure, simply because he sees the real design of the dispensation successfully carried out, whether few or many believe. A reference alone to the Primitive Church refutes and rebukes Harris's assertions, while the missionary activity and labors of many dates from the adoption of Pre-Mill. views, a belief in a speedy, Pre-Mill. Advent quickening zeal. Rev. Randolph, in an art. on "The Sec. Advent of Christ" (*Kentucky Tribune*, Feb. 13th, 1880), answers fully the stale objection "that Pre-Mill. views paralyze missionary effort," and quotes as follows : "Dr. Woods well says, 'I challenge Post-Millennialists to produce, on the one hand, *one single passage* of Scripture in which a Millennium is connected with a *subsequent Advent* ; and I challenge them, on the other hand, to bring forward *one single passage* in which the Advent is spoken of in connection with a *preceding Millennium*.' With equal triumph has Edward Garbett, one of England's first scholars—author of that celebrated book "Dogmatic Faith," and also of one of the ablest replies ever written, to John Stuart Mill—said in the recent Wimbledon Prophetic Conference, 'I challenge the friends of this old objection' (respecting missions) 'to produce from the Word of God *one single passage*, in either the Old or New Testament to show that the world is to be converted to Christ before Christ comes.' This challenge has never yet been accepted, and we may safely predict that it will not be." Chalmers (as quoted by Drs. Bonar, West, etc.) said : "Of this I am satisfied, that the next Coming of Christ will be a Coming not to final judgment, but a Coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structure" (comp. his "Sabbath Readings," vol. 1, p. 311). In other places we give the utterances, Pre-Millenarian, of able and well-known missionaries.

*Obs. 10.* This idea of the conversion of the world, or development theory, under existing instrumentalities and law, has been seized by semi-infidels and infidels, the advocates of "The Absolute Religion," and in their hands resolves itself into a *gradual education* of the world, the earliest ages being compared to infancy with its delusions, the middle to childhood with its follies, the later to manhood with its riper deductions, and the present, if we are to credit them, is bringing forth *the matured man* with his intellectual strength and wisdom. The *wisest men* of all generations *live now*, and will, it is assumed, *leaven the mass* until all possess full moral and religious truth through a generally diffused and constantly abiding inspiration equal to, yea, superior to, that of Paul or any of the prophets. To give an idea of the swelling words issuing from these "*inspired*" men, we give an extract from Frothingham's *Sermon* "On the



New Religion of Nature." "Nature's seers, running their eye along the line of the moral law, catch vistas in the future *brighter than those that now are fading from the Old Test. page*; and Nature's prophets, putting their ear to the ground, hear the murmur of *nobler revelations than were ever given to the old oracles now moving their stiffened lips in death.*" If this were the infatuated ravings of a few men, it might be passed by in silence, but unfortunately it forms the belief of a growing multitude, including men eminent in science and literature. The utterances of Parker, Carpenter, Draper, and a host of others are *so well adapted to human nature*, calling for no Christian repentance and self-denial, and *so pleasing and acceptable to the natural inclinations and desires*, demanding no Christian's cross to be borne, that human depravity eagerly seizes upon their prophecies, and exalts them as *the hope* of humanity. Such is the progress made in this direction that the predictions given by Guizot (*His. of Civ.*), Hutton (*Essays*), Eaton (*Perman. of Chris.*), and others are superseded by later and more extravagant ones, which, owing to their disrespectful allusions to Christ, etc. (which even a *decent literary regard* for the relation that Christianity has sustained in the past to literature and men of learning, if not respect for the opinions and feelings of a large class, ought to have prevented), we omit repeating. We select one or two of the more respectable class to illustrate the predictions given. A liberal writer, Johnson (*Oriental Religions*), presents us with "the delusive" hopes entertained by positive religions through an "instinct of universality," which contain a germ of truth, viz., that the emancipation of the race will be brought about by *the natural development of human nature*, and then predicts that in this developing process all existing religions must fall before *the Free, Liberal, Universal Religion of human nature*. He speaks of "*the Religion of religions, whose Bible shall be the full Word of Human Nature,*" produced mainly through physical and mental science, having its basis in the axiom, "*the stability of law is the guarantee of universal good.*" He says: "In their natural impatience to count these unknown millions as converts to Christian theology, the churches but feebly comprehend *the seriousness* of the situation" (which we can well believe, seeing the number of "Free Religious Associations" organized in many countries and even extending to India, as mentioned by him). "Christianity, as well as heathendom, is on *the eve of judgment.*" "I firmly believe that in making the worship of Jesus as 'the Christ' a *prescriptive basis of faith*, it will strike against a mass of outside human experience so overwhelming as to put beyond a doubt the futility of pressing *either this or any other exclusive claim as authoritative for mankind.*" "The change from distinctive Christianity to Universal Religion is a *Revolution* compared with which the passage from Judaism to Christianity itself *was trivial.*" This he holds forth as "*a promise of Science and a consequence of Liberty.*" Alas! turning to the Bible, it will be found that these predictions concerning the future agree with those that the prophets themselves give, viz., that men, forsaking the truth, shall lay such stress on the *stability* of nature, that *scoffingly* they shall ask, "*Where is the promise of His Coming?*"—that there shall be such a *self-glorification* of man, such a *deification* of the same, that it shall result in the *fearful confederation of the nations against "the Christ."* This revamping of the old Pantheistic theory, and urged from a humanitarian standpoint, is performing *its predicted work*, preparing the way for the dountreading of the Church and the fatal overthrow

of the fondly cherished Whitbyan theories. Works designed for popular reading, and sent broadcast into the world, eulogize this coming religion which all shall embrace, as e.g. Figuiet (*The To-morrow of Death*, p. 341, etc.) tells us that it is a religion as yet in its embryotic state, "until the growth of reason in the popular mind has helped to create the religion of science and nature;" and "this new religion will be the work of the twentieth century." The development theory, so unguardedly seized by Christian apologists to gloss over the supposed errors of the Apostolic Church, becomes in the hands of the infidel a formidable weapon against Christianity itself, making the latter only a stepping-stone in the advancement of the race under the present ordering of the world. Our doctrine, on the other hand, makes *no concessions* and affords *no arguments* of which unbelief can avail itself and turn against the truth.

Some persons have unbounded confidence in education, literary elevation, science, art, etc., as the means by which the world is to be reformed. Let any one impartially read the history of literature as given by Sismondi and others, and he will find the sad confession made that periods resplendent in literary excellence were followed by a corruption of sentiment and morals (as e.g. in Arabia, Greece, Spain, Italy, etc.). However valuable literary effort in the various fields may be, a reliance upon it to reform the depravity of man, is vain. Indeed, it is a well-known fact that some of the most abandoned and corrupt of men have given us some of the finest, most chaste and elevated works in poetry, science, art, etc., making it self-evident that the mere intellectual had but little corrective power upon themselves. Intelligence perverted becomes a most dangerous power. D'Aubigne, in his first ch. of the *His. of the Reformation* (p. 84), when enumerating the causes why Italy, so refined and enlightened, could not receive the reform, says: "But the very nature of their mental culture was a still greater obstacle than the presumption of their hearts. Could men, who admired the elegance of a well-cadenced sonnet more than the majestic simplicity of the Scriptures, be a propitious soil for the seed of God's Word? A false civilization is, of all conditions of a nation, that which is most repugnant to the Gospel." So it is to-day; multitudes take far greater pleasure in poetry, art, the drama, literature, etc., than in the sublime truths of the Word; multitudes elevate science above the Bible as being alone authoritative and worthy of credence; and multitudes turn away from God's Word to find their highest pleasure in the fictional of the day. And in reference to the latter, Hurst (*His. of Rationalism*, p. 391) finds "consolation" in the fact that the works of Sue, George Sand, Dumas, father and son, are so extensively read; and while insisting that their tendency is "pernicious," he adds: "If we may think they will serve as a medium of passage for the French masses to the reading and adoption of the truths of the Gospel, let us not be too slow to accept the consolation." The idea of making such things preparatory stages to the Gospel is certainly original, and must be flattering to that class of writers, who never dreamed of making such an application, scorning the Gospel and its proffered salvation.

In Spencer's *Philos. of Evolution*, Huxley's *Lay Sermons and Addresses*, Michelet's *Bible of Humanity*, Wright's *Principia*, Lecky's *His. of Rationalism*, and in hundreds of similar works (as well as in Reviews of eminence like the *Contemporary*, etc., in papers like Owen's *Millennial Gazette*, in thousands of articles like that on "Immortality" in Littell's *Liv. Age*, 1872), we have prophecies of a glorious future worked out by man himself (although some sadly confess doubts whether it can remove the curse which now burdens humanity, and others acknowledge that sorrow and trial, sickness and death, the dreadful outbursts of nature, etc., are beyond its reach). The introduction of a philosophical Utopia through the agency of boasted material and intellectual agencies (which have no tendency to control the heart or remove the curse), as e.g. represented in *Realized Ideals* (Greg's *Enigmas of Life*), is a favorite with many. The philosophical schools have elaborated various theories respecting the future amelioration of the race; some having confidence in the gradual progress of humanity toward such a goal by the aid of a natural religion, science, and philosophy; others discard religion as unnecessary to such a development, science and reason, with all that pertains to humanity and nature, being amply sufficient.\* The former assert that when the predicted end is attained, then God will be

\* Prof. Cocker, Clarke, Neander, Pressense, and others, insist that Greek philosophy prepared the way for Christianity, and that it was "a schoolmaster to bring men to

acknowledged as Supreme, being manifested in and through man, a progress to a Theistic or Pantheistic position ; the latter are equally positive that the only religion then extant will be a religion or worship of humanity and nature, being a Rationalistic, Humanitarian, or Naturalistic conclusion. All, however, are forced to admit that emancipation thus promised is immeasurably below the high standard promised in the Holy Scriptures, since it cannot as God's Word, hold out a *perfect deliverance* to the individual (as e.g. victory over death), to nature (as e.g. from its convulsions), or to the race (as e.g. its restoration to an Edenic condition). We have from various sources numerous labored efforts to prove that every religion that has ever existed is only a step, or sort of preparatory staging, in the progress of humanity, and to establish this point all history is rudely violated, which testifies that every nation as it advanced in age and strength also advanced in luxury and vice, immorality and infidelity, notwithstanding its religion and the impression made by it upon the few. By only giving the good and the moral that may exist in the more prominent religious special prominence, and leaving out of the count the bad and immoral *also existing* (and which the good could not overbalance and restrain), such a one-sided theory can be made out. It is only by men closing their eyes to *stubborn facts* that they console themselves with such specious reasoning, dreaming that it gives hope for the future. However plausible in some of its arguments and artful in some of its representations, stripped of its pretensions, it resolves itself in an effort to exalt Pantheism, Rationalism, Humanity, or Nature, affording no well-grounded hope, based on the real facts of the past, for the development advocated. While we would, on the one side, avoid the wholesale condemnation of ethnic religions, admitting that they were, to some extent, the outgrowths of a sense of accountability and a recognition of dependence and conscience, yet, on the other hand, we equally avoid making these the necessary stepping-stones or handmaidens to Christianity ; or of placing them on an equality with the Christian religion ; or even (as some do in their boasted veneration of human nature) giving them a superiority over the divine utterances ; or of making them in connection with Christianity natural outgrowths which are to develop into a new and perfected state by continued progress. So e.g. Johnson (*Freedom of Religion*) says : " Buddha, Pythagoras, Jesus, Luther, and the rest, are children of their times ; out of Greece and Judea came Christianity ; out of Christianity, and Brahminism, and Parseeism, and Judaism, and Islam, and all the grand currents of this century's civilization, flows the vaster tidal wave of Universal Religion." Saml. Longfellow (*Freedom and Fellowship*, Essay 2), in the lofty delineation of his " Church of the Future," makes it to be " the Broad Church" (reminding one of Jesus's teaching of " the broad way"), or " the Birth-right Church of Man." Christianity is reduced to the level of heathen religions, and in defence it is said : "*Religious* is a higher and broader word than *Christian*, and so is *Human*. Jewish, Brahmin, Buddhist, Parsee, Mohammedan, these, too, are churches of the One Living God, the Father of All." And this new " Broad Church is the Eternal Gospel ; this the true Church Catholic ; the Church not of Rome, nor of England ; the Church not of Buddha, nor of Moses, nor of Christ, but of God and Man." And these "*great swelling words of vanity*" (2 Pet. 2 : 18) contain the unbeliever's hope of Redemption ! the regeneration of the world ! Some, too, pre-

Christ," and as proof point to the churches established in Greece, etc. While there is some truth attached to their views, yet too much stress is laid upon it, being made too great a factor in the introduction of Christianity. For, instead of bringing men to Jesus, its tendency, as facts of history incontestably prove, was to repel men from Him, seeing that the churches of Greece (as Paul testifies) had but few of those who entertained the views of the philosophers ; that the most violent, bitter, and unrelenting opponents and persecutors were adherents of this philosophy ; and that the effects of this same philosophy, so far as incorporated in teaching and doctrine, was to bring untold evils upon the Church. This class of writers generally, imbued by a philosophical spirit, zealously, in advocating the conversion of the world, advocate the division of the history of the Church, into three or more periods (as e.g. the Petrine, Pauline, and Johannean), more or less fanciful. They do not even pause to learn that their favorite theory of such successive and distinctive periods is found in the vaticinations of the monk Joachim, set forth with all the pretensions of a special illumination received to elucidate the future. Philosophy, as history corroborates, too often strikes hands with fanaticism. We need not be surprised that James Freeman Clarke (*Ten Great Religions*) says in confirmation of his theory that all religions are a kind of forerunners : " Islam is a John the Baptist crying in the wilderness, ' Prepare the way of the Lord ; ' Mohammed is a schoolmaster to bring men to Christ."

tend that Christianity itself (*which they never received, and never experienced*) forces them to take this position, as e.g. the author of *the Ancient His. of the East*, in the Preface remarks: "Thus, above all, it is that I am almost invincibly attached to the doctrine of the constant and unlimited progress of humanity—a doctrine unknown to Paganism, a doctrine born of Christianity, and whose whole law is found in the words of the Evangelist, 'Be ye perfect.'" Unbelief seizes the words addressed to believers, urging them to completeness of character, and applies them to this universal progress, a process of reasoning in which they are materially aided by an allegorizing, spiritualizing, and philosophical Christianity, but which is *plainly and emphatically condemned* by the Scriptures, as we have shown. Men of a religious and devout mind, like Schlegel (*Philos. of His.*, Lect. 18, etc.) express their faith and hope in a rapidly approaching era—nearer than many suppose—when by the aid of philosophy linked with Christianity there will be "a thorough religious regeneration of the State and science," by which "the cause of God and Christianity may obtain a complete triumph on the earth"—thus directly opposing the biblical statement, that States and nations, instead of being regenerated, shall oppose the truth and at the close of the age be found in direct conflict with the cause of God. Schlegel's hope is not in the Advent of Jesus (where the Bible places it), but "the religious hope of a true and complete regeneration of the age by a Christian system of government and a Christian system of science" (the latter expression being elsewhere explained "by the establishment of a Christian philosophy or Catholic science"). The author of *The Hand of Man and the Finger of God in the Misfortunes of France*, predicts a glorious future—in which France is prominently to participate—and triumph of "the Catholic, Apostolic, Roman and Holy Church." Protestants reiterate like predictions pertaining to Protestantism. A hundred sects bring them forth as a motive power to exertion. Even Mormonism (*The Pop. Science Monthly*, Dec., 1876) anticipates in the near future, with a serene confidence, "the conversion of all who inhabit their vast continent." These predictions, by changing the phraseology, are holdly appropriated by unbelief, either by modifying Christianity by additions; or by making it simply preparative for another religion; or by pronouncing it a failure and its assumed successor to be the destined triumphant one. Works like *The Oriental Religions* are multiplying, and the leaven is already widely working in literary journals, newspapers, text books of colleges and high schools, etc.

The observer of prevailing literature must have noticed the change in the more recent attacks of unbelief. Many disliking the reasoning of Bh. Butler, Leland, Foster, Lardner, Paley, Whately, and others in favor of Christianity, are shifting the struggle from the Supernatural, infallibility, inspiration, etc., to another field of inquiry, viz., making the ultimate success of Christianity the measure of its truth. This is an insidious and dangerous attack, and has been provoked by Christians themselves; for misapprehending the nature and design of the present dispensation, they have paraded in philosophical, historical, religious, and other works the progressive nature and final triumph of Christianity as now constituted, in and through the Church. Indeed, sometimes the only reply to infidelity has been the production of this *unscriptural* reason. This now has become an important question, as is evidenced by the fact that recently a large number of works have appeared taking sides; the one party contending—from facts of history, the advancement of man in intelligence, the present position of the Church, the growing unbelief, etc.—that the Christian Church will not triumph, and hence conclude that it is not adapted to the nature and progress of man and the race; the other party affirm—from past periods of success, supposed divine assurances, prophecies torn from their connection, etc.—that its ultimate triumph is undoubted, and hence declare in glowing language that it is in all respects adapted to the conversion of the world. To indicate how this point is regarded, we quote the words of a mild Pantheistic-Naturalistic writer, favorably disposed to receive Christianity, if the cross of Jesus is removed and "the strait gate" is cut some wider. He says, after a sarcastic allusion to the school of Lardner, Paley, and Whately: "But the real question between Christians and unbelievers in Christianity is, not whether our religion is or is not Supernatural; not whether Christ's miracles were, or were not violations of law; nor whether the New Testament as it stands is the work of inspired men. The main question, back of all these, is different and not dependent on the views we may happen to take of the universality of law. It is this: Is Christianity, as taught by Jesus, intended by God to be the religion of the human race? Is it only one among the natural religions; is it to be superseded in its turn by others; or is it the one religion which is to unite all mankind? 'Art Thou he that should come, or look we for another?' This is the question which we ask Jesus of Nazareth, and the answer to which makes the real problem of apologetic theology." He

states that this answer, if favorable, will "show it to be true," because it evinces its adaptedness to human nature, which infers design, and leads to God the designer of it. This is a most deceptive and dangerous mode of reasoning, and must, sooner or later, lead to a bald infidelity. Let the reader observe that it is *very significant* that previous to the coming of the culminated Antichrist with his triumph over the Church (as surely predicted), the triumph of that Church should be made so prominent a criterion. It is a snare artfully contrived to entangle the masses when depression, disaster, and terrible persecution again comes. It, too, is based on the false assumption that Christianity, if divine, must rescue and reunite the race, when *the design of this dispensation is the reverse*. Those who indorse this presumption, instead of adopting God's *declared Divine Purpose* in reference to this dispensation, virtually undertake to decide for themselves what is, and what is not, worthy of divine procedure, thus giving aid and comfort to the enemies of the truth. This, too, is done under an honest and sincere misapplication of the facts of history and the predictions of God's Word. Thus e.g. Rev. Dr. Helwig, in a temperance lecture reported in the *Springfield Republic*, Dec. 24th, 1877, indorses the statement of multitudes, that the triumph of truth is always certain, saying that "although the wrong may at times seem triumphant, it is but for a day. Right has might and power for its allies, *and will triumph*, for it is the truth." All history, as well as the Bible, contradicts this as illustrated in the antediluvian world, the overthrow of the Theocracy, the closing of the Mosaic economy, the continued unbelief and punishment of the Jewish nation, the dark ages, the gigantic proportions of error even in organized forms, the future coming conflict with the culminated Antichrist, the predicted ending of this age, etc. No! the Word assures us, that while God will see to it that truth, the light, shall always, more or less, exist as a *testimony and to accomplish the Divine Purpose intended by this dispensation*, its triumph will *only* be secured by the personal Coming of Him, who is the Truth. All this looseness of expression, confirms the hopes of the worshippers of humanity, as e.g. expressed in the funeral oration of Wm. Haller delivered by Mr. Clark (*Cin. Enquirer*, March 4th, 1881) who, after eulogizing humanity, after giving no hope to the individual of a future but an "endless rest" in the green and flowery earth, after praising the labors of humanitarians and of the deceased, concludes: "Thus such lives as thine, beating themselves out in strife with hoary wrongs, shall not be lived in vain. Those wrongs, though they seem 'rock-ribbed and ancient as the sun,' shall crumble and fall, and Astrea shall hang her scales in the sky, and a Golden Age dawn upon the earth, brighter even than thy hope." We may well conclude with the words of Van Oosterzee (*Lange's Com. Luke*, p. 269): "There is a heaven-wide distinction between the eschatological expectations which the friends of modern liberalism cherish, and those which are called forth by this teaching of our Lord. It is commonly supposed that in the proportion in which the principles of humanitarianism, culture, free thought, and the like, are more widely diffused, the world will become ever increasingly wiser, better, and happier. The Saviour here opens to us a very different view of the times immediately before the end. Of culture and the false semblance of external secular enlightenment, there will then undoubtedly be as little lack as in the days of Noah and Lot. But instead now of the great mass becoming continually better and more earnest, we have to expect, on the other hand, according to the Saviour's words, a time of carelessness, hardening, and carnal security, just like that which preceded the destruction of the ancient world and the ruin of Sodom. These are the perilous times in the last days, of which Paul also speaks, 2 Tim. 3 : 1 ; and all which in the Apoc. is prophesied of the great apostasy of the last period of the world, is only a wider expansion of the theme here (Luke 17 : 20-37) given."

PROPOSITION 176. *Our doctrine of the Kingdom embraces the conversion of the world, but in the Scriptural order.*

While rejecting the Whitbyan theory of a future conversion of the world *previous* to the Second Advent of Jesus as unscriptural and misleading, we at the same time firmly hold to a future blessed and glorious conversion of the Jews and Gentiles *after* the Sec. Advent, as plainly taught in the Word.

Hence we reject as utterly unreliable that large class of works which predict "smooth things" respecting the Church. Take as an illustration Bunsen's *Church of the Future*, and it will be found irreconcilable with a large class of predictions, which it quietly ignores. However valuable some of its suggestions, they are neutralized by the false motive for effort presented; however desirable the result advocated, it is vitiated because directly contrary to the one the Scriptures portray. The "Church of the Future" instead of converting the nations, is to be itself under fearful trial, persecution, and suffering. It is useless—yea, dangerous—to portray a Church as our hope widely different from that which the Spirit of God has delineated. A critic of Bunsen, placing his hope in this direction, remarks: "All hail, to such a Church of the Future! The world yearns for it; creation groans for it. Society is sick at heart; sick of sore maladies which politics can scarcely cure; sick of many empirics and few physicians. And Christ's Church alone has the panacea—the universal cure." Alas! thus the Church is deliberately substituted in *Christ's place*, and the Church is made to do the work which the Spirit attributes *alone to Christ* at His Second Coming. Thousands of works take this false position, leading the Church into a state of unbelief, from which some day there will be a terrible awakening.

*Obs.* 1. Such Scriptures as Ps. 72 : 8–11; Zech. 9 : 10; Isa. 60 : 11–22; Dan. 7 : 14, 27; Hab. 2 : 14; Isa. 11 : 9, etc., are *undoubtedly to be fulfilled*, being the legitimate outgrowth of covenant promises, and pertaining to the promised Kingdom, honor, and glory of the Redeemer. The certainty of realization is apparent not only because given by the Omniscient Spirit conversant with "the deep things" of God, but by its being bound up with the fulfilment of the Divine Purpose. Hence it is that the prophecies bearing on this point are among the unconditional (comp. Prop. 18), for such a state of things is connected with the sway, extent, splendor, and glory of *the Theocracy* itself. The completeness of redemption, the perfection of restitution, the greatness of an Almighty Redeemer, cannot and will not be satisfied with anything less. The Theocratic ordering aims to bring all into subjection, and when established in its might will proceed in this glorious undertaking. This conversion is so interwoven with the descriptions of the Theocratic Kingdom, its extent and greatness, and with the Theocratic King, His sway over the nations and majesty, that it cannot possibly be ignored, or be removed, without a serious flaw. Therefore it is that God has affirmed it to be as sure of realization as that He Himself existed (Numb. 14 : 21). "*But as truly as I live, all the earth shall be filled with the glory of the Lord,*" which glory, as numerous parallel passages (e.g. Isa. 60) show, is identified with the restoration of the race as such, to its former Edenic holiness and happiness.

Dr. Finney, *Dis. on the Sec. Advent*, makes the world's conversion one of necessity, being based on the attributes of God. The argument is certainly a very bold one when applied to the present dispensation, for it proves entirely too much, making the infinite benevolence of God the sole standard by which to judge of the number of the saved—the very reasoning that the Universalists employ for the same purpose. It is, therefore, placing ourselves in the place of judges respecting the expediency of the divine purposes, and the manner in which they should be carried out, which is always a dangerous procedure. We dare not confine God's purposes to one dispensation unless it is specifically stated; we must follow the purpose as it is unfolded and declared, observing *how and when* it is to be realized. If Dr. Finney's argument had been used by a Jew before the first Advent—and it would have been *a priori* just as reasonable—it would not have been verified in that dispensation as history demonstrates, and so now, if we allow the Scriptures to testify, it will still remain unrealized in the present dispensation. His reasoning, therefore, is only pertinent to its certainty and accord with God's own ultimate glory. This we accept, while the limitation to the present dispensation we reject, because the exact reverse, as we have shown under the preceding Propositions, is the plain and decisive teaching of Scripture. Van Oosterzee (*Ch. Dog.*, vol. 2, p. 795), speaking of "the consummation of all things" as presented by Scripture, remarks: "The prospect here opened up is well adapted to put to shame every optimistic-humanistic dream, as though in this best of worlds things should grow better, the nearer the stream of time rolls to the ocean of eternity." Extremes meet, seeing that Is. Taylor (*His. of Enthusiasm*, p. 183) thinks that the speedy conversion of the world would probably cause evils to arise, etc., instead of founding its non-arrival, as the Scriptures, on human depravity.

*Obs. 2.* This Prop. is the more necessary, since—notwithstanding the Primitive Church teaching, and the reiterated statements of numerous Pre-Millenarian writers—works are circulated, like *The Kingdom of Grace*, which boldly misrepresent our doctrine, making us to teach, like themselves (i.e. Anti-Millenarians), or like the Millerites, some Second Adventists, and Seventh-Day Adventists, that after the Second Advent there is no more probation, no salvation for the race, and no "increase of the Kingdom of the Messiah." These are their own deductions and not ours, being discarded by almost every Pre-Millenarian from the early Church down to the present. The objection is only plausible by classing men with us, who, aside from expecting the speedy Advent, have no special doctrinal affiliation with us, but entertain the popular views respecting the judgment, conflagration, and consequences of the Advent in its relation to the race. Such misconceptions of our belief might be passed by without notice, if they were not repeated in respectable reviews, journals, etc., as e.g. in *The Presbyterian Quarterly Review* for 1853. Those not conversant with our doctrine, finding the most positive declarations respecting such a conversion, and God's own existence pledged for its ultimate verification, at once conclude that we are in gross error, and thus become prejudiced against us.

Dr. Brown (*Christ's Sec. Coming*, p. 313), following others, charges Pre-Millenarians with "sneering" at Bible and missionary societies, and with indulging in "ill-disguised insinuations—sometimes not disguised at all—against the Word and the blessed Spirit themselves, as inadequate to accomplish the predicted evangelization of the world." This is a *perverted, false* statement, eminently calculated to prejudice others against us. No Pre-Millenarian speaks slightly or disrespectfully of the Word or the Spirit, or refuses to acknowledge the eminent services of Bible and missionary societies (unless it be some unsound, erratic, or fanatical person belonging to some small sect, whom Dr. B. is afraid to quote, seeing that the quotation itself would prove our defence), for we all ascribe the failure of such non-conversion, not to the Spirit or Word, not to the lack of abundant provision or merciful invitation, but to the depravity of man which rejects the provision made. It is our reverence for the truth which causes us to insist that a true honoring of the Word and Spirit demands that we receive the Scriptural teaching respecting the design of this dispensation (Props. 86, 87), and not ignore the Sec. Advent and the events produced by it. Even those persons who deny any future conversion Pre- or

Post-Advent, do not—as simple justice demands—base the same on the inadequacy of the Word or Spirit. We, however, accept of a future conversion, but locate it later, and indorse the instrumentalities specifically mentioned by the Spirit in the Word as necessary to its fulfilment. The attacks in this direction are painfully one-sided, and often so sweeping that the exhibited prejudice and ignorance gives the requisite answer. Thus as illustrative: The *Princeton Review*, April, 1851, contains an art., "Foreign Missions and Millenarianism," which speaks of "the extremely injurious tendency of the Millenarian theory;" of its "restraining the zeal and activity of God's people;" of its "forbidding the exercise of faith," "sweeping away our interest in prayer and our agonizing dependence on the Holy Spirit;" and of its "baneful influence on the cause of missions." Our refusal to indorse his theory of the conversion of the world and to pray for that which the Word, in our estimation, clearly condemns, causes the writer to impute all these evils to us, forgetting the *large number of missionaries* who have been and are Millenarian, who have manifested a faith, prayer, dependence on the Spirit, etc., which he will find hard to imitate. When, therefore, he eulogizes the missionaries as "the most successful preachers who have lived for the last fifteen hundred years," he, without knowing it, includes, of course, the large body of Pre-Millenarians, who have been so successful in founding and sustaining missions, and who showed that faith in taking out a people for His name, faith in hastening the number of the elect and the subsequent glory, faith in witnessing for the truth whether successful or not, in performing the allotted work and last command of the Master, etc., was amply sufficient to cause them to make the heaviest sacrifices and to accept of the severest self-denial "to save them that believe." (The reader will comp. Props. 78 and 183.)

*Obs. 3.* The Eschatology, in systems of belief, which rejects this future conversion of the Jews and Gentiles—as e.g. in Millerism, Second Adventism, Seventh-Day Adventism, Anti-Millennial, etc.—is most certainly defective. It is alike derogatory to the Word which plainly predicts it, to the completeness of salvation which requires it, and to the honor and glory of the Redeemer which, in view of the promises associated with the same, demands it. Fettered by their Kingdom theory, or by a class of passages dislocated from their dispensational connection, they see no place for *such a Millennium* as the Scriptures present, in which the nations are brought into subjection to the Messiah's reign and saints' rule. Some even take the Millennial predictions, interwoven with the perpetuation and subjection of the race, which describe an era of blessedness here on the earth, and without the least authority transfer the whole to the third heaven. This is a most arbitrary way in disposing of Scripture, and indicates clearly that the central doctrine of the Kingdom is entirely misapprehended.

Under various Propositions these views are presented in detail, and require no special refutation. The argument alleged (as e.g. by Waggoner, *Ref. of Age to Come*) against the conversion of the world after the Advent derived from the nature and expressions of Revelation designed for the present dispensation (such as "the narrow way," "come out of tribulation," "some shall only believe," etc.) is exceedingly weak and imperfect (inferential, and wrong in the same) against the impregnable covenants, postponement of the Kingdom, the perpetuation of the race, the age to come, etc. Such writers mistake the Kingdom, the relation of the Jewish nation to it, and various other considerations, which we present in their logical connection, exhibiting the scriptural basis supporting the same. Such Props. as relate to the events associated with and following the Sec. Advent, and show that the covenants, both Abrahamic and Davidic, are unmistakably fulfilled in their plain grammatical sense, that ages follow this one, that the race is perpetuated, that Revelation will be continued, that all the forfeited blessings and not merely a part are restored, etc.—cannot be set aside by mere inference and an ignoring of Scripture; for over against the denial of such a future conversion we have God's promises fortified by oath. This doctrine is not man's, but is given by God, having reference to His own glory, and must be received by accepting of, and comparing, all Scripture on the subject.

*Obs. 4.* We make the conversion of the world, when it does occur, a *sublimar, more enduring and exalted transaction* than that proposed by other



theories. Instead of making it a mere Constantinean era or a Gospel dispensation, or one in which Antichrist and wicked confederations exist, or one of a mixed condition subject to the curse, etc., we, under the direct auspices of Christ and His co-rulers, and with the wonder-working aid of the Holy Spirit, have the age ushered in, and continued on, realizing in all its fulness the ample and complete fulfilment of the Millennial prophecies, *just as they read*, embracing a world-wide dominion and the richest blessings. While this, at the close of the thousand years, gives place to a brief rebellion, yet this dominion, this subjection of the nations, this supreme acknowledgment of the King, is ever afterward secured.

The history of man in epochal or dispensational endings, as the Edenic, Antediluvian, Patriarchal, Mosaic, Personal Messianic, of the past, and of the present Christian as delineated e.g. in Revelation, conclusively shows that just such a dispensation, embracing the Personal rule of Jesus and the saints, as we advocate, is needed to bring about this submission and allegiance of the nations. This is confirmed by the plain scriptural statements and the conclusion can only be avoided by displacing or denying the Advent itself, or by dislocating passages which are united, or by applying to one dispensation things which belong to another, or by bestowing upon the Gentiles that which exclusively belongs to the Jews. We freely admit that to obtain a proper, consistent knowledge of the subject, a study of the Scriptures is required. The importance of it, and its bearing (as we have repeatedly shown) on related subjects, especially demands such a study from the ministry, who are supposed to be leaders in teaching Scripture doctrine. A professed ignorance is culpable; a false modesty under the assumption of a clear logical announcement by the Spirit being a felt want, is a reflection upon the divine teaching. Such utterances as the following, eagerly seized and paraded by our opponents, are to be regretted: The *Ch. Union* (Sep. 19th, 1877) compliments the "good sense from Mr. Spurgeon on the Sec. Advent," by quoting him as saying: "The more I read the Scriptures as to the future, the less I am able to dogmatize. I see conversion of the world, and the Personal Pre-Millennial reign, and the sudden Coming, and the judgment, and several other grand points, but I cannot put them in order, nor has any one else done so yet." We have only to say that if this is Spurgeon's utterance, (1) it is not flattering to his many utterances where he presents an order; (2) it is contradictory, as e.g. in asserting a Personal Pre-Millennial reign which involves, of necessity, an order; (3) it indicates a lack of special attention to the covenants; (4) it implies that on great leading subjects which ministers are expressly to teach, they are purposely left in ignorance; (5) it ignores the labors of others, as e.g. that of the early Church (which had an order in Eschatology), and will not allow to them that which he himself has not done; (6) it is misleading, since (aside from minor details) the Scriptures do give a complete and harmonious order of the things referred to by him; (7) it deters others from the subject under the false idea that if he, so great and popular a minister, has failed to make out an order, others cannot do it, when the truth is, as his works abundantly evidence, that, able and useful as he has been, Pre-Millennial in tendency as various utterances show, he has a defective and contradictory Eschatology, the radical defect of which is that it is not rooted and grounded in the *Abrahamic and Davidic Covenants*, but sustains itself by a commingling of literal and spiritualistic interpretations.

*Obs. 5.* The position that we thus occupy is a sufficient answer to those who declare that we dishonor the Spirit by not admitting that the work of universal conversion will be performed *in this dispensation*. For we honor the Spirit in first receiving what *He has said* on the subject, and, secondly, in showing that His work will be accomplished *more fully and perfectly* in the age to come than, as our opponents are willing to admit, it will be in this age. He is now doing His work in the process of gathering a people for God, and this, we contend, is only *the earnest* of a greater still to come. (*Comp. Prop. 171.*) May we say to our opposers that, peradventure, in their efforts to glorify the Spirit, they may, unconsciously, dishonor the Lord Jesus, for as one (Dr. Cummings) has well said: "The Spirit is not

a substitute for Jesus." The Spirit points us to the Christ and teaches us what to await for at His Coming, and *in implicit trust* our hearts accept of the same.

In view of our doctrines respecting the conversion of the world, the Kingdom of Christ, etc., we are unjustly accused as "traitors to the Church," or, at least, of taking "little interest in her welfare." While this is effectually disproved by the zeal, laborious lives, missionary spirit, martyrdom, sacrifices of thousands of Chiliaists in the past, and by the fact that our belief, if properly apprehended in their logical connection, immeasurably exalts the Kingdom of Jesus and increases the number of the ultimate converted (saving not merely the fragments of a race, but finally the race itself), yet it may be said that such a charge is by no means new or strange. When men, accepting of God's Word, deal in *unwelcome truths*, they are thus characterized. Dealing in prophecy, Isaiah and other teachers were branded as traitors to God's people. When e.g. Jeremiah (ch. 27) insisted, in accordance with the predictions of God, that the Jews should, in order to obtain quiet, submit to the King of Babylon, he was regarded as unfaithful and a visionary. The gravest suspicions were entertained concerning him, which finally resulted even in his imprisonment. Still relying on the prophetic Word, he unfalteringly declared his faith in the Spirit's predictions, and that safety and peace depended on the reception of these truths, however unpalatable or unseemly they were to the masses. The result proved, in the safety of believers and in the destruction of the unbelievers, that the estimate formed respecting the prophet and God's predictions were not only unworthy of faith in God, but dangerous to those who were faithless. Thus it ever has been. Had the Church heeded the warnings given by prophecy, many and great evils would have been averted. Blinded, however, by a worldly policy, guided by human wisdom, she has been flooded with error and crippled by submission to human inventions and power. Even to-day, when men arise and point us to the prophetic Word with warnings of danger, persecution, judgment, and bloodshed still in the future, and peradventure not very distant, multitudes arise in antagonism, and brand them as Jeremiah was branded, and would, if they dared, proceed to severer measures. "Heretics" and "fanatics" are but mild terms in comparison with some that have caught the writer's eye. Threats of Church trial and excommunication are freely made. Men, too, of acknowledged ability and learning, cater to this opposition by deliberately showing from reason, false philosophy, and wrested Scripture that such danger does not exist. The plain unvarnished statements of God's Word are frivolously set aside, and all events in the future relating to the Church are prosperously arranged to suit their own ideas of the fitness of things, or what they deem proper to exist under the moral government of God. Accepting a portion of the truth and ignoring a larger portion, they bend it in a manner to accommodate their favorite system of divinity. Such works as Harris's *Great Commission* (judged worthy of a prize of two hundred guineas), filled with illogical and unscriptural conclusions, are favorites, predicting that which is pleasing to human nature. We are censured because we condemn that which is exceedingly misleading and attributes to the Church that which is the work of Jesus after His Sec. Coming.

*Obs. 6.* Our doctrine making no imperfect conversion of the world, but allying with it a restoration to a former Paradaisaical condition, augments the glory of the Redeemer. It gives Him no hesitating, or even general, possession of the world, but *an entire possession*. It gives Him no world still groaning under the works of the devil, and feeling the direful effects of a constant pervading curse, but a world out of which all evil shall be rooted, in which the works of the devil are destroyed, the curse repealed, all things restored and made new. Our view, therefore, is far from being, as alleged, "derogatory to the power of God and of the Holy Ghost," and "a lowering of Christ," because it demands and exalts this power and Christship. We honor the same now in the measure hitherto graciously experienced, but we look for far more in that which is yet to be realized, and to a degree, so vast in extent, by manifestations of power, of royalty, of the supernatural, that our opponents dare not venture to assume. Our whole trust is in the revealed and abiding Theocratic Ruler, the mighty Restorer.

When the Theocratic ordering is in full sway, then this will be forcibly realized. To this period belong such passages as the following : Ps. 22 : 27, 28, "*All the ends of the world shall remember and turn unto the Lord ; and all the Kindreds of the nations shall worship before thee. For the Kingdom is the Lord's ; and He is the Governor among the nations.*" Ps. 9 : 1-8 ; Ps. 21 : 7-13, etc.

*Obs. 7.* Our doctrine makes the saints, counted worthy to inherit the Kingdom with David's Son, *happy participants* in this process of converting the nations of the earth. This opens before us a bright and beautiful aspect of *saintly agency* in the future, when "the elect" are manifested as the revealed kings and priests of the earth.

The reader will find this feature extended in detail, with Scripture proof, under Props. 154 and 156. It is delightful to contemplate, that we who are the redeemed "first-fruits," shall be able practically to manifest our supreme love to God by bringing others to experience its blessings in acknowledgment of the supremacy and majesty of the King.

*Obs. 8.* Our doctrine of the conversion of the world coincides with the general tenor of the Word, seeing that nowhere do we find the language and appeals so prevailing in modern addresses, sermons, and books pervaded by the spirit of the Whitbyan theory. The Apostles, the first preachers and missionaries, nowhere encourage the Primitive Church in its trials and persecutions by the hope of ultimate and complete success. If it be a truth, as our opponents allege, it certainly was the very one needed in their circumstances. The absence of it strongly corroborates our position.

One of the indirect, but most powerful, evidences of the divine inspiration of the Scripture is found in the fact that nowhere do we find those eulogistic descriptions of "the triumph of the Gospel in subduing the world" which now so largely adorn the eloquence of Whitbyan missionary discourses. Nothing of the kind is exhibited even when reference is made to the rapid extension of the preached Word over the then known world, for the Spirit evidently foresaw, what history testifies to, the ultimate overthrow and fallen condition of the churches, then so widely extended. If the hopes and efforts of believers are to be quickened by such appeals—as men now say—*why were they not given* at a time when Christians endured the severest trials from a persecuting Roman Empire? Surely the lack of these is evidence of the unity of the Scriptures ; it is testimony in favor of its inspiration, seeing that men, intoxicated by success and catching at the predictions relating to an ultimate conversion, would only too gladly have used such pleas, and in their behalf have perverted (as now done) the prophecies themselves, unless withheld by the spirit of truth. The absence of this prediction of success, and the careful reference to prophecy by locating its fulfilment at the same period in the future, and, then superadded, that the reverse of the modern view is most carefully inculcated—all this certainly adds consistency and strength to our line of reasoning. As numerous eminent writers have pointed out, Matt. 24, Mark 13 ; Luke 21 ; 2 Thess. 2, in themselves considered, are amply sufficient to invalidate the Whitbyan theory. To illustrate how men, by ignoring the facts of history and the direct tenor of prophecy, deal with such passages, we introduce Rev. Robinson, who, in a sermon (Springfield, O., Nov., 1878), asserted that in the first century Christians thought that the world was to be converted immediately, and hence Paul gives 2 Thess. 2 to show that such a conversion was to be delayed. The record shows conclusively that the Thessalonians indulged no such false hope, and Paul does not give his statement to correct any such anticipations, but what he does give does, inferentially, most conclusively (as Bh. McIlvaine and others have observed) overthrow Robinson's view of the conversion of the world in the present dispensation. This passage gives no possible support to a Millen. age from the time of its utterance down to the Sec. Advent, for as Dr. Morehead (art. 4, *Chris. Instructor*, March 13th, 1879) pertinently observes : "The mystery of iniquity was then already working and this was to continue to the Sec. Advent ; that the hindrance removed is not followed by a Millennium but by the Advent ; and that the Advent itself is designed to crush the culmination of iniquity. . . . Thus we are guarded by the Apostle at the beginning,

middle, and end of the whole period. The Mill. cannot come before the Man of Sin, for the mystery of iniquity and the apostasy precede and issue in his revelation. It cannot come after (i.e. before the Advent), for the end of the period is accomplished by the Advent of Christ. We are thus shut up to *the inevitable and irresistible* conclusion, on any fair exegesis of the passage, that if we are ever to have a Mill. of rest for the world, it must be (it cannot otherwise be) after the appearing of the Saviour. With Dr. Lillie, I affirm that if there be a Mill. during this entire age, 'our hope for the world is limited to a Millennium during which Antichrist reigns.'"

*Obs. 9.* This doctrine of ours prominently holds forth, as a cardinal point, the design of the present dispensation, and insists upon it that wherever the design is specifically mentioned, it is "to gather out a people for His name," "to save them that believe," or to bring appropriated salvation to "the few" in contrast to "the many" who reject it—a process which has been going on uninterruptedly for eighteen centuries.

In direct contrast with this biblical teaching, eminent and eloquent men teach that its design is the reverse, viz., to gather all people, to save the many, to convert all nations. Take e.g. Castellar in *Old Rome and New Italy*, p. 187, and he has this world regenerated by moral, religious, and political truth, so that "Liberty, Equality, and Fraternity are not solely evangelical formulas, but also social truths capable of creating a new earth, and of extending above it new heavens of blessed and perennial radiance." Such high-sounding predictions, so forcibly expressed, are not, however, given in accord with God's required Christian repentance and faith, but really flow from unbelief, enlivened by a vivid imagination and a religious fervor, because (p. 185) they result from making miracles and prophecies, not "real acts which actually occurred," but merely "symbols of systems to come, of regeneration periods in the successive life of the spirit and of the planet." The truth is that Castellar's theory is a more unscriptural and a far wilder one than that of the Jesuits, who, as a spur to their exertions, presented the idea of a "universal monarchy"—all nations converted and brought under the Papal sway.

PROPOSITION 177. *This doctrine of the Kingdom will not be received, in faith, by the Church as a body.*

This is distinctly announced in the declarations pertaining to the period immediately preceding the Advent. The Church, instead of developing into that condition of knowledge and faith which so many writers confidently predict, is represented as occupying a position the very opposite. Jesus significantly (Luke 18 : 8) asks : "When the Son of man cometh shall He find faith (the faith) on the earth ?" i.e. will the Church be in such a condition of trial, of testing, that it will fail to exercise faith in the very provision made for deliverance ? Faith in a variety of things may indeed be found, but will it believe in and pray for that "blessed hope" which alone can bring in glorious salvation ?

<sup>1</sup> Dr. Rutter (Roman Catholic), in his *Life of Jesus*, p. 357, on Luke 18 : 8 remarks, that at "the latter end of the world the faithful shall be oppressed by all manner of persecutions," and adds : "An expression descriptive of the extreme rarity of that perfect faith which is necessary to perseverance in prayer. In effect, if we are to judge from the present alarming state of opinionated infidelity in the world, and from the seeming indifference with which many Christians consider the great duty of prayer, is there not reason to fear that mankind are fast approaching to that general apostasy from the faith here foretold by our blessed Redeemer ?" So Lange, and many others, properly apply this to the Second Coming of Jesus, and the period immediately preceding and connected with, that Coming. The lack of faith, as the connection demands, is not simply a denial of the Messiah, but a refusal to believe in Him as Coming "speedily" to avenge and deliver His own elect. The question itself, the expressive "*ara*, indeed," the analogy of other Scripture, express a diminution or falling away of faith. Faith has not entirely ceased (for His elect cry to Him to come), but will be greatly diminished, and that just previous to the Parousia.

*Obs. 1.* The reply is found in various predictions. Even the parable of the ten virgins, united as it is by the word "*then*" with the time of the Second Advent, plainly teaches us how the ignoring of the Coming of the mighty King affects not merely the foolish (i.e. the unprepared), but even the wise (i.e. those otherwise morally qualified) ; and this state arises from a want of faith in "*the things concerning the Kingdom*" ; seeing that a proper conception of the Theocratic Kingdom, as still future, and an understanding of the manner of its re-establishment could not possibly bring them into the situation assigned. A believer in the Kingdom, as covenanted, predicted, preached, postponed, connected with the Sec. Advent, etc., in the very nature of the case occupies the position of the Primitive Church, and looks, longs, and prays for the Coming One. The faithlessness of the Church—manifested by a disregard to the speedy Advent, by a lack of interest in, and a positive dislike to, the subject, by an unwarranted substitution of other things (as e.g. death, providence, etc.) in place of the appearing of Jesus Christ, by the interposition of a long definite period

between us and the Advent, by decrying the position of watching, study of these things, etc., in others ;—clearly springs from a *total misconception of the nature of the Kingdom* that David's Son shall establish here on the earth. Engrafting a mystical or spiritualistic interpretation, in place of the grammatical, upon the Scriptures ; rejecting the belief of pious Jews and of the early Church as erroneous and unworthy of the enlightenment of this age—a Kingdom is set up which being in existence, of course, does not require the faith once *the distinguishing feature and characteristic* of the saints.

Well may we ask those faithless ones who will not believe in the personal Advent of Jesus and His reign with His saints on earth, to look at the First Advent. Is our doctrine more astounding or more testing to faith and reason than that God should humble Himself in the child Jesus, that this Messiah should suffer and die? Our doctrine has nothing so amazing, nothing so humiliating, and consequently those who accept of the facts of the First Advent are inexcusable when they refuse credence to the alleged facts of the Second, when all the latter speak of a coming honor, dominion, and glory.

*Obs. 2.* Believers in the Word ought to be startled by the solemn, most terrible descriptions of the state of the whole world, as found *in the context and text* of Millennial predictions. The fearful strife, and antagonism with the doom annexed, is stated to arise from "*a gross darkness,*" a perversion of God's truth. Take even that splendid prediction of Isa. 60, and when the glory of the Lord comes (which cannot be confined to the First Advent as the context and parallel passages show) it is added : "*Behold, the darkness shall cover the earth and gross darkness the people.*" The mighty confederation of wickedness, the utterly subdued condition of the few faithful ones, the warnings of sore trial, tribulation given to the Church and exhortations to be faithful, etc., *evidence* the extent and the time of this darkness. Such a state of darkness, of unbelief in God's way of procedure, etc., cannot be suddenly produced ; it takes time and in view of the intellectual and moral nature of man must call to its aid *reasoning, eloquence, and eminent ability.* The opposition that Jesus meets at His Coming, an opposition already previously organized and terrible in persecution, is of such a nature that it cannot arise without a *long introductory process.* Now it is not only infidels and semi-believers who prepare the way for the final culmination of unbelief, but men whose piety and integrity (wise virgins) we would not for a moment question ; men of great learning whom we highly esteem for the knowledge imparted on many subjects, men whose praise is deservedly high in the Church, are also engaged, whether consciously or not, in producing this unfaithful condition. They by their spiritualizing system *are bountifully sowing* the seeds which will surely spring up into an *abundant harvest of unbelief.* The first-fruits of it are already beginning to appear in the scientific and intellectual world : *the dreadful harvest is still future.* It is saddening to read works, written by talented and good men and containing much that is excellent, which endeavor to *explain away* some of the most precious truths and the most terrible realities, either by confining themselves to one portion of the Word and ignoring another (thus violating the unity of Scripture) ; or, by engrafting another sense not recognized by the laws of language (thus without proof making the Bible an exception to such laws) ; or, by regarding the things predicted, etc., as exaggerated expressions induced by the state of mind in which the writer then was (thus making the communication a human instead of a divine one through human instrumentality) ; or, by

assuming that due allowance must be made for the elevated style of poetry, the vivid imagination, and fanciful language of the Oriental mind (thus ascribing its utterances to human origin); or, by declaring that all things must be received and explained according to the teaching of present reason and experience (thus setting up within themselves the standard by which the Word is to be measured, and overlooking that many things relating to the past and future are beyond present personal experience), etc. It is not merely the destructive critic like Strauss, Bauer, or Renan, who undermines the authority of the Bible, but multitudes who would shrink from such a charge, are *virtually doing it* by the principles of interpretation adopted, the doctrine of the Kingdom received, etc., which, when contrasted with the teachings of the Book and reception of the truth by those who had the special privilege of being taught by the Apostles and their immediate successors, lead to a proclamation of a "Gospel of the Kingdom" *widely different* from that contained in the Bible and the early Church. Multitudes, who are no professed unbelievers, reject the plain, contained grammatical sense, and insist upon giving a sense which shall harmonize with their own ideas *of the fitness of things*, thus paving the way for unbelieving license, forging the weapons for unbelief, and preventing the use of a consistent, manly Apologetics. Numerous works are issued from the press which swell the unbelieving ranks and sustain the unbelieving attacks upon the primitive Church, *by openly and directly ridiculing the early hope of the Church* in its view of the Theocratic Kingdom. Able and honest writers, under the influence of misconception and prejudice, have sent forth works *the most insidious and dangerous*, pre-eminently adapted to crush what little faith exists in various denominations respecting this Kingdom. Such writers make the prophecies conditional; heap the curses on the Jews and the blessings upon the Gentiles; hesitate not to mutilate and transfer predictions directly associated with the Jewish nation; make God's throne in the third heaven to be represented by David's; spiritualize all, only so that it can be applied to the Church; scoff at what they are pleased to call "a Jewish Kingdom;" ignore the personal Advent of Jesus Christ, etc. Many of these works are regarded, owing to the reputation of the authors, *as standards*, and the writers are loudly lauded and loaded with titles of honor. Alas, that friends of Jesus, and not enemies, aid in the destruction of faith in the promises of God; alas, that friends as well as enemies, are engaged in administering the *soporifics* which must inevitably lead to the sleeping, unbelieving, lamentable state which is predicted. Let no one censure us for the plainness of speech employed, for the time has arrived when faithfulness to the Word and Church demands a frank and candid statement of facts and their dangerous tendency.

The latter class of writings are to be found in reviews, periodicals, etc. Works written by talented and pious authors of this class are painfully illustrated in Dr. Brown's *Christ's Sec. Coming: Will it be Pre-Millennial?* or in Fairbairn *On Prophecy*, or in Dr. Berg's *The Sec. Advent of Christ not Pre-Millennial*, etc. References under various Props. are made to others, but these will suffice to indicate the talent thus directed to an overthrow of the primitive and commanded posture of faith and watching. Multitudes of works take passages directly referring to the Sec. Advent and deliberately pervert their designed teaching, as e.g. illustrated in Jay (*Exercises*, vol. 2, p. 24), who interprets Mark 13: 33, "Take ye heed, watch and pray: for ye know not when the time is," by no reference whatever to the time stated in the context, but informs his readers that it relates (1) to the time of duty, (2) the time of danger, (3) the time of trouble, (4) the time of death. Alas! Ten thousand thousand just as fanciful applications are given in the present religious literature.

*Obs. 3.* This want of faith is also caused by reason wrongfully rejecting the past and the future of this Kingdom. In reference to the past, it forgets the primary step of noticing *when* it was established, *how* it progressed and incorporated the Davidic line, *why* it was overthrown, and *how constantly* the Prophets predicted its (same Kingdom) restoration in a glorious form under the Messiah, and in immediate relationship with the Jewish nation. It closes its eyes against *the preaching of this identical Kingdom* (indisputably proven, see e.g. Props. 70-75), and the valid reasons assigned for its *postponement* until the times of the Gentiles are ended. The past, even *in its naked historical connection*, is not received, but in place of it reason is put under the guidance of an Origenistic rule of interpretation which makes the Old Test. say *one thing* respecting the Kingdom but mean *another*; and which causes the Prophets to predict, in the grammatical sense, *one thing* (believed in by the ancients) concerning the Kingdom but which must be understood *differently*. Again, in reference to the future, this Kingdom being still the subject of prediction and promise, and hence must be received by faith (for all that we can possibly know of its re-establishment is only found in the Word), we have eminent writers objecting to the reception of the plain grammatical meaning of the promises precisely on the same ground occupied by the most ultra unbelief, viz., that it brings forth *too much of the Supernatural element*. Reason they tell us cannot accept of this doctrine, for it is not credible that such occurrences as are related to the restoration of the Kingdom can possibly take place. Fully indorsing (as we have shown in the previous Proposition) Dr. Alexander's saying (*Evid. of Christianity*, p. 10) that "truth and reason are so intimately connected that they can never with propriety be separated," yet at the same time things which refer to the future must be accepted *solely* because God announces them, and their *reasonableness* must be observed *by the connection* which they sustain to the Divine Purpose, to the divine ability to perform, and to the necessity of their occurring in order to fulfil God's prophets, and to secure redemption in the form needed by the world. In relation to things still future, it is to be regretted that the leaven of infidelity has pervaded the Church to such an extent that in this particular, *many exalt reason above faith*. While reason has its appropriate sphere in the investigation of truth, and is necessarily allied with faith, yet in things pertaining to futurity we are entirely dependent for knowledge *on Him who is omniscient*, and reason must occupy a subordinate place, willing to accept of and to be guided by, divine revelation. It is sad to reflect that Christians refuse to believe in the fulfilment of prophecy, in its true grammatical sense, in this Kingdom, because in their estimation it involves *a mode of procedure* which seems to them incredible and contrary to the nature of things. Having already met the objection urged by reason against the Supernatural and miraculous, it is sufficient to direct such a class to the fact that *in no other way is it possible* to fulfil the Millennial descriptions. *How* can the curse be repealed; *how* can death be overcome; *how* can all the fearful evils pertaining to man and nature be removed; *how* can the unspeakably great blessings be obtained: all of which are to be realized in this Kingdom under Messiah's reign, *without a mighty display of Supernatural power* beyond anything that the world has ever witnessed, and beyond the understanding of weak, mortal man with his limited powers. If there is a truth conspicuously displayed in Holy Writ, it is, that this Kingdom, the tabernacle of David now in ruins but then gloriously rebuilt



under David's Son, cannot be manifested without the most wonderful displays of Almighty energy. Strange to say, many who refuse credence in this Kingdom and ridicule it, are willing to accept of the Supernatural in the birth of Isaac and of Christ, of the miracles of the Old and New Testaments, but unwilling to accept of the Supernatural and miraculous *pertaining to this Kingdom*. From whence springs this reluctance which involves an *inconsistency* of position? Do they simply believe the former because the past is fulfilled and has become history, and do they reject the latter because being unfulfilled it is an open question whether it ever will be in the manner grammatically expressed? *Is this trust in the Word of the Lord? Is it even reasonable*, seeing that faith in the past fulfilment is based on the same antecedently given Word, and should lead to *implicit and extended faith* in the things relating to the future. How painful it is to find e.g. such a talented writer as Fairbairn (*On Proph.*, p. 820, etc.) tell us respecting Zech. 12; that God's providence with the Jews has rendered the fulfilment of the prediction "*manifestly impossible*," and that "*it does violence to reason*" to expect a restoration of the families indicated by the prophecy. And this from one who believes that (as recorded Matt. 3 : 9) God would have been able, if requisite, "*of these stones to raise up children unto Abraham*." The same line of reasoning would hold equally good in the case of Sarah, of the Virgin Mary, etc. No! with belief in the truthfulness and Almighty power of God, as evidenced in the past astonishing provisions for carrying out a definitely stated Divine Plan, we can surely stay ourselves *in faith*, that the *same* power—which now so amazingly for over eighteen hundred years preserves the Jewish nation (as Moses thousands of years ago foretold), and keeps Jerusalem itself (as Jesus predicted) under continued Gentile rule—*will be equal to the fulfilment of every prediction*. Such lack of faith, such a process of reasoning is dangerous; for it invalidates whatever apologies or accommodations may be presented to excuse the non-fulfilment, the truthfulness of the Word, and brings it down to a human level. Numerous illustrations might be adduced of this method of dealing with the Word, of receiving just as much as suits the taste, opinions, system, etc., of the interpreter, or of explaining it most arbitrarily to accommodate it in some way with a theory. In the eagerness to maintain the position of an advocate, seeing how largely this Kingdom relates to the future and is consequently the subject of prophecy, one of the most prominent of our opponents (Dr. Brown, *Christ's Sec. Coming*, p. 60) lays down the faithless principle "*that doctrines are not to be built upon prophetic or symbolical Scripture*" calling it "*an old maxim in divinity*." He thus perverts the old maxim, "*Theologia prophetica non est argumentiva*" (prophetic theology is not argumentative), which *confirms* our position that we are to receive the specific announcements of prophecy respecting the future as given by God and beyond our power to discern; and he rejects by its one-sided adoption, if logically carried out, some of the most precious doctrines pertaining to Redemption, as the Sec. Advent, resurrection, reign, glory, inheritance of the saints, renewal of the earth, etc., *all of which are subjects of prophecy*. While this is so, yet in relation to the Kingdom itself and the Advent which is to introduce it, reason, if it desires to know something of the expediency and reasonableness of the establishment of such a Kingdom under David's Son, will fall back upon the preliminarily given Theocracy, study its nature, design, connections, and then regard the utterances of the Prophets in the

light of *the Divine Purpose* previously indicated and determined. Prophecy thus finds itself confirmed by a *solid foundation of noteworthy facts*, which calls for unbounded faith in the things still future. Past and present fulfilment, in behalf of a divinely ordained Plan, insures future fulfilment in the interest of *the same purpose*, and hence the extraordinary consistency (now by many called "weakness") of the early Church in its belief based upon a union of reason and faith, of knowledge and trust.

In the attacks upon us, the foundations upon which our system of faith is based are entirely ignored, and the early Church view is explained away as the result of enthusiasm. Thus e.g. Prof. Hopkins in the *N. Y. Evangelist*, Feb. 6th, 1879, has the "Historical conditions of the Sec. Advent 'enthusiasm,'" and attributes Pre-Mill. views to the conditions of society and of nations in the recurrence of natural phenomena, political disturbances, revolutions, etc. (and in his eagerness to make out a case, actually introduces the views of Post-Millenarians as identical with ours—thus showing that he never studied the subject). The spirit of the writer is self-evident; for passing by the Scripture teaching respecting our doctrine and posture of waiting, he claims that it is merely enthusiasm excited by the phenomena and disorders mentioned, and concludes by pronouncing the Prophetic Conference, held at New York in Dr. Tyng's church, "an assembly of *heated enthusiasts*," who expected the Coming of the Lord as "imminent;" and to give his defamatory opinion some kind of a scriptural aspect, he places the restoration of the Jews as a *preliminary* to the Sec. Advent and asserts that it will require "*several centuries*" to bring about such a restoration, so that "it is still true that they (Pre-Millenarians) and all now on earth, who love the Lord Jesus, will have been many years in Paradise before that great and notable day of the Lord come"—extending its delay "*through the coming ages*." How reconcile this with the commanded posture of watching? Is this not expressly teaching "*My Lord delayeth His Coming*"? Is it not unbelief?

*Obs. 4.* The Old and New Testaments describe *the same Kingdom*—the same Theocratic arrangement under David's Son. All the writers, separated by centuries, independent of each other, residing in various countries but still under the influence of the same Spirit, locate this Kingdom in the future, link it with the Sec. Advent, and agree in portraying its distinguishing peculiarities and blessings. In a comparison of their writings, entering even into details, there is *no contradiction* between them. Even the diversity of style, the different modes of relation and shades of character, only increases the value of the testimony, indicating an essential quality in witnesses, that of entire independence from others in giving evidence. The disagreement is found in the interpreters and *not* in the writers of the Bible; for the latter *all* start from the same point, holding up the same covenant as an everlasting one under which we receive the promises, and *all* declare the same provisional and preparatory process, and *all* insist upon the same literal fulfilment. Harmony of design, unity of purpose is seen throughout their writings, but only so long—as the infidel even has forcibly stated and proven—as *the plain grammatical sense is retained*. Forsake this sense, and then, notwithstanding all the protests to the contrary, *this harmony is violated, this unity is destroyed* to the confirmation of unbelief. If, as multitudes do, we reject the literal and engraft a spiritual meaning foreign to the common usage of language, it may well be asked *how it comes* that all the writers employ language which in its literal adaptation distinctly teaches the Kingdom that we advocate; and that they did not use the language, ideas and reasonings *now so prevalent* and first introduced about the third century. Why this disruption of a marvellous unity? Is it really necessary for the sake of the truth that such a *transformation of meaning*—so hostile to these "Jewish conceptions"—

should spring up and be cherished in "the consciousness of the Church?" Is it requisite that such an *antagonism* should exist between the plain language of the Bible and that of the dominant Theology? No! never, for this would at once argue *imperfection* in God's Word, a mere accommodation to human weakness, and that He, the God of all truth, purposely led a host of believing people (both Jews and Christians) *into gross error* pertaining to the leading doctrine of the Bible. Before such a change of meaning can be adopted, it must be shown that *God Himself* directed such a transformation of the import and signification of language; that *He cancelled the covenant* made with David and the elect position of the Jewish nation; that *He recalled* the predictions of prophets, and that *He altered* the Divine Plan originally proposed. When we ask *why* this introduction of a sense so radically diverse from that entertained for thousands of years (and which, the latter, was a source of confident hope and joy to so many believers), the answer is given, that as the Kingdom as predicted by the prophets was not literally established at the First Advent, the Christian Church being then instituted, the Church *must be* the Kingdom intended. Upon this *presumption*—seized and used against Christianity by the destructive school—the superstructure of a Kingdom now present is reared, and the language of covenant, prophet, Jesus, and Apostle *is spiritualized to fit the assumed theory*. And in the contest it is strange to find that men materially differing in the use they make of it (as e.g. the author of *Ecce Homo* on the one side, and the writer of *Ecce Deus* on the other) still agree in taking *for granted a premise utterly unproven*, actually resisted by the Word, and which in its nature and tendency makes the Scriptures and Theology irreconcilable. Did the Jewish nation obey the *condition* of repentance upon which the Kingdom was offered to them? Did the disciples preach a Kingdom which was, in their ignorance, "*a mere chimera?*" Did Jesus predict the continued desolation of the Kingdom *until* His return the Second time? These and numerous other questions suggested by our previous Propositions must *first* be reasonably and scripturally answered before the far-reaching and destructive premise, now so confidently paraded and entrenched in the Church, can be received by the careful student of God's Word. With such a sandy foundation to stand on, with conclusions drawn from a false construction of the leading doctrine of the Bible: with a host of inferences derived from such a source making the faith of pious Jews, of John the Baptist, of the disciples of Jesus, misconceptions of the real truth—need we be surprised at *the want of faith* in this Kingdom of the Messiah. A most fruitful source of infidelity in Church and world is the making the Church the predicted Kingdom of God instead of a *preparatory stage* for the revelation of this Kingdom. Apologetics has not, and cannot, fairly meet destructive critics *so long* as it retains such a theory, for the latter triumphantly points to the plain teachings of the prophets, the equally plain belief of the early Church, and *contrasts* it with present teaching and belief, and *justly claims an irreconcilable antagonism*. The Church has not and cannot have faith in the Kingdom *so long* as it holds to a view which of necessity destroys all hope of its ever being realized. This lack of faith in a firmly covenanted and oath-bound Kingdom is based on a false premise, and then sustained (as it only can be) by a mystical or spiritual interpretation. It is so arbitrary and unscientific that it cannot *even define* the Kingdom without having a variety of meanings or definitions. It claims, in order to make its conclusions the stronger, to be

guided by the Spirit. But a change has taken place; for in the contest now waging between destructive criticism and the friends of the Bible, the original sources of Christianity are laid bare and examined as they perhaps were never before studied. The lofty claims of divine origin in theories are sifted, and where antagonism is found and proven, these very claims create a *revulsion* in the thinking portion of the community. Rationalism properly insists upon the Bible being explained in its doctrinal aspects, etc., by *the universally received laws of language*, but the immense mass of the Church has cut itself loose from *the plain grammatical sense*, and this has led to a state of uncertainty in the minds of many, which the accumulated theological learning of generations, drifting in the same channel, has been utterly unable, with all its eloquent pleadings, beautiful thoughts, metaphysical ability, and incorporated truths, to remove. Leaving the well-beaten path trodden by believing Jews and early Christians as entirely "too Jewish" for Gentiles; ignoring "the letter" as "too carnal and sensual" for spiritual reception—the Kingdom itself is dwarfed down from the magnificent proportions given to it by the prophets to make it fit the fighting, struggling, suffering Church. From this standpoint it is not surprising to read the introductory sentence of the Duke of Somerset to his recent work (*Christian Theol. and Mod. Scepticism*): "It is humiliating to be obliged to confess that after eighteen hundred years of Christian teaching, man has made no advance in certainty of religious knowledge." The duke, whose language has been unduly censured, evidently bases his utterance upon *the palpable differences* now existing between the prevailing theology of the day and the belief once so prevalent in the early Church. The degree of certainty that we now possess is solely derived from *the plain grammatical sense* of the Scriptures, and *so long* as there is a continued rejection of this sense and the substitution of others, just *so long* will uncertainty continue and increase. We believe the Word because the astonishing Plan, so well adapted to secure the redemption of the world, has been all along verified by facts, attested by history and the experience of man, *just as they stand recorded*. The doctrine of the Kingdom, being the burden of the Word and including the blessings of salvation, is no exception to such faith, as is shown by past and present fulfilments and provisions. To exercise no faith in a Kingdom once firmly believed in by saints and proclaimed by them under divine sanction, is at once, with the weak and often contradictory reasons assigned, *sufficient cause* to many for denying the authority of the Scriptures. The large body of the Church is occupying this very position: the Kingdom believed in and so highly eulogized is *the direct opposite* of that once universally received by the faith of the Church. The predictions, therefore, which intimate such a change of faith in the Church *are rapidly verifying* before our eyes, and *correspondingly* no interest is felt in the Advent of the great King by whom this Kingdom is to be re-established. The extravagant claims set up for the Church as the Kingdom is bearing its fruit *in the denial of the blessed covenanted Kingdom of David's Son*, under the mistaken notion that by so doing they really honor the Son. But no one who ventures upon such a method has been able to designate in what particulars this supposed Kingdom meets the requirements of the covenant which specifies the Theocratic throne and Kingdom of David as the one denoted, excepting only by employing the most arbitrary exposition which by acceptance degrades the ancient faith to the lowest level of error and fanaticism.

One reason for this lack of faith in the Church results from eminent divines, who hold to the cardinal outlines of our doctrine being afraid to express them with a becoming freedom, or giving but a faint and indistinct utterance, or when declaring their faith neutralizing the whole by endeavoring to incorporate the leaven or development theory. From those who ought to give no "uncertain sound," we have but vagueness or silence. We could give several striking illustrations, but, for the sake of others, forbear. To their own Master they must give account for the influence exerted; but the fear may be stated, that while the dread of controversy, antagonism, loss of patronage, etc., causes the adoption of such a procedure, the pleasantness of the present life is no compensation for "the loss" that will be sustained because of a concealment, or neutralizing presentation, of truth. The number that occupy this position is not a small one, and the plea of "prudence" is presented in order to shield themselves from the charge of not proclaiming these doctrines, and thus warning the Church and world. What weight such a plea will have with the Judge Himself, we leave them to estimate after contrasting it with His expressed commands.

*Obs. 5.* Another serious cause of unbelief in this Kingdom arises from the infirmity of human nature, its reliance upon authorities outside of the Bible. With perverted ideas of the real position and design of the Church and this dispensation, they will accept of the formularies of some denomination, or the doctrinal basis of some reformer, or the theological system of some prominent divine or school, and with scholastic dogmatism lay *more stress* on these than upon the Scriptures (although professing that the same are based on them), and make them *the standard* of appeal and of faith; and because these ignore the Kingdom, designate it as "Jewish," and accept of the Church-Kingdom view, they do the same. Admitting the great value, the priceless influence of many human compositions, yet in our search after the truth they should not stand *between us and God's own revelation*; for as the tree, however lovely and fruitful, standing between us and the sun will cast its shadow, so, more or less, will be the shading, the interception of light when humanity, however sincere and honest, is placed between us and the divine truth. The source of all true knowledge of the Kingdom is found *alone* in God's Word, and to that Word, if wise and prudent, we should come for instruction and guidance, seeing that the words of God are *weightier and more truthful* than those of men, however pious and learned. Indeed, in not a few cases, the lack of faith can be traced to a certain disposition of the heart, mentioned by Jesus (John 5:44), "*How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?*" In this day of unbelief and reproach cast upon our doctrine, it requires *courage* to oppose the sweeping popular current of belief on the subject. Especially when a return to the early Church faith causes the charge of "credulity," "fanaticism," "heresy," etc., to come from the multitude, and even from *brethren* united by the same denominational ties. How many have had their attention directed to this subject, have promised investigation, have been persuaded of the truth, but have *recoiled*, fearful of the loss of reputation, influence, honor, and preferments. No one, either in this country or in Europe, who has prominently held to the primitive faith, *has escaped the censures* of numerous writers, while some ecclesiastical bodies have even suggested, under the ascendancy of confessional faith, excommunication. Strange, indeed, that those who make so much of Church confession and authority should forget that our doctrine, if it is to be judged by such criterions; has decidedly *the greatest weight* upon its side, owing to *the universality* with which it was received and perpetuated by the Jewish and Gentile churches established by the Apostles and their immediate successors. If honest,

however, with ourselves and with God, human approval, however desirable and agreeable, should *weigh nothing* against truth, especially *when warned* that there will be a great departure from the truth as the times of the Gentiles draw to a close. The injury that error may do to others, the use to which it may be applied by others, should deter us from its known embrace, should urge us to a free examination of the Word lest we be found entertaining it. Error is far from being harmless to ourselves, for our future elevation and corresponding happiness largely depends upon our acceptance of and faith in all the truths given to us. The test is stated by Jesus (Matt. 5 : 19), and it follows that we cannot be too careful in our doctrinal position, especially when it has respect to so vital a point as the Kingdom of God, the Gospel of which we are to preach and receive. So perverse, however, is human nature, that while a party occupies the attitude assigned in the first part of the observation, another will take directly the opposite one, viz., that they care little *for doctrine* being satisfied with *practical piety*. To this class, who do not want doctrine but piety, it may be said that two extremes are to be avoided ; first, theoretical knowledge of doctrine *without* practical application of the same, or personal piety conjoined ; second, piety isolated from doctrine, just as if it could exist without a *previous knowledge* of the truth. The persons who make this objection against our doctrine are the very ones who deal largely in doctrine concerning the Church-Kingdom, Millennium, etc., in prayer, preaching, writing, etc., but as soon as something is said in conflict with *their own doctrinal* position *then* we need no doctrine. Besides this, the fact is overlooked that piety has regard only to the personal qualifications of the individual for the Kingdom, it cannot change or alter the Divine Purpose *respecting* the Kingdom. It may, if wanting, postpone the Kingdom as was the case with the Jews ; it may, if it is to be possessed by all who shall become inheritors or rulers, delay the Kingdom *until* the number of the chosen, elect body is completed, but it *cannot affect* the nature, design, etc., of the Kingdom itself. The doctrine of the Kingdom is the teaching of God concerning it, and is not derived from the piety of men, but from God's Word.

*Obs. 6.* Many refuse faith in the doctrine of this Kingdom because of the claimed piety, sanctity, prayerful spirit, gifts of the Holy Ghost, etc., bestowed upon those *who have turned away* from the ancient belief. Multitudes are swayed by this sentiment, and numerous illustrations might be adduced where it is gravely offered as a motive for the rejection of this Kingdom. Alas, history gives but too many instances which prove that eminent piety, or goodness of heart *cannot be substituted for knowledge*, for it has been too often allied with error (e.g. various denominational doctrines in direct opposition to each other, etc.), and with severity, injustice, and persecution (e.g. Luther and Zwingli, Calvin and Servetus, Knox and Balfour, etc.). If this is to be *the criterion* of the doctrine of the Kingdom—while making no claims to extraordinary sanctity, but realizing that after all that we can do we still remain unprofitable servants, and while making no great professions of humility, seeing that to God we stand or fall, and that professions are no index of character, yet—we may point to the faithful believers in this Kingdom who suffered persecution and death, to the long list of distinguished confessors, etc., who have manifested a consistency of life, integrity of character, love to God and man, etc., which has endeared them in the memory of the Church. Without

calling into question the undisputed piety of many of our opponents, without making (although numbering many martyrs among us), martyrdom illogically a proof of doctrine, without denying that doctrine and piety ought to be connected to make the former more efficient, it is sufficient to say that piety itself may become *enlightened* by additional truth or become *deformed* by ignorance and superstition. More than this: this claim is often put forth—mere pretension—in *behalf* of dangerous error and systems the most antagonistic. We see it existing in every heresy from the earliest ages down to the present—towering forth in Roman Catholicism and lifting its head in the latest development of fanaticism (as e.g. Mormonism)—appealing, in order to gain strength, to a natural, honorable feeling in man. It is a *cheap claim*, easily produced, and if persistently pressed by numerous names and quasi authority, it will impress the minds not only of the ignorant but even of the learned. While not disputing, in many cases, the sincerity and honesty of the parties who present it, yet a dispassionate view both of them and the contradictory results flowing from them, evidence to us that it is *no criterion* of the truth, being frequently imaginary and often designedly—from misconception—advanced to protect *the weakness* of a doctrinal position. Gratefully acknowledging the connection that holiness, prayer, and divine influence with the truth has in our study of the Bible—that they are necessary to a comprehension of the whole truth (for the meek He will guide, etc.), yet we positively object to our making the experience of man *the measure* by which we are authoritatively to judge the Bible. Experience whatever it may be, moral qualifications however they may aid in understanding the truth, do not and cannot *change the doctrines* as contained in Holy Writ. Admitting the piety and goodness of others, their statements respecting the contents of the Bible are to be accepted (as e.g. Prop. 11), only in so far as they accurately and fully *correspond* with the Book. Hence, e.g. we must reject as utterly untenable that philosophical gloss which is so boldly and ably advocated by a class of Apologists (in order to apologize for the early Church belief against the Rationalistic party), that the real truth respecting the Kingdom was to be developed “in the consciousness of the Church.” And again: this is a virtual indorsement of the semi-infidel and infidel statement that “doctrines are of little importance if the life is only right.” *How* can the teaching of things which God alone knows and therefore reveals, be transformed into truth by mere human agency; and *how* important is the most valuable life in comparison with the Divine Purpose which involves the truthfulness and honor of God and the glory of His Son? Yet to produce unbelief or indifference to our doctrine, it is asserted by many that it is, in comparison with other things, unessential and unimportant. The great leading doctrine of the Bible is thus designated, *but only* (for their own theories of the kingdom, with varied meanings and definitions are alleged to be essential and important), to frame an argument and excite prejudice against us. We freely admit that so far as the individual personally is concerned, he might know all truth, and yet without a personal appropriation of the same, it would do him no good. In this respect, of course, it is more important to experience the power of truth, and it is precisely for this reason that we also urge others to accept of this doctrine, because by so doing they increase their own appreciation of God’s truth, confirm their hope in covenant promises, open the Scriptures to a better understanding, give due prominence to the Sec. Advent, encourage themselves to culti-

vate the Christian graces to secure an inheritance in the Kingdom, accept it as a motive to patience, mortification, comfort, etc., and place themselves in the commanded position of servants looking, watching, praying, loving, desiring the appearing of the King and Kingdom. Alas, how often are we asked, "what is the practical worth of your doctrine," *just as if God's utterances are to be measured by man's practice*. Fortunately, even to meet such an invalid objection, aside from the numerous (see App. to Dr. Seiss's *Last Times*, ch. 1, sec. 10, for Scripture references), declarations of its practical value, the very fact that it is *pre-eminently* designed to warn and guard us against placing ourselves in the position stated in the Proposition—this alone is amply sufficient to vindicate its preciousness to the believer. Can the man who holds firmly to such a Kingdom, himself feel so little interest in the coming Bridegroom as to fall asleep, to neglect preparation for His coming, to urge others not to expect His Coming, to tell the world that it is still distant, etc.? Can such an one aid in advancing unbelief until it finally bursts in fury upon a Church *unprepared* for a terrible persecution? The time will *surely come when the neglect of this doctrine will be bitterly regretted*. In the mean time, no effort is spared to make it something of little estimation *and even contemptible*. Men tell us that it is not "*the Gospel*," and that it ought not to be preached from the *pulpit*. Such forget that the Gospel is "*the Gospel of the Kingdom*;" that the early preachers as Philip "*preached the things concerning the Kingdom*," and that all the Apostles *proclaimed the same*, so that the greatest of them (Paul) said: "*I have gone preaching the Kingdom of God*." To leave out the Kingdom and substitute the means for obtaining the Kingdom for the Kingdom itself, is *only a small part of "the Gospel"*. The insincerity, however, of the objection, urged only to palliate lack of faith, is seen by the parties, who present it, proclaiming *without stint* their own views and theories of the Kingdom. Ministers tell us, as if it were an ample excuse for neglect, that they are to preach "*Christ and Him crucified*," and "*win souls to Christ*." The Apostles did this, and *at the same time* preached "*the Kingdom*." It is very doubtful whether those who thus object really appreciate the deep significance of the word "*Christ*," the name pointing to "*Thy Kingdom come*" in His being "*the Anointed One*," the covenanted King. To preach "*Christ*" as the prophets and Apostles announced Him *demand a knowledge of this Kingdom* (Prop. 205), for which He is the appointed, ordained One; and thus having the proper understanding of His covenanted relationship to it as "*the Anointed One*," we can the better appreciate Him as "*the crucified One*," through whose perfect obedience and sacrifice the requisite provisions are made *by which* the Kingdom can be most gloriously re-established under an immortal David's Son, and by which we can become "*heirs of the Kingdom*." Glorifying in the cross of Christ, exulting in the crucified One, as *essentials* in the Redemptive process, we receive these, like Paul did, as important parts of the Gospel, but not as *the whole Gospel*, for without the Divine Purpose exhibited in the Kingdom the death of Christ would lose much of its significance. Paul by no means confined himself to the name and death of Jesus Christ but showed, as his writings *abundantly evidence*, the relationship that these sustained to our obtaining the Kingdom and to the Kingdom itself. Besides this, let us remind the reader that there can be but *one Gospel of the Kingdom, the same* proclaimed by the prophets, preached by John the Baptist, Jesus, the seventy disciples, and the twelve



Apostles. Now the Gospel of the Kingdom that we hold *is precisely the one* held by the Primitive Church ; and its good news is dependant upon *the covenants confirmed by oath, the predictions of the prophets, the declarations of Jesus Christ and His Apostles, and the provisions made by God in Christ for the Kingdom.* "The Gospel of the Kingdom" as now generally entertained is *diverse* from that *once held* by the Church, and it really becomes a serious question, no matter how much even of life imparting power by faith in Christ etc., there may be attached to it, whether men are not *amenable and will not suffer loss* by such a perversion of "the Gospel." Especially since there is no difficulty in understanding what the Gospel of the Kingdom is, if we *only allow* the Scriptures to speak in their naked, natural, grammatical sense, and receive that meaning so apparent upon its surface as did the early Church. Indeed when tracing the preaching of this Gospel and seeing how many varieties of Gospels have been introduced through a mystical and spiritual interpretation and with them corresponding faith and hopes, the warnings of the New Test. *against the foreseen innovations* obtain special force. The truth is, that the very *plainness*, the remarkable *simplicity* of "the Gospel of the Kingdom" is its *chiefest obstacle* in the minds of many, for while it may do for ignorant Jews and unlettered fishermen, etc., as "a harmless error" adapted to their capacities and circumstances, it is not *sufficiently refined*, etc., for the enlightenment afterward bestowed. Do we exaggerate or are we too severe when such a scholarly and amiable man as Prof. Bush (*On the Mill.*) influenced by theory, can represent the early Church faith in the Kingdom as such ?

*Obs. 7.* What must we say then to that large class of professed believers, who establish unbelief in themselves and others by denouncing our doctrine of the Kingdom (under the garb of superior piety, spirituality, etc.), as "sensual," "carnal," "fleshly," etc. Do they not see that by so doing they not only *caricature* the faith of the early Church at the expense of Christianity, but direct *a deadly blow* at the preaching of the Kingdom as given in the opening of the New Testament by which the knowledge, integrity, etc., of the first preachers, specially and divinely sent forth, are sacrificed ? A definite Gospel of the Kingdom was proclaimed by John the Baptist, disciples, etc., and this is *the identical Gospel* that we still hold to, sealed and attested by the death and resurrection of Jesus, confirmed by the predictions of postponement fulfilled before our eyes. Now if this Gospel of the Kingdom is thus stigmatized, what is it else but denouncing holy men of old who were *specially commissioned* to preach it ? What is it, but *the denouncing of the faith* of saints, who had particular instruction and divine guidance, and whose message concerning the Kingdom was confirmed by miraculous power ? What must we think of a doctrine of the Kingdom which is erected *only by invalidating the character* of the first ministers ? It is amazing, and illustrative of the power of preconceived opinion and unrelenting prejudice, that men of the greatest ability and piety, are engaged in this *destructive work* when heaping such terms upon us. If Jesus, as He Himself states, was sent to preach the Kingdom and preached it through His disciples ; if the good things predicted by the prophets are contained in the Kingdom thus forming "the Gospel or good news of the Kingdom," let such before they censure us, or refuse to believe, explain *how it comes* that all at that period held to the Kingdom as expressed in the grammatical sense of the Old Test., and that

such a belief continued to exist uninterruptedly for centuries? When this explanation is rationally given, without reflecting upon God who gives the Gospel and commands all men to receive it (which can only be just if the sense alluded to is the true one), without calling into question the respect and reverence due to persons who ought to have known what they preached, *then* it will be time to sit in condemnatory judgment over us. Considering the foundation of our doctrine, established upon the plain grammatical sense of covenant and prophets, the consistent historical account of the Theocratic order, the belief and preaching of the early Church, those men (accepting the Bible) certainly assume *a heavy responsibility* who speak and write concerning it so disrespectfully and reproachfully. What if it should after all be God's own arrangement—as we have shown it is—how can they excuse *the terms of dishonor* heaped upon His own Divine Plan? Surely prudence, if nothing higher, should cause such to avoid offensive epithets (which are always indications of weakness and lack of solid argument) to a doctrine thus contained (in the sense we maintain and admitted even by our opponents), in the Bible, and once the faith and hope of the churches, lest peradventure they be found *resisting* the truth of God. The sarcasms against “the Jewish,” “degrading,” “worldly” faith of the Primitive Church come with bad grace from *religious* writers; and if the evil were confined to them alone might not result in much injury, but such terms prejudice the multitude against the Kingdom. When found in systems of Theology, etc., used as text-books, need we wonder at the influence and extent of unbelief. The Jews misapprehended *how and when* the Kingdom was to be brought in, but it is left to Gentiles—also professing faith in the Scriptures—not only in their “high-mindedness” to misconceive *the how and when, but to deny the Kingdom itself*. Wiser than Jews divinely guided, more enlightened than disciples who preached under the great Teacher the Kingdom, claiming more understanding of the Kingdom than men who were directly taught by the Apostles, they profess in a meridian blaze of light, that *that which God has plainly promised and sworn to He does not mean* but something else which the ingenuity and wisdom of man attaches to it. It is surely surprising that intelligent men (as e.g. Prof. Garbett in *Bampton Lectures*), when endeavoring to make the Personal reign of Jesus on the earth (although admitting it to be “*venerable from its unquestionable antiquity, and traceable to the apostles,*”) *degrading* and a Coming again in “*a new humiliation*” (the Bible says “*in glory,*”) with “*a secular kingdom*” (i.e. the covenanted Kingdom, the Theocracy), should declare that “*those carnal interpretations of the Kingdom of the Messiah, which formed in the Jewish mind the great obstacle to the reception of the Lord, and which nothing but the searching fires of persecution and the gradual opening of their eyes to the spirituality of Christ's Kingdom, seems to have eradicated from the heart of even the Apostles themselves.*” What satisfaction such a passage *must afford to the infidel*, for here we have the acknowledgment that our view was at one time at least entertained by the Apostles, who preached it under Christ, and that it was eradicated (?) not by the truth, instruction, but by persecution which gradually opened their eyes although *inspired* teachers. In what a position of weakness, etc., this places *inspired* men; and if persecution had this effect upon them *how comes it* that their churches and successors who also endured persecution should fail to have *their eyes opened*? It is a line of argumentation *unworthy* of enlightened piety, seeing that it undermines the teach-

ing and authority of the divinely commissioned and instructed Apostles, and brings into contempt the fervent faith of the churches established by them. Any theory, no matter by whom advocated, that introduces *so fatal an antagonism* between primitive and present faith, is to be discarded as *irreconcilable* with the truth. But instead of this, the masses follow such reasoning and the substitutions intended, led by the authority, reputation, etc. of others, and swayed by the reproach cast upon our faith.<sup>1</sup>

<sup>1</sup> Whatever views are entertained respecting the Kingdom, one thing must be self-evident to the reflecting mind, viz., that because, as our leading critics freely admit, however they may explain or apologize for it, the literal sense does teach the Kingdom and the Advent ushering it in, etc., it is *the part of prudence* not to stigmatize it as "carnal," etc. Suppose it is spiritual and that another sense is to be received, *then* this even is derogatory to the Word giving it "a carnal" element, etc. But suppose the Kingdom is as we represent it, and as many eminent and pious men have held, then, there evidently will be a disparaging of God's own appointments, a deriding of our inheritance and of things pertaining to the glory of Jesus Christ. Prudence, in view of the language, suggests carefulness. We fear that many who professed themselves to have been called to preach "the Gospel of the Kingdom," will ultimately find themselves to have preached "another Gospel," mere human opinions.

<sup>2</sup> Some recent writers, seeing the inconsistency involved in a wholesale condemnation of our doctrine, make concessions that are favorable in so far as a Churchly position is concerned. Thus Dr. Patterson (*Princeton Review*, 1878) in an art. against us, concedes that it is not "heresy," indorsing the following: "This doctrine (says the latest Church His. which has come into our hands) though ultimately rejected by the Roman Catholic Church, was too frequently held by the early Fathers to be ranked as a heresy." (Comp. our Props. on the history of the doctrine, 70-78.)

*Obs.* 8. But to insure the demolition of our doctrine, to make it unpalatable to others, argument is laid aside and recourse is had to *personal abuse*. We are sorry even to be compelled to notice these attacks, but since the most eminent and pious men, through weakness, have in standard works, histories, etc., referred to us as "weak," "unbalanced," "credulous," "fanatical," etc., and have linked us with Cerinthus, Montanus, Anabaptists, etc., it is proper to indicate it as a *fruitful source* of unbelief. For multitudes who cannot be reached by an argument appealing to reason, will permit themselves to be *influenced by invectives*. When, e.g. the author just alluded to, Prof. Garbett says of our doctrine, "few opinions have in *feeble minds*, created more extravagance, or even in our own time taken more unhappy possession of powerful though *unregulated intellects*;"—this is remembered against us while the antidote given by the same writer—when he says of our theory that it "*has always had and now has sober and learned advocates—pious ones it has never wanted; and antiquity it may certainly plead*," etc.—is forgotten. Whitby's scornful allusions are paraded while his manly admissions of universality, etc., are carefully avoided; Mosheim's uncandid and unhistorical criticisms are carefully presented, while his scholarly testimony to the antiquity and generally received doctrine, and the ability and position of its advocates, is as carefully suppressed. Numerous illustrations of this mode of attack might be given, but the student does not require them, since reason teaches him that the proof of a doctrine does *not exist in the persons* who advocate it, or in the extravagances, error, etc., that may be engrafted upon it. For, if the latter is the criterion, *then* there is no doctrine of the Bible but what might be justly cast aside, seeing how all of them have been allied, in persons entertaining them, with fanaticism, etc.<sup>1</sup> Indeed the wise man will have his suspicions aroused by *the very abuse* heaped upon advocates, seeing that

it savors of a lack of scriptural argument. When the testimony of the Bible can be adduced, no necessity exists for personal defamation. We freely and frankly admit the learning, piety, and eminent ability of our opponents, and by so doing not only perform an act of *simple justice* but elevate *the importance and necessity* of our defending the ancient faith against them. The more honorable our opponents, the more honorable the contest with them. It is to be remarked, however, that in some recent works issued against us there has been a marked change; our doctrine is treated with respectful attention, and its advocates are spoken of as "*able, pious, learned,*" etc., which must inevitably be the result if the writer is *scholarly and well posted in the history of our doctrine*. For, if the men who have believed as we do are denounced in the way indicated, it *then follows* as a natural sequence, that *the Church itself* can for centuries only be traced through "weak intellects," through "Cerinthian-heresy advocates," and that many of *the brightest ornaments and strongest writers* of the Church are "credulous," "fanatical," etc. The fact is that the charge is too sweeping and endangers the integrity of the Church itself; and intelligence, seeing this, avoids such a prejudicial mode of procedure. Having already in the brief history of the doctrine shown (Props. 73-79), how incorrectly our doctrine is associated with heresy and fanatical bodies; leaving the honored names of its advocates to speak for themselves; having given in detail the arguments upon which we rely in favor of our position;—we may justly claim that the upholders and defenders of this doctrine have been protected against fanatical and unscriptural views of this Kingdom. The early Church with our faith resisted Cerinthus and others, and this has been a characteristic of its followers to protest against all such views, even if they have incorporated some of the truth concerning it. For, instead of having the word of man, or professed revelations of pretended sanctity and divine guidance to give us proper conceptions of the Kingdom, *we take God's own Word and accept of the declarations concerning it* as contained and repeated on the surface of revelation's stream. This, at once, protects us against mystical, allegorical, hierarchical, spiritualistic, and rationalistic conceptions. We see, in view of its nature, characteristics, and manner of introduction, that it has not been re-established, and this, at once, sets aside *the multitude* of clamorous claims of the past and present. It has not been erected under the Papacy or by Protestants, or sects, or fanatics. Not merely Koller's (Stilling's *Theobald*,) feeble attempt to build the New Jerusalem and act, with his wife, as Vicegerent; not only the Anabaptist effort in the same direction; not merely that of the Papacy to build up a splendid, universal Kingdom; not only that now made to erect a spiritual New Jerusalem with men in it as rulers; not only all these are rejected as contradictory to the truth, *but every effort*, from whatever source it emanates, to constitute a Kingdom of Jesus Christ *different from the one expressly covenanted to Him*. The attitude thus assumed shields us against giving place to impressions, feelings, spirit communications, human inspiration, etc., bearing upon the subject, so that while not claiming freedom from errors in some things or from the failings of human infirmity, yet with this reliance and trust in a *plainly revealed Kingdom*—this firm foundation of covenant and prophecy in its grammatical sense—we are guilty of far less extravagance, less varied interpretation, etc., than our numerous opponents. Differing in details, we are at least a unit on the subject of the Coming Kingdom at the Sec. Advent,

while our opponents present us differing and antagonistic kingdoms. According to our previously announced principles, such unity, etc. is no evidence, however, of the truthfulness of a doctrine, and it is not presented as such, but only to indicate that if the charge urged against us has *any force* in the eyes of some, it may be applied against themselves. In reference to this Kingdom, against the most plausible speculations and assertions of unbelief, against the profound sophistry of a faithless philosophy, against the epithets bestowed upon us, we can say with those of old: "*It is written,*" and what God causes to be written is true. If the Kingdom is ridiculed, and our "*ignorance and folly*" is deplored, we have at least the great satisfaction of knowing that, "*It is written;*" that the meaning we contend for is *plainly and unmistakably contained* in the text, while our opponents *infer* theirs at the expense of the first preachers of "the Gospel of the Kingdom." We hold to this Kingdom, because we receive *as an axiomatic truth*, "*the Scriptures cannot be broken*" (John 10 : 35), and implicitly rely upon the saying of the Saviour, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matt. 5 : 11). We may indeed be "ignorant and foolish" in many things, but we are not so ignorant and foolish as to set ourselves up *against the grammatical sense of the Bible*, to deny the former existence of the same Kingdom of God, to tear the predictions of the prophets away from their connection with the Jewish nation, and to make out that God's effort to act in the capacity of an earthly Ruler will forever prove a failure, and to erect a plan of Redemption which leaves out some of the forfeited blessings and gives us in so far an imperfect Redeemer. The reasons for all this are given in the previous Propositions, and do not need repeating, so that we may conclude by saying, that no truth of importance has ever existed which has not had its opposers. Opposition is to be looked for, and is predicted, as a *constant companion to the truth*. This withstanding, often bitter, is frequently bestowed under *the specious plea* of glorifying God (see e.g. Isa. 66 : 5) and of honoring Christ, but whatever the plea, *the only test* applicable to judge of its real merits is to be found in Holy Writ. Hence it is, that no one should stumble over the varied and contradictory definitions, meanings, and interpretations ascribed to this Kingdom. If the truth exists, its opposite, error, will also be found, and the latter more widely diffused than the former. God tells us this Himself, and warns us distinctively, that such will be especially the state of things, *just previous to the Advent of Christ*, among all the nations of the earth, when, if the prevailing theories are correct, we ought reasonably to expect through development, etc., *the contrary* to occur. Diversity of view must not be mistaken for the opposition we speak of for, as Bickersteth, Bh. Van Mildert, and others, have shown, it is reasonable to expect the former when the great extent of prophecy, the wonderful details, the conciseness of statements, etc., are taken into consideration; and our remarks do not include a fair hearing and examination of the opinions of others under the influence of justice and love for the truth, but are directed against that *distortion* of facts, *misrepresentation* of statements, ascription of *unworthy* motives and *personal* attacks, which characterize so many productions of the day. Every writer should feel willing and desirous that his work should be subjected to rigid examination and criticism, but only in the spirit inculcated by the Divine Master, and in the light of the Holy Scriptures. The doctrine of the Kingdom, so essential and lead-

ing, should not be obscured or rejected, because of the errors in interpretation, prophecy, covenant, etc., by others; and such errors should not be joyfully held up as evidence of their being no truth in the system upheld, but true wisdom and scholarship suggest that the truth by due examination and comparison with Scripture be separated from error. Infallibility does not belong to man, and hence the best of men—as if to encourage us in our own efforts—give us evidences of weakness and imperfection in some things. Fortunately for us, our destiny is in God's hands, and as *He is more merciful and pitiful* than man, we can rely upon Him in our labors, imperfect as they are, provided they are the result of a sincere search after, and desire for, the truth, and are not merely the production of personal feeling, contention, etc. This does not forbid the use of plain and decided language in reference either to the statements made by others, or the doctrines promulgated, or the tendencies that they may have (no author can object to this if correctly given) with the proof attached drawn from Scripture, and the facts of history. Therefore it is, that the mode of controversy, so long maintained against our doctrine and its advocates, is to be deprecated as not only unjust, but wrongfully calculated to prejudice the multitude against us without a hearing. It is in a great measure due to this feature that so many are unwilling *even to examine* the subject, and see what foundation it has in the Scriptures, and through it largely the professing Church has lost faith in the Kingdom, once the hope and joy of the pious Jew and devout early Christian.<sup>1</sup>

<sup>1</sup> Thomas Harley said: "Among the many arts practised in order to bring any truth into discredit, none is more popular than that of exhibiting it to public view joined with the absurd tenets of some that have espoused it, and which is not improperly called dressing up truth in a *fool's coat* on purpose to make it ridiculous; and this often succeeds with the *undiscerning vulgar*, who judge only from the outward appearance of things." Dr. Seiss, who quotes Harley, justly adds (p. 338 *Last Times*): "It is this art which has been practised for the most part by the enemies of Millenarian doctrine, and that, too, with a goodly degree of success. It is to be hoped that the time is at hand when men will deal with the subject with some degree of that candor which it really deserves." Such candor is manifested by a few learned opponents, but we cannot, judging human nature from the past, expect it to be largely adopted. For so bitter and unrelenting is the feeling against us in some quarters that every advantage, however illogical and unworthy, is taken against us. Such are even more autocratic in their reception of us than Louis XIV. was in his court. The spirit of Dr. Schellwig (*Quart. Review*, Ap., 1874), a Professor in Rostock, discussing the question whether Spenser was saved and deciding negatively, is still transmitted (as well as that of the Faculty of Wittenberg in 1695 publishing a tract in which Spenser was charged with two hundred and eighty-three errors) and as lynx-eyed. May we add that the false statements made respecting others reminds one of the "Death-Blow to Corrupt Doctrines," published by the Chinese, and noticed in the *Dublin Univ. Mag.* for 1872, and republished in *Littell's Liv. Age*, under the title, "A Looking-Glass for Christians."

<sup>2</sup> It may be properly added: to judge another, who may not believe in all things as we do, and pronounce him to be no Christian (although cleaving to Christ and bringing forth the fruits of the Spirit) is evidence of a narrow, contracted mind and an illiberal heart, and is a virtual disobedience of divine injunctions and rebukes on the subject. It places the individual or sect or party in the position to which Paul's language justly applies, Rom. 14 : 4 ; 1 Cor. 13 : 1-13, etc. It savors of the spirit of the disciples when they wished to call down fire, and is the reverse of that apostolic mind which rejoiced, even if the whole truth was not proclaimed, that Jesus was preached. Enlightened piety is willing to "forbear with our brethren in love." We do not overlook the sad fact stated by *Guesses at Truth* (p. 492): "One of the saddest things about human nature is that a man may guide others in the path of life, without walking in it himself; that he may be a pilot, and yet a castaway." Men, like Brown, Waldegrave, etc., may endeavor to overthrow our position, while neglecting to establish their own or refusing to notice our proofs, but this very omission is indicative of an eagerness to find fault with us. As

Mancius says : " The disease of men is this : that they neglect their own fields and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light."

*Obs. 9.* Not content with the motives presented to cause disbelief in our doctrine, it is remarkable (owing to its contradictory nature) that a prevailing one urged by the most respectable writers (e.g. Rev. David Brown in *Christ's Sec. Coming*, etc., Steele's *Essay on Christ's Kingdom*), handed down from one to the other (and evidently adopted without examination), and found in nearly every one of their books is the following: viz.—that such a belief in the Kingdom, and of necessity in the Pre-Mill. Advent of King Jesus, paralyzes efforts for the salvation of others, and is an obstacle to missionary labor. Those who make the objection forget the activity and missionary labors of the early Church so extensively Millenarian in view; they overlook the large number of missionaries and friends of missions who have been and are Millenarians; they pass by and condemn some of the noblest men in their respective denominations (Episcopalian, Lutheran, Reformed, Presbyterian, Baptist, Methodist, etc.), who have been Millenarians, and yet noted for abundant Christian work; they ignore the numerous practical writings, the preaching, the success, the founding of missionary organizations, etc., by Millenarians, and are utterly unable to designate a single writer of them who has ever expressed a word against missionary effort. Indeed the doctrine we hold cannot, in the nature of the case, produce the effect thus confidently proclaimed. Let them show how it can paralyze activity and zeal, when its entire tenor and scope is to present us with motives to increased earnestness, etc., in behalf of the truth. Let them prove that a servant who watches for the speedy return of his master is more likely to prove unfaithful and inactive than he who believes that the master will not return for a long time. Is the proclamation of the truth hostile to the Kingdom or the Advent? Do the Scriptures urge diligence, piety, etc., grounded on the fact that the Lord may come at any time? Do those who unreflectingly persist in loading our faith with such an accusation, even think that by so doing they are virtually sitting in judgment over and condemning the motives that the Spirit has given? How can this even be reconciled with the frank concessions in our behalf made by opposers in sympathy with themselves, as e.g. Waldegrave (*Lec. on N. T. Millenarianism*, p. 6) tells us "that the advocates of the Pre-Millenial Advent are found, as they most certainly are, among the best men of our day, and the most faithful sons of the Church." Desprez (*John, or the Apocalypse*), while totally rejecting our doctrine, still frankly admits that "it was the impelling power of the first missionaries, which won all the grand victories of early Christianity" (see *Proph. Times*, p. 172, Nov. 1870). In "An Appeal to the Churches," issued in 1867, from Boston, subscribed by sixty clergymen with Albert Barnes at the head of the list, reference is made to the first three centuries as a model for revival and missionary exertions—the very Church so diffused with the Millenarian leaven. This obviously intended objection may well be dismissed with the remark, that a proper understanding of this Kingdom, the manner of its introduction, the gracious purposes involved in its postponement, the fearful displays of wrath and the wonderful exhibitions of faithfulness and mercy accompanying it, etc., are amply sufficient to subdue the heart of the believer into a glad willingness to occupy the posture of a waiting,

*watching and laboring servant*, who feels the importance of redeeming the time and working while it is day—who desires to hasten the restitution by gathering the people required—who knowing the night, is not discouraged by a lack of success, but testifies to secure God's approval.

<sup>1</sup> See David N. Lord's *Theol. and Lit. Journal* for July, 1850, art. 1, where he at length rebuts this charge, giving the proofs as derived from various denominations, showing that very many missionaries are Millenarians, that their warmest supporters are such that both domestic and foreign missions are upheld by them, etc. So also Brookes, Bickersteth, McNeile, Cox and others. Recently in the *Proph. Times*, Feb., 1875, p. 36, the editor, Rev. Wilson, referring to the matter, shows that a large proportion of missionaries in the foreign field—as stated to him by missionaries themselves—are believers in our doctrine. And reveals the fact that some were forbidden by the officers of the societies to express their views in this country "for fear of discouraging our people." And in reference to the large number, he adds: "This we were told two years ago by a prominent missionary, who held this view (i.e. our doctrine) and lamented to us that he was compelled to be so tongue-tied (i.e. in missionary addresses) in the enunciation of it in this country." Some missionaries, as Wolf and others, have written their views on the subject. (Comp. Prop. on His. of Doctrine.)

<sup>2</sup> It is a matter of reflection how in the biographies of eminent men the writers have taken leave to strike out all allusions to their faith in our doctrine or give it a bare mention. Various examples can be given, but a recent one will suffice. Dr. Wayland in his account of Müller's labors in *Life of Trust* has, "in a great measure suppressed or ignored the fact that the apostolic faith and labors of this faithful servant of God, according to his own testimony, was mainly upheld and cheered by the blessed hope of the literal Coming and Kingdom of the Lord." (See a writer, E. M., in *Proph. Times*, art. 1, Nov., 1867.) So e.g. in various Lives of John Wesley, his sentiments on the subject are quietly ignored, as a recent biographer (Tyerman; see Prop. 78) noticed and rebuked.

*Obs. 10.* In giving the causes which produce in the Church such want of faith in the Kingdom, prominently may be noticed the *Whitbyan hypothesis* of the conversion of the world by the Church, through which it is hoped this Church Kingdom will finally assume the proportions and attain to the characteristics of the Kingdom as predicted. Even a Bampton Lecturer, and others, under a vivid imagination, can apply *Isa. 60*, as already "magnificently" verified in the history of a struggling persecuted church. Having already (Prop. 175) briefly examined this theory, it may be well to suggest, that before it is made into an argument against us, it would be well first to establish its *scriptural foundation*, and show how it can be reconciled with the expectations and hopes of the apostles and Primitive Church. Yet many, assuming it to be true, ground their entire opposition against us upon its truth. The Roman Catholic idea, indorsed by some Protestants, viz., that Christ's Kingdom is in the third heaven, that saints are transported to it, that it ever will remain there, and that a branch of that Kingdom under a Vicegerent or Hierarchical rule exists here on the earth for a time—is so flatly contradicted by our doctrine, and by the postponement of the Kingdom, and is so condemnatory of the powers and rule claimed, that it is no wonder the doctrine is so bitterly opposed by them. It is utterly impossible for a Millenarian to become a follower of a Church which assumes in its head the titles and prerogatives of a King over the Church, and it is equally impossible for that Church, as Chillingworth long ago pointed out, to reconcile its belief with the Millenarian faith of the Primitive Church. The Swedenborgian notion that the New Jerusalem state is already introduced and is destined to spread over the earth; in brief, all the various theories running down to Shakerism, Mormonism, etc., have by their distinctive teachings of the Kingdom as now existing in some form, visible or



invisible, outward or inward, a decided authority and influence in the minds of many to cause them to turn a deaf ear to the scriptural delineations of the Kingdom. No matter *what* the covenants say, *what* the prophets describe, *what* the disciples preached, *what* the early Church believed, these live in a *new era* of enlightenment, and have nothing to do with "*the old paths.*" Without seeing how all this saps the foundations of the Scriptures, making them unreliable and untrustworthy, they tell us to accept of their mode of interpreting the Bible, and then we shall see as they themselves perceive. Others, not caring how it will fare with God's Word, boldly declare that a man now with the accumulation of the past, *knows more* of doctrinal truth than the apostles. To preserve the sinking credit of the Papacy, *infallibility* is proclaimed to sustain the faithful in their belief in the Kingdom governed by the Pontiff. Many, who can ridicule this claim in Popery, are no better when they claim *an infallible guide* in some Confession, prophet, teacher, in short, anything outside of the Bible. The reflection follows: when we behold all those theories and systems of faith—all hostile to our doctrine—with numerous, learned, powerful, adherents, and these actuated by party attachments and associated inclinations and regard, it seems impracticable to hope for *any large additions* to our number. Indeed, taking Holy Writ for our guide, we dare not anticipate it, for if there were a revulsion in the Church making our doctrine *as popular* as it once was in the early Church, *then* the Bible would lose one of its landmarks of prophecy and prove untrue to itself. All that we can reasonably expect is, that, as God will not leave His truth *without witnesses, a few*, here and there in all denominations as now, will test their theories by the plain grammatical sense of the Word, as advocated by us; and under its guidance return to the blessed faith and hope characteristic of the Church in apostolic times. But in the utmost candor and with due respect to our opposers, may it be suggested, that, in all probability, the secret reason for rejecting faith in our doctrine lies with some *in dislike to the humbling features* of the doctrine, viz., that it utterly discards all human schemes and plans for "the regeneration" of society and the world. This Kingdom that we teach, being God's own Theocratic arrangement for the government of the world, *repudiates all human organizations*; it will completely set them aside and put in place of them *the Theocracy* under Jesus Christ and His associated Ruler. This takes such a low estimate of things that men prize so highly; this abases what so many now pride themselves in; this so degrades the boasted advancement and development of the race; this so debases the pet theories, hierarchical tendencies, claims of superiority, etc., advanced by multitudes—that it is *too humiliating* to their own dignity and the loftiness of humanity to accept of it. A doctrine which threatens the perpetuity of institutions, organizations, etc.—which teaches that they are all imperfect, and must give place to a divine revelation of the Theocracy, *is far from being acceptable* to powerful bodies, to partisan adherents, to wealthy corporations, to laborers for the conversion of the world, to ecclesiastical rulers, etc. The Kingdom requires a radical change, resurrection and glorification in its inheritors, a complete conversion and revolution of faith and practice in the Jewish nation, and an entire submission and consecration of the Gentiles to its dominion. Its rulership, its Theocratic guidance, its fountain head of authority and power, is committed to a body of resurrected and glorified ones, Jesus being the Chief, and its very nature, design, accomplishment

being for the Redemption of the race, all mere human systems, whatever their merit for the present dispensation, must give place to the new ordering, the renewed Theocracy. Men, instead of studying and appreciating God's plan for "regeneration" and "restitution," hug their own delusive plans and existing forms for the salvation of the race and world. Overlooking the sign of the present dispensation, which is not to convert the world, but to gather out them that believe to form the irresistible body of rulers in the Coming Theocracy, men *engraft upon it their own faith and hopes and correspondingly act*. If there is a truth distinctly taught in connection with this Kingdom, it certainly is, that all existing forms of polity, government, etc., shall give place to the new ordering when Messiah's Kingdom is set up as *covenanted and predicted*. Hence, this doctrine instructs us to think less of the present world and more of "the world to come"—less of existing organizations and more of the mighty, all-prevailing One to come. This doctrine condemns man; finds fault with his projects for reforming humanity; makes him entirely dependent for the amelioration of the race on God and His Coming Son; tells him that his lofty fabrics shall be overthrown, that his expected reformation shall be a failure, that his anticipated prosperity shall end in ruin, that his alliance with the world in hope of gain and ascendancy shall be met by a destruction; and *therefore it is*, that this doctrine *is so hated by many, so abused by others, and regarded with unfriendly hearts by the mass*. It is a *protest against human nature in man, society, ecclesiastical systems, Church and State*—that depravity exists in them all, and that, whatever good each and all may subserve under the present order, they are not fitted for "the Kingdom of Heaven" without radical and sweeping alterations (beyond human ability to effect) which shall fit them for the happy Theocratic ordering. There is no hope in humanity developing itself by its projects, allied as it may be to systems which contain more or less good, and this is proven *by the position it occupies just previous to, and at, the Second Advent as delineated by the Spirit*.

*Obs. 11.* This lack of faith in this Kingdom is *the more inexcusable* since it is not only protested against in the plain grammatical sense of the Word, but God has raised up men, in all denominations, to direct special attention to it. It is true that in many instances in the past some have fared very much as Jeremiah (20 : 10), yet like the prophet, urged by the commands of the Saviour, the importance of the subject, and the welfare of others, they continued to testify. In strict analogy with the past dealings of God, *it is reasonable to expect*, that, as the time approaches for the times of the Gentiles to end, and for the setting up of this Kingdom, *the simple early Church view should be revived*. It is *with gratitude* that we notice some of the most profound scholars and theologians of Europe and this country indorse the Primitive Church doctrine, while others are veering more and more in that direction. It is significant (in reference to the latter) e.g. that Van Oosterzee seizes upon the doctrine of the Kingdom as *the basis* of theology, embracing the Divine Purpose, and accords, in his way, a Pre-Mill. Advent of Jesus Christ, etc. It is expressive, that some of our recent opponents, forced to it by prophecy (as e.g. Fairbairn, etc.) leave the former line of argument, and frankly admit that the Kingdom as represented in Millennial descriptions can never be realized without a special Divine interference and manifestation of Supernatural

power, etc. Taking our leading commentaries (as e.g. Lange, Alford, Bengel, Crit. Eng. Test., etc.)—expositions of portions of the Scripture (as e.g. Elliot, Lord, Ryle, etc.)—sermons on the subject (as e.g. McNeile's, Cumming, Cox, etc.); books written in defence (as e.g. Bickersteth, Shimmeall, Birks, Brookes, etc.); periodicals published in behalf of the doctrine (as e.g. Bonar's, Leask's, Seiss's, etc.) besides a large number of publications' giving no uncertain evidence, it is certain *that sufficient testimony* has been given to arouse an unwilling Church and world to consider this doctrine. This very testimony fills a landmark of prophecy, fulfilling the cry, "*Behold the Bridegroom Cometh,*" reiterating the apostolic warning, "*the Coming of the Lord draweth nigh,*" and holding forth the last communication of Jesus: "*Behold I come as a thief,*" "*Surely I come quickly,*" etc. If it were wanting, a link in the chain of evidence would also be missing. Being present—however it may have been used by some for mere sensationalism or excitement—and held by witnesses of probity and learning, who find it *authoritatively* in the Scriptures, and give *the reason* for the faith that is in them based upon Holy Writ it—thus accurately corresponding with the waiting, longing position of the Primitive Church, with the apostolic cautions, and with the admonitions of the Master Himself—commends itself to the reason and heart of, alas, *the comparatively few*. When Whitby enumerates the noble list of Fathers in the Eastern and Western Church who held and taught our doctrine; when Albert Barnes (*Com. Rev.* p. 467) tells us that "the opinion (i.e. Millenarianism) here adverted to was held substantially by Papias, Justin Martyr, Irenæus, Tertullian, and others, among the Christian Fathers, and, it need not be said, is held by many modern expositors of the Bible, and by large numbers of Christian ministers of high standing, and other Christians;" when various opponents pronounce it even, "a splendid, magnificent phantom" (the very reproach forcing an indirect admission of its desirableness, adaptedness, completeness, etc.)—*it is proof* that the attention of the Church has been duly called to it, and that *the responsibility* of its rejection does not cling to the skirts of its advocates. There is not an objection or argument urged against it, that has not been duly met by an appeal to the Word; and there is scarcely a proof text in the Bible that has not, in some form, been presented in its behalf, always appealing to the grammatical sense. Notwithstanding this, it is a sad fact, that too many in the Church have measured the ways of God as exhibited in our doctrine by *the same standard employed by infidels*. The latter tells us that the test applied to Abraham in the proposed sacrifice of Isaac was *unworthy* of God, that the Incarnation is *derogatory* to the Deity, that the Mosaic law was *degrading*, etc., and *precisely*—after all our appeals to its being literally expressed in the Scriptures and to its having been believed in under apostolic teaching—*the same rule* is applied to this Kingdom—reiterated in many works as the culminating objection—and it is rejected as *unworthy* of God. Reason sits in judgment over the reasoning, the testimony assigned, and thus far correctly, but when she assumes to measure the fitness, the worthiness of God's plans, *she transcends her mission*. If it can be shown that the plan is unreasonable in its adaptation to secure the result aimed at, then, of course, a logical argument is raised against us to which we must yield. The objection must not cover *God's ability to perform what He has promised*. Let us ask, where is the opponent of our doctrine who has ever vindicated the charge thus urged against us by *show-*

ing that the Theocratic Kingdom thus restored under the Messiah and risen saints is not adapted to secure the Redemption of the race, etc.? If honest to themselves and to us, they must admit that there is not a feature distinctively relating to this Kingdom, but what if carried out as our doctrine portrays, will result in producing the blessing predicted. If so—and *this is unquestionable*—why then urge an excuse for unbelief which necessarily reflects upon the character and ability of God, and sets man over Him as the judge of the worthiness of His Divine Purposes? True reason, allied with faith, cannot present it, without doing violence to the abundant testimony given; and hence the root of it must be found in things previously mentioned and to a desire to crush, if possible, the doctrine by loading it with corruption. As an indication of this spirit, it is only necessary to recall what we find gravely presented by many writers in view of our doctrine being so largely allied with prophecy, viz. that prophecy cannot be understood *until after* the fulfilment, etc. The insincerity of this pretext for unbelief is abundantly witnessed in *their professed ability*, over against us, to comprehend these same predictions, apply them to their own Church-Kingdom and to their notions respecting the future. Prophecy has no difficulties and can be readily comprehended *when* related to their own theories, but just so soon as we insist upon the grammatical sense being retained and their connection with the Jewish nation, and the overthrown Theocracy being observed, *then*, owing to the apparent antagonism which this gives to their doctrines, prophecy is fearfully obscure. Does not this evince *that disposition* has more to do with the matter *than reason*. The Jews, because they did not deal faithfully with prophecy, were pronounced by Jesus Himself guilty of hypocrisy, and how narrowly some escape the same censure is evidenced by *the manner* in which they employ it. Surely it is no small matter to have the prophets, all testifying to this Kingdom, in our hands; and God justly holds us *accountable* for the manner in which we receive and understand them. This He does, not because of the *mystical, spiritual, rationalistic* senses which must be learned in the writings of men, but, because the unequivocal sense brought out by the generally received laws of language, is *the one accessible to all*. We are not required to wade through the volumes of the Schoolmen, the folios of Swedenborg, etc., to find out the meaning of the prophets, the Word—it is found upon *its very surface*. Therefore it is, that notwithstanding the plain predictions of unbelief in this Kingdom, its mode of re-establishment by the personal Advent, etc., the Kingdom itself (caused either by a neglect or perversion of the prophecies and the testimony given) will be preceded by a *general incredulity for which God will hold men strictly responsible*, as evidenced by the outgoings of His wrath at that period. It is in view of this (aside from the personal honor and happiness, the special promises to, and blessings bestowed upon believers) that we should give this testimony due and most candid examination, without allowing the reproaches or theories of men to affect our judgment, lest, peradventure, we find ourselves *answerable for a faith* which God will not recognize as a proper one. In such an investigation every step should be founded upon Scripture, not upon isolated passages from which inferences can be wrongfully drawn, but upon *the general connection* as found in covenant, history, prophecy, preaching, fulfilment, etc., lest in making our deductions we be found to be *“wise in our own eyes and prudent in our own sight.”* The question to be decided, is not what the Bible *may mean*, what it *ought to mean*, what this or

that church *says it means*, but *what it really and honestly means*; and this of course again involves the principle of interpretation *as fundamental* which is the basis of our doctrine, otherwise the Book may assume *any* shape, *any* meaning at the pleasure of the Interpreter. The inspiration (not of a recondite but) of the plain sense of the Bible is with us an established fact (proven by the Divine Unity, etc.) and upon it we advance, in confirmation of our doctrinal position, chapter and verse, confidently relying upon what it teaches. That a sense, not contained in the express language (as e.g. converting David's throne into the Father's in the third heaven, etc.) is inspired, must first be proven. Warned that men will reject the truth, will not endure sound doctrine, will turn to fables etc., *we are gratified with our position*, which accords with the charge made by Paul to Timothy (2 Tim. 4 : 1-5, see entire connection) that he should be faithful to the Word because of Christ's "*appearing and Kingdom*," when He comes to judge "the quick and the dead." Thus cautioned, we cling the closer to "*His appearing and Kingdom*," and proclaim the Word in its light, persistently refusing all that may interfere with this relationship. This "*appearing*" and the Kingdom following, as Dr. Auberlen justly remarks, "*does not rest upon isolated passages, but is essential to a right understanding of the entire body of the Old Test., and is the fundamental idea of the New, in which the sum and substance of Messianic Prophecy is concentrated.*" It may be that such a course may result in others calling us "*alarmists*," "*croakers*" (although none are more cheerful and hopeful in faith than such believers) because of the attitude of protest against the worldly spirit, of warning against unbelief and its sure tendency, of entreaty against the danger incurred, of great hope only in Christ's Coming, etc., but we are satisfied if it secures from the Saviour *the approval and blessing of the watching servant* (e.g. Luke 12 : 37-49, etc.), the designation of "*a good minister of Jesus Christ*" (1 Tim. 4 : 6, context), the removal of *unfaithfulness* (Ezek. 33 : 8, etc.), the bestowal of *blamelessness* (1 Cor. 1 : 5-8), etc.

<sup>1</sup> See Elliott's *Apoc.*, Taylor's *Voice of the Church*, Brookes's *El. Prop. Interpretation*, Bickersteth's *Guide*, Seiss's *Last Times*, App., Shimeall's *Reply to Prof. Shedd*, etc., for long lists of eminent names in the Church, European, American, etc. Compare also our own extended and detailed list given under Prop. 78 and preceding ones.

*Obs. 12.* While it is unnecessary to exhibit in detail the declining of faith — so triumphantly paraded by one party, so sadly lamented by another, so weakly denied against existing facts by still another class—it may be in place to illustrate out of the abundant material, by a recent and striking case, *the practical workings* of unbelief. Let us take, for example, a work (already alluded to, being highly indorsed) *John, or the Apocalypse of the New Testament*, by Rev. Desprez. This is a singular book, owing to its copious *concessions* to our doctrine up to a certain point, and *then* to its sudden turning to unbelief, casting itself into the embraces of a destructive criticism. The honesty and candor of the writer is conspicuously displayed in numerous statements, and affords in consequence painful evidence, in its contrasts, of the influence of no faith in Divine utterances. The author fully sustains our position, and proclaims it incontrovertible, that our doctrine is *fully and explicitly taught* in the Gospels, Acts, Epistles, and Apocalypse; that it was held by "*the first two or three centuries*," that it is so interwoven in the New Test. and so incorporated

with motives to obedience, salvation, etc., with every form of Christian expectation, hope, doctrine, etc., *that it cannot be denied* by lawful interpretation, exegesis, reasoning, and attention to facts. Although *hostile* to our views, he fully, freely, unreservedly admits that they exist in the Word *just as we claim, and that we cannot be confuted from the standpoint of Scripture or history.* He takes precisely the same view of the early preaching of "the Gospel of the Kingdom" that we advocate in this work, and asserts it to be *impregnable, etc.* Finding our doctrine so firmly fixed in the grammatical sense of the Word and in the history of these times; ascertaining by examination and comparison that it cannot be logically and consistently eradicated, *being part of the Bible itself,* he coolly, most deliberately proposes, in the spirit of the Tübingen school, *to cut out of the Scriptures all that pertains to this doctrine,* on the ground, that such a Kingdom never was realized as preached and believed in, and *hence cannot possibly be true.* Even words put into the mouth of Jesus (as e.g. Matt. 24; Mark 13; Luke 21, etc.) must be discarded or else, because the events spoken of did not soon after take place, Jesus is convicted of error. What a destructive theory! Suppose all the allusions, references, direct teachings, etc., upon the subject are removed (being incorporated with and permeating the New Test. as he admits) *what* is left of the New Test., and *what* becomes of the authenticity, credibility, and inspiration of the Apostles? Does not the whole Bible then become what he pronounces, from his sweeping procedure, the Apocalypse to be "*a grand chimera of the approaching Kingdom of God*"—"the offshoots of a pious yet wayward imagination, the creations of a loving, trustful, yet fevered and heated brain"? The New is based upon the Old Testament, and this criticism sweeps away *the Covenant that God swore* should be fulfilled; blasts like a simon *the inspiration* of prophets; convicts the apostles, or at least the writers, of gross error, weakness, and imposition, and naturally leads (because this and that is not true) to a rejection of the whole. *What reliance* can be placed in a Book, which then (according to this author) contains such *palpable falsehoods,* which misguided multitudes by shameful fabrications, and which is crowded from beginning to end with fiction and untruth. This destructive work, this effort to get rid of our doctrine is not the performance of Strauss, Bauer and Renan, but of a clergyman of the Church of England, indorsed by high names in England and this country. It is simply the judgment of this writer that our doctrine is a mistake; and as *it cannot be logically taken out of the Bible,* every portion containing it must be rejected as unworthy of credence. But let us remind him, his indorsers and readers, that our doctrine has other evidences besides those which he produces. These are stubborn facts *which cannot be set aside, and which prove* that the writers of the New Testament knew of the things which they affirmed. Look at this *covenanted Kingdom* as it *once existed, as it was overthrown, and then notice* how the prophecies embrace that which was and is a *reality.* Trace the historical connection and behold the fulfilment. *Then notice,* what Desprez takes *wrongfully* for granted, that Jesus and none of the Apostles teach that the Kingdom shall *be immediately set up,* but that they unite in locating it indefinitely *in the future at the Sec. Advent.* Especially observe, that the first preaching of the Kingdom was conditioned by the repentance of the Jews, and that Scripture and history attest that the nation did not repent, and that as a result of non-repentance the Kingdom was expressly withdrawn and

postponed during a period called "the times of the Gentiles." The duration of this era is dependent upon the gathering out of an elect people, while the evidence of such postponement is found in the express language of Jesus (see for proof Props. 58, 66, 67, 68, etc.) *conveniently overlooked* by the author, in the terrible fall and continued scattered (yet preserved) state of the Jewish nation, in the Gentiles treading down Jerusalem, in the establishment of the Church and the gathering out of a people. Such *evidences* accumulated for many centuries, the positive outgrowth of the postponed Theocratic Plan, and yet in some respects preparatory to its accomplishment, *must have their due weight* in deciding upon the credibility, etc., of the writers of the Bible, and yet in the entire argument this author *most carefully avoids* them, just as if they had no existence. Surely before judging in so important a matter, prudence, if not wisdom, ought to suggest the reception of *the entire testimony*, without the suppression of *the leading, essential part* which gives *the key* to the understanding of the remarkable change in the offer of this Kingdom, and of the reason why it was not established. While the book cannot injure a believer in the doctrine, yet it will fall into the hands of others who cannot detect *the fallacy* underlying its argumentation. Yea, more, forming an opinion from a comparison of prophecies relating to the last times, it seems more than probable, that the method by which multitudes will refuse faith in the Coming Kingdom, is indicated in the manner and style employed by the author, involving a denial of "*the blessed hope*," the inheritance of David's Son, and the faith and hope of apostles, martyrs, confessors, and others.

One of the editors of the *Proph. Times*, Nov., 1870, in a just criticism of this work, aptly remarks in the language of another: "It is a rule with me, the more I hear people deny the Coming of Christ, the day of judgment, and the conflagration, with other things of the like nature, the more to hold on to them, for their denial is to me one of the highest proofs of the certainty of those events." There is profound wisdom in this remark, for such denial is predicted and, as God's Word is truth and every "jot and tittle" shall be fulfilled, it is the *most reasonable thing* in the world to expect, as confirmatory both of inspiration and our faith, just such works as Desprez's, and just such efforts as the Tübingen school puts forth, and just such opposition to our doctrine as the Church and world presents. A general unbelief, involving a denial of the Advent and Kingdom, is most certainly predicted; certainly then the state of Christendom rapidly drifting through such labors into such a state, should strengthen, and not weaken our faith in the Word, which thus proves its own inspiration in describing these teachers of unbelief and their success. Simple faith in what God says is the best protection against all such efforts, and in this fortunately unlearned are as well protected as the most learned.

Obs. 13. Will our opponents receive in all kindness some suggestions of *the mode of argumentation* that is required to fairly meet our doctrinal position. We desire light; and if we point out what difficulties are to be explained, and what objections are to be removed, it may enable some one to deal with the subject in a way that will at least commend itself to us as a *sincere and honest* method of answering us. The works issued against us thus far, *will never influence a single believer* in our doctrine (however much they may establish unbelievers) for the reason that in many cases they do not answer the objections urged against them by us in the interpretation of Scripture, but chiefly confine themselves to their own interpretation, and *then take it for granted* that we are answered. We on the other hand, give fearlessly our own and theirs, and *compare* them. Take e.g. the struggle over Rev. 20 : 4, 5, 6,—now in every exposition of theirs we are

told that "*souls*" cannot possibly mean persons, etc., and no notice is taken of *the proof to the contrary* alleged by us. Indeed their exegetical comments are given on the passage without *venturing to contrast* ours alongside of it, for fear of exposing their own weakness. On the other hand our leading expositions boldly contrast the two, and show by *the very contrast* which is most worthy of credence. This line of thought was suggested by the fact too, that all the recent works contain without exception the same formula of proof without *the least effort* to show in what respect our interpretation of Scripture is defective, saving only that it does not correspond with their own. It was reasonably expected that such a writer as Dr. Hodge, especially in view of the opinions of prominent men in his own denomination, would meet the questions at issue in his *Sys. Theology* in a new and interesting manner, but to the surprise and disappointment of not a few, he gives but a reproduction (unworthy of his ability) of Dr. Brown's *Christ's Sec. Coming*, and Barnes's *Revelation*. Let it be understood by all that the old and oft-repeated statement (harmless to us, but perhaps weighty to the ignorant) that Rev. 20 contains *the foundation* (some say the only recital) of our doctrine must be proven or recalled. Mere assertion—in the face of the early Church, and all believers since, appealing to the covenants and prophecies, to the gospels and epistles as containing the doctrine—cannot produce conviction; the mere distinctive mention of the one thousand years (measuring the interval between the two resurrections and the binding of Satan) or of the resurrection and reigning of the saints (for these are contained in other Scriptures) does not make it such. Our appeal, with Barnabas and all other Millenarians, for our *foundation is in the covenanted Theocratic Kingdom*. To show that we are *fundamentally* incorrect, to get at *the root* of our doctrine, let them go to the Davidic Covenant and prove that *the grammatical sense of that covenant is not meant*; that another meaning is to be engrafted upon it; that they have an express authoritative Scripture for making such an alteration; and that a covenant *sworn* to be fulfilled can be ignored or explained away. Let our opponents, in this connection, proceed to indicate *how* we are wrong in cleaving to the grammatical sense of the Bible in doctrine; and, if wrong, let them produce *the unvarying rules* of a spiritual or Origenistic interpretation to be a guide to us so as not to leave us at the pleasure of the expositor. The common resort, when we bring forward the grammatical sense, is to pronounce it wrong, then to assert that it may have another meaning, and adopt the latter without first showing that it is the true meaning, *the very thing at issue*. If the spiritual interpretation is safe and reliable, then it certainly ought to have fixed, definite rules, accessible to all, by which we can be governed and protected from error. *Where are they, and who will lay them down?* Our rules can be found in every grammar and rhetoric, and are common to all languages. In addition, let such inform us *why* the covenant does *not yet specially pertain* to the Jewish nation; *why* it is not still the elect nation owing to its Theocratic relationship, and *why* the prophecies, which declare that the fallen, ruined, scattered but still preserved nation shall ultimately be restored to its lofty Theocratic position with the Gentiles engrafted, shall not be fulfilled. Let them inform us *by what process* they can logically apply predictions given exclusively (as the fulfilment of the curses evince) to the Jews—and which declare that the identical people, land, and capital afflicted, oppressed, and downtrodden, shall



be restored again under Messiah's reign in the re-established throne and Kingdom of David—to the Gentiles in their Church relationship. Will they point out by *what authority* they divide Millennial descriptions of this Kingdom, and refuse credence to a literal resurrection joined with them when Paul expressly quotes them and locates the resurrection of the saints at that period, as e.g. 1 Cor. 15 : 54? Will they tell us *why* the most of them admit two literal resurrections under the last trumpet (as in 1 Cor. 15 and Rev. 11 : 18), and refuse to believe in the portrayal of another (Rev. 20 : 4, 5, 6) under the same trumpet; and *why* the same word used in the last passage named, to denote the corporeal resurrection of Jesus is not adapted to mean that of His followers in the same sense? Will they attempt to *reconcile*, without degrading them, the preaching of John the Baptist, of the disciples, of the early Church, with their theory of the Kingdom? It would afford us great pleasure to see it tried without involving them, although specially sent forth and supported, in error. Can they explain Acts 1 : 6 *consistently* with the previous preaching of the Kingdom, and with the subsequent faith of the churches under the preaching of the same apostles. Will they inform us *how it was possible* for inspired men to believe in the Kingdom as now upheld, when their constant expressed hope was in the Advent of Jesus Christ and His Kingdom, for which they exhorted all believers to look, pray, and watch. Instead of simply clinging to the Popish view of the judgment and judgment day and insist from it that they are right, will they follow our scriptural proof as to the meaning and representations of these, and *show* that we are wrong, and *wherein* our argument is defective? This is the more important since Brown, Barnes, Hodge, etc., reiterate the old objection without *the least attempt* to prove that their interpretation is correct, or that ours is erroneous. To test the matter between us, will they inform us whether our application of the fire in Matt. 25 : 41, to the lake of fire in Rev. 19 : 20 (comp. after Millennial era, Rev. 20 : 10) is incorrect, and if so, *why erroneous?* (Here is suggested the cause of just complaint upon our side, viz., that reasons assigned why certain passages—test ones between us as the one now indicated—are to be understood in a certain sense and assigned to a certain period of time, are *entirely ignored*, and the passages triumphantly claimed, *as if such reasons were never repeatedly presented and urged*. On the other hand, no reason has been given by them, but what has also been duly considered by Millenarians. While some of us may have been more or less guilty of the same procedure, yet, as a perusal of our leading works on our side abundantly evidence, *the rule* is to acknowledge and reply to all the reasons given by our opponents either in general or in particulars. Feeling the solidity and importance of our doctrine, we are only too anxious to meet, for the sake of inquirers and others, the proof given for interpretation and application of texts, etc. Common justice in argumentation, aside from other considerations, demands this, and it is to be hoped that it may be more practised.) Will they tell us *what Coming* of the Lord and saints is denoted in Zech. 14 : 5, and *how* this Coming can be reconciled with the remainder of the chapter; *what Coming* is meant in 2 Thess. 2 : 8, and *how* this Advent and the context can be made to correspond with a previous Millennial period; *how* the Coming of the Sun of Righteousness, the utter destruction of the wicked, and the exaltation of the righteous in Mal. 4 : 1-3 can be reconciled with their interpretation of numerous passages,

as e.g. the parable of the tares and wheat ; *how* the Advent of the Lord in Hab. 3 can be transformed into a Coming of God to deliver the Israelites out of Egypt, etc., *when* the prophet in verse 16 expressly locates it in the future ; *how* the Coming of the Son of Man, Matt. 24 : 29, 30, "*immediately after*" the tribulation spoken of can be a Coming *before* the same ; *how* even the Coming of a man can be a spiritual Coming, etc.? Will they prove that there is *no priority* in the resurrection, in the judgment, in the gathering of the elect, in the position of nations in the Kingdom ; that they understand the ordinary use of language *better* (see many comments on Rev. 20, and the declarations that it "*cannot possibly mean*" what we contend for) than men who wrote and spoke it as the early Church ; that Christ's Second Advent, instead of fulfilling the Scriptures in bringing salvation, through a glorious Kingdom, to saints and nations, really "*exhausts the object of the Scriptures ;*" that *the unchanging* Priesthood of Christ comes *to an end* at the Sec. Advent? In advocating the ending of the Kingdom given to Jesus Christ, will they tell us what to do with the passages predicting *its perpetuity* ; in applying Isa. 63 : 1-6 to the First Advent, will they explain how this blood, etc., of His enemies can be *transmuted* into His own blood ; in interpreting Dan. 7, will they inform us by what reasoning they make the Coming of "the Son of Man" *to precede* the divided form of the Roman Empire, the rise of the horns and the little horn ; in postponing the Second Advent until after the definite Millennial era still future, will they show *how it is possible* to occupy the posture commanded of looking, watching, and praying for that Advent ; in asserting that the Old Testament must only be viewed through the New, will they teach us why this is preferable to our saying that Old and New (containing the Will of God) must be considered as embracing a *whole* so that one serves to illustrate the other ;<sup>1</sup> in adverting to differences (although in essentials a unit, viz., as to the covenanted Kingdom) of opinion on some points as an objection to the doctrine itself, will they make known to us why such a rule of judgment should not be *even more applicable* to themselves, seeing that they cannot agree in defining the Kingdom? If the mixed condition of the Church, if the Antichristian powers, are to exist down to the very Advent, let them inform us *how* the Millennial descriptions that "all shall be righteous," etc., can be realized *before* that Advent ; if all the blessings forfeited by sin are not restored, can they tell us in what *the completeness* of restoration and restitution consists? These and similar questions we earnestly desire to be answered and to be answered by a direct (not inferential) appeal to Scripture, and to the same grammatical sense (unless this is shown to be invalid) which they employ to sustain other great, cardinal doctrines of the Word. They defend the birth, life, death, etc., of Jesus Christ, the rest of the doctrines of Salvation, the character, attributes, etc., of God, the sinfulness of man and necessity for Redemption, etc., by this sense ; they deem their position on any other point *impregnable* if sustained by this sense, and hence when we find ourselves *so amply sustained* by it, we are *justified in maintaining it* until it is clearly made manifest that this sense opposes our doctrine.<sup>2</sup>

<sup>1</sup> Dr. Fairbairn and a few others form an exception here since they believe, with us, that the Divine Purpose of God relating to the future is to be ascertained through the prophecies of Old and New.

! We present the following as a fair specimen of the style of argumentation adopted : Dr. Swartz (*Luth. Observer*, Feb. 10th, 1882) insists that the world is far better and cannot possibly fall back into its old sins, as follows : " Those pessimist Millenarians who are evermore prophesying evil days, and are telling the world that before the Millennium it will be as in the days of Noah, prophesy of evils *which Christianity has made impossible.*" Then Jesus and His Apostles were also " pessimists," and grossly mistook the design of the present dispensation, for we *take their own words* and believe in them. Ten thousand just as unscriptural declarations are popularly proclaimed and received, indicative of the prevailing lack of faith in some of the plainest teachings of the Word.

PROPOSITION 178. *This doctrine of the Kingdom, and its essentially related subjects, are so hostile to their faith, that numerous organized religious bodies totally reject them.*

These doctrines, once so precious to the early Church, have not, and cannot have, a place in their expressed systems of belief. Simple consistency forbids their incorporation, seeing that they stand opposed to their fundamental tenets respecting the covenants, the Christ, the Church, Redemption, etc. (comp. previous Prop.).

*Obs. 1.* While in the aggregate Pre-Millenarians form a respectable body, and are found (as e.g. evidenced in the Proph. Conferences in England and America) in various denominations, yet in comparison with the immense body which rejects our doctrine they form a small minority, thus according with the Spirit's prediction. The fact is, that large religious organizations exclude it from their respective systems of faith; that many sects condemn it as "an exploded superstition;" and that even those who may tolerate it in individual believers, as a body do not give it any official sanction, but rather seek to crush it. Works on Systematic Theology, designed for general guidance, either entirely omit any references to our doctrine, or, if mentioned, give it in a brief mutilated form with a lengthy rejoinder, without allowing our main reasons to appear.

From Romanism, Unitarianism, Universalism, etc., we can only anticipate a decided rejection, but from none of these have originated works specially directed against our doctrine. It is in the Presbyterian, Reformed, Lutheran, Episcopal, Methodist, Baptist, and Congregationalist communities that we find the authors who devote themselves to a persistent and bitter attack upon us. Reference is frequently made to such in the present work, and to the arguments employed. Some of the doctrines thus rejected may be briefly enumerated; no faith in the Kingdom as covenanted and predicted (must be spiritualized); no faith in the Abrahamic covenant (unless spiritualized); no faith in the everlasting Davidic covenant (excepting in the seed promised); no faith in a Pre-Mill. Sec. Advent; no faith in the signs preceding the Advent; no faith in the announced design of this dispensation; no faith in the delineations of the Church; no faith in the hopes and expectations of pious Jews; no faith in the preaching of the disciples; no faith in the teaching of the primitive Church; no faith in the postponement of the Kingdom to the Second Advent (the Church being substituted); no faith in the predictions relating to the Jewish nations (the blessings promised to it being duly appropriated and the curses left to it); no faith in the inheritance of David's Son, in a Pre-Mill. resurrection and translation, in the saint's inheritance, in the personal agency of Jesus to introduce Mill. blessedness, the reign of the Christ and His saints on earth, in the complete restoration of all forfeited blessings, in the proper Judgeship, Judgment Day, World to Come, Day of the Lord Jesus, etc.; in brief, no faith in "the things of the Kingdom," "the Gospel of the Kingdom."

*Obs. 2.* Under the plea of Church authority (by which is understood the confessional standards, or the utterances of distinguished writers, etc.) our doctrine is repudiated because at variance with the systems of faith

elaborated. And this is the more amazing when these same advocates of the alleged faith of the Church pass by as unworthy of credence, and as utterly unauthoritative, *the expressed belief* of the Apostolic and Primitive Church. Surely if Church authority has any special weight in establishing the true faith, it certainly ought to be found in the Church which had the advantage of the teaching of the apostles, elders, and their immediate successors.

Even the views of Reformers (as Luther, Calvin, etc.) are deliberately ignored or denied, as illustrated by us in the history of the doctrine. There is a disposition in many never to receive a doctrine unless certain favorite writers also receive it. Thus thousands reject Millenarianism simply because learned men, in whom they repose confidence, refuse to accept of it. Thus imitating the multitude at the First Advent, who followed the lead of the Pharisees, Scribes, and Rulers. To realize the prediction that the Church shall have no faith in Christ's Coming, it is requisite that the leaders of the people should, by precept and example, pave the way. This, alas, is done.

*Obs. 3.* Ecclesiastical bodies in their general meetings totally ignore the commanded posture of watching. Indeed if any one should have the temerity to offer a resolution recommending the Scripture attitude, and presenting the imminency of the Sec. Advent, he would be ridiculed by the large majority. The tender of such a resolution, or one in reference to the covenanted Messianic Kingdom, would be offensive, since the spirit, business, and tendency of such meetings, confidently look for perpetuity, continued prosperity, the conversion of the world, an extension of a present Messianic Kingdom through their instrumentality.

The general meetings of denominations are, almost always, introduced and enforced by unscriptural Post-Millennial appeals. To enforce these, Scripture is wrested from its connection and confidently quoted. Thus to illustrate: Dr. Ort, as President, in opening the General Synod (of 1879, Evang. Luth. Church), presses into his service, to support his Whitbyan predictions, Isa. 63 as follows: "When we see Him coming from Edom and with dyed garments from Bozrah, glorious in apparel and travelling in the greatness of His strength, speaking in righteousness and mighty to save—it is the Missionary of the Almighty that we behold." This may answer as the adornment of a sermon in sound, but it is a perversion of Scripture, applying to the present what relates to the future. But this is common.

*Obs. 4.* One feature alone evidences the spirit and aim of the Church, and that is the endowment system so largely adopted by individual congregations, synodical bodies, religious organizations, etc. Investments in real estate, mortgages, bonds, and stocks are made in a manner *so declarative of perpetuity*, of the Lord delaying His Coming, of faith in the conversion of the world, etc., that it manifests a wide departure from the scriptural injunction and the primitive belief. These endowments, tending to the support and ease of many able men, rivet the prevailing unbelief by *the personal interest* involved in their continuance. It is hard to make the sacrifices which the simple truth demands. It is noteworthy that the richer the endowments, the more extended the investments, the less inclination is there to return to the early belief of the Church.

If the student will turn to the history of our doctrine, he will find that just so soon as the Church arose from its depressed condition and, through the emperors and the gifts of the wealthy, possessed large endowments, the early faith was discarded as hostile to the spirit, condition, and aims of the Church. The entire endowment system, which directs the funding of the principal and the interest only to be expended in the promotion of some pious scheme, is based on *the Lord's delaying His Coming*. It is a worldly policy, founded on the idea of perpetuity, introduced into almost every communion and

largely practised ; which unmistakably declares that, at least for a very long time, there is no necessity to look and pray for the Lord's Coming. Many even boast of this wealth thus amassed, not knowing, as God's predictions unmistakably show, that they are thus saved and hoarded up eventually to fall into the hands of the terrible persecuting enemies of the Church. Imagine, if you can, the Apostles and the elders with their expressed views concerning the expectant attitude of believers, asking for and commending such perpetual endowments and investments ! The funded revenues of many denominations are a source of hostility to our doctrine, seeing that it protests against them because of their advocacy of perpetuity over against the commands, cautions, and rebukes of the Divine Master.

*Obs. 5.* In many of our congregations this doctrine is an interdicted subject (as the writer knows from personal observation and experience), and what a writer (*Proph. Times*, vol. 6, p. 176) confessed, many can truthfully declare : " Although trained and educated in the—Church, I know no more about the Second Coming of Christ and His reign on the earth than a heathen in the jungles of India knows of the story of the Cross." Indeed such regard the doctrine as fanaticism and heresy, and do not desire their pulpits to announce the warnings of Jesus, or to exhibit the primitive faith and its scriptural foundations.

Indeed, where pulpits are supplied by Pre-Millenarians, efforts are made to close them against them. A number of such cases, including professorships, etc., have fallen under my own observation. To illustrate the spirit : The *Advance* of Chicago reports the facts in a case which occurred July 14th, 1878, in that city. Dr. Goodwin, the pastor of the First Congregational Church, preached a series of discourses on the Kingdom of Christ and His Sec. Coming, presenting the views of Moody, etc. At the close of the last discourse, Rev. Hammond, a member, read a protest publicly—which led to confusion—against the doctrines proclaimed as non-spiritual, Judaistic, unscriptural, discouraging to prayer and efforts to convert the world, multiplying religious croakers, delusive, revolutionary, etc. " Greybeard " in his *Lay Sermons*, No. 106, referring to Christ's Sec. Coming and its preciousness, adds : " We might suppose, therefore, that the prospective ' appearing ' of Christ would form a prominent feature in the preaching and teaching of the Christian ministry ; yet there is no part of revelation more habitually overlooked ;" and he declares it to be regarded " either with indifference or with positive dread." Dr. Leak (*Proph. Times*, vol. 6, p. 144) even reports two ministers, " who have been preaching against the Pre-Millennial Advent from the text, ' Where is the promise of His Coming ?'" They certainly must have utterly discarded the context, or else they were willing to be numbered among the predicted " scoffers." While some have the hardihood thus to use it, many would gladly do so—have the inclination—if the reference in the context to the " scoffers " did not prevent them, for they virtually indorse the question in other forms and answer it in a similar manner. Observe e.g. 1 Thess. 5 : 2, 3, 4, and 2 Thess. 2 : 5, 15, and see how familiar those early converts were, through the teaching of an Apostle, with the things relating to the Sec. Advent. Brookes (*Maranatha*, p. 104) well says : " There are thousands of ordained clergymen at the present day who really plume themselves on their profound ignorance of a truth perfectly familiar, more than eighteen hundred years ago, to men, women, and children just delivered from idolatry, and who give as an excuse for this ignorance that they are occupied with something more important than that which the inspired Apostle thought it needful to teach at the very beginning of his ministry among the Thessalonians." And (p. 106) again he remarks : " Can these things be of less importance now, when the lapse of eighteen hundred years has certainly brought us that much nearer the great event to which the minds of the early Christians were habitually turned in eager waiting and watching ? Surely it does not become the disciples of Christ to speak slightingly of a truth to which the Holy Ghost has assigned the chief place in the first communications He was pleased to make, no less for our instruction, than for the benefit of those to whom they were immediately addressed." Alas ! what a marked and general departure from the teaching and attitude of the early Church !

*Obs. 6.* The religious press, which has such a powerful denominational influence, is almost *en masse* against us. Quarterlies, monthlies, weeklies,

and reviews not only refuse to publish articles from us, but delight to insert anything that may cast detraction upon the doctrine. They cater to the taste and bow to the influence of the preponderating majority, and thus secure their patronage. It is felt that our doctrine is so antagonistic, to the prevailing views of the various denominations, that the press avoids giving our views in detail, and contents itself with presenting articles opposed to us, or in quoting that which may bring ridicule upon us.

A few papers (a rare indulgence) have the manliness to publish some articles in our favor, and to such our thanks are extended. The late Convention of Pre-Millenarians, held in Dr. Tyng's church, New York (1878), brought out the *animus* of the religious press. It was joyfully reported that "it is a notable fact that the religious press of New York City have given no welcome or aid to the Conference of Second Adventists held in that city. In fact, some of the prominent papers have denounced the whole affair as foolish in the extreme," etc. Dr. Tyng and others remarked that no favor could be obtained from them. This is true almost everywhere, and has necessitated the publication of papers and monthlies specially devoted to the subject. Many leading and influential journals utterly refuse the insertion of a single article, even if only confined to the historical questions respecting the doctrine. They seem to be afraid of its antiquity, and of the noble array of advocates in the past and present. Friends of mine, as well as myself, have knocked at the door in vain. As a prominent professor wrote to me: "It is scarcely worth while to apply to a Post-Millenarian editor; they gladly publish articles against us and ask for us to support their respective publications, but refuse us a hearing. The bitterness of many papers is notorious, and to excite prejudice against us everything that conveys a sarcasm or ridicule is eagerly published with evident relish." Thus e.g. to illustrate: The *Luth. Observer*, Aug. 23d, 1878, gives Pres. Porter's remarks against Moody's Chiliasm, and also states that "Dr. Edward Beecher characterized the doctrine of Millenarianism as 'beginning in the spirit and being made perfect in the flesh.'" Let the reader refer back to our history of the doctrine and see for himself the eminent sons of the Church, the martyrs, missionaries, etc., that are thus grossly slandered by Beecher and the paper indorsing his utterance. In the next number (Aug. 30th) it reproduces an article from the *Independent* entitled, "Wise Overmuch," which starts out in abuse of Moody and Tyng, Jr., because they believe in the commanded posture of watching for the speedy, visible Coming of the Christ, saying in derision: "Perhaps the doctrine may seem to be fitted to frighten drowsy sinners. We are inclined to think that a textual study of the Bible, seeking for hidden meanings and deep types and allegories, to which some of these Millenarians are given, makes them ready to accept of the improbable, and to imagine that therein they are honoring the Word." After this sneer at the motives and biblical study of prophetic students, there follows a torturing of Scripture to make out that Millenarians are "troubling the churches on this subject." Thus e.g. "some inquisitive and meddlesome saints of Thessalonica—and we have such now—would be likely, St. Paul knew, to turn away from the comfort (i.e. as united with the resurrection, etc.) to speculate about the speediness of the Lord's Coming. The Apostles, therefore, instantly anticipated their curiosity and rebuked it, saying, 'But of the times and seasons, brethren, ye have no need that I write unto you.'" What a master-stroke of *exegesis*! How it eclipses the comments of our commentators, by simply ignoring the context and analogy of the Word! We are then informed that Paul rebukes them again in the Second Epistle; that the Second Coming is substantially the resurrection of the dead (!); and should be treated of simply as a reference to immortality and future rewards and punishments (!); that Millenarians are "guilty of clear disobedience to the inspired instructions" when insisting that the Advent is imminent or impending; that when they refer to "times and seasons," which, "says Paul, are something not necessary to write about," and which Jesus rebuked in the words "It is not for you to know the times and seasons," and which as to day and hour no one knows, they are guilty of "a presumption little less than blasphemous." It concludes, respecting this "presumption" bordering on blasphemy: "We see it on every side, in a mild form, as exemplified in the Chiliasm of the two largest Lutheran bodies in the country, and in the teachings of Mr. Moody, Dr. S. H. Tyng, Jr., and Dr. Goodwin; and more grossly in the babble of Adventists, Timeists, Dr. Wild, Dr. Seiss, and the Pyramidologists, who hold that we are now in a narrow passage of the Pyramids, which indicates 'troubulous times' from 1876 to 1882, preceding the Coming of Christ. 'Let no man deceive you by any means.'" Such is a fair specimen of many articles which refute themselves by their grossness, indiscriminate

denunciation, lack of scriptural knowledge, and a careful ignoring of the foundations of our faith. When such instruction is constantly paraded and such invectives are continually exhibited, what must, necessarily, be *the result* among the masses?

To illustrate how means are employed to excite hostility against us and to enforce the faithlessness of the Church, we refer to the use made by the religious press of the Freeman tragedy. From the published accounts and the trial, it appears that Freeman fanatically deemed himself called on by a divine vision, or Supernatural call, to kill his own child as a sacrifice demanded of his faith, being, as he thought, assured of speedy restoration to life. It happened that Freeman belonged to the "Second Adventists." This was too good an opportunity to be lost, no matter how many similar acts had occurred through fanaticism in persons of other beliefs, and the press throughout the country utilized it to decry Pre-Millennialism, the study of prophecy, etc. The secular press joined in the cry, so that e.g. the *New York Tribune* in an editorial, exhibits its amazing knowledge of the whole subject by classing Second Adventists, Fifth-Monarchy men, Anabaptists, Cromwellians, Brethren of the Free Spirit, and Pre-Millenarians together, and makes this sacrifice a *legitimate outgrowth* of prophetic studies, thus indirectly vilifying the ablest and purest men who have been students of prophecy. The dogmatic, magisterial, offensive tone of the secular and political papers was effectually reproduced by the religious press, which overlooked the fact that the religion it professed forbade *the wholesale slandering* ; 1 which it indulged at our expense. Thus e.g. the *Luth. Observer*, whose editor rarely failed to pick up any floating sarcasm against us, found "the Freeman Tragedy" a specially fine morsel for an editorial (May 30th, 1878) with the significant heading: "Prophetic Fanaticism." The article is designed to make the impression, most unjustly, that this sacrifice is an outgrowth of Pre-Mill. doctrine. The writer undertakes to show how such delusions as Freeman's are reached (1) by affirming that this is done "through an attempt to interpret the prophecies in a literal sense." We deny this conclusion. (a) Ecclesiastical history proves to us (as e.g. Stilling has well pointed out in his *Theobald*, etc.) that more dreadful delusions, culminating at times in murder, have resulted from the spiritualistic and mystical interpretation; (b) Freeman, as the trial evidenced, did not confine himself to a literal interpretation, but was so largely under the influence of a *prevailing spiritual and mystical* interpretation that he looked for continued revelations of God's will, and in his hallucinations supposed himself to be thus personally favored; (c) one of the fundamental principles of our teaching is the completeness of revelation in this dispensation to guide and direct, while the contrary is the result of mystical and spiritualistic teaching, which opens the door to all sorts of vagaries; (d) it is unjust to charge us with a crime, which our teaching and tendency reprobate; (e) it is unjust to the long line of noble men in the Church who, although "interpreting the prophecies in a literal sense," have been noted for purity of life and usefulness in labor; (f) it is unjust to the "Second Adventists" as a body (although their views in many respects differ from ours, and are more in accord with this editor's than ours), seeing that many, and their ablest advocates, limit their teaching within bounds that forbids so sad and fearful a result; (g) it is unjust to charge this sacrifice upon the faith of any body of men, because it was the individual act of a weak, unbalanced mind, excited by religious fanaticism, fostered by a mystical tendency which led him to regard himself as favored by divine revelation.\* Then (2) the writer declares that a literal interpretation is incorrect (a) because the Church affirms it to be such. Where he gets this affirmation from we are at a loss to conceive; certainly not from Luther, whom he professes to admire. (For an extended reply, see Prop. 4.) He then (b) asserts: "that most of the prophecies concerning the *First* Coming of Christ were not fulfilled in a literal, but in a figurative or spiritual, sense, like many other prophecies, and for this reason they were not understood until after their fulfilment." We deny that any of the prophecies were

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\* Every intelligent reader has met with cases reported where crime—even murder—has been committed under an alleged religious guidance, but that such have been justly ascribed to the individual, and not to the Church to which he belonged. We give a single illustration: *Every Evening* (of Wilmington, Del., and copied in the *Geauga Leader*, June 13th, 1879) cites the case of Gilles Hutchins, who was tried twenty-two years ago in the Georgetown court for the murder of his own child, and acquitted on the ground of insanity. He had attended a Methodist meeting, and heard a sermon concerning Abraham and the sacrifice of Isaac. Being under conviction and excited, he imagined, as a test of his own faith, that God commanded him to offer up his own child. The tragedy followed. It would, of course, be utterly unjust to charge the Methodists, as a body, with the morbid, feverish excitement and imaginings of this murderer.



spiritually or figuratively fulfilled, but all as grammatically expressed ; and it was this very literal fulfilment in the person, life, and death of Jesus that we, to-day, employ against Jewish and Gentile unbelief, as seen in the Christian apologetical writings. It is the Church-Kingdom view that confuses the writer's idea of fulfilment ; for, in support of such an opinion, he must of necessity largely draw on spiritualizing. In reference to the old declaration that prophecies are only to be understood after their fulfilment, replies are given under various propositions. It is sufficient now to say that, if this is so, then it is difficult to explain the rebukes of Jesus and the exhortations to study prophecy, to regard it as a light, to esteem it as a warning (of which e.g. the believers availed themselves before the destruction of Jerusalem), etc. But (3) he declares that all expecting the literal Second Advent have been, from the day of ascension down, disappointed. Suppose that they have been, does that change the commanded posture of watching? Did it detract from their piety or motives to faithfulness? Did not the Spirit which urged, in view of personal benefit, etc., this attitude which they obediently occupied, know that they would be disappointed? Are we to neglect watching for a certain predicted event, in which redemption and glory culminate, because it has not yet arrived, and because others, who thought it might soon arrive, were disappointed in its coming? Such and similar questions evidence that, according to the writer's estimate, the divine injunctions on this point are a mistake, and that the history of the past should cause us not to look, long, and pray for "the Blessed Hope." (Comp. the caution of Mark 13 : 33-37.) He concludes with the sweeping assertion : "It is only the ignorant and illiterate that are deluded by this fanaticism" (viz., literal prophetic interpretation). But as if conscience pricked him somewhat at the vast array of able writers on its side, he generously adds : "It has a strange fascination also for some learned and otherwise well-balanced and sensible persons," but who have "a kind of mental hypnotism," etc. The mental capacity of the editors may indeed be great, but they certainly do not add to its greatness or afford proof of the same, by such an attack, only calculated to produce prejudice, and confirm the unbelief of the Church.

*Obs. 7.* The mass of the Church, both in ministry and laity, is so leavened with the spirit of unbelief and opposition, that threats of excommunication, deposal, etc., are boldly announced, notwithstanding the antiquity, antecedents, reception, scriptural foundation of the doctrine. Not satisfied to meet us in argument, to deny our "hope," to make it ridiculous, to pervert or ignore history, to brand us as guilty of "heresy," etc., the antagonism must culminate *in threats*, as e.g. illustrated recently in Prof. Briggs of New York, whose spirit and that of the Romanist Baronius (whom he approvingly quotes) correspond.

Prof. Briggs, alarmed at the number of his Presbyterian brethren who were Pre-Millenarian, and finding that his attacks were resolutely and Scripturally met, finally condescended to *threaten* them, if they did not yield up their "heresy" and omit meeting in public conferences on the subject, with an ecclesiastical trial. Fortunately many of his brethren were more in accord with Paul's delineation of charity, and deemed such a course too extreme. But the spirit is abroad and widening. A writer in the *Interior*, Jan. 9th, 1879, quotes Dr. Brookes as saying in the *Truth* : "Not only is there opposition, but the most determined hostility to the doctrine of our Lord's personal return as the hope set before us in the Gospel, and he who is 'looking for that blessed hope' is sure to be denounced as a fanatic, and slandered, and ostracized." This statement is questioned, but is—as e.g. illustrated in "Westminster's" (Prof. Briggs) attacks, charges of heresy, arrogant threats of expulsion, and in the numerous articles in various religious papers manifesting the same spirit, of which we give in this work a few specimens—abundantly sustained. A movement is now on foot to remove a brother holding these views from a high and responsible position, solely because of his teaching our doctrine, and this has been repeated again and again within a few years. The writer knows persons who, either have been forced from their pastorates, or have been unable to secure any, through the machinations of ministers and laymen who opposed them because Pre-Millenarians. Such are not merely in the sleeping condition reprimanded by the Master, but they are sufficiently aroused and interested to fight, openly and secretly, against the doctrine. Rev. Dr. Goodwin, in his address before the Prophetic Conference, said that he anticipated bitter hostility from the very men who ought to extend Christian love—

from men who teach theology, occupy the pulpits of the land, and direct the great denominational and religious newspapers of the day. This has been manifested repeatedly, and, judging from human nature, must be anticipated in the future. We do not envy the minds and hearts of those who, overlooking the fundamental test of charity, can carry our belief—a belief placing us in the commanded posture assigned by Jesus Himself—up to the ecclesiastical tribunals of the churches to have it, if possible, condemned as “heresy,” and its holders ignominiously expelled. Aside from ignoring history, Scriptural evidence, Christian love, etc., it exemplifies an innate meanness of disposition, a devilish desire to involve brethren in difficulties, diminish their reputation, usefulness, and happiness—a characteristic *which even many unbelievers would spurn as dishonorable*. These remarks apply equally to that class of Millenarians, of whatever sect or party, who designate all who do not receive their distinctive views or system as non-Christian, overlooking their personal reception of Jesus and the manifestation of the graces of the Spirit.

*Obs. 8.* The faith of multitudes is influenced by that expressed by pious and useful laborers of the Church, and when our doctrine—which evidently has never been studied, either in its historical or scriptural aspects—is curtly dismissed by them as unworthy of credence or attention, the reputation, the godly life of such sways many to treat it with indifference and even with contempt. Misrepresentations, perversions, detractions, expressed or implied disdain, coming from such a source become measurably authoritative in the eyes of not a few, forgetting, as the history of the Church abundantly proves, that error may exist in connection with great piety, fervor, zeal, and usefulness.

It is painful to notice how men eminent for piety, under the *profession of humility*, that they are not to meddle with things too high, condemn our doctrine, without even an examination, and then *think themselves sufficiently humble*, and the things sufficiently low, to give a positive, dogmatic expression of their views pertaining to Eschatology. They deem themselves strong enough to give us a complete system pertaining to future things, but when we endeavor to present the same, then the cry is raised, “Secret things belong to God.” This affected modesty does not prevent them from leaving “the milk” and seeking “the strong meat,” from entering into “the deep things of God” and attempting to explain them, from occupying the domain of prophecy and endeavoring to interpret and apply the same; but let us attempt this course, and instantly the charge of presumption is presented against us. Indeed, in justification of their own procedure they justly claim that these things are revelations, written for our study and instruction, and hence worthy of attention; but as soon as our interpretation and application of them are made, they object on the ground that they are beyond our understanding, etc. Take e.g. one of the mildest illustrations of our meaning: J. A. James, in *The Church in Earnest* (a work containing excellent thoughts and forcibly expressed), expresses (p. 289) his humility as follows: “How many centuries shall roll before this blessed era (Millennium) of harmonized, sanctified humanity shall arrive—how much more of its history our world is to spend in sin and rebellion, and in groans and tears, it is not for any of us to say. Some imagine they hear the clocks of prophecy and providence, both set in harmony to the divine decree, striking the eleventh hour. I am not so skilled in prophetic arithmetic or mystic symbols; ‘it is not for me to know the times and seasons which the Father hath put in His own power;’ and I am content with the promise and the hope, that the time is coming, when ‘the kingdoms of the world shall become the kingdoms of our God and of His Christ.’ What vials of wrath have yet to be exhausted upon the world, or through what tribulations the Church has yet to pass on her way to her millennial, and to her triumphal state, it is not for us *even to conjecture*,” etc. After this exhibition of personal modesty, and under its garb to deal a stab at noble students of prophecy, one should suppose that he is simply “content with the promise and the hope,” and makes *no effort* to explain it and the manner of its realization. But the reverse is true: he enters the field of controversy, and his published statements are open to investigation and criticism. At length, against the most positive statements of God’s Word, by the use of mistaken inferences and the quotation of Scripture passages isolated from their connection, he endeavors to prove that the Millennium and its glory is introduced by the labors of the Church. To make out such a proof the parables are made antago-

nistic to each other, the commission is made to declare what it does not contain, sentences detached from their context are pressed to an extreme, Millennial predictions are given without reference to the order of fulfilment, the agency of Jesus and the necessity for the supernatural to intervene to bring forth a realization are ignored, the Sec. Advent is taken for granted as delayed for centuries, etc., and the grand result of this extremely modest effort is to emphatically teach (p. 291) that "the direct and chief instruments of accomplishing this greatest of all happy revolutions—this wondrous spiritual renovation," of bringing in "the Millennial glory," are "the ministers of religion and the members of our churches," "Yes, these are the men to whom the world will stand indebted for its restoration to God, to happiness, and immortality." What a *sad perversion* of Scripture teaching on the subject! He winds up his work with the double italicized sentence, showing the emphasis given to it: "What is wanted—and all that is wanted, under God's blessing, for the world's conversion to Christ, is—an earnest ministry, and an earnest Church." How different the instruction and the warnings given by the Spirit! Such illustrations could be multiplied, and they serve to show that, in view of the character and reputation of the men, their example and teaching form a pattern which many copy, some taking it for granted that whatever emanates from them must be good, while others rest satisfied with their one-sided exhibition of the subject. Sometimes even long refutations appear which contain no appeal whatever to the Scriptures, the more remarkable seeing that our constant reference is to the Word. Brookes (*Maranatha*, p. 19) says: "Recently a very long article from the pen of a distinguished Theological professor appeared against the Pre-Mill. Advent, and it did not contain a single text of Scripture," and then aptly adds: "There could hardly be stronger presumptive proof of the doctrine he so bitterly denounced." No matter what the piety, or position, or talents of the writer on the subject, in Eschatology, which God gives us, appeal must be made to the Spirit.

*Obs. 9.* It is not merely the controversial books and articles (such as Brown's, Waldegrave's, etc.) that tend to this rejection of our doctrine, but a multitude of works are issued, either by private individuals or societies, which take the opposite for granted, and predict in a dogmatic form "smooth things" for the Church. These are extensively circulated and read, and thus by precept and example confirm the existing faithlessness. Indeed, it is a fact that many are so familiarized to such a "Church Literature," that they are utterly unacquainted with our doctrines, and the scriptural reasons assigned in their behalf.

Among these may be mentioned popular commentaries, specially designed to mould the opinions of Sunday-schools. Thus e.g. Albert Barnes's series of *Notes*. To illustrate its spirit, a single example is sufficient: When explaining prophecy relating to the Millennial age, he constantly weakens the force of the promises by a set phraseology indicative of a lack of faith in its plain, grammatical meaning. The favorite phrase is "*as if*;" and to give it due emphasis and impress it on the favorable notice of the reader it is generally printed in italic letters. Take up any Mill. description at random (or particularly the Apoc.), and the interpretation will have its italic dress. Take, as an illustration, Isa. 65: 17-25, and we have the following examples: "That there should be a state of glory *as great as if* a new heaven and new earth were to be made;" "that there would be changes in the condition of the people of God *as great as if* the heavens, overcast with clouds and subject to storms, should be re-created so as to become always mild and serene, or *as if* the earth, so barren in many places, should become universally fertile and beautiful;" "changes *as great as if* a barren and sterile world should become universally beautiful and fertile;" "the change is represented to be *as great as if* a new heaven and a new earth should be created;" "it is figurative language designed to describe the comparatively happy state referred to by the prophet, *as if* human life should be lengthened out to the age of the patriarchs, and *as if* he who is now regarded as an old man should then be regarded as in the vigor of his days;" "that is, that the state of things under the Messiah would be *as if* human life were greatly prolonged;" "changes shall take place *as great as if* his nature (lion's) were changed, and he should graze with the herds of the field;" "the state of security would be *as great as if* under the Messiah *as if* the most deadly and poisonous kinds of reptiles should become wholly innoxious, and should not attempt to prey upon men;" "in future times, there will be a state of security *as great*

as if the whole serpent tribe were innocuous and should live on the dust alone." This is no caricature, but a specimen found under one prediction alone, and is written by a sincere, pious, and able man, who leads thousands into such faithless interpretations. One cannot help imagining how such a commentator, with such a faith, constantly appealing to the impossibility of fulfilment, would have dealt with the predictions relating to Jesus, had he lived to comment on them just before the First Advent. We fancy that the prediction of a virgin conceiving and bearing Him would, with such a spirit, have been interpreted to mean a figurative expression indicating a purity as great as if He had been born of a virgin; the predictions pertaining to His humiliation, sufferings, and death, would mean a condescension or spirit of benevolence as great as if He had actually passed through it all; the predictions relating to His being sold for money, betrayed, forsaken, despised, beaten and spit on, drinking vinegar, casting lots, etc., would mean that He exercised the most extraordinary patience and forbearance, as great as if men had really treated Him so fearfully.

The works *Witnessing Church*, *The Active Christian*, *The Great Commission*, *The World's Salvation*, *Redeemer's Last Command*, *Evangelization of the World*, and literally hundreds of others (comp. Prop. 175), present the idea of a future Millennial age, give many of its predicted characteristics, but urge, as an incentive to action, that it must result from preaching the Gospel, extending missions, widening and increasing the zeal and activity of the Church. Christ's specific and supernatural work is relegated to the Church, and only so much of the Scripture is quoted and applied as they suppose inferentially to teach the same; while that portion antagonistic is carefully excluded, no attempt being even made toward a reconciliation. The positive manner of presentation, the frequent eloquent and fervent appeals attached, the interlarding of Scripture phraseology, mislead the masses; and in view of the praises extended to them and the efforts made to circulate them by eminent men and societies, they become favorites and guides to multitudes. To object to their teaching as on many essential points erroneous, and to their tendency as producing a lack of faith in "the Blessed Hope," is to cause many—so wedded are they to them—to question our piety and zeal. Under such exclusive instruction, which really perverts the divine as given to us, the masses, interpreting Scripture in a like manner, are unable to discriminate, and become prejudiced against an examination of the subject.

*Obs.* 10. The state of no faith, the indifference to the subject, the interposing of long periods, etc., is also in a measure produced by the long-delayed return of Jesus. Good men like Luther, etc., expected His return in their day, and able men like Bengel, etc., fixed upon approximative dates, but these expectations and data passed by without His return, and many, because of the non-fulfilment, remain sunken in a state of apathy and unbelief—just as if the event depended on man's estimate or measuring of time, and not on God's own appointment. More than this: such disappointments are made the subject of scoffing, in order to heap ridicule upon the whole subject.

Since eighteen hundred years have passed, some act and speak as if this very delay meant a far longer one in the future; while others assert that it is proof that He will never come. Both misapprehend the Spirit's estimate of time. The class, like Elihu Burritt, etc., who deny a future Sec. Advent, making it already past; those, like Swedenborgians, etc., who transform it into something else; those who admit its futurity, but make providence death, etc., also Advents, and intervene a long indefinite period; those who ignore it as an idle fable; all classes unite in taking advantage of the expressed hopes of Millenarians, and, because not realized, to make themselves merry at their expense. The antedating of the Advent and the Millennial age (the latter done even by many of our opponents), can only affect the faith of the weak, or ignorant, or prejudiced; the student, who knows the foundation upon which all rests, makes even these—the disappointments, scoffings, and unbelief—reasons why he should be the more observant and watchful. Scoffing is no argument; ridicule is no adornment of the truth; and names of obloquy add no force to reasoning. The vagaries of some individual, or the dogmatic assertions in reference to definite time by some person or sect, are gladly paraded, as if these were amply sufficient to crush our doctrine based on covenants and a multitude of divine promises; as if these should, of necessity, force us to say, "My

Lord delayeth His Coming," or "Where is the promise of His Coming?" as if these could override the solid Scriptural statements of able and learned men, and cause us no longer to look, pray, long, and watch for "the Blessed Hope." The perversion of any one point, or the rashness of men in dealing with a doctrine—seeing that every important truth of the Bible has been, by some, either perverted or rashly dealt with—*has no weight with the real student.* He knows that failure as to time, that rashness and enthusiasm as to the meaning of symbolic prophecies, that dogmatic assertions based on chronology, that approximative applications which resolve themselves into mistakes—all these do not touch the *covenanted relationship* of the Kingdom, the Pre-Millennial Advent, or any one of the main, leading, or essential doctrines of our system. And yet men profess themselves as confirmed in their unbelief by the failure of learned expositions on prophecy, which enter into a systematic chronological series of events, and virtually, by approximation or positively, predict events to take place at certain times that are not verified. This failure causes them to regard an elucidation of prophecy with suspicion, and to turn from it with aversion—provided it has a Pre-Millennial cast. For when their own prophetic writers and commentators (as e.g. Barnes and others on the Apoc.) enter into a systematic chronological order and give approximative dates, or give place to the greatest vagaries and applications (as e.g. Berg, etc.), the whole thing is reversed; they justly claim that these are *individual opinions* which do not affect the main doctrines of a Post-Millennial Advent, Whitbyan Millennium, etc. The religious press, as we have shown, is eager to take up all such mistakes, individual extravagances, etc., and make Pre-Millenarianism responsible for them, a process of reasoning adopted by Draper and others, when they endeavor to make Christianity responsible for wars, persecutions, martyrdoms, etc. It is Bossuet's argument against Protestantism, levelled against our doctrine, in editorials headed "Prophecy at a Discount," etc. It is the infidel's mode of attack, *fully indorsed and adopted by believers!*

*Obs. 11.* Many writers, like M. Guizot (*Med. upon the Chris. Relig.*, etc.), seeing the predictions relative to an ultimate exaltation of the Church, take it for granted, by utilizing a philosophical idea of progress, that the Church will be universally dominant in the present dispensation. No effort is made to establish this by an examination of Scripture or of the early Church view, but we are left the option to accept of it, because in accordance with philosophy, the deductions of reason, and the wishes of human nature—thus occupying the same ground and urging the same considerations presented by the extreme Liberal party. Many intelligent and able men, leaders of others, indorse this development theory, and extend the prevailing unbelief.

To indicate what reasoning is employed, and a certain hesitancy manifested, by some in this direction, attention is directed to an interesting article in the *Bib. Sacra* for Jan., 1851, by Rev. Washburn. He forcibly shows that there is a parallel between the philosophical relations of early and modern Christianity; that the same antagonistic forces are now at work, and that history, only on a wider scale, is repeating itself. Then at the conclusion of the article, seeing where legitimately his own reasoning would lead him, viz., that such a repetition is to be ever anticipated as a natural result, he endeavors to rid himself of the same in the following manner. He says: "It is rather the design of God, while the foundations of the faith are eternal, to allow His religion to have its natural career, in connection with the free activity of the human intellect. Nor, while we have, and may have, in the creed and worship of Christianity, the settled ground-work of practical religion, may we expect to attain a perfect, changeless system of Christian science, until the advancing knowledge of man has reached its fullest harmony with the truths of revelation." He then anticipates an objection: "It may be said indeed that, allowing a necessary progression, in Christian science, it is a real progression, not a retrogression or a ceaseless oscillation, we should look for; and that, after eighteen centuries, it is somewhat discouraging to behold the world still in the state of primitive chaos. And viewed in itself it is so; viewed in regard to the self-will of men, it is lamentable; yet it is a fact, capable of an explanation that supplies hope and assurance. It has not been a retrogression, but, as has been said of social progress, 'an advancement in a spiral line.'" Looking for the explanation, we find it to be this: that certain causes led to

certain results, without his being able to show that these may not continue to repeat themselves, and he is forced to say: "But we can only take refuge in a Christian optimism, and believe that as it (state of ours, etc.) sprang from natural and necessary causes, it will yet come out in a right channel;" and to illustrate it he brings in the Deluge, etc., while to enforce it, he says that "on every hand is felt the demand of reconstruction." Instead of leaving *God's Word* tell what the outcome shall be (as e.g. in the days of Noah, etc.), he expresses hope to be in this "spiral line." We quote him: "Such was and such is yet the chaotic state of Christendom; such its phenomena and such their causes. Never since the birth of our religion has been seen so stupendous a conflict as has been waged between the truth of God and human error; no other age, except the primitive, whatever its importance in philosophy or religious culture, can compare with this in which we live, in the grandeur of its efforts, the variety of its issues, the momentous problems which hang on its results. Nor have we yet reached its conclusion. The battle is not yet over," etc. "On the one side the transcendental unbeliever expects a time when Christianity shall be acknowledged the transient phenomenon of a less advanced period—a Millennium of pure reason in science, in art, in society, in worship being introduced; on the other, the timid religionist sees only the signs of despair; and, between the two, are found many who remain in utter doubt, hardly knowing whether to fear or hope the more for the cause of truth." He professes his confidence in the final result, because truth must ultimately triumph, faith "is the substance of that hoped for," primitive Christianity obtained the victory and so will the present, and as the struggle is greater and deeper, so the result will be greater, grander, and more permanent. Truth, indeed, will ultimately triumph, but not through man. Jesus, the Truth, will come Himself and vindicate it. Truth did not gain the victory from creation to the deluge, nor from the deluge to the First Advent, nor from the First Advent to the present; and, we are abundantly assured from the predictions relating to the future, that it will not from the present time down to the Sec. Advent. (Comp. e.g. the remarks of *Ecce Deus-Homo* on the three great eras in the history of the race.) "Faith is indeed the substance of things hoped for," but it is still a question, which Scripture alone can decide, *when, and how, and through whom* the realization shall come. The primitive Christianity did not obtain the alleged victory, for the history of the Church conclusively proves that the Alexandrian philosophy, the hierarchical tendencies, etc. prevailed, and that colossal error gained the day, as witnessed in the fearful usurpations and the dark ages that followed. Analogy fails to sustain his position; it does the reverse, indicating that there is *no hope in man*. How sad it is that able men bolster up a hope on such slender grounds, when so *flatly contradicted* by the predictions of the Word—our only safe guide in such matters—respecting both the condition of the world and the Church at the Second Advent of Jesus.

*Obs. 12.* It may probably be asked, Why is it that God allows so many prophets to arise and predict "peace and safety," and make the Church, as a body, complacently look forward to continued prosperity, increased wealth and power, and wide extended dominion? The reason was long ago assigned by Moses (Deut. 13 : 3) in the words: "for the Lord your God *proveth you*, to know whether ye love the Lord your God with all your heart and with all your soul." It is done to test the love of His people, to discriminate between those who reverently receive all that He has spoken and honor His Son, and those who will follow the views and doctrines of men, giving the honor which exclusively belongs to the Son's work to men. When persons wilfully ignore oath-bound covenants, ridicule "the Blessed Hope," even the Coming of Jesus, and mock at the inheritance of Jesus and His saints, *then* it is but just that they should put their trust in smooth but false predictions instead of the Word of God.

Those who say that they do believe in a Second Advent, and that in consequence of such a belief do not come unto censure, are desired e.g. to ponder the express language of Jesus (Luke 12, Matt. 24, etc.), who rebukes, not unbelievers, but those *who profess to believe* in His Coming, because, notwithstanding their profession and His injunctions to a constant watchfulness, they say in their hearts, "*My Lord delayeth His Coming*;" and their conduct is influenced by their belief in abusing their brethren (and by implication

those who look for the Coming), and in a sense of security leading—as illustrated in some—to scenes of revelry, feasting, festivals, etc., in the churches and families. As the end approaches it is reasonable to expect that a clearer conception of the nature of the Kingdom and its cognate doctrines will be presented, but this very exhibition will meet with continued unbelief and opposition. Some, misled by their own feelings, and enthusiastic over the number of Pre-Millenarians of eminence and ability in the various churches, trust that “The Doctrine of Christ’s Coming and Reign is soon to be held by the Evangelical Church generally” (see e.g. an article thus entitled in the *Theol. and Lit. Journal*, Oct., 1859). But let the student consider the previous propositions, the predictions of God quoted, the condition of the Church previous to and at the Sec. Advent, and he will see that it is only after the thief-like Coming and before the open Parousia of Jesus that the Church, startled from its indifference and unbelief and opposition by the resurrection and translation of chosen ones, will seek for the truth and in its behalf even sacrifice life itself.

PROPOSITION 179. *The doctrine of the Kingdom, or essentials of the same, are directly allied by various bodies with doctrines that are objectionable, and hence is made unpalatable to many.*

It is a sad fact that many persons not being able to discriminate between truth and error, reject both because they happen to be thus connected in the faith of some denomination or sect. Truth is not vitiated by error, for if it were, then there is not a single doctrine of the Bible but what would have to be rejected, seeing that they have been more or less connected with erroneous doctrine.

All organized religious bodies have more or less of error, as is evidenced by *the diversity* existing—no two exactly agreeing in all things. Even such an ultra sect as Mormonism has some truth obtained by its eclecticism, and no one dreams of rejecting the truth because allied with their distinctive tenets. It is deemed proper to present this Prop. in connection for two reasons: (1) it is a continuation of the history of Chiliaam as adopted, in part or whole, and incorporated in the belief of various bodies present and past; (2) it may serve to remove unnecessary prejudice, and place Chiliaam in its proper position, viz., that of a doctrine which can be received by all denominations without interfering with their distinctive denominational characteristics. We have already shown that multitudes who are as widely removed as possible from all fanaticism and extravagance, who are honored by the Church as pious and able men of God, have no affiliation with others, who endeavor to impress other doctrines, held to be erroneous, in connection with Chiliaam or some of its features. The space given to those mentioned here is necessary, because they are more or less met with, and a knowledge of them may remove prejudice.

*Obs. 1.* The Christadelphians, owing to a union of Pre-Millenarian views with other doctrines, are seriously injuring the former in the estimation of others because of the latter. Wherever they find a lodgment, their hostile attitude toward, and denunciations of all others, directs attention to their opinions, and in the feeling of opposition and repulsion excited against them, our doctrines being supposed to belong to them distinctively and exclusively, suffer an unjust condemnation. A little reflection ought to convince any one, even from *an historical position*, that this conclusion is highly erroneous. Christadelphianism is very modern; its founder, Dr. Thomas, only died a few years ago. It is impossible in the history of the Church (with which Jesus promised to be continuously from His First Advent) to find any writer or any document which brings forth *the Christadelphian faith* as exhibited by Dr. Thomas and his followers. The shielding of themselves under the plea that they have no creed, that the Bible is their creed, and hence nothing but the Bible is required, does not meet the case, for *nowhere* do we find the formulated statements of belief, which they assert as essential to salvation and to constitute a Christadelphian, until we come to Dr. Thomas. Surely a faith so essential as asserted, ought in the history of the Church for eighteen centuries have found some one to formulate it sufficiently indicative of its existence. Pre-Millenarian-



ism, on the other hand, is found *prominently* in the Primitive Church, and has a history to sustain it as a Church faith centuries before Dr. Thomas lived. Even in the discussion of the doctrine of the Kingdom, no acknowledgments are made of the previous holding of the truth by a line of positive witnesses, but the impression is made, designedly or undesignedly, that Dr. Thomas by his superior enlightenment presented the doctrine after it had been totally ignored by all others.<sup>1</sup>

Pre-Millenarians are to be found in the early Church, and in all Protestant denominations, whereas Christadelphianism is a small body with a system of formulated (i. e. as given by writers) doctrines which must be held as essential to salvation. Jesus, the Christ, is not "very God," but only inhabited by the Father through the Spirit (and even that was only accomplished at His baptism); the Holy Spirit is only the instrumental power of the Father; while the devil is only a personification of sin in the flesh (so that was a striking illustration, when they went into the swine). Unable to explain the union of spirit, soul, and body in man, they dogmatically explain all that refers to the personality of the Deity, of Satan, etc., and those who may differ from them are stigmatized as "ignorant," "errorists," "unbelievers," etc. Baptism is so completely hedged around by a series of doctrines, including *the grossest materialism*, that whosoever does not believe their *precise* system of theology cannot be baptized, and consequently will *inevitably* be damned. As their system of faith embraces a variety of features, and is complicated, taking days of patient study to understand, an unbeliever naturally feels surprise that such large numbers could be converted and baptized in one day by the Primitive Church, and that Philip so hastily baptized the eunuch, etc. Such facts, however, have no weight with them, for their distinctive faith and baptism are made *essential* unto salvation, and by this exclusiveness they debar all others, asserting it boldly and arrogantly.<sup>2</sup>

The grossest materialism, such as the wildest unbelief has suggested, is characteristic of the system, so that soul and body are material, or rather the former is a simple product of the latter and dies with it. Such passages as Matt. 10 : 28, Stephen's prayer, etc., cannot repress the extreme dogmatism expressed. The logical outgrowth of the whole is found in the horrible doctrine that infants and little children utterly perish by death; that the heathen and infants, at least, will never be raised from the dead.<sup>3</sup> Pre-Millenarians, whatever their private views may be respecting immortality (either natural or acquired) and the ultimate destiny of the wicked (either preserved in positive punishment or given over to ultimate destruction), do not put forward such unbelieving materialism, which neutralizes a class of passages indicative of the soul being something higher and nobler than the body. They do not regard the belief, one way or the other conscientiously held as essential to salvation, for they elevate neither ordinance nor doctrine to the level of a faith appropriating, even amid weakness and imperfect knowledge, Jesus as the Saviour who died for us, and our obedience sincerely rendered to Him according to the knowledge imparted.<sup>4</sup>

The intense and selfish bigotry actuating this body is a sad commentary on human infirmity. Without the least compunction, all outside of themselves *are condemned*; no one can be saved but themselves. Taking no warning from Jesus' rebuke to the disciples, they denounce as worthy of damnation those who supremely love the Christ and labor—let it be in weakness—for Him; ignoring what the apostles say of charity, they elevate

knowledge—such as they possess—far above it ; overlooking the caution of the Spirit, they sit in judgment over all who differ from them and threaten them with endless destruction. Let the same graces of the Spirit, which they themselves profess to possess, appear in others, and it is nothing but the workings of the flesh ; let the Church of the past be appealed to, its martyrs, its confessors, its missionaries, its eminent and noble men, and if not Christadelphians their love, sacrifices, toil, life, etc., are nothing but the developments of the flesh ; let them be reminded that weak brethren, with imperfect knowledge may exist—that men may through lack of proper understanding build imperfectly on the foundation and suffer great loss and yet be saved—that such a diversity may exist so that some are fed on “milk” and others on “strong meat”—it is nothing except they be Christadelphians. An unchristian spirit, an imprudent and arrogant claim of superior holiness and special enlightenment, cannot be pressed beyond this one. Now Pre-Millenarianism from the Primitive Church down has constantly *repudiated* such a selfish and unwarranted attitude. Its writers, numbering hundreds, scorn such an uncharitable manifestation.<sup>1</sup>

<sup>1</sup> The proof is found in Dr. Thomas's works, as e.g. in condemning and anathematizing Pre-Millenarians of all classes as unbelievers, unworthy of a following, etc., and the utter inability of pointing to a single writer preceding himself who interprets and applies the Scriptures as himself, and in the apparent boasting manner by which he elevates himself to the position of an expositor whose dicta must be followed on pain of condemnation. No works have ever been published *so dogmatical and uncharitable* as those of Dr. Thomas. The spirit is like the exclusive spirit of Mohammedanism, and the interpretation is almost as great. He is like Abd-el-Lateef (Palgrave's *Travels—Library Notes*, p. 382), whose one sect, out of seventy-three, alone could be saved. When Michael did not rail against Satan, he complacently designates Protestantism in all its forms “the Accursed Hierarchy of Satan.”

<sup>2</sup> So precise and determined is their faith, that *the least variation* inevitably causes a division. Hence wherever they have obtained a footing and increased in numbers, they have almost invariably divided into separate parties. As no liberty is allowed, any deviation is at once denounced, and its adherents repudiated as anti-Christian. In the city of the writer it has happened that when they numbered forty or fifty they divided into two or more parties, and became exceedingly embittered against each other. Such fruit must be anticipated.

<sup>3</sup> In reference to Jesus saying to the children, Matt. 19 : 13, 14, etc., they give two interpretations to avoid its force. One, as given in “the Declaration of Principles,” is that “the little children” denotes “believers” who are so called. A prominent Christadelphian (Dr. Reeves), to whom the writer referred this passage, repudiated, in view of Christ's actually blessing little children, this application as “childish,” and stated that Jesus simply meant that little children should not be forbidden to come to Him in order that He might heal them of their diseases, for of such children some would become believers. Having hewed out a system of resurrection to suit their materialistic scheme, any passages that seem to conflict (as e.g. Rev. 20 : 12, 13 ; John 5 : 28, 29, etc.) must be so shaped as to accommodate themselves to it. To get rid of Rev. 20 : 5, they reject it as unscriptural because one ancient *ms.* by a mere error (Tischendorf's *N. Test. loci*) omitted it, forgetting that all the other ancient *ms.* have it, and that it is quoted and endorsed as existing in Scripture by writers still more ancient than any of our *ms.*

<sup>4</sup> With the strongest materialistic notions are combined the most spiritualistic conceptions. Thus e.g. according to their tenets, they adopt in full the Universalist conception that Satan, or Devil, is in all instances merely “a personification of sin in the flesh.” Because the word is used in Scripture to denote an adversary, slanderer, false accuser, etc., and is thus applied to persons, they conclude that it must in all cases have the same meaning, simply indicative of sin, or a carnal mind, as manifested in the individual, society, nation, and world. The inconsistency of pushing this to an extreme is evidenced when they come to explain how the devils entered into the swine, how proposal and rejection is presented in the temptation of Jesus, how devils are spoken of as separate and distinct from men, how Satan is described as an accountable agent who will be punished, how not only activity but attributes and passions (as faith, fear, etc.) are ascribed

to him indicative of personality and intelligence, how they spoke and acted in demoniacs, how the Jews had their views confirmed by the words of Jesus, how the early Church received their impressions from the first preachers, etc. Admitting its figurative application at times does not, by any means, force us to their conclusions. The plain grammatical sense so often presented urges us to a belief in sympathy with the Primitive Church.

\* The charitable and Christian spirit exhibited by Pre-Millenarians was illustrated in the recent Prophetic Conference held in Dr. Tyng's church in New York, in which over three hundred ministers and numerous laymen, *representatives of the various Protestant denominations*, participated. The same has been witnessed in prophetic conferences in England. Pre-Millenarians are found in all Protestant denominations, and do not form a party, sect, or denomination *separate and distinct* from all others. They are a unit on the grand outlines of the system of belief (such as the Pre-Mill., Sec. Advent, the first and second resurrection, the translation, the judgment, the future Kingdom of the Messiah, etc.), while they may differ from each other in the details, the order of events, or in reference to other doctrines not directly associated with Pre-Millenarianism.

*Obs. 2.* The Seventh-Day Adventists uniting the doctrine of the nearness of the Second Advent with their peculiar, distinctive views, injure it in the minds of those who overlook the fact, that no sect has ever existed which has not mingled some truth with its error. Pre-Millenarianism especially is thus judged by the prejudice engendered by Seventh-Day Adventists, when the truth is, that so little of our doctrine is entertained by them, and so hostile are they to our essential views, that they cannot be classed with Pre-Millenarians, since they do not *in any sense* hold to a Millennium here on the earth during the thousand years. This is seen in the restoration of an old monkish idea,<sup>1</sup> that during the 1000 years or Millennium, this earth is to be a fiery hell in which the wicked, the mortal race, and all things are to be destroyed, and then at the end of the thousand years Jesus, the Christ, and His saints, who during the 1000 years were in the third heaven and reigned there, return to this earth which has been renewed.<sup>2</sup>

This organization is of very modern growth; its founders and leaders, Mrs. White and her husband, are still living. Ecclesiastical history records the existence of no body like them, with their peculiar formulated faith (as presented by their writers), although it gives persons and parties who arose now and then, and insisted upon the observance of the Seventh Day. Their system, like Mormonism, is eclectic, and a variety of doctrines are incorporated, such as a gross materialism as taught by the Storrites and Christadelphians, a speedy Advent with the exegesis attached to it as presented by the Millerites, a non-perpetuation of the race, and a non-restoration of the Jews as taught by some of the Sec. Adventists, a denial of the unchangeable priesthood of Jesus, co-existent with His own existence, as affirmed by Post-Millenarians, a special adherence to the doctrine of meats and drinks (e.g. pork, coffee and tea) as illustrated by the Jews, a lack of charity toward all who refuse to receive their system of faith, hedged in by a declarative baptism, as in turn enforced against them by various other sects in a spirit of exclusiveness. They claim for themselves a particular mission (as we shall show) and introduce things in support of it not only new but astounding, as shown in the wonderful interpretations given to prophetic Scripture in support of their *special* claims as God's people. Ignoring the everlasting Davidic Covenant in its plain grammatical sense, and the prophecies in vindication of the same, they spiritualize the same, and hence have *no correct conceptions* of the Theocratic Kingdom. Their theory makes it a purely spiritual Kingdom—like that of Post-Millenarians. They have but little in common with Pre-Millenarians.<sup>3</sup>

The prophetism of Mrs. White is highly objectionable, because *the falsity* of her alleged ability to prophecy is made palpably evident by her interpretation and application of Scripture, thus showing that her predictions are only the result of *her own imaginings*, probably of a diseased mind strongly affected by religious ideas.\* One illustration of her interpretation under prophetic influence will suffice, and this is selected because it serves to show both her mission (and that of her followers), and the manner in which all things must be bent to subserve the Seventh-Day interest. Let the reader turn to Rev. 14, and she has *the audacity* to claim that the Seventh-Day Adventists at present compose those 144,000 thousand. That, which so many interpreters apply to the glorified saints, they refer to *themselves* in their present mortal and imperfect state. Surely the pride that can thus *exclusively* appropriate this select band with its new song and distinguishing blessings to *one sect*, is not to be envied. She violates the conspicuous contrast presented by the "first-fruits" as a part previously taken away from "the harvest" that follows, making their sect continuous down and preparative in effect, to the harvest; and she destroys the order of the fulfilment in making such an arrogant claim, because she makes the first angel message to symbolize the Millerites and the third angel message to denote the special mission of the Seventh-Day Adventists, thus virtually making—if the order is to be followed—the Millerites to follow chronologically after the rise of the Seventh-Day Adventists (which is not the fact) and thus assuming that the 144,000 are identical with the party symbolized by the third angel. The entire interpretation of the passage and its connections is so formed as to exalt the Seventh-Day Adventists and the Seventh Day.\*

Adventism is linked with the Seventh Day, the latter being regarded as essential to the former (hence the name) for they declare that if the assumed truth of the Seventh Day is presented to any one and he rejects it, then there is no salvation for him, although he may otherwise bring forth the fruits of the Spirit.\* In view of this connection it is, probably, advisable to consider, briefly, this Seventh-Day question. The line of argument adopted by them is exceedingly plausible, and most admirably adapted to impress the unwary and ignorant. Indeed, since many who oppose them admit some of their premises, they cannot logically or consistently meet them in a discussion without defeat. They assert the following: that the Seventh Day alone was instituted as a Sabbath; that this was incorporated in the ten commandments; that these commandments were never abrogated, and hence are binding upon us; that Jesus only kept the Seventh Day, and we are exhorted to follow His example; that unless we keep the ten commandments as given we have no right to enter the New Jerusalem; that the New Test. contains no passage affirming a change to be made from the seventh day to the first; and that the change from the seventh day to the first is due to the Papacy. These are the salient points urged by them. Now the only position from which they can be met, is the one occupied by the Reformers. The Sabbath, i. e., the Seventh Day, or day of rest instituted at creation, was incorporated directly in the Theocratic government established at Mt. Sinai, and was made obligatory upon the Jewish nation; it was kept down to the day of Pentecost when the Christian Church was erected, and partly down to the destruction of Jerusalem by Jewish converts; Jesus as a minister of the circumcision and to qualify himself for His work by obedience, had to keep

this commandment ; but the death of Jesus, His sacrifice, abrogated the entire Mosaic law as given to the Jewish nation, and this included the ten commandments in the form presented to that nation ; but as the ten commandments contain moral duties which are eternal as to their nature, we have these fully repeated and inculcated in the New Test. writings given after the sacrifice of Jesus ; nine of the commandments are thus directly enforced, but the one respecting the keeping of the Seventh Day is *not repeated*. If the keeping of that special day is so essential as the Seventh-Day Adventists affirm, surely it is excessively strange that so remarkable, so striking an omission has occurred.<sup>1</sup> On the other hand we have positive assertions which show that the omission is designedly done, and that we are no longer bound by the Seventh Day observance, as found in Col. 2 : 16 ; Rom. 14 : 5-6 ; Gal. 4 : 10.<sup>2</sup> The question then may be asked, Why was Sunday substituted for the Seventh Day as a day of public worship? The answer is found in this : worship, and the assembling of ourselves together for public worship, is required ; a time must be set aside for its observance. This was done *in the Apostolic age and under Apostolic sanction*, and was perpetuated. Ecclesiastical history shows that down to the destruction of Jerusalem (which demonstrated the removal of the Mosaic observances) the Jewish congregations observed the seventh and the first day ; the Gentiles observed the first day, and this latter became *the universal custom*—a custom which God has signally blessed in the conversion, spiritual improvement, etc. of multitudes of believers.<sup>3</sup>

They elevate the observance of a day to an essential of salvation, making it virtually as requisite as the reception of the blood of Christ, and the favorite passage levelled—by perversion—at the observers of the first day or Sunday is Rev. 22 : 14. Allowing the text to stand as it is in our version (for the Sinaitic mss. reads “are they that wash their robes,” Tischendorf’s *N. T.*), a sufficient reply is found in John 14 : 15, 21, 23, and 15 : 10. If they can point to a commandment given by Jesus or His inspired Apostles in His name, to keep the Seventh Day, then their bigoted and spiritually proved interpretation might hold good.

<sup>1</sup> In the Fourth B. of Esdras, an apocryphal writing, we have such a state of desolation for seven days ; this they extend to one thousand years. In the opinion of the monk, specified under another proposition, this state embraces a thousand years. The early Church taught the contrary, abiding by covenant and prophecy.

<sup>2</sup> The eternal hell on earth of Edwards (*His. of Redemp.*) they reduce to the thousand years ; and the Post-Mill. reign of Jesus and the saints in the third heaven they limit to the thousand years in the same place. A passage proving such a return of Jesus and His saints to the third heaven after His Sec. Advent, and a passage proving such a reign of theirs in the third heaven, and a passage teaching their return to the earth after a thousand years, they cannot produce, but build entirely upon inference and the assumed inspiration of their prophetess, Mrs. White. It is a theory so flatly contradicted by sound exegesis, that it is a matter of amazement that it should be entertained. It overrides all logical connection of prophecy. Thus, to illustrate : they very eagerly quote Zech. 14 : 4, 5 as having reference to the Sec. Advent, but wrest it from its connection and make it fit into their assumption, notwithstanding the immediate context shows a reign upon the earth as following, the restoration of the Jews and Millennial blessedness on the earth as succeeding such an Advent, *without the interposition of a thousand years*, which, according to their theory, would make an end of the Jewish nation in the flesh, and of all other nations, and thus render the fulfilment an impossibility.

<sup>3</sup> We do not, on this ground, affirm that they are no Christians. They have among them pious and devoted persons, who conscientiously hold to their doctrines and labor for their dissemination. Being for the Christ, doing much for the love of Him, we cannot, and do not, reject them. Their doctrines are public and challenge our attention.

and consequently they cannot censure us, if conscientiously and with the inalienable liberty of "private judgment," we thus find fault with them.

<sup>4</sup> Charity causes us to adopt this opinion in order that her sincerity and conscientiousness may not be questioned. History in the past shows us that many—just as Mormonism and others at present—in the past have set up, in support of their doctrines, the claim of being prophets. When tested by the Scriptures, their *pulpable antagonism* to some of its teachings and their *misapprehension* of its predictions and promises, show us that their pretension to be under the *special* enlightening influences of the Holy Spirit cannot be admitted. We know Mrs. White only from her writings, and these are *amply sufficient* to set aside her prophetism. In the first edition of her prophecies, nearly an entire volume is taken up with disputes concerning herself, and with affidavits respecting her moral character, which, to say the least, were in *exceeding bad taste*, and which, consequently, are omitted in the later republication. It is a matter of amazement that so many persons, with the repeated warnings of history before them and with her own assertions to compare with the Scriptures, can be led to follow her and adopt her hallucinations. Those that I have come in contact with affirm that she has shown her union with the special supernatural gift by being able to see things transpiring at a distance. Surely if that is a test, then Swedenborg and many others, who *far exceed her* in such proofs, ought, with their teaching, to be received in preference to her; the claims of Romish saints, of Mormon prophets, etc., are not a whit more arbitrary and unsatisfactory than Mrs. White's. History is constantly repeating itself, and evidencing how easily human nature is deceived. Mrs. White might be profited by studying the claims of Jane Leade, Mother Lee, and many others.

<sup>5</sup> That the reader may observe this still more clearly we append a brief epitome of the connected application, which, perhaps, for ignorance and audacity stands unsurpassed. The 144,000 are the Seventh-Day Baptists; the first angel message represents the Millerite proclamation; the third angel message again symbolizes the mission of the Seventh-Day body. Then follows: this body sounds the alarm that the first beast is the Papacy, which established Sunday instead of the seventh day; the second beast is the United States (!), which worships the first beast and makes an image to him by adopting Sunday; the seal of the angel is the commandment to keep the Sabbath or seventh day; the mark of the beast is Sunday-keeping; the mark in the forehead is thinking of and defending the same; the mark in the hand is resting on that day, etc. Can anything *more childish and extravagant* be foisted on prophecy; and yet it is sad to think that persons, intelligent to a great degree, adopt such *extreme* views, and go around the country to defend them.

<sup>6</sup> This is publicly preached as a logical result of their system. Elders Waggoner and Stone, who proclaimed this at Springfield, O., had, however, the charity to say that those who were ignorant, who had had no access to the truth as possessed by them, might be saved; but if you once heard their vagaries and Mrs. White's alleged prophetism (which as a body they adopt) and rejected them, the door of salvation was shut!

<sup>7</sup> The critical student will not fail to notice that both the Sabbatarians (i.e. those who hold to the premise that the ten commandments are binding in the Theocratic form given) and the Seventh-Day Adventists are in the same quandary precisely. The latter triumphantly point out these admissions (respecting the binding nature of the ten commandments as given), and then ask for a Scriptural proof—a thus saith the Lord—for a change from the seventh day to the first. To this no Scriptural reply can be given, excepting through sheer inference. But the triumph of the Seventh-Day Adventist is premature as against us, for denying the premise, in which we are supported by the abundant declarations of the Apostles, we ask them to show a Scriptural proof that at the establishment of the Christian Church, and afterward, a *command* was given by inspiration to keep the seventh day. The Sabbatarians fail in their proof, but in precisely the like manner do the Seventh-Day Adventists. And yet they proceed in pushing their theory to an extreme, as if they had *express* warrant to do so from Jesus and His Apostles. It is another verification of Thucydides' assertion, "that ignorance is bold and knowledge reserved," which may, as Eccl. History shows, be extended into this, that ignorance is condemnatory and denunciatory, while knowledge is charitable and indulgent. The reader will observe that our remarks apply only to such who receive the Holy Scriptures, and who unchristianize others who refuse to receive their interpretation of the same, although they may bring forth the fruits of the Spirit.

<sup>8</sup> The exegesis given by them of Col. 2 : 16 is exceedingly weak, based on the idea of "a shadow of things to come," asserting (1) that the Sabbaths alluded to were the Jubilee Sabbath, etc., and not the ordinary Sabbath, and (2) that the seventh day was not used

as a type. To this we reply: (1) that the plural form includes all; (2) that the Colossians would be better acquainted with the ordinary than with the extraordinary Sabbath, and if Paul desired the observance of one out of the number, he ought to have made the distinction; (3) that the ordinary Sabbath is used as a type in Heb., being the very day on which God rested. The other passages positively forbid that which is the distinguishing characteristic of the Seventh-Day Adventists, viz., a species of "will-worship" in affected humility, evidencing itself in a self-imposed superiority over all others.

\* To indicate the lack of candor in their advocates, we present the following illustration: Elder Waggoner (July, 1878) publicly declared in Springfield, O. (what their books repeat), that Sunday was made into a Sabbath by Constantine in the fourth century, and that we are indebted to the Papacy for the substitution, thus leaving the impression (1) that previous to that time the seventh day was observed by the Church, and (2) that Constantine and the Papacy first introduced the change. This is utterly false, a slander upon observers of the first day, and although the proof was pointed out to this elder, he and his coadjutors go on repeating the falsehood in behalf of their system. The truth, as attested to by history, is this: In the union of state and Church instituted by Constantine (and which all good men must deplore, in view of the results), he made numerous decrees regulating the Church (incorporating truths which Waggoner also holds), and among others pertaining to Sunday, but he accepted in the latter what was already an established fact in the Church. The proof that the Church universally held to the first day as the day of public worship is found in Justin Martyr's *Apology*, presented to the Emperor Antoninus Pius, A.D. 150, where, giving an account of the public worship of Christians, he says: "On the day which is called Sunday, all, whether dwelling in the towns or in the villages, hold meetings; and the Memoirs of the Apostles, and the writings of the prophets, are read," etc. "We all commonly hold our assemblies on Sunday, because it is the first day on which God converted the darkness and matter, and framed the world; and Jesus Christ our Saviour, on the same day, arose from the dead." Barnabas of the first century (quoted by Neander, *Ch. His.*) makes the same statement and assigns the same reason. (If Barnabas be a Jewish-Christian, and not Barnabas who was with Paul, it only serves to show how Jewish believers regarded the first day.) Now here is an apology, written by the most distinguished man of the second century, flatly and fully contradicting Waggoner's statements. When pressed on this point, and to adduce proof on his side equally satisfactory historically, the reply was that the pious and devoted ones had no time to write, or, if they had written, the writings were destroyed.

*Obs. 3.* "Millerism" is most frequently associated with Pre-Millenarianism, when the simple truth is this: it has more points of association in belief with Post-Millenarianism than with Chiliasm. The proof is found in the doctrines proclaimed, as e.g. they agree with Post-Mills. in ignoring the Davidic Covenant, in denying the restoration of the Jews and the same Davidic Kingdom overthrown, in not discriminating between the first and second resurrection, in refusing the perpetuation of the race after the Advent, in holding to the dissolution of the earth, in the views of judgment, the Judgment Day, the world to come, etc. The only points of contact between Millerism and Pre-Millenarianism are the nearness of the Sec. Advent, and the duty of constant watchfulness. It evidently had pious and sincere advocates, and is not characterized by that intense exclusiveness and bigotry, observed in those preceding. But the idea of a blessed Millennial age over the spared nations of the earth under the personal reign of Jesus and His saints, was not entertained, the Popish views of Eschatology being generally retained, just as they exist prevailing in the churches of today. According to their doctrinal position, they cannot be called Millenarians, because the Sec. Advent was "a winding up of all sublunary affairs."

Notwithstanding the essential difference between Millenarianism and Millerism, men will persistently and unjustly class them together. An illustration is given in the *N. Y. Independent* (Dec., 1878) by Prof. Norman Fox, who classes the members of "the Proph.

Conference" (1878) with "Millerism," and then adds: "The history of Millerism shows that this (the nearness of the Advent) is a dangerous doctrine, except to some strong-natured men, who are able to quaff the sparkling wine of this glowing conception; tending to throw the shallower-headed brother off his balance, and leave the broken-down disciple shrieking in a madhouse in the delirium tremens of the doctrine of an impending Advent." Surprising that a believer in the Bible should thus speak of "*the Blessed Hope*," and thus caricature the most eminent and pious men that lived in the Church, and overlook the important fact that the elements that unhinged some of the Millerites were precisely those of judgment and the universal destruction of the earth, as probably held by Fox himself and related to that Advent. The Popish ideas, pertaining to Eschatology and to the Advent, have more largely influenced those who unfortunately were weak-minded than ever the Pre-Millenarian; for the latter holds forth the Sec. Advent as a source of joy and blessedness to the believer, and not one of terror and consternation. Some few, to indicate their scorn of Pre-Millenarianism speak of it, by allying it with "Millerism," as if it sprung from the same, thus exhibiting either their ignorance or malice, seeing that the former is ancient and that the latter, like Whitbyism, is modern. "Millerism" was connected with "time," i.e. the exact period of the Sec. Advent was diligently sought and definitely fixed.

*Obs. 4.* "Second Adventism" is the outgrowth of "Millerism," and is far more systematic in its statements, and contains more scriptural truth relating to Eschatology. But strictly they cannot be called Pre-Millenarian. They have more views in common with us, but on *the essential points* of a Millennial Messianic Kingdom over the Jewish nation and spared Gentile nations under the personal reign of Jesus and His saints, they are defective (some, however, are coming closer and closer to us in doctrine). In the art. "Second Advent Believers" (Rupp's *Orig. His. Relig. Denominations*), written by a "Second Adventist" (N. Southard, editor of the *Midnight Cry*) it is seen that Millenarianism as held by the Primitive Church and by many eminent men in various denominations, is not taught by them. The Scriptures relating to the Millennium they either make conditional, or locate them after an Advent which ends this world by a universal conflagration. The new creation that they advocate, and the reign of Christ and His saints in it, is equivalent to that taught by many Post-Millenarians. While they discriminate more in the doctrine and order of the resurrection, insist upon the speedy Advent, the non-conversion of the world prior to the Advent, the restitution of the earth to its paradisaical state, its ultimate possession by Christ and the saints, they omit *vital doctrines* which would, strictly, mark them as Pre-Millenarian, viz., they reject the future literal fulfilment of the Davidic Covenant upon which the future Messianic Kingdom is based; they deny the restoration of the Jews and the prophecies relating to them (applying the latter just as Post-Millenarians); they refuse the perpetuation of the race after the Second Advent, thus making a Millennium as described impossible; they largely incorporate the Romish (but now prevailing views) ideas of the judgment, Judgment Day and its accessories, etc. (compare arts. on, in Buck's *Theol. Dic.*; M'Clintock and Strong's *Cyclop.*, etc.). They are earnest, pious, and devoted; numbering, perhaps, near thirty thousand. They have some excellent writers, who have done good service in presenting doctrines essential to the Chiliastic system, and they are not characterized by a spirit of exclusiveness and lack of charity, but cordially recognize as brethren all who love Jesus and His appearing.

As a marked illustration of the difference between "Second Adventism" and "Pre-Millenarianism," we direct attention to Rev. Litch's *Discussion on the Millennium* (Boston, 1874), which is a reply to Rev. Dr. Brown's work against us. Dr. Brown has nine points



against us ; Rev. Litch agrees with Brown in seven of them, and therefore only opposes two out of the nine. He disagrees with Brown as to the time of the Advent and reign, and concerning the time and order of the resurrection, but agrees with him in *limiting* the mediatorial work to this dispensation ; in making no salvation possible *after* this age ; in removing *the priesthood* from Jesus ; in giving up *the race* to ultimate destruction ; in *denying* the oath-bound Davidic covenant to be realized, unless spiritually ; in advocating a universal conflagration which destroys *all things* ; in rejecting *the restoration* of the Jews ; in not allowing a reign *over mortal men* in the flesh, etc. The fact is, that they are in sympathy in *more points* of doctrine with Post-Millenarians than with us, as this reply evidences. Still on cardinal points, which Post-Millenarians bitterly oppose, they are in unison with our views, and the prominence of the latter brings them more distinctly before the public. Many of them were formerly "timists," but a large number have succeeded in making the chronological question merely approximative and subsidiary.

*Obs. 5.* A number of small bodies, that may be illustrated as follows : "Storrites" or "Destructionists" (the followers of Storrs, who publishes a paper in New York), which is a mingling of Materialism and Second Adventism, the complete and final destruction of the wicked being the leading characteristic of their faith. "One-Faith People" being a mixture, as far as we can understand them, of Storrism, Sec. Adventism, Christadelphianism, etc. "Barbourism" or "Restitutionists" (the followers of Barbour, who published the *Three Worlds*, etc.) which is a revival, in part, of Belyism (see preceding Prop. and note), for the ultimate restoration of the wicked is advocated by pressing "all things" to an extreme, and rejecting the general analogy of Scripture in behalf of a few passages which are susceptible of a different explanation. "The No-Age People," some of whom are connected with these and others, while others stand independent and prefer to be thus designated. They are characterized by two peculiarities, viz., materialistic views, and a denial that the Sec. Advent is to be succeeded by an age to come. All these ignore the fundamental positions upon which Pre-Millenarianism rests, viz., the Davidic Covenant and the resultant Messianic Kingdom, making it (excepting, I believe, "the One-Faith People") a purely spiritual Kingdom, very different from the one covenanted. The Gnostic, mystical, spiritualistic reasons assigned for such a view have been and will be noticed and answered under previous and following Props. The distinctive peculiarities associated with some of our views, make the whole subject to be ignored by many, who either are incapable, or refuse, to distinguish. Amiable, sincere, and pious men are connected with these, as is evidenced by their writings.

It is difficult to keep track of the divisions of these small parties. Thus e.g. Russell, of Pittsburg, Pa., who was at one time a colaborer of Barbour's (Rochester, N. Y.), separated from him and is at the head of another party : even this is again subdivided by the withdrawal of Jones and others. Parties arise on all sides, fulfilling the predictions of the Saviour. Thus e.g. we have Groves and Goodnight, two Cumberland Presbyterian ministers (as reported by *Luth. Observer*, Sept. 19th, 1879), who professed to have "received a special divine revelation, in which the end of the world within ten years was foretold." Expelled by the Presbytery, they started a new sect, called "The Tabernacle of the Coming Lord" (thus, in the title assumed, evidencing their ignorance of *the covenanted tabernacle* of the Coming Lord). They cannot be successful, seeing that they have exhibited themselves as false prophets, if the editor reports them correctly, as follows : "Among their other vagaries, they prophesy that General Grant will be re-elected President in 1880, and will then invade and conquer Europe, overthrow Romanism, and finally meet with a downfall—after which the Millennium will be ushered in." Other small parties have fallen under our notice, and it is a peculiarity with them all that they lay claim to a very special spiritual enlightenment, and are, more or less, condemnatory of all who do not receive their expressed tenets of faith.

*Obs.* 6. Chiliasm is frequently allied with the following: "The Anabaptists" at the time of the Reformation. But a reference to their doctrines shows conclusively that they are *far more* in sympathy and unity with the Post-Millenarian view than with ours, because they believed, as the Whitbyans do, that *they themselves*, without the Second Advent and *prior* to the res. of the saints, could introduce the promised Mill. glory. A candid perusal of Mosheim, Kurtz, Neander, Hase, Gieseler, and other Ch. historians (comp. e.g. Dorner's *His. Prot. Theol.*; Lord's *Apoc.*, arts. in *Encyclops.*, etc.), will show that they sought, by arms and force, to secure the supreme power and install themselves in the government of the earth, making the Church under themselves the covenanted and predicted Messianic Kingdom. Their views are in *direct antagonism* to Millenarianism, and to associate us with them is to manifest either ignorance of Church history or malice. "The Fifth-Monarchy Men," that arose later in England, entertained precisely similar views, believing that they themselves were called—without a prior Advent or res.—to set up the Fifth Universal Monarchy predicted by Dan. (comp. *Hists. of England*, Hume's, Pictorial, Burnet, etc., etc., and arts. on, in *Cyclops.*). What Millenarians attribute to Christ's Coming and His reign (and that of the saints), they, like Post-Millenarians—thought they could perform, or the Church through them. The only difference between Whitbyanism and these two classes mentioned—we admit a great one—is this, that the former seeks to gain its dream of conquest through moral and spiritual means, while the latter invoked violent measures to aid them. The dream, however, is common to both, making a Millennium *without Christ* a possibility.

It is but just to say (comp. arts. in Appletons' *Cyclop.*, *Encyclop. Relig. Knowledge*, etc.) that not all Anabaptists must be classed with these fanatical ones; we must distinguish, in *common justice*, between the extravagant party and the more moderate one. See a fair and impartial statement of the forerunners and immediate causes of this Anabaptist movement as given by Seebohm in *The Era of the Protestant Revolution*. According to Robertson's *Middle Ages* and numerous writers, these fanatics, who strove to reinstate "the throne of David" and have John Boccoold "King of Zion," were guilty of the most heinous crimes. Now to link, as many do, Millenarians, including the purest and noblest men in the Church, with such *bloody and blasphemous* men, is evidence of a malicious, slanderous disposition. This, however, is sometimes done by mistake, being repeated from others without adequate knowledge of the facts. In reference to the Fifth-Monarchy men, of whom Evelyn (*Diary*, vol. 1, p. 339) says that they "pretended to set up the Kingdom of Christ with the sword," we present an illustration of careless historical statement, and a lack of doctrinal discrimination, afforded by Neal in his *His. of the Puritans* (vol. 2, p. 220-21). Speaking of the Fifth-Monarchy men, he correctly represents them as considering themselves commissioned to introduce a universal Kingdom. He informs us that the Congregationalists and Baptists drew up declarations against them, and asserts: "They disown the principles of a Fifth Monarchy, or the personal reign of King Jesus on earth as dishonorable to Him." Neal gives us his own impressions, or that of Anti-Millenarians, for the *facts* are that while they disowned the principles, manner of propagation, and rebellion of the Fifth-Monarchy men, they did not deny the universal Kingdom still future or the personal reign of Jesus. The proof is overwhelming; for a single glance at the Confession of John Bunyan and other Baptists (which we quote), and the known Millenarian position of ministers whom he names (and we also quote), shows that they could not possibly make the declaration assigned to them.

Hatred or ignorance sometimes allies Pre-Mill. with Shakerism (this is noticed in preceding Prop.) or with Mormonism (this is observed in preceding Prop.), or with the "Camisards" or "the French Prophets" (see arts. on, in M'Clintock and Strong's *Cyclop.*, the *Ency. Relig. Knowl.*, etc.). Of the latter it may be said that, under the profession of an abounding "Baptism of the Spirit," resulting in miraculous endowments, they hoped to become the instruments of introducing the predicted Mill. glory by signs, wonders, judgments, etc. Both Millenarians and Post-Millenarians objected to their extravagances

and fanaticism, and they soon came to an end. Malice has again recently allied us with Mormonism ; and if the principle is a just one, how few would escape such a connection, seeing that many doctrines are held by them common to nearly all, if not all. The fact is, they are more in sympathy with the spirit of Post-Mill. than with ours, as e.g. illustrated in the profession, that " the Church of the Latter-Day Saints is the Stone foretold by Daniel to smite the Image ;" or in Miss Eliza R. Snow's poem, " Our Prophet, Brigham Young," saying :

" Help him to found thy kingdom  
In majesty and power," etc.

*Obs. 7.* We mention two bodies with reluctance, because they contain eminently pious and able men, and yet in view of the direct prominence given to Chiliastic views in connection with doctrines that are regarded as erroneous by the large majority of Protestant denominations, they prejudice many against the truth. The " Catholic Apostolic Church" (the offshoot of Irvingism) is Chiliastic, but in connection has an extreme hierarchical and liturgical formalism, having revived (as the Mormons) the Apostolate, and claims the extraordinary gifts of the Spirit perpetuated in their Church, thus having prophets, etc., in their midst.<sup>1</sup> The " Plymouth Brethren," or " Believers," or Darbyites, are just at the opposite extreme ; being noted for their absolute Independentism. While strongly Chiliastic, they prominently set forth that all clericism and ecclesiastical forms are evil—Romish and Protestant Churches alike are Babel—that there is only one office, the spiritual priesthood of all believers, and every one has a right, as the spirit moves him, to preach, administer the sacraments, discipline, etc. They also claim the special gifts of the Spirit, and have a mystical tendency.<sup>2</sup>

<sup>1</sup> This Church claims the perpetuation of the Apostolate, having twelve Apostles, who are the chief rulers. It is sufficient to say that the distinctive number of twelve, the calling by Jesus in person, the inspiration and infallibility connected with the office, the being the founders of the Church, the specific reward (Matt. 19 : 28) assigned to them indicative of a limited select body, the declaration (Rev. 21 : 14) of this continued select limited number in the future, the general sense of the Church, especially the primitive, on the subject—these considerations are ample to set aside any such *assumptions*, however sincerely maintained. All this is based upon mere inferential proof. When the Church general speaks of " apostolic men" aside from the Apostles, it simply means either men associated with the Apostles, or living in their days, or distinguished, like the Apostles, for piety and abundance of labors. The " Baptism of the Spirit," which produces such abundant fruitage, will be noticed under Prop. 171. Another point may be adduced : Rev. Andrews, in behalf of " the Cath. Apost. Church," in stating " its relation to other churches" (*Bib. Sacra*, Ap., 1866), glowingly specifies its mission to be to restore the Church to a state of strength, faith, etc., *preparatory* to the Sec. Advent. But this is (1) to ignore positive prediction that it will not be accomplished ; (2) to reverse prediction, which places the awakening and faith to be after the secret stage of the Advent, the resurrection and translation ; and (3) to exalt this organization as a preparative of the Coming, when that Coming depends on the completed number of the first-fruits gathered out from all denominations, and many gathered out before it had any existence. The tendency of all such departures is specially to exalt their own mission, thus apologizing in behalf of their special claims.

<sup>2</sup> The principles are disintegrating, and have a decided tendency to alienate any person adopting them from his denomination ; indeed, in their published works, the advice of withdrawal is boldly given as an alleged Christian duty. They arrogate to themselves, and to all who really belong to the Ch. Church, the above privilege of inheriting the Kingdom, forgetting that Christians inherit *with* the ancient worthies, Abraham, Isaac, and Jacob. The mystical views are illustrated e.g. in their writers maintaining a real, tangible impartation of the divine nature in the soul, and making this the basis of union with Christ, and hence speaking slightingly of faith. Thus Lincoln (*Lects. on Epistles of St. John*, p. 125), in his eagerness to make out this divine impartation, says : " We are not united to Christ by faith ; there is a time when faith shall not be. Do you think our

union will end then? No! it is by the Holy Ghost." (Such views are not new; they are constantly reproduced, sometimes in a higher Pantheistic form.) Now the Scriptural teaching is plain. (1) We are united to Christ by faith, as seen e.g. Eph. 3 : 7; Gal. 2 : 20; Col. 2 : 5-7, etc. (2) The Holy Spirit aids this faith, 1 Cor. 12 : 8, 9; Gal. 5 : 22, etc. (3) Faith through the aid of the Spirit applies the blood of Christ—appropriates it—hence justification, Acts 13 : 39; Rom. 3 : 22, 25, 26, 28, 30, and 15 : 1; Gal. 2 : 16, etc. (4) Faith is never done away; the realization only confirms it and increases it the more. We cannot possibly conceive of its non-existence, just as little as of the non-continuance of love, peace, or any other of the graces. (5) The Holy Spirit is in us just as Christ—His mind, principles, etc.—is in us, for the sealing of the Spirit, the fruits of the Spirit, and the earnest of the Spirit are *the same* (comp. Edwards on *The Affections*). (6) Eternal life is, indeed, a believer's (because he is justified by faith), but this life (i. e. its realization) is in Him (Jesus, the Christ), and will be revealed at His Coming through the Spirit's power of resurrection and glorification. Then there are also small bodies, as e.g. the followers of Barbour of Rochester, the followers of Russell of Pittsburg, etc., who affiliate largely with the last in their opposition to denominations, etc. According to their periodicals and tracts, their chief characteristics are in enforcing a spiritual kingdom, a future restoration of the wicked to access to forgiveness and life, the present being the season of harvest, etc. As their views are considered under various propositions, no detailed statement is necessary. To return to the "Brethren:" R. Holden (*Corinth and Sects*, p. 14) declares that a man who receives the truth and acts conscientiously cannot go into any of the churches of the various denominations to worship, for in so doing he virtually connives at schism, divisions, etc. All that we now say is this: suppose others are weak, babes, or worse, in comparison to themselves, should they not remain where they might exert a direct and healthy influence, instead of multiplying parties? And would it not be well if such zealous brethren possessed the piety, the graces, and usefulness that many in these same condemned churches manifest? Jesus Himself has cautioned us: "Let him that thinketh he standeth, take heed lest he fall." The spirit, the motive, may override knowledge.

*Obs. 8.* The differences between Pre-Millenarianism and Post-Millenarianism, Anti-Millenarianism, Spiritualism, are numerous in the interpretation and application of Scripture. These are pointed out in detail as we proceed, arising from the principle of interpretation adopted, and relate to the manner of understanding the Abrahamic Covenant, the Davidic, the renewal of the covenant, the inheritance of the Christ, the Pre-Mill. Advent, the non-conversion of the world before the Advent, the first and second resurrections, the Judgeship of Jesus, the Judgment Day, the world to come, the Rest, the reign of Jesus and His saints, the restoration of the Jewish nation and their supremacy, the Antichrist and results, the Theocratic Kingdom, the Supernatural introduction of the Mill. age, the perpetuity of the earth and race, the design of this dispensation, the nearness of the Advent, the commanded posture and duty of believers, the promineny of "the blessed hope," and various related subjects. Of course the correctness of belief must be decided by an appeal to Scripture, and the student must determine for himself which party obtains the strongest support from Holy Writ.

Hence the appeals to superior piety, to special enlightenment, to personal assaults, to claims of exclusiveness, are of no weight whatever in an argument or presentation of truth. The question is, What do the Scriptures teach, not inferentially or spiritually, but, directly and in their plain grammatical sense? We may say here that, judging from the writings of a number that we have mentioned under this Prop., a large part of the capital used in attempts of prophetic writing consists in the store afforded by "Babylon" and "Babel." The constant use and changes are bewildering. Here a party, with sufficient pride, self-esteem, represents itself as the only body of true believers; all outside are "Babylon" and "Babel." Another party acts similarly, and makes the other party "Babylonish." So we find body after body with this exclusive vanity painfully presented, and, in their assumed perfectibility of doctrine and knowledge, condemning

all others—no matter, if they can only trace up their origin to a brief period. Valuable truth, precious matter, is mixed up with a violence of bigotry saddening to observe. It is true that much of this defeats itself by its own extravagance, but it is also true that sincere, honest, and pious souls are entangled in its toils, deeming their position one demanded by religious principle. All these various parties and sects run the Babylonish interpretation to an extreme, and if we were to give credit to their exclusive and Pharisaic claims, we must believe that their several bodies are composed of "the pure wheat," and "tares" cannot co-exist; that martyrs, confessors, missionaries, eminent and laborious ministers, who evidenced a devoted love for Jesus, are, after all, because they did not or do not hold to the same views, nothing but "Babylonians;" that Babylon, instead of denoting a wide departure from God (as e.g. witnessed in the legislative, executive, and propagating spirit of the Papacy, nationalized churches, and others) is a complete and total corruption, never suspecting that its spirit is also manifested in their own selfishness and bigotry; that they themselves making "Babylon" to arise centuries after the First Advent, they do not make the least effort to contrast the history of the Church then with its status at present, with the legitimate conclusions derived therefrom; and that those who locate the fulfilment in the future are guilty of a singular inconsistency, viz. taking upon themselves the responsibility of calling others "out of Babylon" (by which they mean "out of all other churches"), when the fulfilment is future. We certainly locate the call in the interval (as we explain in detail under other Props.), and we regard those who, however sincere, undertake such a call, as running *before they are called*. It is passing strange that just so soon as a party deems itself the pure, unadulterated Church and meets with decided opposition, then its opposers become "Babylon," and the self-imposed, but evidently agreeable, duty is enjoined to call others out of this Babylon. Thus even the amiable Edward Irving, falling into extremes (art. on, *Princeton Review*, Ap., 1863; comp. *Life of*, by Mrs. Oliphant), finally said: "I do solemnly declare my belief that the Protestant churches are in the state of Babylon as truly as is the Romish Church. And I do separate myself, and my flock standing in me, from that Babylonish confederacy." To-day various sects exist that denounce his church and offshoots as also belonging to Babylon; but this is to be expected, seeing that they throw the Babylonian shaft at each other with such evident relish. Indeed, if this Babylonish weapon were taken from them, it would leave them in a manner defenceless, seeing that their greatest skill is manifested in its use. We hold to the present and future existence of Babylon; we regard the name as symbolic and highly expressive; we firmly believe its culmination and punishment is future (just previous to which, in the interval, the call is made), as has already been presented. Hence we cannot receive—on the other hand—that extreme view (e.g. in *Briefs on Prophetic Themes*, by a member of the Boston Bar; *Waymarks in the Wilderness*, vol. 3, No. 3, etc.), which holds that in the future the literal ancient Babylon will be rebuilt, etc. Rev. 17 and 18, compared with other Scripture, abundantly refute it. Fausset (*Ch. Herald*, Aug. 14th, 1879) more correctly makes "Babylon" to be primarily the apostate Romish Church, but adds: "Even the professing evangelical churches, so far as they contain Babylonian elements, shall share in Babylon's doom. The Church, going after the world, as if it were the reality instead of witnessing against its godlessness, is false to her profession," etc.

*Obs. 9.* Pre-Millenarians differ among themselves as to details, and this is seized by some opponents and paraded (as e.g. by Brown) as if fatal to the doctrine, overlooking the simple fact that no doctrine (not even baptism, the Lord's Supper, etc.) exists, to which its adherents do not give a diversity of explanation and application. The weakness and imperfection of human nature in its comprehension of truth is not to be made *the standard* by which to measure the truth itself. In the grand outlines of Millenarianism, all Pre-Millenarians are united. Thus e.g. they all hold to a future Millennial age; this age to be preceded by the personal Advent of Jesus; this Millennial period to be bounded by a literal first and second resurrection, the former at the beginning and the latter at its ending. They all believe in a still future covenanted Messianic Kingdom introduced by the Sec. Advent, the resurrection and translation of the saints, and the restoration and repentance of the Jewish nation. They all teach the same design respecting this dispensation, the non-conversion of the world before

the Sec. Advent, the same Judgeship of Jesus, the same Judgment Day, and related subjects. They differ as to the exact nature of the Kingdom, the manner and duration of the reign, the stages of the Sec. Advent, and in the interpretation and application of passages and predictions of Scripture; and this difference arises solely from the removal of the everlasting, oath-bound covenant of David out of their system (a fundamental neglect, inevitably leading to misapprehension) and from a spiritualizing interpretation incorporated, more or less, notwithstanding the plain grammatically expressed sense.

Many who express themselves hastily or incautiously are still somewhat under the influence of the widespread spiritualistic and mystical interpretation of the Scriptures. It is reasonable to anticipate such divergences, especially relating to subjects so vast in extent and so largely incorporated in prophecy. What George Eliot (in *Scenes of Clerical Life*, "Janet's Repentance," p. 125) said is still true: "Religious ideas have the fate of melodies which, once set afloat in the world, are taken up by all sorts of instruments, some of them woefully coarse, feeble, or out of tune, until people are in danger of crying out that the melody itself is detestable." This, we may add, arises frequently from dropping notes, inserting variations, or engrafting unsuitable additions. Then, persons utterly unable to discriminate obtain the crudest or the wildest interpretations of prophecy, and judge all other performances by these specimens. Thus e.g. Wild's *Ten Lost Tribes*, which totally ignores covenant, and overrides everything, to aid its interpretation of David's throne, the Stone, and a hundred other things. (On p. 117 he says: "I charge you to beware of prophetic dentists who put false teeth in the mouth of prophecy." Whatever this new thing, a "prophetic dentist," may be, he seems to fill his own warning.) Or, take Swormsted's *The End of the World Near*, the truth and kind warnings in it are overshadowed by the palpable nonsense entailed by a rejection of the symbolistic and the substitution of a literalism that is astounding in its results. Hundreds of books, tracts, etc., in this way do a decided injury, repelling inquiry and loading the subject with a reproach that it does not deserve.

*Obs. 10.* We may add: when regarding the history of this doctrine, how it has been treated; how it has been perverted; how it has been held in bigotry; how believers in it are held apart by incorporated erroneous doctrines; how bitterness, malice, and persecution have arisen concerning it; how on the one hand it is hated and abused, and on the other loved and cherished, we are sad at heart, and feel to say, "*How long, O Lord.*" Its history impresses the view that we need our infallible Head, Jesus, to come, so that He Himself may vindicate His own truth, verify His own promises, and bring His brethren into the promised unity. How, then, men will rejoice; how, then, men will be ashamed.

The intense bigotry presented by some is more saddening than the unbelief of others, for the love which a profession entails is lacking. Professing to obey Jesus in love for His brethren, they refuse to acknowledge them as such and condemn them as debarred from salvation; professing to receive, e.g. 1 Cor. 13, they deny in practice its teaching. How sad e.g. it is to take up a tract "The Apostolic Church Extinct. No Gospel Believers on the Globe" (by J. K. Speer), and others of a similar tenor, which make all churches "Babel," and deny Christian faith or union to any but themselves, and thus evidence that the first and fundamental principle of true religion, that of charity, is lacking in them. The variations even of error allowed e.g. by the Apostle in 1 Cor. 3: 11-15, and instanced by "the wood, hay, and stubble," without excluding ultimate salvation (whatever of "loss" may be incurred), has no influence upon the condemnatory spirit and wholesale denunciations of Dr. Thomas and his followers, and a host of others. Let any one presume to differ from them, and they at once are denounced as no Christians. Some men naturally have the disposition of the "Lifters and Anti Lifters" (see art. on M'Clintock and Strong's *Cyclop.*) and seem to enjoy themselves in "heresy hunting," but carefully omit Sir Th. More's "hair shirt, and whip," because they make it a pleasure and gratification. Bigotry does not now denounce the Greek language as "hereti-

cal." but it approximates very closely to the same ignorance. Bigotry, which exhibits itself by persecution and intolerance in defending adherence to a system, is still extant to a wide extent. Instead of investigation, reliance upon truth, it refuses the liberty of inquiry and fortifies itself by prejudice. Fettered by circumstances it evinces the spirit of persecution without the power of manifesting it excepting in a feeble, but annoying, way; unfettered and having power, it breaks forth into unrelenting persecution, exhibiting the malignity which is its root. Alas! notwithstanding the divine injunctions to charity, etc., so insidious is it that but few men in the past entirely escaped its spirit, as painfully exemplified in the best of men, as e.g. in Luther (*vs. Zwingli*); Calvin (*vs. Servetus*); Wesley, the Moravians, Toplady, etc. (as given in Tyerman's *Life of Wesley*); Bh. Ridley (*vs. the burning of Joan Bocher and Paris*); Knox (justifying Archb. Benton's murder); the Parliament of Scotland (1560, condemning persons to death at the third offence in saying or attending mass); the Kirk Sessions (fining, whipping, branding with hot iron, imprisoning, etc. For these last see Buckle's *His Civ.*, vol. 2, ch. 5, with authorities quoted); the authorities of Basil (digging up the buried body of Joris and burning it); Baxter (against the Baptists, exemplified in Baxter's *Plain Scriptural Proof*, p. 134-36); Archb. Laud (causing Leighton, Prynne, and Burton to loose their ears under High Church pressure); Swedenborg (in his bitterness against the Quakers, see *Diary of*, Oct. 28th and 29th in 1748, for illustration of intolerance divinely revealed—which is the more striking as in direct opposition to his usual amiableness of disposition); Lutherans and Calvinists (enmity between, Motley's *Dutch Republic*, vol. 2, p. 69; comp. controversies between as given by Kurtz, Mosheim, etc., in *Ch. Hist.*); Protestants (lack of sympathy between, as e.g. illustrated in some designating the English martyrs—Rogers, Cranmer, Bidley, and others—"the devil's martyrs," see Hopkins's *Puritans and Queen Elizabeth*, vol. 1, p. 74, and notice Melancthon's condemning such a spirit); Melancthon coinciding with Calvin in the Servetus case (Kurtz's *Ch. His.*, vol. 2, p. 154); Jeremy Taylor helping to crush Dissenters (Froude's *English in Ireland*, p. 156-58), Fenelon against the Jansenists (as seen in his denunciatory memoir addressed to Clement XI.); Bossuet and Massillon praising the merciless Revocation of the Edict of Nantes and eulogizing the character of the profligate and cruel Louis XIV., besides ten thousand thousand other instances in the history of the Primitive Church, of Roman Catholicism, of Protestantism, Puritanism, and various sects that have arisen. The slaughter of Bartholomew, the Sicilian Vespers, the dark deeds of "the dark ages," the bloody bitterness of the French Revolution are striking landmarks in its history. It is a part of human nature, an outgrowth of depravity, and has been more or less exhibited in every age, as exemplified even in the history of the Persians, Egyptians, and Romans (Guizot, note to ch. 15 of Gibbon's *Decl. and Fall*, vol. 1, p. 506). Not merely a Loyola, a Mohamet, a Catharine de Medicis, or an Innocent have manifested an intense bigotry, rendered so baneful by the possession of power to enforce it, but multitudes have exhibited it, and often in the most petty or spiteful manner. What must we think e.g. of the book entitled "Dirt Whipt Off" (printed 1672 and levelled against John Bunyan); of the learned Salmasius ridiculing the personal appearance, and even the loss of sight of Milton; of the utter rejection of piety in others, illustrated by Fecht's publicly denying that Spener died a Christian; of the ostentatious ornamenting of shirt bosoms with texts of Scripture (Ben Jonson's *Works*, vol. 2, p. 55, Gifford's note); of the cropping of hair, the cut of the garments, the exclusive use of hooks and eyes in place of buttons, the making the use of tobacco the test of Church or ministerial fellowship (comp. Buckle's *Mis.*, vol. 2, art. 720), etc. Bigotry manifests itself not merely in *Auto-da-fés*, in the condemnation of a Galileo, or in the hanging of Thomas Aikenhead, etc., but in the sarcastic, contemptuous expression indicative of no belief in piety. This is illustrated in Dr. Johnson, of whom it is said (*Library Notes*, p. 257): "Although 'a majestic teacher of moral and religious wisdom,' when he was in Edinburgh, although personally acquainted with the celebrated Dr. Robertson, he declined going to hear him preach, because he 'would not be seen in a Presbyterian church;' and upon being asked by Boswell where John Knox was buried, burst out, 'I hope in the highway.'" Van Laun (*His. French Lit.*, vol. 2, p. 11) shows how professed Christians, imbued with the bigotry of the times, presented "a deliberate indication and justification of murder," exalting those who were guilty of the same. He in one place (vol. 2, p. 365) mentions Massillon, Madame de Maintenon, Madame de Sévigné, Mademoiselle de Scudder, Abbé Tallemant des Reux, Corneille, Fontenelle, La Fontaine, La Bruyère, Quinault, Madame Deshoulières, as praising and rejoicing over, the persecution of Protestants. Montaigne, who denounced cruelty as "the extreme of vices," was still the friend of the Guises and of the bloody Montlao, and affectionately spoke of those who participated in the barbarous cruelties of St. Bartholomew. Charles V. (Prescott's

Philip II., vol. 1, p. 305), even in his last will, conjures his son Philip to persecute every heretic without favor or mercy, and thus insure his blessing and prosperity from the Lord. The cruelty of a Torquemada, or Valdes, mingled with fervent expressions of piety is significant. "The Archbishop of Canterbury" (see art. on "Sir John Oldcastle" in M'Clin. and St. *Cyclop.*), "accompanied by a large body of the clergy, waited upon Henry, and having laid before him the offence of Lord Cobham (entertaining the works of Wickliffe), begged, in all humility and charity, that his majesty would suffer them, for Christ's sake, to put him to death." The spirit of bigotry has been exemplified in Protestantism in the history of Germany, Switzerland, England, Scotland, New England, and others. No country has escaped its baleful influence; no land but has witnessed the cries, the tears, the prayers, the sufferings entailed by its existence. It crops out largely in Cyril's treatment of Hypatia (enlarged upon by Gibbon, Voltaire, Toland, etc.); in the Puritans' condemnation of the Quakers; in the strife of Remonstrants and Counter-Remonstrants (Motley, etc.); in the Antinomian, Synergistic, Crypto-Calvinistic, and a thousand other controversies; in trifles being elevated to essentials (as e.g. see Wallace's *Russia*, p. 307, where, in a portion of the Greek Church, adherence to the interjection "O," the repetition of "Allelujah," and the position of the fingers in making the sign of the cross, are all essential). It has sheltered itself under piety, humility, love, doctrine, metaphysical distinctions, prophecy, rites and ceremonies, sect spirit, superstition, etc. (Comp. e.g. Bh. Lavington's *Enthusiasm* and kindred works.) Bigotry is the breeder of unreasonable prejudice, most uncharitable judgments, blind and obstinate zeal, persecution, and cruelty. It crushes brotherly affection and love; it fosters spiritual pride and selfishness; it produces anger and malice; it cherishes, where it has the power, fetters and torture, ferocity and bloodshed. When it cannot reach its victim personally, it will at least unchurch him, and consign him to perdition. It will do this under the cloak of superior sanctity, under the plea of greater knowledge and holiness. If it can do no more, it will—instead of meeting the arguments of an opponent—blacken character by an array of epithets that a bigot's heart and mind can only concoct, as e.g. illustrated in Walsingham's portrayal of the illustrious Wycliffe: "He was the devil's instrument, the Church's enemy, the people's confusion, the heretic's idol, the hypocrite's mirror; a sower of hatred, a forger of lies; a sink of flattery; who, at his death, despised like Cain, and stricken by the horrible judgment of God, breathed forth his wicked soul to the dark mansions of the black devil."

To-day this spirit exists widespread, implanting evil passions and unreasonable zeal in behalf of some confessional standard or certain held tenets. In Jerusalem where Christianity arose and urged, as a crowning excellence, the spirit of charity, it exists; and in almost every place where Christianity has found a lodgment it is also found. Thousands and thousands are under its influence: entire bodies are so thoroughly leavened with it that salvation outside of their own organization or sect is an impossibility. Belief in their symbolism, or creed, or principles, or particular tenets, or rites and ceremonies, is made the criterion of salvation. Bigotry has the hardihood to express it openly and frankly in published sermons, tracts and books, glorying in its own shame. It makes no distinction between the published sentiments of opponents (which are proper subjects for legitimate criticism, etc.) and their Christian character, but attacks and portrays the latter in the blackest colors. Truth, for its vindication, does not require scorn, obloquy, and detraction; it does not demand the repression of patience, forbearance, meekness, long-suffering, and charity; it commends itself if supported by the Word. Truth to be efficacious does not place itself under a yoke that weighs down the fruits of the Spirit, and brings in a wholesale condemnation and vituperation. We are thankful that the large majority of Pre-Mill. writers, ancient and modern, foreign and American, present the subject of Pre-Mill. in a Christian spirit. However they may differ from others, or criticise the statements of others, or express their decided dissent, this does not interfere with a due respect for Christian profession and love toward those who—whatever error they may possess—love the Saviour. Such "bear the infirmities of the weak" (Rom. 15: 1), and keep in mind the injunction: "Grudge not one against the other, lest ye be condemned: behold the Judge standeth at the door." The charitable believer ever keeps in view that none is so perfect but that error, more or less, may be attached to him. He does not forget that in the prophetic seven churches all, even the worst, had some believers (Seiss's *Apoc.*, p. 218). Tillotson's declaration may, in spirit, prove true: "We shall have two wonders in heaven; the one, how many come to be absent, whom we expected to find there; the other, how many are there, whom we had no hope of meeting." (Some have added to this: "The greatest wonder will be that we ourselves are there.") Harris (*Mammon*, Lec. 6) justly rebukes the selfishness of the sect, creed,



pulpit, and pew. Alas! Sectism is still in many, more powerful than love for the Church generally; Creedism is still erected into the standard by which the Word itself is to be measured and all others judged; Pulpitism is still in many cases limiting the true sons and daughters of God within its own hearing and influence; Pewism is yet flattering itself with its personal connection as infinitely superior and holier than that of others; and all this is offensively paraded before us as a warning how depravity can and does override grace. Luther (quoted, Sprecher's *Groundwork Theol.*, p. 38) once said: "A Christian, holy people is to be known by this, that it has the Word of God, although this be unequally treated. Some have it entirely pure; some not. Wherever God's Word has free course, there, also, there will always be believers. Further, if I see that they preach and acknowledge Christ as sent of God the Father, that He might, through His death, obtain for us reconciliation and grace with Him, then we are one in substance, and I regard them as dear brethren in Christ, and as members of the Christian Church." (So Luther loved Zwingle notwithstanding differences of doctrine; for at the death of Zwingle and Ocolampadius he—D'Aubigne's *His. Ref.*, vol. 4, p. 478—said: "Their death filled me with such intense sorrow that I was near dying myself.") Gladstone (*Contemp. Review*, 1876, in "The Courses of Relig. Thought") says that the eminent Dr. Norman Macleod declared, "that many an opponent of dogma is nearer to God than many an orthodox believer." This arises simply upon what Dr. Sprecher (*Groundw. Theol.*, p. 22) so forcibly expresses: "Saving faith depends not so much upon the reception of fundamental articles of doctrine, as upon the surrender of one's self to the personal Saviour—an act of which the young child as well as the mature man, the ignorant peasant as well as the learned theologian, is capable. The works of the intellect can, no more than those of the will of the Church, be regarded as necessary to salvation." Two extremes are to be avoided: first, the idea that knowledge, expressive presentation of truth or faith, and zeal is sufficient without love (1 Cor. 13); second, that ignorance, lack of doctrinal correctness, etc., may not exist (1 Cor. 3) in connection with salvation. (As to rewards in salvation, see Prop. 135.) Men distinguished for high theological talent, ministers of renowned eloquence and ability, have manifested less of the fruits of the Spirit, less amiable and affectionate Christian spirit, less of pervading love to Jesus, than persons far their inferiors in knowledge, attainments, and culture. Those who reflect over this, imparted by Scripture and observation, will be slow to condemn. Rather would we take and appropriate Macleod's prayer (*Memoirs*, vol. 2, p. 317): "Oh, my Father, keep me humble. Help me to have respect toward my fellow-men, to recognize their several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if Thou art glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. God grant me the wondrous joy of humility, which is seeing Thee as all in all." The man that can truly imbibe the spirit of such a prayer cannot be bigoted. He will not blacken others to exalt himself, but will deal—firmly if argument demands it, but—courteously with others, as e.g. Bh. Lowth to John Wesley (Tyerman's *Life of Wesley*, p. 252, vol. 3). He will not, like the Abbot Adam of Persiquy, esteem himself so able that he apprehends the mysteries of the Bible as clearly as the original writers; or, like men at the present day, that he vastly exceeds them in knowledge. Like Bh. Leighton (Stanley's *Lec. His. Ch. Scotland*) he rather says, virtually acknowledging his inferiority and liability to error: "Deliver me, O Lord, from the errors of wise men, yea, and of good men." Richard Baxter, said to be the author of one hundred and sixty-eight theological works, and to have been frequently in stern controversy, wrote near the close of his life: "I now see more good and more evil in all men than heretofore I did. I see that good men are not so good as I once thought they were, and I find that few are so bad as either their malicious enemies or censorious separating professors imagine." "I will not be one" (he says in another place—*Works*, 23 : 27, and 16 : 368; Littell's *Liv. Age*, vol. 127, art. on Baxter,) that shall condemn or reject a lover of God and Christ and holiness for want of distinct particular knowledge, or words to utter it aright." "Own no man's errors or sins, but own every man that owneth Christ, and whom Christ will own, notwithstanding those errors and infirmities that he may be guilty of. Bear with those that Christ will bear with; especially learn the master duty of self-denial, for it is self that is the greatest enemy of Catholicism." A thousand similar quotations might be adduced from God's children, but these will suffice; for they sufficiently indicate the spirit of the writer, viz., that however he may, in the esteemed interests of truth, question and criticise the statements of friend and opponent, he does not condemn them as condemned by Christ. Jesus is the Judge, and those who love Him, even in weakness, He also loves.

PROPOSITION 180. *This doctrine of the Kingdom will not be received, in faith, by the World.*

Whatever the force of argument presented, whatever the intellectual or moral aspect relating to it, whatever the historical attestation bearing upon it, however even desirable it may be in its meeting the wants of humanity, etc., this same Word teaches us that *it never will find acceptance* with the multitude; that it will be opposed by successive unbelief, which will finally culminate, at the time this Kingdom is to be manifested, in asserting its sway (Rev. 19, etc.) over the nations and mighty men of the earth. The faith required, from its inception to completion, *in the Supernatural*, is alone sufficient to ostracize it in the estimation of a host. But even our opponents must concede that with the guide we have received, the implicit trust evinced in its teaching thus far, the evidences adduced in support of our faith in the final accomplishment of the Plan proposed, it would argue *inconsistency or insincerity* in us if we did not also earnestly receive and believe in the predictions which portray the extraordinary state of unbelief universally prevailing just before the ushering in of this Kingdom. Especially so in a day when it is so widely intrenching itself in the hearts and minds of able, learned, and eminent men, and from thence reaching for and extending over the swarming armies of invited followers.

The increase of infidelity is so palpable in the present day that it needs no confirmation. Van Oosterzee, Christlieb, Dale, Tholuck, and others have eloquently represented the matter. The press is throwing off a multitude of evidences which speak for themselves, and popular literature is filled with the same. As an illustration simply of its widespread workings, let the reader turn to art. 3, *Westminster Review*, Jan., 1862, which indorses a "Free Religion" (by which it means that man can believe and do as he pleases), which appoints "intellect a guide, conscience a judge, and history a guardian and prophet" (not allowing a superior), and which rejoices over the numerous "heresies within the Church pale," declaring that "the discoverers and writers in literature and science are necessarily heretics;" that "the men of letters who are either servants of, or worshippers in, the orthodox churches are few in number and minor celebrities at the best;" that "the popular theology has only a Sunday existence; human nature and common-sense claim the rest of the week;" that "among the working classes indifference and utter unbelief extensively prevail," etc. So art. 8, July, 1861, etc. So e.g. Brookes's art. in March No. of the *Princeton Review*, 1879, sadly confesses that unbelief is widely extending both in the Church and outside of it, becoming "a very pervading thing" among all classes, etc.

*Obs. 1.* Let no fault be found with us by true intelligence, *when honesty, to the principles avowed and to the Book*, compels us, aside from lower considerations that could be urged, to assign *the true reason* for such unbelief. This Theocratic Order covenanted can be seen in its historical standing, its design, etc., and may even be appreciated in its adaptability to secure

the end contemplated, but unfortunately for the multitude—fortunately for the few—it sustains more than an intellectual relationship, viz., a *moral or religious*, and demands in view of the latter *certain qualifications* for entrance into, and enjoyment of, the Kingdom which requires a *preparation* that is humiliating to man, such as repentance and a faith which appropriates the Gospel of the Kingdom in its gracious provisions, manifested by acceptance of and obedience to them. This necessarily leads to a *confession of sinfulness* (which the truth of God, adapted to the receptive powers of man, if received, enforces by self-consciousness) that is *so distasteful* to the natural man, *so derogatory* to the high praises of Humanitarian ideas respecting the dignity of man, that we are gravely told by Parker and others that Christianity “*degrades man.*” The very Plan designed to restore man, the race and the world to *forfeited blessings*, to remove the *curse* oppressing nature, to bring humanity into the *most intimate and endearing relations* with the Creator Himself, to introduce the *long-desired relief* by the world-wide dominion of the Theocratic King with the first-born of past generations glorified and reigning with Him; all this, and more (including the *love and mercy* displayed in the gift of Jesus Christ and His death), is an alleged degradation of man! Why this express charge against the noblest design of Redemption and the most glorious manifestation of love that the world has ever witnessed? The naked truth, which this same Word gives, respecting the unwillingness of men to receive Divine Revelation *in its totality*, arises not so much from dislike to representations made concerning the Plan of Redemption and its blessings as evinced in the Theocratic arrangement, *but in the demands made upon the heart and life.* *Pride* revolts at the humiliation that must precede exaltation; *pride* rebels against the duties that are enforced before victory is attained; *pride* turns away from a cross that must be borne before the wished-for glorification can be received; the heart inclined to love evil, to cherish selfishness, to seek pleasure and gratification, *rejects the denial of self and of evil* imposed by the Word, and hence seeks, in order to *escape the obligations* thus presented, to invalidate the Word itself. Admitting that some (as we have repeatedly intimated) are swayed by other motives—are honest and sincere in their convictions against the truth (perhaps moved by surrounding influences, education, etc.), yet it is also true (even of all when once brought into contact with the truth) of a large class—the immense majority—that “*this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd,*” John 3 : 19, 20. Here a masterly hand in a few sentences lays bare the *leading cause* of opposition to the Bible. The condemnatory nature of both law and Gospel, the requirements of the Bible from the individual, the humbling doctrines associated with Redemption—alas, these form the *great stumbling-blocks* to the Christian religion. These, as the Spirit teaches us, form the *cause* why not only the Biblical idea of God, of the world, of the means of Redemption, but even the most gracious help afforded through the life and death of Jesus Christ, are, notwithstanding the appeal made to our necessities and to a responsive consciousness, set aside for mere theories, often the most antagonistic and condemnatory of each other. If the opposition, so natural to man, and for which he is held responsible, had developed itself into one grand systematic method—the boasted offspring of pure reason, etc.—*then*

it might in virtue of its unity at least, commend itself for strength, and thus inspire respect, but let any one read the history of the diversified views, successive philosophies, hostile to the Bible, and he must be struck with a marked feature in them all, viz., a lack of cohesion, a positive difference forbidding combination, a palpable contradicting of each other, etc., so that the only bond that really unites them is *the same spirit of hostility* to the Bible evinced by each of them. The differences of Christians are alleged (and often with force and a degree of justness, forgetting, however, that it is predicted by the Word, and is a resultant of free moral agency) a reason for rejecting the truth, and if a reason proper to receive as a rule for guidance, its application to our opponents ought to be *even more forcible*, seeing that their differences are immensely greater and more irreconcilable, extending from Atheism and Theism and Optimism down through every grade of opinion to its latest revived forms of Pessimism and Nihilism, affording *an index of the heart* as well as of the reason. And in this wide range we have the professedly higher scientific and philosophical attacks which busy themselves with questions pertaining to man, the world, and the universe (assuming man to be the umpire of truth, present nature to be the measurer of the past, the Supernatural to be impossible, what the Absolute only can do, the eternal unchangeableness of nature's laws, etc.) down to those lower attacks (which the former with us utterly condemn) upon the moral character of Jesus, of God, of Christianity, outraging all feeling of propriety, and prostituting the moral sense. For, as caricatures of Christianity exist, so, in justice to even our opponents of intelligence and refinement, we must say that caricatures of their higher opposition exist in a way that they themselves repudiate with deserved indignation.<sup>1</sup> But candor requires us to add that the highest even to the lowest criticism which (as e.g. *Modern Christianity a Civilized Heathenism*, which ignores Jesus in His social aspect, etc.) makes, against experience, etc., it impossible to live the life required by Christ, originates *mainly* from the cause just assigned. Hence, the Bible challenges each one to test the truth by an experimental knowledge of it: "*if any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself,*" John 7 : 17. It is owing to this simple fact, *the adaptedness* of the truth to man's moral nature and needs, and upon its acceptance the resultant effect upon himself, that the unlearned believer, ignorant of many things, and even holding to things which are erroneous, is *so well fortified* against unbelief; for against all adverse argument which he cannot answer he has one that *triumphantly* meets the same, viz., *personal experience of the truth*. Intellectual unbelief (i.e. unbelief derived from reason), while it may and does exist independently, is greatly prompted and influenced by what the Word calls "*an evil heart of unbelief*" (Heb. 3 : 12), i.e. an unbelief springing more directly from our sentient nature, the affections, desires, etc.—and the reason why so much stress is laid upon *the heart* in the question of receiving and rejecting the truth of the Word (as e.g. Rom. 10 : 9, 10 ; 6 : 17, etc.) is because it is *the great prompter* (as experience shows) of human action, too often overriding the understanding and will, crushing conscience and judgment beneath its ascendancy. Reason has witnesses, the understanding has demonstrations, the judgment has evidence, all given by God, to testify to the truth, but *the heart* is unwilling to be bound and controlled by them. God, who knows what is in man, warns us that right here is *the main, leading difficulty*, and sincere faith in

His wisdom leads us unhesitatingly to adopt this view, corroborated by the united testimony of all who have ever received and obeyed the truth against the pleadings, promptings, and dislikes of the heart. The fact is that this very constant appeal to the heart, constituting it *the main factor* of belief, laying open its power and influence, is in itself evidence of a divine knowledge of human nature exceeding that of mere man.<sup>1</sup>

<sup>1</sup> As e.g. such outbursts of malevolence as the following: The Free Thinkers (*Luth. Obs.*, Jan. 30th, 1874) of Palermo, Italy, started a paper called the *Journal of the Disciples of Satan*. The association greeted the paper with, "We salute the birth of a paper which bears the name of the true God, the God of science, liberty, and progress—the God we worship—Satan." Many intelligent and refined unbelievers recoil from such exhibitions of—to say the very least—bad taste. Of course the utterances of the Free-love branch, the ultra-Communitistic branch, etc., are in the same category.

<sup>2</sup> Even as far as reason is concerned, we commend this utterance of Dr. Sprecher (*Groundwork of Theol.*, p. 68), who, after ably showing that the Christian consciousness is independent of science, being based upon a personal experience of the truth, "a spiritual realism," concludes: "And, as we shall see in the proper place, there is really no room for mere rationalism at the present day; that the more complete analysis of thought has shown that the only consistent ground of an intelligent opposition to special or miraculous revelation, is that of *pure atheistic naturalism*; that in the high stage of thinking to which the human has, at last, come, the final choice must be between *heathenism and Christianity, down-right atheism or true theism*—the theism which admits the possibility and desirableness of special revelation." The Scriptures tell us *what the choice will be*; and the tendency, to-day, is seen in eminent scientists and scholars taking this naturalistic ground and approvingly quoting the maxims and lessons of ancient heathen. Bushnell (*Nat. and Supernat.*, p. 453) speaking of the lack of faith in the Supernatural (which strikes a deadly blow at Jesus, His claims, and the appropriation of Him), says: "The Christian world has been gravitating visibly, more and more, toward this vanishing point of faith, for whole centuries, and especially since the modern era of science began to shape the thoughts of men by only scientific methods. Religion has fallen into the domain of mere understanding, and so it has become a kind of wisdom not to believe much, therefore, to expect little." And (p. 21), "thus far the tendency is visible, on every side, to believe in nature simply, and in Christianity only so far as it conforms to nature and finds shelter under its laws. And the mind of the Christian world is becoming every day, more and more saturated with this propensity to naturalism; gravitating, as it were, by some fixed law, though imperceptibly or unconsciously, toward a virtual and real unbelief in Christianity itself." Such utterances from men of all classes could be multiplied. Indeed, so widespread has this become that scientific writers triumphantly refer to it as an indication and assurance of ultimate victory, as seen e.g. in the writings of Draper, Darwin, Huxley, Spencer, Fiske, etc. Professed believers, having no practical belief and experience, having a form of godliness and denying the power, assist in this work and congratulate themselves in the efficiency of their agency, as e.g. exemplified in the writings of the "Broad Church" party. Christianity suffers severely from professed friends and adherents, who, Judas-like, betray with an alleged kiss of peace. Open infidelity is more honest, more honorable, and less dangerous. The fair and plain statements of the latter, evidence at least candor. Let the student ponder the concessions of one of these (corroborative of Dr. Sprecher's preceding statement), "Physicus" in his *Candid Examination of Theism*. After, in detail, showing how science refutes the idea of the existence of a God, and how he is forced to such a conclusion, he laments his inability to accept of the once consoling and inspiring Theism, admits the chilling nature of his natural faith, refers to its depressing influence upon himself, and declares that, "so far as the ruination of individual happiness is concerned, no one can have a more lively perception than myself of the possibly disastrous tendency of my work." Hypocrites rejoice in it.

*Obs. 2.* There is no doubt that unbelief is largely generated by the opinion, entertained in various quarters, that the expression given by the Church in formularies, etc., in different periods of the Church, must be "*unconditionally accepted*," and that the Bible itself "*can only be understood in the light of that faith which we receive from the Church.*" This

assumption is built upon the arrogated premise of a universal faith expressed in these formularies. Admitting a few general truths, as e.g. those pertaining to God, Christ, etc., to exist in them all, yet when the premise is tested even by fundamental truths it is found to be incorrect and unverified in the history of the Church, and the diversity of doctrine pertaining even to the admitted general truths disclose the same. Thus, to illustrate: take the leading subject of preaching, that of "the Gospel of the Kingdom"—the main doctrine of the Kingdom—and contrast the prevailing views—said to be derived under this fostering light of the creeds, etc.—respecting these things, with the faith exhibited by pious Jews and the early Christian Church, and the wide contrast between ancient and modern faith is seen at once. The multiplicity of meanings given to the Kingdom of God alone indicates *how much reliance* can be placed in a "universal Church faith" which places itself first and the Bible second; which contends that the Word of God cannot be properly understood without first receiving the word of man. The faith of others, however valuable and precious, is only corroborative and not a foundation; confirmative, but not positive proof. It may, or it may not, be in unison with the Bible. This, too, is based on an exaggerated view of the Church, constituting it the covenanted Kingdom of David's Son and continuing and manifesting prophetic, priestly, and kingly offices of Jesus Christ in the ministry, etc. The man of intelligence with the Bible before him, with the history of the apostolic and primitive Church, with the evidences of human infirmity in the dogmatic formulation of Biblical statements, with the changes, modifications engrafted, with the assumptions of Church authority, etc., feels that if he accepts of the faith *as now generally expressed*, with the variations as existing, he must exercise a belief in a great measure *the very opposite* of that entertained by ancient worthies; and hence, without endeavoring to account for such substitution on the ground of human weakness, without considering that such differences do not alter the contents and doctrines of Holy Writ, without regarding the predictions which describe such a state as certain to follow, owing to man's imperfection, without reflecting that amid these differences a bond of union on the practical, experimental side (finding its responsiveness in the moral nature) still exists—he unfortunately *rejects both* the ancient and modern faith, *both* the Bible and the formulated creeds, *both* the Word and the Church. And the feeling that there is such an antagonism between the old faith and the new *is deepening and widening*, finding its expression in numerous works, which triumphantly point, e.g. to the Jewish belief and the primitive Christian, and then to the one introduced later and now so prevailing, concerning the Church and Kingdom. The Apologetics, instead of *fairly meeting* this question of change by directing attention to the predictions and passages which teach it, finding no Scripture to sustain the alterations of belief, while admitting the early belief (forced to it by historical necessity) apologize for it *in a manner* (as an accommodation, as justifiable error, as still containing a germ to be developed into the produced truth, etc.) which not only excites the ridicule of our opponents, confirms them in unbelief, sustains their critical deductions, but actually makes out the multitude of ancient pious believers to have lived *in the grossest misconception* of the leading burden of prophecy, that of the Kingdom.

Instead of faith in the Messianic Kingdom, they speak (as in a Liberal paper called *Man*) of the future glorious "Kingdom of man." They boast of this departure as e.g.

illustrated in the meeting of the "Free Religionists" at New York, in opposition to the Evang. Alliance, when Tilton (of *The Golden Age*) and others eulogized their "Church of the Future" a Kingdom of union, love, freedom, etc. At this meeting (*Luth. Obs.*, Oct. 31st, 1873) Gannett of Boston said: "They call us infidels and we accept the name." Frothingham in the Introduction to *Freedom and Fellowship* refers with evident satisfaction to the weaknesses of Protestantism, the history of the Evang. Alliance, the sectarian divisions, dogmatic prejudices, party jealousies, pressure and increase of rationalism, modifications of theology, etc., and says: "The 'Christian World' contains more non-Christians and anti-Christians than Christians; more unbelievers than believers; more unworshipful than worshipful; more luke-warm than ardent; more irreverent people than reverent. The naturalists outnumber the supernaturalists. The rationalists carry more weight than the fideists. This is so, at all events, in the centres of thought, and the centres of thought are the fountains of thought. The live mind of the world—meaning by the live mind the inquisitive mind—is deserting Christianity for philosophy, science, and literature." The conclusion will be that humanity emancipated and brought into unity of fellowship, will erect a Kingdom of humanity. In "Faith and Verification" (art. in *Littell's Liv. Age*, Nov. 18th, taken from the *Nineteenth Century*) Mallock, after denouncing the foundations of Christian faith, after saying "perhaps the reign of faith is over," still thinks that there is yet some "stuff left in the world as religious dreams are made of," and that there may—owing to religious elements still existing—be after a while a return to faith (i.e. a liberal one), and declares that many now prayerless and creedless, "would exclaim in a moment, could they think such a Coming possible, 'Even so, come Lord Jesus.''" What a condemnatory sarcasm!

*Obs. 3.* Some late writers (as e.g. D. H. Olmstead in a *Lec. on the Protestant Faith*), to vindicate their position of unbelief, have endeavored to show (philosophically) that faith is involuntary, and that hence man is *not responsible* for what he believes. Without entering into a discussion whether faith is voluntary or not, whether the product of reason, or of reason and the will combined, whether the result of evidence or intention, or divine aid annexed, it is amply sufficient for our purpose to merely indicate a few things which clearly demonstrate that God justly holds us *responsible* for our belief. Take the extreme ground that it is involuntary in any sense, yet it is properly demanded from us in view of its being in some way (explain it as we may) the outgrowth of our nature, so that the moral sense of the world has *always held man accountable* for faith resulting in corresponding action. While human law does not take cognizance of faith, of belief in the abstract, it does so when either faith or unbelief evinces itself in *action contrary to the law*. Thus e.g. refusal to obey law because of unbelief is *never* excused; the commission of crime under the plea of faith is *never* admitted. It is true that the faith required by God, in its gracious appropriating power, may not and cannot be exercised without a certain amount of truth, to which the moral nature responds, being brought to bear upon the heart, just as intellectual faith cannot be produced without the evidence adduced which persuades reason to accept of the same. But in this case, faith being *the resultant of a condition* in which man can, and is invited to, place himself, so long as *he refuses* to place himself in the position favorable to receive faith and experience its power, *man is responsible* for the lack of faith. Faith is both *a necessity and an elevator* of man, for while knowledge may and does precede, yet faith is the producer of action. Truth may be without us, objective, and it may even be coldly received by reason, but faith makes it subjective, living within us, appropriating it and sending it forth in action, in works, in teeming volumes, etc. Besides this, the faith which God calls for and with which alone He is satisfied, is created by things which God alone can present. Let, e.g. the truth respecting man's sinfulness find (by meditation, etc.) a response

in man's self-consciousness, *then* comes the divine plan, which God has given, through Christ for deliverance from such a state, commending itself by *its adaptability* to meet our necessities and to bestow the promised blessings, which the heart, softened by the truth through the Spirit, receives, gratefully accepts and conscientiously applies, thus forming (Heb. 9 : 1) "*the substance (ground, confidence) of things hoped for and the evidence of things not seen,*"<sup>5</sup> in its corresponding effect upon the individual.' The Bible, without any scientific definition of faith, or nice philosophical distinctions respecting its rise in man, certainly teaches that in some way faith is voluntary (we do not say necessarily or directly, but at least indirectly), seeing that it is commanded (e.g. 1 John 3 : 23, etc.), that men can refuse to believe (John 20 : 27, etc.), and that they are condemned for the lack of it (John 3 : 18 ; Heb. 10 : 38, 39 ; Rev. 21 : 8, etc.). Whatever God may do to produce it either in the bestowal of our mental and moral constitution, or in bringing the truth in contact with our hearts, etc., it is also said to be excited by the evidence presented in the Word (John 20 : 31), and by the proclamation of the truth (Rom. 10 : 8-17), evincing that reason or the understanding (Acts 8 : 30-37, and Paul with the Jews, etc.) and the will (John 5 : 39, 40) *are concerned* in it. From all this it is proper to infer that such is the constitution of man, that he is *impelled to believe* when the proper evidence is given and it receives due attention, and that, therefore, it is folly for any one to deny the faith God asks for *before he has actually placed himself in the position requisite* to secure the evidence. The difficulty with the multitude, who hold with Lord Byron that "man is not responsible for his belief," is, that the responsibility arises from a *deliberate rejection* of the evidence, from a *wilful choosing* not to pay attention to it, from an *unwillingness* to place themselves in the only position favorable to its attainment, *because it makes self-sacrifice imperative*. The position of the faithless man is well represented in Rev. 3 : 20 ; Jesus stands at the door and knocks, i.e. waiting patiently and calling attention to His gracious presence ; now "*if any man hear My voice and open the door, I will come in to him,*" etc., i.e. the door will not be forced, but man himself must "hear," regard the invitations, and manifest willingness to receive the Saviour, and *then* the blessings will follow. With these prefatory remarks the reason why so many (as the writer alluded to) excuse themselves from the exercise of faith in God's Word becomes apparent ; and to confirm the same, claim the right of being *the supreme judge* in matters of faith and of thus making the Bible submit to their own judgment, because of a universal moral law which is antecedent to revelation. But admitting the antecedency of morality, instead of elevating man to a supreme judgeship and of giving to him the absolute authority to receive or reject, it places him in a *subsidiary* position. For the very *conformity* of revelation to the demands of the moral sense, to the dictates of conscience enforcing morality, is not merely a proof of the prior existence of the moral nature, and that an appeal is thus made to it, for judging of its correctness, but proof, in virtue of its adaptability or suitability to meet the conditions of such a nature, of *the divine origin of revelation*. It evinces also the claim of Revelation that *God has implanted* the moral nature, and that having made it *responsive*—constitutionally—to certain truths, when the latter are presented and duly considered, *the former will be duly affected*. The relationship between the two, evidenced by the effects produced (as between the seed and the means of fruitage, the eye and light, etc.) shows that *both proceed* from the



same Almighty Maker and Governor. The lowest form of unbelief denies the power of conscience, but latterly numerous writers, realizing that it was utterly untenable, take the higher form of admitting it, but constituting it *the supreme judge* over all things, including the Bible itself. But this, in connection with what has been said, is disproven by the fact that, judge or monitor as it may be, its monitions or judgments, its sense of moral fitness and obligations, are frequently *overridden*; that its judgments may by repeated violations, etc., become *imperfect, weakened, and defective*, which makes it unsuitable to occupy the position of *an absolute judge*, seeing that the decisions are trampled upon and remain unenforced. The feelings of self-consciousness, arising from obeying or violating the moral sense or conscience, indicate in self-approbation or self-abasement the sense of *accountability to a higher power*. To this God appeals in the approval of a good conscience and in the condemning of our own hearts, in the accusing or excusing process. The authoritative decisions of conscience stand related to *both man and God*—to man as a guide if properly received, and to God as a means of enforcing an acknowledgment of His supremacy and man's accountability to Himself. The possession of such a monitor is decisive proof that man is *under moral government*, and *the correspondence* between the demands of the moral law as given in the Word of God and the untrammelled dictates of conscience *confirm man's responsibilities* by pointing out the Being under whose government he lives, and to whom he is accountable. But to make man's conscience or reason the supreme, sole, absolute judge under the controlling influence of a will which, after all, may choose to obey or disobey its dictates or reasoning, is to say that man is under moral obligation, but only to himself, and that after all the only law which is binding upon him is that of his own will. The Word of God takes still higher ground when it assumes and enforces its authority over conscience, reason, will, etc., by its declarations of *moral obligation existing unimpaired*—however violated by man—in *virtue of the relationship that man sustains to God and to his fellow-men*, and to which man's consciousness bears conclusive evidence in the eulogies bestowed upon the unchangeableness of moral law. Besides this, in making up a decision in reference to this matter, *the experience of the individual* in the heartfelt reception of the Bible, ought to be taken in account, seeing that, as the Word *challenges every one to the test*, the influence of the truth upon the heart, the evidences of its perfect adaptedness and adjustment to man's nature personally experienced, the relationship that the moral and spiritual sustain to one definite Divine Plan, elevates *the Bible at once into the supreme arbiter and sole rule of faith and action*. The attack, insidious as it may be; the excuse, flattering as it is to man, is *inexcusable*, because based on part of the truth only, considering man's capabilities only, and then ignoring man's experience and man's relationship to a higher Being. Hence, owing to the moral aspect of the Word, its moral demands and requirements, men seek to justify their non-acceptance of it on various and often contradictory grounds. And this is not confined simply to one portion of the Word, for with its moral side rejected, of course everything else falls with it. Therefore it is, that this doctrine of the Kingdom will find *no favor*, not because of the Theocratic order assigned, or the blessings included in it, or the glory of the reign predicted, etc., but because of *the moral fitness, moral requirements, the believing Christian life* that is so imperatively, so authoritatively demanded by God before it can be inherited by us. The life of

faith required before entrance into it, is not a life of *blind* faith, but of *seeing* faith, of *appropriating* faith, of faith *resulting in corresponding action*; and such a faith being *unpalatable* to man, forms *the secret spring* of opposition.<sup>1</sup>

<sup>1</sup> While rejecting, on the one hand, the notion that justifying faith is mere assent, and, on the other, that it is something entirely superadded, the mean between the two may be stated as follows: Man is so constituted mentally and morally that truths, when subjected to his understanding intuitively awaken faith by influencing the will; the relation between truth and man's consciousness of moral fitness, etc., arousing it. Evangelical truth affects this by first enlightening the understanding through the Word, applied by the Spirit, and justifying faith is such an acceptance of and confiding in the truth, or in the mercy of God through Jesus Christ on the conditions imposed by the Gospel. Therefore it is (1) a voluntary act because largely dependent upon voluntary action in man necessarily preceding it; (2) that for the proper exercise of it man is dependent upon God, whose help is promised; (3) that its exercise, viewed as an outgrowth of man's nature when brought into contact with the truth, as a result of God-given truth and divine assistance imparted, is in a legitimate sense "the gift of God." Apprehension of the truth, however brought about, must stand connected with faith. In one sense then faith is involuntary, being the product of our constitution under certain conditions; in another it is rightly called voluntary because it is optional with man to place himself under the conditions which produce it.

<sup>2</sup> Let not the reader think that we enter too much in detail and defence of the truth and of the believer's position. These very objections will again and again be renewed, and finally culminate in bringing about the adhesion of the masses to the future incoming rule and power of the last Antichrist. We only add: men, unaided, could never have devised the covenanted Messianic Kingdom with its requirements for inheriting the same, *because opposed to human nature*. In man's devising, we have a variety of kingdoms, but none that aspire to the purity, majesty, and grandeur of that pertaining to David's Son. Man never invented the God of the Bible and His glorious perfections, brought into direct Theocratic relationship to man in the most perfect of governments. To see what man can do, it is only necessary to consider Mill's imperfect and impotent God. Man never concocted the biblical scheme of Redemption, on the one side so humiliating to man, and on the other so daring that it reaches to the sacrifice of God's own dear Son. To see this it is only requisite to notice the naturalistic and humanitarian schemes of redemption, which exalt man and pride themselves in rejecting Supernatural aid to get rid of sin and the curse. Men, naturally loving sin, could never have devised the denunciations of sin and the holiness of life demanded as given in the Bible. To see this, it is only necessary to look at that which multitudes of its rejecters have offered in substitute.

*Obs. 4.* Hume stated, what is now so often reiterated, that "Our holy religion does not rest on *reason*, but *faith*;" and some of the Apologists of Christianity, overlooking that revelation itself by its very bestowal, indicates *the capability* of man to examine, learn, and know its contents; that it appeals to and makes demands upon *reason*, have conceded that Hume is correct, and have endeavored to confirm it by hypotheses concerning the limits of reason, making all truth subjective, etc. This, however, is unjust *both* to the Bible and the experience of true believers. The Word of God introduces *both reason and faith as essential to a true Christian life, to a correct reception of the truth*. Theoretically, i.e. in its doctrinal aspect, it depends on reason, and hence we are urged to use *reason*; practically, i.e. personal experience of the power of truth, it depends on *faith*, and faith is enforced. To comprehend the nature, design, necessity, etc. of the Divine Plan, *reason* is required; to realize its application to ourselves individually, *faith*, leading to personal acceptance and corresponding works, must be conjoined; to test the whole truth in its objective and subjective relationship, *both* are needed, *both* are commanded. Disconnecting what

God has joined together, is the cause why so many are "ever learning and never able to come to the knowledge of the truth." The Bible is not afraid of reason; for it *confidently appeals to reason*, knowing that its sacred truths, its Divine Plan, if apprehended by reason as it should be, will, by the very laws controlling the intellectual nature of man, *commend themselves* to us. It is true that reason may be restrained, turned aside, or its decisions be rejected by the love of self and darkness, by the contraction of Bible utterances to the preconceived prejudices entertained or to the limits of some confessional standard, human system, etc. It is also true that reason may be so sanctified, brought under the influence of the truth, that it will still more clearly apprehend the truth through a personal practical experience of the same. But in the very nature of the case, as Revelation is a *communication* to man in his own language, *appeals* to sinners in the usage of their own language, it follows that reason is not to be discarded as some teach, who (as e.g. Mansell, Miller, etc.) manifest this to be an extreme by their cogent reasoning on other points, and even in presenting such a conclusion through a process of reasoning. The application of the laws of language, the comparing of Scripture with Scripture, the criticism of the text, the study of analogy, etc., are all evidences of the intellectual inseparably connected with faith, fostering and cherishing faith, and assigning reasons for the faith within us. Moral qualifications, so precious, cannot dispense with the intellectual; purification, so valuable, cannot cast aside but includes reason. It is owing to the constitution of man in this respect and his ability to understand God's Word by using the capacity, the faculties, given to him, by interpreting the Book according to the universally received laws of language, that God justly holds him accountable for its rejection, and declares that the truth thus refused—*owing to his capacity to understand it*—shall judge him in the last day. While reason is not the rule of faith (as shown by numerous writers, e.g. Prof. Loy, *Evang. Quart. Review*, Jan., 1871), it is also true that faith is not the rule of reason; for they are *sisters, going hand in hand and mutually supporting each other*, making the Word of God *alone the rule, the guide*, as received by them. Where reason fails, as in things beyond its comprehension, faith<sup>s</sup> steps in and aids reason to settle down into the reasonable conviction (yea, even to make it an evidence of the divine), that as there are things in nature utterly inexplicable, etc., so in "the things of God," we ought to expect things beyond our power to fully explain. As Pascal said: "the last step of reason is to know that there is an infinitude of things which surpass it." For, the supreme authority of Scripture over both reason and faith is found, not only in its adaptability to man's necessities, but in the fact that man, with all his powers, is utterly incapable of presenting a Plan and devising the means for the removal of the evils and the bestowment of the blessings longed for by humanity *as they are given in God's Word*. A consideration of our needs and that of the world, and *then* of the remarkable Divine Purpose in Redemption which so accurately meets and provides for these, in connection with *an earnest* of experimental knowledge; the historical evidences, the past and present fulfilment of prophecy, etc., form such a *combination of proof*, such a *union* of necessity and provision, that reason and faith acknowledge it as immensely superior to anything that humanity can produce. Faith, with its practical results, its invigorating influence, its blessed fruits, confirms and strengthens reason in its deductions; reason, in turn, by searching the

Scriptures (Acts 17 : 11), by proving all things (1 Thess. 5 : 21), etc., enlarges the scope of faith and establishes more firmly its power over man ; while both together recognize, impelled by the unity existing between the intellectual and moral, and between seeing and experiencing, *the authority of God's Word*. Hence, when we say that this Kingdom of God is a subject of faith, that it can only in its entirety be received by faith, we do not at the same time discard reason. The meaning simply is that it is a matter exclusively of Divine Revelation, Procedure, and Consummation. Man could not plan, reveal, prepare for, and finally establish it. This is seen by the divine incorporated with it and forming its earthly Ruler, and by the Supernatural elements mingled with it. It is *above reason* in inception, provisions, establishment, etc., and at the same time it is *not opposed to reason*, but, on the contrary, when we regard the Scriptural statements respecting it, the Kingdom appeals to our reason as *most desirable, as perfectly adapted to secure complete restoration from all evil and as being pre-eminently fitted to bestow, through such a David's Son, the blessings promised*. Reason, bowing before its covenanted equity, happiness, and glory, gratefully recognizes the authority expressing it, while faith appropriates those things, affecting the heart and life, urging on to such an obedience as insures the hope of ultimate participation in it. Many things pertaining to the Kingdom, yea, even the Kingdom itself as still future and to be re-established at the Advent of Jesus Christ, are matters of promise, and therefore can only be received by faith in God's promises. Such faith, however, is confirmed by reason, tracing the Theocratic order as laid down in the Word, seeing its connection with the initiatory and preparatory measures instituted (of which he himself is a living witness, if believing), and in beholding the evidences of a progressive and ever advancing Divine Purpose in the past and the present. Those who exalt reason to the disparagement of faith, who constitute reason the supreme judge (as e.g. Frothingham in *Religious Aspects of the Age*)—telling us that “the only real infidelity which is a sin in the sight of God is a disbelief in the primary faculties of the human soul ; disbelief in the capability of man's reason to discriminate between truth and error in all departments of knowledge, sacred and profane,” etc.—will not receive the doctrine of the Kingdom, because they, *disliking the requirements attached to it, assign to humanity the capacity of working out its own destiny and of becoming its own Saviour through the mediumship of reason*. The Kingdom, together with the Theocratic King so mercifully provided, will be to them a source of ridicule and contempt, a return to “the error” of the Primitive Church and “to cast off Jewish forms,” because reason—*rejecting the authority of God's Word, refusing to regard the Divine Purpose as a grand whole, declining to consider the evidences in behalf of, and the provisions made for, the Kingdom, repelling all union with co-operative faith, stubbornly resisting the conditions requisite to know practically the divine truth*—regards itself as eminently qualified to construct a plan for alleviating the sufferings and removing the evils incident to humanity. Making reason the infallible guide, man the absolute judge—only so that he is cut loose from the Scriptures as the authority—is followed, *not by uniformity, not by union of plan, sentiment, etc., but by a whirlpool of varied opinions, making man the mere plaything of a shifting mass of human theories*. Behold to-day the opponents of Christianity and of the Bible, and we can scarcely find two prominent leaders among them who are agreed even *in the fundamentals of*

a system, much less in the details. What reason will do, unrestrained by any authority outside of itself, uninfluenced by a purifying and self-elevating faith, is evidenced to-day by *the vast number* of theories propagated by unbelievers of all classes, forming more sects (if they may thus be named) than Christianity in its unauthorized divisions has created. While the latter have still a bond of union by their faith in and love for Christ, the former possess only a bond of affiliation in their *common dislike* to the authority of the Bible and in their *present exaltation of man*. If the believers may, by way of reproach, be designated "Bibliolaters," indicative of their profound reverence for the supreme authority of Holy Writ, surely it cannot be a matter of discredit to call the others Reason or Man-worshippers, seeing that such a phrase is expressive of the elevation of man and the praise bestowed upon him in the theories presented. In justice to another class (also divided in opinion), however, it must be added that some manifest no belief either in the Scriptures or in man; neither possess any authority, neither can produce anything to ameliorate the condition of the world; both of them are merely *the products of an irresistible destiny*. Everything is bound by unyielding Fate or by a dreamy Idealism, or by an all-devouring Pantheism, etc., but still humanity is manifesting itself, in spite of its philosophical speculations, in the utterance of yearnings that cannot be suppressed (Fichte, Goethe, etc.), and in shrinking back from its own strictly logical conclusions (as in Nihilism and Pessimism), still heart-hoping against reasoning that something better is in store for man. *There is nothing so sad under the sun as intelligence fettered by unbelief, as reason bound by pride, as the intellectual nature held irresponsive to the moral, as man attempting to stand alone without the counsel and aid of his Maker.* In looking over the writings of such, how often does the heart, knowing the truth through peaceful obedience, bleed at the utterance of longings that are irrealizable and at the expression of hopes which must forever remain unrealized, *unless a Saviour* who can control nature and nature's laws is accepted. These significant declarations are more or less common to all unbelievers in the Scriptures, showing that however they may deny the authoritative voice of God, they cannot *entirely crush* the outgoings of the nature, which God gave, after a still future good. Thus, e.g. Hennell (*An Inquiry Concerning the Origin of Christianity*, p. 489), after discarding the testimony of Scripture as unreliable, concludes by "indulging the thought that a time is appointed *when* the cravings of the heart and of the intellect will be satisfied, and the enigma of our own and the world's existence be solved." It is a remarkable feature that many in their unbelief, still holding to some First Great Cause, to an intelligent Creator, anticipate in some unexplained way a Revelation, or a manifestation, that will explain this enigma and satisfy these cravings, but they dare not enter into explanations or details, for the moment they do so, every sentence would condemn their opposition to the Bible, seeing that it would evince reliance upon, and faith in, *the Supernatural, miraculous*, etc. Tied by their own previous confessions of unbelief, an intelligently expressed faith in the divine interference in behalf of man and the exertion of creative power in removing the evils of a groaning creation, would be so hostile to their assumed position that *consistency*, if not pride, forbids its indulgence to any extent. Having given some general features pertaining to unbelief, it is unnecessary to enter into particulars or to specify the varied classes, ranging from professed Atheism to Spiritualism. The last, scorn-

ing the authority of the Bible, finds its authoritative utterances in a spirit world, given in detached and often contradictory messages, out of which a scheme promising deliverance, etc.; is manufactured *very different* from the detailed Plan of the Word. Yet it concedes the Supernatural and the miraculous, in its own way, which makes it consequently *the more inexcusable and dangerous*. Inexcusable—because, admitting the necessity of aid outside of man and nature, instead of receiving that which God has provided through His Son Jesus Christ, it seeks it in spirits; dangerous—because it draws nearer by its admissions of the Supernatural, etc., to the nature and wants of man than many other systems of unbelief do, and hence binds him the more effectually in its embraces. The characteristic common to almost all forms of unbelief is, that denying the authority of the Bible, they endeavor to find an authority *outside of it*, either in man or in nature, or in a philosophical conception of the universe, or in the invisible, unseen, spirit world. It is a serious question *how largely believers in the Word have aided* in producing such unbelief, when they have discarded reason, when eminent men have incautiously and unwarrantedly declared that no one can possibly understand the Bible without a superadded aid directly given by God. Forgetting that Revelation denotes revealed truth; mistaking the influence of the moral upon the intellectual for the intellectual itself; misapprehending the relationship that reason and faith must always sustain to each other; overlooking the fact that whatever advantages and power the practical experience resulting from faith may impart, it does not close the Bible to reason—they make the Bible a sealed book to all others but themselves. Making the theoretical and practical identical, causing the knowledge of special truths to cover the understanding of all, they lay down a criterion which they themselves *constantly violate* in appealing to the reason of the unconverted and in presenting the evidences of Christianity to the disbelieving. Having treated of this feature under the Prop. pertaining to the interpretation of Scripture, it is only necessary to add, that unbelief is *not excused* by the standards set up by man, since God's appeal and commands are to each one individually (having so constructed us that every mind and heart when brought into contact with the truth will respond to it) to study His Word, not in the light of mere human interpretation, but according to the universally received principles of language. This is based upon the fact that the Bible is *designed* for all classes and conditions of men, is *adapted* for the mind and heart, and finds a *corresponding adaptation* in man, which is only true when it is studied in accordance with the laws of language with which all men are more or less conversant and under which the processes of communication, reasoning, etc. are conducted. The *simplicity* of such a procedure—a simplicity gratefully accepted by the ancient pious Jews and by the Primitive Church—is *not suited to the mystical, spiritualistic tendencies* of the age. It is too commonplace, fitted indeed for the unlearned, but scarcely accommodated to that professedly higher intelligence which seeks the transcendental, mystical, mysterious. Hence the persistent ignoring of this Kingdom—the simplicity of its government (although connected with the divine), its union with a despised nation (although its union with humanity ought to form a plea in its behalf), its provisions, design, order, establishment all referring to this world (although standing related through its Ruler to the universe)—all this is so widely different from the theorizing which undertakes, in its wisdom and sovereignty, to describe what is *expedient or proper*

for God to adopt in *Redemptive purposes*, that the doctrine of the Kingdom is set down, without examination, as an exploded "Jewish conception," originating in, and carried out by national prejudice and superstition.

*Obs. 5.* Having already alluded to the unnecessary conflict raging between science and faith; having pointed out the connection existing between reason and faith; having shown that the highest proof of divine communication in the Bible is found when that Book is approached and studied in the way science is apprehended, viz., by a strictly logical process of reasoning; having repeatedly intimated that the relationship of truth to the whole as one great system can never be satisfactorily solved by confining ourselves to one department of knowledge, or to one side of man and the world—it may be proper to notice, briefly, the charge of "*credulity*" brought against believers. Having already given the evidences, the process of reasoning, and the fundamental laws upon which our alleged "*credulity*" is based, it is but reasonable that we should require *the same* from our opponents. Instead of negation, assumption, hypothesis, speculation, etc., our position advances *the most positive proof* in its support by appealing to *facts* in the past and present; *facts* existing in the nature of man and of truth; *facts* appertaining to a developing Divine Purpose which in its totality, design, progress, etc., evince the intelligent guidance and control of a Creator; *facts* which when united the one to the other form a connected chain of Divine Procedure in the attainment of a definite specified Plan; *facts* too, which any one can verify by personal application of the truth; and *facts* which appertain both to reason and experience—thus manifesting the reasonableness of the same. In comparison with the deductions of science, as given by Darwinism, Büchnerism, etc., we certainly cannot be charged with "*credulity*," provided our deductions are reasonable. To believe that all creatures are sprung from some low form of organism, that all have their common origin in some ancient unknown formation of matter and force, that man himself is thus originated from a lower bestial form, that homologous structure and common instincts in man and lower animals necessarily prove a common descent, that mental and moral faculties were given by gradual progression, etc., etc., this certainly makes a *greater demand on faith* than the Bible statements. Dr. Dawson (before Evang. Alliance of 1873) expressed this fully: "When you talk of Darwinism you talk of theories that make *vaster demands on our faith* than on our science." We confess to incredulity in these accepted theories of natural development, when ten thousand facts multiplied by thousands exhibit its extreme ultra reasoning (as e.g. in the continued smallness of the atomical intelligent brain or head of the ant, the lack of poisonous fangs in the black-snake, etc.) based on assumptions (as e.g. hundreds of thousands of years being assumed as requisite for certain processes of development, successive formation of strata, accumulation of débris, etc., which more recently are cut down greatly in figures) founded on reasoning in a circle (as e.g. man was formed by naturally slow processes; these processes being slow, the time was necessarily great, embracing long ages, etc.), and established upon data the mere result of hypothetical speculation (as e.g. in the intervention of enormous ages between certain supposed definite periods, the origin of life, instinct, intellectuality, moral sense, etc.). Because we do not forsake the Bible with its Divinely attested Plan, and receive in its place *mere conjectural statements* from which conclusions (as

in Craniology) are drawn hostile to the Book, we are called "*credulous*." Let it be so then, *when it is a credulity* which speaks to the heart, meeting its necessities and longings; which provides food for the intellectual and moral nature of man; which gives a Saviour in all respects adapted to the need of humanity; which supplies a Kingdom fitted to secure the blessings desired, and to remove all the evils so long deprecated, by man; which restores to us a God again dwelling with man, and brings us into intimate and endearing relationship with Himself. How much is this to be preferred to *that process of reasoning* which cannot lift us above nature; which binds us to inexorable law; which introduces us to a great "Perhaps," to a probably Intelligent, but distant, cold, and unfeeling First Cause; which seeks relief only in the comprehension of natural law and the appropriation of physical forces; which casts no light into the grave, affords no comfort to the mourner, bestows no mediation to a self-accusing moral sense, and finds the only Saviour in doomed man himself, or in enthralled nature. Which is *the most reasonable*, that which unites, or that which separates, the Creator and the created; that which makes law the final cause, or that which gives the maker of law continued power over His creatures; that which makes the being of God a great central truth, or that which continually tries to obscure it through that which is created; that which insists upon the ability of God to communicate His Will as He pleases, or that which asserts that to do so would argue imperfection; that which views man as having the capacity, intellectually and morally, to receive Divine truth, or that which makes both intellect and morality to proceed from some unknown source; that which makes man from the very constitution of his nature the subject of moral government, or that which makes him merely the creature of progressive circumstances, releasing him from moral obligations to a Higher Power; that which declares that man's necessities, subjection to evils which fall upon all alike, imperatively demands Divine assistance, or that which calls upon man to work out destiny in his own strength; that which allies the Supernatural with salvation, or that which proposes that it is not needed? Such contrasts abound and can be supplied by the reader, and a mere comparison of them will at once go far to prove *why it is* that the Bible takes such a firm hold upon even the unlettered man of faith. It is because *Divine Revelation in its adaptation to man finds a response in man's nature, need, and experience, which stamps it as God's truth*. Admitting that some are led in their opposition to the Scriptures by the fascination of some favorite theory (connected with a low view of Christianity as exemplified in history), yet of many and even partially, at least, of those just mentioned, it can be said, as Peter states (2 Pet. 3 : 5), that "*they willingly are ignorant*" of the truth as evidenced both by Creation and Redemption, and as enforced in the Bible. This is evinced by three things. First, by *the amount of faith* that is required to cover the missing links in their systems; to fill up the gaps between matter and life, and the material and intellectual; to receive the wholesale conclusions derived from the induction of a few facts; to accept of hypotheses, suppositions, conjectures, as demonstrated truths—all of which indicates such a *strain on reason*, such a *demand upon belief*, that it can only be explained, as the Bible does, on the ground that men *willingly*—as suited to their purpose—accept of it, and reject the Word as antagonistic to their claims. Secondly, by *the special delight and pains manifested* whenever it can introduce any fact or point as a departure



from Scripture, without the least regard to the faith, hopes, feelings, etc. of others, thus exhibiting a wilfulness, a hostility to Holy Writ, which by the very spirit and tenor of their writings only proves *how willing and ready they are to be ignorant* of a Word which makes such disliked (to them) practical requirements. Thirdly, by *the unwillingness* of each and every one of them—taking the explanation given by the Word of God as our guide—to *place themselves in the position* to really know and appreciate the power of the truth. Coming to the Bible with prejudice; rejecting the means of grace instituted as useless in their case; refusing to acknowledge as a primary condition the corruption of sin, and consequently the necessity of some mediation; elevating themselves into judges, instead of being impartial, teachable students; scorning to bow the knee in supplication, and to evince that humility which is a prerequisite to a fair testing of the whole truth; declining to view the Bible as containing a Plan of Redemption, and therefore to notice the perfect adaptability of it and the provisions made; confining themselves to detached portions, separated from their connection with the Divine Purpose; repelling the Saviour who (as they themselves admit—if it were true) possesses the power to save—all this certainly denotes *an unwillingness to allow the unbiassed trial* which the importance of the Book solicits. Let any one read the works that proceed from those who reject the Supernatural and miraculous in the Bible, and many sentences show forth far more than mere indifference, mere reasoning, for on the very surface appears *a delight* in being thus antagonistic, *a dislike*, and, in not a few instances, *positive detestation* of Bible statements. Even the most courteous of our opponents, who cannot, and do not, condescend to the lower gross criticism, manifest the same spirit in *the evident gratification* that their theories, hypotheses, etc. afford to them in lessening the authority of the Bible among the multitude. Flattering as this may be to the intellectual power of eminent and talented men—to the believer in the Word, it gives evidence of *a willingness*, arising from moral considerations more or less concealed, *to remain ignorant of the main proofs underlying Christianity*. Let such give us credit for *honest adherence* to the Book, and not censure our plainness of speech derived from it, if we also announce to them, that inspiration foretells, that in this conflict between unbelief and faith, between reason alone and reason and faith in harmony, between the authority of man and the authority of the Bible, etc., *the former will be triumphant*. Unbelief, led by talent, eminent ability, eloquence, etc., will gain its adherents *until they form a mighty host*. The condition of the world as delineated in the Word just previous to the Second Advent presents to us the nations *under the influence of an unbelieving Naturalism and self-glorified Humanity, arrayed in open hostility to the Lord Jesus Christ*. The Church, largely leavened with the spirit of the age, shall feel *most disastrously* the incoming flood, and the pious shall endure *the bitterness of a sifting, terrible persecution*. The picture tendered to us by faithful prophecy is *dreadful* to contemplate; for it indicates the loosening of moral obligation, the outgoing of the worst passions in man, the formation of a vast confederation to crush Christianity, and the putting forth of bloody efforts to effect its destruction. The very last words of Jesus teach us, what man will yet attempt to perform in his hatred to the Bible and its divinely appointed Saviour. Having abundantly given scriptural proof to sustain this view of the ultimate (but short-lived) triumph of infidelity

over the Church, may it not be in place to appeal to a class of opponents who engage in this work of undermining the Bible without desiring the overthrow of Christianity (which they still regard as exerting, with all its faults, a restraining moral influence), without wishing harm to society, or any member of it, without even considering the tendency of their speculations when once they fall into the hands of the masses? Those attacks, if only confined to a class of scholars, if only regarded as hypotheses worthy of consideration by the intelligent, would do comparatively little harm, but when directed by another class who advance them in a *popular form* for the multitude, they become a *destructive social power*, for the masses (caring little for scientific and philosophical reasoning) are only too glad to avail themselves of anything that will deliver them from the *moral and religious requirements* imposed by the Word of God, that will *excuse* the violations of the moral sense within them, and that will *palliate* in any degree their self-indulgence. The real responsibility of shaping society in this direction and of the destructive fruits resulting from it, rests upon men, who—if they ventured to accept of the experience of the past (as e.g. French Revolution, Communism, etc.), to receive the portraiture of the future as given in the Word, to weigh the inevitable fruitage that corrupt human nature will produce when fostered by a release from authority—would *themselves shrink* from their self-imposed labor. It seems to the writer that the taking away of a faith which sustains in trouble, bereavements, death, etc., without being able to *substitute anything better* (that only which cannot comfort, etc.), *is bad enough*, but in connection with this *to remove the moral restraints and responsibilities* arising from relationship to a Creator and His revealed Will, and thus making man the supreme authority—this, with the awful history of human depravity, given in the pages of history, from the earliest period to the present, *is most dangerous and ruinous* in tendency and results. Clinging to the words of the holy men of old, we must believe, that works are written, which will exert such an influence in directing the coming outburst of corruption and violence, and which will introduce by the ascendancy of principles promulgated, such scenes of misery and horror that the writers, if they could foresee them, would stand aghast at the appalling spectacle and most bitterly regret their agency in creating it. Standing upon the sure prophetic Word and surveying the future, *this representation falls far short of the stern reality*. Let the sincere, candid, honest doubter read for himself the delineations given by that Word, and even the possibility of being in the remotest degree instrumental in bringing forth such a state of things will cause him to hesitate long before he will lend himself to the work. If such would consider that the Word predicts the triumph of itself, and of the Church, not through the power and labor of man, but through the power and mighty works of a Coming Redeemer (the very opposite of what man would naturally suggest if he were giving a revelation); that it makes both the Word and the Church at the last time struggling under a fiery trial from which it is delivered by the appointed Son of Man, they may in *such extraordinary announcements find a reason why the Bible is given in its present form, grandly simple and unyielding, exhibiting traits most admirably adapted to allow intellectual pride and presumption to stumble and fall—forming a pit and a snare for the intellectual as well as the moral—in order to reveal what is in man, and to what lengths humanity will reach in opposition to the sublimest Plan of Redemption, that*

*the love and mercy of a God could furnish.* If men desire to find objections to the Word, its very construction and simplicity, its ignoring of scientific and philosophical preciseness, the gradual unfolding of the Divine Plan and its details given at different periods and by various writers, etc., afford them all the opportunity needed. It is left *optional* with men to receive it as a blessing, or to convert it into a curse; *God Himself will justify it* in due time, when every jot and tittle (Matt. 5 : 18) shall be fulfilled. In the mean time the believer, sustained by "*the blessed hope*" and taught by Holy Writ, *confidently looks* for the raging flood of infidelity which shall sweep nearly all—excepting a few faithful ones—before it; which shall introduce a systematic and stern hostility provocative of martyrdom; which shall strive with fury to set aside Jesus Christ as the Redeemer of the world; and which shall be guilty of unbounded wickedness and blasphemy; but he *as confidently looks* beyond this to the sudden Coming of the glorious, mighty King of kings, when these raging waters, this destructive, persecuting career, shall be stayed; when these Antichristian hosts shall be utterly crushed; and when the foe, so jubilant and proud of numbers and fancied success, shall fall panic-stricken under the wrath of the same Lamb whose mission, sufferings, death, warnings, and entreaties they have despised.

*Obs. 6.* No faith, aside from other reasons, will be exercised in this Kingdom because of *the manner* of its introduction through Supernatural intervention, and of *the Personage* Jesus Christ, through whom it is to be accomplished. To the student of the Word who carefully notices *how* this Kingdom is to be re-established at the close of the times of the Gentiles, it is significant and startling to find that, *in strict correspondence with prediction*, the greatest efforts are *now made* by the Gentiles to decry the Supernatural, to cast out the miraculous, and to bring Jesus to the level of erring, weak, fate-bound humanity. Denying the power and authority of the appointed King, as a matter of course the Kingdom is also rejected, virtually saying, "*We will not have this man to reign over us.*" How can He thus come and reign when His resurrection, ascension, etc., is disbelieved; when the attributes, by which alone such a Kingdom, as covenanted and predicted, can be set up, are derided? They never consider that Jesus Christ, the God-man, must be studied in the light of *this Theocratic arrangement*; that to invalidate His claims, etc., *the Divine Plan itself*, which makes the Advent of such a Person a necessity, must be logically set aside. They never regard the historical connection existing between Jesus and the Kingdom as it once existed, and as it is now solemnly covenanted to Him as David's Son, unless it is to show (as Renan, etc.) that the Kingdom not being set up *now as predicted and believed in*, it will never be established, deliberately overlooking the passages which distinctly prove that *after* His rejection by the Jews and their conspiring to put Him to death, He proclaimed *the postponement* of the Kingdom to His Second Coming. We admit that if Jesus or His Apostles had proclaimed the establishment of the Kingdom, as covenanted immediately or shortly after His death, *then indeed* a powerful argument, owing to the patent dissimilarity between the two, would be presented, but such an establishment (which the primitive Church totally ignored) is taken *for granted*, and from a premise thus falsely grounded the most adverse conclusions respecting Jesus are entertained and promulgated. The existing facts, too, which materially aid, as parts of the Divine Purpose, to confirm such a postponement and

hence the certainty of this Coming Kingdom, are carefully avoided and never allowed to sustain the utterances of Jesus. A painful lack of candor toward the entire truth, a specious, unsound form of reasoning, *which takes just as much as suits its purpose and leaves out the most important in its bearing*, characterizes the attacks upon the King and Kingdom. Such a spirit and process are necessarily unproductive of faith. How largely this is chargeable to the prevailing views in the Church—equally hostile to the true notion of the Kingdom and thus making an uncalled for antagonism between covenant, prophecy, preaching, etc., and the Church—is self-evident, seeing that a large proportion of argument is derived from the unfortunate conclusions arrived at by believers. For, if the Church is the Kingdom, then the infidel can well say, and firmly maintain his position, *that it is not the Kingdom which was covenanted to David's Son*; which was predicted by the prophets, preached by John the Baptist, Jesus Christ, the disciples, Apostles, and primitive Church. Logically, historically, critically, he is correct thus far; but critically, historically, and logically he is incorrect when he *assumes* from this that it never will be verified, and from such a deduction endeavors to undermine the authority, credibility, etc., of the Redeemer. Our doctrine of the Kingdom cannot be accused of aiding and strengthening the unbelief thus manifested, for it receives the unanswerable grammatical interpretation of this Kingdom as given by eminent unbelievers, and instead of covering it up by pitiful subterfuges and lame apologies, *relies upon it as the God-given truth*. It acknowledges the propriety and the force of unbelieving argumentation respecting the preaching of this Kingdom by the Apostolic and primitive Church, and instead of making out, to the gratification of unbelief, that these ancients were entertaining a harmless and useful error, or that they were unconsciously presenting the truth in “a materialistic husk” to be developed into fruitage, *it cordially adopts and defends* this very preaching, this alleged error, *as necessitated by the oath-bound Word of God*. It admits “the Jewish conceptions” and “the Jewish expectations” incorporated with the New Test., as joyfully paraded by prominent opponents, but shows that these are demanded by the nature, design, and plan of the Divine Purpose. On a variety of points, our doctrine makes the concessions to infidelity which *simple justice* demands, and in so doing *gains power, consistency, and unity* which the prevailing Apologetics lack on account of their fundamental principles. Thus, e.g., we agree with infidelity in the principles that underlie the interpretation of the Book, viz., that it must be interpreted by the ordinary, universally received laws of language, and that when the meaning is thus obtained we are not at liberty to *substitute* another and differing sense, which is given as the taste, inclination, imagination, etc., of the interpreter may suggest. This is *fundamental*; and unbelief has a *just right to object* to the vast number of interpretations foisted upon the Word by its constant and flagrant violation. Unbelief occupies a *proper position* when it requires that every doctrine taught by us should be found in the plain grammatical construction of the language; it is *not wrong* when it says, that if the prophecies are truly inspired, then they cannot be conditional so far as the purpose of God is concerned; it is *not foolish* when it proclaims that this Kingdom is Jewish—that between the apostolical belief and the one generally entertained there is a world-wide difference—that if there is any force in election the Jewish nation ought still to be an elect nation; that the Kingdom, if manifested as the prophets describe, must

have a continued revealed Supernaturalism connected with it; that the Kingdom as predicted is associated with, even founded upon, a restored Jewish nation and its subsequent exaltation; that an intimate relationship exists between the Old and New Testaments; that in our study of the Bible we should not be fettered by the alleged authoritative utterances of our fellow-men as embraced in creeds, confessions, systems, etc. Christianity, in the controversies raging, has suffered by incorporating principles indefensible (unknown to the early Church), and by endeavoring to defend much that is utterly untenable; unbelief, only too glad to seize upon such indications of weakness, has taken advantage of the incautious and unscriptural attitude assumed, and has pressed the prevailing Theology with a line of argument that, taking the naked Scripture, is *wholly unanswerable* and but *feebly met* by those who reject the early Church doctrine of the Kingdom. This feature is beginning to be seen and felt by able writers; and it is with pleasure that we notice many of the most eminent men (as e.g. Olshausen, Lange, Delitzsch, Auberlen, Van Oosterzee, last work, etc.) falling back, more and more, to *the identical position* occupied by the early Christian Church. It is indeed *the only ground* upon which infidelity can be opposed *honorably* (i.e. without apologizing for or sacrificing the language of the Bible), and which *fairly* meets its argumentation respecting the King and the Kingdom. In this way we cannot be censurable for giving unbelief so many advantages in reasoning, and thus virtually helping it on in its efforts of destructive criticism. Admitting fully and freely the weight and authority of a certain, defined, distinctive teaching in the Bible, and which cannot possibly be denied without doing the utmost violence to the Book itself, yet the same can be proven to be—instead of hostile to the truth and the claims of Jesus—*essential to the Plan of Redemption* as developed through the Coming King and Kingdom. But relying upon the far-seeing and sure knowledge of the future as contained in this Book, it is certain that this return to the primitive faith will be accepted *by the few*; and that the protestations of these, *however logically and forcibly presented*, will utterly fail—for reasons previously given—to stem the torrent of unbelief which now receives its already swollen tributaries from all sides. God's glorious Plan for the deliverance of the world through a divinely instituted Theocratic arrangement will be rejected *by the wisdom* of the world. David's Son, so admirably qualified to bring about "the golden age" of prophecy and human longings, will be despised and treated with contemptuous scorn. Human nature will again exhibit itself in its nakedness, its inherent corruption. Analogy, pointing to the past teaching that every great providential movement in the progressive advancement of the Divine Purpose was met by a corresponding condition of unbelief, teaches that when the last, which finishes "the mystery of God," shall be made, *then it is reasonable* to anticipate a period of unbelief—and, may we add, being the final one introductory to the Kingdom itself, will be answerably great. The warning that the Apostle Paul gives to the Gentiles, and his portrayal of the Antichristian power that will arise before, and only to be destroyed at, the Personal Advent; the fearful portraiture of the corruption of mankind just previous to the Advent like in the days of Noah and Lot (Matt. 24 : 39, "*knew not until the flood came,*" etc.) making a divine personal interference imperative; the openly hostile attitude of the nations, the exaltation of reason and humanity, the oppressed condition of the pious, the lamentable state of the Jewish nation, the formation of a vast

confederation and its merciless acts toward witnesses of the truth ; and all this at the closing of this dispensation *evinces such a state of unbelief, such a fruitage of the seeds now sown broadcast in a too favorable soil, such a continuation and powerful development of infidelity, such a turning away from God's Redemptive Purpose in Christ Jesus and trust in humanity, that it is impossible to entertain any other opinion, consistent with faith in the Word*, than that, whatever may be said in defence of the truth, men will resist it and gain adherents until the time arrives for a violent outburst engendering a revolution *most disastrous to the Church, most ruinous to the moral interests and eternal welfare of the multitude* swayed by it, and *most fatal* to those who shall in that day venture to testify in behalf of the truth. Indeed, so fully persuaded is the writer of *the certainty* of this—judging simply from past and present fulfilment—that the hope of writing for that very period—of warning the weak in faith not to yield, of encouraging the believing to suffer and endure to the end, of cautioning the doubting how to decide, and of admonishing all, friends and foes, what they must expect—has *greatly sustained* him in his labor.

PROPOSITION 181. *Our doctrinal position illustrated and enforced by the Parable of the Ten Virgins.*

In view of the important teaching of this parable, it deserves, however occasionally mentioned under several Propositions, special consideration, seeing how strongly it corroborates our doctrinal conclusions.

*Obs. 1.* The linking of the parable by the word "then" to the preceding context, and the tenor of the parable itself, has led a multitude of able writers, including our opponents, to interpret it as illustrative of the attitude of the Church at the Sec. Advent. Consistency forces such an application because of the express mention of the Sec. Advent (Matt. 24 : 30, 31), and the admonitions and warnings to be watchful adjoined (vs. 32-51), so that the parable itself is properly regarded as illustrating and enforcing the previously given instruction. The succeeding context, in the parable of the talents, and in the judgment of the nations, warns us in reference to the ultimate reward dispensed at the Sec. Advent. The context, therefore, as well as the parable, enforces the importance and duty of watchfulness and faithfulness.

Our opponents concede this teaching and application. Thus e.g. Brown (*Com. Matt. 25 : 1*) says on "then": "At the time referred to, at the close of the preceding chapter; the time of the Lord's Second Coming to reward His faithful servants and take vengeance on the faithless." Neander (*Life of Christ*, sec. 258) admits that it "was designed to set vividly before the disciples the necessity of constant preparation for the uncertain time of Christ's Sec. Advent." Barnes (*Com. loci*) says: "The meaning is, when the Son of Man returns to judgment, it shall be as it was in the case of ten virgins in a marriage ceremony." "The circumstances of the parable do not seem at all to apply to His Coming to destroy Jerusalem, but are aptly expressive of His Advent to judge the world." Lisco (*On the Parables*, p. 180) makes the "train of thought in the parable" to be, "the proper preparation for the Advent of our Lord." So Lange (*Com. loci*) says: "The leading idea is the readiness of the Church for the Coming of the Lord;" and (p. 447) holds that the parable must be placed at the beginning or ushering in of the thousand years. (Comp. Alford, Greswall, Olshausen, Bengel, etc.)

*Obs. 2.* The application of it, therefore, to the Romans at the destruction of Jerusalem, to death, to divine providence, etc., is foreign to the intent of the parable. The previous references to the Coming of "the Son of Man" (expressive of personal humanity), the manner of His Coming (sudden and unexpected, etc.), the time of His Coming (as in the days of Noah), the translation united with it (one taken and the other left), the power and glory, the angels connected with it, the gathering of the elect, the fate of the unwatchful—all as well as the succeeding ones, show that the same future Advent so repeatedly mentioned afterward and embodied in the expressed faith of the Church, is the one intended.

This application of the parable by Universalists and others, if legitimately carried out (as e.g. in Elihu Burritt, etc.), would give us no personal Sec. Advent in the future. Not only the general scope and design forbid it, as seen in the subject-matter preceding and the declaration subjoined, but the universal opinion of the quite early Church, having the advantage of nearness to inspired guidance, repudiate such engrafted meanings. The most varied expositions are given by some in order to get rid of a future personal Sec. Advent. Portions of it are used on funeral occasions to illustrate sudden death, and the Coming of the Son of Man, the Bridegroom, is made, not a "blessed hope" but penal in its nature (comp. Prop. 121). One of the harshest interpretations is that of Dr. Rutter (Rom. Cath.) in his *Life of Jesus*, p. 420, for while retaining the future Sec. Advent, he makes the slumbering (drowsiness) of the virgins to be "sicknesses," and the sleeping to be "death;" the cry is the last trumpet waking the dead; preparing the lamps is passing in review their actions, and the oil represents good works, etc.—an interpretation violating the scope of the parable, making none living at the Sec. Advent. It is derived from Chrysostom, Basil, Hilary, etc., and has been adopted by Wordsworth and a few modern writers.

*Obs. 3.* In the interpretation of the parable, its parabolic form must constantly be observed; and hence not every particular expression, introduced to fill out the figure or image introduced, is to be pressed to denote a corresponding relationship in the Church or future.

The violation of this principle, and applicable to parables generally, has led to fanciful explanations, an accumulation of resemblances not intended, accommodations not within the design. To illustrate: Luther (*Misc. Sermons*, 18, 36), speaking of the foolish having no oil and going to purchase it, says: "Wherefore do they not cry to the bridegroom that they have no oil? Why do they run to their fellows for oil? The cause is that they have never truly known the bridegroom, otherwise they would run to him." Now such an application is a violation of the marriage customs in vogue, and was not designed; the language accords with the usage of the day and simply illustrates the unpreparedness of the foolish virgins. So much stress is laid on the "lamps," "the oil," the "midnight cry," the "slumbering and sleeping," and exact resemblances are sought out, and insisted on, when the imagery of the parable derived from the prevailing customs demands such an introduction in order to more clearly illustrate the leading idea intended, viz., the utter unpreparedness of some for the sudden Coming of the Master, and hence the necessity of looking for the same with constant preparation. If every part of the imagery, designed simply to illustrate and enforce a leading idea or ideas, is to be pressed to find an analogy, confusion and diversity (comp. Lange's *Com. loci*) must ensue, as fancy or imagination may frame analogies.

*Obs. 4.* This parable is prophetic, being designed to express and enforce the future unexpected (because not exactly known) Coming of the great Bridegroom, the certainty of that Coming although delayed, the condition of certain parties at His Advent, and the result to themselves arising from the state in which they are found.

The leading idea as Lange (*Com.*) remarks, is readiness for the Coming of the Lord, and Dr. Schaff correctly points to verse 13, which contains the lesson of the parable, confirming this view. So e.g. Barnes (*Com.*) remarks: "Circumstances in parables are not to be pressed literally. They are necessary to keep up the story, and we must look chiefly or entirely to the *scope or design* of the parable to understand its meaning. In this parable the scope is to teach us to *watch* or be ready, v. 13."

*Obs. 5.* The force of the illustration can only be properly appreciated by the consideration of the truth which it is designed to confirm, and of the custom from whence it is derived. The doctrine to be enforced is, as the context shows, *the future Coming* of the Son of Man, who will come at a time when persons *will not look for Him*, because the exact time, the day and hour, is not known, and hence the caution (Matt. 24 : 42), "Watch



*therefore : for ye know not what hour your Lord doth come.*" The custom from whence the parable is taken, was one familiar to the East. Jesus selects a particular time in the marriage ceremonial, to illustrate the uncertainty of His Coming, and the consequences of heeding or not heeding the cautions He already had given respecting it. It is the time *after* the wedding at the house of the bride's parents (Horne's *Introd.*, vol. 2, p. 161, Barnes's *Com. loci*, Lisco's *On the Parables*, p. 183, *Encyclop. Relig. Knowl.*, art. "Mar. Ceremony," Smith's *Dic. Bible*, Meyer's *Com.* etc.), and *after* the wedding festival there (which lasted several days—we are told seven for a maid and three for a widow), when the bridegroom, with the nuptial guests, conducts the bride to his own house or to that of his father, that is chosen.<sup>1</sup> The procession generally started in the evening or night with great pomp, having torches, songs, and music. This company with the bridegroom, was met by another, friends of the bridegroom and bride, which, at or near the bridegroom's house, waited, ready at the first notice of approach to go forth, meet the procession, unite with it, enter the house, and participate in the entertainment or marriage supper. This last company not knowing precisely the hour or time when the procession would come, made preparation and watched for its arrival, so that it could enter in with the bridal party—its union with the other and privilege of admittance, being indicated by the bearing of lamps, or burning torches, thus showing that they were friends, and as such could properly be admitted as guests at the marriage feast. After the procession entered the house with those who actually participated in the escort and manifested their friendship and respect for the bridegroom and bride, the door was shut and admittance refused. Now Jesus takes this parabolic representation from actual life, and shows from *the uncertainty* of the bridegroom's arrival and *the preparedness* of the company awaiting him, *how* it will be (as the word "then" implies) at His future Advent, and, consequently, enjoins watchfulness.<sup>2</sup>

<sup>1</sup> Some of the versions expressly indicate the time. Thus the Syriac, Vulgate, Coptic, the Cranmer Bible, and also Van Ess, Alioli, Knapp, three mss., etc., read, "the Bridegroom and the Bride." This, of course, locates the period to be when the Bridegroom is going to His own house with the Bride. So also Trench, *On the Parables*, Maldonatus, etc.

<sup>2</sup> It is significant that Jesus does not take the bridegroom and his friends as they proceed to the wedding, but in coming from the wedding, which is fully enforced by Luke 12 : 35-36, "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when He shall return from the wedding; that, when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." This then, while the main idea of watchfulness is of general application (as the context and analogy of Scripture show), is specially designed for a class of persons who await the Lord's return from the wedding. Who these are will appear. Some assume a "modification of the usual custom and a procession of the virgins to meet the bridegroom on his way to the house of the bride." But this is against the general usage (comp. Trench, *Notes on the Parables*), Lange's *Com. loci* says: "It was the custom among the Jews and Greeks that the bridegroom accompanied by his friends, went to the house of the bride to lead her to his own house, and was joined by the virgins, the friends of the bride, not on his going to fetch the bride, but on his returning with her to his own house." (Comp. De Wette, Meyer, Lightfoot, Wetstein, etc.). Such a custom prevails even to this day in Sicily (Hughes's *Travels in Sicily*, vol. 2, p. 20). Hence it is that some of the old readings add to the first verse "and the bride," which Trench (*On Par.*, p. 237) thinks the sense requires.

*Obs. 6.* The parable being *prophetic*, and thus delineating what shall truly take place *when* the Lord Jesus shall return from the wedding, it must accord fully, be in perfect agreement, with all the other predictions relating to the subject. The unity of the Word, the integrity of Scripture, the truthfulness of Jesus as a Teacher, demand such a harmony. It must, e.g. accord with Rev. 19, in which is foreshown that the marriage of the Lamb, and the calling to the marriage supper, is something that appertains to His Sec. Advent and the commencement of His glorious reign on earth. But it must do more than this; it must correspond not merely to the general statements on the subject, but to the exact order of fulfilment pertaining to that future period. Thus it has been shown (Prop. 130) that the Second Advent, like the First, is expressive of a period of years; that its beginning is characterized by a thief-like, concealed Coming and its end by an open Advent. The question, therefore, is *with which stage* of the Advent does the parable best correspond? To this there can be but one answer: it pertains to the last stage, the open parousia. Let the following considerations be regarded. (1) It does not relate to the thief-like Coming because that period, and the events connected therewith, do not correspond with the parable in the following particulars: (a) There is no public Coming of the Bridegroom with open pomp and splendor; (b) the resurrection of the first-fruits and the sudden translation of the little flock do not accord with such a public manifestation being secret and invisible in their nature; (c) there is no return from a wedding, the first stage preceding it; (d) believers in Jesus do not at that time all even profess to look for the Advent, much less go forth to meet the Bridegroom—the great lack of faith evidencing the contrary; (e) the midnight cry (however applied by some to the past and the present) has not been sounded, as shown by its effects *both on the wise and the foolish virgins*, who recognized it, and all arose and trimmed their lamps, and it will not be true at this stage that the cry, “Behold the Bridegroom Cometh” will cause *all believers*, wise and foolish, to arise and indicate a looking for the Bridegroom, as seen e.g. in the predictions relating to the faithlessness of the Church; (f) the cry is *not raised* by any of these virgins, for it comes outside of them, and hence the incongruity of persons representing themselves to be “wise virgins” and raising the cry, whom the Saviour represents with the foolish to be drowsy and asleep, being themselves aroused by the cry; it follows that the illustration does not fit the particulars of the first stage; (g) the parable does not express the condition of the Church in general as composed of believers and mere professors, or of two parties, but the image is drawn from a party who expected the coming of the bridegroom (took their lamps and *went forth to meet* the bridegroom”), made preparation for his coming (with lamps and oil in them), and when his coming was announced acted in response to *their previous expectation* (“*then all those virgins arose and trimmed their lamps*”), and simple analogy requires that it should be fulfilled in such a body of persons. (2) But it does apply forcibly to the second stage of the Advent and to the events connected therewith as predicted: (a) the open parousia of Jesus with His saints is *after* the wedding (Prop. 166) at Mt. Sinai—the figure of marriage (Prop. 169) being used to indicate the intimate Theocratic relationship of the saints with the King, or the inauguration of the saints there as co-kings and co-priests with Him in His Kingdom; (b) the procession of the bridegroom *after* the wedding to his own house to have the marriage publicly consummated by a marriage

supper, finds *its exact parallel* in Jesus Coming with His saints and the holy angels from the celebration of a Theocratic inauguration at Mt. Sinai ; (c) the bridegroom comes after the wedding to his own house, and his friends *await him* there to receive the procession and participate in the proposed marriage feast, finds *its precise fulfilment* in Jesus, after the Theocratic ordering instituted at Mt. Sinai, taking His course to His own inheritance, to Jerusalem, where He meets a body of His "own" people ; (d) those who thus waited *all professed* affection for the bridegroom, and thus this remnant of Jews, after experiencing the merciless persecution of the last Antichrist (whom they as a body had received in preference to Jesus) which restores them earnestly and longingly to the nation's hope of Messianic deliverance (as evidenced by the cordial manner in which they hail His Coming and yield obedience), turn their minds (influenced by Elijah) to a looking and waiting for the Messiah ; (e) those who wait expect the coming of a bridegroom (not themselves to be the bride) and a participation in the marriage feast in the bridegroom's inheritance, which indicates a marked change in their views (i.e. of the Jews), viz., that the terrible persecution endured, the proclamation of the truth by the Christian Church during the interval, the precise realization of the prophetic announcements in their own experience, the culmination of their tribulation as foreshown by the Spirit in connection with Jesus of Nazareth, has at length caused this remnant at Jerusalem to decide favorably to Jesus of Nazareth, and to await His Coming as the promised One, even as the bridegroom ; (f) the entering in with the bridegroom and participating in the marriage festivities, finds *a precise fulfilment* in the announced predictions that the Jews shall at the personal Coming of Jesus experience the special favor of the Messiah, and be restored to Theocratic nearness to God, having an assured supremacy over the nations ; (g) the reception of some and the rejection of others, owing to that of preparation and attitude occupied, finds *its exact parallel* in the verifications of the predictions that a portion of the Jews will be accepted and another portion be rejected—that a sifting and separation will ensue ; (h) the midnight cry, uttered by the escort with the bridegroom's procession or by believing Gentiles, so arrests the attention of the Jews, that they, in their extremity, begin to believe in Him whom they have pierced, exemplified by their willingness then to accept of Him ; (i) the posture occupied by the virgins is indicative of a belief in a Coming, expected Messiah, and this is in accord with the Jewish position then occupied, for seeing the accurate fulfilment in the distress accumulated upon them by the last Antichrist, they will also believe in the promised deliverance (as e.g. shown in Zech. 14), and some will be suitably prepared (morally) while others will neglect preparation ; (j) the prophecy preceding (comp. Mark 13 and Luke 21) had a special mention of the Jewish nation, of its long-continued tribulation, etc., and it is reasonable that in the final result Jesus should illustrate *the condition* of the Jews, addressing Himself to them ; (k) the Second Advent of the Messiah has a twofold specific relationship, as previous Propositions unfold, viz., first, to the Church which is associated with Him in the highest Theocratic relationship, in rulership, etc. ; and second, to the Jewish nation which occupies a subordinate, but as to other nations a supreme, Theocratic position ; in view of this, it is reasonable to suppose that the duty of watching and being prepared would be enjoined upon both ; (l) the virgins are invited guests, specially called to participate in the mar-

riage feast ushering in the Millennial era, and so numerous predictions call and invite the Jews to that "feast of fat things," and we are assured of a response; (*m*) the virgins who joined the bridal procession evidently congratulated the bridegroom on his marriage and expressed their wishes in his behalf and that of the bride, as implied by their attitude, by honoring the coming with their union with it, etc., and this finds a realization in the joy of the Jews, their honoring of the Messiah, their triumph and glory at the open Parousia of Jesus, the Christ; (*n*) the time of Christ's Coming, at "midnight," i.e. at the very close of this dispensation, just when the glorious "day of the Lord Jesus" is to be ushered in, with which "day" the Jews, as we have shown, are inseparably connected, in view of their covenanted Theocratic relationship.

Other points might be presented, but we doubt the propriety—as already expressed—of pressing every part of the parable. That "they all slumbered and slept" is certainly not taken in a bad sense (as some suppose, who make it to denote being "cold and careless," "careless and insensible," "diminution of watchfulness, fervor and activity," "spiritual declension," or even "pre-occupied with the secular pursuits of life," "engrossed with pleasures and cares," etc., for this would prove too much for their own application, showing that no one—for all slept—watched for the coming of the bridegroom), because the Saviour does not censure them for being asleep, a natural result of long waiting, but for the lack of *previous* preparation, so that they were not ready when the bridegroom, whom they all anticipated, came. The imagery is drawn from actual life and natural sleep is not rebuked in the wise or the foolish, but the lack of oil, the neglect in laying in a suitable supply. Therefore the sleeping is not censured, and the reason lies in the simple fact that the figure is derived from *what actually transpired* in usage at so long a delay, viz., when the parties had made suitable preparation, if the bridegroom was long delayed, they then deemed it not unsuitable, in view of their subsequent wakefulness at the coming of the bridegroom in the lengthy festivities, to snatch a little refreshing sleep. The watching that the Saviour inculcates is not a self-denial of natural sleep—required to repair our strength—but a state of the mind which *anticipates* the Advent and makes *previous preparation* for it. If an analogy should be pressed, then it might resolve itself simply in weariness and flagging of interest at the long delay. Storr (*Diss. on Parables*) says that the sleeping of the wise virgins is "introduced not as a defect in the wise virgins, who, on the contrary, are an example of vigilance and prudent circumspection; but on account of its being necessary to the order of the narrative." It evinces the extreme carelessness of the foolish, who deemed their preparation ample enough for the occasion. Trench also (to which Nast, *Com.* is inclined) regards the falling asleep a circumstance required by the parabolic narration. To make this sleeping the universal condition of the Church (as some do because all slept) at the period of the first stage of the Advent, is virtually to declare that none are then found occupying the posture of watching, which is forbidden by declarations and the translation of the watching; if thus applied to the Church during the interval between the two stages, it is also forbidden by the preaching during the interval, the resistance against the Antichrist even to death, the multitude that come out of the great tribulation, etc. Dr. Seiss (*Parable of the Ten Virgins*, p. 41) makes the sleeping to be that "their enthusiasm on the near Advent of their Lord had abated. Their expectation had lost its ardor." To bring out an analogy, he has recourse to a history of our doctrine, its decline and revival, thus making the parable illustrative not of the period "then" to which it refers, but of the entire period of the Church's history. Our view avoids this, and other (as midnight cry, by whom given?) incongruities.

*Obs. 7.* This application is enforced by considering the stress of "then" as connected with the preceding context. The Saviour had just referred to the translation (which we, Prop. 130, locate at the first stage of the Advent), and to the cutting off of the unfaithful and unwatching from the portion of those who look for the Coming and are prepared, and the natural conclusion follows: "then," that is, after this removal and judgment, then shall follow the realization of this illustration.

Able writers, as Dr. Seiss (*Last Times*, Ap. to last Ed., p. 351), Rev. Reineke (*Proph. Times*, vol. 9, p. 46), and others, take the position that the parable will only be verified at the open, revealed Parousia, or last stage of the Advent, although they apply it to the Church in general. This reference to the Church at that period might be consistently allowed, if it were not, in view of the reasons assigned, more natural to apply it to the people addressed. The mention of "virgins" upon which so much emphasis is laid, is simply a part of the parabolic dress, being actually derived from the customs existing, viz., that maidens thus met, in compliment, the bridegroom and bride. For although thus designated, a part of them were foolish; the simple idea being that just as such a party on such an occasion, were *prepared and unprepared so it will be again* at this period. There is danger in pressing every particular, and even the persons designated in the parable, as seen e.g. in the parable of the unjust judge. So in reference to "the lamps" and "the oil" which are supposed by many to find their exact fulfilment in profession and grace, they are only introduced (as seen e.g. in the recommendation to the foolish to go to the oil merchants to buy) to fill out the imagery of the custom, and bring forth the fact of preparation and the lack of it. The number "ten" is still more applicable to the Jew than to the Church, seeing (Lange's *Com. loci*) that "ten formed a company with the Jews, also a family to eat the passover; ten Jews living in one place formed a congregation and should be provided with a synagogue; ten lamps or torches were the usual number in marriage processions." The main idea, however, that some would be prepared and others unprepared for this Coming is to be pressed.

*Obs. 8.* If it were allowable to read in the first verse, "And went forth to meet the bridegroom and the bride" (as Maldonatus and others, and decidedly favored by Trench, *Notes on the Parables*, p. 237), it would confirm our view. However this may be, it is certain, from the usage referred to, that these virgins join the procession *on the return of the bridegroom with the bride* to their future abode (*Obs. 5* and note). This accords with the previous withdrawal of the 144,000 (Prop. 130), with the Theocratic marriage at Mt. Sinai (Prop. 166), and with the procession of the bridegroom and bride to their future glorious abode on Mt. Zion. This agrees with the simple fact that these virgins, prepared to unite and enter into the marriage supper, are, *not the bride, but guests* who honor the bridegroom and the bride—virgins who follow the queen.

This distinction between the bride and these virgins who are guests, is observed by numerous writers (as e.g. Steir, Seiss, Alford, etc.). Dr. Schaff in Lange's *Com. loci* remarks: "According to the Millenarian theory the bride is the restored Jewish Church and the ten virgins represent the Gentile congregations accompanying her." And he favors some such distinction, saying: "We may perhaps say that she is here, in the strict interpretation, the Jewish Church and these ten virgins Gentile congregations accompanying her." It may be repeated that, whatever explanation is given, the bride is *separate and distinct from those invited guests*. For usage compels us, as well as the analogy of Scripture on the point, to make such a discrimination. Hence on the phrase "*went in with Him to the marriage.*" Barnes (*Com.*) remarks: "The marriage ceremony took place before the bride left her Father's house, but a feast was given at the house of her husband, and which was also called the *marriage*, or a part of the marriage solemnities." In the *Truth*, vol. 3, No. 9, Dr. Brookes makes the bride to be "the redeemed and restored Israel," and the virgins to be the entire number of Gentile converts which follow her, as illustrated in Ps. 45. But all such methods to solve the difficulty and to avoid making the Church both to represent the bride and the guests, are arbitrary, since, as we have shown under former Propositions in detail, the Gentile converts are *not a separate body* to occupy a lower position, but are engrafted into the Israel and shall obtain with Abraham, Isaac, and Jacob the highest Theocratic position.

*Obs. 9.* The personality of the Sec. Advent is decidedly implied and enforced by the parable. The previous and succeeding context clearly teaches it, and the parable is expressly designed to illustrate what will occur, in relation to certain parties, at its realization. The coming of the

bridegroom and bride is personal, the entire imagery is realistic in the marriage, etc., and the simple fact that Jesus selects the same as *illustrative* of His own Coming, abundantly confirms our position, and shows that the same is Pre-Millenarian.

*Obs. 10.* "The Kingdom of heaven" is thus likened. That is, the Kingdom of heaven *in its manner* of introduction or realization will meet with such a reception, or bring forth such a result. The covenanted Messianic Kingdom, as we have in detail proven, pertains to the period of this Sec. Advent, and will meet *such a reception* by the Jews, some being prepared and others unprepared.

*Obs. 11.* In reference to the mooted point whether the foolish virgins are wicked, ungodly, mere professors (or, as some even designate them, "hypocrites," etc.), or merely inconsiderate, lacking forethought; if we were to allow the particulars of the parable to have any force, then certainly the foolish virgins cannot be regarded as wicked, much less as hypocrites, or mere professors. For they go out, as friends or invited guests, to meet the bridegroom; they also have lamps which contained some oil; with the wise they awaited the Coming, and with them they slept; when they found that not a sufficiency of oil had been previously provided, they were solicitous to repair their error, and actually (for they went to buy and then returned) did furnish their lamps with oil (which, if it denotes "grace," etc., shows their moral condition), but too late. The only marked difference between the two classes consisted in this: the wise with the oil in their lamps took oil *in vessels with them* to give a needed supply; the foolish neglected this precaution, and hence were not ready. The foolish, therefore, are only excluded from these marriage festivities, but will ultimately be saved.

The writer is forced by the parable itself, and the general analogy of the Word on this point, to accept of the view held by Alford (who also lays stress on the present tense: "they are going out," showing that the lamps had oil, but not a sufficiency), Olshausen, Poirer, Fr. Von Meyer, Rudolph, Stier, Bayford, Seiss, and others, viz., that the five foolish virgins will only be excluded from the special blessings connected with this marriage feast, seeing that they are not divided into good and bad, or into believers and unbelievers; and it is not said that the foolish virgins could not purchase any oil, but we are left rather to the conclusion that as they went to buy, they secured it *although too late*. This application is resisted, on the other hand, by able writers. Thus e.g. Dr. Brookes (*The Truth*, vol. 3, No. 9) regards it as "a dangerous speculation," etc., because we are not to allow the five foolish virgins to have been believers, having a mere lifeless wick and no oil; being designated "foolish;" also, the "door shut," and the bridegroom saying, "I know you not." He deprecates mere human opinion, when he certainly advances the same, by asserting, over against the parable, that they were no believers—when *faith* in the coming bridegroom caused them to go forth to meet him—that they had a lifeless wick—when the lamp *had been burning* until midnight—that they had no oil—when the lamps were *not out but merely going out*, needing replenishing, and they went to purchase more.

*Obs. 12.* The "door being shut" and the declaration "I know you not," are, therefore, simply expressive of exclusion *to a position* which the others, because of their preparation and readiness, obtain. It is a fact, as we have previously shown, that the faithful children of Abraham, including the engrafted and adopted Gentile believers, shall through the power of resurrection and translation at the first stage of the Advent be associated with

the Christ as co-heirs or rulers in the Theocratic ordering (this, owing to the intimate, endearing, and enduring relationship being also represented as a marriage). To this marriage the Jewish nation is specially invited under the figure of guests; and those who at its inauguration will accept of the invitation and qualify themselves by a previous preparation, *shall also be particularly associated and honored*. These filling the stations allotted to them in the Kingdom, no others can be admitted, however they may afterward enjoy the peace, prosperity and blessedness brought about by the dominion and supremacy exercised. The period of the inauguration and manifested establishment of the Kingdom, is one also in which those will be honored who honor Jesus the Christ.

Attention is invited to the parable of the marriage of the king's son (Matt. 22 : 1-14) in its contrast to this one, and yet teaching precisely the same result. Here the door was shut and no one could enter unless he had a burning lamp; there even one was found who had not on a wedding garment, but he only entered the outer apartment or one separated from the room where the marriage feast was given, where the scrutiny was undergone. So that, so far as the feast was concerned, "the door was shut" to him likewise; and this, too, took place (Horne's *Introd.*, vol. 2, p. 162) "*after the procession in the evening from the bride's house was concluded.*" Both refer to *the same period* and to *a certain qualification* needed in order to participate in the marriage festivities. But the latter introduces some very significant features, such as the invitation to the Jewish nation to enter into the Theocratic relationship (marriage of the Son) for the Kingdom was tendered to them; the refusal of the nation to accept of the same; the destruction of the murderers and burning up of their city; the call of the Gentiles; and then, at *the time of the marriage* the scrutiny of invited guests reveals one utterly unprepared and who is rejected, thus in a parabolic manner exhibiting the fate of a certain class, who at the time of marriage festival shall be considered entirely unworthy—because in no sense honoring the occasion, but showing manifest disrespect—of participation in it. The same idea of sitting is presented, and some manifest inconsiderateness, making no suitable preparation, and are excluded, while others exhibit positive disrespect and are out off. The lack of faith, resulting in lack of moral qualifications essential to a participation in Messianic blessedness, is evidently presented.

*Obs. 13.* The midnight cry is one that arose not *before* the wedding, but *after*; not *before* the procession had started, but *after*; not *before* the very last period, but *just when expiring*. It therefore cannot possibly be applied as many now do, viz., to the past and present condition of the Church, some arising and specifically directing attention to the Sec. Advent, seeing that the cry as located in the parable with the bridal procession forbids it.

Besides this, the parable shows that when the cry was raised, both wise and foolish were aroused by it and acknowledged that Coming, etc., which is not true of any warnings uttered by Pre-Millenarianism, Millerism, etc. Indeed, before the first stage of the Advent it could not possibly be applied, as the Church is represented as faithless, etc., on the subject. It pertains to *the interval* between the two stages, when these virgins recognize this marriage, acknowledge their relationship to the bridegroom and bride (as predicted), and then, just when the bridal procession is to be awaited, anticipate its coming. It represents an occurrence at a specified time, viz., when the bridegroom returns from the wedding, and we cannot, in consistency with the decisive representation of the parable, antedate its utterance. The cry itself does not, as claimed, come *from the wise virgins*; they themselves are aroused by it. It proceeds either from heralds preceding the procession, or from the procession itself, or else from Gentiles. The most probable opinion, however, is that it proceeds from Elijah, who (as we show elsewhere in detail) is specially sent to the Jews during this interval to prepare them for the open Parousia. The interval itself, as we have contended, is not a brief period, but may extend to fifty, seventy-five, or more years, and its extent (after the capture, etc. of the city by Antichrist, Zech. 14) serves to explain the delay intimated in the parable.

*Obs. 14.* The precise time of the open Parousia, the Epiphany, is unknown, just as the thief-like Coming is unknown as to exact time. The determinate duration of the interval is something that belongs to God alone. Approximately, as the virgins themselves did, we may conclude its approach to be near. The attitude, professions, etc., of the virgins indicates this, while the precise time of the manifestation was something which they did not know. Hence the express caution annexed: "*Watch, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh.*"

The caution here is of general application, and, in view of its decisive language, is certainly opposed to that *dogmatic* mathematical calculation which would determine not only the exact time of the thief-like stage, but also the precise duration of the interval. While all such chronological estimates may serve to give an approximative idea of nearness, on the other hand the confident and positive exhibitions of time are opposed to the caution of Jesus. The very uncertainty of the Coming is made the reason why watchfulness and due preparation should be preserved. The conclusion of the parable (v. 13) is, therefore, of general, present application; while specially to be realized in the manner stated, the caution embraces the Advent as a whole, being comprehensive in its meaning. Hence the application of the past in enforcing the constant duty of watching for the Advent, is correct in view of the summing up of the duty thus enjoined, requisite to both of the stages of the Advent.

*Obs. 15.* The parable enforces our position that there will be no conversion of the world prior to the Sec. Advent. The condition of the virgins, the division into prepared and unprepared, the reception of one class and rejection of the other, even at the closing period (midnight), all indicates that "all are not righteous," etc. It evidences that even in reference to the Jews, God's own covenanted people, there will be a period of sifting—as often predicted—in order to determine who are worthy of participating in the glorious marriage festival.

*Obs. 16.* No matter whether this parable be interpreted as applying to the Church at the first stage of the Sec. Advent, or to the same at the last stage, or to the Jews at the open, manifested parousia as distinguished from the previous thief-like Coming, it corroborates and enforces our doctrine respecting the attitude of watchfulness and preparation for the Sec. Advent, the certainty and personality of that Coming, and the blessed results flowing to the righteous from that Advent. Whatever our views may be respecting it in detail, yet the leading ideas are so unmistakably given that we cannot mistake.

Hence, while differing in the details and the application of a portion of the parable, the Pre-Millenarian aspect of it is decided, and the constant duty of watchfulness is enforced by all writers. The concluding verse agrees with the general analogy on the duty of looking for the Coming of the Saviour. Dr. Seiss (*Par. Ten Virgins*, ch. 6), and others ably present this feature, urging an efficient preparation. Both the thief-like stage and the open Parousia demand this attitude and qualification. The special favor and blessing of the Son of Man, the glorious Theocratic King, can only be secured by the acceptance of His instructions, and a manifested obedience to the same.



PROPOSITION 182. *This Kingdom embraces the "One Hope."*

Our argument presents the "One Hope" (Eph. 4 : 4), that actuated the ancient worthies, the pious Jews at the First Advent, the disciples, apostles, and early believers, and many an humble believer down to the present day. This hope is *continuously expressed* not only in this, but in the preceding dispensation. Abraham "believed in hope" (Rom. 4 : 18) and so do his seed ; a hope expressed in the covenants, reiterated by the prophets, renewed by the resurrection of Jesus Christ, and preached by the apostles ; a hope centred in God (Jer. 14 : 8 and 17 : 7, 13, etc.), manifested in Jesus (1 Tim. 1 : 1 ; Col. 1 : 27 ; 1 Thess. 1 : 2, 3, etc.), and wrought by the Spirit (Rom. 15 : 13).

Hence the reason why the intelligent believer so earnestly desires (2 Pet. 3 : 12) and ardently prays (Luke 18 : 1-8) for the Advent and deliverance. For as Seiss (*Par. Ten Virgins*, p. 150) says : " As Christians, set to be and to do all that we can for ourselves, and that Redeemer who has bought us with His blood, His return was never meant to be a terror to us, but a joy and the essence of our gladdest hope. That day is to be our *happiest day*—the day when all present woes and disabilities shall cease—the day of release from servitude and toil, the day of return from exile and privation, the day of triumph and everlasting jubilee, the day when our Saviour will take us to Himself, to be with Him and like Him forever."

*Obs. 1.* Much vagueness exists among believers at the present day in reference to this Hope, owing to the simple fact that the announcement of this Hope (as e.g. by the angel, Luke 1 : 32, 33) is spiritualized or explained away, and *something else substituted* in its place. Hence it is that we are taught, that in order to appreciate this Hope we must be enlightened ; Eph. 1 : 18, "*the eyes of your understanding being enlightened, that ye may know what is the Hope of His calling and what the riches of the glory of His inheritance in the saints,*" etc. This opening of the eyes of the understanding only comes from a *searching* of the Scriptures. Enlightenment is necessary (hence the caution is given, as if to imply a falling away from the Hope without it), because the Hope is based upon what is past, present, and future. To appreciate it intelligently the rise and progress of this Hope must be traced—its foundation in the covenants, and its confirmation by Jesus must be particularly noticed, and then the eye of faith must look onward to the *Sec. Advent* for its realization. A portion of the Hope (also called Hope because firmly attached to it, as e.g. the resurrection, eternal life, etc.) must not be mistaken for *the whole Hope*. This caution of becoming enlightened is especially applicable to the Gentiles, to whom it is addressed, because as we have shown this is *pre-eminently* a Jewish Hope, i.e. a Hope connected with the Jewish nation, through covenants given to the Jews and through a King appertaining to them. The apostle, therefore, informs the same Ephesians (2 : 11) that, without being engrafted

into the commonwealth of Israel, becoming the seed of Abraham, they can have "no hope." Our Hope is "*the Hope of Israel*" (Acts 28 : 20), "*the Hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come*" (Acts 26 : 6, 7). This Hope is embraced in the Kingdom as delineated, e.g. Isa. 9 : 7 ; Jer. 23 : 56, etc., and is reiterated in our being "called unto His Kingdom and glory" (1 Thess. 1 : 12)—"the Kingdom which He has promised to them that love Him" (James 2 : 5, so inheriting, etc., comp. Luke 12 : 32 ; Matt. 25 : 34 ; 2 Pet. 1 : 11 ; Luke 13 : 29, etc.). And, as Jesus Christ is the One through whom this Hope is to be realized, He is called "*our Hope*" (1 Tim. 1 : 1) ; and as this hope is to be experienced at His Sec. Advent, His Coming is designated "*the blessed Hope*" (Tit. 2 : 13). It is highly significant, that the mighty Agent through whom Hope shall be realized is called "*the Hope*," and if received by appropriating faith becomes "*Christ in us the Hope of glory*" (Col. 1 : 27) ; but this should not prevent us from apprehending that He is only the Introducer, Verifier, Fulfiller of "*the Hope of the Gospel*." The Gospel is "*the Gospel of the Kingdom*," and while it, of necessity, largely pertains to the King of the Kingdom, it is chiefly as this King shall manifest His power and glory in the Coming Kingdom as it has been covenanted and predicted.

In view of this Hope the believer can say as the Psalmist (Ps. 130 : 5, 6), or as the prophet (Isa. 25 : 9) ; but, unfortunately, comparatively few do this without spiritualizing the Hope. Many works that embrace the topic of salvation through Christ have much to say respecting present and future salvation, and give but a *small portion* of the Hope. Indeed, the most of them ignore the distinctive Hope entirely, and the covenant upon which it is based is never mentioned. While the Bible holds up to us the Coming of Jesus as "*the blessed hope*" of the world, by which "*the hope*" of the fathers relating to the Kingdom can be realized, the multitude reject this, so that even papers adopt as their title, "*The Golden Age*," or as their motto, "*An Evangelical Ministry, an active Church, and a sanctified Press, the Hope of the World*." Alas ! if this were our only hope. Alas ! how many hopes are substituted for the Sec. Advent and its related blessings. One has death, another the First Advent ; one has Christianity, another development ; one has the law, another the Gospel ; one has education, another humanity ; one has science, another philosophy ; one has Spiritualism, another has the Church with its sacraments ; one has some special dogma, another the progression of the Spirit, etc., so that numerous hopes are substituted for the Biblical one. It also is not observed that the Old and New Testaments are identical in, and united in, *the same Hope*. A Coming Messiah with a Coming Kingdom is the Hope of the Old and the Hope of the New, only that the Hope of the latter is confirmed and strengthened by a Messiah who has already come and departed, leaving the precious promise of a speedy return and a then incoming Kingdom. Schaff (*His. Apos. Church*, p. 604) says : "The grand theme of Old Test. prophecy is the First Coming" (we, however, would also include the Second—see Prop. 34), "that of the New Test. prophecy the Second Coming of the Lord and His Kingdom, with all the preparatory and attendant events. We expect not a Messiah as did the Jews, but the reappearing of the Lord to judge the quick and the dead, and to glorify His bride. Hence Hope is a cardinal virtue of the Church militant." The realization of Hope, as presented in the covenants and promises of salvation, is invariably linked in the Scriptures with the still future Sec. Advent of the Messiah.

*Obs. 2.* If we are to credit a multitude of writers, this "*One Hope*" so long entertained by God's ancient people, and which formed so remarkable a feature of the Primitive Church, and for which believers suffered even death, was *changed to another Hope*. We are gravely informed by theologians and expounders of God's Word, that the Hope, which once so continuously existed, was well enough for the age in which it was enter-

tained, but that it was *modified* to remove its "carnal" features and adapt it to "the enlightened and spiritual" age in which we live. Well may we ask, what then becomes of "*the One Hope*," and what becomes of the Hope *so fondly and passionately* embraced by the ancient believers? Our argument clearly shows, that according to the Scriptures, *no such change or modification* was ever made under divine direction, and the same is fully sustained by the history of the early Church. Men, uninspired men, led by mere reason and supposing that they could improve what Scripture so plainly has given, under the mistaken notion of elevating "the One Hope" by spiritualizing its substance, tampered with it and finally modified and so changed it, that as it appears in many works it bears *no resemblance whatever* to "the hope of the Gospel" as recorded. The worst is, that so entrenched has this departure from "the One Hope" become in the churches, that many eminent and pious men assist in maintaining it, and take offence if the facts, as they exist, are plainly stated. Willing to make out that the multitude of pious before and after the First Advent deluded themselves with a false Hope, they are unwilling, owing to *supposed superior knowledge*, to acknowledge themselves to be under a *delusive Hope*. The redeeming feature in some, however, is, that they make their Hope (delusive as it may be in the manner and place of realization) centre in Christ, and thus honoring Christ with us, they are still accounted worthy to experience the hope of the promise made to the Fathers. Alas! so embedded is this *modified Hope* in the affections of many, that if we point to "the One Hope," sustained by Scripture and Tradition, and held by men whose praises are in the churches, it is pronounced "foolishness," or "heresy," or "a return to carnal Jewish notions," etc. To all such, who may honestly, from the amount of knowledge in their possession and the prejudice imbibed against our doctrine, hold such sentiments, we will only say this, that our Hope, the One Hope entertained by the ancient Church, *is confirmed to us by the oath of God Himself* (Heb. 6 : 17-19); and therefore, we cleave to it the more persistently, well knowing how, as predicted such a hope was changed through the application of erroneous principles of interpretation. Let the reader turn back to Prop. 21, and see how all admit that the prophecies grammatically understood sustain this Hope of the pious Jews; then refer to Prop. 35, etc., which shows that but one Kingdom was predicted, and *is it consistent* to reject a hope which is unmistakably presented in the Word of God? How can we substitute one which, as frankly admitted even by many of our opponents, was gradually, as the Church was able to bear it, developed and put in the place of the preceding one? Whatever others may do, we *dare not accept of this transmutation* introduced by uninspired men (who gave evidence to much weakness) and which was firmly established in the Church by the rise and progress of the Papacy. Besides this, the sanctifying (Heb. 3 : 6; 1 John 3 : 2, 3; 1 Pet. 1 : 13, etc.) influence of this Hope, when appreciated, as exemplified in Jewish history and in the Christian confessors of the truth, is still connected with it, seeing that instead of a vagueness and indefiniteness thrown around the promises, it brings them forth with clearness and vividness, distinctly perceiving and embracing *the great object of Hope—the Kingdom*.

This is embraced or summed up in the titles of Millenarian works, as e.g. Altinguis's *Spes Israelis*; the Bloomsbury Lent Lectures, Third Ser., 1845; *The Hope of the Apostolic Church*; *The Restoration, or the Hope of the Early Church Realized*, by Riley; *The Hopes of*

*the Church of God*, by Darby ; *Spes Fidelium, or the Believer's Hope* ; *The Hope of Israel*, by Girdlestone ; *Jansway's Hope for the Jews* ; *Cox's Millenarian's Answer of the Hope that is in Him*, etc. For a specimen of the treatment of this Hope, see Prop. 121 and sec. 53.

*Obs. 3.* "The Blessed Hope" is so precious, so full of comforting Redemptive meaning, that it is distinctly pointed out *in its plain grammatical sense*. It is not predicted "obscurely" or "uncertainly," or "typically," or "figuratively," as many allege. It is not given as multitudes tell us, in such a way that we cannot possibly recognize its meaning, until after the fulfilment, for then it would be unwise for the Master to urge us to desire, pray, look, and watch for its realization. If we cannot understand its meaning, or comprehend its relationship to Redemption, it would be folly to make it so prominent in faith and promise. The Scriptures assume to teach that it is a hope so well grounded and so clearly expressed, that *we can fully appreciate it*.

<sup>1</sup> It is utterly impossible, without a cordial reception of the oath-bound covenants in their literal meaning, without a correct apprehension of the Theocratic ordering under the Messiah as plainly given, without a proper appreciation of the future kingship and priesthood of the saints, and without a knowledge of the Messianic inheritance with which we are joined as co-heirs, *to know the Hope*. Many sermons e.g. are given upon Eph. 1 : 18-20, which eloquently tell us that the third heaven with its blessings is the hope and inheritance ; but in the light of covenant and promise of an inheritance confirmed by the oath of God, all this eloquence, with its beautiful imagery, is misplaced and misleading.

*Obs. 4.* Some turn from "the Blessed Hope," the appearing of Jesus, and make it a secondary matter, putting death in its place. But the Bible reverses all this, making the Sec. Coming with its glory the *primary thing* and death a subsidiary affair. The latter, at most, has only reference to the preparation of the individual, and leaves an incompleteness of Redemption, while the former pertains to all believers, brings in perfect salvation, and reveals the glory of the Saviour. In comparison with the Second Advent and its glorious consequences, its grand results, death sinks into insignificance. Nothing, so far as the destiny of man or of the world is concerned, can be compared to it. The First Advent brings the saving grace, but the Second perfects it ; the First brought the earnest of Redemption in humiliation, the Second completes it in glory. Hence the intentional scope and profound interest given to it in the New Test., lest (as foreseen) men and believers should give it its modern secondary position.

This is so clearly felt and admitted by our opponents that some who have expressly written against us (as e.g. Dr. Brown), not only concede, but in their way uphold, this primary position. Brown (*Christ's Sec. Coming*, p. 13) remarks : "Pre-Millennialists have done the Church a real service, by calling attention to the place which the Sec. Advent holds in the Word of God, and the scheme of divine truth ;" and he declares, "the Redeemer's Sec. Appearing is the *very Polestar* of the Church," referring to numerous passages affirming its preciousness and practical tendency. Others give the same decisive testimony, as e.g. the *Christian Union* (Aug. 14th, 1878), commenting on the decision of the Congregational Church of Chicago in the case of Dr. Goodwin and Hammond (deciding favorably for the former, who was persecuted by the latter on account of his Pre-Millennial faith), declares, that while it differs from Dr. Goodwin's Second Advent views, yet because of the neglect of the subject and of its position and importance, "it is occasion for thanks that he gives any outlook," and invites renewed investigation by "the thoughtful and scholarly." The Sec. Advent brings in a realization of Hope, and hence we are "to wait for His Son from heaven," to desire, look, pray, and watch for it.

Fausset (*Com. Tit. 2 : 13*) incidentally remarks, "there is but one Greek article to both 'hope' and 'appearing,' which marks their close connection" (the hope being about to be realized only at the appearing of Christ). Our hopes are reflected from this one great Hope, as e.g. 1 Thess. 2 : 19, 20, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?" It is then that we "enter into the joy of the Lord" (Matt. 25 : 21; comp. Alford).

*Obs. 5.* Such is the preciousness of this Hope, that we are grateful to any who have expressed it, and urged others to accept of its comforting influences. There is (alas!) a tendency among some to disparage, and even unchurch others, because in some things their system of faith is defective, or contradictory, or erroneous; but making due allowance for human weakness and imperfection (which for the sake of the truth we may specify, without unchristianizing, etc.), the simple fact that this "blessed Hope" is entertained and presented, causes our hearts to warm toward them. It is a bond of union, or, at least, of interested regard, for in it we see them honoring "the Christ," and in such honoring we rejoice, hoping that some day, when hope is realized, to see eye to eye in all things. For, if any one "loves His appearing," he certainly loves the Lord Jesus, and we love Him.

Hence we so much admire the expressed Hope of the Reformers and others, many of whom we have quoted in this work. Such adhesion to the Hope is indicative of fellowship with Jesus, and of a "conscience void of offence." When e.g. Stockton, in the *Book Above All*, expresses his faith in the exceeding preciousness of the Sec. Advent, in the fulfilment of the signs, in his waiting for the Lord, in a wish that it may be soon, in the declaration that the only hope of the world is in Jesus, then—whatever differences of view may exist on other points—our heart warms toward the brother as one who is a friend and brother of Jesus. No one can express such heartfelt desires and longings, who is not warmly and truly attached to the Saviour.

*Obs. 6.* The exceeding prominence given to "the blessed hope" in the New Test., should in view of its contents most certainly influence us to give it a like prominence in our faith. In reference to the Sec. Advent, Brookes (*Bible Readings*) says: "It is mentioned 318 times in the 260 chapters that make up the New Test., or if the whole book is divided into verses, it occupies one of twenty-five verses from the first of Matthew to the last of Revelation."

If so prominent in the Scriptures, how can professed Christians censure us for holding it forth prominently, and urging special attention to it? Seeing that it is such an exceeding precious event, so pregnant with perfected and glorious redemption, how can we be censured and abused, if we take a deep interest in the time of its occurrence, imitating the prophets of old, 1 Pet. 1 : 10, 11? If so conspicuously set forth, how comes it that so much bitterness and hostility is manifested toward those who present its claims to our consideration? It is thus impressively presented in order that every believer may "love His appearing," and when such love is not entertained, it is strong evidence that the heart and life is not right; that the professor is unprepared for such an appearing; that he entertains a false hope. Every consideration urges us (1 Pet. 1 : 13) to "gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." We joyfully confess this Hope and its prominence, and, through the assurance of faith, the glory of a Christ pledged in its behalf, cling to it. "The Parousia of Christ is the Epiphany of God, in brilliancy like the most precious jewel" (Lange's *Com. Rev.*, p. 382). We desire Paul's prayer (Rom. 15 : 13) to be more and more realized in us: "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in Hope, through the power of the Holy Ghost."

*Obs. 7.* Hope is entertained and expressed in *the absence* of the Redeemer. Having told us that He would speedily come, we believe Him; and, as we love Him, we hope. Now we are in the period affirmed by Luke 17 : 22, and we hope. The Bridegroom is taken away from us (Luke 5 : 34, 35), but He has told us that He would come soon again, and we have sweet hope.

Hope is the root of a Christian's happiness; the hope of faith brings peace and joy. It has been well said (Lange's *Com. 1 Pet.*, p. 19): "Christianity is essentially a life of hope—it is founded on living hope. The eye of faith looks out for the glorious revelation of Jesus Christ from heaven, for the first resurrection, for the heavenly city of peace (Jerusalem), for the precious inheritance, for the new heaven and the new earth." Brown (*Christ's Sec. Coming*, p. 18), referring to this absence of the Bridegroom and His promised return, says that it would be "incongruous not to cherish the feeling of desolation in His absence. And never do we please Christ so much as when we 'refuse to be comforted,' even with His own consolations, *save in the prospect of His personal return*" (comp. John 16 : 19-22). "Greybeard" (*Lay Sermons*, No. 107) remarks: "That the Coming of the Lord will bring evil to some people on the earth is very clear; but the fact that Christians are told to patiently 'wait for,' and to 'love His approaching' is proof that the evil will *not be to them*. God does not require His children to anxiously expect and ardently wish for that which will do them harm. The 'trouble' will fall upon God's enemies. Nor could God exhort His people to hold themselves in constant readiness for the Bridegroom's return if He intended that an interval of a thousand years of peace and blessing on earth were to intervene *before* it came to pass. That would be like admonishing a man intending to take a journey to keep watch all night at a railway station for a train which was expected to arrive some time during the following day."

*Obs. 8.* In connection with preceding Prop. something may be added concerning the reasons, *why we* should be *glad and rejoice* in view of such a nearness. Long ago Justin said: "You see all sorts of men *big with the hopes* of His Second Coming in glory," which is eminently characteristic of the present time; for well-known statesmen and humble members of the State, noblemen and the untitled, wealthy and poor, learned and unlearned, prominent divines and laymen, in brief, men of all classes and rank, *look, wait, watch, and pray for the Advent* of the blessed Lord Jesus and the then incoming Kingdom. And this they do *heartily, sincerely*, without the reservation of a definite or Millennial intervening period (for it is difficult to conceive how a person can watch and pray—much less, 2 Pet. 3 : 11, 12, "hasting unto," i.e. earnestly desiring, wishing, longing—for the coming of the day of the Lord with a mind impressed with a theory which negatives such watching and praying), because it is *the most desirable event* that can occur. It is an event *desirable* to Christ (only delayed through motives of mercy and grace), because *then* He obtains His inheritance, and His glory is revealed; *desirable* to the Father, because *then* His oath-bound covenants are verified and His praise promoted through the Son of His love; *desirable* to the Spirit, because *then* His faithfulness and power will be specially manifested; *desirable* to the angels, because *then* the things in which they are so deeply interested will be disclosed in the glory that follows; *desirable* to saints, because *then* will come to them glorification, kingship and rulership; *desirable* to the Jewish nation, because *then* shall this King most wonderfully interpose in its behalf; and *desirable* to the race as such, because *then* shall proceed a series of acts which shall result in lifting the race itself out of its present condition into the enjoyment of Millennial blessedness. There is only one class to whom it is *undesirable*, viz., to the wicked—to those who are so

unbelieving that they continue unrepentant, rejectors of Christ, and wilfully disobedient to the Divine commands. Hence, every one who *truly loves* the Saviour will (2 Tim. 4 : 8) "*love His appearing*;" even those who, either by education or prejudice, etc., may be unprepared to receive the primitive Church doctrine respecting the Kingdom, *still feel* that the Advent, with its *blessed results* (however imperfectly comprehended), is indeed "*the blessed hope*." Sir Thomas Browne (*Ch. Morals*, sec. 26) remarks: "If the end of the world shall have the same foregoing signs as the period of empires, States, and dominions in it, that is, corruption of manners, inhuman degenerations, and deluge of iniquities, it may be *doubted* whether that final time *be so far off*, of whose day and hour there can be no prescience." After proposing the question why the world has already endured so long, he adds: "However, therefore, the wisdom of the Creator hath ordered the duration of the world, yet since the end thereof brings the accomplishment of *our happiness*, since some would be content that it should have no end, since evil men and spirits do fear that it may be too short, since good men *hope* it may not be *too long*, the prayer of the saints under the altar will be the supplication of the righteous world, *that His mercy should abridge their languishing expectations and hasten the accomplishment of their happy state to come*." Barnes says (*Com.* 1 Thess. 1 ; Rem. 9) : "It is *our duty and privilege* to 'wait for the Son of God to return from heaven.' We know not when His appearing, either to remove us by death or to judge the world, will be—and we should therefore watch and be ready. *The hope of His return* to our world to raise the dead, and to convey His ransomed to heaven, *is the brightest and most cheerful prospect* that dawns on man, and we should be ready, whenever it occurs, *to hail Him* as our returning Lord, and *to rush to His arms* as our glorious Redeemer. It should be *always the characteristic* of our piety, as it was that of John, to say, '*Even so, come, Lord Jesus*.'" Commenting on 2 Tim. 4 : 8, he says: "To believe in the Sec. Advent of the Lord Jesus to judge the world, and *to desire* His return, became a kind of *a criterion* by which Christians were known. No others but *true* Christians were supposed to believe in that, and *no others truly desired it*. *It is so now*. It is *one* of the characteristics of a *true* Christian that *he sincerely desires the return of his Saviour, and would welcome His appearing* in the clouds of heaven." On 2 Pet. 3 : 13 he remarks (explaining the "hasting unto" to denote "*to await with eager desire*") : "The *true* Christian does not dread the Coming of that day. He looks forward to it as the period of *His redemption*, and would *welcome*, at any time, the return of his Lord and Saviour. While he is willing to wait as long as it shall please God for the Advent of His Redeemer, yet *to Him the brightest prospect* in the future is *that hour* when He shall come to take him to Himself." (Comp. his comments on Phil. 3 : 20 ; 1 Thess. 1 : 10 ; Heb. 9 : 28, etc.) We give so much space to the testimony of one who, while advocating a theory which virtually delays the Coming of the Lord at least a thousand years, yet has *such a love* for the Saviour, such a regard for the plain injunctions of Scripture, and such a just apprehension of the *blessedness* resulting from the Advent, that he adopts the language and spirit of the most ardent Millenarian. Such expressions from this class could be multiplied until they filled volumes, for they are the outburst of a heart of love which clearly perceives *how much* depends upon such a coming, and *how largely* it will be productive of the highest

joy and happiness.<sup>1</sup> The desire, longing and prayer of the early Church is well known,<sup>2</sup> influencing, e.g. even Gibbon to ascribe it as one of the causes of the Church's endurance of persecution, etc., and urging a Cyprian to say concerning Jesus: "He whose speedy coming *we daily desire*, whose presence among us we *ardently long for*," and an Augustine to exclaim of the same that this "*is what we look and pray for!*" True faith and fervent piety cannot help but express itself thus, as e.g. Baxter: "O my Saviour, *hasten* the time of thy return; send forth thy angels, and let that dreadful, *joyful* trumpet sound! *Delay not*, lest the living give up their hopes; *delay not*, lest earth should grow like hell, and thy Church, by division, be all crumbled to dust; *delay not*, lest thine enemies get advantage of thy flock, and lest pride, hypocrisy, sensuality, and unbelief prevail against thy little remnant, and share among them thy whole inheritance, and when thou comest, thou findest not faith on the earth; *delay not*, lest the grave should boast of victory, and, having learned rebellion of its guest, should refuse to deliver thee up thy due! . . . 'Return, O Lord, *how long?* Oh, *let Thy Kingdom come.*' Thy desolate 'Bride saith, *Come!*' for thy Spirit within her saith, *Come*; and teacheth her thus to 'pray with groanings which cannot be uttered; yea, the whole creation saith, *Come*, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God.' Thou thyself hast said, '*Surely I come quickly; Amen. Even so, come, Lord Jesus.*'" (Conclusion of the last ch. of his *Saints' Rest*).<sup>3</sup> But why repeat that which is so clearly taught both in Scripture and in the experience of intelligent piety. Millenarian authors have directed attention to this feature, and justly insist upon it as a *characteristic of enlightened faith and hope*; because of the excellent things connected with the Advent, such as, that then death will be swallowed up in victory; that sorrow and sighing and tears shall be banished; that the enemies of God shall be removed and the Church be triumphant; that peace and righteousness shall universally prevail; that Christ's glorious Kingdom will be established never to be removed; that the saint's rewarding and crowning shall be experienced; that Paradise will be restored with augmented glory; that heaven and earth, God and man, nature and the supernatural shall be in open union and fellowship the one with the other; that the nations of the earth, and even creation, shall rejoice and exult in a manifested Messiah; and that the saints shall be evermore with the Lord, who bought them with His own blood, in the New Jerusalem state, intimately associated with so gracious and mighty a King, and experiencing the ample fulfilment of covenant and prophetic promise. We know (Prop. 120, 121, etc.) that until this Saviour returns the promises of inheriting the Kingdom, etc., cannot possibly be realized; that the curse will continue to press heavily upon the individual believer, the Church, and the world; and that sorrow, trial, tears, etc., are our common lot until He comes. Looking at the present and contrasting it with the blessings of "the Day of the Lord Jesus"—our present weakness and frailty with the being "fashioned like unto His glorious body," our present imperfectly experienced salvation with completed Redemption, our present tempted, suffering condition with appearing with Him in glory, our present heirship while Pilgrims with the actual inheriting of a Kingdom, etc.—who would not *desire, yea, earnestly desire* the Coming of the Lord and His Kingdom, and who would not *cordially respond* to the language of the late Dr. Marsh (*Proph. Times*, vol. 5, p. 159): "Let me speak



to you of the Sec. Advent, which is *the Christian's great hope*, as the First Advent is the foundation of his faith; for then Christ will assume His office of King; and not till then will the great enemy of souls, the accuser of the brethren, be bound, error be banished, sin be subdued, and creation cease to groan; because at His Coming He will establish *the Kingdom* of truth, and righteousness, and peace. What Christian is there, who, believing this, when he hears the Saviour's voice saying, '*Surely I come quickly, will not reply, Amen, even so, come, Lord Jesus.*'"<sup>1</sup>

<sup>1</sup> Olshausen makes a just remark (*Com.*, vol. 1, p. 117). Alluding to the reign of Christ here on earth after His appearance, and the resurrection of the saints and the consequent blessedness, he says of the latter: "Millions desire this most earnestly, hope and pray for it even, without ever imagining that it (viz., Millenarian doctrine) is the very doctrine which they think themselves bound to oppose, or at least unable to admit, without deviating from a correct belief."

<sup>2</sup> Compare Prop. 75, etc. A writer (*Proph. Times*, vol. 3, p. 166), referring to the Primitive Church loving the appearing, remarks: "And Massillon may speak for them all, when he affirms of the first Christians, they deem it *one step in apostasy, not to sigh after this return.*" Massillon evidently grounds his opinion upon what Justin said concerning "*the exactly orthodox.*"

<sup>3</sup> Baxter in other places expresses himself decidedly, that "the thoughts of the Coming of the Lord are *most sweet and joyful to me,*" earnestly prays for the Advent and Kingdom, saying: "Alas! fellow Christians, what should we do if our Lord should not return?" This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption and all the desires and endeavors of their souls." The language of Baxter strongly reminds us of Allein's: "This is the day (viz., the return of Christ) I look for, and wait for and have laid up *all my hopes* in. If the Lord return not, I profess myself undone; my preaching is vain, and my suffering is vain; and the bottom in which I have intrusted all my hopes is forever miscarried," etc. So Ballinger said: "All the godly, with sighs unspeakable, wish for the Coming of the Judge in glory;" so Luther, Melancthon, Tyndale, Latimer, Bradford, Bunyan, Piscator, Ridley and a host of others. Seiss, *Last Times*, Dis. 12, gives extracts from Luther, Milton, Cox, Rutherford, and others; many of a like tenor are to be found in Taylor's *Voice of the Church*, etc. The writer has been forcibly reminded in looking over the writings of all classes in the Church how general is the feeling that the Advent is eminently desirable, and hence—while referring mainly to the expressed sentiments of believers who cannot be charged with a Millenarian bias—the thought has occurred to him that the Millenarian system which *pre-eminently* holds forth this Advent, assigns the *strongest reasons* for its acceptance, and *cultivates faith, hope, and love* in it, ought, at least, from this point of view to meet with *respectful attention* and *due examination* from all believers. If the Advent is so desirable, as a host of witnesses, including all shades of opinion, testify to, then anything that serves to explain or throw light upon it ought to be candidly considered.

<sup>4</sup> While penning the last sentences, the thought presented itself to the writer that in the Coming Kingdom we shall meet many who thus watched, desired, and prayed for the blessed Advent whose names are either incidentally mentioned in print or utterly unknown; as e.g. of the one class, Alfieri (Michelet's *Life of Luther*, Ap., p. 405) who, in an address to Luther (1542 in name of the churches of Venice, Vicenza and Triesto), expresses his hope: "Wandering and dispersed, *we wait with impatience the Coming of the Lord's Mighty One,*" etc. (reminding us of Rutherford's saying: "Though the time be very short, *yet love and longing make it tedious*"); and of the other class, the case of some pious slaves (recorded in the *Life of the Methodist preacher Cartwright*) who, at the occurrence of an earthquake and at the falling of the meteors years ago, instead of being alarmed, exulted and rejoiced in it as a sign of a Coming Saviour, while the masters were greatly frightened. During the persecutions of past centuries how many sighed for the Advent. What happiness to meet such and hear from their own glorified lips the story of faith and hope. Love cannot transform "the blessed hope" into one of terror; it is sin or unbelief that thus transmutes it. It is delightful to think of the time when in glorified social converse we shall hear from the quickened lips of an Irenæus, or Justin, or Luther, or Calvin, or Zwingli, and many others, how they, amid trial and darkness, loved "the appearing" of Jesus—how this hope sustained them, etc.

Brookes (*Marantha*, p. 365-66) says: "It was a leading characteristic of the early Christians that they loved His appearing; and if any who now profess to be Christians do not love it, they ought to be made to understand that there is no promise of a crown of righteousness (2 Tim. 4 : 8) for them at that day. What would you think of an exile if he were to exhibit the deepest distress and grief at the summons to return home after years of lonely wandering in distant lands? What would you think of a citizen, if he were to turn pale on hearing that the court will soon convene, and the judge will ascend the tribunal? What would you think of a wife, if she shuddered and trembled at the announcement that she might expect her absent husband any hour? There is a conscientious guilt there that makes them cowards; and when those who claim to be Christians cry out that they cannot bear the doctrine of our Lord's Sec. Advent, they give melancholy evidence of not knowing that there is an unsettled controversy between them and God. They cannot think without terror of Christ's Coming, because they are not prepared for it," etc. The least that can be said is that they exhibit *gross ignorance* of the object of Christ's Advent in relation to believers. Jesus Himself (Matt. 9 : 15) has expressed the sorrow that His absence should cause in the hearts of those yearning for His presence, but alas! multitudes reverse this, and consider that His absence is a cause for joy; His presence is not desirable even when professing ardent and supreme love for Him! Seiss (*Last Times*, p. 308) says: "No, no, no; the doctrine of the Saviour's speedy Coming is not a thing of gloom and sadness. It is *Gospel—pure Gospel—nothing but good news*. If it has anything distressing in it, you yourself must put it there by your hard-heartedness, your prayerlessness, and unforsaken sin. If you have fixed your heart and faith on Jesus as your Prophet, Priest and King, you have naught to fear and everything to hope." "Is He your Alpha and your Omega—your all in all? Then fear not. Only be faithful a little longer, and the day will come which will be to you a gladder day than ever you thought it possible for you to see. And as you behold the fig leaves putting forth as the heralds of its approach, 'look up and lift up your head; for your redemption draweth nigh.'" Dr. Hodge (*Com. 1 Cor. 1 : 7*) says that the Sec. Advent, owing to its connected blessings, "was the object of longing expectation to all the early Christians;" and, "so general was this expectation that Christians were characterized as those 'who love His appearing,' 2 Tim. 4 : 8, and as those 'who wait for Him,' Heb. 9 : 28." After showing that "the Spirit awakens desire for that event," he adds: "If the Second Coming of Christ is to Christians of the present day less an object of desire than it was to their brethren during the apostolic age, it must be because they think the Lord is 'slack concerning His promise,' and forget that with Him a thousand years is as one day." Thus compare Trench's remarks, *On the Parables*, as e.g. in the Parable of the Ten Virgins. Hackett (*Com. Acts 3 : 20*) indorses the early Church belief, that the Sec. Advent "was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly, in the expressive language of Peter, *looking for and hastening unto it*," etc. He speaks of it as "filling their circle of view," being "the grand object" of hope, so that they were, "in such a state of sympathy with an event so habitually present to their thoughts, they derived, they must have derived, their chief incentives to action." But alas! let a believer to-day occupy this position of the early Christians, making the Sec. Advent the object of desire, longing, prayer, conversation, preaching, etc.—let him assume the spirit and motive which even our opponents in their commentaries, etc., profess to admire, admit to be eminently scriptural and practical, and inform us is positively enjoined by the Saviour as characteristic of a true believer, and what is the sad result? Why this: that his brethren in the Church regard him as "fanatical," given to "an unwholesome enthusiasm," evidencing "a disordered mind," presenting "an unhealthy eccentricity," etc. In many works, reviews, newspapers, etc., these charges are reiterated, and brethren who "love the appearing" are held up to ridicule and scorn. In this connection we will quote Dr. Gordon's (*Christian Intelligencer*, 1865) remarks on "the Difficulties of Post-Millenarianism," where he says: "Their objections thought to be most damaging to our views, in many instances recoil upon their own, and give prominence to the difficulties they encounter in their defence. For instance, one writer, too eager to overthrow the Millenarian doctrine respecting the speedy Coming of Christ, says: 'From the first period of the Church's history, this dogma has been associated with the most deplorable fanaticism.' Others add, 'It results in Infidelity.' It is remarkable that the putters-forth of this objection do not see into what a position they are placed by it. They profess to believe that Jesus Christ will literally come at some time, as well as we, and when He comes it will be speedily to the men of that

generation then living. The doctrine will then be productive of fanaticism, and perhaps infidelity, because according to their showing, these evils are inseparable from a belief in Christ's speedy Advent. The objection, then, lies not only against His speedy Coming, but against His Coming at all; for if such be the necessary consequences of the doctrine, certainly it ought never to be preached, and ought never to have been revealed. The objection, therefore, impeaches the *wisdom of Christ* in making known to man the fact of His Coming again in the clouds, and thence drawing an argument for our constant watching. If 'from the very first period of the Church's history, this doctrine was associated with the most deplorable fanaticism,' and if, according to Post-Millenarian writers—who tell us that the first three centuries constituted the *purest* age of the Church—Chiliasm for all that time was the orthodox faith, then beyond question the purest age of the Church was the age of the most deplorable fanaticism? And for this great defection, who were responsible but the fanatical Apostles? Paul said *the grace of God taught all men to look for the glorious appearing of Christ*. He therefore converted men not only to Christianity but to fanaticism, according to our brethren, for he says expressly that they turned to God from idols to wait for His Son from heaven! Was not this an unfounded expectation, and has not the lapse of time proved this waiting to have been just as fanatical as in any of us, who are thus ridiculed for 'that blessed hope.' And was not John just as far astray as Paul, when to the assurance of the Redeemer, 'Surely I come quickly,' he appended the prayer, 'Even so, come, Lord Jesus.' Nearly eighteen centuries have passed away and He has not come yet! Who does not see that 'it results in infidelity?' We do not wish to utter an unbecoming word, but we think that many of the objections of our brethren, deemed most formidable, only serve to force their own system between the millstones of *Reductio ad absurdum*." "Greybeard" (*Lay Sermons*, No. 105) justly observes: "The proper attitude of all true believers, as the constituents of the Bride, during our Lord's absence, is that of waiting patiently for His Second Coming, 2 Thess. 3 : 5." Consequently of every one it should be said (Conybeare and Howson's rendering of 1 Thess. 1 : 10): "Now you wait with eager longing for the return of His Son from the heavens, even Jesus, whom He raised from the dead, our deliverer from the coming vengeance." Dr. Willis Lord concludes his little volume, *The Blessed Hope*, as follows: "This then is that blessed hope; the glorious Coming of the Lord. It is the next great epoch of the future. The Old Test. saints looked forward to the First Coming of Christ. It was their *Polar Star*. After weary ages, faith was turned to sight. Men saw the Son of God incarnate. Simeon took Him in his arms. Mary sat adoring at His feet. Peter pressed close to His side. John rested on His bosom. Paul, too, saw Him on His way to Damascus, and the sight was his salvation. Jews and Gentiles saw Him, and put Him to death on the cross. The New Test. saints look forward to the Second Coming of Christ. This is their *Polar Star*. Again the ages have been long and weary, but the end cometh. The world may scoff; and the Church even may let go this holy faith; but, at the appointed time, the Church and the world will see the Lord Coming in power and for righteous judgment. They will see the dead in Christ living, and sitting with Him on His throne, and then the Millennial glory. This vast truth pervades and inflames the Scriptures. They declare it as a divine certainty. They make it the ground of argument. They hold it up as a most powerful motive. They use it to strengthen faith, encourage hope, promote humility, fortify patience, mitigate sorrow, inculcate watchfulness, impel obedience, inspire prayer, increase holiness, and awaken joy. What a great blank there would be without it in even the Word of God! What a serious subtraction there would be from those sacred resources, by which His people are made strong for the work and battle of life, and to win the Conqueror's crown. What wonder that Paul calls it, moved by his own sense of its grandeur and by the special light and power of the Holy Ghost: 'That blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ.'"

PROPOSITION 183. *The doctrine of the Kingdom and its related subjects have a direct practical tendency.*

Its practical nature and tendency is already sufficiently manifest from the preceding propositions, the history of the doctrine, the life of those who held it, the prominence given to it in the Scriptures, and its fundamental relationship to an enlightened faith and hope. But in justice to ourselves, and by way of self-defence against unfounded objections, it deserves special mention.

Nearly every Millenarian work has something to say on the practical nature of the doctrine, and has a chapter or more devoted to the subject. We direct attention to a few recent publications, as e.g. the following papers given at the Prophetic Conference at New York : Dr. Brookes, *The Coming of the Lord in its Relation to Christian Doctrine* ; Dr. Clark, *Hope of Christ's Coming as a Motive to Holy Living and Active Labor* ; Dr. Craven, *The Coming of the Lord in its Relation to Christian Doctrine*. Brookes's *Maranatha*, ch. 7, Seiss's *Last Times*, Ap., pp. 364-83, and numerous Pre-Mill. writers advert to the subject. The last Prop. contains the statements of several eminent men, and under various Props. (as e.g. Martensen's, Prop. 174, Obs. 1, note, etc.) similar expressions are given. Dr. Riggensbach (Lange's *Com. 1 Thess.*, p. 79) refers to the hope of the nearness of the Sec. Advent and its practical tendency, and takes the ground that it is a chief characteristic of the true Christian ; after reference to the example of the early Church, he says : " But only too frequently does this way of thinking assume such a form, that the longing for the Coming of the Lord and the glory of His holy Kingdom, as well as sympathy in the fortunes of the Church at large, is too much impaired. At times, on the other hand, and among the pious, when the life of faith *rules in due force*, we again meet likewise with the apostolic hope and aspiration in living freshness. That watching and hoping are so unfamiliar to us, is a defect. The more we become heavenly in our character and thoughts, the more also does the stream of human history appear to us a hastening toward the Coming of the Lord."

*Obs. 1.* Constantly is the question asked, " Of what practical use is the doctrine of Christ's Sec. Coming and of His Millennial Kingdom ?" And often it is added, by way of response, " If we are saved, that is sufficient." Ignorance of the nature and results of " the Blessed Hope" alone can produce such an interrogatory and position ; an ignorance, too, *utterly unjustifiable* in any believer of the Scriptures.

This question of its being practical, before willing to accept of it, is not one for the believer to ask. *Is it God's Word? Does He ask me to believe and act?* These are the questions to be answered. It would be an act of gross unbelief to reject it even if not practical (in the sense the objector uses it) in its nature. Did Abraham pause to ask and decide such a question when called on to offer up Isaac? Did any of the anciant worthies refuse any truth revealed, unless it could be shown that it was practical? Even if nothing else could be asserted respecting it than that it is a revealed truth without any special bearing, we ought to receive, and, if demanded, proclaim it. Like Abraham, Rom. 4 : 18-21, we give glory to God and secure His divine approval, by our faith in His word. We live a *life of faith*, and faith *honors* God and His Christ. But to leave us utterly without excuse, this doctrine is eminently practical ; and it requires perverseness and a willing blindness to avoid seeing it. Some, particularly, urge the objection (to show its unpractical tendency) that we preach the doctrine, and it makes the minister

necessarily polemical, which is not a following Christ. When the objectors preach the opposite, write against us, etc., it is not polemical but a following after Christ! We leave the good sense of the reader to dispose of the excuse.

*Obs. 2.* Its decisive and far-reaching influence is seen in the fact that it materially affects the interpretations of the Bible (see e.g. Prop. 4). The covenants, prophecies of the Old and New Testaments, parables, thousands of passages, and even entire chapters are understood very differently from the meaning attributed to them by others. The Kingdom, the Gospel of the Kingdom, the reign of the Christ, and a vast number of related subjects have an import very diverse to the sense usually attributed to them. Of course, any doctrine which has such an influence in determining the meaning of Scripture, its application, etc., must be of great importance.

This e.g. is clearly recognized by our opponent, Dr. Brown, when (*Christ's Sec. Coming*, p. 6) he says of Pre-Millenarianism: "It is a school of Scripture interpretation; it infringes upon and affects some of the most commanding points of the Christian faith; and, when suffered to work its unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual character, constructing, I had almost said, a world of its own; so that holding the same faith and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him." He also (p. 12) declares: "When they dilate upon the prominence given to this doctrine in Scripture, and the practical uses which are made of it, they touch a chord in the heart of every simple lover of his Lord, and carry conviction to all who tremble at His Word; so much so, that I am persuaded that nine tenths of all who have embraced the Pre-Millennial view of the Sec. Advent have done so on the supposition that no other view of it will admit of an unfettered and unmodified use of the Scripture language on the subject—that it has its proper interpretations and full force only on this theory."

*Obs. 3.* Our doctrine deals largely in *Eschatology*, of which Van Oosterzee (*Lange's Com.*, *Luke*, p. 326) says: "It lies in the nature of the case that Christian eschatology, the more the course of time advances, must become less and less an unimportant appendix, and more and more a *locus primarius* of Christian doctrine." The personal relationship that we sustain to the future, the nature of the things discussed, the interest of the world, the honor and glory of the Redeemer—all indicates that our doctrine must necessarily assume a prominence and corresponding influence.

The subjects thus connected are of vast importance and of the highest interest, such e.g. as the nature, manner and time of the Messianic Kingdom to be set up; the nature, manner and time of the Sec. Advent; the nature, manner and time of the completion of redemption; the precise destiny of the believer, the Church and the world; the destiny of the enemies of God; the destiny of the Jewish people; the course and order of events pertaining to the last times; the signs preceding the Advent and pertaining to the interval; the stages of the Advent; the resurrection and translation; the rise, progress and end of the culminated Antichrist; the Millennial reign, blessedness and glory. Our doctrine gives *Eschatology a grandeur* which even some of our opponents admit, as e.g. in the destiny of the race as a race under the reign of the mighty Theocratic King and His incorporated rulers. When looking at the extent and sublimity which we give to it, no wonder that some of them pronounce it at least, "a magnificent theory." In relation to its central doctrine, Dr. Frönmüller (*Lange's Com.* 1 *Pet.* p. 18) says: "Our Lord's return has been one of the fundamental articles of the faith of universal Christendom in every age of the Church's history. To hide this important doctrine under a bushel, is at once a defect of teaching and in opposition to the mind of Christ and His Apostles."

*Obs. 4.* Indeed, some things connected with our doctrine are regarded so essential to the completeness of Christian character, that the true believer

is represented as in possession of them. Thus, e.g. 1 Cor. 1 : 7 " *So that ye come behind in no gift ; waiting for the Coming of our Lord Jesus Christ.*" Here we have undoubtedly presented a leading, distinguishing characteristic of a believer. A symmetrical character demands the heart and attitude of a waiting, watching servant. Dr. Klink (*Lange's Com. loci*) observes : " This constant expectation of our Lord's Second Coming (Rom. 8 : 19, etc.), when He shall be revealed in His glory unto all (Col. 3 : 4), is one of the characteristic features of primitive Christianity." (Comp. Phil. 3 : 20 ; 1 Thess. 1 : 10 ; Tit. 2 : 13 ; 2 Tim. 4 : 8.) No matter how we may interpret the connection, it is a fact, plainly evidenced by the passage, that the believers specially trained under the apostleship *had this characteristic*, and are *commended* for its possession.

Alford (*Com. loci*) justly makes this posture of " waiting " to be " the greatest proof of maturity and richness of the spiritual life ; implying the co-existence and co-operation of faith, whereby they believed the promise of Christ—*hope*, whereby they looked on to its fulfilment—and *love*, whereby that anticipation was lit up with earnest desire." It evidences the highest obedience to the command of their Saviour, and that the mind was full of the promises relating to His Coming. It shows that influenced and urged on by this prospect of the Advent and their waiting for it, Christians are excited to attain a high spiritual growth or as Kling puts it in the Homilet. and Practical part : " The right waiting for the Coming of Christ allows us to remain neither idle nor unfruitful, but inspires us with an earnest zeal constantly to appropriate and improve every spiritual gift." Comp. the decisive utterances of Barnes given in Obs. 8 of the preceding Proposition. We append another on the passage before us. He says on 1 Cor. 1 : 7, the waiting : " This was, certainly, one of the endowments to which he referred, to wit, that they had grace given them earnestly to desire and to wait for the second appearing of the Lord Jesus. An earnest wish to see Him, and a confident expectation and firm belief that He will return, is an evidence of a high state of piety. It demands strong faith, and it will do much to elevate the feelings above the world, and to keep the mind in a state of peace." Bengel, on the same, quaintly refers to the prevailing substitution thus : " Leaving to others their ' memento mori ' (remember death) do thou earnestly cherish this joyous expectation of the Lord's Coming." Dr. M'Caul (*The Blessed Hope*), well remarks : " The practice of waiting for the Sec. Advent is an essential feature in the character of a true Christian." Calvin (quoted, *Lange's Com.* 1 Pet. 4 : 7) took the same view when he said : " It ought to be the chief concern of believers to fix their minds fully on His Sec. Advent." Luther, in his " Sermon of Consolation " (p. 23 ; quoted *Proph. Times*, vol. 12, p. 151) pointedly remarks : " If thou be not filled with a desire after the Coming of this day, thou canst never pray the Lord's prayer, nor canst thou repeat from thy heart the creed of faith. For with what conscience canst thou say, ' I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must, of necessity, desire it from thy heart, and long for that day to come ; which, if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith." (It has been well remarked : " The application of such a rule as this to the churches of Christendom would unchristianize many in our day.") John Knox (*John Knox and the Churches of England*, by Dr. Lorimer,) took this as a leading characteristic of a Christian, that he addressed (1554) a letter " To the Faithful in London, New Castle, and Berwick, and to all others in the realm of England, that love the Coming of our Lord Jesus Christ " (in which letter he expresses his hope of the Lord's speedy return). Compare Hackett on *Acts*, p. 63-64, who impressively shows how " the strongest desires of the soul " were fixed " habitually " upon and " the chief incentives to action " derived from it. Olshausen on 1 Thess. 1 : 10, affirms that " to wait for the Son of God is the most appropriate mark of a true Christian," and Auberlen (*Lange's Com. loci*) says : " The Apostle defines the life aim of the converts into two particulars, the service of God and the waiting for the return of His Son from heaven," and (Hom. and Prac.), " The Christian is a man who serves God and waits for Jesus." Calvin (same) is made to say : " In the service of God, which in the corruption of our nature is a more than difficult matter, we are kept and established by the expectation of Christ ; otherwise the world drags us back to itself, and we grow weary. Waiting for the Lord is a main point (1) in the doctrine of Jesus and His Apostles ; (2) in the life of faith of the Apostles and first Christians." Out of a multitude of similar testimonies, we quote another from Theophilus Gale (taken

from his "Discourse on Christ's Coming," London, 1673, and given in *Lond. Quart. Journal of Proph.*, vol. 7, p. 289): "We see the true reason why so many professors, and some truly godly, are so far behind in their Christian race, and have so much of their work before them. . . . Whence comes all this but from want of *serious, lively expectations* of their Lord's approach? Believe it, there is a deep mystery, a spiritual art and skill in Godliness which none arrive unto so soon as they who wait for the Coming of their Lord. What made the Thessalonians, in a short time, to arrive unto such high pitches of Christianitie, but they imbibed or sucked in, at their first conversion, *this principle of waiting for the Coming of the Lord* (1 Thess. 1 : 10)? and O! that professors would try this experiment! Verily, we should not have such complaints, decays, follies, and scandals, among professors, as we now everywhere find. It is a *sure and fixed rule*, that no one hath made a further proficience in the schole of Christ, than he can with hope and joy expect the Coming of Christ." Hence Van Oosterzee (*Lange's Com. 2 Tim.*, p. 114) declares: "The affectionate longing for the appearing of the Lord in glory, presupposes a high degree of spiritual life; and, on the other side, is admirably fitted to nourish, to perfect, to purify that life."

*Obs. 5.* It is only requisite to point out how the New Test. uses the doctrine of the Second Advent, in order to show how essential it is to Christian doctrine, duty, and character. This we will do in the briefest manner. It is given 1, to interest us in a blessed coming, Matt. 23 : 39 ; Luke 13 : 35 and 21 : 27 ; 2 Thess. 1 : 10 ; Heb. 9 : 28 ; 1 Pet. 1 : 7, 13 ; Rev. 22 : 7, 20 ; 2, to encourage faithfulness by a reward, Matt. 16 : 27 and 24 : 47 ; 2 Thess. 1 : 7-11 ; 2 Tim. 4 : 8 ; Rev. 22 : 12 ; 3, to bring out the hope of reward in a "regeneration," Matt. 19 : 28, 29 ; Acts 3 : 19-21 ; 4, to avoid deception, Matt. 24 : 23-27 ; Luke 17 : 23, 24 ; 2 Tim. 4 : 1-5 ; 5, to hold forth the culmination of the age, Matt. 24 : 30, etc. ; 6, to show the condition of the world, Matt. 24 : 37-39 ; Luke 17 : 26-30 ; 1 Thess. 5 : 1-4 ; 7, to teach a translation, Matt. 24 : 39-41 ; Luke 17 : 34-36 ; 1 Thess. 4 : 17 ; 8, to urge to watchfulness, Matt. 24 : 42 and 25 : 13 ; Mark 13 : 33, 37 ; Luke 12 : 35-37 and 21 : 34-36 ; 1 Thess. 5 : 4-6 ; Rev. 16 : 15 ; 9, to influence to constant readiness, Matt. 24 : 44 and 25 : 1-13 and 22 : 11 ; Luke 12 : 35-40 ; 10, to incite ministerial fidelity, Matt. 24 : 45-47 ; Luke 12 : 42-44 ; 1 Thess. 2 : 19, 20 ; 2 Tim. 4 : 1-5 ; 1 Pet. 5 : 1-4 ; 11, to rebuke ministerial unfaithfulness, Matt. 24 : 48-51 ; Luke 12 : 45-48 ; 12, to teach the condition of the Church, Matt. 25 : 1-12 ; Luke 18 : 8 ; 2 Thess. 2 : 1-12 ; 13, to hold forth coming judgment, Matt. 25 : 19, 27, 31-46 ; 2 Thess. 1 : 8, 9 ; Jude 14-16 ; Rev. 1 : 7 and 19 : 11-16 ; 14, to show us His majesty and glory, Matt. 26 : 64 and 25 : 31 and 24 : 30 ; Mark 13 : 26 and 14 : 61 ; 15, to a confession of Christ, Mark 8 : 38 ; Luke 9 : 26 ; 16, to incite prayer, Mark 13 : 33 ; Luke 21 : 36 ; 1 Pet. 4 : 7 ; Rev. 22 : 20 ; 17, to waiting, 2 Thess. 3 : 5 ; 1 Cor. 1 : 7 ; 1 Thess. 1 : 10 ; Luke 12 : 36 ; 18, to expectation and looking, Tit. 2 : 13 ; Phil. 3 : 20 ; Heb. 9 : 28 ; 2 Pet. 3 : 12, 14 ; Rev. 1 : 7 ; 19, to love and desire, 2 Tim. 4 : 8 ; Rom. 8 : 23 ; 2 Cor. 5 : 2 ; Rev. 22 : 20 ; Tit. 2 : 13 ; 20, to promised honor, Luke 12 : 37, 39 ; Matt. 24 : 46, 47 ; 1 Pet. 1 : 7 ; 2 Thess. 1 : 10 ; 1 Pet. 5 : 4 ; 21, to occupation during postponement of Kingdom, Luke 19 : 11-27 ; Matt. 25 : 14-30 ; 22, to encourage joy and peace in approaching redemption, Luke 21 : 28 ; John 16 : 16-33 ; 1 Thess. 1 : 10 ; 23, to impart comfort, John 14 : 1-3, 28 ; 2 Thess. 1 : 7 ; 2 Tim. 2 : 12 ; 24, to bestow assurance, Acts 1 : 11 and 3 : 19-21 ; Rom. 11 : 26 ; Luke 21 : 34, 36 ; 25, to test character, 1 Thess. 1 : 9, 10 and 5 : 4-9 ; 1 Cor. 1 : 7, 8 ; 26, to avoid misjudging, 1 Cor. 4 : 5 ; 27, to remembrance and celebration of His Coming, 1 Cor. 11 : 26 ; 28, to inspire hope in the resurrection, 1 Cor.

15 : 23 ; Phil. 3 : 20, 21 ; 1 Thess. 4 : 13-18 ; 29, to inculcate moderation, Phil. 4 : 5 ; 30, to excite heavenly mindedness, Col. 3 : 1-4 ; 31, to arouse brotherly love, 1 Thess. 3 : 12, 13 ; 32, to future rejoicing in successful labor, 1 Thess. 2 : 19, 20 ; 33, to sanctification, 1 Thess. 5 : 23 ; 1 John 3 : 2, 3 ; 34, to comfort in bereavement, 1 Thess. 4 : 18 ; 35, to urge steadfastness, 2 Thess. 2 : 1, 2 ; 1 Tim. 6 : 14 ; 1 Pet. 5 : 4 ; 36, to consideration of Antichrist and his doom, 2 Thess. 2 : 8 ; 37, to infuse diligence and activity, 2 Tim. 4 : 1-8 ; 2 Pet. 3 : 14 ; 38, to mortification of the flesh, Col. 3 : 4, 5 ; Tit. 2 : 12, 13 ; Luke 21 : 34 ; 2 Pet. 3 : 12 ; 39, to soberness, 1 Pet. 1 : 13 ; 1 Thess. 5 : 6 ; Phil. 4 : 5 ; 40, to regard it as the great hope, Tit. 2 : 13 ; 1 Pet. 1 : 13 ; Col. 3 : 4 ; 41, to induce perseverance, Rev. 2 : 25 and 3 : 3, 11 ; 42, to an abiding with Christ, 1 John 2 : 28 and 3 : 2 ; 43, to patience under trial, James 5 : 7, 8 ; 2 Thess. 3 : 5 and 1 : 4-10 ; 1 Pet. 4 : 12, 13 ; 44, to patience, Heb. 10 : 36, 37 ; James 5 : 7 ; 45, to a proclamation, Tit. 2 : 11-15 ; 1 Cor. 1 : 4-10 ; 2 Tim. 4 : 1-8 ; 46, to suitable preparation, Rev. 16 : 15 ; 47, to urge men to turn to God, Acts 3 : 19-21 ; Rev. 3 : 3 ; 48, to enforce obedience, 1 Tim. 4 : 13, 14 ; 2 Tim. 4 : 1 ; 49, to bring salvation, Heb. 9 : 28 ; 50, to coming gladness and exceeding joy, 1 Pet. 4 : 13.

This can be greatly enlarged, as e.g. pertaining 1, to induce sincerity, Phil. 1 : 9-10 ; 2, to holy conversation and godliness, 2 Pet. 3 : 11-13 ; 3, to brotherly love, 1 Thess. 3 : 12, 13 ; 4, to confidence, Phil. 1 : 6 ; 5, to a hope of a crown, Rev. 3 : 11 ; 6, to manifestation of saints, 2 Cor. 5 : 16 ; Col. 3 : 4 ; 7, to retribution, 2 Thess. 2 : 7, 8 ; 8, to promised dominion and authority, Matt. 16 : 27 ; 1 Cor. 4 : 5, etc. ; 9, to future kingship and priesthood, Rev. 1 : 6 ; 10, to reigning on the earth, Rev. 5 : 10, and 20 : 4 ; 11, to Jewish restoration, conversion, and supremacy, Rom. 11 : 15, etc. ; 12, to the binding of Satan, Rev. 20 : 1-6 ; 13, to the deliverance of creation, Rom. 8 : 19-23 ; 14, to the new heavens and new earth, 2 Pet. 3 : 13 ; Rev. 21 : 1 ; 15, to the New Jerusalem, Rev. 21 : 10, etc. Any reader of the present work will see the multiplicity of subjects with which our doctrine stands related and interwoven. Hence the extreme significance of the adjuration of the Apostle, 2 Tim. 4 : 1-8 (comp. Lange, Conybeare and Howson, Alford, etc.)

*Obs. 6.* The light that it throws on single doctrines is something worthy of consideration, such as e.g. the resurrection, making a distinctive first and second resurrection ; the judgment of believers, distinguishing between a judgment unto eternal life and a judgment according to works ; the conversion of the world, the time, order, and manner ; the future glorious baptism of the Holy Ghost, when and its extent ; the Father's house, what it is, and when established ; the Gentile domination and its ending ; the persecution of the Church and its results ; the priesthood of Jesus and its perpetuity ; the durability of the Messianic Kingdom ; the nature, advantages, etc., of a Theocratic Kingdom ; the restitution and its realization ; the "Rest" and its definite meaning ; the design of the dispensation and its practical accomplishment ; the Day of Judgment and its manifestations, etc. Indeed, there is scarcely a subject in the Bible with which it is not linked, and upon which, either directly or indirectly, it does not impart information.

Thus it defines and vindicates the Judgeship of Jesus, the inheriting of the earth, the perpetuation of the race, the intermediate state, the "world to come," the perpetuity of the earth, the ending of the age, a future revelation of the divine will, the unity of Scripture, the work of Christ for redemptive purposes, the entailment of the curse and its ultimate removal, the credibility and inspiration of the Scriptures, the Church and the Kingdom of God with the relation that the one sustains to the other, the divine Sover-



eignty and the Kingship of Jesus, the exaltation of the Christ, etc. It serves largely to explain Scripture, by furnishing the means which indicate the relationship of one part to the other. It enables us to discriminate what pertains to this, or to the future, dispensation. It enlightens us in reference to Providence and the history of the world, by showing the Theocratic Purpose and Plan, and the methods instituted in order to secure their final and complete accomplishment. It brings forth a perfect vindication of the preaching of the disciples, Apostles, and Primitive Church. It holds forth prominently and logically the postponement of the Kingdom to the Sec. Advent, assigning the reasons for the same. It enforces the mutual connection existing between the Old and New Testaments. It develops, as no other can, the doctrine of election, the process of engrafting, and the continuation of the election. It gives to portions of the Word, as e.g. the transfiguration, temptation, etc., new force and beauty. It brings out with vividness and power the covenanted inheritance of the Son of David, and that of His co-heirs. It enables one to readily detect and avoid the erroneous interpretations placed on the covenants and the promises of God. It upholds and confirms the necessity of the Supernatural, the supremacy of Scripture, the study of prophecy, the faith of the pious Jews, and the watching posture of the martyrs and confessors. It gives to us, what no other system presents so grandly, a perfect Redeemer and a perfect Redemption. Surely a doctrine which permeates and gives new life and vigor to so many other related doctrines; which lays its beautifying hand on so many subjects pertaining to our highest personal interests, must, in the nature of the case, be pre-eminently practical.

*Obs. 7.* Notwithstanding the evidence (Scriptural) to its practical nature and tendency, and the admissions of opposers to the same, some men, not merely ask the question under *Obs. 1*, but flatly deny that it possesses *any practical value*. Such declarations evidently spring from prejudice and bitter animosity; they cannot possibly be the conclusions of a calm and impartial survey of the subject. The wholesale denunciation, the unlimited denial *defeats itself* by its contradiction to the express affirmations of Scripture and the testimony of believers.

Thus e.g. Rev. McCook (as reported in the *Messiah's Herald*, Jan. 15th, 1879) says: "There is no doubt that the general teaching of such a doctrine would be disastrous in effects. Its tendency would be to destroy reliance upon all ordinary means of grace, such as preaching," etc. Many declare that it converts us into "heretics," "fanatics," "dangerous errorists," etc. Comment is unnecessary. It is especially supposed that the looking for the speedy Coming of the Lord is "a great practical evil," subversive of the interests of society, the Church, and the individual. We are not concerned in defending the childish attitude of some Millerites and a few Sec. Adventists who equipped themselves in ascension robes, etc., for this only indicates a lack of intelligence in grasping the subject, to which—as past history testifies—all doctrine has been more or less exposed, and consequently perverted or rendered ridiculous. It certainly had not this influence upon the early Church, the Reformers, and ten thousand others, noted for piety, ability, and usefulness; for all such, keeping in view the command of Christ to "occupy until I come," and the fact that the precise day and hour is unknown, attended with diligence and hope to all the proper callings and duties of life, so that if Jesus should come He might find them engaged at their respective posts. (In Props. 155, 156, 130, etc., we quote what opponents declare, over against the facts stated under this one.)

*Obs. 8.* It may be well to notice a few testimonials respecting its personal application and practical tendency, aside from those already given. George Müller (Sermon at Mildmay Park, June 29th, 1879), after referring to the apostles and early Christians as looking for the return of Jesus, and to the command to watch, adds: "Now, my beloved Christian friends, how is it with us? Let us honestly ask ourselves, Are we looking for the return of the Lord Jesus Christ? Are we waiting for the return of the Lord Jesus Christ? Next month, it will be fifty-three years with me that I have been waiting for the Lord Jesus Christ, and, by God's grace, I am

not less looking for Him now. I stay, waiting for His return now as I did at the first. Now, I ask my beloved Christian friends here, are you looking for His return? Do you *with joyful anticipation* go forward to the return of the Lord Jesus Christ? Is it a *pleasant thought* to you that Jesus Christ is coming to you? That He is coming again, that He will return, that He will not always be absent? If the bridegroom leaves the bride, she looks for his return. *The sooner the better*, the bride says. So if the Church is in a right state, if there is attachment to the person of the Lord Jesus Christ, she *longs* for His return; she *looks* for His return. How is it with us regarding this?" Lisco (*On the Parables*, p. 183) remarks: "The believers of the old covenant looked for the Coming of Messiah, Isa. 60 : 1 ss. and 64 : 1; Luke 2 : 25. The believers who live under the new covenant look for His Second Coming, Phil. 3 : 21; Heb. 9 : 28; Tit. 2 : 11, ss. This expectation is a *powerful means*, in the hand of God, for raising and sanctifying the heart; it springs out of faith in the promises of the Lord, Matt. 25 : 31; John 14 : 3 and 17 : 24; Acts 1 : 9-11, and is at once *the proof and the nourishment of love* to Him; we look for Him because we love Him, and could not love Him if we were not looking for Him; we look for Him because we have already experienced love to Him when absent, 1 Pet. 1 : 8; and this expectancy toward Christ's Coming and preparation for it, is *the leading purpose and main concern of all true Christians*, Col. 3 : 1, ss."

Dr. Dorner (*Person of Christ*, vol. 1, p. 409-15) has again and again insisted on the practical tendency of Chiliasm. We reproduce, as an illustration, several remarks: "It is *unjustifiable* to say that Chiliasm degrades faith and sanctity in this life, to the rank of mere means whose end lies outside of themselves. They continue to be ends themselves, though at the same time regarded as preparing the way for a new and more perfect stadium. The present world is a period of suffering, especially for the members of the one thousand years' Kingdom." "Chiliasm, therefore, was the form in which Christianity first gave conscious expression to the conviction of its destiny to rule the world. Chiliasm was the assertion of the fact, that Christianity is related, positively as well as negatively, to the world. Chiliasm declared that Christianity, by renouncing, was called to glorify the world. Chiliasm was *the fruit and sign* of the advance of Christendom to the conviction that nature is destined, by its inmost essence and idea, to stand in a positive relation to spirit. The truth which it asserted justly claimed a realization by Christendom at every stage of its existence in even higher forms and increasing measure." Grosse (pastor at Bridford, England, 1647; quoted by *Lond. Quart. Journal of Proph.*, 1855, p. 194) declares: "No man rightly desires Christ's Coming, but he that hath assurance of the good and benefit of His Coming. To them the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, as the day of wedlock to the bride—a day of triumph and exaltation, a day of freedom and consolation, a day of rest and satisfaction; to them the Lord Jesus is all sweetness, as wine to the palate and ointment to the nostril, saith Solomon; honey in the mouth, saith Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's Coming, as a ransom to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a king to honor you, as a physician to heal you, as a bridegroom to marry you, and then shall you with confidence and boldness, with joy and gladness, with vehement and holy longings, say, '*Come Lord Jesus.*'" Col. Rawlandson (*Ch. Herald*, Oct. 30th, 1879) remarks: "The Christian who puts away from him the doctrine of the Sec. Coming of the Lord puts away *his strength*, and is like a *wounded lark*, unable to soar to elevated heights. He who looks for his reunion with his Lord only at the hour of death, is like the maimed bird, and cannot sing anything but Lenten dirges. It is a sad thing thus to shut out the comfort and joy of this precious hope." Roos (*Interpretation of Daniel*) says: "It is revealed, not to satisfy curiosity, but to *strengthen* our faith and to *quicken* our hope. It is easy for us to bear good and joyful events whenever they come, though they are not circumstantially foretold. But it consoles a Christian, who is often grieved and distressed, in these dark times, and who has a zeal for the honor of Jesus Christ and His Kingdom, to look for-

ward to the golden times, when all *plac desiderata* will be fulfilled and realized, and to see them, even now, in the mirror of the divine Word." Janeway (*Voice of the Church*, p. 180) was, by grace, enabled to declare: "Of this I am confident, through infinite mercy, that the very meditation of that day hath ever ravished my soul; and the thought of the certainty and nearness of it is *more refreshing* to me than the comforts of the world." Dr. Goodwin (Address before the Proph. Conference at New York) stated in reference to our doctrine: "I take it into my heart and into my life because, above all things else, I have been driven on my knees in spite of the most resolute and determined antagonisms bred in the head and bred in the blood not to accept; because it is to me the clear, unmistakable truth of God; because it carries in it the *vitals* of Christianity, the *hopes* of the Church, the *glory* of God and the ages." It is corroborative that at this Proph. Conference, so largely attended, the practical nature of the doctrine was repeatedly asserted by such men as Drs. Tyng, Kellogg, Gordon, Imbrie, Mackay, Parsons, Nicholson, Brookes, Craven, Cooper, West, Duffield, Clark, and others. One of the resolutions adopted embraces its practical side: "The duty of the Church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the Coming of the day of God; and to His latest promise '*Surely I come quickly,*' to respond, in joyous hope, '*Even so; come Lord Jesus.*'" Lange's *Com. 1 Thess.* (p. 50) quotes Chrysostom as saying: "To keep the Coming of the Lord at all times before our eyes, that is to be likeminded with the Apostles;" and Rieger as declaring: "In the Gospel, the Lord's Coming shines in upon us so near, that it affords us already at every step much light for our feet." (Comp. Lange's comments, *Com. James*, p. 144.)

*Obs. 9.* Our doctrine, if entertained merely as a speculation or "splendid theory" with which reason may entertain itself, or as a basis from which to excite the curiosity of others by rash prophetic interpretations, by chronological calculations fixing the exact date of the Advent, and by dogmatical self-exclusiveness, cannot possibly be of much practical value. A man may hold the doctrine theoretically, and even present portions of it in a brilliant manner, *without having his heart or life touched by it*, as e.g. evidenced by his irascible, morose temper, his invectives upon all who disagree from him, his intense bigotry, his special claims of divine enlightenment. The doctrine legitimately produces love, brotherly love.

We cannot be too guarded in the practical application of truth. A Bacon, with his high and instructive teaching, fell through his love of money; Solomon, with his wisdom and knowledge, was dragged down by sensuality; multitudes, with large advancements in learning and splendid abilities, have sacrificed honor and character, in neglecting to do the divine will. Any doctrine can be held intellectually or speculatively without producing any effect on heart and life; so this doctrine can be entertained, as illustrated by some painful examples. To have a proper influence, it must become (James 1 : 21) "*an ingrafted word*" in which we feel and realize a personal interest, urging to faith and holy living, to patience and endurance, to hope and love, or (as Brookes expressed it at the Conference) "*make the Coming of Jesus a practical and life-controlling fact* in our daily experiences." Auberlen (Lange's *Com. 1 Thess.*, p. 25) remarks: "We must be in earnest with the expectation of Christ's Coming, if we would stand in the fulness of apostolic Christianity. This carries with it (1) a warning (a) against every kind of worldly happiness and service of perishable things and men, especially against the modern absorption in practical and theoretic materialism, even of a refined sort; (b) against the Romanizing overvaluing of what we already have even in the Church, and against striving for the Church's outward dominion and glory; (c) against false ideals of a great future of the life of nations, to be introduced by our own, be it even Christian, power and activity; and against the so frequent intermixture, concurrent therewith, of the world and the Kingdom of God; (2) comfort (a) in regard to imperfections and sins in ourselves, in the world, in the Church; it has not yet appeared what we shall be (1 John 3 : 2); (b) in regard to the sufferings and afflictions, which are the divinely appointed way to the future glory, 2 Cor. 4 : 17 sq., Rom. 8 : 17." Compare also Riggenbach (same, p. 78-79) who, at length, insists on its personal application, saying: "The certainty that the Lord is Coming with His salvation, is so stirring, bright, overpowering, that the man who is full of it says: *Quickly.*" The doctrine must be enforced by a personal application, illustrated

e.g. by Philpot (*The Priest upon His Throne*, p. 285) : "Am I looking for the Coming of the Lord? Amid the conflicts of the wilderness am I wearing 'for an helmet the hope of salvation?' and having that hope, am I 'purifying myself even as He is pure?' If these questions can be met with confidence, *then* is there animating proof that our hope of seeing the Coming Saviour as He is, and reigning with Him on the earth, is a sure and 'blessed hope;' and 'the day of the Lord will not overtake us as a thief in the night;' yea, rather, it will accomplish our 'perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory.'" So Noel (*Brief Inquiry*, p. 124) : "If the reign of Christ be not first within our renewed souls, we shall never share it in a renewed world. If He legislate not over our passions and our affections, we shall never bear rule in the regions of His rescued earth. If God the Holy Ghost regenerate not our hearts, He will never regenerate our bodies. Our conformity to Christ must be entire. We must first be crucified ere we can be glorified. His sceptre must be in our hearts ere His crown can rest upon our heads." Ten thousand such practical directions could be quoted from eminent Pre-Millenarians of the past and the present. It would be a sad, sad thing, a terrible calamity, if we should proclaim the Sec. Advent as "the Blessed Hope," and the Kingdom as containing joy unspeakable and fulness of glory *and yet fail* to find acceptance at the one and admission into the other; if we should urge those who know what sorrow and sighing and tears mean to live in such faith and hope and love that sorrow and sighing may flee away and tears be wiped from all faces at the glorious revelation of Jesus, *and yet*, after all our warnings to others, multiply our own sorrow, sighing, and tears. Alas! when men professedly hold to this hope and teach it, and yet exhibit a most unamiable temper, an unforgiving disposition, and other unchristian manifestations, we have reason to apprehend their dangerous condition, or, *at least*, their liability to great loss in future position.

*Obs. 10.* We should be thus affected not merely by the present practical influence upon the heart and life, or by the reception of it to lead (2 Tim. 3 : 17) the man of God to "be perfect, thoroughly furnished unto all good works," but likewise by *the ultimate benefit* to be derived from such a position, the divine approval and reward at the judgment of believers (Prop. 135 and 130). We may rest assured that a reverent reception of the commands and teaching on these subjects will not only prevent our suffering loss, but increase our ultimate reward, because those who *thus honor* God will eventually *be honored* by Him.

It is *no small matter*, when the Scriptures are so full of it, when the cautions and warnings are so pertinent, when the injunctions are so precise and direct, to turn away from it and influence others to reject it. Such assume a heavy responsibility that must be met; and the plea of superior piety, increased spirituality, honoring of Christ, or ignorance, will avail nothing before the plain teaching of the Word. Some think that by a continuous adhesion to "milk," "the first principles," they are advancing in the divine favor and assure themselves of a reward, but even such "milk" is diluted and weakened by the rejection of the "cream" and the "meat" imparted by our doctrine; faith and hope are dwarfed, comfort and strength diminished, and the final reward is lessened. If God, under the penalty of excommunication, prohibited even the making of the anointing oil and perfume (Ex. 30), it should teach us that He is equally careful to preserve His truth from adulteration, and no one can, therefore, add to it or reject it without incurring guilt. If He destroyed Nadab and Abihu for introducing innovations in rites and ceremonies, it may well be considered whether He, a God jealous of His own truth, will not be displeased if we innovate by substitution, spiritualizing, etc. Thus to illustrate: Waldegrave (*The New Test. Millenarianism*) concludes his work with a reference to personal religion (excellent and essential), but in such a way that it is taught that if such is secured, then these things can be properly and safely neglected; as e.g. "O my Saviour, while others weary themselves with the disquisition of Thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with Thee in heaven to all eternity." (The reader will observe (1) the charge of "wearying" and (2) as if we limited the reign to one thousand years.) Thus a *false hope* is made a motive power, and he makes himself chargeable with slighting an *oath-bound* covenant, "the sure mercies of David," and *the plainest* promises relating to the glory of Christ and His saints. Not only so, but he endeavors with might and main

to lead others to a similar neglect and contempt. Surely such an one must bear his *self-imposed* burden, and give an account for his lack of faith. Thousands are in this category. To many Isa. 42 : 18-20 is still applicable, for the proverb of Ezek. 12 : 22 is virtually promulgated by them. Isa. 66 : 5 will be verified. The spirit of Ezek. 13 : 2, 6, 7, 10, 16 is carried out in the vain predictions of "peace and safety," and God will, certainly, hold such accountable. Some by a time-serving, man-fearing, prudential spirit refrain from accepting or proclaiming these things, lest they be designated enthusiasts or fanatics, and thus become unpopular. Such will meet the decision of a Saviour, *who urged them not to fear man, not to be influenced by a seeking after their personal popularity, but to receive and present the truth as given.* The ignoring, substitution, apologizing for non-reception, neglect, etc., will assume very different proportions from those now presented, *when standing before the Judge to render an account for the same.* There is something heart-searching in Luke 19 : 14 ; for of many who profess to love Jesus (but do not desire His personal Coming and presence) it may be said : "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Many virtually do this very thing, by their emphatic and decided hostility to the doctrine of the imminency of the Sec. Advent ; for they treat it as if the personal Coming, instead of being "the blessed hope" and a joyful event to the believer, were something to be deplored and resisted.

*Obs. 11.* We insist, in view of what has been said, that our Pre-Millennarian doctrine stands forth *pre-eminent* as practical. The subjects, the hopes, the warnings and cautions, the attitude of watching, the heart-familiarity with eschatology, the incited study of prophecy, the stimulated meditations on grand themes, the glory and blessedness revealed—all serves to make it most conducive to piety and godly love. Brookes (Address before Proph. Conference), speaking of the important relations of the Sec. Advent as specified in the Bible, well says : "It may almost be said to form the basis of every argument, to give direction to every appeal, to fill out every exhortation, to terminate every warning ; so that it is to other truth as a foundation to the building, as a feather to the arrow, as ripened fruit to the bud and blossom, as eternity to time."

The same writer in *Maranatha*, after having passed over the Scriptural use of the doctrine of the Second Advent, showing how it is employed as a motive under forty distinct aspects, beyond that of every other doctrine (being, as Rev. Ker expressed it, "moreover in the New Test., the great event *that towers above every other*"), adds the following : "Can the same be said of any other doctrine whatever ? Is it employed in the same manner now in the preaching of the modern pulpit ? Of course it will be asserted that it is, but the assertion may be met by a flat denial ; and the reader can judge for himself *how often* he has heard it mentioned in sermons, or in prayers, since he first began to attend the ministry of the word and the meetings of the saints. He may have heard frequent mention made of death, or the judgment, or heaven, or hell, but *how seldom* he has listened to a distinct statement, or even a faint reference, concerning the Coming of the Lord. This is not written to find fault or to censure thousands of excellent brethren, who only need to have their attention awakened to a neglected truth ; but it is important to show that the manifold practical uses made of the Second Advent by the inspired writers ought to be made of it still, if we accept of the sacred Scriptures as the infallible rule of faith and practice. A Rationalist may sneer at the ever-recurring testimony of these Scriptures with regard to the Second Coming of our Lord, but all who bow to their authority as the very Word of God must, after examination, place the doctrine here advocated *very high* in their esteem. Their experience will be something like that of the gifted and saintly Hewitson, of whom his biographer says : "The blessed hope took its place thenceforth, not only in his understanding, but *in his heart.* He not only believed in the speedy appearing—he *loved it—waited for it—watched for it.* 'Faith,' we find him saying, 'looks back to the cross, and is at peace ; it looks forward to the crown, and pants for glory. Oh, to have more of the life and power of such a faith !' So mighty a motive power did it become, that he used to speak of it ever afterward as bringing with it a kind of second conversion. It is interwoven with the texture of his whole future life." Lange (*Com.*, Matt. 24) remarks : "Christians, waiting in a heavenly frame of mind for their Lord, will find that He is their Friend, their legitimate Lord, their

Royal Bridegroom. If they think of His coming with an earthly mind, He appears to them as a thief who will strangely and unrighteously break in upon their earthly relations and possessions." "Readiness for Christ's Advent diffuses somewhat of the brightness of His future glorification over life." Hence Trench (*On the Parables*) observes that the leaving the time of the Advent indefinite presents a "powerful motive to holiness and diligence, supplied to each generation of the faithful by the possibility of the Lord's return in their time"—it being designed that all should be impelled by it and enabled to rejoice in its preciousness. Its pre-eminent practical power is seen in the apostolic age, in the believers formed under their preaching—in the Primitive Church, in confessors and martyrs, in a host of pious, devoted, and useful followers of Jesus; it will again be seen and realized with overwhelming power when the martyrs are sustained by it under the death-dealing persecution of the culminated Antichrist. The spirit of Hab. 2:1-4 is constantly made manifest. The Jews feel its practical bearing now, and hundreds have been converted under its influence, and the day is coming when thousands, yea the nation itself, will respond to its motive power. It separates more and more from the present world, and causes us to fix our hopes and affections on that which is to come. It fills the mind and heart with God's truth, and enables us calmly to look at events transpiring in the light of revelation. It enables us with Dr. Tyng (*Hill's Saints' Inheritance*, p. 271) to say: "In the great view of the Saviour's personal reign on a regenerated earth, as the final and everlasting abode of His redeemed, I rest with confidence and delight." We conclude with quoting Stewart's declaration and wish (*Lectures during Lent*, p. 351 and 355): "If there be any one topic more than another calculated to solemnize the mind, to bring us as lowly suppliants to the throne of grace, and to lead to watchfulness and prayer, while at the same time it cheers and animates the spirit, filling it with that blessed hope which led the apostles, the army of martyrs, and, we may add, our Protestant forefathers to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord—if there be any subject calculated to produce these blessed effects, it is 'the glorious appearing of the great God and our Saviour Jesus Christ.'" "Oh, that the Holy Spirit, of His infinite mercy and goodness, would deeply impress our minds with this important truth; so that, instead of being like those to whom the Lord shall come unawares, we may be of that happy number who are making ready for His appearing, and who, when He does come, shall be able to say, 'Lo! this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.'"

Obs. 12. One objection, constantly reiterated, notwithstanding its abundant answer, deserves special attention, as it is paraded to prove the impracticable tendency of our doctrine. It is asserted that our doctrine tends to injure missions and destroy their spirit. We emphatically pronounce this a baseless slander cast upon noble believers of the past, and which originates not merely in ignorance of the facts, but arises from a desire to make our belief odious. We have shown in another place *how largely* the missionary spirit pervaded the early Chiliastic believers, how missionaries, founders of missions, evangelists, ministers of extended usefulness, martyrs, etc., were express Chiliasts, and, therefore, how any one, in the face of such overwhelming testimony, can reproduce and urge such a false accusation, we leave others to judge. Look at the legitimate outgrowth of the doctrine as evidenced in the lives of men who held that the design of this dispensation was to save them (out of all nations) that believe, to gather out a people for His name; who taught that it was the duty of the Church to preach the Gospel to every creature and aid in this outgathering in order to hasten the glorious manifestation and Kingdom; who declared that, in view of the uncertainty and shortness of time, special diligence and activity were demanded; who expressed the earnest hope that, by their labors in winning souls to the Christ, they might increase their present and eternal joy; and who emphatically announced that their faith in these things confirmed them, and urged them on, in efforts to bring sinners to Jesus. Because we do not allow ourselves to be enthused with a

false hope (viz., that of the conversion of the world in the present dispensation), this charge is made, when the whole tendency of our doctrine—if heartily embraced—is to make us solicitous of the salvation of others, so that they with us may reign with Christ, inheriting His Kingdom and glory.

We write plainly and with deep feeling, because in our researches we have repeatedly met this objection, asserted again and again as if it had never obtained a reply. Some of our opponents are too Christian in spirit and feeling to reproduce it; others, however, seem to esteem it a choice morsel of "bitter herbs." The reader is referred to Prop. 175, Obs. 2, and note; Prop. 156, Obs. 9, 16; Prop. 158, Obs. 8, and note, etc., for quotations of this objection (several in most offensive, wholesale terms indicative of the spirit) for our defence, and for a reference to eminent and pious Chiliasts actuated by a missionary spirit and renowned as missionaries. We are sorry to be compelled (in self-defence) thus to refer to and meet such a detracting charge, but the eminence given to it and the apparent weight of authority is so well calculated to mislead and prejudice that it deserves our attention. The unfounded charge is even repeated by Dr. Fisher in the art. "Millennium" in M'Clintock and Strong's *Cyclop.*, for he says: "The tendency of the Millenarian theory, to chill the hopes, and thus repress the missionary activity of Christians by exhibiting the world as in a progress of deterioration, and by representing the efforts of Christians to convert mankind as fruitless until the Coming of Christ, constitutes not the least serious objection to such opinions." Nearly every work against us contains the same, often expressed with bitterness and scorn. The most unfair contrasts (as e. g. *Princeton Review*, Ap., 1851, Art. "Foreign Missions and Millenarianism") are instituted by suppressing the facts in reference to missionaries, and the actual faith held by us. We may well ask Dr. Fisher what Pre-Millenarian ever held the view "that the efforts of Christians to convert mankind were fruitless" (when they expressly teach, Mark 16 : 15, 16; Luke 24 : 47; Jno. 17 : 20, etc.), or ever sought to "repress the missionary activity of Christians" (when many of them were successful missionaries themselves). We may well ask, did ever Luther, Calvin, and a host of others, who did not hold to the Whitbyan theory of a universal conversion, but did hold "the world as in a progress of deterioration," repress missionary activity, and represent Christian efforts at conversion a failure or fruitless? The charge is too sweeping, and *defeats itself*; it is too denunciatory, and recoils upon its originators and abettors. Dr. Randolph (the *Kentucky Tribune*, Feb. 13th, 1880) has well said: "No man of common intelligence ought to be willing to risk the statement that the preaching of Christ's speedy coming tends to paralyze missionary exertion. *As a question of fact it is not true.* First, and above everything else, the Bible contradicts the assertion. The parables of Jesus contradict it. The history of the Apostolic Church contradicts it. The history of the Post-Apostolic Church contradicts it. The great and overwhelming fact that a majority of the missionaries in the foreign field to-day are Pre-Millenarians, in thunder tones contradicts it. What must be the attitude of those who, in the face of such evidence, stand up to repeat these *thoroughly exploded* objections? The only answer that can be made is—it can only be due to ignorance, want of comprehension, or blind and incurable prejudice." The concession of Barnes and fifty-nine others respecting the early Church (Prop. 156, Obs. 9, 16) is already decisive. The challenge of Wood's and Garbett (same) has never yet been met. Dr. Brown's (Prop. 175, Obs. 2, note) assertions respecting our position cannot be maintained in consistency with the truth. Steele's (Prop. 158, Obs. 8 and note) declarations lack proof, and are erroneous deductions, putting into our faith that which we positively discard. The evidence of Pre-Millenarians being actively engaged as missionaries is cumulative. (Comp. e. g. that given by Lord, Wilson etc., note to Prop. 158, Obs. 8). One of the editors of the *Proph. Times* (vol. 10, p. 111) declares that a missionary "remarked to us that, including British missionaries, two thirds of those now engaged in this work in India are Millenarians;" (and, in connection, gives Dr. Kellogg's testimony to the faith of the recently deceased missionary, Rev. Joseph H. Myers, published in the *Presbyterian*, May 18th, 1872). The Hermansburg congregation, that has done so much for missions, does not regard the looking for the speedy Advent (comp. *Proph. Times*, vol. 5, p. 40) as adverse to, but provocative of, a missionary spirit. The eminent missionaries mentioned in other connections (as e. g. under the History of the Doctrine) speak for themselves. So e. g. West (*Address* before the Proph. Conference) refers to "devoted missionaries like Duff, the opener of India, Gutalaff, the opener of China, Bettelheim, the opener of Japan, Heber, Bertram, Wolff, Herschell, Poor, Lowry, and many more were Pre-Millenarians, and are followed, if recent informa-

tion is correct, by a majority of missionaries now in the foreign field of the same faith." With such names and lives before him, *how* can an opponent repeat this gross, unwarranted charge! We are glad to record the fact that enlightened Christian opposers do not urge it. Thus e. g. Dr. Paterson in Art. "Pre-Millenarianism" (*Princeton Review*, 1878, p. 415) pointedly asserts: "One charge, however, which is made against it, is *unjust*—that it must cut the nerve of preaching and missionary effort," and adds: "For ourselves we confess that among our personal friends who hold this error are the *most spiritually minded* of Christians and the *most earnest and successful* of pastors and preachers." As an indication and practical illustration of Pre-Millenarian feeling on the subject, we call attention to the late "Prophetic Conference" held at New York (1878) in Dr. Tyng's church, where over three hundred ministers and a large audience adopted, as a decided expression of belief and practice, the following resolution: "*Resolved*: That the doctrine of our Lord's Pre-Millennial Advent, instead of paralyzing evangelistic and missionary efforts, is one of the *mightiest incentives* to earnestness in preaching the Gospel to every creature 'till He cometh.'" Dr. Kellogg, himself formerly a missionary, testified to its being such in his own experience and in that of other missionaries; that out of his class (sixty graduates) at the Theological Seminary (where our doctrine was not taught) "there were in all seven men who appeared to go as foreign missionaries. They were, every one of them, Pre-Millenarians, and there was not a single other one in that class that so much as offered to go;" that "the objection has *no foundation*, either in logic, in facts, or the experience of Christian life." He emphatically announced that when in the mission field he took a census of the Presbyterian missionaries, with this result: "I know at that time the Pre-Millenarians, as proportioned to the others, were about two to one; and I am happy to remark, that two of those honored comrades of mine I have seen in this house to-day—missionary brethren—are both Pre-Millenarian." Major Whittle, the evangelist, gave a similar testimony how it incited him and other evangelists—"Henry, Varley, Moorehouse, Moody, and Needham—and all these beloved brethren in Christ through all the country so far as I know them. Certainly, I must protest in their name and in my own name against the statement that accepting the truths of the coming of Christ paralyzes missionary or evangelistic effort. It was *that* which sent me out in the field; it is *that* which has kept me in the field when oppressed by the flesh and the world." And in reference to the truths presented at the conference, he said: "I never felt in my life such an inspiration as I have felt after listening to these beloved brethren to go out and save souls, and to reach them and bring them to the Gospel and to the Lord Jesus Christ, that they may share with us in the coming glory." (So evident is it that the evangelists as a class are on our side, that Dr. Hall, of New York, in the *Presbyterian*—quoted in *Luth. Observer*, Dec. 6th, 1878—sounds the alarm, and warns the churches against those who entertain "Pre-Millennial views," and most falsely charges them as "getting ready themselves and preparing some others for entering 'Plymouth-brotherism,' if a man can be said to enter that which is without landmark or definite boundary.") Dr. Goodwin, at the same conference, said: "They tell us that we shall destroy the incentive to Christian effort, that we shall break up our mission-organization, that we shall dishearten the whole Church of Jesus Christ. But as for me—and, I believe, I am speaking for these brethren—the thought of the night that hastens, the thought of the woe that impends, the thought of the great shipwreck that is about us now, and the thought of the thousands that shall perish if they die unsaved, moves me to pray, Oh, that I may help to do with my might what my hands find to do! *That is why this doctrine is to me so sweet.* It makes prayer mighty; it makes Christ more; it makes souls exceedingly precious. Let us go home praying that the power of the doctrine may be in our hearts first, and then upon our lips and in our lives." Such testimony was also given by others. Rev. Dr. Mackay, at the Mildmay Conference (1879) refers to the extent that our views are held by missionaries, and states that a Pre-Millenarian missionary being asked, "Are you going to the heathen holding these pessimist views? What good will you do?" He replied: "I hold neither pessimist nor optimist views, or any such thing—I am a truthist," and then added, "If I did not hold these views I *would never go* to the heathen." Dr. Andrew Bonar (*Lond. Quart. Jour., Prophecy*, vol. 1, p. 317) declared: "He has heard missionaries 'regret deeply that the Church at home should be dazzled by the vain hope of conversions on a grand scale.' If the missionary would 'see that the *gathering out of the elect is his sole hope*,' he would be '*far less disheartened* by opposition than when he vainly expected every day to see symptoms of national and universal conversion.'" A returned missionary, Whitbyan in view, when abroad, informed me that with our doctrine he would have been greatly encouraged in his work, avoiding many discouragements and gloomy hours of despondency. For, as



Auriol (*Lects. during Lent*, p. 34): "Our Church teaches us to pray that the Lord would shortly accomplish the number of His elect, and hasten His Kingdom.' Will not a believer, to whom (after he has realized the great truths on which his own salvation rests) the speedy Coming of his Lord has become the chief object of earnest expectation—will not such an one be animated with a *most eager desire* to be an instrument, in the Lord's hand, for the fulfilment of those events which are yet to be accomplished? What a stirring echo to the longing of his own heart is the cry of the 'whole creation,' through sin and the miserable prevalence of heathenism, 'groaning and travailing with pain together until now!' What a *motive* for fervor and zeal in the missionary cause has he who can look at every soul converted to God as a fresh earnest of the near approach of the 'day of redemption!' When he thinks of the hopes set before him in connection with the Bridegroom's return, *how will he long* that many should 'come from the east, and from the west, and from the north, and from the south, to sit down with Abraham, and Isaac, and Jacob, in the Kingdom of God.'" We only add that our doctrine sustains and strengthens a believer, whether largely successful or not, because he realizes that he is working for the Lord, and that the Lord at His coming will reward him; and that, at least, he is bearing "the witness" which is a necessary antecedent to the blessed consummation. It is reported that the result of the Mildmay Prophetic conference (1879) was the commission of eight young men to the foreign field, and that of other conferences is equally striking. Nast (*Com.*, Matt. 24 : 49) pronounces the idea that the Pre-Millennial doctrine has a tendency to "dampen missionary zeal" as unfounded, quotes Buck (*Harm and Expos*) as showing that watching for the Advent tends, necessarily, to wean men from the world, to make them solicitous to save others, to make them liberal in their contributions, to cause them to consume less in self-gratification, etc. Those who urge this charge against us virtually affirm that we ought not to look, watch, and pray for the Second Advent lest we weaken Christian effort; that to make and develop missionary zeal we must declare that "My Lord delayeth His Coming" until the world is converted; that "the blessed hope" which inspired so many in the past has lost its power in the improved development of the modern Church; that the early Church, missionaries, and all who entertained it, were not nearly as well equipped for activity and service as those who have put on the Whithyan panoply; and that the appeals and motives urged by Harris's *Great Commission*, and kindred works based on "the conversion of the world" are a decided improvement on the lack of such appeals and motives in the New Testament. What must we think of a theory, which sets itself up as directly antagonistic to some of the plainest injunctions of the Word? Brookes (*Marantha*, p. 384-5) quotes a letter received by himself "from Rev. Dr. J. Newton, one of the oldest, and certainly one of the most devoted and honored of the Presbyterian missionaries in India, in which he incidentally writes: 'A large proportion of the missionaries I am acquainted with, both American and English, are looking forward to the Advent of Christ and the establishment of His glorious Kingdom on earth as events which are to consummate our hopes both for ourselves and the nations. It is sometimes said that these views of prophecy have an anti-missionary tendency. But it so happens that many of the most earnest and hard-working missionaries are just the men who are most widely known as Millenarians.'" To this Brookes adds: "Other missionaries testify that perhaps four fifths of the young men who leave this country to carry the tidings of salvation to the heathen embrace the doctrine of Christ's Pre-Millennial Advent, and that, too, in the face of the powerful influence of their theological training. They leave their homes deeply prejudiced against the doctrine, or profoundly ignorant of it, and yet, as a rule, they do not remain long in dark and distant lands before they become, as was the case with Walter Lowrie and many others, its enthusiastic advocates." Dr. Duff, in his speech (1850) before the Scotch General Assembly, showed that if Pre-Millennialists ignored missions, it was *against* their acknowledged principles. He said: "I desire not to dogmatize on the subject. All I would say is, that whether the one or the other view (Pre- or Post-Millennial) be true, our duty is to do all in our power until the trumpet shall sound. This is the practical result. If we believed that to-morrow at noon the trumpet would sound, methinks, instead of resting from our labors, none of us ought to go to sleep, but would take our stand upon the watch-tower, and proclaim to a slumbering people, *Awake! Arise!* for to-morrow is the Day of Doom. If I believed that to-morrow at twelve o'clock the world would come to an end, I would take no sleep, but would be up and doing. And if we believe that the Dispensation is approaching its end, this, instead of paralyzing us, ought only to induce those who are called Pre-Millenarians, of all others, to go forth and preach in all lands, in a mighty phalanx, sounding the alarm."

In addition: To indicate the unfairness with which our doctrine is treated in this

direction, we refer to the remarks made upon Dr. Seiss's refusal to affiliate with the Moody and Sankey movement in Philadelphia. The *Methodist Recorder* and other papers deemed this a good opportunity to aim sarcasms at Pre-Millenarianism, as if that was the cause of the doctor's refusal, when (1) Moody himself was a Pre-Millenarian ; (2) when many Post-Millenarians take precisely the same attitude toward lay evangelism that Dr. Seiss does ; (3) when Dr. Seiss distinctly grounded his refusal, not upon Millenarian grounds, but upon his views of Church organization, the ministry, the system of indoctrinating applicants for Church membership, and the abuses of evangelism ; (4) when the doctor, as editor of the *Prophetic Times*, several times alluded to Moody as a Millenarian and Christian ; (5) and when many Pre-Millenarians cordially aid lay evangelism, not being controlled by the conscientious scruples and motives influencing Dr. Seiss. The doctor is warmly attached to missions, has ably seconded missionary effort, and is himself a successful preacher. His Church view forces him, as a matter of consistency, to think that all effort of this kind is to be promoted in, what he conceives, a legitimate way under a regularly constituted ministry. These are views held *outside* of those entertained concerning our doctrine, and Millenarianism cannot be held accountable for them, just as Anti- or Post-Millenarianism cannot be for a similar position entertained by many of its advocates. The writer himself, not being trammelled by the scruples that influence others, wishes lay evangelism abundant success, indeed, every method to bring sinners to Jesus, provided proper prudence and wisdom is exercised to avoid self-deception and mere animal excitement. Guinness and many others, well-known writers and themselves active supporters of missionary enterprises, abundantly refute all such alleged objections.

PROPOSITION 184. *In this Kingdom will be exhibited a Manifested Unity.*

This is positively predicted, not only in reference to the Jews (Isa. 11 : 13 ; Ezek. 37 : 18-22, etc., excluding all envy, division, etc.), but in reference to the Gentiles, all being embraced in *one great universal Kingdom* to which all render obedience and homage (as e.g. Dan. 7 : 14, 27 ; Zech. 14 : 9, 16 ; Micah 4 : 1-7, etc.). A Theocracy so extended and realized, in the nature of the case, cannot tolerate disunion ; and under the rule of the supernaturally endowed King and His co-rulers *all tendencies* to separation, dissent and discord will be *effectually crushed*.

*Obs. 1.* Men have sought for a *present manifested unity* by misapprehending two things. (1) Unity is desirable, and it ought to exist, hence God commands it, and good men advocate and endeavor to exemplify it. God can do no less than to require it (just as He demands holiness, etc.), but does God teach us that it will be perfectly manifested in this dispensation? Instead of teaching the preservation of outward unity, we are expressly taught to expect divisions, etc., even in the early Church (Acts 20 : 29, 30 ; 1 Cor. 11 : 17, 18, 19 ; 2 Tim. 4 : 3, 4, etc.). The condition of the Church down to the harvest, a mingling of tares and wheat, good and bad fish, foolish and wise virgins, *forbids the attainment of a manifested unity* however desirable to man and acceptable to God, seeing that *such a mixture itself—allowed for purposes of mercy—is productive of diversity*. Had an external unity been the aim of God, then undoubtedly the apostles would have presented us with a regular ecclesiastical government (something, perhaps, like the Papacy developed), Canon laws, a Synoptical Confession of Faith, etc. But we are told that, for wise purposes (as e.g. to test character, faith, life), diversity and antagonism were permitted, so that through trial and suffering, fighting and struggling, the faithful members may be perfected. God now *permits* many things, which in themselves are not agreeable to Him, and which form a source of sorrow to pious souls. The history of the Church is the best commentary on this subject. (2) Unity now, however, exists (not outwardly but) between Christ, the Head, and all faithful, believing members (inasmuch as *all* receive from Him *the same* blessings, spiritual life, etc.), and even between such believers when the inward religious experience is permitted to testify (for all having the same faith, the same graces of the Spirit, same experience in spite of denominational ties, the likeness in one will respond to the same in another), and, in view of this spiritual unity (the only one that is promised to exist in the present dispensation), many able and most amiable writers have supposed that it ought to be manifested outwardly in a general amalgamation of all denominations, or in some external union embracing the

various churches. Here, however, we must distinguish between things that differ. The union between Christ and His members is necessarily spiritual, invisible, until the day that He appears with them, and such union is openly revealed. The union between His members, resulting from the former, and evidenced by a like experience of grace and power, is undoubtedly to be evidenced by *an expression* of the same (as e.g. in the present alliances, public meetings of the representatives of various denominations, etc.), but irrespective (as now done) of particular forms of doctrine, church government, etc., being founded solely upon the religious experience of the individual believer, a common Church love and adhesion to the One Messiah. Outward diversity will, notwithstanding, necessarily exist.

Men, also, have been searching for a bond that might bind into historic union the past Christian centuries. The secular and ecclesiastical institutions, civil and religious wars, the State and Church persecutions, the antagonistic forces arrayed against each other—these with a multitude of facts cannot, however able writers attempt it, be compressed within a bond of unity. Civilization, Christianity, development, etc., do not meet and unite *the antagonism*. Philosophy and science vainly seek to unravel the mystery, and to account for the perversity manifested. Open the Bible, and it tells us that for certain reasons we are now in "*the times of the Gentiles*"—times that give no bond of unity owing to Gentile domination being *adverse* to the only influences that could develop the same. These are times in which truth and error, piety and wickedness, faith and unbelief, reason and cavil, etc., are to be exhibited in *constant conflict*. The unity is alone found in the Divine Purpose, which allows this period as a punishment to the Theocratic nation (i.e. the Jews), and as a mercy to the Gentiles (i.e. inviting to an engrafting, etc.). This very lack of unity externally is part of the Divine Plan, and its historic relationship is seen *when* the Divine Purpose is completed. Hence, we must not look for that which can only be made manifest at the end. Unity, in reference to the believer, is now found in what Julius Müller in the *Evang. Union* calls "an absolute and truthful surrender of one's self to the personal Saviour; a surrender of which the simplest child is capable." This leads to fellowship one with another, seeing that *the same mind* which was in Christ actuates all. That selfish, lordly, alleged holy, exclusiveness, characteristic of some, is not the fruitage of true Christian love; its source is human.

*Obs. 2.* Dr. Nevin, in his sermon, "Catholic Unity" (attached to *the Principle of Prot.*), justly reasons that unity is preserved even with a certain denominational diversity. Dr. Hodge, in his address (delivered before the Ch. Alliance at New York), "Union by Faith with Christ, the Basis of Christianity," defines this unity, pleading for its observance, and remarks that it does not exist in an external organized form or in an entire uniformity of doctrine or government. Dr. Schmucker, who wrote and labored much on this his favorite topic, correctly represents this unity, and advocated its expression (giving a detailed plan in *Fraternal Appeal*, etc.), without discarding a diversity, denominational organizations, which, as human nature now constituted, and as the visible church now established, could not be avoided in the freedom allowed to it. Others could be quoted maintaining the same position (see e.g. Barrows, "Dis. on the Unity of the Church"), the only tenable one; for even in single churches (as e.g. Roman Catholic, Lutheran, Reformed, Episcopalian, Baptist, Methodist, Presbyterian, etc.) *much diversity* exists either in doctrine or in other particulars, developing itself in direct antagonisms, so that unity at present must be placed where the Word places it, not in any outward organization, but in a common union in and with Christ. Our feelings must always be touched with the efforts of Bucer, Pareus, Calixtus, Dury, Grotius, Bossuet, and a host of others, to have, if possible, a manifestation of external unity; efforts that are at least honorable to their hearts, but, if designed to

secure an outward unity, *must prove futile down to the Sec. Advent*. It is a painful fact that we have large and small bodies of professing believers, who, discarding a *common* religious experience, make their own church or sect the exemplification of the Biblical idea of unity, and therefore either ignore the professions of all others, refusing to allow them to be also believers, or else, while theoretically conceding that they may be Christians, practically refuse them the title by debarring them from the Lord's table, etc. Numerous sad illustrations, implicating the names of excellent men actuated by sincerity and honesty, from past and present history, might be adduced to show *how hopeless* it is, according to the testimony of Scripture, to expect ever denominational differences to disappear in one grand outward union of the churches in this dispensation.

Gurney, of the Society of Friends, has pointed out in the following language (quoted by Neander, Pref. to *First Planting of the Church*) the basis of union, the bond of fellowship: "It can scarcely be denied that in that variety of administration, through which the saving principles of religion are for the present permitted to pass, there is much of a real adaptation to corresponding variety of mental condition. Well, therefore, may we bow with thankfulness before that infinite and unsearchable Being, who in all our weakness follows us with His love and through the diversified mediums of religion to which the several classes of true Christians are respectively accustomed, is still pleased to reveal to them all *the same crucified Redeemer* and to direct their footsteps *into one path* of obedience, holiness, and peace." The editor (Prof. Stuckenberg) of the *Luth. Evangelist*, Aug. 2d, 1878, has a sensible and needed article on the "Union of Believers," made important by the tendencies of unbelief, "on the basis (without discarding denominational peculiarities) of the fundamental doctrines and principles of Christianity, which are recognized by all evangelical churches." After quoting a German writer who insists upon such a union, because in the contest with unbelief "the very existence or non-existence of religion and theology is involved," the writer concludes: "That believer is to be pitied, who can look at the present attitude of infidelity, and can at the same time foster animosity among brethren. Unity in diversity, true Christian love between those of different churches, and hearty co-operation and true union of effort in the interests of Christianity, are possible now and are greatly needed." Alas! how small a proportion of nominal Christianity responds to such sentiments; it is only those who have largely imbibed the Spirit of Jesus that can and do feel such sentiments.

*Obs. 3.* Infidels may parade the differences, the antagonisms, and even the hostility of the various churches, and from this deduce the unreliability of Christianity, because a unity, which they assert is promised, is not manifested; even Sir. Thomas Browne (*Relig. Med.*) may say: "It is the promise of Christ to make us all one flock; but how and when this union shall be is as obscure to me as the last day;" men may fondly dream of such a manifested unity still to come under prevailing instrumentalities, but the Bible gives a *decided answer* to all such objections, professions of ignorance, and visions of unity outwardly expressed, by directing us *onward* to the revelation of Christ, to the power which He shall exert in the overthrow of existing institutions, etc., and to the establishment of a new order of things in His Kingdom. If the Bible did not plainly predict the divisions, etc., of the church, *then* infidelity might bring in a plea; if it did not as plainly locate the period when unity is to be manifested, *then* ignorance respecting it might be justly claimed; and if it did not as plainly put the promised unity in the age to come, and as a result of Christ's established Kingdom, *then* dreams of present outward unity might be entertained. But with the Scriptures before us, and thus far amply sustained by the sad record of history, it is *impossible* to locate this manifested period otherwise. Let us take the strongest passages alleged against our

view, and, if properly considered, they fully sustain it. Thus e.g. the prayer of Jesus (John 17 : 21-26), "that they all may be one," etc., is linked with the time when all believers are gathered, and when His glory shall be revealed. So evident is this, if the parallel passages are also examined, that many of our opponents frankly admit this, as e.g. Origen (*De Prin.* B. 1. ch. 6), who locates the unity prayed for by Jesus in John 17 : 20, 21, in the future New Heavens and New Earth; and Pressense (*Early Years of Chris.*, p. 463) thinks that it will only be fulfilled at the return of Christ. Now, indeed, the believer is united to Christ, and feels that he is one with all God's dear children; but when the Bridegroom comes, and a blissful unity is manifested in the marriage consummated, *then* shall the world believe when it beholds *this wonderful unity and its resultant glory.*

A Roman Cath. writer, Joh. Ad. Mähler, presented the strongest defence of Roman Catholicism in his work, *Die Einheit der Kirche, od. das Princip des Catholicismus* (replied to by Nitsch, Bauer, etc.). Now whatever may be successfully alleged against the Eccles. unity there advocated, one thing is self-evident that in doctrinal unity it is historically opposed (as e.g. in this doctrine of the Kingdom) to the Primitive Church. No single denomination, whether Romish or Protestant, can set up such a claim, for a divergence, more or less apparent, can in every case be detected and exposed. This is so seriously felt that but few care to exhibit the same. We may say here that notwithstanding the high professions of union and the excellent advances made in this direction, there is but a small proportion of professed Christianity that entertains the proper mind and heart in this direction. It is with sadness that this confession is penned. Lest it be thought that our doctrinal position leads us to prejudice the matter, we leave an earnest advocate of union and no Millenarian to present his impressions. Rev. Dr. Wedekind (*New York*) in an article "About Christian Union; Is it in the Ascendant?" (*the Luth. Observer*, Aug. 16th, 1878) after giving interesting facts to substantiate his position, asserts that "it is evident that the loose talk so flippantly reiterated, that we live in a period when unionism and liberalism are making wonderful strides, is more of a sham than a reality. It is the intensest sect age in the entire history of the Church." "Out upon such transparent hypocrisy about Christian union! It is sham—nothing but a sham!" We feel assured that nothing but the judgments of God poured out—nothing but the dreadful period of persecution under Antichrist still future—can release the multitude from that intense sectism, bigotry, creedism, etc., so characteristic of the history of the Church past and present. The persecution that drove the primitive churches to love each other and to sacrifice the one for the other, will again perform its painful but good work.

*Obs. 4.* The Theocracy, in the King and His co-rulers, must necessarily exhibit a *oneness* subsisting between them; but the Bible also speaks of, embraced even in the notion of a *perfect* Theocratic government, a unity of the Kingdom resulting from a union of Church and State. This union men also *now* seek against the direct testimony of the Word; and in every instance, when attempted to be realized, with injurious results to the truth. The arguments e.g. employed by Dr. Curry (in his address, "Evils of a Union of Church and State," del. before Evang. Alliance for 1873) are emphatically forcible, and apply to this dispensation, indicating how impossible, without direct injury, it is safely to effect the same. But in this and similar addresses three things are *ignored*: (1) the emphatic predictions that such a union shall exist at some period in the future; (2) that it did once exist in the Theocracy, and that if the Theocracy is restored, as numerous prophecies declare, it must again be witnessed; (3) that such a union, however, is only safe, reliable, etc., under the direct personal auspices of Christ and His associated rulers, where God places it. Such a unity is pointed out in Isa. 2 : 1-5; Isa. 60, etc., when, through the mani-

fested unity of Christ and His brethren, all the relations of man, civil and religious, shall be brought under, and be directed by, a government, not only supreme, but *in harmonious unity*, the civil and the religious, the State and the Church *being united in the same great and glorious Head.*

Killen (*The Ancient Church*, p. 656), after having properly noticed what alone can produce unity in this dispensation (an internal unity of faith, hope, and affection), as opposed to the Romish idea of external unity, finally predicts that this unity will eventually be realized in the present dispensation, and as proof of his correctness quotes these three Scriptures, viz., Isa. 40 : 4, 5 ; Isa. 52 : 8, and Zech. 14 : 9. But let the student glance at the passages named and he will find that *they are linked* with the Coming of God, the Messiah, and all His saints, with the deliverance and restoration of the Jewish nation, with the setting up of a glorious Kingdom and the introduction of events that other Scriptures declare are not to be witnessed down to the Sec. Advent. The position that we have assumed is *impregnable*, seeing that it is based, not on isolated passages torn from their connection, but on the expressed statements and analogy of the whole Word of God. "Believers," "Christadelphians," "Seventh-Day Adventists," and others, speak loudly of "man's concocted churches," and urge some painful facts from the history of the past, and then to make things better multiply sectism. They insist upon a separation from all others and a union with themselves as the only proper scriptural position. None but endeavors to prove that they alone are guided, exclusively, by God and His Word through the Spirit. None but proceed—also Scripture or Spirit-derived—to erect as their minds or imaginations are directed—another organization or society, and then claim that in it alone is found the unity desirable. But this union is only specious, for the diversities of opinion, the disagreements of parties (thus e.g. in this city, Springfield, the Christadelphians, or followers of Thomas, form three separate, small parties, hostile to each other), evidence, what past history so painfully teaches, and what the practical spirit of Christianity entails, that unity in a common centre Jesus, in a common love to God and man, etc., is the only unity that we can expect in this dispensation, owing to the depravity of man. However sincere or honest such brethren are, *they only increase the evils* by separation, antagonisms, and sectism. Alas! *how many*—diverse one from the other—challenge our acceptance as the Christ-founded, the only true Church, possessing the only true faith and practice. We may safely lay it down as a rule, that *the louder* this claim is urged and *the more pretentious* it is made, *the less credence* should be given to it, seeing that in its intense bigotry and intolerance it violates at every step the greatest of Christian graces, love. The efforts made by the "Christo Sacrum" (1801) "to unite all denominations on the basis of the divinity of Christ and redemption by the merits of His passion," met with but little success ; other efforts since made have proven a failure, and it is only in the addresses of Prof. Flint, Dr. Dykes, and others (in the Pan-Presbyterian Council, 1877) that the only scriptural basis is found, viz., an agreement in essentials, allowing diversity to exist. In the interval between the two stages, persecution and bitter trial will draw believers together.

PROPOSITION 185. *This doctrine enforces that of Divine Providence.*

God is not indifferent to the establishment of this Theocratic Kingdom, and His divine oversight respecting it is constantly made manifest, e.g. in the selection, training, and covenant with Abraham, in the selection, adoption, and covenant with David, in the selection of Mary and the birth of Jesus, in the announcements made of His Purpose, in the provisions established to carry out to ultimate completion the Theocratic conception.

*Obs. 1.* God has a Divine Sovereignty and exercises it (Props. 79, 80); a definite Divine Purpose and will perform it (Isa. 14 : 26, 27); a predetermined Theocratic Plan, which will be accomplished (Prop. 2); oath-bound designs, which will be realized (Prop. 50); an omnipotence in Providence that is irresistible (Jer. 18 : 2-6); an end in view that will result according to His will (Rom. 9 : 9-21). From the beginning to the end of this doctrine, as given in Scripture, from the inception of the Theocratic idea to its final perfect realization, God stands before us as One who is *personally interested* in the matter, and who, for the sake of His own honor, praise, and glory, overrules all to bring forth, at the appointed time, a glorious consummation that shall vindicate and embellish the Divine perfections enlisted and employed in this grand redemptive work.

Even *now* we can clearly see that the Divine Purpose, as exhibited in the Plan of Redemption and culminating in the Theocratic ordering, evinces a Supreme Being, who upholds and governs all things. The outlines of this Purpose, the provisional arrangements, the bestowal of certain covenants to certain persons, the guidance and announcements, the Coming of the Messiah, the establishment of the Church, etc., already indicate the perfections of God definitely employed in its behalf. But what must be our conception of Divine Providence *when* the Kingdom is once established in all its splendor and blessedness, vindicating the wisdom and knowledge, the goodness and power, the mercy and love of our God? The study of that Providence, the contemplation of its resultant work, the experience of it in past suffering and present deliverance, the consideration of it under the curse and under glorification, will exalt God in our minds and forever make Him the Supreme in our hearts. The Sec. Advent will maintain, in a halo of glory, the Divine Providence, for it itself is the sublime and joyful result of Providence. *Now* we see through a glass darkly, but *then* clearly; *now*, because of our limited understanding, we may be unable to form a perfect Theodicy, *then* it will be constructed, and all will understand the wonderful ways of the Lord.

*Obs. 2.* The Providence of God, both general and particular, is sufficiently evidenced in the call of Abraham; the raising up of the Jewish nation; the distinction made between Esau and Jacob; the history of Joseph; the removal from Egypt; the establishment of a Theocratic Kingdom; the varied transactions of that Kingdom; the care of good and punishment of wicked kings; the raising up of prophets; the re-



moval of the Theocracy; the provisions made for its re-establishment; the rejection of the nation; the call of the Gentiles; the destruction of Jerusalem, and in hundreds of particulars; so much so that the student of the Theocratic Plan is constantly impressed with it, and feels it to be *a living reality* in which he can evermore trustingly confide. Every step in the progress of events, every unfolding of time, every reference to the Theocratic ordering, every provision made for the future Messianic Kingdom teaches him that underlying all, and having control over all, *is a Divine Providence* which has occupied itself with the high and the low, the lofty and the minute, the nation and the individual, the rich and the poor, the happy and the suffering, the pious and the wicked—all tending toward *the one great goal* in the future.

A Pre-Millenarian must, from the very nature of his faith, be a strong believer in Providence. The Theocratic idea as developed in the past, and as predicted to be realized in the future at the Second Coming of "the Son of Man," necessarily embraces, as *fundamental and essential*, an existing, superintending Providence. It enforces a thousand Scripture declarations respecting that Providence in preservation, control over nature, birth, life, disease, death, affliction, prosperity, trial, adversity, rewards, punishments, etc. And all this not simply mediately, but at pleasure (if requisite) immediately, as is finally evidenced at the Sec. Advent, when both mediate and immediate power is exercised *far beyond anything* that has yet been experienced. It, therefore, inspires prayer with faith, and worship with hope and joy; it imparts tranquility to the mind and confidence to the heart; it animates, comforts, strengthens, and blesses; it makes God as our Father, and Jesus as our Brother, those who care for us, who manifest their interest in, and love for us, who even (Rom. 8 : 28) cause "*all things to work together for good to them that love God who are the called according to His purpose.*"

*Obs. 3.* The *special* Providence of God is most remarkably enforced and illustrated in the birth and life of David's Son, and in the continuous provision made for the future re-establishment of the Theocracy under the supervision of this Son and His associated rulers. It is seen in the striking acts of that life and its results; it is witnessed in the perpetuation of the Church by which a people are gathered out for the Kingdom; it is seen in the qualified and waiting King; it is witnessed in the people, designed for associated rulers, in the process of formation. The announcement, the star, the birth, the flight to Egypt—all in the life, the death, burial, resurrection, and ascension of this covenanted seed proclaim it; the call of the apostles, the founding of the Church, the gathering out of the nations—all in the work of procuring co-heirs with the Christ, announce it. We behold this Providence encircling us, embracing us, aiding us, elevating us, and finally crowning us.

It confirms within us a self-consciousness of *our constant dependence* upon God and His *loving care* for us. Faith in the Theocratic idea and glory embracing even us in a personal present realization of its provisionary measures, urges us on to increased trust and hope, purity of heart and life, watchfulness and reverent submission, patient confidence in the ultimate result. The pattern set by the life, teachings, and acknowledgments of the King are not lost upon the Coming inheritors of the Kingdom. It establishes them in the direct and consoling affirmations of Jesus, that the notice and will of God (Matt. 6 : 25-34, and 10 : 29-31, etc.) extends even to the feeding of the fowls of the air, to the flower withering in the field, to the sparrow falling to the ground, to the numbering of the very hairs of our head, and hence must pre-eminently be exercised toward believers. It makes Acts 17 : 28 a vital reality and unbounded source of trust. It gives force to Jer. 10 : 23; Heb. 12 : 1-15; Ps. 127 : 1, 2; 1 Sam. 25 : 29; Acts 5 : 38, 39, and a multitude of other passages, such as John 7 : 30 and 8 : 20, etc. In the contemplated fulfillment of the Abrahamic and Davidic covenants, a *particular* Providence has been extended down to all the believing children of Abraham; in some instances astonishingly

exhibited and in others less marked, but still existing as the divine assurances declare and personal experience confirms. We only add : The relationship that saints now sustain to Jesus as intended co-rulers in the Coming Kingdom insures from Him a deep and abiding interest in their welfare (even trial and suffering being intended to bring in additional rank and honor), because His own glory and that of His Kingdom is connected with it. The believer feels that the acknowledgment of such a Providence is essential (Isa. 10 : 15), being His workmanship (Eph. 2 : 10 ; Isa. 43 : 21 ; Phil. 2 : 13, etc.), dependent upon Him (1 Cor. 1 : 26-29), vessels of mercy prepared unto glory (Rom. 9 : 23), manifesting the manifold wisdom of God (Eph. 3 : 9-11), and showing forth the praise of His glory (Eph. 1 : 4-12).

PROPOSITION 186. *This doctrine of the Kingdom sustained by the Analogy of Scripture, the Analogy of Faith, and the Analogy of Tradition.*

A doctrine so important and fundamental as this ought to be fully sustained by the analogy of Scripture and faith, and, subordinately to these, by the analogy of tradition. This we *pre-eminently* claim for it.

Archb. Usher, in his advice to young ministers (*Life of Usher*, by Parr, p. 87) says : " Take not hastily up with other men's opinions without due trial ; nor vent your own conceits ; but compare them first with the analogy of faith and rules of holiness recorded in the Scriptures, which are the proper tests of all opinions and doctrines."

*Obs.* 1. In relation to the analogy of Scripture, which exhibits a general connection and agreement subsisting between the truths contained in Holy Scripture, such connection and correspondence is strikingly manifested. Thus we have *first* the covenant with its promises ; *then* a Theocracy with a special ordering growing out of it ; *then* the amplification of this covenant with David, owing to the foreseen fall ; *then* the overthrow of the Theocratic Kingdom on account of sinfulness ; *then* the prophetic announcements, based on the covenants, of the restoration of this Theocratic Kingdom (under a new arrangement) by David's Son and Lord ; *then* the First Advent of the promised Messiah, David's Son, and the tender of this Kingdom on condition of repentance ; *then* the rejection of it by the nation and the atoning death of Jesus, with the postponement of the Kingdom to the Sec. Advent ; *then*, to provide a seed for Abraham, the call of the Jews and Gentiles ; the establishment of the Chr. Church ; the connection that this Church sustains to the postponed Kingdom ; the relation that the Messiah maintains toward it ; the assurances that we have in Christ's ability in virtue of His death, resurrection, and exaltation to fulfil the covenanted promises ; the fulfilment of covenant and promises at the Sec. Advent ; the condition of the Church during this intermediate period, and the attitude of nations during the Times of the Gentiles—are all given, *so unmistakably and connectedly* by the different writers, as to form a *complete chain*, one link firmly fastened to another. A *perfect historical connection* is apparent in the Word, and is repeated in verified history, showing us, if we will accept of it, an agreement of Scripture in affirming God's purpose to raise up a *glorious Theocratic Kingdom*, strengthened by the present abundant provision made through Christ for its consummation. Revelation, in all its varied utterances, *constantly responds* to this Theocratic idea, and upholds the blessed work of Redemption that is to be perfected and realized *in the Theocratic Kingdom*. So naturally does this run through Scripture, that we need not depreciate or set aside any portion of the Word (as e.g. the distinctive preaching of John, Jesus, and the disci-

source of self-congratulation, seeing that if the doctrine is thus contained in the Bible, and if it was thus proclaimed by inspired men, *then* we ought—if indeed the truth—to find it *distinctively taught and held* by the Church at, and immediately after, the period when she is favored with the teaching and explanations of inspired men. If our doctrine is untrue, *then* the spiritualizing, mystical view of the Kingdom ought to have, at least, been stated and defended by the quite early Fathers. The lack of the latter—postponed to a later period, and then the product of fastening additional senses upon Scripture—is evidence, corroborative, of *the justness* of our position; and the prevalence of our view is testimony, additional, that we apprehend the doctrines of the Bible on this point just as the Church, favored by personal inspired direction, apprehended them. To weaken the force of this, it must be explained *how* our doctrine should be so universally held without, if erroneous, a *protest* from the apostles and the elders; and *how* it comes that, in reference to so vital and fundamental a doctrine, *the whole Church*, east and west, north and south, should—if in error—indulge in the hopes excited by a huge mistake, and that it should be left to the emasculated Origen or the Arian Whitby to develop the truth. But this must be done without charging—indirectly at least—inspired men with conniving at error (to prepare men for persecution, etc., as some say) and without tracing the Church through men guilty of error and wide-reaching mistake in the leading, most prominent, theme of the Bible. Our doctrine is the only one that receives this tradition and clears the early Church of the prevailing charge of error, etc., vindicating her veracity, purity, and testimony.

Compare on the Fathers and their use, the articles in the Cyclops., the writings of Daille, Lightfoot, Waterland, Isaac Taylor, Bull, Usher, Andrews, Priestley, Middleton, etc. We cannot receive the Romish or Puseyite view that tradition is of equal authority as a rule of faith and practice with the Scriptures; for they are simply witnesses of so much truth as they possessed, not being constituted judges or authorities. We cannot, either, as some High-Church parties, elevate them to the position of being such exclusive and proper expositors of Scripture that no views opposed to those expressed by them are to be tolerated; for this limits religious freedom, opposes a barrier to advancement in knowledge, and places the Fathers in a false position, repudiated by themselves. The prevailing Protestant view, which we uphold, is, that they are to be received as any other theological writers, and that truth, found to be such by a comparison with Scripture, presented by them is to be received with deference. In important and essential doctrines, it is reasonable to expect a presentation, in part or in whole, of the same, evidencing its reception, apprehension, etc. (comp. Props. 9 and 10 for our position in detail.)

*Obs. 4.* The doctrine of the Kingdom, supported by the analogies of Scripture, faith, and tradition, utterly repudiates the insidious, extreme theory of Petrine, Pauline, and Johannine theologies, the one following the other in course of development. This is advocated in order to strengthen *the departure of more modern thought* from the Primitive Church position. It has *no foundation*, in fact, Scripturally or historically, and is an idea broached by Joachim, in his famous prophecies, making Peter, Paul, and John the representatives of successive periods, and now pressed into service to indicate how, by way of apology for the change, the Church *came to be removed* from the early belief on this and kindred subjects. The diversity and peculiarities arising from style, temperament, etc., *cannot* thus be forced, without injury, into a divinely contemplated succession of Church stages. It is simply a human opinion, without *the least* Scriptural basis, eloquently and even forcibly expressed, and thus the more likely to

mislead. Its leading idea is that the Petrine teaching was more of an accommodation to Jewish thought and forms (as e.g. prevailed in the Primitive Church), while the Pauline and Johannine are better adapted to an advanced stage (as e.g. the modern). On the other hand, the doctrine of the Kingdom insists upon it that the teaching, spirit, comprehension of the truth, etc., of the three, are not only *the same* in reference to the Kingdom, but that they are intended to be *combined* (not to represent successive stages) to bring out peculiar features pertaining to it. The analogies fully confirm this view.

*Obs. 5.* In view of these analogies confirming the doctrine of the Kingdom, we may well ask whether this mutual relationship of doctrine, gradually bestowed, given by various writers in different ages, and yet evincing an intimate connection, necessary for a *continuous and harmonious Plan*, was merely accidental? Can such a remarkable correspondence, attested to at every step historically, in upholding and developing the establishment of such a Kingdom, be accounted for in any other way than that it is *the Divine Purpose*, as stated in the covenants and prophets, to accomplish it? Against Wüncb, Paine, Paalzow, etc., who assert that Jesus was a deceiver, mere enthusiast, we, aside from numerous other reasons to the contrary, find one in *this correspondence* of truth, viz., that David's Son came in accordance to covenant promise, and the reasons why the covenant promises were not realized at the First Advent are prominently given in the New Test., but which such writers *conveniently ignore*, just as if they were not also recorded. Against Bahrdt, Reimarus, etc., who pronounce the Scriptures, the rise of Christianity, the life of Christ, etc., to be attributable to natural causes, we show, from this standpoint, that *the agreement* of one with the other in doctrinal relationship—although separated in the bestowal by centuries, etc.—testifies to an *intelligent Plan* beyond the power of nature or man to devise without the introduction of that which would mar its harmony of inception, unfolding, and execution; seeing that, instead of *one distinctive mind* controlling it, the minds of many would be engaged in its formation and development. Against Kant, Thies, De Wette, Wegschneider, etc., who make Christianity divine and Jesus a messenger from God (doing good service against ultra-Rationalism), and yet seem inclined to do away with the manifested supernatural and the miraculous, this doctrine of the Kingdom with its related doctrines is so firmly based on *the supernatural*, that if the one is rejected the other falls with it, seeing that the supernatural accompanies it from the beginning to the end, as e.g. in giving of covenants, in establishment of Theocracy, in the birth, etc., of Christ, in the provisions made for accomplishment, etc. The analogies which exist forbid mere abstraction and half-way measures in the reception of the Scriptures; they either contain a *Divine Plan* supported in its Theocratic manifestations and provisions by exhibitions of *the supernatural*, or else they are grossly deceptive in pretensions, etc. Against another class, Döderlein, Morus, Ammon, Bretschneider, etc., who reform the Word to accommodate it to reason; and hence (while professing even that Revelation may contain some things above but not against reason) gauge all things pertaining to the future by reason (i.e. by their ideas of fitness, etc.), and make it (i.e. reason) virtually the tribunal before which to judge God's purposes and manner of accomplishing them—this doctrine of the Kingdom with its remarkable correspondences of *necessity, in order to*

*secure the Redemption contemplated, must contain things that unaided reason (incapable of devising and executing such a Plan) could neither reveal, and cannot even, when revealed, explain how they are to be accomplished; as e.g. the person of Christ to constitute Him the covenanted Theocratic King (i.e. God-man), the resurrection, the glorification, the renewal of creation, etc. For what such writers overlook is clearly presented by these analogies, viz., that all such wonderful works, which reason cannot explain, are legitimate outgrowths from, and conditioned by, the design intended by the Kingdom of God (which reason itself declares otherwise cannot be realized), and that, if thus performed, will secure the great end contemplated—an end which reason itself not only commends as desirable and noble, worthy of God, but the heart longs after.*

PROPOSITION 187. *This doctrine of the Kingdom gives coherency to the gospels, and indicates the unity of design in each of them.*

This must follow, provided the doctrine of the Kingdom is as leading and doctrinally fundamental as represented. It has been objected to the gospels that they are greatly composed of detached, fragmentary parts strung together without unity of design, presenting varied, and, in a measure, contradictory, sketches of the life of Jesus. This is effectually disproven by looking at the gospels from the Kingdom standpoint; for then it appears that each writer had a *definite object* in view, viz., to evince unity and a consistent development of Divine Purpose in a *pre-determined Plan corresponding with the covenants and prophecies relating to the Kingdom.*

For the authenticity and credibility of the Gospels, etc., the reader is referred to works specially devoted to the subject, such as Westcott's *His. of the Canon of the New Test.*, Tichendorf's *Where were our Gospels Written?* Sandy's *Authorship of the Fourth Gospel*, Reuss's *His. of the New Test.*, Norton's *Genuineness of the Gospels*, Davidson's *Introduction to the New Test.*, Stowe's *Books of the Bible*, etc., the general and particular introductions of our leading commentaries, and the articles in our latest biblical dictionaries.

*Obs. 1.* In order to ascertain the design of the gospels and to comprehend the unity therein, the student must place himself, *not* in the modern position of thought, but in the posture of those *to whom* these gospels were first presented. Then, all who read the Old Test. entertained the Theocratic-Davidic idea of the Messiah and Kingdom; all believed that a descendant of David, specially related (Theocratically) to God, would appear, who would *restore* the throne and Kingdom of David and reign majestically as the prophets predicted. Now, in the very nature of the case, writing for *such* persons who received the covenants and prophecies in their grammatical construction, it was *requisite*, in view of what actually occurred, to show that Jesus was a descendant of David; that He was related to and acknowledged by God; that He was the powerful Messiah; that the Kingdom was tendered to the elect nation; that the nation, through its representative men, rejected the Messiah and Kingdom; that this Messiah, foreseeing His rejection and death, must give assurances indicative of the *postponement* of the Kingdom; and that, notwithstanding His death, *He is able* to re-establish the Kingdom. Now, these are precisely the points that are *fully* presented in the gospels; thus most admirably adapted to meet the objections that in the quite early age would be urged against the claims of Jesus to be "the Christ." If a strictly logical history of Jesus is ever written, it must embrace something like these divisions: (1) The offered Messiah and His claims, how evidenced; (2) the rejected Messiah

and His utterances from the time the representative men conspired to put Him to death; (3) the crucified and resurrected Messiah, *showing* how covenant and prophecy can still be fulfilled. The great lack in all previous histories has been that the writers have taken too much a *modern standpoint* from which to view Jesus, and have *thus failed* to show the *intimate connection* existing between previously given covenants and predictions and His life. In other words, His life has been too much considered *isolated* from a previously presented Divine Purpose, from covenants understood in their plain, grammatical construction, from a relationship to an elect nation, from a tender of the Kingdom, its rejection and subsequent postponement, and the result has been that, while all these are given by the evangelists as *necessary* to preserve the unity and claims of that life, the omission introduces defects which mar the otherwise *self-evident coherency* of the gospels. The more the gospels are contemplated in the light of the covenants and of the facts as they existed at the First Advent, *the more logically consistent, the more connected and admirably adapted to secure the design intended, will they appear.*

The critical student will observe, what we have abundantly proven, that the doctrine of the Kingdom was promulgated *before* the Gospels and Epistles were written, as evidenced by the general belief, and that the Gospels all take it *for something well understood*. So fundamental is the Messiahship of Jesus and the doctrine of the Kingdom, that, in the very nature of the case, it must have been leading in its doctrinal teaching; and the Gospels and Epistles being *afterward* written—if genuine and apostolical—must not contradict the covenants and predictions but be in *accurate correspondence* with them. In other words, there must be an agreement with the faith that the plain grammatically expressed sense of the Old Test. had led the pious Jews to entertain. This we find, and the fact that it is found evinces both their logical connection with the Old Test., and that they could not possibly have had the late origin assigned to them by some destructive writers. The unity of the Gospels, Acts, Epistles, and Apocalypse is observed best by noticing: (1) their connection with the Messianic idea of the Old Test., and (2) the retention of the Christ idea after the First Advent. Numerous and able writers—however they may have handled the subject—have shown, by the repeated references, etc., that the New Test. is based on the Christ-idea contained in the Old. This position cannot be controverted. Now the New Test. first gives the fulfilment of the Scriptures in the Person of Jesus, indicates why He is “the Christ,” and proceeds to prove that the crucified Jesus is “the Messiah,” because He is raised up, exalted, and will come again. But in all this it retains the *Jewish idea* of “the Messiah,” because that one was precisely *the idea that was covenanted and predicted*. From this an important deduction is to be made, viz., that the form in which the New Test. is given, is *designedly the best* in order to retain and develop *with power and consistency the Christ-idea*. (1) The four Gospels are given to show why Jesus, although He died on the cross, is the Messiah; (2) then the Acts are presented to indicate the same feature in connection with the fulfilment of promises relating to the present, and of promises to be realized at the Sec. Advent; (3) then the Epistles are given to confirm and strengthen the belief in the same, and (4) lastly, the Apocalypse to direct the eye of faith to the future Coming of the Christ, His triumphant manifestation of Messiahship, and the great glory that shall follow. We only now refer to the fact, as corroborative, that *no controversy* (see Props. 40, 44, 71, 72, 73) was raised between the early Christians and the Jews respecting the meaning, etc., of the Christ (for the controverted point between them was whether Jesus was the Messiah or not), and that many Jews, even priests, with their intense devotion to the covenanted and predicted Messiah, cordially received Jesus as the same, fully believing that at His Second Coming the postponed Kingdom and glory would be realized. It is painfully sad to find how this simple scripturally-founded belief was soon overwhelmed by a mass of rubbish, which *the wisdom* of the world conceived to be better adapted to subserve the truth and God's praise.

*Obs. 2.* Briefly consider Matthew's statements to vindicate the claims of a crucified Jesus to the Messiahship as covenanted. Matthew in the first



verse recognizes *the covenant relationship* of Jesus in His being "*the Son of David, the Son of Abraham,*" and then follows the recital of His miraculous birth (ch. 1), indicative of this Jesus being *related to the Divine* and of His being *supernaturally endowed*, just as became the "*born King of the Jews*" "*that shall rule my people Israel*" (ch. 2). The tender of the Kingdom *on condition* of repentance by John the Baptist, the baptism of Jesus, and the assurance given of Divine recognition, are presented (ch. 3). The Kingdom is also thus *conditionally* offered by Jesus and His disciples (chs. 4-10, etc.). The promised Messiah is one who *myst*, in order to fulfil the covenants and promises as given, be able to *exert supernatural power*; and hence this power, as *an earnest*, is exhibited (chs. 8, 9, 10, 11, etc.). The Jews reject Jesus, refusing to repent (ch. 11 : 16-24); the truth is known to some (ch. 11 : 25-27); the Pharisees find fault with Him, and actually "*held a council against Him, how they might destroy Him*" (ch. 12 : 14), so that He charged those He healed not to make Him known. (And here, foreseeing the result, already intimations are given of the call of the Gentiles, ch. 12 : 17-21.) Then we have repeated condemnations of the wickedness of the Jews (ch. 12), followed by parables illustrative that the Kingdom of heaven *could not be realized until* "*the end of the age*" (ch. 13). Although despised by His own countrymen (ch. 13 : 54-58), yet He vindicates His Messiahship by supernatural power exerted (chs. 14, 15, etc.), by the confession of Peter (ch. 16 : 13-20), by foretelling His own death and resurrection (ch. 16 : 21-24), by the transfiguration (ch. 17 : 1-10), and by specifically predicting His betrayal (ch. 17 : 22, 23). After the presentation of various teachings, exhortations, and commands (chs. 18, 19, 20), Jesus, to bring the matter of His Messiahship to a public test, and to leave the Jews inexcusable, makes His public entry into Jerusalem (ch. 21 : 1-14), which the representative men (chief priests and scribes), although enforced by the exercise of miraculous power in the temple itself, *refuse to accept* (ch. 21 : 15). This led to a collision between Jesus and the chief priests and elders (ch. 21 : 23, etc.), in which the latter question Christ's authority, and are silenced by the reply of Jesus. The crisis is then nigh at hand, for He tells them (ch. 21 : 28-46) that they were *unrepentant*, and that the Kingdom so graciously offered to them, and in which they enjoyed a *covenanted right*, should be *taken from them* and given to others. Jesus speaks even more plainly (chs. 22 and 23), culminating in expressly predicting that *the desolate Davidic house*, the tabernacle in ruins, should *remain thus until* His Second Coming; that (ch. 24) the city and temple would be overthrown and the nation be smitten and in tribulation down *until the Second Advent*; and that at His Coming again as the King (ch. 25) the righteous should inherit the promised Kingdom. Finally comes the recital of the last tragedy—the betrayal, trial, sufferings, death and burial, with incidents connected therewith (chs 27 and 28)—followed, however, by a single fact, briefly stated, sufficiently comprehensive in itself to vindicate the ability of Jesus Christ to fulfil the covenants at His Second Advent, viz., His resurrection. Matthew's Gospel is thus exhibited as a *strictly consecutive, logical array of facts to establish the Messiahship of Jesus* over against objectors who would allege the non-fulfilment of the covenanted promises in that no Kingdom, *such as covenanted*, was then established. The reasons for such non-establishment are *pointedly given, the postponement is specifically stated, the time when it shall be restored* (at Sec. Advent) is clearly presented, and *then*, as a climax,

to assure us of the certainty of such fulfilment, the resurrection of the crucified Jesus is affirmed. Matthew, as well as the other evangelists, takes it for granted that the reader of the Gospel is *previously well posted in covenant and prophecy*, and hence writes for such persons. Therefore, a simple statement of *facts*, as they occurred, is all that is required to lead a *believer* in covenant and prophecy to acknowledge Jesus as "*the Christ*," who will yet fulfil them, as claimed, at His Second Coming. This was the universal belief of those Christians who first received and perpetuated the Gospel, thus verifying, in the reception of it, our doctrinal position.

Gregory (*Four Gospels*, p. 125) and others are correct when they make "the Messiah," and that Jesus is the Messiah, "the central idea of Matthew's Gospel," but Gregory (p. 126) falls into a great error, when he declares that Matthew was appointed "to correct the false Jewish notions, at that day so prevalent, concerning the Kingdom of the Messiah," and adds: "He accordingly exhibits the Kingdom not as a temporal one, like the Roman Empire, but as *Theocratic*, or as a spiritual reign of God Himself, in the Person of the Messiah, in the hearts of men" (chs. 5 : 3-12, and 12 : 1-50, etc.). Let the reader look at the proof alleged, and see how the preparation for the Kingdom is converted into a Kingdom. He can find not a particle of proof in Matthew to sustain his position, or his notion of what composes a Theocracy. So Ebrard (*Gospel History*, p. 68) goes beyond the recorded facts when he says that Matthew's Gospel was designed to furnish proof "that in this capacity (viz., Messianic) Jesus had founded a Kingdom, not circumscribed by the contracted forms of the ancient Theocracy, but a Kingdom of faith and of the Spirit, comprehending all nations, and fulfilling the promise given to Abraham." (Comp. for answer e.g. Props. 67, 69, 70, etc.) A thousand such statements, which have no foundation in anything that Matthew writes, pass current, at present, as if they were axiomatic truths.

*Obs. 3.* Mark's Gospel follows precisely the same method. In the first verse the *Theocratic relationship* of Jesus is presented in the words: "*Jesus Christ, the Son of God*," the Kingdom is offered *conditionally*, upon repentance (ch. 1), the Messiahship is indicated by His baptism and works, so that He is "*the Holy One of God*" (ch. 1 and 2). But the Pharisees (ch. 3 : 6) conspire "*how they may destroy Him*," and the Scribes reject (ch. 3 : 22) Him. After instruction, works, etc. (chs. 4, 5, 6, 7), which show forth the wisdom, power, and treatment of Jesus, we come to plainer statements based upon His rejection by the Jews (ch. 8), to which are appended the confession of Peter, the prediction of His death and resurrection, and the transfiguration (ch. 9). Instead of a Messianic Kingdom, He again foretells (ch. 9 : 30, 31) His death and resurrection (ch. 10 : 32-34), and, after sundry exhortations, we are brought to His public entry into Jerusalem (ch. 11), which so inflamed "*the scribes and chief priests*" that they "*sought how they might destroy Him*." The efforts of His enemies to entangle Him, and how they were silenced are given (chs. 11 and 12). Instead of the setting up the expected Messianic Kingdom, comes the foretelling (ch. 13) of the destruction of the temple and a long-continued calamity down to the *Second Advent*. Then we have the details of the betrayal and death (chs. 14, 15), ending with the resurrection (ch. 16), which insures the continued Messiahship of Jesus and His ability, *at the appointed time*, to fulfil all that is written.

We cannot receive Gregory's (*Four Gospels*, p. 161) ingenious "Key to Mark's Gospel," viz., that the Gospel is for the Roman, and hence Jesus is presented "from the Roman side or point of view, as answering to the idea of divine power, work, law, conquest, and universal sway." (Neither can we accept of his "Keys" to the other Gospels.) Gregory, as fundamental to his theory, assumes, without determinate proof, that Jesus is already exercising the power, etc., of the covenanted King, whereas He is rep.

resented as Coming in humiliation, suffering, and being a rejected, crucified Redeemer. The Gospels alike are designed for all men, for they in a similar manner tell the story of the crucified one, that He is the Messiah, that He tendered the Kingdom on condition of national repentance, that He was rejected, etc. One enters into more details than the others, or presents facts that the others omit, or gives a different arrangement. Much that is written on the peculiarities of these Gospels as to personal peculiarities, style, etc., we may accept; much, however, we can only accept in a relative, and not absolute, sense; much we must reject being founded exclusively on modern notions, the development and Church-Kingdom theory.

*Obs. 4.* Luke, writing at the time he did, must also\* follow the same course, viz., to meet the objections that might be alleged against a *crucified Messiah* and the *non-appearance* of the Messianic Kingdom. In the first and second chapters he shows, by the birth and office of John, and by the birth and announcements respecting Jesus, that He is the *destined Theocratic King*, who, while son of David, is also (v. 32, 33) "*the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David. And He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end—*" and this, too, is done in view of (v. 72 and 73) "*His holy covenant,*" etc. Having thus exhibited in the introduction *full faith* in the covenants, and that Jesus was the One *through whom* they were to be realized, he now proceeds in a narrative which shows *why they were not then fulfilled, and why we should continue to exercise faith in Jesus that they will yet be verified.* He gives us John preaching the Kingdom *conditioned* on repentance, John's testimony to Jesus, the baptism and genealogy of Jesus (ch. 3), the preaching of Christ and how He was treated, the works of Christ and how He was recognized as "*the Holy One of God,*" as "*Christ, the Son of God*" (ch. 4). The supernatural power, etc. of Jesus is presented (ch. 5), and yet the scribes and Pharisees are angered (ch. 6 : 11) against Him, so that both John and He are *rejected* by them (ch. 7 : 30-35). Yet He continues to exhibit the Messianic attributes (ch. 8), how Christ sends forth the twelve to preach a Kingdom *conditioned* by repentance, brings forth the confession of Peter, describes the foretelling of Jesus' death and resurrection, the transfiguration, etc. (ch. 9). He gives us the particulars of the sending forth and the preaching of the seventy, which is also a tender of the Kingdom of God upon the repentance of the nation (ch. 10), but comparatively *few*, and those "*babes,*" accept of the truth, for *the mass* are unrepentant (ch. 11 : 14-32), being "*an evil generation*" (also vs. 42-54). The position of the representative men of the nation calls forth severe rebukes (ch. 12), mingled with intimations that the rewards and the Kingdom itself are to be received and enjoyed *at another, still future Advent* of the Son of Man, for which Coming believers are exhorted to watch. Such intimations finally culminate in a *direct assertion of the postponement* of the Kingdom until, and the restoration of the desolate Davidic house at, the Second Advent (ch. 13 : 35). The inexcusableness of the Jews in rejecting Him is illustrated (chs. 14, 15, 16), and in consequence *the postponement* of the Kingdom until Sec. Coming enforced (ch. 17 : 20-37). (See Prop. 110.) Again Jesus foretells His death and resurrection (ch. 18 : 31-34), makes His public entry into Jerusalem (ch. 19), which so excites "the chief priests and the scribes and the chief of the people" that they "*sought to destroy Him.*" The triumph of Jesus over His enemies when they dispute His authority is stated (ch. 20); the destruction of the temple and the calamities connected with

it, and extending during the times of the Gentiles down to the Sec. Advent, are foretold (ch. 21); the duty of watchfulness is enjoined (ch. 21); and then (chs. 22, 23, 24) comes the history of betrayal, suffering, death, burial, resurrection and ascension. Luke adds, what the other two Gospels take for granted (ch. 24 : 44-53), that the wonderful exhibition of the Messiah confirmed the faith of the disciples in believing, that this crucified but resurrected Jesus was indeed *the Messiah*, in and through whom the Scriptures would be fulfilled.

We cannot possibly receive Gregory's (*Four Gospels*, p. 215) "Key to Luke's Gospel," based on the alleged supposition that the same was written for the Greek, for the Greek not being interested in the Messianic idea, Luke presents "the perfect man to meet the Greek ideal," etc. It is amazing, after Luke's *testimony to the Messianic idea* and the fact that the proper conception of the same is just of as fundamental importance to the Greek as to Jew or Roman, that such unfounded statements can be penned. Much of such misleading learned assertion is circulated and retailed from the pulpit and press. We select Gregory because, being a valuable work in many respects, it is so often quoted as authority.

*Obs. 5.* Now we come to John's Gospel, which the Tubingen school (recently reiterated in *Supernatural Religion*, etc.) declares cannot be reconciled with the other Gospels, inasmuch as it describes a different personage, etc. Let us follow John's portraiture of Jesus—keeping in view *John's idea of the covenanted Kingdom*—and it is a sufficient answer to all such criticism to show that John treads *precisely* the same path gone over by the other Gospels, in answering the objections that might be brought against the Messiahship of Jesus on the ground of His crucifixion and the non-establishment of the Messianic Kingdom. The substantial agreement of the Gospels is readily seen by also rapidly passing over John's Gospel; for, while John adds particulars that the others omit, he *fully incorporates* their statements and presents *the identical* line of defence. In the opening chapter *the great Theocratic element* at once appears, viz., that the Messiah, who is to reign as predicted, is *God ruling in and through David's Son*; and therefore while He is "*Jesus of Nazareth, the Son of Joseph*," He is also "*the Son of God*," the destined "*King of Israel*." Miraculous power, divine attributes are ascribed to Him, thus holding Him forth, as in the other Gospels, to be *the very Messiah* who is *able to fulfil* the prophecies pertaining to the Kingdom. Matthew, Mark, Luke, and John, in the conferring of supernatural power, which embraces the same ability to perform all things, hold forth Jesus as *the predicted One*, who, as David's Son, is *higher* than the kings of the earth, the promised *Theocratic King*. Even the rejection of Him by the Jews (v. 11), the calling of the Gentiles intimated (v. 12), His manifestation to Israel (v. 31) because the elect nation, the ascription of the removal of all evil from the world (v. 29), which He will yet perform, the supernatural still future to be exhibited (v. 51), etc., all assume a *deeper significancy* if we place ourselves in John's position when he wrote, viz., regarding, owing to the sinfulness of the Jewish nation, *the Kingdom as postponed to the Sec. Advent*, and now endeavoring to hold forth the characteristics, sayings, etc., in Jesus which should inspire confidence in *the hope that at the Second Coming this Theocratic King will restore the Davidic thrones and Kingdom*. The proper humanity (ch. 2) is acknowledged, and the mere mention of the mother and brethren of Jesus, as of something well known, is indicative of an early narrative; while the power of working miracles, the manifestation of authority in the temple,

the prediction of His own death and resurrection, and His refusal to commit Himself to the Jews, show that allied with Him is *more* than mere humanity. Next comes the discourse with Nicodemus, which, appealing to him as "a master in Israel" (i.e. one who ought to be conversant with the covenants and their requirements), who ought to know what the promises of God demanded, evinces that the Kingdom, the Theocratic arrangement, as described by the prophets, cannot be set up without provision made for its inheritors, both to purify them and to raise them up from the dead. The careful student will notice that John, in the *very beginning* of his Gospel, proclaims *the rejection* of Jesus by the Jews (so ch. 1 : 5, 11, ch. 2 : 24), and now again (ch. 3 : 19) repeats it, while holding Him up as the appointed Saviour, and declaring that even His death (already predicted, ch. 2 : 21, 22) was an appointed means (e.g. through the resurrection, etc.) to save the world. In ch. 4, after the prediction of His death (based upon His rejection by the nation), he tells the Samaritan woman that "salvation is of the Jews" (see Prop. 68), and yet, in view of the contemplated engrafting of others, gives encouragement and reception to the Samaritans, who acknowledge Him as "*the Christ*." Hence the Gospel of John exhibits one trait differing from the preceding gospels (and yet also mentioned by them) which gives it a remarkable complexion, viz., *it commences at once with His rejection and death, with the implied postponement of the Kingdom, and call of the Gentiles.* What the other evangelists only mention *after* a regular series of introductory statements, John specifies at once *as something well understood* in his day. Here we find the *true logical* attachment of John's Gospel with the others, and the perfect harmony existing between them becomes apparent. This is the more distinctive as we proceed to point out the more salient connections following. After showing (ch. 5) how salvation was offered to the Jews (an offer confirmed by the manifestation of supernatural power), and how they, instead of accepting, "*persecute Jesus and sought to slay Him*," he refers again to the sublime Theocratic relationship which Jesus *justly* claimed, and *links its manifestation with the period of the resurrection and the judgeship of the Son*; thus agreeing with the other gospels which also claim that Jesus is the Messiah, but *postpones* His covenanted reign to the Sec. Advent. This is repeated (ch. 6), and causes many to take offence because they could not understand how the sacrifice of Himself was necessary to make Him the immortal Son of David and to give Him the power to raise up His own at the last day. The constant allusion to death and the end of the age implies *as a consequence the postponement of the Kingdom.* The Jews (ch. 7 : 19, 25) desire to *kill Him*, notwithstanding His doctrine and works, and make the attempt to take Him (v. 30, 45), which influences Jesus to again predict His death and the gracious results flowing from it. In the conflict with the Jews (ch. 8), the Saviour justifies His claims to their acceptance, declares His death through their instrumentality, shows that His death, instead of extinguishing or diminishing His Messiahship, only *perfects* the same, and that they "*seek to kill*" Him, which is evidence that they are not of faith as Abraham was, and that they shall experience death. The controversy between Jesus and the Jews continues (ch. 9), for after Jesus hid Himself to escape the stones (ch. 8 : 59) they designed to cast at Him, He again appears in His mission of mercy and love, healing the man born blind, which excites still more the animosity of His enemies. Jesus again (ch. 10) proclaims His Coming death (through

which, however, being perfected as the Redeemer, ultimate salvation is attained), appeals to His works to sustain His oneness (Theocratic relationship as covenanted) with the Father, and "*the Jews took up stones again to stone Him.*" The reader will please notice that in this chapter Jesus, in explanation of the declaration, "*I and my Father are One,*" declares it an equivalent to (vs. 36, 38) "*I am the Son of God,*" "*the Father in Me and I in Him,*" and this corresponds with the covenanted language that David's Son was *also* to be God's Son, in whom the Theocracy is to be *evermore* established, and with the language of the other gospels, which in miraculous birth, baptism of Holy Ghost, supernatural power exerted, and the use of the phrase "*the Son of God*" (as Matt. 4 : 3 ; 8 : 29 ; 14 : 33 ; 27 : 43, 54 ; Mark 1 : 1 ; 3 : 11 ; 5 : 7 ; 15 : 39 ; Luke 1 : 35 ; 4 : 41 ; 8 : 28 ; 22 : 70), are in *perfect agreement* respecting the *Person* of the Messiah. The enmity of the Jews increases in consequence of the raising of Lazarus from the dead (ch. 11), which culminates in the holding of a council by the chief priests and Pharisees, in which it is *fully determined* to put Jesus to death (vs. 47-53). This death foreshown (ch. 12), is followed by the public entry into Jerusalem the foretelling of His death and resurrection, and the continued disbelief of the Jews. Then comes the prediction of His betrayal (ch. 13), Peter's denial, His coming death, with several discourses (chs. 14, 15, 16, 17) designed to comfort and sustain His disciples in the coming trial. The betrayal, trial, sufferings, death, burial, are given, crowned by the resurrection (chs. 18, 19, 20, 21), which "*are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in His name.*" Thus the objections that could be urged against *Jesus crucified* are fully met and answered ; seeing that *the Messiahship* of Jesus is manifested by His life, works, death, and resurrection, and that *the postponement* of the Kingdom is shown to result from the impenitence, unbelief and hostility of the Jewish nation.<sup>1</sup> It is remarkable that, taking John's Gospel connectedly, it enters more fully into a detailed account of *the enmity* of the Jews toward Christ, its manifestation and result thus *powerfully corroborating* the preceding gospels in their more briefly given accounts of the same, and thus presenting on all sides strong points of *logical attachment*. The design John had in view, necessarily introduced new material, as e.g. facts which excited such hatred, the conduct of Jesus while thus exposed, and the encouragements and promises given to His disciples while thus persecuted. The *true key* to the proper comprehension of John's Gospel is to notice the first point of contact between it and the previously given Gospels, viz., that the God-given Divine Messiah was *rejected* by His own elect nation, and consequently the implication (afterward enforced) that the blessings of the Messianic Kingdom (as covenanted and predicted) *are delayed until* He is again manifested at "*the last day.*"<sup>2</sup>

<sup>1</sup> The critical student will also see that this peculiarity of John's Gospel gives us *the proper key* to harmonize the Apoc. with the Gospel. The Gospel refers to the First Advent, the Apoc. to the Second Advent ; the one is a proof of the Messiahship of Jesus and gives the reason for the postponement of the Kingdom ; the other presents us with what this Messiah will do when the period of postponement is ended, etc. In addition, the whole truth only becomes apparent when we regard the meaning attached to "*the Christ*" by the quite early believers. This is noticed under several Propositions, especially Prop. 205.

<sup>2</sup> A few remarks concerning the method and spirit instanced by destructive criticism in reference to the Gospels, may be in place. Various critics assign the composition of the Gospels, in the form now received, to the later portion of the second and beginning of

the third century. In this way an alleged proof against inspiration is derived, by making the Gospels "unhistorical." But in this discussion, as conducted by them, three things are noticeable: (1) That although the historical question of the Gospel is of immense value, seeing how deeply it affects the interests and hopes of multitudes, yet so little regard have such writers for the interests and feelings of their fellow men, that they only produce the class of evidence which they deem *favorable to themselves*, and carefully ignore another class which is *against their theory*. Where is the writer among them who has noticed what Norton, Tischendorf, and a host of writers show respecting the general reception of the Gospels in the early part of the second century? Who has e.g. invalidated the testimony of Celsus (Origen C. Celsum, p. 77), who mentions them as existing under various collections in his time? The simple fact that they are unwilling to bring forward *all* the evidence; that they exclude it, leaving their readers in ignorance of it just as if it did not exist, lowers their honesty as critics and evidences a *pre-determined* design. Yet such men gain the ear and the minds of multitudes. (2) The disagreement among themselves, so that e.g. one will reject all the Gospels, and another (like Renan, *Life of Christ*, p. 33, *The Anti-Christ*, p. 33) will admit the apostolic authority of several portions of the same, and even of John's Gospel; one will make them as early as possible owing to "Jewish conceptions," and another as late as practicable on account of "doctrinal development," etc. Every conceivable and antagonistic theory is presented in order to depreciate them. (3) They do not allow the testimony of the Fathers, being in conformity with the Gospel, to speak; i.e. they do not, as Christian Apologists, present the evidence on either side and from these draw conclusions, but withdrawing the testimony given depreciate the Fathers as witnesses and as unworthy of credence. Hence they who live at present are more worthy of belief than those who lived the nearest to the time the records were given. These features sufficiently indicate the intent and spirit actuating their authors. Out of numerous illustrations we present the following: Fiske (*The Unseen World*, ch. on "The Jesus of History"—a one-sided eulogy of Strauss, Bauer, Renan, etc., which defeats itself by its extravagance) endeavors to make out that John's Gospel was written long after John because Anti-Millenarian and Anti-Pauline. Thus e.g. he makes (p. 79) this unsupported statement, given as proof: "It cannot for a moment be supposed that such a book, making such claims, could have gained currency during John's lifetime without calling forth his indignant protest. For, in reality, no book in the New Test. collection would so completely have shocked the prejudices of the Johannine party. John's own views are well known to us from the Apocalypse. John was the most enthusiastic of Millenarians, and the most narrow and rigid of Judaizers. In his antagonism to the Pauline innovations he went farther than Peter himself. Intense hatred of Paul and his followers appears in several passages of the Apocalypse, where they are stigmatized as 'Nicolaitans,' 'deceivers of the people,' 'those who say they are Apostles and are not,' 'eaters of meat offered to idols,' 'fornicators,' 'pretended Jews,' 'liars,' 'synagogue of Satan,' etc. (ch. 2). On the other hand, the fourth Gospel contains *nothing* Millenarian or Judaical; it carries Pauline universalism to a far greater extent than Paul himself ventured to carry it, even condemning the Jews as children of darkness, and by implication contrasting them unfavorably with the Gentiles; and it contains a theory of the nature of Jesus which the Ebionitish Christians, to whom John belonged, rejected to the last." To this crowd of misstatements it may very briefly be said: (1) That it is strange that men at so late a day should find this bitter hostility and antagonism between the Apostles, of which the early Church in all its extent *knew nothing*; (2) that if the Gospel is so intensely opposed to Millenarianism, how it comes that *all the early Millenarian Fathers* received it just as they did the others; (3) that a large unbelieving party do find in John's Gospel such a Judaizing particularism (as e.g. "Salvation is of the Jews," etc.) that they reject it on this account; (4) that it is remarkable that the correspondence between the Apocalypse and the Gospel (respecting the divinity, etc.), pointed out in the various works on the subject, should be *totally ignored* as if they did not exist; (5) that the testimony of the Fathers is laid aside and the modern conclusions (pre-judged) of unbelief are coolly substituted; (6) that the statements of our leading Church historians, Neander, Mosheim, Giessler, Kurtz, etc., respecting Ebionism and John's relation to it, should be set aside without confirmatory proof; (7) that the agreement of John and Paul on *all essentials* should be deliberately contradicted; (8) that the *correspondence* between Paul and John in locating the Kingdom and Millennial glory at the Sec. Advent is flatly contradicted by mere assertion. The fact is, that Fiske exhibits his want of knowledge respecting the Millenarian doctrine. Paul and John were both Millenarian, and in the design of the Gospel, as presented by us, the Millenarian tendency is constantly exhibited, and the unity with the entire New Test. is pre-

served in showing *the postponement* to the Second Coming of the re-establishment of the Kingdom, etc. As this has been specially pointed out in detail, it is noticeable that Fiske's assertions are *without the slightest foundation*, historically and scripturally.

*Obs. 6.* Our position is abundantly confirmed by the succeeding Acts. The line of argument in preceding propositions so fully portrays this that a few remarks need only be appended. In all that was afterward recorded, *the same class* of objections are answered in the *same manner*, viz., *the Messiahship of a crucified Jesus* is affirmed, and is mainly supported by His resurrection from the dead and ascension into heaven ;<sup>1</sup> and at the same time the unbelief of the Jewish nation, the rejection of Christ by it, the call and engrafting of Gentiles, the fighting, mixed condition of the Church down to the Sec. Advent, and the postponement of the Kingdom of God (until a people are gathered out) down to the Second Coming of this same Jesus, is *directly declared*, and each statement directs the eye of the believer onward to that joyful period still future, when "*the blessed hope*" shall be realized. Such a view binds the contents of both Old and New Testa. into a *unity*, which no other can present, and evidences *the pre-eminent logical position* occupied by the first churches of believers in "*the gospel of the Kingdom.*" Such a view indeed leaves *much for faith*, seeing that it places much in the future ; but our position ought to be that of *faith*, not blind, unreasoning faith, but of *faith* suggested and sustained by *the accumulated evidences* of the Messiahship of Jesus.<sup>2</sup>

<sup>1</sup> Keeping before us the design of the Gospels, it is essential that each one should specify the resurrection of Jesus, for that is *the culminating fact* which makes *the Messianic fulfilment possible*. Hence the inconsistency of those (e.g. Schleiermacher) who refuse to regard it as a doctrine *relating* to the person of the Messiah, and Van Oosterzee (*Ch. Dog.*, vol. 1, p. 142) aptly quotes Riggenbach as saying : " I cannot understand how any one can assert, ' I believe in the resurrection of Jesus,' and then explain this belief as a matter of *secondary consideration*." The Gospels are framed to show that *a crucified Jesus is the Messiah*, and this is also the design of Acts (in which the resurrection is specially repeated twenty-four times), and the resurrection of Jesus is regarded as amply sufficient to vindicate the same. The acknowledgment of Paul to *the Christship* of Jesus was founded on the revelation of this crucified Jesus, etc.

<sup>2</sup> The reader has seen what a powerful use we make of such passages in Acts : Ch. 1 : 3, 6, 7, 8 ; ch. 2 : 24-36 ; ch. 3 : 19-26 ; ch. 7 : 5 ; ch. 13 : 23, 34, 46 ; ch. 15 : 13-18 ; ch. 26 : 6, 7 ; ch. 28 : 20, 23, etc. And our usage of the same is abundantly fortified (1) by the grammatical sense of the covenants and prophecies ; (2) by the sense attributed to the same by the pious Jews, and (3) by the early expressed faith of the believers brought to acknowledge Jesus by the Apostles, evangelists, and their immediate successors. Our position is an impregnable one.

*Obs. 7.* The critical reader will observe that our argument respecting the Gospels brings forth new and additional reasons why the Gospels could not have been written at as late a period as some destructive critics assume. The *very form* in which the Gospels are given indicates an early origin ; for *the design* manifested in answering certain objections shows that it meets *the only objections* that were current *immediately after* the death of Jesus and opposed to His claims of *Messiahship*. Had they been written later, the writers could not have placed themselves in complete sympathy *with* the early age (first century), but would undoubtedly have incorporated *later objections* and the then existing style of thought. The simple form of ending each Gospel with the resurrection of Jesus, the omission of any detailed statement of the call of the Gentiles, the points of contact with the Jewish position, the firm and unwavering conformation *with* covenant and



prophecy, are all opposed to the notion of a later origin, seeing that the inevitable tendency of enlargement, apology, change, reflections, etc., from the more modern standpoint (already feeling the effects of an incorporated philosophy and division of sentiment, etc.) would have been, more or less, made manifest.

Against the theory of Strauss and all others springing from unbelief, it is amply sufficient to say that Jews wedded to the plain grammatical sense of covenant and prophecy, who believed in the grand fulfilment of these under the Messiah, could not possibly have brought themselves to present such a history of the Messiah as we find recorded in the four Gospels—a rejected, crucified Messiah. But carefully look at the Gospels from the Jewish standpoint just mentioned, and the solution is found in the fact that the Gospels are an apology for and defence of the crucified One, and the key of reconciliation is given in the expressed faith that this identical Jesus, crucified, dead, buried, resurrected, and ascended to heaven, *will again come, and then restore, in great power and glory, "the fallen down tabernacle of David."* This gives us the proper clew to their form, their early production, their Jewish-Christian origin, their method of vindicating the Messianic idea related to Jesus. It evidences the correctness of Renan (*Origin of the Gospels*) when he is forced to admit, over against the Strauss school and other objectors (advocating a late origin), that the composition of the Gospels took place between the years A.D. 60 and 80. The manner of narration, method, etc., clearly evidence the truthfulness of such concessions from unbelief, over against the mere assertions (in which some professed believers, as Giles in *Hebrew and Christian Records*, join) of infidelity.

*Obs. 8.* Thus comprehended, the Gospels answer the question, which unbelief has never yet been able to meet, how it comes that Jews, looking for a Messiah, as described by covenant and prophecy exalted to the restored throne and Kingdom of David, *should accept of a crucified Jesus as such a Messiah.* The replies usually given in answer do not fully meet the conditions of the expectant Jews. The secret for such an acceptance lies in the fact that every inspired teacher took the position that both covenant and prophecy would be fulfilled by *this same Jesus at His Second Advent*, and that His claims to the Messiahship were so sustained by His birth, life, death, and resurrection that we could have *the strongest assurance*—in a thus far fulfilled Word of God—that that which has been *postponed will inevitably be realized.*

The same explains also the reason why the late Gospel (John's) should lay more stress on the Divinity of Jesus; why Jews, inheriting the grand idea of Monotheism, should ascribe divinity to "the Christ;" why the narrators so artlessly relate how His own mother did not fully recognize His calling, how His disciples were rebuked, how they denied Christ in time of trial, and exhibited incredulity respecting His resurrection, etc.—all of which is *not* in the line of imposture, but comes forth as a *natural result* of covenanted position and circumstances. The phenomenon of "resemblance in the Gospels," the subject of much inquiry and controversy is explained, as we have seen, by the design of the writers, viz., to teach that the crucified One is "the Christ," and the filling up of the details is indicative of the conversion of the Apostles to a decided and firm faith in the same. Various reasons are given respecting there being four Gospels, such as to make the testimony abundant, to make them supplementary one to the other, to make them correspondent (so Allegorists) with Ezekiel's man, lion, ox, and eagle, etc. Gregory in "Why Four Gospels?" has the idea that Matthew wrote for the Jews, Mark for the Romans, Luke for the Greeks, and John for the Church at large. This is non-essential, and Gregory's view is hardly sustained from the fact that all have the same design, and wrote for the Church in common.

*Obs. 9.* This view of the design of the Gospels shows how unfounded is the assertion of Schleiermacher and others, that it is impossible to prove that Jesus is the Messiah from the prophecies. The defence of the Mes-

siahship of Jesus in the Gospels is based upon two facts, constantly appealed to, viz., that Jesus in His manifestation, etc., *fulfilled the prophets*, and that by a certain determinate fulfilment He gives us sufficient evidence that *the remainder will be fulfilled* at the period of time designated. And such proof ought really to be stronger to-day, since reason can add to the Gospels *a continuous fulfilment* only announced in them, as e.g. the dispersion of the Jewish nation, the treading down of Jerusalem, the Gentile domination, the gathering out of believers, the mixed and struggling condition of the church, etc. We are even in a better position, owing to over eighteen hundred years' continuous fulfilment, than the Apostles were, *to test* the truthfulness of the Messiahship of Jesus. For, we accept not merely the fulfilled prophecies in the life, etc., of Jesus pointed out by Himself (as e.g. John 13 : 19, etc.), or by the Evangelists (as e.g. John 19 : 35, 36) as pledges of His Messianic character, but in addition to these, eighteen centuries *confirm such pledges* by an uninterrupted verification of leading and most important statements.

PROP. 188. *This doctrine indicates the unity of the Epistles.*

They all agree (1) in expressing faith and hope in the covenants and prophecies ; (2) in Jesus as the Messiah ; (3) in a complete fulfilment of both covenant and prophecy at the Sec. Advent ; (4) in locating the covenanted Messianic Kingdom in the future at the Sec. Coming of Jesus ; (5) and in urging all to accept Jesus as the promised Messiah, so that they may become qualified to enter into His coming Kingdom.

*Obs. 1.* Let us take Romans and see how it corresponds with a plain grammatical interpretation of covenant and prophecy. Paul asserts, ch. 1 : 3, 4, that Jesus was "*made of the seed of David, according to the flesh,*" and His power as Son of God "*by the resurrection from the dead ;*" that, chs. 1, 2, 3, salvation is obtained by faith, "*to the Jew first, and also to the Gentile,*" for all have sinned and all need salvation ; that all that believe shall attain unto it, provided their faith is provocative of good works, Jesus being purposely raised up for our justification. That, ch. 4, we are justified by faith like unto Abraham and become his children so that with Abraham—who is "*the heir of the world*"—we inherit the covenanted promises, being "*heirs*" with him ; and reference is made to the resurrection for its fulfilment in the words "*who quickeneth the dead.*" That, ch. 5, being thus "*justified*" and at "*peace*" with God through Jesus, we "*rejoice in hope of the glory of God,*" to be realized through grace in Jesus by the bestowal of "*eternal life,*" which enables us to experience the fulfilment of promise. We, ch. 6, should, therefore, not live in sin or serve sin, but in holiness and newness of life, so as to obtain through Jesus "*the end everlasting life.*" We, ch. 7, obtain deliverance from sin and its legal results through "*Jesus Christ our Lord.*" Being thus, ch. 8, believing, justified, and holy, we shall experience a glorious resurrection and exaltation, because reckoned as *joint-heirs with Christ* (and inheriting with Jesus, implies that we participate with Him in His covenanted Theocratic inheritance), when *creation* itself shall share in deliverance from the curse ; and for *such glorification and inheritance* we have the strongest possible assurances in the love of God in Christ Jesus. He shows, ch. 9, his interest in the Jews, the call of the Gentiles, and argues that those who are *heirs* with Jesus are *the children of promise* ; the faithful among the natural descendants of Abraham, and the faithful among the engrafted Gentiles, for so God had predetermined it in mercy. He follows, chs. 10 and 11, with answering the question, Who shall be saved ? by declaring both Jew and Gentile through faith in Jesus the Christ ; and then points out *the fall* of the Jews, their *restoration* at the Coming of Jesus, etc. (which we have already used, as indispensably necessary in order to verify covenant promises). Then come, chs. 12, 13, 14,

15, 16, practical directions, interspersed with declarations concerning the nearness of the day of salvation, the power of Jesus to save, the ability to perform the promises made to the fathers, etc. All is confirmatory of our position, for the hope is decisively expressed that *at the Sec. Advent* of this Messiah all the promises of God, given in covenant and prophecy, shall be abundantly verified in fulfilment. If any truth is uttered by Paul with distinctness it is this: that David's Son now removed *will return again*, and that at this return of the Messiah (through whom we can now entertain the hope of salvation) the faithful *will inherit* with Him, a resurrection taking place, a *deliverance* of the creature occurring, a *certain complement* of Gentiles being gathered, a *restoration* of the Jews from their fallen condition being experienced *because the Deliverer comes*.

Again we protest against the arbitrary assumption put forth with much learning that we have a Pauline, Petrine, and Johannine theology and Eschatology, one following the other in the course of development; the Petrine being reckoned the lowest (most Jewish). Such a distinction exists only in *imagination*, and not in fact, and is introduced by some as an apology for their divergence from, and antagonism to, the early Church belief. Whatever distinctive peculiarities exist in Peter, Paul, and John (as to style, method, manner of presenting subject, etc.), they are a *unit* in presenting the *same faith and hope*. This we unmistakably show by our quotations from them. No deserved eulogy of Paul can detract from Peter's accurate knowledge of the Kingdom, etc., seeing that to him, first of all, was given the keys. No praise of John's loving disposition can lessen Paul's, evidenced by his abundant labors, etc. It is unjust to these ancient worthies to suggest a diversity of belief, where none exists, and then manifest amazement when unbelief seizes such suggestions and presses them to an extreme. Blinded by the rejection of the plain grammatical sense of covenant and prophecy, prejudiced against the simple biblical faith of the early Church, and prejudged under the influence of a favorite development theory, one or the other is "too Jewish" and must give place to "a higher spiritual development" found in this or that writer. The fundamental idea of the Kingdom proves that they are in unison.

*Obs. 2.* With this accord all the Pauline Epistles. In 1 Corinthians he makes the return of this Messiah to fulfil the promises exceedingly prominent, speaks of the still future "*day of our Lord Jesus Christ*," urges to preparation for it that we may be rewarded, declares that we shall then "*inherit the Kingdom of God*," exalts the *judgeship* of the saints in that day, and shows how it is introduced by a *resurrection* of the righteous, fulfilling Millennial predictions. In 2 Corinthians precisely the same strain is kept up respecting the future "*day of the Lord Jesus*," the then fulfilment of God's promises, the resurrection introductory to that day, the glory to be revealed, all of which should influence us to faith and holiness. Galatians, as we have shown, is pre-eminently in advocacy of our doctrine, seeing what stress it lays on the *continuance* of the covenant and its *realization* at the Sec. Advent, when we "*inherit the Kingdom of God*." In Ephesians he refers to the coming "*dispensation*" in which the Messiah, when He returns, shall "*gather together all things*," and we shall obtain an inheritance in "*the world to come*," so that in the ages to come He may show the exceeding riches of His grace in His kindness toward us through Jesus, the Christ; we then being in "*the commonwealth of Israel*" (adopted even now) and experiencing the blessings of "*the day of Redemption*," having "*inheritance in the Kingdom of Christ and of God*." In Philippians the future "*day of Jesus Christ*" is prominently set forth, the *distinctive* resurrection of the righteous is presented, and the looking for this Saviour, who comes again to subdue all things unto Himself and give

glory, as "*at hand*" is expressed. So likewise in Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, etc., we have a necessary preparation for inheriting the Kingdom to be revealed at the Sec. Coming of this Messiah Jesus; a hope that *then* the covenanted promises will be fulfilled; a waiting for His Son from heaven in order to inherit the promises; the resurrection of the just at that Coming and the glory that follows; a looking for that "day of the Lord;" the loving of His appearing and constituting it "*the blessed hope*" in view of its results. In brief, every Epistle that Paul wrote is in *perfect agreement* with our doctrinal position.

It has been objected that the New Test. writers never contemplated the bringing together of their writings into its present canonical form; that this was done by fallible men, and that the New Test. never received, as a collection, the approval that the Old Test. did from Jesus and inspired men. To all this the reply is ample: The Old Test. contains the covenants and predictions, each writing of the canon corresponds with these, and hence under the Christian consciousness that these were supplemental (showing how they are realized, etc.) the canon arose; the force of the relationship is self-evident; the authorship is vindicated by the unity; and the divine blessing following their reception is corroborative of their value and authority.

*Obs. 3.* The Epistle to the Hebrews being specially singled out by some as hostile to our doctrine, it deserves separate notice. The writer is largely employed in proving that Jesus is the Messiah, that His death was necessary, that the atonement by Him is valid, and that the condition of faith in Him is a requisite for forgiveness of sin and divine acceptance. But in various ways he shows his correspondence in doctrine: in "*the world to come*;" the salvation linked with the *Sec. Advent*; the Jewish view of the *Rest*, and its reference to the Sec. Coming; a High-Priest for the ages; the certainty that the *Abrahamic covenant* will be fulfilled; the qualifications of Jesus in virtue of His work and endless life to *verify* the promises of God; the "*looking for Him to appear the second time without sin unto salvation*;" the certainty that His enemies shall *all* be overcome; the "*seeing the day approaching*;" the "*yet a little while, and He that shall come will come, and will not tarry*;" the positive declaration that the ancient worthies "*died in faith, not having received the promises*, being strangers and pilgrims," and expecting their inheritance promised to them through the Messiah; the "*better resurrection*;" the promises received by them and us at the same time; the continuing city to come; the firstborn; the everlasting covenant; the future shaking of heaven and earth; and "*a Kingdom which cannot be moved*." Such statements clearly evidence the author as in *perfect accord* with our position.

This Epistle has been attributed to Paul, Barnabas, Clement, Luke, Mark, Aquila, Silas, and Apollos (the last being a favorite with many, e.g. Bleek, Alford, Pressense, Kendrick; while Paul is upheld by numerous writers), and the author cannot be dogmatically asserted. We are not concerned respecting the author, for its reception into the canon, the early use made of it, and, especially, its perfect agreement with all other portions of the Word, commend it as worthy of due acceptance. Efforts have been made to make it stand in opposition to Paul and consequently unauthoritative, as by Schultz and others. Thus e.g. Schultz and Reuss (*Lange's Com. on Hebrews*, and *Introd.* by Moll.) maintain that its Christology has a "*decidedly spiritualistic tendency whereby obscurity is thrown upon Christ's connection with humanity*." But aside from the direct refutation found in ch. 2: 14-17; 7: 14; 10: 12, and 12: 3-4, etc., it must not be overlooked that this Epistle was specially addressed to Jews to whom the Messianic connection with David was familiar, but who, not knowing God's Plan in fulfilling the covenants and predictions relating to David's Son and Lord, were apt to stumble over the *crucified One* and the attributes ascribed to Him. Hence the line of reasoning adapted to

meet the objections and knowledge of the readers. The Gospels, the preaching, the general faith had already manifested Jesus as David's Son (which is stated when, ch. 7 : 14, "it is evident that our Lord sprang out of Judah"), and now is shown how Jesus, once a dead, crucified Messiah, could fulfil the covenants. Therefore we have these points clearly made manifest : (1) The necessity and reasons assigned for that death ; (2) the fact pointed out that it renewed and confirmed the covenant ; (3) the acceptance of His sacrifice and exaltation qualified Him to fulfil all covenanted and predicted promises ; (4) that He will come again and bring the salvation thus promised ; (5) that owing to the union of the divine and human in Him, being thus greater than man, we can have every confidence in His ability and power, (6) and that by receiving this Jesus, trusting in Him, living a life of practical faith in Him, we shall enjoy the blessings at His return. The Epistle is thoroughly Messianic, showing how and wherefore the Messiah suffered, how and when the Messiah will come again, etc., and His connection with humanity is clearly pointed out as to His person ("the seed of Abraham"), and as to His present and future relations. So decisive is this that some, running to the opposite extreme, object to the Epistle as being "intensely Jewish" in its complexion. Another thing is obvious, viz., that its teaching is in complete accord with the Pauline spirit and theology.

*Obs. 4.* James preserves the unity of teaching, for he makes us gathered out to be "a kind of firstfruits of His creatures" and "heirs of the Kingdom which He has promised" (by covenant and prophet and Saviour). In his short Epistle he prominently sets before us "the last days" and "the coming of the Lord as drawing nigh." The entire tenor and spirit of his brief letter is to exhort believers, by practical deductions, so to live that when the Messiah Jesus returns again they may be rewarded in His, then, established Kingdom, obtaining "a crown of life."

The student well knows how James has been treated by able men (e.g. by Luther, called "a straw-epistle" when compared with others, so Pref. to Edition of the N. Test., 1524). Various writers, unable to reconcile the doctrine of justification by faith and the judgment according to works, have taken a similar unjust view. A recent one, Ströbel (*Lange's Com., James, Pref., p. 23*), declares : "No matter in what sense we take the Epistle of James, it is always in conflict with the remaining parts of Holy Writ." Unbelief (as in the Tübingen school) gladly accepts of such an opinion as an acceptable weapon against the canon. Many receive him very coolly, as e.g. illustrated in Haase (*His. Ch. Church, p. 25*), who says that James was "the principal leader of the Christian Jews," and then adds : "To judge from the Epistle bearing his name, he must have been a pious and earnest teacher, especially in his admonitions in favor of morality, but with no prominent characteristics peculiar to Christianity." It is prejudice, a pre-judging, that prevents a calm survey of the doctrines held by the Apostles, that can deliberately thus lower the claims of James. Because Paul e.g. insists upon justification by faith (Rom. 3 : 28 and 4 : 1, etc.—and such a justification James allows, ch. 2 : 1, 5, 23, etc.) and James upon justification by works (ch. 2 : 14-26, which justification Paul also allows, as e.g. in making the faith he advocates productive of works which graduate our reward or loss), it is concluded that an antagonism exists between them. Now, aside from the union of vital faith with works, and godly works with living faith (which forms the bond of unity between James and Paul), it is sufficient to say that if we properly discriminate between the justification of believers (a judicial act at the outset of a Christian career) by faith in Jesus, and the judgment of believers at the Sec. Advent (which was prominent with James) according to their works (also taught by Jesus, Paul, and the other Apostles) we have a perfect agreement between them ; because the latter's justification is measured by the works, and if works are altogether lacking there will be not merely loss, as Paul taught, but far more as James teaches, a dead faith which neither justifies in the sense of present divine acceptance nor in the sense of an ultimate rewarding. Dead and fruitless it cannot justify ; living and active, the justification, present and future, is evidenced by works ; this Jesus taught, this Paul and all the Apostles taught, and this James likewise teaches. The writer sees no valid reason whatever for rejecting any of the writings contained in the canon. Aside from the historical and critical evidence given in their behalf by various able works and commentaries, they are all in such strict accord with the rest of the Word, so confirmatory of the Divine Record, that they cannot be displaced without undue violence. Hence we cordially receive James, Hebrews, 2 Peter,

etc., feeling that they corroborate the covenants and predictions containing the Divine Purpose and the great central Theocratic idea. Besides, He who overruled the bestowal and preservation of the Scriptures would not have permitted them to become the generally recognized part of divine revelation for man's guidance unless they were given under His auspices, and calculated to confirm the truth.

*Obs. 5.* Peter is full of our doctrine, as is readily seen in his "reserved inheritance" and "salvation ready to be revealed in the last time;" in his "praise, and honor, and glory at the appearing of Jesus Christ," and "the grace that is to be brought unto us at the revelation of Jesus Christ;" in his "strangers and pilgrims" and "chosen generation, royal priesthood, holy nation, and peculiar people;" in his exhortations to piety and endurance so "that, when His glory shall be revealed, ye may be glad also with exceeding joy," being "partakers of the glory that shall be revealed;" in his injunctions to humble ourselves "that He may exalt us in due time;" or in the solemn motive presented: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." Or (as in the Sec. Epistle), in the "exceeding great and precious promises" to be realized in Jesus at His return, "for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ;" in "the sure word of prophecy," "the last days," "the thousand years as one day," "the day of the Lord," "the looking for and hastening unto the coming of the day of the Lord," and, "looking for, according to promise, new heavens and new earth in which dwelleth righteousness." All this indicates the faith that actuated him—a faith grounded in the Messianic idea as contained in covenants and prophecy.

*Obs. 6.* Lastly is John, who presses upon us personal religion, so that we may "abide in Him: that when He shall appear, we may have confidence, and not be ashamed at His Coming." The Second Advent with its resultant blessings is prominent before him, and he urges withdrawal from the love of the world and its lusts in order that we may experience the happiness and glorification that shall then be revealed. He warns of "the last time," of "antichrists," and insists upon our perfecting our love so that "we may have boldness in the day of judgment," receive "eternal life," and obtain "a full reward." The present, in his estimation, is simply a preparatory period, designed to qualify us for the Messiah's return, when the glorious promises of God will be realized.

Thus we find a remarkable unity respecting the doctrine of the Kingdom. No one teaches the prevailing modern theories respecting the Kingdom of God; none of the meanings usually assigned are to be found. It would be a fatal flaw to the inspiration of any one if we e.g. found a direct application, as now so confidently made by many, of Daniel's fifth Kingdom to the existing Church; it would be a violation of covenant and prophecy. But such antagonism exists only in writings outside of the Scriptures. The faith of all, the hope of all, points to the Second Coming of Jesus when He shall return to re-establish the covenanted and predicted Theocratic Kingdom, in which glorious salvation is to be realized. A sufficiency is given, with marked distinctness, to teach this, and inspire us with like faith and hope. In reference to Jude's Epistle, it is sufficient to say that, owing to his decided testimony to our position respecting the personal Advent, condition of the dispensation and last times, some reject his testimony as "too Jewish." With many his declarations have but little weight. Even Smith's *Dic. of the Bible*, art. "Jude," says: "The Epistle of Jude is too unimportant to be a forgery; few portions of Scripture, with reverence be it spoken, could have been more easily spared." We thankfully accept of Jude as one of the decided witnesses of the truth, evidencing the general agreement.

racy the restoration of the Jewish nation forms an important feature, and yet this is not stated in specific terms in the Apocalypse. To this we reply that a specific mention is *unnecessary* because numerous other predictions are *already* given and those in the Apoc. are *inseparably joined with them* by incorporating features contained also in them and requisite for fulfilling them, thus forming a *bond of identity and union*. When express promises taken directly from Old Test. predictions relating to Jewish restoration are adopted and assigned to a certain time and order for realization, surely there is nothing inconsistent to hold that such portions are *indicative of a fulfilment of a whole*, seeing that in the Old Test. they are thus related. The Old and the New Test. must be considered as indicated in Prop. 16. But there is a stronger reason why no specific mention is necessary, which does honor to the Spirit which gave the book, and which forms an indirect but most powerful argument in favor of its inspiration. An impostor would undoubtedly have followed in imitating the precise track and language of the former prophets and thus have introduced Jewish restoration as these objectors urge, and to have stated when it is to transpire. This the Spirit could not do, not only because He was describing a transition state in which Gentiles are a large party, but because He takes it for granted, what we have abundantly shown under Election and engrafting into the elect nation, that He is all the time speaking of *the Jewish nation and its restoration*. The Spirit *only* recognizes Jews as the ones that are participants in the Kingdom established. Gentiles to inherit with the Jews must be *adopted, engrafted, and as such* form part (Props. 61-63) of the elect nation. Hence, the Spirit rightfully and with *remarkable consistency* virtually describes Jewish restoration when it portrays the establishment of the glorious Theocracy, and the ancient saints with all engrafted ones participating in it. The righteous dead of the elect nation—no others are mentioned—with the living translated form already with Christ the King such a mighty Jewish restoration that the lesser one, i.e. of the nation in the flesh, follows as a matter of course. When the entire seed of Abraham, either natural or grafted in worthily, triumph in a Theocracy, it is on the already granted basis that it is a *Jewish victory* which includes the lesser. Certainly the Jewish King and Jewish rulers of a professedly Jewish kingdom, when such a kingdom is said to be ruled over by them, is amply sufficient to remove the objection. This necessary assumption is sustained by the direct and indirect references (Obs. following), and there can be no misconception of the matter to him who notices: (1) that the saints here exalted to Theocratic positions are really and truly a portion of the Jewish nation; (2) that the very formation and representation of a restored Theocracy in which they alone figure as associates with the King necessarily implies that the rest will follow as given in other places; (3) that the prophecy is given to show how and under what circumstances the Mighty King comes and introduces the promised Theocracy; and as it only relates in its beginning to that Jewish portion of the nation, the elect, to whom the Kingdom is specially given (as stated by Jesus Himself), it fills out a part of prophecy not before given in detail, and teaches us how the prediction of the Saviour relating to the inheriting of the Kingdom (which materially differs from the remaining restoration), is verified; (4) that the Spirit, accepting of the principle of engrafting, and recognizing every believer as a member of *the Jewish commonwealth*, cannot make *any distinction* between Jews and those grafted in, as e.g. He did not do in the



prophecies of Daniel which, notwithstanding the future adoption of Gentiles, speaks of the nation as *a continuous elect one*, all believers in it being saints.<sup>1</sup>

<sup>1</sup> This is so clearly intimated by the general analogy of Scripture that we have excellent writers falling into an opposite extreme, viz., that no other restoration of the Jews but those resurrected and translated ones is to be expected. (See e.g. art. 1, *Proph. Times*, Nov., 1874, and also Waggoner and others.) But aside from the answers that we have given under other Propositions, it is sufficient, once for all, to say that this makes an *imperfect* redemption, for one of the forfeited blessings, viz., the perpetuation of the race in a state of innocence, cannot possibly be carried out without such a restoration embracing also blessings to Gentile nations, to creation, etc.

<sup>2</sup> The student also will notice that a direct amplified description of the restoration of the nation is purposely avoided because it would *unnecessarily* provoke the jealousy and persecution of the Roman power. A sufficiency for faith and hope is given, provided the believer receives the Bible as a *whole*. One distinctive feature is constantly taken for granted, viz., that the reader of this book receives as preparatory, in their plain grammatical sense, the everlasting covenants, Abrahamic and Davidic. Coming thus, the student readily sees how the oath-bound promises of God are verified in the statements of the Apoc. Strauss says, respecting the Apoc., that it "gives us a melancholy impression of the imperfect way in which Christ was understood by His most intimate disciple;" but the Book forms a perfect supplement (as we have shown) to His teaching, showing how and when the postponed Kingdom shall be manifested, and the promises of God be realized in all their fulness.

*Obs. 3.* Keeping in view the distinguishing feature, grounded in the Election and Covenants, that Jews are denoted when the saints are mentioned, we find much incidently expressed confirmatory of this position. Let the reader place himself in the position of *the early believers* to whom the book was given, holding firmly to the hope of a restored Theocratic rule under David's Son at His Second Coming, and he will find *abundant material* for encouraging such a hope. The very *titles of the Coming One* were understood to relate to the Theocratic King, being previously thus used; "*the first begotten of the dead*" and other characteristics of Jesus were regarded as prerequisites for such a reign; the *power* described, adequate to remove death, was essential to the fulfilment of the covenanted promises, as anticipated; the continued designation of "*Son of Man*," "*the root and offspring of David*," as required; the *restitution* presented through Him, as predicted by the prophets; the *power* over all enemies and *the same* given to those associated with the King, as promised; the *relationship* to the promised Theocratic rule impressively given in His having "*the key of David*," and in His being "*the Lion of the tribe of Judah*," hence the covenanted King and Deliverer; the exaltation, ascriptions of praise, the saints waiting for deliverance, the judgments on nations, the wrath of the Son of Man, the harvest and vintage, the first resurrection, the rewarding of the dead, the Sovereignty given to and exercised by the Messiah, the universality of rule, the new heavens and earth incorporating Mill. descriptions, the order announced agreeing with ancient prophets, *all this* coincided with and fostered the notion of *a still future coming covenanted Kingdom*. The significant and special mention, according with Election, of "*the tribes of the children of Israel*," showing that according to the Spirit the saints are regarded (whether Jews or engrafted Jews) *the elect seed of Abraham, the holy elect Jewish nation*. The division of these into "*twelve tribes*" when obtaining "*salvation*," indicating the revival of the Theocratic order; this, in connection with other allusions, is *amply*

sufficient to prove "*the Jewish cast*" of the incoming Theocracy and its identity with the One predicted by former prophets.

The Origenistic method of interpretation, the Church's connection with the state, the dogmatism of synods, the writings of spiritualistic and mystical interpreters, the deductions of a destructive and unbelieving criticism, a fettered system of Eschatology, prevented this connection from being seen and appreciated. The Church-Kingdom theory, with unlimited development, darkened the doctrine of election, the engrafting of Gentiles, the nature of the Messianic Kingdom, etc., and hence arose the varied and conflicting views respecting this Book.

*Obs. 4.* Hence it followed that all the early Christians had no difficulty in embracing the Apocalypse as a *Divine Revelation*, seeing that it both accorded with the previously given predictions of God, and that, owing to the postponement of the Kingdom and withdrawal for a time of the King, it filled up a void by detailing His Coming again and the measures that would be taken in effecting the restored Theocracy. Taken in connection with the covenants and prophecies, as further explanatory of the mode of ultimate realization, the Apocalypse is most admirably constructed to establish a firm faith in the Kingdom we have delineated. This is seen in the early Church and Fathers, who understood and interpreted it thus, and that its first opponents knew not (until Origen devised the remedy) how to refute it without denying the authority of the book itself. Owing to the feeling, that it necessarily taught our view, it narrowly, as various writers have observed, escaped (although more canonical as to authority than many others) proscription. To-day it is unjustly rejected by a large number because of its assigned "*Judæo-Christian Eschatology*." A Kingdom awaiting the Coming of David's Son; preceded by a first resurrection; introduced as, and containing what, the older prophets declared; incorporating a tribal division; holding forth a glorious reign here on earth, etc., all this corresponds too accurately with "*Jewish conceptions*" to suit the taste of those who are anxious to rid themselves of everything distinctively "*Jewish*." Let unbelief take such a position; but faith, supported by the general analogy and unity of Revelation, joyfully seizes upon the book as explanatory of the manner in which the Millennial predictions are to be fulfilled in this Coming One, and in His most blessed Theocratic rule.

Hence it follows that the only class of interpreters that deserve consideration, is that one which makes the Advent and Kingdom still future. More than this: which makes the Advent a personal one, the resurrection literal, the Kingdom a covenanted and predicted Theocratic-Davidic restored (the only one covenanted and predicted), and a Millennial glory that fulfils the prophets.

*Obs. 5.* The objection of Schott and others, that this reign of Jesus is too much in the Apocalypse made out to be a reign of the Son of David (Prop. 53, Obs. 9), is found to be a decided proof of its inspiration. How else, taking the covenants and the promises based on them, could this reign be represented? If the Kingdom, as we have proven, is the restored Theocratic-Davidic Kingdom in and through David's Son, then, indeed, the phraseology objected to is entirely in place and expressive of the fact. The trouble with many writers is simply this: the manner in which this Kingdom is introduced and the Kingdom itself is presented, does not fit in with their development theory, being too much indebted to supernatural power and indicating a too close relationship to a restored Theocracy, and

hence it is coolly set aside or spiritualized. Even eminent men under the influence of this theory, not knowing what to do with it, or how to engraft it into their system, deliberately turn away from it (see e.g. Neander, *His. and Plant. C. Church*, vol. 1, p. 396-97). This evinces the influence of *pre-conceived* opinions respecting the Kingdom, and as a test is *unfairly* applied to the Apocalypse, being precisely in the line of those produced by unbelief. To invalidate the reliability of the Apocalypse in this direction, it must *first* be shown that the Kingdom it delineates is one *in opposition or antagonism* to the Kingdom *expressly covenanted*, once existing but overthrown and predicted in numerous prophecies to be restored. Such a mode of procedure would be logical, and, if consistently carried out, will most certainly lead to a hearty reception of early Church doctrine on the subject.

We have only e.g. to refer to Rev. 20 : 1-6, and see the interpretations given to the first resurrection and the Millennial reign, and how these are applied without any reference whatever to the demands of the covenants (Abrahamic and Davidic), and to the general analogy of the Word concerning the same, and we must conclude that many (as Hengstenberg, Davidson, etc.) interpret with a mind fully biassed in favor of an already existing Messianic Kingdom, and, therefore, strive to make all bend to the support of such a theory.

*Obs. 6.* This feature of a connection existing between the Apoc. and the prophets, forming a *unity of Divine Purpose*, is alone sufficient to set aside the expositions of that class who make the Apoc. fulfilled in the past, either in the events preceding, allied with, and immediately following, the destruction of Jerusalem, or even extending down and embracing the conversion of Constantine, etc. Such interpretation can only succeed by arbitrary handling, by a violation of unity, and by a total misconception of the nature of Christ's Kingdom. Allowing inchoate force in the historical (Bh. Newton, Elliott, etc.) interpretation, making a fulfilment continuous from the first century down to the Sec. Advent; admitting pertinence to the suggestions (Dr. Arnold, etc.) that the historical is an imperfect, typical fulfilment foreshadowing another and higher still future; considering that there is also propriety, etc., in interpreting (as Dr. Seiss, etc.) the whole as still future, we are not now concerned with these several modes of interpretation, only as they severally bring out *distinctively the Theocratic relationship* that the Apoc. contains in common with previously given prophecies. That system which does this the most *effectively* is the most *worthy* of our reception; that which ignores this the most, is the most unreliable.

Compare e.g. the different systems of Apoc. interpretation as given in the Preface to Lange's *Com. on the Apoc.*, in Davidson's *Intro. to the New Test.*, etc., or to our history of the doctrine, or to such a Proposition as 158, and it becomes painfully evident that a total misconception of the Messianic covenants and Kingdom illy qualified many to write on the subject. The Theocratic idea, as a bond of union, and the previously given prophecies, as a basis for amplification, are not noted.

*Obs. 7.* Whatever advances have been made in interpreting the Apoc., and whatever valuable additions have been presented by various writers, especially recent, a full, complete, and satisfactory exposition of the Book is something that is still lacking. Not one—however valuable—but bears grave defects.

The expositions of a *Preterite* class, such as Grotius, Hammond, Wetstein, Eichhorn,

Ewald, De Wette, Lücke, Stuart, Bush, Lee, and others, are so palpably *one-sided* and *unjust* to the Apoc., that they have but a small following. The extravagances of some of this class (as e.g. in making the Apoc. a drama with its acts, descriptive of the spiritual victory of Christianity over Judaism and Paganism), are self-refuting. Take the expositions of the *Continuist* class, such as those given by Mede, Bengel, Woodhouse, Barnes, Cunningham, Birks, Brightman, Lord, Elliott, and many others, and it will be found impossible, provided due allowance is made for the prophetic language used, to reconcile their continuation of fulfilment (in seals, trumpets, and vials) *with the facts* stated by prophecy and given in history. Thus e.g. if we examine Elliott, perhaps the best and most profound of this party, we find his order of fulfilment utterly untenable (although plausibly and forcibly expressed). As an illustration—which will apply to a large number of similar works—he applies the sixth seal to the downfall of Paganism and the adoption of Christianity by Constantine and the Empire. But when we look at the prophecy of the seal, it contains “*the great day of His wrath,*” “*the face of Him that sitteth on the throne,*” and “*the wrath of the Lamb.*” It contains the identical things which are found in Matt. 24 : 29, 30 ; Isa. 24 : 23 ; Joel chs. 2 and 3 ; Isa. ch. 2 ; Zeph. 3 : 8-17 ; Luke 21 : 26, 27 ; Dan. 7 : 9-13 ; Rev. 19 : 15-17 ; Isa. 24 : 21, etc. To refer its fulfilment to the overthrow of Paganism is simply to misapply language which the Spirit has, in other places, *directly applied* to the Sec. Advent of Jesus and the terrible overthrow of His enemies at that time. Some realizing the tremendous force of the prophetic language under the sixth seal, and feeling that nothing has ever yet occurred in history at all commensurate with it, adopt (as e.g. Alford, Isaac Williams, Victorinus, Primasius ; comp. Fausset’s *Introd. to Com. Rev.*) a parallel connection of the seals, trumpets, and vials, moving side by side, the second and third series filling up details, etc., and thus the last seal, trumpet, and vial have a simultaneous ending. But this scheme has precisely a similar difficulty in respect to the vials. It is evident and conclusive that the vials which contain “*the seven last plagues,*” follow after the deliverance of the martyrs and victors over the culminated Antichrist (Rev. 15 : 2-4). They pertain to the *period of vintage*, and are poured out (ch. 16 : 2) on the adherents of the last Antichrist. *Nothing has yet taken place* in the slightest degree commensurate with the prediction. Now any interpretation and application which violates the order laid down, and fritters away the meaning of prophecy, must be discarded as *untenable*. We cannot, therefore, accept of a past and present continuous fulfilment of the seals, trumpets, and vials, or of a dislocation of their order (as e.g. by Barbour in *Three Worlds*, who has the trumpets fulfilled and the seals and vials still future ; or by Ralston *On the Apoc.*, who arbitrarily places four of the trumpets in the Millennial era, and has the vials outpoured before the action of the trumpets) in a partial fulfilment. The diversity and antagonism of all such schemes are great, as e.g. illustrated by the first seal ; one (as Elliott, etc.) insists that it refers to the Roman Empire ; another (as Lord, etc.) to the Christian Church ; one (as Brightman, etc.) to truth ; another (as Mede, etc.) to the Son of God ; one (as Woodhouse, etc.) to ecclesiastical affairs, another (as Barnes, etc.) to secular ; one (as Ralston, etc.) to the Papacy ; another (as Baldwin) to union of the Church and State ; another (as Craven) to science, etc. As we proceed the diversity increases. We may dismiss a multitude of such interpretations by simply keeping in view a few fundamental points. Some schemes are so palpably absurd, and others so shocking to propriety, that it seems strange that they should ever have been published. Take e.g. Hengstenberg’s theory, which culminates in making the battle of ch. 19 to denote the Christianization of the Germans (!), the Millennium being past (!), and Satan after his binding (!) now being liberated. Or, take Baldwin’s view, which evidences its spirit by making the woman with twelve stars and her man-child to be the Church and the United States (!), the war of Michael to be the overthrow of monarchies by the United States (!), the Son of Man and the Coming as a thief to be applied to the United States (! !), the Advent of the King of kings is that of the United States (! ! !), which shuts up monarchy in the wilds of Asia for a thousand years, introducing a Millennium of democracy (!). So the shallow ravings of Davis, who e.g. makes the wilderness America, the Man-child Jesus, who will be born again by a natural birth (!), who is already come (!), and will lead the American Republic to a great victory over the nations of Europe ; Kossuth being “*the angel ascending from the East, and having the seal of the living God.*” It appears almost incredible, that these and similar works appear, and so basely prostitute this Book, and pervert its sublime predictions, to eulogize and exalt Republicanism. Another class are so completely opposed to the nature and intention of the Book, and to its representations of “*the Christ,*” that a refutation is not required, as e.g. in Gascoyne’s *New Solution of the Contemporaneous Symbols of the Rev. of St. John*. A writer defeats himself when, as this one,

he requires us to believe that the magnificent and consoling representations of chs. 4 and 5 are portrayals of an apostatizing from the truth ; that the elders, living creatures, etc., symbolize apostatizing men and civil rulers on earth ; that the grand worship depicted pictures an idolatrous worship ; that the sealed book and the taking of it is indicative of " high pretensions to divine authority in the Church," and that " the Lamb" Himself denotes " the positive idolatry set up in the Church during the fourth century," or " the worship of the cross." Such a procedure is *caricaturing* the most sublime teaching. Another class, without entering such extremes, engraft such monstrosities upon their schemes as to make them ridiculous. Thus e.g. Swormstedt (*The End of the World Near*) indulges in *the wildest* conceits, as e.g. Satan occupies the moon ; the moon is the hell of the Bible, and there will be fought a great battle between Satan and the angels ; Satan, infuriated, lashes about with his tail (being the dragon) and hurls some of the guardian angels out of the moon into the earth ; this is done after the bridal tour of the Bride, who alights on *the sunny side* of the moon, having the moon under her feet and the twelve constellations around her—and similar trash which vitiates any valuable suggestions that the book contains, forming a mixture of gross literalism and high spiritualism—all bent to show that the end was chronologically fixed. No book has ever received such outrageous treatment from the hands of its enemies and professed friends. Men, however, of soberness and intelligence have always—whatever mistakes they themselves may have made in interpretation—redeemed it from such unworthy handling.

Take almost any of those continuist interpreters (as e.g. *Eureka* of Dr. Thomas), and we find them largely influenced by their Church views, and constantly seeking for points of attachment. It is not only belief and unbelief that evince great divergencies, but we find it in Protestant and Romanist, High Church and Low Church, professed orthodox and heterodox, sects with peculiar dogmas and schismatics. Much of the interpretation receives a distinctive coloring from the theological standpoint of the interpreter. While some present this almost unconsciously and inoffensively, others bring it forth *most dogmatically and offensively*. Few, comparatively few, have been the writers who have approached this book *unbiasedly*, while some seem to have made it a medium through which to vent their scorn at opposers. With such a spirit, although the claim is loudly sounded "*Eureka*," no symmetrical or consistent interpretation *can possibly* be given. If we take a higher grade of continuists, the main stress of warning, etc., is laid upon these vials, and we are assured that we are now living under the fifth, or sixth, or even at the commencement of the seventh! (When, as we have briefly shown elsewhere, the very order in which they stand related to resurrected and translated saints, and the culminated Antichrist, shows *conclusively* that they are still future.) Take e.g. the sixth vial as illustrative of the manner in which the language is tortured, and explanations given, to make it fit the present time. Thus the three agents ("three nuclear spirits," Rev. 16 : 13) are made out to be Infidelity, Socialism, Ultramontaniam, Spiritualism, Monarchical-Republicanism, Revolution, Naturalism, Puseyism, Broad-Churchism, Paganism, Greek-Churchism, Mohammedanism, Popery, Pantheism, Communism, Nihilism, Internationalism, Ecclesiasticism, etc., as it happens to strike the mind of the interpreter to classify three controlling principles or movements now at work. (What these great leading influences or agents are, the true believer will fully recognize, when the time comes, as *the key* will be found in their urging on the last confederation.) The same efforts and diversity to make out a fulfilment is found in the other vials. Such illustrations could be multiplied, and they teach us *how guardedly* we should approach this Book, lest we add our mite to the number of those who have, more or less, misapplied its predictions. So far as the chronological deductions of many such writers are concerned, time itself has shown that their continuist schemes have not been solidly based. We gratefully acknowledge, however, *the great value* of the researches of this class in symbolism, laws of symbolism, criticism of text, etc., of which the student can avail himself.

*Obs. 8.* While great advances have been made in interpreting this Book, we believe that God will raise up some, who, for the sake of the truth pertaining to " the Christ," will be enabled to give in regular order a correct interpretation of the Apoc. As the time approaches for its fulfilment, as the interval draws nigh in which its most stupendous scenes will be witnessed, as a preparation to those who shall be persecuted under the Antichrist, as a source of comfort and hope to the believing, and even as a warning to the world, such will be the result. The researches of recent

writers and the fulfilment of prediction before our eyes explanatory of divine utterance, *paves the way* for such a work. Happy the man who shall thus be favored in becoming the instrument of interpreting so glorious a Revelation.

We must believe that the works of Seiss, Burgh, Maitland, Benj. Newton, Todd, Lincoln, Kelly, Brooks, Litch, and others (whatever defects they have, e.g. in departing from the symbolistic idea and insisting too much upon the literal), are in the right direction. The year-day system, once so popular, with its antagonistic applications (as illustrated e.g. in the writings of Bengel, Lord, Elliott, Barnes, etc.) is fast losing ground, not only for the reasons assigned by Dr. Tregelles (*On Daniel*, p. 110), but owing to the widely divergent, and yet plausible, applications, and the flat contradictions to a regular chronological series which it involves. Whatever good it may have accomplished by making out a kind of inchoate fulfilment, it is certain that such a chronological realization as its various schemes affirm, *has never yet* been realized, as seen e.g. by the application made of the sixth seal. We are strongly impressed with the idea that the chief, intended fulfilment will be witnessed *during the interval* between the two stages of the Advent, and this we dare not limit (as some, Lincoln, etc.) to seven years, for the reason that those years only refer to the period of Antichristian persecution, whereas other and great events are included in the interval (which may include seventy-five or more years). No doubt the declaration of ch. 1 : 1, "things which must shortly come to pass," had led many to conclude that there must be of necessity, an immediate and continuous fulfilment from the time the Apoc. was given down to the present. One of the healthy signs of Eschatological study is, that students begin to see that such expressions are not to be measured by the human standard of time, but by that of the Spirit's measure, who e.g. in Isa. 54, calls a long series of centuries "a little moment." (Comp. with this Dr. Craven's note and ref., to Alford, in Lange's *Com. Rev.*, p. 89.) A close examination of the tenor of Rev., with a comparison with other Scripture leads us to accept of the futurist interpretation as the most consistent and agreeable to the order of the Book. The progress made in this direction is assuring; and we trust that the defects, more or less, clinging to this mode of application will be removed by succeeding writers. The tendency, so natural, to explain every detail of symbolic prophecy relating to the future, leads the best of writers to present merely what they conceive to be the fulfilment, and divergencies and antagonisms spring up between the different interpreters. This might be avoided to some extent, at least, if the interpreter would confine himself simply to the symbolical representations, give its meaning, show its attachment to the order of fulfilment and the Old and New Test. predictions, without entering into full details respecting the exact mode, etc., in which it is to be realized. These symbolic pictures being concise, representative of a leading idea rather than given to details, much is left to conjecture. Some recent writers begin to realize this more and more, and, while rooted and grounded in the futurist interpretation, express themselves with becoming modesty (dogmatical assertion has nothing to do with symbolistic prophecy) in the manner indicated.

As illustrative of the grave defects of futurist interpreters we select two, who have written largely on the subject, and are well known as having given most excellent and valuable instruction and suggestions on various points. These two, Bagster and Lincoln, vary also in their method of applying the futurist application; the former incorporates a year-day fulfilment as inchoate to a still future literal-day one; the latter discards the past inchoate fulfilment and confines himself (from ch. 4) exclusively to a future one. Bagster's theory, so far as the published chronology and analogy existing between the year-day and the literal-day fulfilment is concerned, might be dismissed as not proven by the fact that his estimates, based on such analogy and chronology, have all failed to be realized. The times have passed with a non-fulfilment. His writings are constantly marred by the interweaving of this view, and the utter inconsistency of making the same prediction to speak *two languages* seems never to be perceived. Thus, on the year-day fulfilment the seals, trumpets and vials are symbolistic and not literal (i.e. utter a distinct meaning, which he appropriates), but on the literal-day theory, the same prophecy is literal, and must be literally understood (i.e. giving a meaning very different from the former). Now, such an interpretation and application is a violation of *unity of language and meaning*, and cannot be adopted without doing violence to the plainest rules of language, and especially of symbolistic. To incorporate it into an interpretation of prophecy necessarily leads to confusion and misapplication. Then when we come to the futurist explanation the symbolical or representative nature of the book is lost sight of, and the grossest literalism is presented. Thus e.g. literal hail and fire mingled with blood falls

on the earth ; the third part of trees and grass is burnt up ; a literal mountain or pillar of fire will be cast into the sea ; the third part of salt and fresh water becomes blood, and the third part of the creatures die ; the third part of the waters become literally impregnated with wormwood (i.e. some bitter ingredient) ; a great battle is fought in the literal atmosphere out of which Satan is cast ; the interior of the earth (i.e. "bottomless pit") is opened, and literally "swarms of locusts will then come forth on the earth," "devouring every green thing" and "stinging the ungodly," etc. Such a literalism, from which at times he himself recoils (as e.g. in Rev. 8 : 10, the "great star" may "signify an angel or person of distinction," etc.) evidences that the writer has no fundamentally correct conceptions of the nature of symbolic language. Yet a number of writers indulge in this very strain of interpretation, and do great and serious injury to the truth by their gross applications. Lincoln is more consistent in avoiding the contradiction involved by making one fulfilment symbolistic and another literal. But his work on Revelation is likewise defaced by serious errors. We do not now refer to his ultra churchly views and his indiscriminate attack upon all clericalism, to which he makes everything bend (for this we have previously noticed), but to interpretations and applications. Some of these we will now designate. In the delineation of the sixth seal he makes it simply a crisis, preparatory to the trumpets and vials, declaring that "the great day of His wrath is come," was the belief of those frightened ones, but that it had *not yet come* ! This cannot be so, for the reasons assigned under the previous note. It belittles the prediction to favor his order of arrangement. He makes the 144,000 not to be "the Church of God," but Jews, thus showing that he does not appreciate the force of being *engrafted into the Jewish Commonwealth*, the continuation of the election in adopted ones who become "*the children of Abraham*." While inclined to the symbolistic view, he again and again violates the same by a gross literalism, as e.g. when he has "hordes of lost spirits being allowed to possess the bodies of men," and "the devil and his angels being cast down from (third) heaven to the earth by the heavenly saints." The "bottomless pit" is "the heart or centre of the earth," and "the well" is a shaft leading to this centre, while "the key" to this gives power to loose two hundred millions of "lost spirits" confined in that "centre," who come and possess men as the old demons did in demoniacal possessions. The two witnesses are Elias and Moses or Enoch, who must experience a violent death, as if reserved for such a fate. He has no church during the interval, and thus violates the order laid down consecutively in ch. 14. Such and similar comments detract from much that is interesting and valuable. It is sad to find persons who "love the appearing," and earnestly desire to win others to the same love, *weaken* their appeals by the incorporation of such deductions. It seems to be a legacy derived from human imperfection which enters, more or less, into our best performances. Although Lincoln is a futurist, yet, for the sake of making a present application, he again and again loses sight of the future idea, as e.g. under the sixth seal is "found a feeble earnest in some measure in the French Revolution of 1791," and "the frogs" of Rev. 16 : 13 are "stump or loquacious orators" already at work, and the "every unclean and hateful bird" are "*clericals*" who have been such in the past and present, etc. When reading such explanations, one feels (as in the *Eureka*, etc.) that the *animus* of the writer had much to do with the same in order to make out a *preconceived* theory. Personal feeling, theological bias, prejudice must give place to a strict adherence to the meaning of symbolical language. It appears to the writer that one chief defect in numerous expositions is the following : the symbols being seen in vision are *picture-writings*, capable of being reproduced by good artists on canvas, and are *representative of some leading idea* which they are specially designed to convey. Now the seals, trumpets, vials, etc., have been interpreted too much as many persons interpret parables, viz., every particular is made significant, when really intended to fill out the picture, and the stress is not sufficiently laid on the picture as a *whole* or upon the *main idea* represented by it. Take a symbolical picture of the past or present, and no one would be disposed to make every accessory to its filling out to denote a *special meaning*, but would be satisfied if he received the *leading idea* intended by the artist. The same is true of symbols in writing, and we can only be assured of a cautious handling of the Apoc. if we observe *this self-evident rule*, observing the simplicity and definiteness of symbolical representations, as illustrated in Egyptian, Oriental, Indian, and biblical symbols. A pictorial representation of the symbols of the Apoc., consecutively given by a competent artist, and carefully studied to catch the main idea conveyed, would certainly aid in getting rid of much looseness concerning them. Such a representation can be mentally made and profitably considered by the interpreter, with the abundant help that is given in symbolistic literature.

In conclusion, we append the opinions of two able men as illustrative of a pervading feeling. Dr. Schaff (*His. Apos. Church*, p. 605) says of the Apoc. : "The purpose of edification it has, in fact, ever served, notwithstanding the very various and sometimes altogether contradictory historical expositions, which it has met even at the hands of truly pious theologians, who in other more important points perfectly agree. We may fully concede the unsatisfactory character of all attempts yet made to explain it, from Irenæus down to Lucke and Hengstenberg—and for our own part we must confess that none of the many commentaries are altogether satisfactory, however much light they may throw on the details—we may be honestly persuaded that the proper key to the full scientific and historical understanding of this remarkable book has not yet been found without thereby being obliged *in the least to doubt its divine origin and high practical value.*" Dr. Bonar in his "Opening Address" at the Prophetic Conference at Mildmay Park, London, says : "I feel uncertain in reference to systems of interpretation of the Apoc. I confess that I do not adhere, I may say, to any of the different schools. I profess to be a learner still in regard to the Apoc., *and I am waiting for light*, and I believe the Holy Spirit will give it, and that we shall ere long, it may be, understand that marvellous book which the Church has been, age after age, trying to comprehend, but which I believe it has hitherto failed in a great measure to unravel." We are learners, "*waiting for light.*"



PROPOSITION 190. *Our views sustained by the addresses to the Seven Churches.*

This is seen in one simple fact presented in all of them. Lange (*Com. Rev.*, p. 114) has well observed: "The *fundamental idea* of all the seven epistles is the fundamental idea of the Apocalypse itself—the *Coming of the Lord*." This is the key-note of the introductory to, and the solemn admonition and anticipation in, all of them.

*Obs. 1.* We cannot possibly receive the view entertained by some (Barnes, Stuart, etc.) that these Epistles are *simply historic*, and are only intended for us in so far as the principles laid down and the admonitions given are of general application. The fact that these representations extend to the Second Advent, while the seven historic churches have long since passed away, is in itself sufficient to set aside such an interpretation.

It will not answer to make this Coming of Jesus alluded to in the Epistle, a Coming in providence, or death, etc., because the Coming to which constant reference is made must, in consistency, be *the same* in the introductory, ch. 1 : 7 (which Barnes, *Com. loci*, describes as a literal, personal Coming). To make them merely temporary addresses exclusively pertaining to the seven Churches, so named, in Asia, as destructive criticism suggests, is, of course, to violate the symbolical or prophetic import of those addresses and the far-reaching extent contained within them. To make them (as Litch, *Harmony of Danl. and the Apoc.*) mere pastoral letters, altogether personal to the seven ministers to whom they are sent, and pertaining only to their standing and ministration, is to overlook the Spirit's appeal to "the churches," the direction for all believers, everywhere, to hear and receive, and the fact that the Coming of Jesus is directly asserted respecting them, showing that they then are in existence. Even Lord (*Apoc.*) does not assign to these churches a symbolical or representative character, owing to his adhesion to an (with him) inflexible rule, viz., that analogy rejects the idea of using a symbol or representative of the same species that is symbolized or represented. Now while a general usage is favorable to such a position in the Apoc., yet even there we find exceptions to it, for he himself admits (p. 231) that in the reception of the open book the Apostle is a symbol or representative of other believers (thus a man is representative of men) and (p. 518) the martyrs represented themselves or other martyrs, and (p. 509) Jesus and the saints are representative of themselves. The laws of symbolism as illustrated in ancient and Indian symbolism allow this, as e.g. when man is used to represent man, etc. Aside from this: these churches are first symbolized (ch. 1 : 12, 13) and then the symbol is explained (v. 20), and then after the explanation, the addresses are given on the basis of the explanation. A variation from the species is frequent when e.g. some characteristics, special traits, are to be prominently set forth. The variety of statements, admonitions, cautions, as well as the relationship of the churches to Jesus, made it eminently suitable for churches themselves to be representative of churches.

*Obs. 2.* We cannot accept of the opinion (so Vitringa, etc.) that these seven churches are typical or representative of seven *successive* periods of Church history. The variety of application made (for no two advocates of this view are agreed as to the time of this succession, or the parties to whom

it is to be referred) evidences the inability of forming such an order of fulfilment—the same being largely influenced by the personal Churchly views of the interpreter. Besides this, not a particle of proof can be found in the Book to show such a succession, but, on the contrary, the warnings respecting Christ's coming to punish or reward as their respective condition will be at such a Coming, clearly proves that they are *not successive*, being in existence at the Sec. Advent.

The applications of Brightman, Moore, and others, in this respect, are repeated by recent writers, as e.g. Swormstedt, who (*The End of the World Near*, p. 60) makes the seven churches symbols of the Church "during seven distinct periods of the Church age, reaching from the Apostolic Church until the end of the Gospel or Church age." So also Barbour (*Three Worlds*, p. 176), and others, who make out a *chronological* succession to suit, as they suppose, the characteristics of each Epistle, long or short, as they find resemblances. Anything that can be construed into a likeness is eagerly seized and applied by this class. No matter what contradictions are involved historically or doctrinally, all must bend to their own doctrinal position. We append as illustrations of antagonistic application two recent ones. Lincoln (*Lects. on Rev.*) makes out seven stages, as follows : 1. Ephesus = heart-wrong, clericalism, outwardly wrong ; 2. Smyrna = Judaized Christianity, spreading worldliness ; 3. Pergamos = union of Church and world ; 4. Thyatira = Papacy in full development ; 5. Sardis = Protestantism but fails ; 6. Philadelphia = those who come out of this apostatizing, a separate group of believers, of which the author is one ; 7. Laodicea = final rejection of the professing Church at Advent. Barbour (*Three Worlds*) makes out these : 1. Ephesus = chief, desirable, the first or apostolic phase of Christianity ; 2. Smyrna = sweet odor, the Church in the first persecution under the Roman emperors ; 3. Pergamos = elevated, the Church at and after the conversion of Constantine ; 4. Thyatira = sacrificed, the Church as the woman in the wilderness ; 5. Sardis = that which remains, the Church prior to the great Reformation ; 6. Philadelphia = brotherly love, the Reformation Church ; 7. Laodicea = judgment, the Church at the time of the end. (Compare as antagonisms, a Roman Catholic and a Protestant portrayal of such successions, p. 139, Lange's *Com. Rev.*). Now to indicate the spirit of the interpreter ; Lincoln, who (as a "Believer") is intensely hostile, from his standpoint, to the ministry of the Church, must, of necessity, find something to sustain his position of exclusiveness. This he does e.g. in "Nicolaitanism," which means "those who conquer the people," that is, "Clerisy or Clericalism," and hence proceeds to denounce *all forms* indiscriminately. Here we have (1) a dogmatical assumption that he has definitely succeeded in applying this difficult name, and which, whatever its meaning, certainly is not applicable (comp. Church Histories and Encyclops. on the same) to a *godly* ministry ; (2) he defames an age of the Church which started out under the auspices of inspired apostles and their immediate successors ; (3) history attests that the only form of clericalism which brought the people under its despotic power and was productive of evil, was that which secularized the clergy, made them a superior class, with hierarchical power, while *another party* resisted such encroachments—to make no distinction is to violate the facts of history ; (4) that a successive clerisy is unmistakably taught in the New Test., is a self-evident truth, being universally acknowledged, saving by a few one-sided persons ; (5) the simple fact, that in all these past centuries God has *abundantly and richly blessed* clericals who have been godly and devoted, should forbid such wholesale denunciation ; (6) the fact that clericals have been among the noblest, purest, self-sacrificing, and life-offering people of God, should teach a *discrimination* in the use of "Nicolaitans ;" (7) the fact that he can only trace the Church and his own indebtedness for the Scriptures and Christianity to a Church having a "clerisy" should forbid the dishonoring, uncharitable, and exclusive interpretation given by him ; and (8) to make out, in behalf of his unjust theory, that "the angel" of the churches is "ominous," a representation of Christendom being away from Christ (after it being expressly asserted, as indicative of *nearness* to Jesus and *special relationship* to Him, that they were held in His hand), only shows to *what extremes* men can go in order to find some supposed support to a doctrinal speculation. No matter how sincere, honest, and even pious, such writers are, their writings *do great harm* by exciting unnecessary prejudice, and disinclining others to study these subjects.

*Obs. 3.* We are forced by a variety of considerations to accept of one or the other of the following views : 1. That these seven churches symbolize

or represent the general Church and *various phases* in it, more or less continuous in it, down to the Advent. 2. That they are prophetic of the general Church, giving characteristics that shall prevail, but *especially* preceding the Sec. Advent. 3. That the seven churches historically named possessed those special characteristics, and are thus presented as typical of the Church universal in its development *down to* the Coming again of Jesus. 4. That these churches having such traits are representative of seven distinctive characteristic periods without making a succession (i.e. all the characteristics are co-existing), but one more prominent and that just before the Advent, they will be *contemporaneous*. We prefer the simple idea that the seven churches, as they contemporaneously existed, are typical, representative, prophetic of *seven prominent phases or conditions* of the Church, *contemporaneously* present, but becoming more and more *intensive* as we near the Second Advent. The reasons for this prophetic or representative character are the following: it is the introduction to a book of this nature; the entire book, ch. 1: 4, 11, 19, is designed for the *Church universal* given through the medium of these seven; the Head of the Church is represented in His relation to the *whole Church* by these seven, ch. 1: 13-19; the "*mystery*," ch. 1: 20, attached to these seven is indicative of a *prophetic* depth; the number *seven*, as all admit, is of *symbolic import* (Comp. e.g. Auferlen's *Gnomes* and his *Dan. and Rev.*), implying completeness, perfection, etc., and hence "the seven churches represent the Church catholic in its totality;" *the universality of appeal* in reference to hearing, ch. 2: 7, 11, 17, 29 and ch. 3: 6, 13, 22; the *appropriateness* of the addresses to the Church universal in cautions, warnings, promises, commendations, rebukes, and encouragements; the past and present *fulfilment of the conditions* specified in the history of the Church (for without attempting a regular succession, it must be admitted that such phases or conditions have always, more or less, existed down to the present); that *seven and only seven* churches, and these by far from being the most prominent, are selected; that these churches are represented *as enduring to the end*, while the literal churches have, for many centuries, fallen; the intimations within them of a *futurity* which cannot be confined to the period of time in which the types or literal churches existed; what was addressed to one church was designed for *all the churches*, showing the non-limitation implied—all which unmistakably shows that far more was intended than seven addresses to seven literal, obscure, individual churches. We have before us an address to the *Universal Church*, which the relation to the Christ, their names, graces, defects, etc., fully enforces.

Lange (*Com. Rev.*, p. 139) makes these seven epistles "*prophetic letters*, constituting the first part of the Apoc. itself, and forming a *foundation for the whole*." "Hence, the life pictures of the seven churches are not merely historical portraits of the Apostolic Church (issued through an episcopal medium, *but of prophetic depth and form*); they are also prophetic types of churchly conditions, which shall hold good *until the end of the world*." While he accepts of an "ideal foundation, the prophetic view of a spiritual world historical process of development (so that "Ephesus is manifestly a picture of the Church toward the end of the apostolic time, while Laodicea pictures it as it shall be in the last time, according to the fundamental traits of that time, as predicted Matt. 24: 37 sq."), yet he refuses a chronologically formed seven distinct periods of Church history, and adds: "We can affirm *with certainty* that the seven life pictures are continued side by side *through all the ages* of the Church; now one, and now another, predominating; one prevailing at this place, another at that. There have been illustrations of the figure of Jezebel in all ages. And were there no Philadelphia in the very last time, where would the Lord find His Bride?" Trench (*The Epistles to the Seven Churches*) declares

that they are "written for the edification of the *Universal Church*," for "these seven churches of Asia are not an accidental aggregation, which might just as conveniently have been eight, or six, or any other number; that, on the contrary, there is a fitness in this number, and that these seven do in some sort represent the *Universal Church*; that we have a right to contemplate the seven as offering to us the great and leading aspects, moral and spiritual, which churches gathered in the name of Christ out of the world assume." "That these churches are more or less *representative* churches, and they were selected because they are so; that they form a complex within and among themselves, mutually fulfilling and completing one another; that the great Head of the Church contemplates them for the time being as symbolic of the *Universal Church*, implying as much in that mystic *seven*, and giving many other indications of the same." He forcibly says: "The *seven* must be regarded as constituting a complex whole—as possessing an ideal completeness. Christ, we feel sure, could not have placed Himself in the relation which He does to them—as holding in His hand the seven stars, walking among the seven golden candlesticks, these stars being the angels of the churches, and the candlesticks the churches themselves—*unless* they ideally represented and set forth, in some way or other, the *Universal Church* militant here upon earth." Dr. Craven in Lange's *Com. Rev.* (p. 140, Amer. Ed.), adopts the view: "1. That the seven churches are representative of the *Universal Church*; 2. That they are representative of different forms of Church life, each of which is *always existent*, to a greater or less degree, in *every period* of Church history; 3. That they are, in their order, representative of the *predominant* characteristics of the Church in seven periods of her history between the writing of the Apoc. and the Second Advent of Christ." (But of the last, he does not affirm distinct termini.) Dr. Seiss (*The Apocalypse*) takes a similar view, declaring: "These seven churches, then, besides being literal historical churches, stand for the *entire* Christian body, in all periods of its history." They "represent seven phases or periods in the Church's history, stretching from the time of the Apostles to the Coming again of Christ." They "represent seven varieties of Christians, both true and false. Every professor of Christianity is either an Ephesian in his religious qualities, a Smyrnaote, a Pergamite, a Thyatiran, a Sardian, a Philadelphian, or a Laodicean." "Nor are we to look for one sort in one period, or in one denomination only. Every age, every denomination, and nearly every congregation contains specimens of each," etc. "If, in dealing with these Epistles, every man, of every age, has a divine thermometer whereby to tell exactly where he and his Church stands in Christ's judgment, and one constructed and delivered to him from Christ Himself for this specific purpose, *then* this fulness and unlimitedness of urgency is comprehensible and fitting; but on any other assumption it degenerates into mere poetry and rhetoric." Such testimonies could be multiplied; for, so far as this representative character is concerned, hundreds of eminent writers in the Church, from an early period down to the present, have urged it as *essential* to a proper comprehension of the epistles. The earliest commentator, Victorinus, fully endorses it; recent commentators, as Bengel, Olshausen, Alford, Lange, etc., adopt it; men of the greatest ability and learning, like Mede, regard it as clearly presented. Thus e.g. Mede (*Works*, b. 5, ch. 10, p. 90) pertinently asks: "If we consider their number, being *seven* (which is the number of revolution of times, and therefore in this book the seals, trumpets, and vials also are seven); or if we consider the choice of the Holy Ghost, in that He taketh neither all, no, nor the most famous churches then in the world, as Antioch, Alexandria, Rome, and many others, and such, no doubt, as had need of instruction as well as those here named; if these things be well considered, it will seem that these seven churches, besides their literal respect, were intended to be as patterns and types of the several ages of the Catholic Church from the beginning thereof unto the end of the world; that so these seven churches should prophetically sample unto us a sevenfold successive temper and condition of the whole visible Church, according to the several ages thereof, answering the pattern of the seven churches here." Dr. Schaff (*His. Apos. Church*, p. 604) presents the most simple and consistent explanation, when he makes these churches to "represent the *whole Church* in its various forms and tendencies." Ebrard (*Rev. of John*) makes the churches to be prophetic or typical of actual conditions or states of the Church, not during seven successive periods as Vitrina, etc., not as seven co-existing phases presented by the Church immediately preceding the Advent as Hofman, etc., but partly consecutive and partly co-existent—the first four successive, the last three contemporaneous, extending side by side to the end. (He gives the following scheme: 1. Ephesus = Apostolic Church; 2. Smyrna = martyr Church from John down to Constantine; 3. Pergamos = Church from fourth to ninth century; 4. Thyatira = Church of the middle ages; 5, 6 and 7. = phases springing from the Reformation; (5) Sardis = High Lutherans; (6) Philadelphia = Re-

formed of Europe and America ; (7) Laodicea = no particular church organization, but may be found, more or less, in the general Church. It is readily seen how, in such estimates, men are influenced largely by their Church inclinations, etc.)

*Obs.* 4. Let us take this representative character of the seven churches, almost universally conceded by able writers, and it is *in full accord* with our doctrinal position. Thus, to notice only a few points indicative of this agreement, let the reader consider the following : 1. The condition of the Church itself—mixed, containing tares and wheat, tempted and tried, false profession and true love, defection and faithful adhesion—is evidence that we have properly delineated the same, and the design of the present dispensation. 2. This condition of the Church existing down to the Sec. Advent, unmistakably shows that no Millennial age can possibly intervene. The prophetic portrayal positively forbids it. It accords only with our doctrinal faith, seeing that such a conversion of the world, as multitudes advocate, is entirely removed from the description. 3. The Sec. Advent of Jesus assumes the prominence that we give it, being urged as warning, encouragement, and hope. It is the special feature, relating to Redemption and fulfilment of covenant promise, which our faith is to grasp and our hearts to respond to in order that it may be to us an inestimable blessing and not a curse. 4. The special promises to incite to faithfulness are not made dependent upon death, but upon this Sec. Coming. In consistency with our position and teaching, the honor and glory to be brought to the redeemed is identified with the Coming of the Christ. 5. These epistles unite with this Sec. Advent, the restoration of Paradise and the tree of life, the Millennial exemption from afflictions, sorrow, tears, and death, the exaltation and glorious reign of the saints, the realization of co-heirship and co-judgship with the Christ. These things alone are *abundantly confirmatory* of our expressed belief and interpretation of the Scriptures.

Indeed, these epistles if in agreement with the general analogy of the Word, must, of necessity, make the Church a probationary and preparatory stage, and must designate with special prominence the Second Advent, because then the glorious promises of God, covenanted and predicted, will be amply realized.

PROPOSITION 191. *Our doctrine enforced by the general tenor of the Apocalypse.*

The concluding book of the Canon ought to inform us—being a revelation of the future—when and how the glorious promises, covenanted and predicted, pertaining to Christ, the saints, and the world, are to be realized. This it does in complete harmony with the previous teaching of the postponement of the Kingdom, the design of the dispensation, etc.

So clear and decisive did this appear in the early ages that the opposers to our doctrine of a Pre-Mill. Advent, etc., refused to credit the canonical authority of the Apoc. This we have proven by reference to various authorities in the history of the doctrine. We append several more. Killen (*Ancient Church*, p. 183) remarks: "The Apoc. was acknowledged to be a divine revelation as soon as it appeared; and its credit remained unimpeached until the question of the Millennium began to create discussion. Its authenticity was then challenged by some of the parties who took an interest in the controversy; but it still continued to be regarded as a part of Holy Scripture by the majority of Christians, and there is no book of the New Test. in behalf of which a title to a divine original can be established by more conclusive and ample evidence." (Comp. Davidson's *Introduction*, vol. 3, pp. 540-555.) Kurtz (*Ch. His.*, vol. 1, p. 232) says: "The Council of Laodicea omitted from the Canon only the Book of Revelation, manifestly from its dislike to, and dread of, Millenarianism." The connection of the Apoc. with the Old Test. can be seen in books specially devoted to the subject, as e.g. in the work of Dr. Tregelles, *Passages in the Book of Rev. connected with the Old Test. Scriptures* (also in his *Book of Rev. in Greek, with a new English Version*). The same is found, more or less, in Keith's *Harmony of Prophecy*, and works of a similar nature. Such a comparison will satisfy the student that the Apoc. is, as many writers have declared, a most fitting conclusion of the Canon, summing up in itself the glorious outcome of Old Test. prophecy and New Test. prediction.

*Obs. 1.* The simple fact—no matter how we may interpret the book as a whole or as to details—that the seals, trumpets, and vials predict such a state of things as only agrees with our teaching, is alone sufficient. Thus e.g. it is only when the seventh and last trumpet sounds that *the Kingdom*, universal, of Jesus is revealed, and—consider it well—linked with (Rev. 11: 15-18) angry nations, a time of wrath, of resurrection, and of reward. When the Millennial age itself is introduced (Rev. 20: 1-6) it is preceded by the Personal Advent of Jesus and His saints, and the destruction of a mighty confederation of wicked (Rev. 19: 11-21). The great revelation of glory, sovereignty, etc., follows a series of trial and judgments, in which the Church and the world are both included. No Millennial period, no Kingdom, no triumph, until the Coming of Jesus.

This proves that the development theory, so extensively prevalent, has no foundation in fact or scriptural representation. For, instead of a progressive development culminating in the Millennial Kingdom, we have a fearful culmination of wickedness, a world in a state similar to Noah's and Lot's time, and a Church tempted and tried, suffering and persecuted. The student must not overlook, as cardinal facts, that before the Millennium itself is introduced there first comes (Rev. 14) a harvest and a vintage. Everything

in the book evinces that the Church is in constant conflict with antagonistic forces ; that the latter finally so develop and endanger even the Church that Supernatural interference, in the Person of Jesus, becomes requisite in order to crush unholy usurpations by enemies, and deliver His people from cruel persecution. The entire tenor of the book shows that, without a special Advent of Jesus, a special interference by His power, there can be no deliverance of His Church, and no complete subjugation of His enemies. After the Saviour comes, after the infliction of terrible judgments, after events in which Jesus is personally manifested and employed, *then* comes, and *only then*, redemption perfected, and a Kingdom in which dwelleth righteousness.

*Obs. 2.* This book has for its *end* the covenanted and predicted Kingdom of the Messiah. Dr. Lange (*Apoc.*, p. 402) justly asserts : " That it (the Apoc.) is to be recognized as *the most developed phase* of the New Testament doctrine bearing upon its theme—*the hope of the Kingdom of God and the advent of that Kingdom* in the world—although it is couched in Biblico-artistic, allegorical, and symbolical forms."

The book concludes with *the Messianic Kingdom*, in which those who have part and lot in the first resurrection reign with Christ. The tabernacling of God with men again evinces its *Theocratic ordering*. The greatness and majesty of the King ; His Humanity and Divinity ; His covenanted relationship to David ; His authority and worthiness of homage ; His power to save and His Coming unto salvation ; the Divine Sovereignty ascribed to Him as Deity and a special Kingdom—a *Theocracy*—attributed to Him as Man and upheld by the divine united with Him ; the deliverance, honor, glory brought by His Kingdom—all indicates that the design of the book was, by the description of the King, the coming events, the Advent, the glorious Kingdom, to *confirm the faith in covenanted and predicted promises that the same Theocracy*—withdrawn on account of sin, declared by all the prophets to be restored, postponed to the Sec. Advent—*will be re-inaugurated* with sublime accessions under the heir, David's Son. Men may slightly call this " Judaistic," etc., but let them bear in mind, first, that logical consistency demands this, and second, that the quite-early Church, founded and directed by inspired men and their immediate successors, was so instructed that they believed the Apocalypse clearly taught such a doctrine. The book narrowly escaped proscription because the first opponents of Chiliasm believed that it taught the same.

It makes one sad to read how this book is treated by recent writers, some of them professed Christian teachers. We give an illustration : Reuss (*His. of Ch. Theol. of the Apost. Age*), in his ch. on " The Revelation," asserts that all hitherto, in their efforts to explain the book, had been engaged in " a blind search," in an " eager pursuit after an imaginary end ;" and then, after dilating on " sick brains" and " excited imaginations," he undertakes (with, of course, healthy brains and a calm imagination) to tell us how to understand Revelation, which, in his estimation, if we cast aside " preconceptions," is " the most simple, most transparent book that prophet ever penned." After such boldness of assertion, which puts to the blush all that " sick brains" ever before said on the subject, we await with expectancy the proffered solution. It is this : the book is a Judæo-Christian performance, taken chiefly from older writings, very artfully constructed in an overwrought Oriental style, but containing nothing new, being only a re-hash of Jewish expectations, which is fated—having performed its part—to be set aside by progress ! This is *no caricature* that we present of Reuss, but an *epitomized* statement of his position (which honestly concedes, all through, that it clearly and unmistakably teaches our doctrine). His professions of admiration at the skill, poetic fervor, and artistic design of the author cannot blind any one to the fact that he is attempting to take *all truth and life* out of the last Revelation, simply because he finds himself unable to incorporate its Sec. Advent and Kingdom into his Rationalistic system of faith. The truth is that he has no proper conception of *the covenanted and predicted Messianic Kingdom*, etc. According to his high spiritualistic development view, the Apoc. is only valuable as indicative of a formative state, a transition period, which the progress of Theology (human) leaves far behind. The fact is, if his own statements were true concerning it (which they are not), we could only estimate it as a gross forgery palmed off upon the Church. Alas ! how such men help to cause *the lack of faith* in the Church. They, too, shall bear their burden, for it is not a *little thing* to defame this last testimony of Jesus and teach others to do the same. Alas ! many are engaged in this destructive work. Pressense ( *The Early Days of Christianity*, Ap., Note, L, p. 500) admits the charge of Lücke, Reuss,

and the Tübingen school, that the Apoc. has a "Hebraic coloring," a "Judaizing tendency," which he attributes to its connection with the Old Test. prophecies, and to a symbolism borrowed from the same. Some writers (as Réville), to account for its Judaic allusions, make the Apoc. to be written before the destruction of Jerusalem, and affirm that the inspired Apostle was at that period still enthralled by "Judaistic illusions"—thus overlooking the key found in the covenanted Kingdom, which explains all.

*Obs. 3.* The great theme of Revelation is the one, "*He Cometh.*" This is in the introductory; this is presented in the epistles and under the seals, and under the trumpets, and under the vials; this forms the conclusion of the whole. This coming from introductory to conclusion relates only to one visible, personal Coming, answering to the promise of Acts 1 : 11. And in perfect accord with the constant watching posture insisted upon by Jesus and the apostles, and in complete agreement with no intervening Millennial age, the very last caution and injunction is (Rev. 22 : 7, 12, 20), "*Behold, I come quickly;*" "*Surely, I come quickly, Amen.*"

The Pre-Millennial view in the *only one* that can receive this prominence and nearness of the Advent, fully adopt it, and make it an essential element. It has no definite intervening period to neutralize its force, and no substitution for this Advent (as e.g. death) to destroy its redemptive preciousness. Dr. Craven (*Lange's Com. Rev.*, p. 400) remarks : "that the *Coming* mentioned in verse 7 is the one foretold ch. 1 : 7 (and also Dan. 7 : 13 ; Matt. 24 : 27, 30 and 26 : 64 ; Mark 14 : 62 ; Acts 1 : 9, 11, etc.), seems to be evident by a comparison ; and that that Advent has not taken place seems also to be evident upon an examination of the passages referred to, together with their contexts—there has been nothing in history that satisfies the description of events accompanying the Advent. We must look for an explanation of the *quickly* in the declarations of 2 Pet. 3 : 18 and Luke 18 : 7, 8." "In the prayer 'Amen ; come, Lord Jesus,' the Apostle pours forth the longing of his instructed heart for the realization of 'that blessed hope' of the Church—'the glorious Appearing of the great God and our Saviour Jesus Christ' (Tit. 2 : 13). In this prayer is summed up *all* that the Christian heart can desire—the destruction of the power of Satan ; the deliverance of the creature from the bondage of corruption ; the banishment of sin and sorrow from the individual heart and from the world ; the restoration of all things ; the establishment of the Kingdom and righteousness ; the beholding by Jesus in fulness of the travail of His soul ; the bestowment upon Him in completeness of his promised reward. Let each member of the Church militant, mourning the absence of her Head, but cheered by the promise that He will come again, unite with the Apostle in the longing cry : *Amen : Come, Lord Jesus.*" So Lange in the *Introd.* (p. 3) finely says : "Therefore, also, does the individual Christian, together with all believing Christendom, *long* for the consummation ; and all the objective and subjective goals of longing are summed up in the one aspiration with which the Apocalypse closes : *Come, Lord Jesus.* To this longing and to it alone, is the Apocalyptic Revelation given." Schaff (*His. Apos. Church*, p. 427) says : "The mystic John, the Apostle of completion, was, by his sanctified natural gifts, as well as by his position and experience, predestinated, so to speak, to unveil the deep foundations of the Church's life and the ultimate issue of her history ; so that in the Apocalypse the rejuvenated Apostle simply placed the majestic dome upon the wonderful structure of his Gospel, with the golden inscription of holy longing : '*Even so, Come, Lord Jesus.*'"

*Obs. 4.* The introduction, continuation, and conclusion of the book is designed to urge upon every believer that *the great object* of his love and hope is the Sec. Coming of the Lord Jesus. That is made paramount in his faith, hope, and love ; and, consequently, if he devotedly loved his Saviour, believed in His revelation of glory, hoped to inherit with Him in His Kingdom, that Coming must assume a *corresponding and relative importance and confirmation* in his heart and life, in his meditations, prayers, and teaching.

As illustrative of the teachings of others on this point, we present, out of many, the



following. Dr. Seiss (*Apoc.*, p. 31), after having referred to the prominence given to the Sec. Advent, etc., adds: "There is also a *peculiar efficacy and power* in the doctrine of Christ's speedy return. Like a magnet, it lifts the heart of the believer out of the world and out of his low self, and enables him to stand with Moses on the mount, and transfigures him with the rays of blessed hope and promise which stream upon him in those sublime heights. It is the most animating and most sanctifying subject in the Bible. It is the soul's serene light amid the darkness and trials of earth. And *the great aim and end* of this book (*Apoc.*) is to set forth this doctrine. The things of which it treats are things touching the Apocalypse of Jesus Christ, and which it describes as 'things which must shortly come to pass.' *The impending Advent* is the theme which pervades it from its commencement to its close. And just in proportion as he who is awake to the great truth of the Saviour's speedy Coming, and is engaged in waiting and preparing himself accordingly, is a better man, and in a safer condition, and really more happy than the half-Christian and the lukewarm; in that same proportion is he who reads, hears, and keeps the words of this prophecy *blessed* beyond other people. This book, at least its subject matter, thus becomes to him an instrument of security and attainment to save him from surprise when his Lord Cometh, and from the tribulations which shall try the indifferent, as well as a passport to admit him to the marriage supper of the Lamb, and to the highest awards of eternity. Precious book! and happy they who study it." Again (p. 54-55), "John was present when that blessed One left the earth. He had heard the angels say, 'Ye men of Galilee, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (Acts 1: 11). He had seen how 'a cloud received Him out of sight,' and thenceforward carried in his memory what the words of the angels authorized him to regard as a picture of something in the future to which he ever looked with the profoundest interest. And all the stupendous visions of the *Apoc.* did not for one moment disturb that picture, or divert his mind from it. However variously he may have been moved, as scene followed scene in the great exhibition of the Divine Purpose, *the key-note*, to which he ever returned, was the Coming and Kingdom of that ascended Lord. Even in all the long course of unending ages, that upon which his thoughts most firmly fastened was the Coming again of the Lord Jesus. With this he begins, with this he continues, and with this he ends." . . .

"*He Cometh.*" Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for His Church's benefit; and for His Church's benefit He will return again; not in spirit only, not in providence only, not in the mere removal of men by death, but in His own proper person as 'the Son of Man.' Few believe this, and still fewer lay it to heart. Many sneer at the very idea and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless *the immutable truth of God*, predicted by all His prophets, promised by Christ Himself, confirmed by the testimony of angels, proclaimed by all the Apostles, believed by all the early Christians, acknowledged in all the Church creeds, sung of in all the Church hymn-books, prayed about in all the Church liturgies, and entering so essentially into the very life and substance of Christianity that without it there is no Christianity, except a few maimed and mutilated relics too powerless to be worth the trouble or expense of preservation. That religion which does not look for a returning Saviour, or locate its highest hopes and triumphs in the judgment scenes for which the Son of Man must reappear, is *not the religion of this book*, and is without authority to promise salvation to its devotees. And those addresses to the churches which have no '*Behold He Cometh*' pervading or underlying them, have not been indited by 'the Seven Spirits of God,' nor sent by Him whose Apocalypse is the crown of the inspired Canon. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a *great fundamental article* of the Gospel that that same blessed Lord, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again upon that very summit from which He went up. This is true, as Christ Himself is true; and '*he that hath an ear to hear, let him hear.*' Amen." On the words "Even so, Amen," ch. 1: 7, he (p. 59) says: "I find in them John's acquiescence in all that the great day is to bring, and his prayer, as repeated at the end of the book, that the Lord would hasten its coming. Terrible as it will be to the wicked, and the unprepared, and those who refuse the warnings which we give them, it is a *precious day* to the saints, a day to be coveted, and to be prayed for with all earnestness of desire. The poor faint-hearted Christianity of our times can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in the days of Christianity's pristine vigor. Then the

anxious inquiry of disciples was, 'Tell us, when shall these things be? and what shall be the sign of the Coming, and of the end of the world?' 'Lord, wilt Thou at this time restore the Kingdom to Israel?' Then Christians wrote to each other in joyous congratulation, that their citizenship was in heaven, whence they looked for the Coming of the Saviour; and comforted one another in the assurance that the Lord Himself is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and, as directed by their Lord, lifted up their heads and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of His nearing Epiphany. Then the prayer, 'Thy Kingdom come,' had a depth of meaning and lively anticipation which now has well-nigh been lost. Then 'the appearing of Jesus Christ' had a power over the soul which made it 'rejoice with joy unspeakable and full of glory;' and the most earnest and constant call of Apostles and their followers was 'Come, Lord Jesus, come quickly. Even so. Amen.' Nor can the Church ever be her true self, or enter into the true spirit of her faith, or rise to the sublimity of her hope, where this is not the highest object of her deepest desire. For how, indeed, can we regard ourselves as rightly planted upon the apostolic foundation if we cannot join with heart and soul in this apostolic prayer?" Gerlach (*Bibelwerk*, Rev. 22 : 17) says: "To inflame the longing of the faithful for the return of their Saviour is one of the principal designs of this book." Henry (*Com. Rev.* 22 : 20) declares: "Christ will come quickly; let this word be always sounding in our ear, and let us give all diligence that we may be found of Him in peace, without spot, and blameless. Surely I come quickly. Amen. Even so, come, Lord Jesus." What comes from heaven in a promise should be sent back to heaven in a prayer." (Comp. Props. 182 and 183.)

*Obs. 5.* It follows, therefore, as the Apocalypse is the Revelation of Jesus pertaining to His Churches; His resurrected, translated, and glorified saints; His judgments; His triumph, Kingdom, and reign; His power, majesty, and glory; His bestowal of the greatest blessings in a perfected Redemption—it ought to receive *our heartfelt and most careful study*. The emphatic declarations of ch. 1 : 3 and ch. 22 : 7 are sufficient. Just in proportion as we love and appreciate the Appearing of Jesus, as we earnestly desire the deliverance, blessings and glory that are dependent on and related to the Second Advent, in *that proportion* will this book, which tells us the grandest and most sublime things of the King and Kingdom, be dear to us. It tells us so much of the Christ and His future glory, so much of the saints and their coming exaltation, so much of the Kingdom of righteousness and its manifestations, so much of the enemies of Jesus and of His people with their ultimate overthrow, so much of the incoming ages and their heavenly excellencies, that it must be—if we love the Coming—*exceedingly precious* to us.

Dr. Craven (*Lange's Com. Rev.*, p. 390) says: "That it is the duty of every Christian to study this book appears from the following declarations of the Epilogue: 1. The Apoc. was given for the information of the saints, vs. 6, 16. 2. It was designed to be read in the congregations, v. 18 (I testify unto every one that heareth); see also comment on ch. 1 : 3. 3. Its utterances were not sealed, i.e. closed up from individual comprehension, v. 10. 4. A blessing is to be bestowed upon those who *keep* the words of the prophecy, v. 7; which *keeping* requires, of course, preceding *study*. 5. A woe shall be visited upon all who add to, or diminish from, the words of the Book, vs. 18, 19. The Epilogue, in implying the duty of study, agrees with the Prologue; see ch. 1 : 3." We leave another who has but little sympathy with our doctrine (*Smith's Key to Rev.*, p. 23) inculcate the duty of studying this book as follows: 1. "Our Lord Jesus Christ demands this duty, as well as encourages it;" 2. "The fact that a great section of the Bible consists in prophecies of events then future, tacitly enforces this duty;" 3. "Much of the ancient preaching of a Saviour then to come, was in types and figures not less dark than are most of the prophecies of the Revelation. . . . The condemnation of those who would not investigate that figurative preaching of Christ was their want of faith." 4. "This neglect is to set our own wisdom above the Word of God, and against it, as is manifest." 5. "The prophecies were kindly given of God to warn His people of interesting events, while they are still future." 6. "Events of modern date have much facili-

tated the exposition of prophecy." 7. "The prophecies of Rev. open a rich field of devout contemplation." Even writers who have perverted the Apoc., questioned its authority, ridiculed its "Judaistic tendency and ground," still admit that much that it contains is grand and sublime, worthy of attention and study. The "pilgrim and stranger" finds it "blessed" in his weary pilgrimage and sojourning. (Comp. e.g. Prop. 17.)

*Obs. 6.* This Book was specially designed to sustain the Christian and the Church *under sore trial*; its magnificent portrayals of ultimate deliverance, reward, and glory at the Coming of Jesus being most admirably adapted for such a purpose. It has done this in the past, comforting and strengthening the persecuted in his flight or in his dungeon, sustaining the martyr at the stake or in the presence of the wild beasts. It has, from the days of John down to the present, consoled, cheered, and confirmed in faith and hope many a depressed, discouraged, tried believer. *It will again do this work* during the interval between the two stages of the Advent, when the Church, enduring her most bitter and unrelenting persecution, *needs special aid and strength* to endure unto the end. Then this Book, so full of the events then experienced, so full of Antichrist and his doom, so full of ultimate glorious deliverance, will be studied *with an interest and intensity* never before realized. Then, too, it will impart *the needed* consolation and hope, so that a multitude, *fortified* by its precious promises, will come out of the great tribulation, and receive their reward for faithfulness and endurance.

Dr. Schaff (*His. Apos. Church*) says: "The Apoc. accordingly is a book of warning, encouragement, and hope, and is best understood practically *in times of trial and persecution.*" "Hypercritics, bringing to the study of the Old and New Test., not the thankful disposition of children and heirs, but the heartless analytics of a special pleader, may say what they please against it; their own wisdom will be forgotten, but the book that they despise will be hereafter, as heretofore, to thousands of the best and noblest souls *a star of hope* in the darkness of midnight, *a stimulant* to holy desire, *an earnest* of future blessings, and will afford them from time to time *a foretaste* of the new heavens and the new earth, till the Lord shall come to take home His longing Bride." He quotes Bengel as follows: "It (Apoc.) was given to John *in his affliction, and under trial* it is best understood and appreciated. In seasons of great security it was almost forgotten, but under the persecutions by the heathen emperors and those subsequently endured by the Waldenses, the Bohemian Brethren, etc., it has been turned to good account. Many a one too may soon be glad of the book who now refuses to receive it." The last sentence will be in a remarkable manner verified by the thief-like Coming of Jesus; then the book, once neglected and despised, will assume *a prominence and preciousness* which a Pre-Mill. Advent assures. In Bernard's "Progress of Doctrine" (*Bampton Lects.* 8) it is stated that the Apoc. contains *a doctrine of consummation* in the procuring cause (Jesus), in its history (connecting events with a Higher power), in the Coming of the Lord ("the key-note" of the whole book), in the victory announced, in the judgment of usurping power, and in the restoration taking place; and this declaration appears: "Differences and uncertainties of interpretation as to the details of this progressive history still leaves us under the sense that it is the history of the power and Coming of our Lord Jesus Christ. This assurance, enjoyed at all times, *grows clearer in the days of trouble, rebuke and blasphemy*, and the darkest times which the prophecy forebodes will be those in which *its fullest uses* will be found."

PROPOSITION 192. *This doctrine of the Kingdom greatly serves to explain Scripture.*

This results from the fact that being a *leading* doctrine of the Bible and embracing the great *end* contemplated, it must *necessarily* serve to interpret passages that are indistinct, obscure, and ambiguous. And this it does without straining such passages into a forced compatibility with the general tenor of Revelation concerning the Kingdom, but by simply allowing the plain grammatical sense to connect itself naturally with the comprehensive knowledge respecting the ordering of the Messianic Kingdom. A few illustrations are appended to indicate our meaning, in addition to the many already presented, and to show how passages, subject to diverse interpretation and contention, can be clearly apprehended in the light of covenanted and predicted Purpose already explained.

*Obs. 1.* Take simple promises like that of Matt. 7 : 33, "*But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you,*" while applicable in spirit to believers now (i.e. in inculcating reliance upon Divine Providence), yet, *as given*, is directly applicable to the Jewish nation, and conveys a promise which would have been *specially fulfilled* in their case. This promise was given, *at the time* the Kingdom was tendered to them on condition of repentance, and had they repented and accepted of the Messiah *the temporal blessings* included in the "*all things*" would have been conferred upon them, in accordance with the prediction of the prophets. Again, take more extended promises, which are designedly so constructed as to comfort and sustain believers under all the most trying circumstances of life (even as the greater blessings include the lesser), yet many of these are specifically related to the future. Thus, e. g. Ps. 23, so well known and full of present consolation, only receives its *ample and perfect fulfilment* in the future. This is clearly shown by comparing Scripture and keeping in view the connection it sustains to the Kingdom. Let us briefly present this, as follows : "*The Lord is my Shepherd,*" completely fulfilled when Jesus comes the second time *as the Shepherd*, 1 Pet. 5 : 4 ; Isa. 40 : 11 ; Ezek. 34 : 11-23 ; Jer. 23 : 4, etc.\* "*I shall not want,*" which is so distinguishing a feature of the Coming Kingdom that it needs no proof texts for verification. "*He maketh me to lie down in green pastures* (or, *in pastures of tender grass*); *He leadeth me beside the still waters.*" This figurative language, expressive of the supply, protection, and happiness of the sheep, is found in connection with His Coming Theocratic reign, as e. g. Ezek. 34 : 14 ; Isa. 23 : 21 ;

\* Kings in ancient times, among the Greeks, were denominated "shepherds of the people," and this is in accord with Oriental usage (comp. Clarke's Com. on 2 Sam. 5 : 25).

35 : 1, 2, 7 ; 40 : 10, 11 ; 41 : 18, etc. The preceding is fully corroborated by Rev. 7 : 17 being *linked* with Millennial predictions, as in Isa. 25 ; Rev. 21, etc. "*He restoreth my soul ;*" and this, as has been abundantly shown under Prop. 126, etc., finds its completed fulfilment in the *resurrection* allied with the coming again of the Shepherd. The proof is found not only in the *general analogy* of the Word, but in the *phrase* itself. For "*soul,*" as has been proven (Prop. 126), is used to designate the person or body ; and the restoration from Sheol, Hades, or the grave is thus stated, c.g. Ps. 49 : 15, "*God will redeem my soul from the power of the grave,*" Ps. 89 : 4, "*Shall he deliver his soul from the hand of the grave,*" so Ps. 16 : 10, etc. Simple consistency must allow an allusion to the resurrection, because otherwise it would not be true that his soul was delivered from death, seeing that the common interpretation of verse 4 supposes a reference to the death of the believer. If it be alleged that a moral restoration is meant this is rebutted by the employment of this phraseology in describing a deliverance from death, as e.g. Ps. 116 : 3-8, etc., "*He leadeth me in the paths of righteousness for His name's sake ;*"—this is so characteristic of Mill. descriptions that it requires no references, "*Yea, though I walk through the valley of the shadow of death.*" The "*shadow of death*" is death itself, as in Ps. 44 : 19 ; Job 10 : 21, 22, and this has led multitudes to infer, wrongfully, that the saint is to experience the death *here* mentioned. But the allusion here is to the fearful slaughter, *awful exhibition of death*, in the valley mentioned by the prophets (Joel 3 : 2, 11, etc.) *at the Advent* of "the Lion of the tribe of Judah" and of His saints. Then His people will witness death, which shall approach them, in its *most terrible aspect*, when the slain shall be over the earth, the blood shall be to the horses' bridles, the beasts and fowls shall have a great supper, etc. (Props. 115, 123, 161, 162, and 163.) "*I will not fear ;*" the saint witnessing (for all shall see it) this terrific destruction of the wicked arrayed against Christ at His Sec. Coming will not fear. This is repeatedly asserted in prophecies relating to this period, and needs no additional illustration ; for then will be fulfilled Ps. 3 : 5, 6, when, after the resurrection (represented by sleeping and then awakening), it is said : "*I will not be afraid of ten thousands of people that have set themselves against me round about,*" etc. "*For Thou art with me ; Thy rod and Thy staff, they comfort me*" (comp. Ps. 118 : 6, 7, 10, 13, 18, etc.). Jesus, then, is personally present (Prop. 121), and hence the assurances of safety, etc. (Zeph. 3 : 8-16 ; Isa. 43 : 2 ; Zech. 9 : 14-16 ; Micah 2 : 12, 13, etc.), are undoubted. The saints then, too, are publicly identified (the ingrafting thus acknowledged) with Israel, "*the rod of His inheritance*" (Jer. 10 : 16, Ps. 74 : 2). Rod and staff being emblematic of power, authority, and rulership, the allusion here is to the predicted reign of Christ, which not only sustains the saints, but in which they shall also participate (Prop. 154). Rod and staff being representative of kingly state or rule (as e. g. Jer. 48 : 17 ; 2 Kings 18 : 21 ; Isa. 14 : 4, 5 ; Isa. 9 : 4, etc.). Christ's kingly authority, manifested in connection with His people, is thus designated, as in Micah 7 : 14 ; Ps. 110 : 2. "*Thou preparest a table before me in the presence of my enemies.*" The reader will notice that the enemies are present when the Lord Christ comes with His saints (Zech. 14 ; Rev. 19, etc.), and *two tables* are spoken of as being witnessed by the believer in that day, viz., the table or feast for the beasts and fowls, Ezek. 37 : 17-22, who shall be "*filled at my table,*" etc., significantly called, Rev. 19 : 17, 18, "*the supper of the*

*Great God,*" and also the table, embracing the blessings spoken of by Jesus, Luke 22 : 30, and described, in connection with deliverance from death, by Isa. 25 in "*the feast of fat things.*" "*Thou anointest my head with oil ;*" every student knows that this is an expression indicative of appointment or consecration to *Rulership and Priesthood* ; and hence here denotes the Kingship and Priesthood of those who reign with Christ, Prop. 154 (comp. Ps. 92 : 10 ; Ps. 89 : 20 ; Ps. 45 : 7, etc.). "*My cup runneth over ;* this needs no elucidation, it being sufficient to say that when such blessings as the resurrection, the presence of the Great Shepherd, freedom from evil, kingship and priesthood are experienced, then, indeed, the happiness of the saints will be overflowing, so great and continuous that it is added : "*Surely goodness and mercy shall follow me all the days of my life,*" "*And I will dwell in (or return to, so Clarke, Com., etc.) the house of the Lord forever (or, to length of days).*" The ransomed of the Lord will, indeed, then return (Isa. 35 : 10, and 51 : 11, etc.) to the restored house (Props. 122, 131, 142, etc.), and evermore dwell in it as the anointed ones. Thus we find the Ps. descriptive of the happy lot of the saint at the *Second Advent* in the promised Kingdom, containing a *fulness of meaning*, which is only brought out in its relation to that Kingdom. Accepting of the abundant encouragement that it gives to faith and hope now (for the Shepherd now careth for His sheep and supplieth their wants), yet it would be inconsistent to *limit* such glorious promises of the Spirit to a present experience, when they point onward to the time when the Shepherd Himself appears with all His gathered sheep in the presence of their (for they are also such to the saints, owing to their peculiar Theocratic calling) enemies, and rejoice in the victory, honor, power, and glory bestowed.<sup>1</sup> Thus a variety of promises receive a deeper significancy and assurance of perfect fulfilment when considered as standing related to this Kingdom. Such e. g. are the passages in John 14 : 12-14 and 16 : 23, 24, for whatever application we may make of them to the present (owing to the mediatorial position of the Saviour and the invitation and encouragements given to prayer) or to the apostolic period, yet such an inchoate fulfilment is far from exhausting its promise. For, aside from its being in one place (John 14 : 12) a general affirmation relating to the future and in the other (John 16 : 22, 23) directly connected with His personal presence, we must not forget that such promises are given, as belonging to the saints, in *that apprehension of time* pertaining to the Spirit by which the intermediate period, so long to man is deemed but a brief period. Beside this, the day is coming, when, as numerous passages testify, such will be the honored position of the saints, such their glorification and resemblance to Christ, that, in this Kingdom, they shall, indeed, *perform great works* and be accounted worthy to receive from the Father the things that they request, owing to their *co-inheriting* with Jesus, "*the Christ.*" Thus promises which are, on the one hand, perverted by fanaticism and, on the other, form a stumbling-block to unbelief (ridiculing non-fulfilment), are preserved in *all their integrity, fulness, and preciousness.*<sup>2</sup>

<sup>1</sup> Those who are disposed to limit this and other similar Psalms to the present dispensation, or who think that they have perfectly comprehended their depth of meaning, may derive a lesson from Luther, who (Michelet's *Life of*, p. 272) professes : "*I candidly avow my ignorance as to whether I rightly understand the Psalms in their legitimate sense,*" and adds : "*Others who come after me will, I am aware, perceive much that has escaped me,*" etc.

<sup>2</sup> Let the Theocratic Kingdom with its restored forfeited blessings, its glorious rule

over the earth, etc., be regarded, and then, when it is fulfilling the Lord's prayer (the spirit of which even Luther located in the future, so Michelet's *Life*, p. 343) in causing the will of God to be done on earth as in heaven, it will be seen that such passages as John 1 : 29, "*Behold the Lamb of God which taketh away the sin of the world,*" etc., are verified on a scale far exceeding the limited view usually taken of them, i.e. confining them more to a provisional than to an actual realization. Comp. Isa. 65 : 16 ; Joel 2 : 28, 29 ; Zeph. 2 : 11, etc. Such declarations as Ps. 1 : 4, 5, and a host of others are verified when this Kingdom is established and the tares are separated ; the conflict is described in Ps. 2, the result in Ps. 9 ; Ps. 18, etc. (comp. Keith's *Harmony*, ch. 9, which brings Psalms 2, 9, 18, 45, 46, 48, 50, 53, 67, 68, 75, 96, 97, 98, 118, 72, 60, 107, 76, 110, 106, 145-150 in direct contrast with Revelation and other Scriptures—indicating their portrayal of the future). This is a wide field, opening up many a precious vein to the student of the Word.

*Obs. 2.* An aptness of description, grand in conception and power, is noticeable in various predictions, provided *the time* of fulfilment is carefully observed. Thus e. g. if we take Ps. 93, short but inexpressibly expressive, and locate it (as analogy teaches) just at the opening of this Kingdom, at its glorious re-establishment, it will be found a *song of triumph*, exulting in the majesty of the Theocratic King and the overthrow of the mighty confederation (compared to a great "flood" and "mighty waves of the sea") of wickedness at the end of the age. It is just such a *victorious hymn* as is suitable for the saints (more or less oppressed down to that time), saved from their enemies, to sing. The same can be said of many other Scriptures, such as Ps. 96, 97, 98, 99, 100, etc., and eminently serves to illustrate, as we have already stated (Prop. 115), those Psalms (which unbelief, owing to the rejoicing over vengeance and the overthrow of enemies, regards as inconsistent with piety), because the fulfilment of them is embraced at *this* period, and the Theocratic relationship of the saints *of necessity*, calls for the exercise of such power against the mighty confederation of wickedness which would prevent, if it could, the Theocratic arrangement. Froude (Newman's *Gram. of Assent*) may say that "those who accept of the 109th (Ps.) as the Word of God are already far on the way toward *auto-da-fés* and massacres of St. Bartholomew ;" Bunsen and learned men may recoil from "the cursing Psalms" as not "evangelically inspired ;" apologetic writers may lamely attribute them to a past imperfect or degenerate age ; fanatics may claim them as an excuse for persecution and deeds of violence ; but if they are located *at the period* intended by the Spirit and connected with the last culminating outbreak of depraved humanity in open rebellion against the Divine Theocratic ordering (willingly entered into by man), *then the propriety and depth* of such predictions can be realized. So, in the same way, all those passages referring to the coming wrath of the Lamb are to be understood. Now, He is merciful and tenders love to all, but the result will be, as ever, that divine mercy and love will be rejected, believers will be derided and persecuted, etc., *until*, as the Word teaches, the forbearance of God shall cease, and vengeance (now also forbidden to the saints as something belonging only to God, and to be exerted under His authority and direction) shall, *long delayed*, finally come. To intensify this, against the ridicule of unbelief that laughs at all such threats as idle, it compresses it all into the astonishing phrase "*the wrath of the Lamb* ;" thus showing how *the same* Saviour, who loved us even to a shameful and cruel death, will ultimately at His coming manifest His anger against those who wilfully and malignantly reject Him. If we consider what God intends to perform, viz., to set up

the fallen Davidic Kingdom in the glorious manner covenanted and predicted, and then *what opposition* God's Purpose will meet with *at the time* when it is to be accomplished, we have *the key* to the proper understanding of a host of passages describing this wrath, this awful vengeance, this striking through of kings and enemies, this fearful slaughter of the mighty, etc. (such as e. g. Ps. 76, 68, 46, and similar utterances,) and also to the joy of the saints (as expressed e. g. Ps. 48, 98, 113, 97, etc.)

It is a gratification to a Pre-Millenarian, and a strong evidence in favor of his position, that his doctrine alone can incorporate and cordially receive, as veritable truth, the plain grammatical sense and meaning of predictions in *the order* in which they are given. Thus e. g. Zech. 14, in the tribulation of Jerusalem, the Advent of Jesus, the successful fighting of Judah, the plagues, the Millennial glory—all is received *just as recorded*, being in perfect accord with the general analogy of faith. Any system of belief which can do this, evidences by this fact alone that it is *solidly based* on the Holy Scriptures. On the other hand, look at the expositions of our opponents and see how utterly unable they are to explain it, without *undue violence* to its tenor. To refer it (as Grotius, Dathius, Ackerman and others) to the times of the Maccabees, is simply a perversion of the whole, seeing that nothing in the history of those times can sustain such a reference. To apply it (as Jerome, Lowth, Scott, Clarke, Henderson, and others) to the destruction of Jerusalem under Titus, is *to neglect the facts* of history which do not correspond, and the connection and relationship existing between the first, middle, and concluding part of the chapter. To get rid of it (as Hitzig, Knobel, Ewald, and others) by a reference to a period immediately preceding the Babylonish captivity, and accounting for its non-fulfilment in history on the ground of its conditionality and ethical intent, is *to pervert* the prophecy and seek a meaning. The opinion (so Hengstenberg, Keil, Chambers, etc.) that it describes in general figurative language the whole development of the Church from the commencement of the Messianic era to its close, or the view (so Moore, Cowles, Newcome, etc.) to a period yet future in which is represented in figurative language an assault upon the Church, her safety, exaltation, blessing, etc.—only shows *how difficult* it is for men, who reject the true idea of the Kingdom and its relationship to the Jewish nation, to interpret and apply such predictions. Their Church-Kingdom theory must make everything bend to its support, and Jerusalem besieged, Judah fighting, the plagues—in brief, everything must be spiritualized and *another meaning* substituted, so that it may be incorporated. The key to the proper comprehension and adoption of such prophecies they do not possess, for they apply all either to the past, present, or future in such a way as either does not accord with the facts of history, or else not with the expressed design of this dispensation.

*Obs. 3.* Continuing our illustration in this direction, the grand prophecy of Hab. 3 (which, it is said, Dr. Franklin caused literary unbelievers at Paris to acknowledge as the most sublime in language) is selected. The common interpretation which would (against the prophet's *expressly* locating it in the future in verse 16) locate this in the past (as e. g. at the coming out of Egypt and conquest of Canaan), or which would dwarf it by making it a kind of Oriental exaggeration, or specimen of fine writing, or allegorical representation of Divine Providence, etc., is unworthy of reception on exegetical and analogical grounds.' Let us in the briefest manner point out *how* this prediction accurately corresponds with the things pertaining to the introduction of the Kingdom. Introductorily, however, it may be remarked, that the Jews regarded this as a prediction relating *to the Coming of the Messiah*, and derived encouragement (as e. g. Jon. B. Uzziel in *Chal. Targum*, p. 221, vol. 1, Bh. Newton's *Diss.*), therefore, that the Jews would be restored; and this view, after the First Advent, was still retained (applying it to the Second Advent on account of the postponement of the Kingdom and the continued Gentile domination over the Jews) by the primitive Church, and so deeply imbedded was it



in the faith then extant that even Origen in the sixth version of his "Polyglot" renders Hab. 3 : 13 "*Thou wentest forth to save thy people through Jesus the Christ*" (Horne's *Introd.*, vol. 1, p. 269). This belief has been, more or less, perpetuated, and corresponds with the general agreement of the Word respecting the future. V. 2. "*O Lord, I have heard thy speech, and I was afraid*"—afraid of the fearful manifestations of wrath accompanying this Advent described, and which is implied that the prophet should witness. "*O Lord, revive thy work in the midst of the years,*" or, as some, "*as the years approach*"; God's *special work*, as the covenant with David testifies, is *this Theocratic Kingdom* in David's Son and Lord, and which, when accomplished, the saints are to inherit as "*the work of God's hands,*" Isa. 60 : 21. In numerous places God claims the establishment of the Theocracy, and even its overthrow, the predictions and the provision made concerning it, and its final re-establishment as His own peculiar work. The prophet having already predicted the overthrow of "*the special work*" that God had commenced in Israel and the subjection of the people under Gentile rule, now directs attention to the *revival* (comp. Ps. 85 : 5-7; Isa. 63 : 15, 17; Hos. 5 : 6) of this work, the covenanted and sure mercies of David. "*In the midst of the years*" (or, "*as the years approach*") "*make known* (Isa. 64 : 1, 2; Ezek. 39 : 7): *in wrath remember mercy.*" (Augustine, *City of God*, B. 18, ch. 32, gives a singular rendering: "While the years draw nigh, Thou wilt be recognized; at the Coming of the time, Thou wilt be shown.") The appeal here is for God to show mercy, inasmuch as the Jewish nation has fallen under God's wrath, and will continue thus until *the time appointed* for deliverance. There also is reference to the fact, that, while wrath is manifested (even as we see it to-day), yet mercy is likewise promised (as e. g. Deut. 32 : 39-43), based upon the oath-bound covenant itself. Now, if the mercy promised to the Fathers is ever fulfilled and the wrath which overturned "*the tabernacle of David*" and made his "*house desolate*" is ever removed, it must be in the future and in the way we have already designated, viz., *by the Advent of the Lord Jesus Christ in power and glory.* That such is the hope of the prophet appears from what follows, B. 3, "*God came from Teman and the Holy One from Mt. Paran*;" that this relates to the future (for even the Mohammedans, p. 451, Clarke's *Ten Religions*, thus claim it, referring it to Mohammed) Advent of Jesus has been pointed out in Prop. 166 and the reasons given for the same, so that instead of repeating the proofs there assigned, we shall proceed to notice how the same are supported by the remainder of the prophecy. "*His glory covered the heavens* (Matt. 24 : 30), *and the earth was full of his praise,*" or, as some, "*splendor.*" That this shall be the result of Christ's Advent is reiterated in a multitude of predictions. V. 4, "*And His brightness was as the Light*;" Jesus comes as the bright *Morning Star*, as the *Sun of Righteousness* (comp. e. g. Rev. 1 : 13, 17, and 21 : 23, 24). "*He had horns*" (or, as some, "*bright beams*") "*coming out of His hand*; and *there was the hiding of His power.*" Remembering that "*horns*" are emblematic of power, authority (or, if "*bright beams or rays*" are preferred, considering how the righteous are compared to the stars, etc.); that the horns of the righteous are to be exalted at the Second Advent; that they are represented as "*hidden ones*" (Ps. 83 : 3); that, instead of being "*shut up in the hand of the enemy*" (Ps. 31 : 8), the saints shall be in the hand (Ps. 37 : 24; 31 : 5, etc.) i. e. under the Sovereign disposal,

and identified with the might of God ; that in that period they shall be “ *a crown of glory in the hand of the Lord and a royal diadem in the hand of God,*” Isa. 62 : 3; and that “ *the hand of the Lord shall be known toward His servants and His indignation toward His enemies*” (Isa. 66 : 14), it teaches us that the righteous shall be with Him (comp. Zech. 14 ; Rev. 19, etc.) and manifest power and authority (Prop. 154) through His power (Props. 82, 83, etc.); for as Christ rules the assembled nations with a rod of iron, so also do the saints. And hence, just as it is said of Jesus (Isa. 49 : 2), “ *in the shadow of His hand hath He hid me and made me a polished shaft,*” etc., so saints, the brethren of Christ, those who inherit with Him, are employed (Ps. 149 : 9) “ *to execute the judgment written,*” thus exhibiting the irresistible power of God. The hand that was pierced holds this power. “ *Before Him went the pestilence, and burning coals (marg. burning diseases) went forth at His feet ;*” this is eminently a characteristic pertaining to the Second Advent, for it is *after* the Coming of the Lord with all His saints that the pestilence, etc., of Zech. 14 : 5, 12, 15, 18 is experienced ; it is *after* the wicked are “ *gathered together for war*” (comp. Rev. 19) that “ *burning coals shall fall upon them*” (Ps. 140 : 10). Ps. 11 : 6 refers to this time : “ *Upon the wicked He shall rain snares, fire, and brimstone (Rev. 19 : 20), and a horrible (marg. burning) tempest. This shall be the portion of their cup.*” (Comp. Ezek. 38 : 20–22, etc.). V. 6, “ *He stood and measured the earth ; He beheld and drove asunder the nations ; and the everlasting mountains (Luther : Welt Berge) were scattered, the perpetual (or long-enduring) hills did bow ; His ways are everlasting.*” This gives a vivid representation of the supremacy, dominion and power exercised by King Jesus, that all things, including the whole earth and its nations, are under His control and submit to His commands. And, keeping in view prophetic usage in which Kingdoms and States are denoted by mountains and hills, long-enduring and great powers shall be overthrown, the heads over many countries shall be wounded, and a feast for the beasts and fowls shall be prepared (Rev. 19 : 17, 18) out of their sustainers. V. 7, “ *I saw the tents of Cushan (or some, Arabia, others Mesopotamia, others Ethiopia) in affliction and the curtains of the land of Midian did tremble*”—indicative not only of the extent and power of the swayed “ *rod of iron,*” but points even to localities where vengeance will be specially manifested. V. 8, “ *Was the Lord displeased against the rivers ? Was thine anger against the rivers ? Was Thy wrath against the sea ?*” The force of this is seen by accepting of the fact that “ *rivers*” are symbolic of invading armies, hostile kingdoms, and overflowing invasions, as e. g. in Jer. 46 : 7, 8, Egypt is represented as “ *a flood whose waters are moved as rivers,*” in Jer. 47 : 2, “ *waters shall rise up out of the north and shall be an overflowing flood ;*” and in Isa. 8 : 7, 8, the King of Assyria is called “ *a river*” that shall “ *overflow*” Judah. “ *Sea*” is a prophetic word which *intensifies* this meaning, denoting a vast army, a mighty confederation, or a great, tumultuous gathering, as e. g. Isa. 51 : 42, “ *the sea is come upon Babylon, she is covered with the multitude of waves thereof*” (comp. Nahum 1 : 4 ; Ps. 89 : 9 ; Isa. 5 : 30 ; Ezek. 23 : 6, etc.) We are assured that just such “ *rivers*”—viz., “ *the kings of the earth with their armies*”—just such a “ *sea*”—viz., “ *the kings of the earth and of the whole world gathered to the battle of that great day of God Almighty*”—shall arise, (vide Props. 115, 123, 161, 162, 163, etc.). “ *That thou didst ride upon thy horses and thy chariots of salvation.*” This reminds us of the lan-

guage employed in Rev. 19, descriptive of the Second Advent, in which this "King of kings" together with his army are represented as riding upon horses. This *similarity* of representation, together with *the same result*, viz., salvation, identifies *the period* of fulfilment. (We are also reminded of "the chariots" of Ps. 68 : 17, see Prop. 166). V. 9, "*thy bow was made quite naked, according to the oaths of the tribes, even thy word*" (Augustine renders : "Bending, thou wilt bend thy bow against the sceptres, saith the Lord"). Taking our version and the correction of Clarke (*Com. loci*) "according to oaths of the tribes," then the idea seems to be that the bow made naked or uncased (taken out of its case) is declarative of God being *now fully prepared* to wage war (Ps. 7 : 12, 13 ; Ps. 45 : 45) and to fulfil the covenant and promises which were *confirmed by solemn oaths* to the twelve tribes (comp. Acts 26 : 6, 7) of Israel. Whatever version may be adopted, it is descriptive of *His ability* to overcome ; and the reference to the tribes, recalling Zech. 9 : 11-17 ; Isa. 41 : 2-4, etc., implies that this Man of war is engaged *for their deliverance*. "*Thou didst cleave the earth with rivers,*" or, marg. read., "*Thou didst cleave the rivers of the earth ;*" that is, He subjects the Kingdoms of the earth, Zech. 14, etc. etc. V. 10, "*The mountains saw Thee and trembled*"—expressive of the majesty of this great King, at whose glorious Presence the Kingdoms will be put to fear, Isa. 2 : 10-22 ; Rev. 6 : 15, 16, etc. "*The overflowing of the water passed by ; the deep uttered his voice, and lifted up his hands on high.*" This massing of waters (i.e. confederation of people) shall be beaten back (as e.g. Ps. 93 : 3-5) and placed within bounds. V. 11, "*The Sun and Moon stood still in their habitation.*" Some think that there is here an allusion to Joshua (10 : 11, 12) and the miracle then performed, and that this is simply introduced to denote that by supernatural means these enemies are destroyed. But we go beyond this, viz., that it directly teaches that when He comes, far greater than Joshua, to destroy His enemies, *that a miracle similar to Joshua's will be performed*. That very miracle, which above all others has been *the standing jest* of unbelief (which fails to see *why* it was wrought both in virtue of the nation's Theocratic relationship and as *an earnest* of the supernatural power exerted when the Great Leader and Judge of the nation appears), *will be repeated*—as if in derision of man's supposed superior knowledge—when unbelief has reached its culminated point and forms a dreadful confirmation of long-delayed but now experienced vengeance ; seeing that nature itself, upon which unbelief so proudly and arrogantly relied, *contributes* to the certainty of their doom. In the light of various Scripture, and recognizing the similarity of these engagements, we dare not limit the direct statement of the passage, but believe, that as the Theocratic position, in the effort to overcome its enemies, was thus sustained, *so it will be again*, as asserted, when *the same Theocratic ordering* under the Mighty King Himself shall be maintained against the kings of the earth and their armies. Yea, we may anticipate even a *greater miracle* in connection with this one (comp. e. g. Isa. 24 : 23 ; Joel 3 : 15 ; Matt. 24 : 29, etc.). "*At the light of thine arrows they went ; and at the shining of thy glittering spear,*" or, as some, "*By their light, thine arrows went abroad ; by their brightness, the lightning of thy spear,*" comp. marg. read., etc.—holding up the idea of a mighty conqueror marching in "the greatness of his strength," and overcoming all opposition, or performing this in the miraculous light of the sun, etc. V. 12. "*Thou didst march through the land in thine indignation ; Thou*

*didst thresh the heathen in thine anger*—with which it is only necessary to compare Isa. 63 : 1-5, Micah 4 : 11-13 ; 2 Thess. 1 : 7-10 ; Rev. 19, etc.—(Augustine has : “ And in fury Thou shalt cast down the nations”). V. 13. “ *Thou wentest forth for the salvation (Isa. 35 : 44, 24 : 9) of Thy people, even for salvation (Rev. 12 : 10) with Thine anointed*” (some mss. and some copies of the Septuagint, see Clarke’s *Com. loci*, have “ *anointed ones*”)—it is at this period that King Jesus comes *the second time unto Salvation*, Heb. 9 : 28, and delivers His people ; and when He thus comes, He has His anointed ones (viz. the saints accounted worthy of rulership) to participate with Him in the infliction of judgments as stated, e.g. Ps. 149 : 6-9, Rev. 2 : 26-27, etc. “ *Thou woudest the head out of the house of the wicked, by discovering (or making naked) the foundation unto the neck.*” The confederation of the wicked under a leader or head is alluded to, and the utter subversion (Ps. 110 : 6) of the same ; the house laid bare even to its foundations, destroying it root and branch (as e.g. Mal. 4) fully indicates it. V. 14. “ *Thou didst strike through with his staves the head of his villages : (or as Clarke : Thou hast pierced amid their tribes the head of their troops) : they came out as a whirlwind to scatter me ; their rejoicing was as to devour the poor secretly.*” The same idea of the coming and overthrow of the last, gigantic confederation, is presented with the additional hint of the at first *covert* design of the house of the wicked, viz.—to overcome and root out the people of the Lord. V. 15. “ *Thou didst walk through the sea with thine horses, through the heaps of great waters*”—descriptive of the power of King Jesus, that, notwithstanding the greatness of this confederation, He can safely and triumphantly resist it, for it is expressly predicted of Him (Ps. 89 : 23-25) “ *I will beat down His foes before His face and plague them that hate him. But my faithfulness and my mercy shall be with Him ; and in my name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers.*” V. 16. “ *When I heard, my belly trembled ; my lips quivered at the voice ; rottenness entered into my bones and I trembled in myself ; that I might rest in the day of trouble ; when He cometh up unto the people, He will invade them (or, cut them in pieces) with His troops.*” The prophet trembles at the description of this day of sore affliction and tribulation, of carnival, of pestilence and sword, of the vintage of blood, and prays for the “ *rest*” (comp. 2 Thess. 1 : 7-8), the deliverance that Jesus will bestow (Rev. 11 : 18) upon His saints at His Coming with His “ *troops*,” or “ *the armies of heaven.*” The desire of the prophet to be among those who shall have “ *rest*” in that day, thus showing that this Advent is *future*, at once disposes of a vast amount of erroneous interpretation fastened upon the prophecy. V. 17. “ *Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls.*” This is connected with the same period of time (comp. Luther’s rendering) as something that shall also be witnessed. Nature itself shall be affected so that failures of fruit and crops, and plagues upon cattle, greatly tending to the hardships experienced, shall be sent upon the world. This corresponds with various other Scripture (Prop. 174) relating to the period of the Sec. Advent. Since men have set aside the God of Revelation and the Son of His Love, and have relied upon nature, making it their God, nature itself shall *justly be employed* in their signal punishment and in a manner so striking that it brings (Luke 21 : 25-26) “ *distress of nations with perplex-*

ity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Or, if the reader insists upon referring this verse, according to some versions, to something that the nation then and afterward was to realize, then the idea is, let all the threatenings of God relative to the Jewish nation be verified in their suffering and desolate condition yet God's covenanted promises, after the season of affliction, shall not fail (see the connection with following). V. 18 "*Yet I will rejoice in the Lord, I will joy in the God of my salvation*"; or as the Vulgate makes the reference: "*Yet I in the Lord will rejoice, and will exult in Jesus my God*—that is, either because of the "rest" obtained at this time of tribulation, or because God's mercy, notwithstanding the evil brought upon the nation, will bring glorious restitution. V. 19. "*The Lord God is my strength*"—now indeed at the contemplation of those scenes in the future I may tremble through my weakness, but then God will save and strengthen me, so that I shall pass through them unscathed. Yea, more than this: "*He will make my feet like hind's feet and he will make me to walk upon my high places*"—expressing the exaltation of the prophet at this day after (Rev. 11 : 18) the Advent of "the King of kings," being then also a "*King and Priest*," in the allotted "*high places*," reigning with Christ, participating in His divine administrations and government. Thus passing over this prophecy and allowing the things pertaining to the ushering in of *this Theocratic Kingdom* to aid in its interpretation, we find that, instead of its referring to the past or instead of being simply a specimen of sublime writing (exhibiting "versatility of imagination," etc.), it presents us in the most forcible manner *stern realities and joyful anticipations*—"the treading of the wine-press" and "the salvation" of God's people—connected with the *Second Advent of the Lord Jesus Christ*. The rebuke of Jesus, Luke 24 : 25, is applicable to many, who, with perverted notions of the Kingdom, fail to see how the prophets with *one voice* testify to the Coming and marvellous power of David's Son and Lord. Dr. Keith in *Harmony of Prophecy* properly calls attention to this in comparing the Song of Moses, a number of Psalms, prophecies of Isa. this prayer of Hab., etc. with the Apocalypse and other Scripture, and in abundantly showing that a comparison of Scripture indicates *how largely* the spirit of prophecy deals with the things pertaining to the Sec. Advent.<sup>3</sup>

<sup>1</sup> Even Fairbairn (*On Proph.*, p. 171) not knowing what to do with this prophecy, and failing to catch its connection, makes it a providential Coming of God to punish sin, "first among the backsliding Jews and then among the proud and lordly Chaldeans;" and he and others interpret the Coming from Teman, the mention of Paran, etc., as language taken from the past to heighten the effect; or, to be plain, a poetical license is taken to give proper coloring to the picture. Alas! when able writers thus explain prophecy, what confidence can we have in its inspiration? How can we possibly discriminate the play of fancy or imagination from the intended realities? Such interpretation is both dangerous and derogatory to the Word.

<sup>2</sup> This was written before the writer saw Delitzsch "*On Habakkuk*" (*Bib. Repos. and Princeton Review*, Jan., 1851), who rejects as utterly untenable its reference to the past, and decidedly advocates the prophetic sense, rendering "God came" by "God shall come," in the future in a grand descent to judgment upon His enemies, and that in the final conflict there will be a terrible overthrow of nations in the route and manner indicated. He, however, makes the mountains, hills, and rivers too literal, overlooking too much the *analogy* of Scripture figure in this respect. Fully admitting that nature itself will be in full sympathy with this Coming and manifest its feeling the Supernatural power of its Creator and Redeemer, yet why should God's wrath be kindled against *inanimate* objects? Analogy teaches us that it is to be manifested against *animate* objects,

forming an Antichristian confederation against Him and His people. He makes "the bow" made "bare" to mean "stripped from its covering so that it may be ready for use," and "the arrows" "sworn by Thy Word" to express that "the command of God has bound them by oath to execute their commission, they shall not fail to strike wherever they are aimed;" i.e. the entire prophecy indicates the certainty of this Coming vengeance and deliverance. He applies "to save His anointed" to the King, to Jesus as the Davidic King (the Son of Man), and if this reference is intended, it finds corroboration in other Scripture, as e.g. Dan. 7; Ps. 22, etc. Having a correct and definite view of the future covenanted Messianic Kingdom, associated with His saints and the restoration of the Jewish nation, enables one to avoid that indefinite reference to a future Coming, so characteristic of numerous expositions (as e.g. Lange's *Com. on Hab.*, and the references). Even Luther (quoted, p. 40, in Lange) could not refer all to the past and present but brings in the future, as e.g. on v. 19, "The Lord is still my God. Of this we will be so glad, that we will run and spring like hinds, so nimble are our feet to become; and we will no longer wade and creep in mire, but for perfect delight we will soar and fly in the high places, and do nothing but sing joyfully, and pursue all kinds of delightful employment. This is to take place when the Babylonian sceptre is cursed and destroyed, and we are redeemed and the Kingdom comes." In Fausset's *Com.* are found some interesting statements, especially in the rendering "according to oaths" to mean "Thy oaths of promise to the tribes of Israel, Ps. 77 : 8; Luke 1 : 73, 74;" "Thine Anointed," which may mean, as some, "the Messiah," or, as others, "Israel," the anointed people, or, as others, "the Messiah and His anointed ones," etc.

*Obs. 4.* The doctrine of the Kingdom not only serves to explain what otherwise would be inexplicable (as e. g. the Married and Barren Woman, Prop. 118, references to the morning, Prop. 139, etc.), but aids materially in confirming renderings of the Scripture not correctly given in our version, in explaining the meaning of *Scripture phraseology*, and in interpreting passages upon which a variety of opinions have been offered. Having given examples of the first (as e.g. the end of the world, Prop. 140, etc.)<sup>1</sup> and of the second (as e.g. the meaning of Judge and judgment-day Props. 132 and 133, etc.), it will be sufficient to illustrate the third advantage, viz.—that in the passages where a variety of conflicting views exist, the correct interpretation will be suggested. Thus, e.g. take the celebrated prophecy of the Shiloh, Gen. 49 : 10, "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be.*" Amid the great diversity of renderings<sup>a</sup> only a few of them, sustained also by excellent critical authority, are in correspondence with both the requirement of historical fact and of other predictions. Our version, together with many others, is *not* in agreement with fact, for *the sceptre had departed from Judah long before Jesus came*, and His First Advent occurred when the Jews were under the Roman dominion. Hence one of the following renderings, admissible according to the original must be adopted. The most preferable is given first as follows : "*The sceptre shall not be removed from Judah nor the lawgiver from between his feet forever; for Shiloh will come, and to Him shall the gathering of the nations be*" (so e.g. Lederer, Editor of the *Israelite Indeed*, Jan. No., 1863, p. 157, Rev. Wilson, Editor of *Proph. Times*, new series, June, 1875, p. 139). This translation is also that of the modern Jews who instead of following the masoretic notes give the signification "*forever*" (and which also belongs to it,) to the word usually translated "*until*"—the latter word being a favorite as it was supposed to point out the first Advent, etc. Taking this rendering we have still a strong Messianic prophecy (made the stronger because perfectly accordant with historical fact,) but directing the eye of faith *onward to the Second Advent*. It then teaches, that although (implying what really occurred, the over-

throw of royalty,) the dominion or power shall be taken away from Judah, yet it should not be "forever," i.e. perpetual, for the Messiah would come and re-establish it so gloriously that other nations would recognize and acknowledge His sway. It is simply concisely stating a fact, which Ezek. 21 : 26, 27 has amplified, viz. that the regal power would be taken away from Judah, and remain *thus until the Christ comes to restore it* : "Remove the diadem and take off the crown. . . . I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is and to Him will I give it." We live in the days of fulfilment, but are directed to believe (as our entire argument from covenant, prophecy, and history proves) that *this withdrawal of Kingly rule shall not be "forever ;"* but that the removed sceptre, and suspended law-giving authority—the crown profaned by casting to the ground Ps. 89 : 39—*shall again be restored* when the throne and kingdom of David shall be re-established by the Coming David's Son and Lord. The next rendering is that of Bh. Newton (On the Proph. p. 50), following Bh. Sherlock, who translates : "The tribeship" (i. e. the rod or staff which the word usually rendered "sceptre" also denotes the ensign of a tribe, hence the tribe itself as under one rod, etc.) *shall not depart from Judah, nor a Judge from between his feet, until Shiloh come and to Him shall be the obedience of the people.*" This, while open to objections, yet, if it can be referred to the tribeship of Judah (comp. Bush on Gen. who advocates it), would sustain fact, viz. the distinction of being a tribe and of having expounders of the law down to the First Advent. The latter clause would only then, probably, refer to the Sec. Advent, seeing that the nation was dispersed and the saints were scattered over the Roman Empire, etc. Kurtz (*His. of Old Cov.*, vol. 2, p. 27 etc.) gives the following : "The sceptre shall not depart from Judah, nor the ruler's rod from the place between His feet, till He attain to rest, and the nations obey Him." Several other versions<sup>1</sup> are given, varying but little from the last, and the impression is largely gaining ground among the ablest of critics, that the prophecy contains the prediction that the Sceptre shall in some way be identified with Judah, *still in the future*, when this sovereignty shall command the obedience of the nations. This accords fully with the general analogy of Scripture on this point; Kurtz, Baumgarten, Hävernick, in brief, a large number of able writers declare, whatever inchoate fulfilment there may be in the past, that Jacob's predictions to his sons respecting "the end of days" have reference to "the closing period, the end of days, the time of fulfilment, in a word, the Messianic era," and hence largely pertain to the future. Of course, Millenarians, comparing Scripture with Scripture, have always taken this position, viz. that at the future restoration of the nation these promises will be abundantly verified, and pre-eminent among them the one to Judah, owing to his special nearness to the King.<sup>4</sup> Whiston (*Boyle's Lect.* vol. 2. p. 311) presents the general opinion when thus referring the fulfilment to the Sec. Advent and restoration of the nation, because if we *limit* these prophecies to the past then indeed *history does not sustain their grandeur and extent*, and especially because in the prophecies—more detailed—respecting this nation (Prps. 111, 112, 113, 114), precisely such an exalted fulfilment is again and again declared to await it in the future.<sup>5</sup>

<sup>1</sup> A correspondent of Dr. Clarke's, "M. A. B." gives a consistent rendering to Zech. 2 : 8, 9 (Clarke's *Com. loci*) : "For thus saith the Lord of hosts, who hath sent me (so also Luther's version) the future glory (or the glory which is to come) unto the nations,"

etc. Sirr (*First Res.*) translates 2 Thess. 1 : 9, "Who shall suffer punishment, the slaying (*olethron* being used by the Sep. in 1 Kings 13 : 3, 4) from the presence of the Lord and from the glory of His might, in that day, when He shall come to be glorified," etc. Whatever verbal change a critic might suggest, yet it is true as Sirr suggests that this slaying corresponds with Isa. 66 : 15-17, Rev. 19 : 21, etc.

<sup>1</sup> We reproduce a number for the reader's information, and especially as some of them are interesting as evidence of Jewish opinion respecting its reference to the Messiah. *Sep.*—"A Prince shall not fail from Judah, nor a captain out of his loins, until the things come that are laid up for Him," or as Eusebius in another copy : "Until He shall come for whom it is reserved." *Chal.*—"One having principality shall not be taken from the house of Judah, nor a scribe from his children's children, until the Messiah come whose the Kingdom is and Him shall the people obey." *Targum of Onkelos.*—"There shall not be taken away one having the principality from the house of Judah nor a scribe from his children's children, till Messias come whose is the Kingdom, and whom the nations shall obey." *Targum Jerusal.*—"Kings shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the King Messiah shall come, whose is the Kingdom and whom all the kingdoms of the earth are about to serve." (The *Babyl. Targum* also makes it refer to the Messiah : "The Messiah shall come, whose is the Kingdom"). *Syriac.*—"The sceptre shall not fail from Judah, nor an expounder from between his feet . . . and Him shall the peoples wait for." *Samar.*—"The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacific shall come, and to Him shall the people be congregated ;" so Prof. Bush, *Com. loci.* *Arab.*—"The rod shall not pass away from Judah, nor a lawgiver from under his rule, until He shall come whose He is, and to Him shall the people be congregated." Augustine (*City of God*, b. 18, ch. 45) : "There shall not be lacking a Prince out of Judah, nor a teacher from his loins, until He shall come for whom it is reserved ; and He is the expectation of the nations." *Douay Bible* : "The sceptre shall not be taken away from Judah, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."

<sup>2</sup> We give the one found in Cox's *Coming and Kingdom of our Lord Jesus Christ*, p. 79 : "The sceptre shall not depart from Judah nor a lawgiver from between his feet eternally, because Shiloh shall come and gather the people unto Him." The gathering, Cox justly argues, implies a previous scattering, and the whole predicts that although (as Hos. 3 : 4, 5) the sceptre shall depart, yet it will return with the Advent of Shiloh, etc. This agrees with the first rendering which we have given. Kurtz's version (as well as that of the Eng. Ver. and many others commonly received) is opposed to fact as already observed. The best effort to make it consistent with history is that of Rollins (*Anc. His.*, vol. 4, p. 282) who endeavors to make out a fulfilment (1) in the continued pre-eminent existence of the tribe of Judah over the other tribes, and (2) that when Herod, the Idumean, a stranger was made king, the tribe lost its pre-eminence and authority, which was after the Messiah had come. The facts of history show, however, that Judah itself was frequently subject to foreign authority, etc., long before the Advent.

<sup>3</sup> While upon the subject, it may be regarded advisable briefly to consider the objection alleged against the rendering of Shiloh in a Messianic sense. Eichhorn, Bleek, and others, following the example of some modern Jews, make Shiloh a city of Ephraim. This has been fully answered by Hofman, Kurtz, Hengstenberg, etc., and proven to be inadmissible. Dr. Etheridge, in his *Introd. to Targums of Onkelos*, etc. (vol. 2, p. 19), says that Shiloh is the name of the Messiah ; that some modern Jewish interpreters make it the name of a place and read "until or even though they come to Shiloh ;" but this "does violence to the very grammar of the words. Shiloh is the nominative and the verb is in the singular, 'He shall come.' The *Targums* translate Shiloh by 'the King Messiah ;' the Palestine one describes Him as a 'Son of Jehudah.' The *Talmud* (*Sanh.*) takes the same view. So does Aravanel in his *Com.* on the text ; and that found in the *Zohar* lays down the same doctrine with the addition that the letter *l*, yod (the initial of *Jehovah*) in the name, indicates that the Messiah will be a *divine person*." Kurtz and others assert that not only the ancient synagogues, but the early Christian Church without exception referred this passage to a personal Messiah. Those who advocate it as not alluding to a personal Messiah give us several interpretations ; "till he or one comes, or they come to Shiloh," or "till rest comes," or "till he or one (relating to Judah) comes to rest or the place of rest." On the other hand, those who favor a reference to a personal Messiah give us : Shiloh as a proper name of the Messiah "until Shiloh come," or (as Samaritan) "Until the Pacificus, i.e. the Peace-maker, comes" (comp. Bush *Com. loci*, "the Tranquillizer, the Pacificator, or the Giver of Peace"), or (as Sep.) "Until the



things come which are reserved or laid up for Him, or (other copies) "Until He for whom it is reserved comes," or (as Vulgate) "Until He who is to be sent comes," or (as Junius, etc.) "Until his (Judah's) Son comes," or (Luther's Version) "Until the Hero comes," or (Gesenius) "Until the Rest (of the Messianic age) comes," or as others explain the last, "the Bringer of Rest or the Man of Rest comes." Le Clerc (Bh. Newton On Propht., p. 53) stands almost alone, "Until His end or ceasing."

<sup>a</sup> Some writers (as e.g. Russell's *Object and Manner of the Lord's Return*, p. 8) make this promise to be "fulfilled to the letter," by making the sceptre to be merely "the symbol of nationality," and that "that tribe (Judah) represented the nation until the Christ came." Many concur in this, being desirous to make out a fulfilment in favor of Jesus at the First Advent. It is sufficient to say, aside from what has been stated, that the connection points more especially to the Second Advent, when "the gathering (or obedience) of the people" shall—as repeatedly predicted—be abundantly verified. Some of the applications are strange, as e.g. Gregory (*Four Gospels*, p. 58) makes Shiloh fulfilled in Herod the Great, which, aside from Herod being a Roman and not a Jewish king, does not cover the continuity of the prophecy and the predicted result. (When Joanna Southcote pretended that she was to bring forth the Shiloh, the very opposite extreme was entertained by Sir W. Drummond, who made Shiloh the ancient Asiatic name of a star in Scorpio! Numerous vagaries have been fastened on this prediction.) We must not overlook the fact that this central prediction of Judah stands related to "the last days" mentioned in the beginning. This expression (comp. e.g. Lange's *Com. loci*, p. 649) "at the end of days" does not denote "the future in general, but the closing future, in fact, the Messianic time of completion" (with which compare its usage in the New Test.). We cannot, therefore, accept any interpretations which would limit it to the past, or make it non-Messianic, or give it vagueness and indefiniteness of expression. It is sufficiently distinctive and determinate if interpreted by the facts of history and the Divine Purpose relating to the still future covenanted Messianic Kingdom. We are glad to find that recent Jewish writers take the position we have done in the text. Thus e.g. Isaac Leeser, in his *Translation of the Old Test.*, gives, among others, the following rendering: "The sceptre shall not depart from Judah nor the lawgiver from his descendants forever; because Shiloh shall come; and to Him shall be the gathering of the nations." He appends this significant sentence, expressive of his own opinion: "The sceptre will return, when the Shiloh, the King Messiah, shall come, and to Him shall be both the obedience and the assembling of people or nations." This is precisely what the general analogy of Scripture teaches, and this sublime prediction is in full accord with the same.

*Obs. 5.* Balaam's prophecy, which has provoked the ridicule of unbelief, will find its strongest support in the Theocratic relationship of the Jewish nation, by which even an enemy was made, unwillingly, to testify to the same. The miraculous intervention sprung out of the fact, that God was then the acknowledged earthly King of the nation, and that it was eminently fitting for one outside of the nation to predict the irresistible power of the Theocracy and the certain overthrow of its enemies. Hence the repetition of it, enforces the idea of its certainty to conquer—however long delayed—all opposition. The remarkable part of the prophecy is, that, aside from the general affirmation bearing upon this point, it even passes from the present—as if foreseeing the downfall of the Theocracy and the miserable condition of the nation for centuries, and yet not allowing the mouth of an enemy to proclaim it—to the far distant future, and enters into details respecting the triumphant Theocracy then established with this same elect people who then shall overcome a still more formidable confederation, etc. It will richly repay us to direct our attention to portions of the prophecy illustrative of this passing from the present to the future,—from the existing Theocratic ordering to that of the future one under the Messiah—for it will confirm the arguments adduced by Kurtz, Hengstenberg, Newton, and many others, in favor of its Messianic character.

Num. ch. 23, after announcing that Israel is held in special favor by God (owing to this Theocratic relationship,) so that he cannot curse them,

Balaam adds : v. 9. "So, the people shall dwell alone and shall not be reckoned among the nations." The Targum of Onkelos : "So! the people by themselves are to possess the world, and among the nations they shall not be judged with consumption." Dr. Kurtz (*His. of Old Cov.* vol. 3, p. 426) : "Behold, it is a people dwelling apart, not reckoning itself among the heathen." This has direct reference to the elect condition of the nation, and which election we have shown continues and will yet be wonderfully manifested in the special exaltation and supremacy of the nation at the Second Advent, Props. 24, 68, 114, etc. To confine this to the past is taking but a low estimate of the elect position of the nation. Then follows v. 10 : "Who can count the dust of Jacob and number the fourth part of Israel," or, as the Targum of Onk., "Who can number the dust of the house of Israel, of whom it is said, they shall increase as the dust of the earth"—which evidently relates to that still future mighty increase when the Kingdom is restored. "Let me die the death of the righteous and let my last end be like his," or as the Targ. Onk.—"Let mine be the death of His truthful ones, and let my end be like theirs" \*—expressive of the exaltation awaiting those who die in faith and are raised up to the distinguishing Kingship and priesthood under the Messiah, or, of the supremacy and dominion in general, awaiting the nation under the Messiah in which the resurrected saints enjoy a pre-eminence. Then stating the reason why He must bless the nation, another is added, v. 21, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord His God is with Him, and the shout of a King is among them," or as Kurtz : "He beholdeth not iniquity in Jacob, and seeth no wrong in Israel; Jehovah His God is with Him and the shout of a King is in the midst of Him"—that is, as freely predicted, God in His abundant mercy will forgive the past sinfulness of the nation, blot out its transgressions (comp. Micah 7 : 19, even the rejection and death of the Messiah), receive it to His favor as if it had not been guilty of sin, be specially present with it, and even manifest the Theocratic King in its midst. And this the more so, seeing that the righteous seed of Abraham together with the righteous King at the head, insures the blessings of the Most High. In v. 24, it is predicted : "Behold the people shall rise up as a great lion (or Kurtz, lioness) and lift up himself as a young lion; he shall not lie down until he eat of the prey and drink the blood of the slain," and as repeated (ch. 24 : 8, 9) "He hath as it were the strength of the unicorn; he shall eat up the nations his enemies, and shall break their bones and pierce them through (or break) with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up?" This language reminds us of Jacob's prediction (Gen. 49 : 9) "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" If the reader will refer to Props. 115, 123, 163, etc., he will find that this—however partially fulfilled in the past—is a distinguishing characteristic of the future. It is in view of this future overthrow of the enemies of God at the Sec. Advent, that the King Himself, in view of the important part assumed by Him, is designated "The Lion of the tribe of Judah"; now a Lamb but then a Lion because the executioner of delayed vengeance.

\* The Targum of Palestine paraphrases : "If the house of Israel kill me with the sword, then it is made known to me, I shall have no portion in the world to come : nevertheless if I may but die the death of the true ! O that my last end may be as the least among them." So also the Jerusalem Targum in substance.

Micah 5 : 4 ; Isa. 31 : 4, and other passages will be fulfilled on a scale that *was* betide the people upon whom *this Lion* shall fall as a prey. Balaam describes the future honored position of the nation in the words ch. 24 : 5, etc. : “ *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel ;*” (which the *Targ. Onk.* has : “ *How goodly is thy land O Jacob, and the house of thy habitation, O Israel !*”) “ *As the valleys are they spread forth, as gardens by the riverside, as the trees of lignales which the Lord hath planted and as cedar trees beside the waters.*” How this corresponds with the Millennial descriptions has already been sufficiently noticed. V. 7. “ *He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.*” We give other renderings : The *Targ. Onkelos* : “ *The king anointed from his sons shall increase, and have dominion over many nations ; his king shall be mightier than Agag, and his kingdom shall be exalted*”—Dr. Hales, following the *Sep.*—“ *There shall come forth a man of his seed, and shall rule over many nations ; and his king shall be higher than Gog, and his kingdom shall be exalted*” ; Dr. Boothroyd : “ *Water shall flow from the urn of Jacob, and his seed shall become as many waters ; their king shall be higher than Agag, and his kingdom more highly exalted.*” All renderings are united in the main idea, viz. that the King over this nation shall be *above all other kings* (for, as Kartz, *His. of Old Cov.* vol. p. 437, following Moses Gerandensis, p. 65 *Newton On Proph.*, shows Agag is a general or official name of all the kings), which at once recalls Ps. 89 : 27 “ *I will make Him my firstborn, higher than the kings of the earth.*” His Kingdom is to be over all the earth. So Messianic was this regarded even by the Jews, that to this part of Balaam’s prophecy the paraphrase was annexed (*Targ. Palestine*), “ *The Word of the Lord their God is their help and the trumpets of the King Messiah resound among them,*” or (*Jerusalem Targ.*) “ *The Word of the Lord is with them, and the trumpet of their glorious King protecteth them,*” or again (*Jerus. Targ.*) “ *Their King will arise from among their children, and their Redeemer will be of them and among them ; and he will gather their captives from the cities of their adversaries, and their children shall have rule among the peoples. And the Kingdom of the King Messiah shall be made great ; stronger is He than Saul who vanquished Agag the King of Amalkaah*” (so *Targ. Onk.* “ *From them their King shall arise and their Redeemer be of them and among them.* etc.) We now come to the most noted part in which Balaam says, “ *I will advertise what this people shall do to thy people in the latter days,*” viz., verses 17–19—“ *I shall see Him, but not now : I shall behold Him but not nigh ; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab* (marg. read.—smite through the princes of Moab), *and destroy all the children of Sheth* (marg. read.—Tumult). *And Edom shall be a possession, Seir also shall be a possession for His enemies ; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.*” *Targum Onkelos* : “ *I see Him but not now ; I behold Him but not nigh. When a King shall arise out of Jacob, and the Messiah be anointed from Israel, He will slay the princes of Moab, and reign over all the children of men. And Edom shall be an inheritance, and Seir a possession of His adversaries ; but Israel shall prosper in riches. One will descend from the house of Jacob, who will destroy him that escapeth from the city of the*

peoples." Kurtz renders: "I see Him, but not now; I behold Him, but not nigh. Out of Jacob goeth forth a Star, and out of Israel riseth up a Sceptre, and shattereth Moab right and left, and destroyeth all the sons of tumult. And Edom becometh His possession, and Seir becometh His possession, His enemies, and Israel doeth mighty things. A Ruler riseth out of Jacob, and He destroyeth what remaineth, out of the cities." It is simply a matter of amazement that any one who professes to believe in the Word of God, should confine the fulfilment of this to Saul or to David, or even to the First Advent, seeing that later prophets, one after the other, take up the same prediction declaring the Coming of a mighty King who shall wonderfully destroy the enemies confederated against Him and obtain widespread dominion. It is *faithless to limit it*, as some do, when the identical coming, overthrow of foes (same word designative and descriptive of enemies being used), and reign is sung by David, reiterated by the prophets following down to Malachi, then taken up by the apostles, and finally specially revealed in the last Revelation. Hengstenberg well observes that "the star is so natural an image and symbol of the greatness and splendor of a ruler, that nearly all nations have employed it;" and Kurtz justly adds: "The star out of Jacob evidently denotes the Israelitish monarch *in its highest personal culmination*, which was in the person of the Messiah," and that this was so understood by the Jews appears from the Targums, etc. Eben Ezra (as quoted by Dr. Etheridge in Targums) says that many Hebrew commentators agree in explaining it of the Messiah. (We give one by way of illustration: Rabbi Moses ben Maimon remarks: "'Destroy all the children of Sheth.' *This is the King Messiah* of whom it is written, Ps. 72:8, 'He shall have dominion from sea to sea.'") How widely this idea was extended is evident from the pretended Messiah, Barkokab, who, in Hadrian's reign, derived his prestige from the fact that his name, "*the son of the star*," was supposed to be a fulfilment of this prediction. Jesus justly claims to be the Star, and conjoins with it the additional fact that He is "*the Morning Star*," which ushers in the morning of the glorious day of the Lord Jesus, thus Himself linking it with His future revelation. Indeed, owing to the sinfulness of the Jewish nation, the fulfilment was *postponed* from the First to the Second Advent, when He comes to smite His enemies and establish the covenanted Kingdom. This will be a *terrible time* to the wicked, and hence Balaam adds, v. 23, "*Alas! who shall live when God doeth this?*" which the *Targ. of Onk.* renders: "*Woe to the wicked who may live when God doeth this!*" the *Targum of Palestine*: "*Woe to them who are alive at the time the Word of the Lord shall be revealed, to give the good reward to the righteous, and to take vengeance on the wicked, to smite the nations and the kings, and bring these things upon them!*" and the *Jerus. Targum*: "*Woe to him who is alive when the Word of the Lord setteth Himself to give the good reward to the just and to take vengeance on the wicked!*" How fearful, can be seen by glancing over the description of it given by Malachi (ch. 4), or Revelation (ch. 19), and numerous confirmatory prophecies, when He who is the Word of God, the King of kings, comes to save His own people and to utterly confound all His enemies." Balaam's prediction, coming when *the first confederation* arises against the Theocracy, directs the eye of faith onward to the time when *the last great confederation* shall be broken by the Theocratic King.

<sup>1</sup> *Targum of Palestine*: "I shall see him, but not now; I shall behold him, but it is not

near. When the mighty King of Jacob's house shall reign, and the Messiah, the Power-Sceptre of Israel, be anointed, He will slay the princes of Moabæe, and bring to nothing all the children of Sheth, the armies of Gog who will do battle against Israel, and all the carcasses shall fall before Him. And the Edomæe will be utterly driven out, even the sons of Gabela from before Israel their foes, and Israel will be strengthened with their riches and possess them. And a Prince of the house of Jacob will arise and destroy and consume the remnant that have escaped from Constantina the guilty city, and will lay waste and ruin the rebellious city, even Kaiserin, the strong city of the Gentiles." *Jerusalem Targum*: "I shall see Him, but not now; I shall behold Him, but He is not nigh. A King is to arise from the house of Jacob, and a Redeemer and Ruler from the house of Israel, who will slay the strong ones of the Moabæe, and bring to nothing, and consume all the children of the East. And Edom may inherit Mount Gabela from their enemies, but Israel will be stronger with a mighty host. A King will arise from the house of Jacob and destroy what shall remain of the strong city."

<sup>2</sup> For the sake of those who are interested in the things pertaining to the last times, we append a few additional extracts from the Targums upon the difficult concluding portion of Balaam's prophecy, which show that they were interpreted as relating to the future, and to the times of the Messiah. Thus e.g. on verse 20, the *Targum of Palestine*: "The first of the nations who made war with the house of Israel were those of the house of Amalek; and they at last in the days of the King Messiah, with all the children of the East, will make war against Israel; but all of them will have eternal destruction in their end." *Jerusalem Targum*: "The house of Amalek was the first of the peoples to make war with Israel, and at the last, in the end of the days, they will array battle against them; but their end is to perish and their destruction to be forever." On verses 21, 22, 23, the *Targum of Palestine*: "How strong is thy habitation, who hast set thy dwelling-place in the clefts of the rocks! Yet so is it decreed that the children of Shalmaia must be despoiled, but not until Sancherib the King of Athur shall come and make them captive." *Jerus. Targum*: "How strong is thy abode, who hast set the house of thy dwelling in the clefts of the rock! But the Shalmaia will not be spoiled until Athuria shall arise and take the captive." *Targum of Pales.*: "Woe to them," etc., already quoted, then follows: "And ships (lit. sails) armed for war will come forth with great armies from Lombarina and from the land of Italia (Vulgate: Venient in trieribus de Italia) conjoined with the legions that will come from Constantina and will afflict the Atheniæe, and bring into captivity the sons of Eber (comp. *Peschito*: and subjugate all the Hebrews), nevertheless the end of these and of those is to fall by the hand of the King Messiah and be brought to everlasting destruction." *Jerus. Targum*: "Woe," etc., then adds: "And great hosts in Livernia will come from the great city and will conjoin with them many legions of the Romanæe and subjugate Athuria and afflict all the children beyond the river. Nevertheless the end of these and of those is to perish and the destruction to be everlasting." *Targ. Onkelos* on same verses: "Strong is the house of thy dwelling, and in a strong fortress hast thou set thy abode; but yet Shalmaah shall be destroyed, for Athuria will make thee captive." "Woe," etc., then follows: "And ships will come from the Kittæe (comp. Syriac: "And the legions shall come forth from the land of the Kittoyee") and afflict Athur, and subdue beyond the Phrat; but they also shall perish forever."

*Obs. 6.* This doctrine of the Kingdom confirms the already overpowering reasons given for the retention and inspiration of the later prophecies of *Isaiah*, seeing that they form a consistent outgrowth of covenant and promise, incorporating precisely that which is requisite to carry out the Theocratic ordering in the Redemption of the world. It also maintains the integrity of *Daniel* in this respect, showing how his prophecies stand consistently related with all others pertaining to the Kingdom, and to a constant and even present fulfilment establishing historically its inspiration. It confirms the force and propriety of many of the ancient Messianic promises, which modern Jews and destructive criticism would apply to something else. It aids in ascertaining the meaning of words (i. e. when several meanings are presented, by applying analogy in connection with the other tests), in interpreting the figurative and symbolical language, in applying some of the types, and in reconciling apparent contradictions. In brief,

it is the testimony of every one who has given this subject any careful study, that it is such "*a solvent of difficulties*," that its application has given great joy of heart and delighted surprise in discovering the import of passages which otherwise proved either to be unsatisfactory or dark. Among many others, Riley, in *The Restoration*, makes this confession, and proceeds to show how our doctrine removes difficulties, as in the promises of inheriting and possessing the earth, in the parables, in the resurrection, in the renewal of creation, in the scene described by Matt. 25 : 31-46 (viz., in the ground of approval and of condemnation—for instead of the heart, the motives being examined, external, outward deeds are considered, etc.), in watching for the Advent, and in the wonderful results of Redemption, culminating in the salvation of the race as a race. But these and other points having been duly considered under their proper heading no more need be added.

We append, however, a few illustrations. Thus e.g. it suggests that if we are authorized to accept of "Alamoth" of Ps. 45 to denote (so many critics) "virgins, or hidden ones, or hid things," how to appropriate and apply the same. Again: if we are permitted to receive the correction of critics made in the clause (Ps. 93 : 2), "Thy throne is established of old," by substituting "Thy throne is established from then" (or as Luther: "Von dem an stehet dein Stuhl vest"), we have not only the Messianic reign described, but the perpetuity of the same asserted. Again: in view of the striking language of Isa. 41, so applicable to the Messiah, we can adopt Fausset's (*Com. loci*) suggestion that the chapter makes a typical fulfilment in Cyrus, but a complete one in Jesus, the Messiah. Again: a deeper significance and depth is given to promises, which are generally regarded as fulfilled in the past. Thus e.g. take Noah's prophecy (Gen. 9 : 25-27), and while it had a striking fulfilment in the past (comp. Bh. Newton's *Diss. on Proph.*, Diss. 1), yet it will continue to be still more strikingly fulfilled in the future Kingdom. While the curse is being, by degrees, removed, the distinction predicted will still remain. Thus to illustrate: (1) God in the Person of Jesus, the Christ, "shall dwell in the tents of Shem," and this is done when He enters upon His inheritance; (2) Japheth shall be enlarged, which is done in the perpetuation of the race (Prop. 152); (3) the descendants of Ham and Canaan shall acknowledge the supremacy of Shem (Prop. 114). Even Ps. 29, which is usually applied to a poetical description of a thunder-storm when applied to this future period becomes more intensely expressive. This "voice of the Lord" (so called because instituted and directed by Him, and proclaiming His power), ridiculed by unbelieving science, will again be heard so expressively and terrifically that unbelief will quail before its dreadful sound—even the boldest and most bloody of sinners will have their guilty consciences aroused by it. For, let it be observed, however in some places it may have a symbolic import, yet the repeated mention of it, its use in deliverance (e.g. Ex. 9 : 23, 29, 33), in inauguration of the Theocracy (Ex. 19 : 16 and 20 : 18), in the Theocratic King employing it against enemies (as e.g. 1 Sam. 7 : 10), in attestation of Theocratic rule (1 Sam. 12 : 17, 18), indicates that this agency, so impressive, will again be employed (2 Sam. 22 : 14; Pa. 77 : 18; Ps. 18 : 13; Isa. 29 : 8, etc.).

*Obs. 7.* This doctrine also aids in our understanding *the allusions and language* of the early Fathers of the Church. If it is requisite, in order to understand any author, to enter into his spirit and to comprehend the reasoning which leads him to definite conclusions, this is equally true of the primitive writers. Without a knowledge of the Covenant promises, the prophecies based upon them, etc., it is simply impossible to do justice to certain expressions and even doctrinal positions assumed by the Fathers.

A recent case of misunderstanding will illustrate our meaning. Thus Froude (*Short Studies*, p. 223) adduces a passage from Clement (adopted by him) in order to invalidate his credibility and to make himself merry at Clement's expense. "The most strange words" which "*no hypothesis will explain*," are the following: "The Lord being asked when His Kingdom should come, said: 'When two shall be one, and that which is without

as that which is *within*, and the male with the female *neither* male nor female.' " This enigmatical, and to Froude nonsensical, expression is not so inexplicable as he imagines, if we only keep in view *Clement's belief in the Kingdom*. It is susceptible, according to the things pertaining to the Kingdom, of a rational explanation. Thus, e.g. the Kingdom comes after (as we have shown, Props. 125-129) the first resurrection and male and female (i.e. the distinctive sexual organization) is swallowed up in the glorified form as even Jesus intimates, Luke 20 : 34-36. Again the two being made one may refer to several things, such as the reunion (separated by death) of soul and body, the two kingdoms united as the prophets predict, the world reconciled to God, the Jew and Gentile united in Kingdom, etc. While the meaning to be attached to the without being made or becoming like that within is found either in the glorification of the body, or the marriage of the saints with Christ, or the promised unity and rulership, or the extension of the Theocratic relationship from the Jews—the elect—over all nations, etc. The promises pertaining to the Kingdom, if accepted, do not make the language of Clement unreasonable or the proper subject of ridicule ; at least they give him credit for honesty and consistent belief, so that he is not chargeable with endeavoring to break down a faith without being able to substitute a better one.

PROPOSITION 193. *This doctrine of the Kingdom meets, and consistently removes, the objections brought against Christianity by the Jews.*

This is a wide field, and we can only briefly point out how, from our standpoint, *a consistent answer* can be given to the objections urged by Jewish unbelief against the reception of Jesus Christ.

*Obs. 1.* The student, if observant, must have noticed a remarkable feature in the history of this nation, viz., that immediately and some time after the First Advent many Jews were converted to Christianity, forming even churches composed almost entirely of them. The history of the first and second centuries shows that it was nothing *unusual* for Jews to embrace Jesus Christ as *the promised Messiah*. But gradually such conversions became rarer, until they either entirely ceased or formed exceptionable cases. If we inquire into the causes of this change, it will be found that it resulted almost entirely in *the departure* of the large body of the Church from the Millenarian ground occupied by the early Church. The Origenistic, Augustinian, and succeeding theology discarded what was pronounced to be "*the Jewish*" element, and engrafted another, the Gentile, into its place. The result was seen in its contracting Jewish conversions and in its confirming Jewish unbelief. On the other hand, a return to the theology of the early Church invites the conversion of the Jews, seeing that it materially aids in removing the principal objections which hold them in unbelief.

The Jews, as the Messianic idea of the Kingdom was lost sight of and the prophecies were spiritualized, became less and less accessible. They were then met rather with invectives than arguments. This is illustrated even by the titles of treatises, as e.g. Agobard's *De Insolentia Judæorum*, *De Judaic Superstitionibus*, or Martini's *Capistrum Judæorum*, or the *Halter* or *Muzzle of the Jews*, etc. How much injury the self-conceit and pride of Gentileism has inflicted it is impossible to calculate. The position of the Jew was beyond description painful and trying; on the one hand under the cloud of God's withdrawal and displeasure, and suffering the prophetic announcements of punishment, and then, on the other hand, having a Messianic Kingdom urged upon them by those in power *contradictory* to covenant and prophecy. Need we wonder that at times they almost despaired, and that some should yield up faith and hope? Need we be surprised that a Jew, Maimonides, should be regarded by many as the Father of Rationalistic Theology, when, brooding under the persecution of centuries and the rejection of the promises made to his nation by professed Christianity, he should endeavor to remove, as much as possible, the Supernatural from the Old Test.? The wonder is that so many Jews still hold to the Messianic idea and to God's covenanted promises. It is a sad commentary on human nature that prominent men in the Church (as e.g. Cyril, see Gibbon's *Hist.*, vol. 4, p. 501) persecuted the Jews instead of striving to win them by kindness and truth. It is gratifying that a strong reaction has set in, and that not merely toleration is accorded, but a deep interest is felt in their welfare, evidenced by special societies organized in their behalf.

Owing to our Pre-Millenarian views, the Jews are more accessible, as evidenced by the conversions of Jews, and the numerous Jewish Pre-Millenarian



writers in Europe and this country. Lederer, formerly editor of the *Israelite Indeed* (vol. 8, p. 82), and a missionary among the Jews, after delineating our doctrine as particularly adapted to reach the Jews, declares that "Indeed, by the preaching of a full Gospel to the Jews, there have been more Jews converted in the last twenty-five years, than during seventeen centuries of the Christian era. All converted Jews, therefore, with but few exceptions, are Pre-Millenarians." Our most bitter opponents concede that converted Jews are almost exclusively Millenarian. Thus e.g. the author of *God is Love* (Pref. vol. 3) candidly says: "It must afford some satisfaction to Millenarians to find that all the Jews who embrace the religion of Jesus (there are many such in England) do become zealous supporters of the theory of our Lord's personal reign on earth." We acknowledge, gratefully, the "satisfaction" that this affords. The Gospel still remains a stumbling-block to the Jews, arising chiefly from the crucifixion of Jesus, but this is greatly increased by the peculiar Messianic ideas engrafted upon the same. We need not apprehend the spirit of Ambrose, Justinian, Ferdinand and Isabella, Agobard, or Torquemada toward the Jews, for an enlightened Christian sentiment abjures such, but we have reason to deprecate the Messianic views, so current, which the Jew finds utterly irreconcilable with the Old Test. statements. It was difficult even in the primitive Church, with the aid of the conciliating Pre-Millenarian views, to reach the Jews (as e.g. evidenced by the persecutions excited by them against Christianity, and by the testimony of Justin Martyr—see *Apol.*, l. 2, f. 83, and Neander's *Ch. His.*, vol. 1, p. 63), but this difficulty is seriously enhanced by the rejection of this conciliating element. We call the attention of the student to Dr. Neander's (*Genl. Ch. His.*, vol. 2, p. 423) important observation. After referring to Justin's omission of Chiliaism in his Apologies, and to his introduction of the same into the *Dial. with Trypho the Jew*, he says: "On the contrary, in a dialogue designed to vindicate the Christian doctrine against the objections of the Jews, he had special reason to give prominence to this point, in order to show that the Christians were orthodox in this particular, even according to the Jewish notions."

Some doubt the Jewish conversions reported. So e.g. Dr. Spring reports (art. "General Assembly" in *Princeton Review*, July, 1853, p. 466) very few converted through the instrumentality of "the Jews' Society of London." But Dr. Baird, on the other hand, testified to such conversions, and to "great success," being himself personally acquainted with missionaries and many converts. The *Luth. Observer* (Aug. 2d, 1878) states that "in 1809, when the London Soc. for Promoting Christianity among the Jews was founded, it is said that the most diligent search would only discover thirty-five Christian Hebrews in the whole of England. Since then more than twenty thousand have embraced the faith, and been baptized. *Harper's Weekly* (March 16th, 1878) reports, from statements made by the *English Independent*, that there are between fifty and sixty thousand Jewish Christians in Great Britain, of whom one hundred and thirty are clergymen of the Established Church. The *Southern Churchman* (quoted in *Luth. Observer*, Aug. 30th, 1878) "declares that there have been, since 1815, more than one hundred clergymen of the Church of England, including two bishops, who were converted Jews; and in one English chapel, in the same period, there have been seven hundred and eighty adult Jews, and six hundred and five children, converted and baptized." The Bishop of Ripon (quoted in *Proph. Times*, vol. 5, p. 89) says: "In London alone there are now three thousand converted Israelites. The London Jews' Society can tell of twenty thousand converts, of whom it is assumed that they are members of the invisible as well as of the visible Church of Christ. More than one hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the Gospel." Such testimonies, which might be extended to other countries, speak for themselves. In the art. "Poland, Mission among the Jews in" (M'Clintock and Strong's *Cyclop.*) it is said that before the Jewish Mission in Poland was broken up by the government (owing to the war with England—the mission being planted and supported by Englishmen), it had baptized quite a number of Jews (in the year 1851 there were three hundred and twenty-six baptized), but the missionaries had to leave Jan., 1855. After a suspension of twenty years, the mission was resumed in 1877, by permission of the Emperor. The Jews issued there excommunication against those who would have any intercourse with the missionaries. Many Bibles, Testaments, and Tracts were also circulated. Some of the converts, it is said, occupy "the highest stations in life," being persons of prominence and ability. The *Ch. Herald* (Aug. 21st, 1879) reports that a colony of Jews at Hamadan, in Persia, has been agitated by the question, "Is not Jesus the Messiah?" Four of the chief men, the heads of one thousand houses (about five thousand people) have, after long trial, been publicly baptized, and others are asking to confess Christ. A number of

conversions, chiefly through Jewish missionaries, have taken place in this country, and hold a membership in various denominations.

*Obs. 2.* The principle of interpretation adopted by us, especially in reference to the prophecies, at once *commends* itself to the Jew. We do not, dare not, *divide* the prophecies, which describe *one connected series* of events, by the introduction of a new and most arbitrary mode of interpretation, which is not indicated in the text. Thus e. g. take the predictions relating to the Jewish nation, and interpret the one part referring to its tribulation, desolation, etc., *literally*, and then, when the prophecies go on without any sign of a change to speak of the same nation, proceed to spiritualize the rest and apply it to us Gentiles, we do a violence to the text and manifest injustice to the nation of whom the things are specially predicted. And yet, rejecting the interpretation of the early Church, which logically held these prophecies to be continuous in their relation to the same people, this has been *the very posture* of the Church, with here and there an honorable exception, for many long, long centuries. To such an extent has this been carried that it is almost a proverb that curses belong to the Jews and blessings to the Gentiles. It is needless to say how such an interpretation would *necessarily affect* a Jew; for he, with the Old Test. in his hands, however much he may overlook the predictions of a suffering Messiah, still clings to the triumphant Messianic predictions *with which, if there is any meaning in language, his nation is connected.* The Orthodox Jews confess the sovereignty of God, admit that through sinfulness (not that, however, of rejecting Jesus) they have been cast out, etc., and, realizing in their past history the sad truthfulness and reality of prophetic announcements, *still fondly anticipate* a further fulfilment of the same Word—now finding its mate in their condition—in the removal of the curse and the bestowment of blessing. The Reformed or Rationalistic class, having given up the hope of a Messiah as predicted (in fact discarding almost everything but a belief in God and His unity), are also utterly unprepared, owing to *the spiritualizing away* of the predictions pertaining to their nation, to give credit to the system of Christianity. Eagerly availing themselves of the criticisms of Strauss, Bauer, Renan, etc., they triumphantly point to the prophecies, to the early Church doctrine, and then to the immensely *transformed* view now so generally entertained by the Church, and claim, justly too, that if the fulfilment attributed to those prophecies exhaust them in the way believed, *then* there is a gross violation of language, etc. Both Orthodox and Rationalistic deem the principle of interpretation thus upheld *irrelevant and untrustworthy*, making the Old Test. to predict on its plain surface what shall *never* be realized *in the form* announced. The Jew, however, cannot object to our system of interpretation, charging it with *inconsistency*, seeing that we apply the prophecies pertaining to their nation *continuously*; not only receiving the temporary rejection, the punishment inflicted, but *also fully admitting* the importance of the nation, its near (Theocratic) relation to God, and its ultimate restoration and triumph *just as the grammatical sense predicts.*

The *Press* (quoted *Proph. Times*, June, 1877) remarks: "Rabbi Marks, of London, in a sermon, says the Jews reject Jesus Christ as the Messiah, because 'of the three distinctive facts which the inspired seer of Judah *inseparably connects* with the Advent of the Messiah, viz., the cessation of war and the uninterrupted reign of peace, the prevalence of a perfect concord of opinion on all matters bearing upon the worship of the one and

only God, and the gathering of the remnant of Judah and of the tribes of Israel"—not one of these prophecies has yet been fulfilled." Now our system of interpretation cordially receives these three characteristics *as plainly taught* and connected with the Advent of the Messiah. We just as fully as the Jew believe that they will yet be realized *just as predicted*. And this confirms us the more in the Messiahship of the crucified Jesus, because (1) all these "distinctive facts" are attributed to His Second Advent; (2) the reasons why they were not realized at the First Advent are fully given in the non-repentance of the nation, its rejection of the Christ, as shown in both the Old and the New Testaments; (3) the First Advent with its results, confirmed by a continuous fulfilment of prediction and promise down to the present, confirms the ability of this Jesus to fulfil the covenants and prophecies at the specified Advent; (4) but we do not confine ourselves to these "three distinctive facts," but compare and receive *all* the prophecies relating to the Messiah. Doing this, we find one class referring to the humiliation, rejection, suffering, and death of the Messiah verified in Jesus, and this only immeasurably confirms our faith in Him and that ultimately, as promised, *all the Scriptures* will be realized in and through Him. Thus that which forms an objection to the Jewish mind by only receiving *a part* of God's Word, becomes to us, when believing *the whole* Word, a tower of strength.

*Obs. 2.* The doctrine of election, as held by us, removes Jewish prejudice. The Jew finds in the Old Test. a clear announcement of *the elect condition* of the Jewish nation, and its election *practically confirmed* by the Theocratic and Theocratic-Davidic arrangement. He reads, that, however much the nation may be punished for its sinfulness, and however individuals of the nation may forfeit blessings coming through this election, yet *God will never utterly forsake it*; but will, when the time has arrived, show *His own faithfulness* to Covenanted promises, *His respect* to His own election, and reinstate them in a position by which *the election is fully vindicated*. He even points to *the oath of God* as confirmatory of all this, and resting in *the most solemnly pledged Word of God*, rejects the anti-scriptural views largely incorporated with professing Christianity, and with them, wrongfully supposing them to be part of it, Christianity itself. The notion that the nation has forfeited its election, which is now simply conferred on individuals, chiefly Gentiles who remain such, is a stumbling-block in the way of the Jew. Our doctrine entirely meets his objections, seeing that we *cordially acknowledge this Jewish election*; that we insist upon it that notwithstanding their temporary cast-off condition, and their blindness, yet "as concerning the Gospel, they are enemies for your sakes, *but as touching the election they are beloved for the fathers' sakes*, Rom. 11 : 28; that we distinctly prove, that, owing to this very election, the Gentiles, in order to participate in the promises *covenanted to the Jews*, must be *grafted in, adopted as part of the elect nation*, virtually becoming the seed of Abraham and thus inherit the promises with Abraham; and that, when this incorporation of Gentiles (produced by Jewish defection) has been sufficiently carried out to raise up a seed unto Abraham (for Theocratic purposes) *then will the elect Jewish nation be restored to its covenanted Theocratic-Davidic relation, thus vindicating and establishing its election before all nations.* (Comp. e. g. Props. 24, 57, 61, 63, 111, 112, etc.)

It is sad to find Jews deliberately receiving the Rationalistic interpretations of the Old Test. and incorporating them in a regular commentary. Thus Kalisch in his *Historical and Critical Commentary on the Old Test.*, rejects the Messianic predictions or promises of Genesis, etc. (making the Messianic conception to originate with the prophets) and thus vitiates the noble covenanted election and unity, which is, correctly appreciated, *the glory* of the Jewish nation. From this elect position of the nation, it is impossible to separate the Messianic idea. Alas! how true it is to-day of many a Jew, that—as Dörner remarked of Philo—the Messianic idea has become in him a burnt-out cinder, of which only the ashes are left. Will such only consider how the New Test. retains the idea of

the nation's continued election and its ultimate glorious result, and in view of this special honoring of the nation ask, with unprejudiced minds, why this retention and its inseparable connection with a pure Theocratic, Messianic conception?

The Reformed Jews (art. "Messiah" in M'Clintock and Strong's *Cyclop.*) in 1840, at Frankfort, declared that "a Messiah who is to lead back to Palestine is *neither expected nor desired* by the associated, and that they acknowledge that alone to be their country to which they belong by birth or civil relation." In 1869 at a meeting held in Leipsic, the following resolution was passed, rejecting Jewish restoration: "Those portions of our prayers which refer to the re-establishment of the annual sacrifices at the Messianic period, or to the return of the Jews to Jerusalem, must be modified." The London *Jewish Chronicle*, a conservative journal standing between the Orthodox and the Reformed parties, says: "Although every Jew is bound to believe in a Messiah, the question whether that expression indicates a person or a time, and whether he or it has arrived or not, is, according to the Talmud an open question." The Messiah, then, may be a personage, or a conjunction of events producing moral power, or a period of regeneration, or the Jewish nation itself as a regenerator. The liberal and reformed Jews of this country present similar declarations in their journals. They, of course, reject the plain grammatical sense (thus far so notably fulfilled in their nation, etc.) of prophecy, and with it the grand future portrayed of their nation under David's Son in a restored Theocracy. On the other hand, the Orthodox Jews cleave to the prophecies and the Messianic idea and Kingdom. While many Jews cordially receive Renan's *Life of Jesus* (and similar works) and eulogize it, there are others who condemn it (and similar) as utterly unfair and untrustworthy. Thus e.g. Prof. Stowe in the *Books of the Bible* (p. 284) quotes a Jewish Rabbi, Dr. Philippson, of Magdeburg, who pronounces Renan "no critic; he is merely a rationalist," and says, that his work can "gain no great importance in the domain of science and historical criticism, for, after all, much of the work rests upon arbitrary assumptions," etc. Surely this ought to be the view of Jews who respect the Old Test. and their own nation, when they find the same degraded by an uncritical attack upon Jesus. As to Jesus Himself, we can only say, that when Moses Mendelssohn wrote (see art. on him in M'Clin. and Strong's *Cyclop.*) to Lavater expressing his "veneration for the moral character of the founder of Christianity," we may well pass by the declarations of inferior minds.

*Obs. 3.* Our doctrine has no sympathy with the destructive criticism, which even believers in their apologies present—that, on the ground of "Jewish prejudices," "Jewish ideas," etc.—rejects some portions of the Gospels or Epistles or Apocalypse. This has an unhappy influence upon the Jews, as is evinced by their adopting it so largely and asking the question proposed by Levi (*Letters to Dr. Priestly*, p. 82), *How are we sure that the remainder is authentic?* While it is a matter of surprise that Jews should accept of the results of a criticism based on *prejudice* against their ancestors (i. e. their views), yet they avail themselves of it as a retaliation against the system of Christianity which generally indorses the same prejudice. The doctrine defended by us has *no need* of such mutilation of the Word to accommodate it to modern notions of the fitness of things, and *certainly not* when derived from antipathy to Jewish views. It does *not* cast contempt upon the faith of ancient and pious Jews who were satisfied with the literal, grammatical sense; it does *not* denounce such as in error or in holding to a "materialistic husk" utterly unworthy of modern reception; it does *not* reflect on the intelligence of prophet and people, who believed in covenants and promises just as they were given; it does *not* set itself up in direct antagonism to "Jewish conceptions," and denounce them as so "carnal" as to be unfit for our enlightened age; but it receives the Word just as prophet and people did, as Jews who are represented as specially favored by God did, as Jews who were preachers of the promises did, and finds no necessity existing to decry, in order to establish itself, God's ancient people, making them to live in darkness and entertaining a vain faith and hope. Surely *the manner* in which our doctrine manifests such high

respect for the intelligent piety of these ancient worthies, indicates the wisdom and logical accurateness of their expectations, preserves and elevates the character of their faith and hope, and does this all on a *true scriptural basis*—this ought, in the nature of the case, to find *more favor* with the Jew than those theories which *degrade* his forefathers, while under direct teaching from heaven, into believers of fables. Admitting the idle tradition existing in the nation obtained by adding largely to the Word, yet so far as the Covenants, both Abrahamic and Davidic are concerned, there was an *undoubted correct apprehension* entertained concerning them by the nation at large, and especially by the Jews mentioned in the Scriptures. This is seen by the *general belief* on the subject, and which was *perpetuated* in the first Christian churches, *uncontradicted* by its founders. Thus, instead of mutilating Scripture under the plea of their being “too Jewish,” we find this very element a most powerful and indispensable argument *in favor* of their inspiration. Hence this feature should commend itself to every Jew, who feels that his national connection is worthy of defence, that his ancestors were not a set of blind, deluded believers; and, instead of arraying himself (as many now do) on the side of those who are engaged in the work of lowering and degrading his noble and eminent forefathers, he should rather be inclined to those who show forth the praises due to an expectant, believing people as found in the Scriptures, even if it does include the testimony of the New Test. in its entirety.

Let prejudice, so unfavorable to investigation and truth, be laid aside, and allow the just claims of Judaism and of Christianity to be presented. Having given under various Propositions certain doctrines of Judaism retained by Christianity, and for which Christianity is preparing a perfect realization, let us under this one urge the claims that Christianity has to the respectful attention of the Jew. As preliminary, a few points may be introduced. (1) It certainly is eminently worthy of the candid Jew to notice how largely the Jewish nation is *indebted to Jesus* for the large and increasing respect which the nation has attained. Benj. Disraeli (Lord Beaconsfield) in his *Life of Lord Bentick*, refers to this feature, of which we only give the opening sentences, as follows: “Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for Him the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous history in the world?” etc. The hate and mutual animosities of the past centuries have given place to a better feeling and understanding, and Jesus of Nazareth and His teachings have inspired a regard for the nation that ought to be recognized and, may we add, reciprocated. (2) The Jews, with their intense devotion to the prophecies, and their earnest desire for deliverance under persecution, were frequently imposed on by False Messiahs (see articles on, in various Bib. dictionaries and cyclopædias which give lists of them as they appeared in the various centuries), producing great misery to individuals and the nation. Now not one of these came in the way designated by the prophecies, and this imposition might all have been avoided if the scriptural representations of the manner of the Messiah’s Coming had been observed. The First Advent of Jesus is so remarkable that it should urge the Jew to compare it with the Old Test. in order to see for himself whether the manner and events connected therewith are in *correspondence* with prediction. Without such a comparison carefully instituted the Jew is inexcusable; with it, we have no fears of the result, as evidenced in the past history of eminent and learned men among them. Simpson (*Plea for Religion*) makes the prophecies of the Old Test. to be fulfilled in Christ, literally in one hundred and nine instances; Horne (*Introd.*, vol. 1, pp. 126 and 451), and many others, produce a wonderful array of literal fulfilment as to (1) descent, (2) time of Coming and forerunner, (3) place of birth, (4) particulars of birth, (5) life and qualifications, (6) miracles, (7) special events, (8) rejection and sufferings, (9) death, (10) burial, (11) resurrection and exaltation. These embrace an astounding array of minute particulars, so that we can readily

see how (Acts 18 : 28) "the Apostles mightily convinced the Jews shewing by the Scriptures that Jesus was the Christ" in a reference to them, confirmed as they were by their personal witnessing of them. The Jew certainly, in view of the high interests involved, should dispassionately consider an array of testimony which has so largely influenced the most cultivated of intellects of the Gentile world to accept of the Jew Jesus as the very Messiah predicted by their own Jewish Scriptures. No impostor could possibly have thus far fulfilled the Old Test., seeing that in the predictions and fulfilments there are involved things beyond the power of mortal man to verify. Only one being has thus far appeared, in whom the Messianic prophecies have a determined and noble fulfilment, and that one is Jesus in whom so many Gentiles hopefully and lovingly trust. This very fact should lead the Jew to a renewed and impartial examination. (3) The Jews, in order to reconcile the statements of the prophets respecting the Messiah, resort (see articles "Messiah," "Jews," etc., in our encyclopædias, etc.) to a twofold Messiah, one in a state of poverty and suffering, the other in a state of splendor and glory. They thus make two persons and two Messiahs, whereas the Old Test. speaks only of one Messiah, as covenanted and predicted, viz., that glorious David's Son who shall restore the Theocracy. How are these Scriptures to be reconciled? By arbitrarily and violently making two Messiahs, or by making two Advents, the one in humiliation, etc., and the other in triumph and glory? Let the Jew consider the reasonableness and consistency of Christianity in bringing forth this twofold prediction and fully reconcile it by applying it to the same person (as the prophets do) under two Advents—the one literally fulfilled in a hundred particulars, the other remaining postponed, and this postponement being confirmed by the prophets and the predictions of the Messiah. This position occupied by the believer in Jesus is worthy of special attention, seeing that he thus accepts of the one Messiah covenanted and promised, in whom all that the prophets have spoken admirably finds its mate, making the suffering Messiah, as God's Word does, the ultimate triumphant one who fulfils covenant and prophecy. (4) We earnestly request, as a preparatory act, the unbelieving Jew to consider that the Old Test. predicts the rejection of the Messiah by the nation as evidenced by the predictions (as e.g. Ps. 118 : 22), "the stone which the builders refused," etc., and by the subsequent repentance of the nation (as e.g. Zech. 12 : 9-14, etc.) which is based on a previous rejection. That the Messiah should become "a stone of stumbling and a rock of offence" has been sadly verified by a most painful experience; that the repentance and subsequent exaltation will likewise be experienced the same prophets declare. Will the Jew honestly ponder the reasons assigned for such a stumbling, and then in this connection reflect upon the calling of the Gentiles and their adoption as believers when their own people should suffer, for a time appointed, the withdrawal of God's special favor, which even Moses predicted (Dent. 32 : 21). The wonderful fulfilment thus far and the astonishing reception of the Messiah spurned by the nation, should awaken deep attention. (5) Again, will the Jew accept of the statements of his own Scriptures that the Messiah was to come while the temple was still standing within the weeks designated by Daniel (9 : 24-27); if so, who but Jesus of Nazareth came within the stipulated time and place? Surely the variety and converging testimony should awaken the Jewish mind and heart to dispassionately consider the claims of that Jesus, who, in the most remarkable manner, possesses all the requisite marks of a true Messiah. It will not answer to make out, as many Jews do, that "Daniel was no prophet" (so e.g. Dr. Wise, editor of the *Amer. Israelite*, May 30th, 1879), because we have too much evidence how Daniel was estimated and understood previous to the Advent of Jesus, which is confirmed by the statements of the Gospels (e.g. in quoting from him and the manner in which it was received by the High-priest). A fair reading of works on Daniel, as Hengstenberg's, Hävernick, Delitzsch, Auberlen, Kliefoth, etc., as well as an unbiassed consideration of the historical fulfilment thus far of his predictions, clearly and unmistakably show that, while "not a prophet by virtue of his office, yet, like David and Solomon, he possessed the gift of prophecy" (so Delitzsch, etc.). (6) Will the Jew honestly consider that to avoid the Christian application of suffering and humiliation to Jesus, as predicted, many—rejecting the older applications—withdraw such a Messiah entirely from the Messianic prediction, declaring that all such passages (as e.g. the celebrated Isa. 53) relate to some other person, or to the nation itself. Why this contradiction to earlier expositions and to later ones (see art. "Messiah" in Herzog's *Cyclop.*) unless it be simply to repel Christian argument? Auberlen (*Div. Rev.*, p. 83) remarks that Jews, when Isa. 53 was read to them by missionaries, passionately asserted that it could not be in the Old Test., but was interpolated by Christians, so strikingly and convincingly was the impression made by its mere reading. The variations and shifts (see art. "Prophet" in M'Clintock and Strong's *Cyclop.*) to which men give play

when endeavoring to make Isa. 53 (and similar predictions, as Ps. 22 : 16 ; Ps. 42, 43, 69, 72, 110 ; Zech. 12 : 10, etc.) un-Messianic, are largely the result of prejudice and hostility. (7) Can a Jew be induced to out himself loose from the most powerful leverage constructed by Jewish ingenuity against the reception of Jesus as the Messiah, viz., the Talmudical system? About the third century the Mishna or Second Law was compiled from legendary tradition, to which afterward were added the Gemara of Jerusalem and the Gemara of Babylon, and these being appended to the laws of Moses so prejudiced the Jews against Jesus and His recognition that it was scarcely possible to induce them to consider the subject. (Comp. arts, on these in Cyclops., etc.) We allow a Jew to speak on this point. Felix Adler in an art. on "Reformed Judaism" (*North Amer. Review*, Sept.-Oct., 1877) says: "The Talmud itself, that corner-stone of orthodoxy, was a stupendous innovation on the simplicity of the Bible religion," and adds in a note: "The theory of an Oral Law, delivered to Moses on Sinai and handed down from generation to generation, until it was finally embodied in the ordinances of the Talmudical academies, is a palpable fiction invented by the Talmudists in order to lend to their own decisions the sanction of divine authority." A good sign among the Jews at present is the questioning of such authority with its entailed fetters. (8) Can a Jew be brought to consider dispassionately the Christian and critical verbal (as e.g. Ps. 22 : 16, etc.) and prophetic (as e.g. Daniel's, etc.) examinations and expositions, then, provided a diligent comparison is instituted in the Old Test., there is hope. If we can influence a Jew to read such works as Hengstenberg's *Christology*, John Pye Smith's *Scripture Testimony to the Messiah*, M' Caul's *Messiahship of Jesus*, Browne's *Messiah as Foretold and Expected*, Reibur's *Messianic Prophecy*, and numerous other works of a similar character, a sufficiency will be found, impressive by its weight of authority and unity and Jewish concessions, to induce an independent and conscientious search of the Scriptures. If such a posture is once assumed, we have no fears respecting the final result.

*Obs. 4.* The main leading objection against Jesus Christ is met in a more satisfactory manner through our doctrines. The Jew is especially hostile to the divinity of Jesus ; and the present Rationalistic attacks, notwithstanding their lowering of Jewish character and doctrine, are hailed and accepted on this account with delight by multitudes of them. Now aside from the usual proofs assigned for the divinity of Jesus, our interpretation of Scripture furnishes others which must, if duly considered, have considerable weight. For we plainly prove from the Scriptures, that the restored *Theocracy*, as predicted, *demand's a God-man*, a divine-human person to sit on David's throne and rule over his kingdom. He must be One, as Covenant and prophets declare, who reigns *forever*, who has *unlimited* power, who is *both David's Son and David's Lord*, who can perform mighty wonders and exert Supernatural power *in restoring all things*. We show that the perfection, highest consistency, and beauty of a *Theocracy* is thus manifested in *the very form so desirable and necessary* for Redemptive purposes. If a Theocracy, such as the Old Test. portrays would be erected under a David's Son lacking the divine attributes ascribed to Him, *then* there would be a failure, in so far, of God's own Word. This is fully admitted by the concessions of ancient rabbis, who understood the prophecies on this point *just* as we present it. That the prophecies plainly teach the divinity of Jesus, especially as associated with the Theocracy, is apparent from this faith of the Jews,<sup>1</sup> so that Lederer (himself a Jew, in the *Israelite Indeed*, Aug. 1866, p. 37) says: "there are many passages in ancient Hebrew writings which plainly show that the great men of Israel believed in the Sonship of the Messiah, not in the sense in which modern rabbis would make us believe, viz., in that sense in which Israel is sometimes called 'my firstborn son,' but in the real, Divine Sonship, the incarnation of the God-head in the flesh of David's Son. We will quote but one passage: Rabbi Hunah (Midrash Shocheh Tob on Prov. ch.

19) says, 'Messiah has six names, viz., Yihon, Tsemach, Menahem, David, Shiloh, and Jehovah Tsidkenn.' Such evidence could be multiplied, but is unnecessary to the student.' Our entire argument makes the mighty King not only "the Branch of David" (i.e. his Son) but "the Branch of Jehovah" (i. e. His Son) and shows that a Theocracy brought to its perfected state, bringing God and man in union in a plan of government, necessarily implies it, which is distinctly affirmed by the duration, extent, works, power, results, etc. of His reign. (See Prop, 183, 184)<sup>3</sup>

<sup>1</sup> The nature of the Theocracy as predicted by the prophets assured the union of the divine in David's Son. Of this the Jews at the First Advent were fully persuaded as we see e.g. in Peter's expression: "*Thou art the Christ (or Messiah), the Son of the living God.*" The general expectation, founded on the Scriptures (as Ps. 2; Isa. 9: 6, 7, etc.), is well stated in the High Priest's question: "I adjure thee by the living God, that thou tell us whether thou be the *Messiah, the Son of God.*" The charge of "*blasphemy*" against Jesus when He assumed the same, indicates fully and clearly in what light this Sonship was regarded; for otherwise the conduct of the Council is contradictory and absurd. In the promised reign of the Messiah, the Jews expected the fulfilment of the Millennial predictions, and hence they were able to say what the prophet declares in Isa. 25: 9, "*So, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.*" Gibbon (*Decl. and Fall*, vol. 4, p. 489) may indeed sneer at the notion of "a human and temporal King" entertained by some Jews, but this is merely one-sided, leaving out of the question the mass of testimony which introduces higher estimates of the Messiah among the Jews, so that Milman (in footnote) correctly remarks: "Most of the modern writers, who have closely examined this subject, and who will not be suspected of a theological bias, Rosenmüller on Isa. 9: 5-7, and on Ps. 45: 7, and Bertholdt, *Christologia Judæorum*, c. 20, rightly ascribe much higher notions of the Messiah to the Jews." If it be said that the Jews object to the Trinity, charging us with Polytheism, we leave a Jewess (*Leila Ada*, p. 207) to answer: "A literal Jew would be willing to excuse us from this charge (Polytheism), because he would say that our faith necessarily involves three persons in one God, or else there could be no atonement." But to this we add, that this necessity arises from the scriptural plan of a *pure Theocracy* in an incorporated Davidic line, so that whoever sees this Theocratic ruler in the glorified Son of David also beholds the Father—i.e. God ruling in and through Him. Comp. e.g. M'Caul's *Messiahship of Jesus*; Black's *Messiah and Anti-Messiahs*; Brown's *Messiah as Foretold and Expected*; Higginson's *Hebrew Messianic Hope and Christian Reality*, etc.

<sup>2</sup> We append a few more references for the accommodation of those who may not have access to them. The title of Jesus, "I am He who Am, and Was, and Will be" is used in the Targum of Palestine, which in itself embraces the divine. Dr. Etheridge in his *Trans. of the Targums* (vol. 2, p. 686) says that the old Jewish theologians gave the name of "the King of the kings of kings" to God, and also the one "the King of Peace, or the King with whom there is Peace," which were also attributed to the Messiah, and which (the first one) reproduced in the Apocalypse is one reason why the destructive critics pronounce it "Jewish." In the *Israelite Indeed*, a periodical under the editorship of a converted Jew, Lederer, are found numerous admissions of the divine Supernatural nature in connection with the human attributed by the Jews to the Messiah, among these are quotations from the Targum of Onkelos, Aben Ezra, Yarchi, Rashi, Aberbanell, Berechiah, Hoona, Kimchi, etc. In the writings of Lightfoot, in Commentaries, in various Sys. of Div. are also found an abundance of quotations which confirm the fact that many of the identical Scriptures quoted (as e.g. Ps. 2; Jer. 23: 5, 6, etc.) by Christians as Messianic, are regarded such by Jewish rabbis and that a divine origin and nature is also ascribed to Him. Our space forbids a repetition of them, however interesting.

<sup>3</sup> Rev. Isaac Leeser gives, in the "*His. of the Jews and their Religion*" (see Rupp's *Orig. His. of Relig. Denominations*), the belief that Moses "was the greatest of all the prophets and wise men who have lived before him or will come after him," and "the belief in the Coming of the King Messiah, who is to accomplish for the world and Israel all that the prophets have foretold concerning Him," and then (p. 365) he explains: "The Messiah, whom we expect, is not to be a god, nor a part of a godhead, nor a Son of God in any sense of the word; but simply a man eminently endowed like Moses and the prophets in the days of the Bible, to work out the will of God on earth in all that the



prophets have predicted of him." But he fails to tell us *how* a mere man can fulfil the requirements of the prophets, in the restitution of all things and the realization of Millennial descriptions. He overlooks the simple fact that this Messiah is to be immeasurably superior to Moses in every respect, and that in numerous predictions what is ascribed to this Messiah is fully ascribed to *God Himself*. He conveniently passes by the ancient belief of the Jews and engrafs another faith, as e.g. see Prop. 159, Obs. 2 (comp. Props. 199, 200), where it is shown that the Jews believed that this Messiah would be "the eternal King," and His Kingdom "the eternal Kingdom of David," etc., which cannot possibly be asserted of a mere mortal, seeing that *such perpetuity* necessarily embraces the divine. The study of the nature, design, etc., of the Theocracy, as it is to be restored, will inevitably lead to the firm belief that God Himself in the Person of David's Son is the Theocratic King. How this wonderfully exalts the King and the nation, need not be pointed out, and yet, is it not strange that the very feature needed to crown the Theocratic ordering with its *highest, most desirable* excellence should be objected to so strenuously by the Jew? Indeed it is for this reason that the nation has brought upon itself for so many centuries the dread punishment of God. For let it be considered that nowhere is it asserted in direct terms that the nation shall be driven from the land and scattered among the nations for the rejection of the Messiah, but this is directly predicted as a result of *their rejection of God* as their Ruler, etc. Now we ask the Jew how his nation thus rejected God and incurred the fearful destruction of the temple, of Jerusalem, of the nation, etc., unless it be in *the person of Jesus*, as He expressly claimed. If the Jewish theory (or rather Rabbinical) is correct, then the rejection of an alleged impostor ought to have brought them the favor and blessing of God, but instead of this the exact reverse—as predicted by this Messiah—has occurred. To what conclusion can we come excepting that in *this Messiah* they rejected God Himself, the Theocratic King.

Later writers among the Jews have, as is notorious, contradicted older writers in the applications of Scripture, in order to weaken, if possible, the interpretations and appeals of Christians in favor of the Messiahship of Jesus. This is frankly acknowledged by David Kimchi on 2d Ps. We give an illustration: Ps. 2, as Fairbairn (*Typology*, vol. 1, p. 97, etc.) has shown, is fairly applicable to "the Christ," as maintained even by the old Jewish doctors (as Solomon Jarchi agreed that "it should be expounded of King Messiah," but added: "In accordance with the literal sense and that it may be used against heretics" (i.e. Christians) "it is proper to explain it as relating to David himself.") Fairbairn justly observes that the Rationalistic interpretation which would apply it to David is not sustained by the acts here ascribed to the One specified (as e.g. David was not opposed in establishing his throne by heathen nations, and when established he did not seek dominion over the kings and rulers of the earth, etc.). This is so plain that "some even of those who formerly espoused it (i.e. the Davidic application)—such as Rosenmüller—have at length owned that "it cannot well be understood as applying either to David or to Solomon, much less to any of the later Hebrew kings, and that the judgment of the more ancient Hebrews is to be followed, who considered it as a celebration of the mighty King that they expected under the name of the Messiah." The same is true of Ps. 132; Ps. 110; Ps. 89, and others; and what binds those Psalms into an irresistible Messianic prediction, is the simple, uncontrovertible fact that the Messiah of the covenant and the Messiah of the Psalms is still the same Messiah predicted by the prophets after David's and Solomon's reign. The expectation of the Jews at the First Advent, and their utter inability (as e.g. evidenced Matt. 22: 42-45) to withstand the Messianic application, as well as the abundant concessions of later rabbis, teach us how to receive them. But if so then their application to One who is far more than a mere man inevitably follows, and with it, that the birth, life, works, etc., of Jesus alone fully meet all the conditions imposed by the predictions. Micah 5: 2, 3, 4 alone—if pondered in the light given by Jesus—should be sufficient to convince the Jew that the high and glorious nature we Christians ascribe to the Messiah is essential to the fulfilment of God's own Word. Modern Jews (*Leila Ada*, p. 180) may make Isa. 53 "an allegorical representation of their own sufferings," but this cannot be its meaning without undue violence to the passage, and without contradicting the large number who have applied it to a suffering Messiah. Barnes (*Com. on Hebrews*, ch. 1: 6) informs us: "Two Jewish rabbis of distinction—Raschi and Kimchi—affirm that all the Psalms from 93 to 101 are to be regarded as referring to the Messiah. Such was, and is, the opinion of the (orthodox) "Jews." Let the reader pass over these Psalms, and he will find that the Messiah therein described can be none other than the Mighty God, seeing that the dominion, power, exaltation, glory, etc., ascribed to Him cannot be applied to mere man. The student who desires to investigate the Scripture passages of a Messianic nature and their

application to Jesus, will find these in works specially devoted to the subject, and, more or less, in the commentaries on the Bible. The abundance of material in this direction is vast and satisfactory. Thus, e.g. Fairbairn (*Typology*, vol. 1, p. 332) remarks respecting Isa. chs. 61, 62, 49, 53, that "it is a matter of certainty that, in the judgment of the ancient Jewish Church, the person spoken of in all these passages was the Messiah"—and refers to "Lightfoot, *Hor. Heb.* on Matt. 12 : 20 and John 5 : 19 ; Schöttgen *de Messia*, pp. 113, 192 ; Hengstenberg's *Christology*, on Isa. 42 : 1-9 and chs. 49 and 53 : 2. Also Alexander on the same passages and ch. 61." The student may compare what Gladstone (*Studies on Homer*, vol. 2, pp. 48-51, and *Juventus Mundi*, p. 205-6) says of the Jewish traditions respecting the divinity of the Messiah, being "the glory of God," having two natures, being the Logos, Word, or Wisdom, "the Lord of Hosts," the Light, the Mediator, having abundant Supernatural power and divine attributes, conquering the evil one, delivering from the dead, etc. (comp. Schöttgen's *Horæ Hebraicæ*.)

It is self-evident that the ascension of the Messiah to the right hand of God (Ps. 110)—fulfilled in the history of Jesus—shows that He is exalted far above mere man : that the righteous Branch of David (Jer. 23 : 5, 6), when designated "*Jehovah, our Righteousness*, must be divine ; that the ancient Jewish applications of Messianic predictions (such e.g. as Ps. 2 ; Isa. 11 ; Ps. 80 : 14 (15) ; Mic. 5 : 1 ; Hag. 2 : 7-9 ; Mal. 3 : 1, etc.), exalt this Messiah immeasurably above mortal man, and hence, the New Test. standpoint, which ascribes so much of the divine to Jesus, is the correct one in the portrayal of a *true Messiah*. Philo of Alexandria (between A.D. 40 and 50), a Jewish theologian, advanced views of a Logos so striking in its counterpart to John's Gospel that it has excited considerable discussion. One party (as Semisch, etc.) think that Philo's Logos was a personal hypostasis ; another (as Dorner, etc.) deem it merely a personification of wisdom or a divine attribute ; and others (as Schaff, etc.) that Philo "vibrates between the two views." Now whatever position we may assume, one thing is conclusive, viz., that Philo had no idea of a mere man being the Messiah to fulfil the promises, but that he attributed deliverance and the fulfilment of Millennial predictions to something that was superhuman. This is precisely the position assigned to the Logos in the New Test., only that the covenanted union with David's Son is distinctively asserted in connection, thus in the Person of Jesus uniting the two, and preserving the unity of covenant and prophecy. We add : the time is coming when all objections to Jesus as the Messiah shall be forever removed. And that is, when the Jews shall say (Isa. 25 : 9), "*Lo, this is our God ;*" for as Fausset (*Com. loci*) has well remarked : "The Jews have a special share in the words, 'This is our God.' " Repentant and believing they shall yet exult in the Crucified One.

*Obs. 5.* The doctrine meets the more modern Jewish objection urged against the resurrection of Jesus. For it points significantly to the prophets (as e.g. Isa. 9 : 6, 7 ; Ps. 72 : 7, 17 ; Ps. 89 : 35-37 ; Ps. 104 : 4, etc.) which teach, that David's Son is immortal in that His reign endures forever, and that with Him are associated the pious dead, etc. Then it refers to the expectations of pious Jews before the Advent, who held (John 12 : 34), to such an immortal Messiah, and such a resurrection of dead ones, and shows how, as the apostles explain by the resurrection from the dead, Jesus now never dies again and how, also, through that resurrection a *pledge* is given that the prophets will be fulfilled in the resurrection of others. The resurrection is proven to be a *necessary and indispensable preparation* for, and adjunct of, *the Theocracy*. How else can David's Son reign as the prophets describe unless immortal ? And how can man born of a woman become immortal unless he, in some way, triumph over death ? And what greater triumph is required than that ascribed to Jesus ? Hence, when the resurrection is regarded as a *part* of the Divine Plan, *in its prerequisite relationship* to the Theocracy, it is the very thing which ought to be manifested in order to fulfil the prophets and give us undoubted faith in such fulfilment (comp. Props. 46-50, 125).

How far the Scriptures were fulfilled in the First Advent of Christ has been shown by many writers, such as Horne, Newton, Keith, Simpson, etc., and to such an extent

that no one, with unprejudiced mind, can deny a remarkable literal fulfilment. In the consideration of this subject this fulfilment ought to be regarded. We then, in general, have (1) the predictions which declare the immortal continuance of David's Son (with which is allied His character, attributes, etc.); (2) the predictions of His death and resurrection, contrasting them with the fulfilment recorded in the Gospel; (3) the manner in which this corroborates the Theocratic ordering, providing in the Person of Jesus, the covenanted Messiah. *Leila Ada* (p. 120) brings in the following points in her appeal to her Jewish father, as predicted in the prophets and realized in Jesus: He was to be (1) David's descendant; (2) His mother a virgin; (3) born in Bethlehem; (4) humble birth; (5) without external recommendations to public notice; (6) reside in Galilee; (7) a life of suffering; (8) rejected by the Jews; (9) betrayed by a friend; (10) treated as a malefactor; (11) mocked and insulted; (12) display meekness and patience; (13) put to a violent death; (14) His executioners were to divide His apparel; (15) cast lots for His vesture; (16) interred in a rich man's tomb; (17) rise from the dead; (18) His body not undergoing corruption; (19) He was to leave the world; (20) ascend to heaven. The Scriptures involved can be seen in detail (as e.g. in the Appendix, No. VI. of Horne's *Introd.*) in works specially devoted to this fulfilment. The most careless cannot help being struck by the numerous and startling fulfilments in reference to essential points and minute particulars. Time, regular descent, place, offices, preaching, works, public entry into the city, etc., are mingled with the price of betrayal, the spitting, reviling, vinegar and gall, unbroken bones, pierced side, dying with malefactors but honorable burial, etc., so that a firm believer in God's Word must see how they all meet in Jesus; and that, in view of their publicity and of their occurring under Roman jurisdiction, they could not have been concocted, etc., by the evangelists. If the question is asked why, then, did not the nation that witnessed these coincidences receive Jesus as the Messiah (1) when it was the earnest wish of the nation to have the Messiah to come and deliver it from the Roman power, and (2) when this desire was exhibited afterward in the success of one who pretended to be "the Christ," drawing a large portion of the nation into open revolt against the Romans, and (3) when the Jews did not deny the miraculous works of Jesus (even the scandalous *Toldoth Jeshu* conceding these), but ascribed them either to the power of the Beelzebub, or to the influence of magic, or to the supposed mystic virtue of the Shem-hamphorash, the Ineffable Name, although such works were believed to accompany the Messiah? The answer is plain and decisive; the Gospels are specially written to show *why* Jesus was thus rejected. The ground of objection was the unpalatable doctrine of *repentance* by which the Kingdom was conditioned. A theocracy, in the nature of the case, cannot be set up over a nation so steeped in sin and crime as the Jewish nation was—as evidenced by Josephus, etc.—at the First Advent. The refusal of the Messiah to establish it until the nation made itself worthy of it by repentance and obedience to the Word of God—this excited the *hostility and bitterness* of the representative men of the nation, until it culminated in the death of their own Messiah. They expected a Messiah to come and set up His Kingdom *without* calling them to forsake sin—to be a temporal Deliverer *without* urging faith and obedience with its resultant fruits—to re-establish and exalt the throne and Kingdom of David *without* requiring an antecedent manifestation of humble confession of sin and an honest turning to God with reverence and love. Hence the preaching of the forerunner of Jesus, of the disciples and Apostles, and the wonderful works, signs, and fulfilments, while persuading many—even of the priests—to receive Jesus as the Messiah and endure persecution for His sake, left the body of the nation unrepentant and intensely prejudiced against Him.

Look at this Jesus in the light of all these particulars, and then, if Jews will believe their own Scriptures, they see how it constitutes Him one who can be "the Judge of Israel." How can this Judgeship be better proven than by Paul in Acts 17 : 31? How can "the tree of life (which) was not created in vain, but the men of the resurrection shall eat thereof and live forever" (so e.g. R. Elias ben Mosis, and R. Menahem, in Answer on Gen. 2), be restored *unless* it be through a Second Adam like Jesus (Rev. 2 : 7 and 22 : 14)? How can the covenanted promises made to Abraham, Isaac, and Jacob to inherit the land personally be realized without resurrection, and who *so able* to perform this as a Messiah that has vindicated His power over the grave, like Jesus? How can the ransomed of the Lord return to Zion, and how can the supernatural results pertaining to a perfected and glorious redemption be experienced, *unless* the Messiah is such an one as Jesus is represented to be in the New Test.? Such questions might be multiplied, and show that the portraiture of Jesus, as given in the Gospels, Acts, Epistles, and Apocalypse is just such an one *as is demanded* by the Old Test. in order to secure its fulfilment.

*Obs. 6.* It brings in with greater force and pertinency the necessity of the Messiah making a *sacrifice* of Himself for sin. Aside from the usual arguments presented, and the appeals made to the predictions of a suffering Saviour by the prophets, and fulfilled in Jesus, it specially directs attention to the necessity of His death in order that the Abrahamic Covenant itself may (as Paul argues) be sealed or confirmed. By the *efficacy* of this death, abundant provision is made for the *ample realization* of the covenant: an immortal King is provided who is able to save—through Him all that believe, can and will be saved as predicted, for He now has power to forgive sin, to save from the results of sin, to raise up the dead, etc. The entire spirit of the Old Test. evinces that the Covenant can never be fulfilled without such a sacrifice, for it contemplates a restoration, ample and complete, to forfeited blessings. To make the Covenant available, *provision must first be made to meet the sinfulness and results of sin even in believers*, which the typical sacrifices could not effect. This is strikingly and effectively done in Him who is to be the Head of the Theocracy. Our argument does not simply ascribe salvation through Christ, but salvation through Him in and for this Theocratic elevation. He is indeed the born King of the nation, being the promised seed, and who so worthy (being sinless as the prophets predict) to make atonement, to effect reconciliation, to stand as mediator as this King. For, if the Jew will but consider *what this Theocracy demands*, if ever realized as prophecy represents it, such as moral purity, the triumph over the grave, the presence of God, the return to an Edenic state, the removal of the curse, etc., *he must see* that such an important transformation can *never* take place unless He, through and in whom God again condescends to act in the capacity of an earthly ruler, is *both* sinless Himself, and has power to act as Mediator and Redeemer of sinful man. It is through the King that the blessings of Redemption enjoyed under a restored Theocratic rule are to be realized, so all the prophets with one voice testify—and Jesus Christ as described in the New Test., *meets in every respect the requirements of prophecy*, in person, in character, in work already performed, in station, in promise, etc., preparative to the ultimate end. If in the history of Jesus, coming as Messiah, there was no provision for sin, no purchase of immortality, no triumph over death, no recognition and exaltation by the Father, *an important, yea deadly, flaw* would exist, and the Jew would *then be justified* in turning away from him, saying that the Messiah really promised by the prophets would exhibit His ability to deliver in person and work; but now since these are *abundantly evidenced* in Jesus, *is he justified* in turning away from Him? Indeed, if he reflects how shortly after the rejection of Jesus, who manifested in person and work His perfect adaptedness to the Theocratic Kingship, the nation guilty of rejecting Him was so terribly smitten and scattered, he finds that his own reason alleged for the overthrow of the nation, viz. on account of sinfulness against or rejection of Jehovah, *is fully verified in Jesus*; because, unless Jehovah be regarded as identified with the person of Jesus, it would, owing to their belief in and worship of Jehovah in God the Father, be improper to say that Jehovah was rejected by them, excepting it be through Christ. In considering the claims of Jesus, it certainly ought to be of weight, that the rejection of Him and of His sacrifice was followed by a terrible overthrow of the nation and a continued subjection, as He and the prophets predicted, under Gentile domination, down to the present day. It confirms

the validity of His Theocratic Kingship, and the preciousness of His sacrifice.

Indeed, if Jesus had been an impostor, then the Father, instead of bringing such terrible calamities upon the nation as predicted, ought *rather* to have blessed the nation for its zeal, etc. But taking Moses and the Prophets, what was done against the Messiah Jesus was done, as Jesus claimed, against God, the Father, Himself. If the Jew is candid in examining the New Test., he must be deeply affected by two things: (1) that a Messiah should predict His own death and the continued depression of a nation that is His own inheritance. Imposture is incapable of such a procedure; it would inevitably bring forth the exact reverse. Now, in view of the singularity of this teaching, to say nothing of its astounding nature, should not the Jew be influenced to dispassionately consider the reasons assigned for such a mode of procedure? (2) The predictions of the Messiah—so accurately fulfilled in the destruction of Jerusalem and the temple, the scattering of the nation, the treading down of Jerusalem by the Gentiles, the continued Gentile domination—should have a mournful interest to the Jew, seeing the realization of the same in Jewish history. And, may we add, should not this very fulfilment have a tendency to cause him to feel that the One that could thus predict must, indeed, have been the Messiah. These predictions were based on the sinfulness of the nation, and certainly the Jew cannot censure us for repeating this statement, when their own prayer-books, accounting for dispersion, captivity, and suffering, fully and frankly, in general terms, admit the past sinfulness of the nation—an admission forcibly urged by the prophets. How Jewish writers inadvertently fasten upon themselves the sin of crucifying the Messiah is forcibly shown by *Leila Ada* (a converted Jewess), p. 121, in her appeal to her father, saying that in a Jewish work called *Yoma* the question is asked: "Why was the second temple destroyed?" And one of the principal causes given is this one: "On account of the hatred without cause." She then adds: "I refer them to Pa. 69, one which is admitted by Aben Ezra to be prophetic of the Messiah. 'They hated me without a cause,' is charged by our Saviour upon His enemies." *Leila Ada*, p. 59, asks what terrible sin her ancestors had committed which called for eighteen centuries of removal from the land, when her fathers, guilty of idolatry—the greatest sin against God—had only seventy years of captivity enforced, etc. She (p. 122) remarks: "Nor is it possible that the Jews can be altogether blind to the curse which has rested upon our nation through the eighteen hundred years which have elapsed since the crucifixion of Jesus. 'What adequate cause can be assigned for our long protracted chastisement?' is one of their solemn questions. 'What can that crime be, which was committed by our ancestors, and of which to this day we have not repented? Whatever it is, it must be some act or deed of a most atrocious character, an act or deed in the approval of which we have steadfastly persisted, and the guilt of which we have obstinately refused to acknowledge.' And if they will seriously reflect, they cannot avoid the conclusion that there is no one deed, to which in all ages they have given their adhesion, except the crucifixion of Jesus. With that event, too (and they cannot avoid observing it), commences the era of their sufferings and distresses. Here, what is related of Rabbi Solomon Marochan occurs to me: while reflecting upon the iniquities of the Jews, he said, 'The prophet Amos mentions a fourth crime for which we have been in our captivity—of selling the Just One for silver. It manifestly appears to me that for selling the Just One we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. O my God! I am afraid lest the Jesus, whom the Christians worship, be the Just One whom we sold for silver!'" Can a Christian read this without being profoundly moved in sympathy, or can a Jew reflect upon it without deeply feeling the force of its appeal? Can a Jew ponder the statements of prophets that the Messiah would be rejected by the nation, that Gentiles would be called during such a time of rejection, that the nation would endure dispersion and suffering as a result, that at some future time they would acknowledge their sin and repent, etc., without the conviction being forced on him that in and through Jesus this has been most wonderfully exemplified? Isaac da Costa (see art. "Messiah" in McClintock and Strong's *Cyclop.*) was converted by reflecting on the long-continued dispersion of the Jewish nation for its sins—the acceptance of Jesus as the Messiah resolving all enigmas. The same is true of others; and all such have realized that in addition to the argumentation appealing to reason, there was combined, on the acceptance of Jesus, the most satisfactory of all proof, viz., that derived from personal experience, enforcing a well-grounded consciousness that Jesus was indeed an all-sufficient Saviour and "the Christ"—as illustrated e.g. in the life of *Leila Ada*, Wolfe, and others.

*Obs. 7.* The Kingdom as explained by the prevailing theories is a stumbling-block to the Jew. With the Old Test. delineation of the Kingdom, its Theocratic and covenant relationship to their nation, its overthrow and promised restoration under the Messiah, etc., it is impossible to move them to receive a Kingdom which is widely different from the covenanted one, and of which professed believers are so uncertain that it is the subject of many and contradictory meanings and interpretations. The Kingdom that the Old Test. plainly predicts for him, is one that when established is so openly visible and associated with the rebuilt throne and Kingdom of David, that he rejects as utterly untrustworthy the interpretation which declares that the ruined tabernacle of David *shall never be restored* in the sense contained grammatically by the language of the prophets. This spiritualizing of the covenant promises and prophecies pertaining to the Kingdom, and thus making them to mean what the fancy of the interpreter can apply to the present dispensation or Church, has had a powerful influence upon the Jewish mind, and has materially aided in confirming unbelief. For, when he looks at the Church, or at this age, he finds *no such* a Messianic Kingdom as his prophets promised, *no such* a glorious restoration of his nation under Davidic rule as the Spirit predicted, and hence, influenced by the usurped claim of the Christian Church, and warped by the apparent antagonism, he turns away from Christianity itself. Our doctrine, on the other hand, gives a simple, unfettered, consistent statement of the promised Kingdom, receiving it just as once established, just as incorporated with David's line and people, without changing the language into something else; and thus by its unity of purpose confirms the truthfulness of the grammatical sense believed in by the pious Jews. Hence it is better adapted as evidenced by the history of the primitive Church, to meet and obviate the objections of the Jews.

Making the Christian Church, which is only preparative, to be the covenanted Messianic Kingdom, forms a fruitful source of difficulty to the Jew. Thus e.g. a Jew (art. "Messiah," M'Clintock and Strong's *Cyclopaedia*) objects: "We dissent from the proposition that Jesus of Nazareth is the Messiah announced by the prophets, because the Church which He founded, and which His successors developed, has offered, during a succession of centuries, a most singular contrast to what is described in the Hebrew Scriptures as the immediate consequence of Messiah's Advent, and of His glorious Kingdom. The prophet Isaiah declares that when the Messiah appears, peace, love, and union will be permanently established; and every candid man must admit that the world has not yet realized the accomplishment of this prophecy. Again, in the days of the Messiah, all men, as Scripture saith, 'are to serve God with one accord,' and yet it is very certain that since the appearance of Him whom our Christian brethren believe to be Messiah, mankind has been split into more hostile divisions on the grounds of religious belief, and more antagonistic sects have sprung up than in any historic age before Christianity was preached." This, and far more in the same direction, could be alleged as true; and the representation of the Church as the predicted Messianic Kingdom (and not, as it is, a preparatory stage for the same) is only increasing the difficulties of a Jew's acceptance of Jesus as the Messiah. It likewise is disgraceful to professed Christians to take up the stale falsehoods that are fastened upon Jewish views of the Messianic Kingdom, viz., that they regarded it as something similar to earthly kingdoms, like the Roman, etc. Now, while it is true that some Jews had a low and gross view of the Kingdom, yet many and leading minds had a correct idea that it would be different from mere earthly kingdoms, because it would be essentially *Theocratic*, a restoration of *the Theocracy*, to be revived and manifested in the Person of the Messiah. They are unjustly ridiculed and censured because of the expectation of universal dominion under the Messiah's rule. But is it not predicted in the plainest possible language that *their* Messiah should be a Ruler over their own nation, and also over all other nations? Did they believe in the ultimate downfall of all other kingdoms, and which has called forth thousands of sarcasms? This, too, is clearly predicted. That which, probably, has caused more unjust

accusations and witless ridicule is the notion entertained respecting Jewish supremacy. But if there is any truth distinctively taught in the Scriptures, then that of Jewish supremacy is one (see e.g. Prop. 114), destined to prove an inestimable blessing to all other nations.

*Obs. 8.* How poorly in effectiveness the arguments of the Jew have been met by later Christian apologists, is self-evident if we glance over the history of apologetics. The line of reply adopted by Origen in his answer to Celsus, has been substantially readopted and repeated down to the present day. Thus e. g. to illustrate: when Celsus from a Jewish standpoint (b. 2, ch. 29) urges the objection that "the prophets declare the Coming One to be a mighty Potentate, Lord of all nations and armies" and deduces from the failure of such a manifestation of Jesus that He is not the One predicted, Origen answers correctly when he shows that there are two Advents, a first and a second, separated by an interval of time, and that the Coming of Jesus as such a Potentate is to be referred to the Sec. Advent, but he does not really break the force of the objection when he portrays the results of such a Sec. Coming to be the winding up of *all sublunary affairs* etc., while the prophets describe a very different state of affairs, viz. a great glorious reign over the restored Jewish nation, and the nations here on the earth—to follow such an Advent. The main point of the objection, that of the reign of the Messiah as predicted, is *not* answered by this mode of reasoning and *cannot* be met by it. On the other hand, our doctrine satisfactorily meets it, showing how this reign, as *earthly* Potentate is postponed until the Sec. Advent when the covenants and the prophets will be fulfilled *in the manner* delineated by the Word. The Jewish expectations, drawn legitimately from the prophecies, are by the Apostles linked with the Sec. Advent, and the very phraseology growing out of these expectations are thus adopted by them without the least intimation that they are to be understood differently from common usage. Hence our view, instead of denying those legitimate Jewish deductions from the prophets, confirms them as indispensable to the fulfilment of the Word.

The difficulty with many is this: they insist upon one Advent of the Messiah. Thus e.g. they thus apply Isa. 11:1-10. Accepting of the Messianic interpretation of Kimchi, Abrabanel, and other Jewish commentators, they (as e.g. Rev. Prof. Marks in *Jewish Messenger*, Jan., 1872) say that with the appearing of the Messiah are a series of synchronous events, such as the final restoration of the Jewish nation, universal peace and harmony, the overthrow of all enemies, etc., and that the Messiah is known by the accomplishment of these predicted events. Consequently they argue that taking one Advent as alone taught, such events not taking place at and after the Advent of Jesus, but the reverse occurring, He cannot, therefore, be the Messiah. All hinges on the one Advent theory. But we have shown in the body of the work (e.g. Prop. 34) why the two Advents are not more distinguished the one from the other, and why two become necessary in order to fulfil all that is predicted. Besides this, it alone reconciles the two states of humiliation and of exaltation attributed to the Messiah. We thus retain the one Messiah. The invention of two Messiahs (see art. "Messiah" in Herzog's *Cyclop.*) was utterly unknown to the earlier Targums and the earlier Gemara of Jerusalem, which have but one Messiah, the Son of David. The Gemara of Babylon (about the sixth century, so Horn's *Introd.*) has a second Messiah, the Son of Joseph; and the Targum of the Song of Songs (Tar. Megil.) 4; 5; 7, 3, says, "Your Redeemers are two, who will redeem you, the Messiah the Son of David, and the Messiah the Son of Ephraim, like unto Moses and Aaron." (This Targum is noted—Horn's *Introd.*, vol. 1, p. 263—for its "dull glosses and fabulous additions;" with which comp. arts. "Antichrist" and "Messiah" in Smith's *Bib. Dic.*, and McClintock and Strong's *Cyclop.*) More modern writers to avoid making two, apply the predictions of humiliation to some prophet, or king, or to the Jewish nation itself, thus violating the earlier applications. Our distinctive view of the

two Advents is of such a nature that it *consistently* reconciles the prophecies as fulfilled in the *one* Messiah, David's Son and Lord.

Certainly the Jews should not accuse us of folly in still looking for the Messiah, and in regarding His Coming as imminent. This has been the posture of a multitude of Jews in the past. Aside from the general opinion (e.g. art. "Messiah" in M'Clintock and Strong's *Cyclop.*) on the subject at the Advent of Jesus of Nazareth, the imposition of false Messiahs (see arts. on, in above and others), the calculations of Rabbi Saadia, Abraham Ibn-Chija, Nachman, Gersoni, Abrabanel and others, the repeated failures of estimates causing an interdict to repress calculations of time, the intense yearnings and hopes inspired in periods of persecution and depression, the numerous utterances of writers, all evince that in calling into question and decrying our position, they would be deriding the pious and learned of their own nation.

*Obs. 9.* But as our object is briefly to indicate how our doctrine fairly meets and removes Jewish objections, it is not necessary to enter into additional details. The attentive reader will not fail to notice, that in many points it is well adapted for this purpose. The spirit of it calls upon the Gentiles not to be "high-minded," to consider that their call (as predicted even by Moses) is the result of Jewish unbelief, but which unbelief shall finally give place to a cordial reception of Jesus Christ, when the times of the Gentiles have run their allotted course. It is disposed to allow and defend the distinctive position of the Jewish nation, the necessity of identification by engrafting with it to secure the blessings of Redemption covenanted to it, and even the supremacy of that nation after the restoration, in virtue of its Theocratic position. It sympathizes most cordially with the down-trodden Jerusalem and the scattered nation, never forgetting that the glory of the adopted Gentiles and that of the Kingdom itself can *never* be realized, as promised, until Jerusalem and its nation experience the returned mercy of God and His Christ. It vindicates Jesus Christ and His teaching from the Jewish ground itself, and thus commends Jesus as the true fulfiller of the prophets.

The great trouble, however, in reaching the Jews, is their own lack of candor, for the modern Jews especially will not allow passages that the ancient Jews applied to the Messiah to have any such reference, lest Christians should be enabled to take advantage of the same in behalf of Jesus. This is illustrated e.g. by McCaul (*Aids of Faith*, Essay 3, p. 100), who refers to Ps. 2, as referred to the Messiah by ancient Jews, saying: "This is confessed even by Rashi in the eleventh century, who remarks, 'Our Rabbis interpret this Psalm of the Messiah,' to which was added in the older copies of his commentary, 'but in order to answer the heretics it is better to interpret it of David,' words still found in the commentary on the 21st Psalm." They are especially unfair to the divinity of Jesus, denying e.g. that He is "the Son of God," when as Lederer (*Israélite Indeed*, March, 1867, etc.) proves that some of their writers declare that Jesus assumed the title belonging to the real Messiah. They object to Jesus being called "the Word," and with lack of frankness conceal what their own past literature ascribes to "the Messiah" (comp. Barnes, *Com. on John*, ch. 1 : 1, where e.g. the Targum on Deut. 26 : 17, 18, says: "Ye have appointed the *Word of God* a King over you this day, that He may be your God"). The plainest statements applied to the Messiah, as Deut. 18 : 18, 19 (comp. Kurtz, *His Old Cov.*, vol. 3, p. 475), or Micah 2 : 13 (comp. Pearson *On the Creed*, p. 413, foot-note) must be lowered to avoid the claims of Jesus of Nazareth, and the sayings of their Targums (comp. e.g. Dr. Etheridge's *Trans. of the Targum of Onkelos*, pp. 6, 16, 17, for divinity of Messiah) must be concealed from the mass of their people lest it be found favorable to the crucified one. Such language as the following—highly indicative of the Theocratic ordering, and that instead of our making more gods than one we make God's rule in the Person of David's Son—is totally ignored. Dr. Hales (quoted, Horne's *Introd.*, vol. 2, p. 275) cites a remark from the ancient Rabbinical book of Ikkarim, illustrating Jer. 23 : 5, 6, "The Scripture calls the name of the Messiah *Jaoh*, Our Righteousness, to intimate that He will be a *mediatorial God*, by whose hand we shall obtain *justification* from the *Name*; wherefore it calls Him by the name of *THE NAME* (that is, the ineffable



name *Jaoh*, here put for *God Himself*"). Especially do we find modern writers unfair to Isa. 53, for in their efforts to make it non-Messianic, they give the most varied interpretations, applying it to Jeremiah or the Israelitish people, or to the godly portion of the nation, or to the prophetic body, or to Uzziah, or to Hezekiah, or to the house of David, or to an interpolation. They carefully ignore past Jewish concessions (comp. Hengstenberg's *Christology*, Pye Smith's *Scripture Testimony*, art. "Prophet," in M'Clintock and Strong's *Cyclop.*, etc., on the passage). So in the interpretation of the seventy weeks of Daniel (comp. art. "Messiah," M'Clintock and Strong's *Cyclop.*, Lange's *Com. Daniel*, p. 206, etc.), they carefully exclude from notice—to avoid the Christian application—the concessions of Kimchi, Jarchi, Rabbi Saadiah, and other learned Jews. So likewise the Coming of the Messiah to the temple, His being pierced, sold, etc. (Lange's *Com. Zech.*, pp. 71, 96, etc.), all must be so interpreted—over against Jewish concessions and the strongest evidence—as to forbid an application to Jesus. The entire spirit of such a course simply manifests prejudice, and an unwillingness to approach the subject with that candor which it eminently deserves. We cannot censure them more than we do a class of professed Christians (as e.g. Williams in *Essays and Reviews*) who endeavor, in their destructive efforts, to make out that the Messianic predictions of Isaiah have no reference whatever to Christ, a position which is fully answered by the declaration of Jesus Himself (Luke 24 : 25-27, 44-47) and the quotations from Isaiah (Matt. 8 : 17, and 12 : 18-21, and 15 : 8, 9 ; Acts 8 : 32, 33, and 13 : 34, 47, etc.).

*Obs.* 10. Our doctrine brings forth with prominence the idea that the Messiah is a temporal Deliverer. With all the inestimable spiritual blessings, the deliverance from sin and the results of sin, we have added as inseparably connected a remarkable temporal deliverance. This is so identified with the restoration of the Jewish nation and the re-establishment of the Theocracy by the Messiah, that it is folly to deny the expectations and hopes of the pious Jews and primitive Christians on this point. If language has any definite meaning, and if God will ever fulfil His covenants and promises as written, then glorious temporal deliverance must, in the nature of the case, be incorporated. In the "Ageda" a meeting of Jewish Rabbis in the year 1650, held in the plain of that name, about ninety miles from Buda, the question was discussed whether the Messiah had come and was decided in the negative. The reasons given for this conclusion—and which have the greatest weight still with the Jewish mind—were based on the fact that the prophet linked the restoration and prosperity of the Jewish nation, the restoration and exaltation of the Davidic throne and Kingdom with the Coming of the Messiah. As these events had *not yet* transpired, as the nation has *not yet* met with temporal deliverance, etc., it was assumed that the Messiah had *not yet* come, thus overlooking that the same prophets predict a *previous rejection* of the same Messiah, a consequent continued fall of the nation, a call of the Gentiles, and after a long endurance of punishment *the return* of the Messiah for promised deliverance. They, unfortunately, only allow a portion of Scripture its due weight, and ignore, although sustained by historical fact, the remainder. They also refuse to examine the claims of Jesus to this title, and how this very temporal deliverance, so long and ardently prayed for, is postponed to the Sec. Advent. We can readily see, however, what decided influence the prevailing Christian theology which denies all this, *although plainly covenanted and predicted*, must have had in deciding these Jews to reject Jesus as "the Messiah." For if, as many Christians declare, this Jesus is not to restore the Jewish nation and elevate it in honor and power ; if He is not to re-establish the Davidic throne and Kingdom, exalting it in dominion and glory over the earth, *then* it necessarily and inevitably follows that Jesus is not the Messiah covenanted to David and predicted by the

prophets. But if, on the other hand, it can be shown and proven (as our Propositions logically and scripturally do) that this Jesus is to return and perform this work, *then* it also legitimately follows that the Jew has no excuse in rejecting Him as the Christ. This Jesus will yet come as promised, and then the full parallel between Him and Moses (Acts 7 : 35-37 ; Deut. 18 : 15-18) will be brought out, a Deliverer of the nation and the instrument through whom a Theocracy is established. Our view, therefore, urges the Jew to cleave to the most precious oath-bound promises relating to **his nation** and the Messiah ; it confirms the faith of the nation in its ultimate deliverance and glory through the power of this returning Jesus.

The Jew may again ask why did not Jesus perform this work at His First Advent? Again we remind him that this was all tendered to the nation on condition of repentance, for certainly, God could not condescend to re-establish a Theocracy and rule as King over a nation so corrupt as that nation was at the First Advent. This wickedness has been so faithfully described by a converted Jewess (*Leila Ada*, p. 109) in her interesting letter (revealing her conversion to Christianity to her father) that we quote it. After alluding to the Jewish hope of temporal deliverance, and how it was expressed by Zacharias, the father of John the Baptist, she adds : " And those who rejected, blasphemed, insulted, and crucified the Messiah, could it be expected that He would grant such heinous sinners temporal deliverance? That at about the period of the Coming of Jesus, the Jews were a most iniquitous nation, is proved by the testimony of Josephus ; so wicked that he observes, ' If God had not sent the Romans as His executioners, the earth would have opened and swallowed us up.' What a dreadful place ! And, doubtless, the most crying evil of these people was their rejection and treatment of Jesus Christ, the Son of God. How could such sinners expect deliverance?" etc. Let any unbiassed mind read e.g. the trial, condemnation, and death of this Jesus as presented in all its simplicity in the Gospels, and see the conduct of the representative men of the nation, and is not the direct testimony of this Jesus concerning the corruption extant most forcibly and fearfully vindicated? Is it not reasonable that the Jew should allow the New Testament to assign its reasons *why* Jesus did not bring the promised deliverance ; *why* the nation did not repent ; *why* the Kingdom was postponed ; *why* Jesus will come at His Sec. Advent as the triumphant Messiah ; *why* the Messianic prophecies were held in abeyance on account of the sins of the nation, etc., thus bringing, without destroying the brightest of Jewish hopes, the New Test. into cordial sympathy and agreement with the Old Test.

PROPOSITION 194. *This doctrine of the Kingdom materially aids to explain the World's History.*

With a knowledge of this Kingdom, its germ in the Covenant, its divine institution, its withdrawal, its tender and rejection, its postponement, its preparatory stages, and, above all, its final restoration under the Messiah, it is possible to explain the history of the world in a consistent manner. This is fully admitted by later writers on history (however they may explain the Kingdom) as e.g. by the Protestant Neander (*His. of the Church*) and the Roman Cath. Schlegel (*Philos. of History*). The better the nature, characteristics and the manner of restoring the Kingdom is attained, *the more satisfactory* will be the solution of the world's history. In such an investigation Eschatology,<sup>1</sup> which embraces the re-establishment of the Kingdom, must necessarily stand forth with great prominence, seeing that *the end attained* serves to explain the causes in operation, the agencies employed, etc.\*

<sup>1</sup> The prominence of Eschatology in the primitive Church was a key to former and then existing history, and it ought ever to remain such. Many unnecessary difficulties, many bitter controversies, many foolish questions and answers, would have been avoided had this *primitive key* been retained.

\* It has long been felt by our greatest historians that the loftiest view of history is that which makes it centre in Jesus Christ. This is eminently true, seeing that for Him and by Him the successive ages have been created. This has been eloquently expressed by able pens, and we have been pointed to His being so pre-eminently a remarkable personage in the past, present, and the future—to the vast influence and power that He has and will exert, etc., but even a higher appreciation of this fact, constituting Him in fact (literally) the central figure in the world's history, is found in the re-establishment of the Theocratic Kingdom and His glorious reign. It teaches us that the Cosmos, which Humboldt admitted, notwithstanding its destructive agencies, was full of harmony, was far greater when viewed in the light of the Coming Christ to complete the Divine Plan. It is a remarkable feature, and well worthy of attention that the most powerful thinkers whose labors have even been detrimental (either directly or by perversion) to Christianity, yet observed such a striking truthfulness in the portrayal of Christ, in the fundamental ideas pertaining to Him, that they could not positively reject Him, as witnessed, for instance, in Kant, Schleiermacher, De Wette, Hase, Hegel, and many others, and even in a recent class like Renan, etc., who wish to preserve a historical or ideal Christ.

*Obs. 1.* Looking at *the end* as delineated in Holy Scripture and tracing *the provisional* movements which lead to the portrayed result, we may say, in a sense different from Schelling, that "the whole of history is a divine revelation"; because *a divine ordering toward a specified end*, is manifest in all history.<sup>1</sup> This distinctive feature has been noticed even from a partial outlook in the fulfilment of certain predictions in the past and the present (so that the phrase "God in History" is a common one), but it becomes more significant, if we *anticipate* history as it will be writ-

ten *after* the covenanted Kingdom is once set up and realized. In the word of God we have (Twisten) a "manifestation of divine grace for the salvation of man"; in the individual believer we have a manifestation of such grace in bestowing the pledges and earnest of promised redemption; but in history, *as it will be*, we have a manifestation of the overruling Divine power by which the completed salvation, the perfected redemption, is fully accomplished. These briefly expressed hints are already sufficient to show us how important *anticipated history* is, to form a correct estimate of the history of the world. To describe a tree perfectly its fruit must be taken into account; to give an accurate description of a machine it must embrace not merely its several parts but the design or end for which it is intended; *precisely so* with an attempt to portray the world's history, for every effort which does not embrace the great end, the gracious design (and exhibited in this Kingdom) that God has in view, will utterly fail to do justice to the problems of history.<sup>2</sup>

<sup>1</sup> Hence Niebuhr, the historian, says: "It is not true that the study of history weakens our belief in divine providence; history is of all studies the one which tends to strengthen that belief." This is correct, provided an unprejudiced comparison is instituted between the facts of history and the Word of God.

<sup>2</sup> Such a position alone places us in the posture to see the provisional measures adopted, to appreciate the wisdom of the means instituted, to measure the efficiency of initiatory forms, to unravel apparent inconsistencies, to decide between the evident antagonistic forces at work, to indicate the inevitable result following the long-continued conflict, etc. Instead of making God an imperfect Being (as Mill.) unable to control the world, or One who lacks benevolence toward His creatures, bringing misery and death upon all; instead of denying that a Being exists who sways a sceptre over all, and takes an abiding interest in man; this enables us to confide in Him as the Almighty, Good, and Merciful, who by *the end accomplished* vindicates His perfections, His rights, and His glory. Before man attempts to criticise God it is best for him to await *the ultimate result* of these preparatory dispensations. If the end is secured, as covenanted, predicted, and promised, *then* the wisdom, power, love, grace, etc., of God will be so conspicuously displayed that no one will be able to gainsay it; angels and men uniting in a vast demonstration of praise toward Him who has removed all mystery in the completion of salvation and in the perfected redemption of a world. The author of *The Ancient History of the East* in the pref. remarks: "I see in the annals of humanity the development of a providential plan running through all ages and all vicissitudes of society. In it I recognize the designs of God, permitting the liberty of man, and infallibly doing His work by their free hands, almost always without their knowledge, very often against their will. For me, as for every Christian, all ancient history is the preparation for—modern history the consequence of—the divine sacrifice of Calvary." To this we add that both ancient and modern history are only preparative for the wider and grander results at the Sec. Advent of the once crucified One, to which all prophetic history points us. It is this Advent with its grand results that illuminates history, showing what the Divine Purpose intends to accomplish, bringing in an eventually world-wide Theocracy, a completed Salvation, a manifestation of God's glory, and the reflection of that glory in His creatures. It is this Advent with its redemptive agencies that enforces the fact that the Plan of Salvation and its provisions are the outgrowth of love and mercy flowing from the nature of the Eternal and Omnipotent One.

*Obs. 2.* History is imperfect and unsatisfactory unless some great accomplished fact, or work or condition is specified, and then the causes and manner leading to, and effecting the same are traced and delineated. This is true of biography, revolutions, national life, etc., and it is emphatically true of the most comprehensive of all histories, viz. that of the world. The question, then arises, what great leading (biblical) fact does the Word present for which all others are more or less preparatory. The answer is plain, it is found in *this Theocratic Kingdom* of the Messiah.

But to comprehend this fact, we must not confine ourselves to the past or to the present but also embrace the future, *the end contemplated by the Creator just as covenanted and predicted*, and then trace back through the several ages *the provisional* causes working toward *the end designed*. A reasonable, Christian, philosophical history can only thus be produced. For then and only then will a *Divine Plan, a Divine Reason* appear, binding together into a *harmonious whole* what otherwise must lack coherency and form enigmas. Then the Bible will be found to contain the grand outlines of history, with here and there a particularizing; and history will corroborate the existence of an overruling power pressing toward a *fixed, definite, pre-determined goal*. The Bible has accurately described the historical facts of the past, as numerous writers have shown. It does the same with present history. The reader will indulge a few remarks on this point. Men may by captious criticism endeavor to pick flaws in the past which is now beyond our personal cognizance, but if the Bible is as unreliable as they *claim and desire* to make it, why do they not find these *in present history*—a history more difficult to foretell and portray than that of the past, inasmuch as it is *more distantly removed* from the biblical writers. Here, if anywhere, contradictions ought to be found, and if found, they would have special weight, because coming under our personal observation. The unbeliever may take refuge in the past and urge assumption upon assumption, but we ask him, if correct in his position, to point out a *single solitary contradiction* existing between anticipated history and history realized *at the present day*. Thus, e.g. if the Jews were not a scattered people; if Jerusalem were not in the possession of Gentile nations; if the Church had not tares, divisions, trials etc.; if wickedness did not abound; if the Roman Empire was not divided, etc., *then* palpable contradictions would exist, and unbelief could triumph. But present history contains *no such adverse statements* invalidating the truthfulness of Holy Writ. Therefore, for this and other reasons, we hold implicit confidence in the history of the future as also given in the same unfailing Word; which trust is especially confirmed by the remarkable and costly provision made for its realization in the Person of the Messiah. Thus taking the history of the future with that of the present and the past, reason perceives, and faith acknowledges, *a wonderful plan of redemption* extending from man's fall to his recovery, from Paradise lost to Paradise regained. This Plan assumes *definite form* in the Kingdom of God, and in the provisions instituted for its future realization. It evinces that God originally (Prop. 1) contemplated a *Theocratic* form of government even in the paradisiacal state (the only form of government consistent with God's relation to man); it shows how man in his present condition is utterly unfitted for such a government (trial having been made in Jewish history); it teaches how God is gathering out, here and there, from among all nations the material, the elements of strength, which when united and manifested at the determined period, will insure its success and perpetuity; it declares, by the portraiture of the establishment of the Kingdom, how we are to regard the preparatory stages, the various dispensations, the Christian Church, the permission of evil, the temporary rejection of the elect nation, the existence of Gentile domination, etc.; it brings forth Jesus Christ the Son of God and the Son of David, the promised Theocratic King as *the central figure* of history, both as the One to whom all history directs the heart of faith and the eye of hope, and as the One in whom history finds its *fulfil-*

*ment and solution*; and it pronounces *the Theocracy* as exhibited in the restored Davidic Throne and Kingdom then world-extended, *the highest expression* of Messianic power in behalf of a sin-cursed world, *the culmination* of a long series of merciful preparations, *the climax of Messianic dignity and glory* for which all things have been held in sufferance, abeyance, subjection, and compassionate trial.

The Theocratic order unmistakably teaches us that there is a Divine Providence overruling all things, even down to that dark end when Antichrist is allowed, for a brief space, to triumph, making victory and punishment the more signal and glorious. A plan gradually developed, consecutively followed, its progress toward completion assured, its end never lost sight of, all things tending toward its open manifestation in actual realization, and all this extending over thousands of years, may well cause us to reject Feuerbach's (*The Essence of Christianity*) declarations: "Religion is a dream of the human mind," "all theology is anthropology," declarations founded on an *exceeding limited view* of both history and the covenanted Divine Purpose. Unbelief is driven to singular positions, as illustrated e.g. in J. S. Mill (*Three Essays on Religion*), who, influenced by existing suffering and evil, and utterly unable to reconcile it, concludes that if there be a God that is good, *He must be limited in power*. This line of reasoning deals only with inferences and probabilities, and leaves *entirely untouched* the Divine Purpose as covenanted, as continuously unfolded, and ultimately consummated in the removal of evil and suffering; it is simply doing injustice to the Word, to past and present history, to the future as contained in God's Plan, and to J. S. Mill himself (for it is unworthy of his vigorous intellect) because it leaves out of its due connection a Personal Will manifesting itself in a *consecutive and historically revealed Plan*. The spirit inculcated e.g. in Gen. 50:20, will ultimately vindicate God from the misjudgment of men. When able men strive to construct a science of history as the result solely of natural law, leaving out a Divine Providence, etc., they simply elevate natural law above the Lawgiver. Such history *must necessarily* be imperfect, and when it is allied to a prejudice which denies the influence of the Bible on civilization (as shown by Bochart, Gale, Stillingfleet, Usher, Cudworth, Wines, Neander, Witsius, and many others), it becomes still more onesided and misleading. Just so soon as we lose sight of the scriptural conception of history and trace all to Naturalism, *then* we are adrift on a dark sea without compass or rudder—as evidenced by the varied and antagonistic views of the world's history given by such writers. Some of the efforts to construct a consistent history of the world are referred to in the art. "The Social Science; its History and Prospects" (*North Brit. Review*, Aug., 1851), but all such attempts are not sufficiently comprehensive in that the Theocratic idea, so full of light, is too much ignored or entirely misapprehended. It is true, as Wordsworth (quoted Lange's *Com. Zech.*, p. 69) said: "We speak of the connection of sacred and profane history; but what history can rightly be called profane? What history is there, rightly studied, which is not sacred? What history is there in which we may not trace the footsteps of Christ?" Glimpses of this are readily found in the allusions to and prophecies respecting Gentile nations in the Bible, as well as in the ultimate outcome.

*Obs. 3.* This Kingdom explains *why* only the briefest mention is made of Antediluvian history, and such prominence is given to Abraham's history; *why* Jewish history becomes such an important factor in the world's history, and *why* comparatively so little is said of Gentile nations in their national development.<sup>1</sup> It *enforces* the account of the creation of Adam and Eve; it *indorses* the fall of man and the consequent withdrawal of God; it *confirms* the depravity and rebellious spirit of the race; it *shows* the design of election and *why*, owing to postponement, the Kingdom was not realized; it *explains* the position of the Chr. Church and the intermingling of tares and wheat; and, in brief, it throws *light* upon all the great leading affairs, past and present and to come, which have a moulding and controlling influence in the world. As it is not within our purpose to enlarge upon these points, one may be selected to illustrate our meaning.

Take e.g. the creation of woman, which has been a standing jest among unbelievers, and viewed in the light thrown upon it by the Kingdom, it will be found related to and confirmed by the aspect of the Kingdom. Briefly (see my art. in *Proph. Times*, Feb., 1870, for a more extended notice), that there is something typical in this creation is plainly asserted by Paul, Eph. 5 : 23-32 ; not that the marriage relation as it indiscriminately exists is a type, but that the creation of Eve and the relation she was made to sustain to Adam (and to which the Apostle alone refers), is a type of the creation of an elect, chosen body of saints (who constitute the married wife, Prop. 127) and of the relation that they shall in the future sustain to the Second Adam.\* We have (a) Adam who "is the figure of Him that was to come" (Rom. 5 : 14-21 ; 1 Cor. 15 : 45, etc.) ; (b) the sleep of Adam typical of the future sleep, i.e., death, Jno. 11 ; 1 Cor. 11 : 30, etc. ; (c) while Adam slept God "took one of his ribs" out of his side from which the woman was made, i.e. the fundamental part, etc., typical of what took place at the death of Jesus. "Rib" is symbolically used to denote a nation or people, so e.g. Barnes, *Com.*, Dan. 7 : 5. Now a people or nation is taken out of the side of Jesus when He slept ; for, just as that out of which the woman was made was taken out of the side of the first Adam, so that out of which the woman is formed or builded for the Second Adam is taken out of his side, and John *positively asserts* that he saw this, *John* 19 : 32-35. Now by this blood the sins of this people are remitted (Heb. 9 : 22), washed away (Rev. 1 : 5), and they are redeemed by it (Rev. 5 : 9), purchased by it (Acts 22 : 28), delivered as prisoners out of the pit (an allusion to the resurrection) by it (Zech. 9 : 11), sanctified by it (Heb. 13 : 12), etc. Thus as the first Adam slept that woman might be formed, so the Second Adam slept (died) "that He might redeem us from all iniquity and purify unto Himself a peculiar people" (Tit. 2 : 14 ; 2 Cor. 5 : 15 ; 1 Pet. 2 : 5, 9). This blood is far-reaching, extending to the deliverance and manifested oneness in Christ at the resurrection, when this people shall be *publicly united* to the Second Adam as *His wife*. (d) After this "rib" was taken, God "closed up the flesh instead thereof." Only *one* woman is thus to be created for Adam, which is also intimated in "This is now bone," etc., which (according to Bush, *Com. loci*, and others), more correctly reads : "This is *for this time* or *this once* bone," etc., "implying that it was only on this occasion that woman was to come into being this way." More correctly, however, we would say that it implies that only for this time "*this once*" shall a woman thus derived bear a special, most intimate, and endearing relation to Him. One Eve was thus *specially* made for Adam, and according to the uniform testimony of Scripture there is one woman or people *peculiarly chosen and formed and specially* designed for the most intimate union with the Second Adam in the age to come, viz., *the married wife* as distinguished from the barren

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\* It has frequently been attempted to understand in a scientific way (Neander, *Ch. His.*, vol. 1, p. 586) the true significance of marriage as originally instituted. All acknowledge from Paul's language that some mystery is connected with it. Now, every effort from the Valentinian Gnosis down to the present, if guided by science alone, has proven a failure. It is only by following revelation and the early Patristic Chiliasm that we obtain a *clue* to a typical representation which relates to the *future* relationship of Christ and the Church. What Platonism, Ebionitism, Gnosticism, Montanism, etc., could not solve, divine truth in its fulfilment clearly places before us, showing a *deep significancy* in the peculiar, marvellous creation of woman.

woman (Prop. 118) restored and the virgins. While in the age to come the blessings of Christ as Redeemer will be most liberally and gloriously bestowed upon the restored Jewish nation (Prop. 114, etc.) and Gentile nations, yet it is also true that no other people will be thus signally honored as *the first-fruits, first-born*; for no others are thus taken and exalted with a kingship and priesthood, with a similitude and power like unto Christ's (Props. 86, 124, 130, 154). (e) "Made He woman" or (Bush and others) "Builed her to a woman;" with which compare Eph. 2 : 19-22; 1 Pet. 2 : 5, etc. (f) God "brought" (or presented) "her unto the man;" so the Father is the One through whom this woman or people is to be formed and presented to Christ. The sublime utterances of Jesus Himself in John, ch. 17, fully show this in Christ's acknowledgments that they are given to Him, etc. (g) Then "Adam said, This is now" (or "this once") "bone of my bones and flesh of my flesh," etc. The apostle asserts the same in Eph. 5 respecting this chosen people and Christ, and this denotes far more than a mere spiritual union, viz., the elevation of this woman or people into *the most intimate relationship and oneness* with Christ in His manifested Theocratic ordering. They, as Peter says (2 Pet. 1 : 4), are made "partakers of the divine nature," by being made "like unto Christ," "who shall change our vile body, that it may be fashioned like unto His glorious body" ("like the body of His glory"), "we know that when He shall appear we shall be like Him," etc. But sufficient has been stated to show that the ordering of the Kingdom indicates, that in the very creation of woman—in that it was brought about rather in the way stated than in any other—God had in view *a typical representation* of a "great mystery" (as Paul calls it) *to be realized in the Kingdom of God*, when "the helpmeet" (i.e. a help fit or suitable for Him) provided by the wonderful grace and power of God shall be *united with Jesus* to carry out the Divine Purposes. Or, if we take Prof. Bush's rendering this woman is "*an help as before him*" (i.e. one corresponding to him, one adapted to him, a counterpart of himself, etc.), which finds its counterpart in the association, companionship, coheirship, joint rulership, etc., of the saints with the Second Adam in His Kingdom, an exaltation graduated by that which the Son Himself, as David's Son, obtains.

The antediluvian world, as its fate testifies, was not favorable for a Theocratic ordering, and hence it was not attempted; Gentile nations, as their history indicates, could not be brought into the spirit and obedience requisite for such an ordering, and therefore it was not proposed to them; even the Jewish nation, so highly favored, God foreknew was lacking in qualifications (which was foretold), but God had a plan to overrule even this in mercy, and consequently the initiatory form was introduced. Bunsen (*Egypt*, 1, 23) says: "History herself was born on that night when Moses led forth his countrymen from the land of Goshen," but we prefer to locate it where God places its birth, viz., in the call and covenant with Abraham, linked as it is with what preceded and what follows. History is most intimately connected with the Bible. Moses has been called (Wines's *Com. Heb.*, p. 317) "the father of history." The Bible begins with no uncertain account of creation, or of the race, or of the fall, or of an entailed curse; and then it sweeps on, giving past and present history, and history in prophetic prospect, down through the ages until redemption is completed. History in its more particular or minute form begins with Abraham. His call is a remarkable epoch; so marked that the Bible gives *more place* to Abraham's history than to the antediluvian period. His faith could not have sprung from the idolatrous surroundings, and the covenants, so wondrously carried out in preparative measures and earnestness of blessings, could not have originated with him. The bearing of the facts of his life, so far-reaching in results (to both Jew and Gentile) upon the world could not have been caused by mere natural causes. The placing of himself at the head of a nation, in the line producing the Christ,



etc., was not the operation of a human mind but of a divine will (comp. e.g. Max Müller, *Chips from a Ger. Workshop*, vol. 1, p. 373). Out of this call sprung forth the Theocratic idea, and its initiatory form in the Jewish Theocracy. And, let the reader mark it well, it was owing to this *Theocratic idea and rule* that the history of the Jewish nation alone assumes such prominence and importance in the eyes of the Almighty God (Prop. 154, etc.), while mighty nations and empires receive but the slightest notice. This, so objectionable and unaccountable to unbelievers, is decided proof of divine inspiration. For, instead of this feature originating in Jewish exclusiveness, it proceeds from the simple fact that as the Earthly Ruler of the nation, He must, in virtue of this relationship, manifest a *special interest* in the nation. Hence several of the distinctive peculiarities of the biblical history : (1) the circumstantial history of the nation until the Theocracy was established ; (2) the same continued during its existence ; (3) the same giving the causes of its removal ; (4) then the withdrawal of the records of events and the substitution of prophetic history with a few exceptions. The particular and the prophetic history, just as they are given, are needed, together with the Gospel history, to give us a *complete and perfect view* of God's Purpose in the re-establishment of the downfallen Theocracy. Everything relating to this idea, and essential to its comprehension, is carefully portrayed ; all else outside of it, is passed by or referred to as it may be effected by it. Hence the history of the Jewish nation even, outside of this Theocratic idea, has only the briefest prophetic delineation, such as is given to Gentile nations. God *shows respect* to His own Theocratic ordering, and when this Theocracy is restored again under David's Son, persons will wonder that this feature was so much overlooked or undervalued.

*Obs. 4.* Again, take the fall of man and the personal withdrawal of God. However the historical account may be explained, fact demonstrates the truthfulness of both, viz., that restraining influences are requisite to incline man to virtue and holiness, to moral law and order ; and that God is not personally present with man. So long as these facts exist, it is *folly* to deny them ; and unless a better explanation than that given in the Word to account for the introduction of such facts is presented (which has never yet been done), it is both *unwise* and *unsafe* to reject the Biblical statement on the subject. And the more so, seeing that the past and present history of the world introduces a multitude of additional corroborating facts, evolved by a Divine Plan for the removal of such a fall and the restoration of the personal Divine Presence. The Kingdom, in which the curse entailed by the fall is to be removed, necessarily must be considered in its detailed announcements (to see whether it is adequate to effect the same), and in its provisional measures (to see whether the results contemplated will thus be reached). Hence to take the fall and view it as an isolated fact, briefly expressed, without observing *its connection* with history, is doing violence to Holy Writ ; true logical reasoning and impartial justice to the Word, will take up the Divine Plan thus far manifested, and especially as it will yet be realized, and regard the evidences which have for several thousand years accumulated in support of a previously announced statement and of the predictions relating to the future. To prove that the Biblical account is unworthy of confidence, let it be shown that the provisional means instituted in and through Christ, and in and through this Theocratic arrangement (as it shall be manifested) are *inadequate* to produce the deliverance contemplated, and *then* an argument of vital strength will indeed be arrayed against the Word. While the Bible appeals to the fall of man as a fact that self-consciousness attests to, and that the history of the race abundantly confirms, it at the same time predicts (which is now so abundantly fulfilled) that men will arise and ignore this fall, decry the natural depravity of the race, reject with scorn the provisions made for its removal as unnecessary, laud and magnify the natural

ability of humanity to save and exalt itself, until the Perfectibility of Human Nature shall be endorsed and advocated by the multitude. The testimony of all nations, savage and civilized, to a sense of sin and guilt, of religious needs, mediation, sacrifice, prayer, etc., and the evidence of a Word fortified by the evolution of a regularly constituted and carried-out Plan, are by many, even now, regarded as proofs of superstition. But such conclusions invariably are based on isolated, detached, and fragmentary objections, lacking force and power, because not founded on a *comprehensive view* of the history (past, present, and future) of the race as given in the Word. Men endeavor to find flaws in this or that link in a connected chain of Divine Purpose, without regarding either the relation that one link sustains to its comrades and to the whole, or the design intended by its Maker in forming such a united chain. To avoid misapprehension, let it be added : While the Bible insists upon the depravity of man, yet at the same time it also states that such is his condition, mental, moral, and physical, that God still deemed him worthy of redemption, and in the determination of such redemption and the provision made for it through Jesus Christ elevated man to a position of dignity which he is now at liberty either to retain, confirm, and enlarge (viz., by the reception of Christ), or to degrade and forever forfeit (viz., through the rejection of proffered salvation). The establishment of this Kingdom (in the kingship and priesthood of the saints, in the restored happy condition of the elect Jewish nation, and in the rich blessings bestowed upon Gentile nations) vindicates the dignity (bestowed by grace) of man, exhibiting his capacity for (advanced by love) and enjoyment of its privileges, honors, and happiness.

The student is also reminded that, owing to our limited intelligence, we will find in the history of the world, as well as in nature and in the Scriptures, mysteries. It is utterly impossible for any one to form a consistent whole unless admitting that he does this "by faith," the same faith that finds God, His Christ, and the Spirit. Faith elevates us to the Ruler of all things and causes us to unite the world with its Creator just as the Bible asserts. Dr. Sprecher (*The Wittenberger*, Oct., 1877) refers to this when advocating "the Christian idea of the universe of things," and that "the unavoidable is not the result of blind force, but the words of conscious mind and intelligent thought," so that "the necessary and the unavoidable is the determination of infinite reason, and is directed to a rational end," and from this argues, notwithstanding the mysteries connected therewith, the relationship that we sustain to that Will. There is only one solution, and that contained in the Bible, to the evils of the world, to the removal of the curse, to the enigmas of regeneration puzzling the minds of statesmen and others ; this is found in the Second Advent of "the Christ," and its related truths, especially the one pertaining to the Kingdom. The six thousand weary and sad years of humanity, bound in a curse and adding to its horrors by the effects of wilful wickedness, are designed to teach man that he needs *Theocratic* help in the Person and Power of the Theocratic King, Jesus the Christ—the earnest now, the perfect realization hereafter. Faith holds fast to this hope.

*Obs. 5.* This Kingdom throws additional light upon the problem of evil, and if ever a correct Theodicy is formed, it must be based upon the *Theocratic ordering* as it will ultimately be realized. The reader must place himself in that period when the Kingdom is restored, and all the blessings forfeited are more than regained under the reign of the Messiah and His brethren, and then, too, he must look back upon the past few thousand years with something of that largeness of the Spirit's apprehension of time (for with God those thousands of years, so long to man, are as days, or as

“ a moment”), and then look forward to the long, long-continued, ever-enduring prosperity to which the introductory thousands of years form the briefest of episodes. This narrows down the prevalence of sin and the provisional means to overrule it to a narrow space of time; it brings in numerous reasons in justification of the goodness and wisdom of God over against the allowance of sin and misery; it extends our views of the expression of the Divine Will, of God’s design in glorifying Himself, of securing man’s happiness, of bringing forth a higher state of things through mercy and love. It vindicates the fact that originally God did bestow happiness upon man, which was forfeited through his own moral agency, and that He will yet bestow happiness upon man (excepting to those who wilfully reject it) after a brief—very brief in the light of the ages to come—*provisionary* period has expired. It evinces then the transient nature of evil; that sin, so far as the race is concerned, is only temporary, and that its dominion under the Theocratic rule will be *forever* crushed. It also teaches that sin was not a *necessary* means to accomplish the greatest good, but that God in spite of sin (resulting from the determination of man’s free moral agency) so *overrules* it that great good results, for man restored under the Theocracy shows that sin was not  *requisite* in his case to attain unto so high and noble a destination, but rather that he gained it over against sin through extended mercy and love, seeing that that which sin marred called for *special* interposition and provision, and that sin itself will finally be put down by a terrible exhibition of supernatural power and vengeance. The Kingdom re-established, when “ all shall be righteous,” etc., here on earth, proves that sin is no necessity in the government of God; that it can and shall be effectually crushed as a disturbing element, originating in an allotted freedom to man. A remarkable feature is also developed by the rewards and stations in this Kingdom, viz., that evil itself, brought upon man by himself, is made *disciplinary*, and that grace, in the proper endurance of the same, will even thus make it a source of benefit in the *testing* and *elevation* of character. In view of man’s free moral agency (the God-given power of choice), evil is permitted and entailed both as a *punishment* (to magnify the majesty of law and the danger of sin) and as a *means* (overruled as such) for good (to arrest and lead to the acceptance of Redemptive purpose, etc.). Hence, that which God depreciates and forbids in man, and which He threatens to punish with severity, is allowed (Rom. 9 : 22, etc.), in *mercy* toward man, because it could even be made subservient to his discipline and punishment, and it could be finally rooted out without detriment to the Divine character, thus displaying His wonderful power and love in *safely tolerating* (it being against Himself) it, for a time, and then in effectually destroying it. Finally, this Kingdom teaches us in its astonishing Theocratic arrangements (e.g. in the gathering and association of the saints as joint rulers, etc.) that sin and its consequent evils in the world will only be endured *until* a sufficiency of moral and religious power (in the persons of the elect) is gathered out to insure an *overwhelming, triumphant, and perpetual ascendancy of a pure Theocratic government* over all the earth, and then sin and evil are doomed to descend from their ascendancy and forever perish. Looking at the world’s history, not disconnectedly (as at the separate, detached parts of a machine), but connectedly, and especially at the grand end to which it is destined under a pure, powerful, beneficent Theocratic rule by “ the man ordained ”

through "the Father of mercies"—then instead of having a world like that described by Carlyle (*Latter-Day Pamphlets*) sinking to ruin and satisfied with the hopeless mockeries of government and religion; or, like that represented by Froude (*The English in Ireland*, vol. 3, p. 1-4), constantly passing through "the long toil of reconstruction," ever repeated, we have a world redeemed, freed from the curse, and restored to more than its former Paraisaical state.

All the points enumerated in this and preceding observations are studiously ignored by unbelief, and hence the deductions (as e.g. Mill's, Obs. 2, note 1) that are presented to the lowering of Scripture authority. Our doctrine necessarily makes much of the historical connection of the Plan of Redemption. While holding forth the Plan itself, it also appeals to the facts of history, past and present, and from the provisional aspects thus attested to, supports faith and hope in the ultimate completion. Spiritualism, mysticism, materialism, etc., close their eyes to both the Plan and the historical attestation, and such a mode of procedure, coming from cultivated minds, indicates a certain "willfulness" to engage in this one-sided consideration. Science has led some of the deepest thinkers, who reject and refuse to follow the spiritual teachings of the Word, to refuse the idea of a foreknown intelligent design and plan in the production of material nature leading to the acknowledgment of a wisdom, will, etc., in a personal Creator. It may well be asked, will not such allow the existence of a purpose, indicative of the same, in the past and present history of the world as foreknown by prophecy, and the preparatory measures instituted to fulfil covenant, and as realized by history. Here certainly is a wide field for reason, if it will only calmly and dispassionately enter its domains—not with a predetermined judgment, but with an unbiassed, unprejudiced mind. We do not then need to occupy the position of Hume, who (as quoted by an anon. writer, *Prop'h. Times*, vol. 6, p. 6) remarks respecting the suffering and evils of the world: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject." Fully admitting that we now must, in the nature of the case, see through a glass, darkly, and that God now hides Himself in Providence as in nature, yet certain great landmarks are given, within whose limits we find rest to our souls, peace to our minds, and hope to our hearts. The amplitude of evidence respecting the Divine Purpose, supported by a personal experience derived from faith in Jesus, gives us the assurance and confidence that evil is temporary, and will, in God's own good time be blotted out of this world. The gradual preparation is going on, and when Jesus comes again the consummation will be witnessed; and then, too, it will be vividly realized that the history of the world evidences the fulfilment of a Divine Plan, which, without interfering with the freedom and accountability of man, issues ultimately, as promised, into a glorious perfected Redemption, to which grand result evil itself, both individual and national, is permissively allowed, in order that, consistently with man's freedom, Providence and Grace, Wisdom and Love, may evolve the preparation necessary for so great a fruitage, and eternally fix through the ceaseless ages the affections of those who once felt the curse and experienced deliverance. Many are now disposed to revive and modernize the old Stoical theory that "evil is absolutely necessary in the order of the world as the shadow is to the light," etc., but our doctrine of ultimate complete deliverance (as well as the original creation, the work and sacrifice of Jesus, and God's hatred to sin) clearly shows that it is unnecessary, that it pertains to an imperfect state, that it is only now permitted to exist for wise purposes, and that it will be so overruled as to promote the honor and praise of God, the Redeemer.

*Obs. 6.* Much is said respecting progress, and the praises of Perfectibility are loudly proclaimed by rationalistic, naturalistic, and mystical advocates. But the history of the world down to the Second Advent shows that *God's estimate* of human nature is the *only correct one*. Progress there is; progress in the developing of the Divine Purpose; progress in the fulfilment of prediction; progress in the gathering out of the elect; progress in knowledge of all kinds, etc., but a decided and general progress in the highest of all things, securing world ascendancy, viz., in true piety, will

evermore be lacking. The history of the Antediluvian era, of the Jewish nation, of Gentile nations, of great Empires, of the early Christian churches, of this dispensation culminating in the widespread wickedness of the last days, are painful evidences of advancement and retrogression, of progression and stagnation, and finally of positive general unbelief, irreligion, and enmity. Human nature—such is the sad lesson—remains *the same down to the end of the age*. The lessons of the past and present; even the exhibition of unspeakable love in the provision made for salvation; the tears, sufferings, and death of a Saviour; the bright and glorious prospects opened before repentance and faith, fail to impress *the race* with a proper sense of moral obligation and allegiance enforced by gratitude and love. This calls for that *long-delayed but surely coming* wrath and vengeance of Almighty God. But while human nature in the aggregate remains the same, God has been constantly preparing for the enforcement of His decree, by gathering out *a portion* of the race to form *the nucleus* of a restored Kingdom of power which will shine forth with great glory after the lighting down of sore trial and postponed wrath upon the last embodiment (Props. 160–163) of human wickedness. *Then* will it clearly appear that this long series of repeated depravity, finally culminating in the Antichrist, was *only permitted* in order that during this period this distinctive and peculiar people of God, designed for coheirship with Jesus the Christ, *might be formed* for the Theocratic Kingdom.

Prophecy, as has been noticed, finds its proof not so much in considering isolated predictions (as e.g. those referring to nations, cities, or even to Christ) as in a clear historical development in accord with it, and in a continuous unfolding of the Divine Purpose culminating in the Person of Christ, not only as to the past but much more as to the future, who is to perfect it. This, no doubt, has had its influence upon many minds, such e.g. as Ewald's. (A liberal writer in the *Westm. Review*, July, 1874, p. 98, amusingly refuses to acknowledge the advances of Ewald as follows: "Ewald clearly shows, in spite of his sympathies on many points with the Rationalists, that he is still at bottom a Supernaturalist, admitting as he does a specific distinction between the prophetic revelation of Israel and that of other nations.") Prophecy simply teaches us what history will be in the future; it does not itself make history, for that which gives prophecy—a power more potent than prophecy—makes history, either directly or permissively. Hence we cannot receive the opinion of Myers (*Present Day Papers*), who makes prophecy not "to be conceived of under the image of history thrown from the future upon the present, but rather under that of a prominent principle continually reproducing itself in the future." This does not sufficiently discriminate between prophecy as recorded, and the power that bestows prophecy; it is the latter that vindicates the former, and the fulfilment of the former indicates that *the Supernatural* has given it. Besides this, much of prophecy is given not merely to foretell future events, but to inform us how and when certain things pertaining to the Divine Purpose are to be realized, and, therefore, is a portrayal of what *God* will do to carry out His Plan. It is thus the revelation of God's will and design.

*Obs. 7.* This Kingdom realized, throws light upon the doctrine of atonement and its relationship to the history of the world. It is unnecessary to dwell upon that feature which Biblical, Systematic, and Dogmatic Theology has so fully and ably discussed, viz., how the death of Jesus, the shedding of His blood, is conducive to the remission of the sins of the believer. It is only our object to designate a few things, *too much overlooked*, which, in the knowledge of this Kingdom, were affected by His death. Our entire argument unmistakably evinces that Jesus died, among other reasons, in order to *fulfil* the covenants (vide, e.g. Prop. 50). For when He came and tendered the Kingdom on condition of repentance and

the nation refused to repent, and He was rejected (Prop. 57), it became *necessary* to provide both a sacrifice for the nation (that it should not utterly perish), and for Gentiles (that they might by repentance and faith in His blood be brought into the adopted line). This was affected by the voluntary offering of Jesus, so that through it God's forbearance and love could be manifested *in continuing* (against the sinfulness of the nation and world) *His gracious purpose to fulfil the covenants*. It is a matter of profound amazement, that the greatest preparation for such a fulfilment is made in a manner that, humanly speaking, *seems* to defeat it, viz., by His death. But its necessity and eminent fitness is evidenced, not merely in the manner already intimated, but by the results flowing from it, for "He died for our offences and was raised for our justification." Jesus and the apostles justly unite the death and the resurrection, ascribing to the latter evidence that the former was not endured in vain. Now let us see what the Kingdom gains by the union of this death and resurrection *in the way of fulfilling* the covenant promises of God. By this death and resurrection Jesus Christ as David's Son becomes the covenanted immortal, glorified Son of David. He gives the highest possible expression of obedience to the Divine Will; and He that has thus obeyed is worthy also to reign. By these He gains power over death, so that He is able to deliver His own from the prison house at the time appointed. These constitute Him a King worthy of all love, for the Theocratic King, the King of glory died and was raised to deliver His coheirs and subjects. By these He, as David's Son, is made worthy of, yea perfect for (so the Scriptures, Prop. 84), the exalted Theocratic position. His death and resurrection are the pledges or evidence, if we will receive them, that the covenants will be *most amply realized*; for by the same we have not only the perpetuation of the Jewish nation and final restoration insured, the door of faith opened to Gentiles, the gathering out of a seed unto Abraham manifested, but we have the Theocratic fitness, the immortality, the resurrecting power of the Son of Man *fully vindicated*, constituting Him the One predicted, able to perform the promises of God, and bring deliverance, at His Coming, to a sin-burdened and groaning world. His death and resurrection are the two most noted events that history thus far records, and they form *the real basis* of past, present, and coming history, inasmuch as *they show* that through the provision made by them all history thus far has been possible, and that future history, as represented in the Word by anticipation, will exist.

The question is sometimes asked why God does not reveal Himself to a nation as He did to Israel; why He does not personally communicate with man as He once did. The answer, from our position, is plain and decisive. Because no nation occupies a *Theocratic* relationship; when this is restored *then* He will again be present and accessible. Until a people is prepared for a Theocratic ordering, the dignity and honor of the Mighty One refuses such a personal communication. Preparatively He only reveals Himself in and through faith, training a people for *the coming revelation* of Himself. But the time is near when God will again reveal Himself and dwell with man in the Person of Jesus the Christ. The prevailing idea of many writers is to make the incarnation the greatest event in history (as e.g. by Dr. Nevin in Mercersburg Theology, Dr. Turnbull in *Christ in History*, etc.), and this certainly cannot be eulogized too highly, seeing that through it the means are provided for the fulfilment of the covenants. But even this should not be allowed to overshadow the glorious manifestation of this humanity in the future, and the Kingdom resulting therefrom. Dr. Schaff (*His. Apos. Church*, Introd., Sec. 39) says: "Christ is *the centre and turning-point*, as well as *the key of all history*." This is eminently true, for history before the First Advent is introductory to Him; history after this Advent is preparatory to His future manifestation as Theocratic King; history, both past

and present, has a constant reference in its ultimate import to Him. So Lange (*Com., Introd. to Genesis, p. 5*) makes "the one pervading theanthropic subject of Holy Scripture, Christ and the Kingdom of God." Numerous writers, however they may explain this Christ and Kingdom, take the same position, and a comparison of the whole Bible, Old and New Testaments, inevitably enforces such a conclusion. The culmination of all, the explanation of all, is found in the Christ and His Kingdom.

*Obs. 8.* It has become very fashionable, both in theological and scientific circles, to associate almost everything with "the Universe," imitating the inflated style of Orientalism, which imagines that things are honored and exalted in proportion to the application of high-sounding words. Some works teem on almost every page with such wide-sweeping phraseology, that if we were to credit them, the Son of Man died for the Universe and was destined to reign in the Covenanted Kingdom over the Universe. We find nothing of the kind in Holy Scripture. He died for man, for this world, to redeem it, and in this world the Christ, David's Son, is to reign in the promised Kingdom. Such language arises from mistaking the sovereignty of the Logos with the Father for the covenanted Kingdom, Prop. 79, 80, and 81. The history of Jesus as *Theocratic King* is united with the future history of this world. Having under various Propositions fully established this; and also that, by means of this Theocratic reign, this world shall be brought into harmonious relationship to the Universe, it is sufficient to ask theologians and writers to consider that the Bible very pointedly *confines itself*, almost exclusively, to the history of this world, to the fall, the intermediate period, and the recovery, and has but little to say concerning the Universe so persistently paraded by men. When the status, destiny, etc., of the earth is comprehended, it will be time to receive the labored conjectures respecting the Universe. While neither of them can be passed by, we are more directly interested in the earth and its Redemption. The history of the earth is revealed; the history of a Universe is not designed, even in its broadest possible outlines, in the Bible; and it is therefore passing *beyond* the Record to ascribe to the Universe what really and truthfully belongs to our own known world. The temptation of presenting illustrations upon this point is resisted, lest we might be charged with caricaturing men whom we love and esteem. A mere mention is sufficient for the wise and prudent. While it is proper and necessary to introduce the Universe itself, it is highly objectionable to give it the prominence mentioned.

The Plan of Redemption reconciles this world to the universe, and opens the way of access to it. When this world is brought under Theocratic rule, when the curse is repealed and Satan bound, when the renewal and restitution are effected, *then* the knowledge of the universe will be immeasurably increased. Science, divinely directed and under the protection of those who no longer see through a glass darkly, refined and purified under the reign and power of glorified beings, becomes the hallowed, cherished handmaid of faith, hope and love, and aids in swelling the praises of God and His Christ.

*Obs. 9.* In such a conception of the world's history, including a view of the whole from the beginning to the end, from the provisionary to the completed design, we have confirmed the statements made by comparative theology when non-partisan (as e.g. in the hands of Max Müller, *Science of Religion*, etc.). This Kingdom embraces, as our argument shows, the deliverance of man, as man, from the thralldom in which he is now placed.

But this itself asserts the superiority of man, his origin as given in the Word, and his capabilities for a high destiny. Scientific research, thus conducted, after the primitive man, corroborates what the Bible appeals to as a subsidiary witness, viz., that man—all men—in every age, however sunken or advanced, degraded or civilized, has exhibited a moral, a religious, an intellectual nature above that of the mere physical and animal, which constitutes him the noblest of God's creatures on earth, eminently worthy (evidenced and increased by the death of Jesus in his behalf, which proclaimed him in the light of moral law unworthy, and yet, in the light of God's love and as God's own special creation, worthy in view of his capacity, etc.) of the scheme of Redemption instituted for his recovery. The provisional means toward this Kingdom constantly refer to *the truthfulness* of even "Natural Religion," exhibited in the varied forms of religion and in the outcroppings of truth, doctrine, and feeling, springing from the constitution and surroundings of man, so that the commendation of the Word of God finds *its response* in the heart of man itself. Science, as the writings of eminent men abundantly testify, establishes the moral and religious nature of man, the unity of the race, the abiding sense of God, the consciousness of dependence and accountability—in brief, the existence of all those great leading religious ideas which form *the basis* of a receptive revelation and of man's adaptedness for advancement (with the promised aid) in the way of salvation. The advances made in science (used onesidedly by a growing class in hostile attack upon the Bible) are by many thoughtful men (as e.g. Dr. Ulrici in *God and Nature*) deemed confirmatory of God, being made the postulate of physical science. Valuable works from various sources come laden with the fact, that all truth illustrates and corroborates what the Bible insists upon as most reasonable, viz., faith in God, and in a God of the Bible as therein presented. For truth is never isolated; it belongs to a grand system, and when deep thinking men come to place this or that truth in the connection which it sustains to the whole, then inevitably comes also the notion of *the Infinite* who has established the truth, made as responsive to it, etc. But while even science teaches *how rational* it is to reject that gross materialism, which allies man in his early history with the brute, and severs him from accountability to a moral governor—*how reasonable* it is to refuse credence to that rationalism which confines itself to a natural development of religious ideas without acknowledging the Higher Power which has thus constituted the capability of development, and the right of such a Power to command and to be obeyed—*how just* it is to pass from the law to the Lawgiver and not to make the latter subordinate to the former—yet with all this confirmatory evidence (corresponding as we have seen with the doctrine of the Kingdom, both in the provision for, and in the final establishment of, the Kingdom), *much more, immensely more*, is needed to reveal how man's necessities can be met and man's salvation can be secured. This is revealed alone in Holy Scripture. The Divine Purpose in relation to man, to the institution of law, and the present arrangement of the world, is alone found in Holy Writ; and science, philosophy, in brief, all real knowledge derived outside of that Word, only establishes that the facts in the constitution of man, of law, and of the world, are such as to make such a Purpose *necessary, reasonable, and eminently worthy* of a Creator, Preserver, Benefactor, and Redeemer. And may we add, that as the lesser or subordinate ought always to be regarded in the light of the higher or



superior, so the deductions of science—all knowledge outside of the Word—ought always to be considered in the light of a *constantly developing and finally completed Divine Purpose*. Surely in this, as the all-wise God Himself teaches us, is *true wisdom*.

There is an undercurrent of sadness, of utter hopelessness, that appeals to our hearts in the writings of some unbelievers. It is found in that class of sceptics who, amid the grave doubts and deductions of reason, deplore their own lack of faith in the future, and regret that they have nothing better to substitute in place of the one deemed overthrown. It evidences at least a misguided sincerity, which strongly calls for sympathy. Even such, however, endeavor (as e.g. Hennell in *An Inquiry concerning the Origin of Christianity*) to comfort themselves by "indulging the thought that a time is appointed when the cravings of the heart and of the intellect will be satisfied, and the enigma of our own and the world's existence be solved" (quoted by Owen in *Deb. Land*, p. 160). The time appointed by God is overlooked, the agencies prepared for that time are ignored, the Divine Purpose which embraces such a time remains unconsidered, and the result follows, viz., that *no intelligent faith and hope*, based on the past and present history of the world as manifesting the gradual but sure development of God's Redemptive Plan, can be entertained and expressed. Men will, however, deliberately and intentionally close their eyes to any delineation of divine purpose. Even the influence, past and present, exerted by the Jewish and Christian religion and theology is passed by without special notice. Thus e.g. why does Herbert Spencer in his system of philosophy based on evolution and framed by an alleged inductive plan omit this theological aspect? Why must his system ignore such an important element, having so wide an influence over man and nations, having so regular a development sustained by well-known historical progression? What answer can we possibly give? Spencer strives after a certain unity (an intellectual necessity) and centres it in the Unknown, but the Bible, without such an effort to build up a system of philosophy, does far more when it brings all to the *Will of a personal God*, and centres it in the *Knowable*. The former, after all, is mere inference, while the latter, owing to origin and continuity, to design and purpose, finds its proof in self-consciousness and reason. Prof. Adler in "The Evolution of Hebrew Religion" (*Pop. Sci. Monthly*, Sept., 1876) says that "scientific inquiry" has concluded "that the transmission of historical information had in no wise been the object of the Hebrew writers" (of the Pentateuch); and that the Bible is no "text-book of history." But this position we can reasonably expect from a man who receives the Bible as he does Homer; who manifests his prejudice by seeking out discrepancies, and who comes to it biased by a previously constructed history of his own. Every step evinces an evident anxiety to discredit its statements by substituting the so-called deductions of science; and the objections, so abundantly answered by apologists, are repeated as if never met. Schopenhauer in *The World regarded as a Manifestation of Will*, utterly denies the origin and continuance of the world under a Personal God and Divine Government, and hence history is only a description of human wretchedness, pain, misery, and ever-returning suffering. Life is undesirable; to be born is a misfortune; to marry, and be the means of introducing new life is an unworthy action, seeing that it only perpetuates sorrow and torture; living beings end in man, for no superior Being would allow such a wretched comedy or tragedy to exist; to long for annihilation, to believe in no future existence under any form, to die and that to be the end of all is the noblest philosophy and best support. Such a view of history and the destiny of man is the result of gloom, despair, unreason, and from which unbelief itself so largely recoils. Hartman in the *Philosophy of the Unconscious* sees nothing but evil preponderating in the world; no divine plan or all-powerful God is overruling to a beneficent end; in this the best of possible worlds wretchedness prevails; philosophy teaches the sad fact that existence is a curse; that man is deluded by false hopes to cling to that existence; that such hopes prompted by instincts are a blessing in that they finally, through progress, reveal the utter misery of his state; that the highest desire is to wish for the annihilation of self and others; that enlightenment of our state only brings disgust and a desire to be rid of it; that a true knowledge of our real condition will in the future precipitate fearful catastrophes and loss of life; that the future threatens—as a blessing—annihilation as the end of all woe, for religions, progress, the notion of future life, etc., are illusions imparting vain hopes. He, however (like Mill, etc.), constructs a God or Power that lacks ability to control the evil, remove it, etc., and hence, logically (from his standpoint) leads on the world to its destined end, annihilation. In even allowing a Creator of a world of wretchedness, he gives us, to save this Creator's honor, an "unconscious" God. To avoid an alleged "absurdity" he

plunges into one that is greater. Take the God of the Bible and contrast it with Hartman's God, and the One is *Light*, while the other is *darkness*. Take the biblical account of the evil and misery of the race, with the design connected with provisional means, of ultimate release, and contrast it with his declarations, and the one imparts hope of deliverance, while the other gives nothing but despair. We repeat: the creation of the world and its races, its evils and antagonisms, its fearful experiences from nature and man, its repeated stages and changes involving terrible suffering, etc., would form an inexplicable mystery if it were not for *the light of the Bible*, presenting a connected and sustained redemptive scheme, holding forth a definite and magnificent end worthy of such a Creator and creation. Contemplating not merely the preparatory stages in their ascending scale, but *the great End* which brings praise, honor, and glory to God and His Christ, we find the key—which philosophy and reason outside of this can never obtain—to the world's sad history.

PROPOSITION 195. *This doctrine of the Kingdom may, analogically, give us a clew to the Government of other worlds.*

The astronomical idea of the vast plurality of worlds (which Paine and others so offensively parade over against the reasonable representations of Newton, Boyle, Bacon, Chalmers, Fuller, Brewster, etc.) is in all probability the correct one. The Scriptures dealing almost exclusively with man and this world, still indirectly, by speaking of intelligences outside of this world and by various references to the creative power of God, the magnitude of His work, etc., make the view a consistent one. Such worlds inhabited by rational creatures are necessarily under the moral government of God. This is admitted by all, but we go a step beyond by adding, also under *the civil government* of God. For, considering how God institutes government here and perfects it, we may, from analogy, draw the inference that other worlds are also governed by similar *Theocratic* government; God in each case condescending to act as *the specific world ruler*. In this way two important objects are attained: (1) a desirable *Unity* in the universe is obtained and (2) the *happiness* of each world is secured.

In reference to other worlds being inhabited, it seems to the writer that a consideration of Isa. 45 : 18 is amply sufficient to justify such an opinion. In declaring that God formed, made, and established the earth, it is added: "*He created it not in vain (or, to be empty), He formed it to be inhabited.*" Here the reason assigned for creating a world is specifically given, viz., that it may be the dwelling-place of living creatures. It is most unreasonable to suppose that the numerous worlds, some of immense size, are formed in order to remain empty. The Omnipotence of God, His creative power, is certainly not only employed in filling the heavens with ponderous insensible bodies, utterly incapable of appreciating His glory and majesty intelligently. He places upon these, therefore, as upon the earth, creatures with reason and moral powers capable of showing forth His praise and enjoying the blessings flowing from creative goodness.

*Obs. 1.* It is true that this Theocratic arrangement by which God and man are brought into union and fellowship is one instituted in a fallen world, and a peculiarity, distinguishing it from others, may exist in the union of God with David's Son for *Redemptive* purpose. But *the Theocratic idea*, God ruling, is prominently preserved, so that where Redemption is not needed, it alone exists in the form in which it would have existed if man had not fallen, or in that form evinced before the Theocratic-Davidic order. That is, in each world God is the recognized Ruler of the same, either directly by communications given by Himself, or by some Agent or Agents taken into special union with Himself. The isolation of each world from all others (without forbidding intercommunication with heavenly beings), and the necessity of having law and order with its resul-

tant for each one separately (without ignoring the common bond which thus binds them into one grand whole), make this Theocratic arrangement available for *the highest and noblest society* of creatures that exist in any of the planets. It may even suggest, how, if other creatures have fallen like man, this Theocratic idea can be made *available* in their case by the union of the Divine with a sinless being connected with a fallen race thus forming a bond of inseparable union between God and the race. And for aught we know this bond may exist in Jesus Christ, who as God-man, related to fallen humanity, may in virtue of His obedience, etc., be the Saviour proclaimed for other worlds, if indeed a Saviour is needed, simply on the ground that the proclamation of the sacrifice made for sin through Him is sufficient to teach a Universe the sublime nature of law, of sin, the necessity of having a Mediator, etc. It is, however, extremely doubtful whether other worlds need Redemption like ours, and as the subject is one of pure speculation, it may be dismissed with the single remark, that unfallen or fallen, the very relationship of the creature to the Creator, presupposes some such order of government, and as we only know how our world is to be governed, viz., in the Theocratic form, it is natural to suppose that others will likewise be thus controlled.

To avoid misapprehension and the charge of making thus many Christs (which we expressly guard against), we may properly explain more fully our meaning, which is this: While the Divine-Human in the person of Jesus Christ is specifically, in virtue of the covenanted seed, appointed to reign here on the earth, we do not and dare not limit the divine in its sweep and manifestations over and in any part of the universe (Props. 79 and 80). This is illustrated by the presence of the divine even now everywhere, and which was characteristic of it even when David's Son was living here on earth. Besides, this part of the subject is given not as a dogmatic truth, but as an interesting speculation. In this view the phrase "only-begotten Son" may refer to the fact that He is revealed as such to our world without limiting the power of *the divine* in Him as to other worlds. The reader will notice, as a matter worthy of reflection, that Jesus has the Kingdom most specifically promised to Him as to His humanity (Props. 81, 82), because the divine in the Theocratic idea is something that in the very nature of a Theocracy is taken for granted. The unbeliever says that it is inconceivable that when other worlds also need a Saviour that God should send His Son to this world alone. Chalmers, it is said (by a writer in *North Brit. Review*, May, 1854, p. 7), "has rather cut than untied the knot, when he expresses the opinion that the inhabitants of these worlds may not have required a Saviour." It is contended that creatures living in worlds of matter, subject to material laws, will not be "exempt from sin, suffering, and death." But this does not follow legitimately, unless it can be shown conclusively that Adam and Eve must, *of necessity*, have fallen under the curse. We see abundant provision made to secure their immortality, and the divine record impresses us with the belief that had they remained innocent, the mortal would have been swallowed up in life by access to the tree of life. On the other hand, admit that such creatures likewise endure probation and a fall, the writer referred to argues that just as Christ's death extended in its divine influence and healing back to the past and forward in the future, to all lands, to all men, so it may extend to all places needed in the universe; its beneficence may not be limited, and its manifestations of love and mercy may not be satisfied short of the extension of sin and need of redemption. But we need not Origen's ultra view, which makes the starry world, living beings, animated by souls, subject to vanity and corruption, and also desiring release.

*Obs. 2.* The Will of God done on earth as it is in heaven, evinces the fact that it is only performed or carried out when nations *are thus Theocratically* governed; and hence, that the Divine Will *favors* such a form of government, as being correspondent with heaven itself. Now, if God thus *identifies* Himself with so small a world in the interest and happiness of

His creatures, and even condescends to a relationship with humanity through David's Son to cause the Will of God to be done on earth as in heaven, we may readily conclude that He will not be *less identified* with other worlds in a form of government similar in kind, modified to suit the peculiar status of the creature, and influenced, if need be, by the special manifestation of it here in the person of Jesus Christ. Small as this world is, it is undoubtedly true, seeing the interest angelic beings are represented as taking in it, that the Redemptive work of God in Christ causes, in view of the principles and amazing love involved, the most profound sensation and feeling *wherever* made known in the Universe. The happy illustration used by some writers of a rebellious province, small in territory as it may be, affecting the general welfare, can be greatly extended if we allow *the perpetuity* of this Theocratic order in a constantly visible and now accessible (i.e. to other worlds, vide below, Obs. 4) salvation. The manner in which it was affected, and is continued forever, closes the door to the dreary thought of rebellion, and forever secures, through the noblest of motives, *the heartfelt allegiance* of all intelligences. The Universe cannot but esteem this world as a *wonderful theatre*, because of the actors engaged in it, the government of God involved in it, the astonishing results wrought out in it; and to estimate with any degree of correctness its *vast influence*, we must wait until the work is completed, and the hosts of God rejoice with us in perfected Redemption. Of one thing we may rest assured, that because of its vital relationship to the honor and glory of God and of His Son and of the Spirit, it will *be made known* wherever the government of God extends, both to glorify God and to benefit the creature.

Dr. Sprecher (*Groundwork Theol.*, p. 36, etc.) has some fine thoughts respecting this world being a moral nursery to prepare intelligent creatures for other worlds in the course of preparation for the occupation of rational creatures. We only add to his idea of "a training school," that if we incorporate the Theocratic idea, and that such in view of their relationship to Jesus are fitted—being like Him and filled by His spirit—to impress an existing Theocratic ordering, or to inaugurate and carry on, through the Christ a Theocratic government, the force, beauty, and sublimity of the whole is advanced. This the above writer hints at in the expression, "and in all worlds, instructing and governing their more youthful and inexperienced inhabitants;" we, however, bring it forth prominently. Numerous writers of great ability declare that the redeemed will visit other worlds, angelic-like, to tell the wondrous story of redemption, exhibit in their own persons its results, show forth the praises of Father, Son, and Spirit, etc. To this we add: their powers will be exerted in enforcing the highest and noblest of all relations, *the Theocratic*.

*Obs. 3.* The questions of David (Ps. 8 : 3, 4) and Solomon (2 Chron. 6 : 18) are only satisfactorily answered on the supposition of the vast extent and inhabited (intelligent) condition of other worlds, and that the visiting and dwelling of God spoken of have reference to this Theocratical order, a relationship similar to that enjoyed by other worlds, but for which this world has made itself unworthy on account of sin. It is a matter of no surprise that God should manifest Himself thus nearly in government to unfallen beings, but it is a matter of the highest amazement that so great a God should be so merciful in condescending to fallen man, requiring, in order to affect a restoration, a costly sacrifice of love.

The reader will find some writers who, in order to meet the objections of infidelity respecting the insignificance of the earth, contend that this world is the only inhab-

ited by intelligent creatures, as e.g. the author of *The Plurality of Worlds* (with Introd. by Pres. Hitchcock). But this is virtually a lowering of the creative power, moral and civil government, etc., of God, and a darkening of the immensity of the universe over against the light thrown upon it in Scripture. We would rather take the views, as more biblical, reasonable, and worthy of God's greatness, of that class of writers illustrated by Sir David Brewster's work, *More Worlds than One the Creed of the Philosopher and the Hope of the Christian*. (Comp. also an anon. work entitled *The Universe no Desert, the Earth no Monopoly*, Huygen's *Celestial Worlds Discovered*, Dick's *Ch. Philosophy*, Fontenelle's *Plurality of Worlds*, and the writings of Bruno, Galileo, Chalmers, and others.) We cannot receive Whewell's view, that this earth alone is inhabited, and outside of it there is a "universe of vast watery balls, each wrapped around a central cinder," etc. Some, however, add to this the idea that the earth becomes the centre of other worlds which eventually also become habitable. But such theories exalt our planet beyond all others in point of favor, when it is but small in comparison with what astronomy reveals. Proctor in "Other Worlds and Other Universes" (*Eclec. Mag.*, April, 1877) occupies a medium between the two views, making, in brief, different stages of preparation, inhabitation, desolation, renewal, occupying countless ages, so that some (not all, because others are represented in a stage of preparation, or else in a course of desolation) are inhabited. So also in "Life, past and future, in other Worlds" (*Science and Byways*) he asserts, as a culmination, that "every member of every order—planet, sun, galaxy, and so onward to higher and higher orders endlessly—has been, is now, or will hereafter be, life-supporting 'after its kind.'" Dr. Sprecher (*Groundwork of Theol.*, p. 367) takes the position that all other globes may be, like the earth once was, merely in a gradual preparatory state to receive ultimately rational creatures. Admitting that such may be the case with many, yet it seems to be opposed to analogy and Scripture intimations to conclude that this is the case with all, because (1) it would exalt our globe, but an atom compared with the universe, out of all proportion in the scale of creation; (2) it would lessen our idea of the declarative glory of God, promoted by an intelligent creation; (3) it would limit the creation of intelligent creatures, such like man, to a very brief period; (4) the main reasons urged in favor of such an opinion, derived from the observation of a few planets (*viz.*, that they are unfitted for men to live in, etc.) have no special force, because (a) others may be fitted and inhabited, while such are in a transitory or preparative stage, and (b) the conditions under which life may be sustained in other planets may vary considerably from ours, evidencing the variety in creation. The deductions of astronomy and of science do not invalidate the opinion of older writers, and in the language of a writer (*North Brit. Review*, May, 1854) the inhabitation of such worlds "assigns the cause of their existence," for to believe that all these ponderous bodies were created in order to give light, and "that the descendants of Adam might study their motion and write books of astronomy, is an opinion which could only find credence in minds of the most limited capacity, and in hearts devoid of all sympathy and feeling." While unable to form so harsh a judgment, yet it seems that a proper consideration of honor, power, glory belonging to God as Creator, should forbid our limiting the intelligences created to praise and adore Him as the Almighty. (*On Plurality of World's* comp. Lord's *Lit. and Theol. Journal*, Oct., 1854, *Proph. Times*, Nos. 9 and 10, 1874, etc.)

*Obs. 4.* This Kingdom—Theocratic-Davidic—is represented as bringing this world into direct communication and fellowship with the Universe. Owing to rebellion, the angelic hosts, which once shouted for joy at the exhibition of creative energy, withdrew from this world, and only occasionally have they been permitted to reveal themselves to man. But this interdiction, caused by sinfulness, will be withdrawn, for on the restoration of this Kingdom, under the blessed reign of Christ, they shall freely communicate with this earth as Jesus told Nathaniel (John 1 : 51). This also indicates that the government thus instituted, which restores such intercommunication, is in full accord with that in other parts of the Universe. And as many able writers have asserted as highly probable, there may be, the saints being made equal unto angels, and their transportation being dependent upon their will, communication by the saints with other worlds thus practically and effectively presenting in the persons of the redeemed the work of Redemption. Thus the redeemed may be employed to show

forth (Eph. 3 : 10) "the manifold wisdom of God," and "the unsearchable riches of Christ," answerable to the desire (1 Pet. 1 : 12) of even angels, and to the wide extent (Rev. 5 : 13) to which the knowledge of the Lamb and ascriptions of praise to Him shall progress.

In Prop. 179, Obs. 8, we guarded our doctrine against a perversion so far as the covenanted Theocratic Kingdom of David's Son is concerned, and the biblical statement on the subject. While the Bible is only concerned with the redemption of the world and largely excludes the universe, yet it finds, as we have shown, its attachment to the universe likewise in its ultimate outcome. This Theocratic idea thus urged also presents us with an argument against the deductions of unbelief drawn from the alleged smallness of the earth when contrasted with the greatness of the universe (as urged by White, Draper, and others, and which—Curtis's *Life of Webster*, vol. 2, p. 684—affected Webster's reason but could not remove his faith), because it shows us the unity of government existing, the intimate and enduring relationship of all worlds to the Almighty. It enhances the majesty of God, the extent and benevolence of His Divine Cognizance, the importance and value of religious and civil principles, the love and mercy shown to creatures.

*Obs. 5.* This union, however, with other worlds, is evidenced by the very constitution of the Theocracy itself as realized and exhibited in the person of the Theocratic King and His associated Rulers. If the King were merely David's Son then the Kingdom would be isolated and confined to humanity—the *precious Theocratic element* would be lacking. But with David's Son is inseparably connected the fulness of God, the invisible God (Col. 1 : 15-20, etc.), the Divine, so that *God* rules in and through this Son. The Divine-Human makes Him the specific Theocratic King by whom this world is brought into desirable and blessed subjection. The Divine—the same to which creative power and all the divine attributes are ascribed before its conjunction with David's Son—forms the link, in its union with humanity, by which the latter is brought into its true relationship with the Supreme Ruler of the Universe, attracting and binding it to the Divine in the firmest of bonds, and then through the Divine (for Father and Son are One) attracting and binding it to the general, universal system of law, order, blessedness, etc., under the Sovereignty of God Himself. Even, as intimated, this might be adduced from the associated Rulers, for they are represented as partaking of the divine both in soul and body—in soul specially baptized by the Spirit, thus imparting of the fulness given to Jesus, and in body made like unto Christ by the power of resurrection and glorification—so that this very impartation of the divine, by which they are elevated to an equality with angels, leads to the conclusion that the barrier hitherto existing between this world and others is broken down by the raising up of humanity to the *plane occupied by other intelligences*, the divine cementing and perpetuating the union thus effected. The comprehensiveness of the blessings pronounced on the saints go far to strengthen such a position, while the distinctive relationship they sustain to the King of kings fully confirms it.

The student may be interested to notice the work *The Unseen Universe; or Physical Speculations on a Future State*, in which a need for Christ is found in the general economy of the universe. This is based on the creative power attributed to the divine in Christ, making Him "the mysterious, infinitely energetic, intelligent, developing agency, residing in the universe and therefore being, in some sense, conditioned." While constituting the Father unconditioned, "the unconditioned First Cause of all things," the work also concludes the Son to be God "of the same substance as the Father, but different in person, and who has agreed to develop the will of the Father, and thus in some mysteri-

ous sense to submit to conditions and to enter the universe. The relation of this Being to the Father is expressed in Hebrews, in the words of the Psalmist : ' Then said I, Lo, I come ; in the volume of the book it is written of me ; I delight to do thy will, O my God ; yea, thy law is within my heart.' " " In fine, such a Being would represent that conditioned yet infinitely powerful developing agent, which the universe, objectively considered, appears to lead up to. His work is twofold ; for in the first place He develops the various universes or orders of being, and secondly, in some mysterious way He becomes Himself the type or pattern of each order, the representative of Deity, as far as the beings of that order can comprehend, especially manifesting such divine qualities as could not otherwise be brought to light," etc. He thus " fills all things." Whatever force the student may allow to such representations, the work is vitiated (however it may incline to the divine aspect of the Son of God, etc.) by not discriminating between the Divine Sovereignty appertaining to Deity and the union of Deity and humanity in the Person of David's Son *for a specific purpose*, viz., to exhibit in and through Him a Theocratic rule here upon the earth. Hence the work does not observe that " the Christ" is not a title pertaining to the universe or to creation, but a title and office belonging to this earth, revealing God to us as *actual real earthly Theocratic Ruler* in the humanity of Jesus. We find too much resemblance to the utterances of the Neo-Platonic school of Alexandria (comp. Kingsley's *Schools of Alexandria*, Neander's *Ch. History*, etc.), which diverges from the biblical statements in exalting the divine and ignoring the human : for as Augustine long ago stated, there is a wide difference between the two representations, in that the Platonist utterances simply affirm the divine nature of the Logos (Philo's " Divinity articulate"), while the Scriptures insist, as forming " the Christ" an incarnation, humiliation, suffering, death, resurrection, exaltation, return of the Son of Man, etc., relating to this earth. The objection, then, to such works is this : they swallow up the distinctive Christ and covenanted work in the divine.



PROPOSITION 196. *This doctrine of the Kingdom gives us a more comprehensive view of the work of Christ for Redemptive purposes.*

This is seen in the fact that our doctrine makes much of what Christ *is yet to do* at His Sec. Advent. Even many of our opponents concede what Dr. Gerhart (art. on Christianity and the Advent) asserts that Christianity is "only relatively complete" but advocating its completion at the Sec. Advent, saying: "In the Sec. Advent, accordingly, Christianity will become the absolutely complete divine revelation," i.e. realized. But our view embraces not merely the completion of salvation in the saints of this and former ages by experiencing the resurrection, etc., but includes salvation in restoration to *all forfeited* blessings pertaining to saints, to the Jewish nation and the race. The Kingdom itself, while embracing salvation, becomes *the medium* of salvation to the world. When this period of re-establishment comes, then to the preparatory work of Christ is *added* the direct supernatural Theocratic power by which deliverance is obtained and evermore sustained. Without detracting from the necessary and precious work already performed and now in progress, our view lays great stress on that *which is yet to follow* (founded on the sacrifice of Calvary), and unites the two in order to give the true and comprehensive sense under which it is to be regarded, thus making His Sec. Coming "*the blessed hope*" and a coming "*unto salvation*" in its widest reach.

*Obs. 1.* The careful student will have noticed that the Jews before and at the Advent of Jesus were accustomed to designate the period or results when the throne and Kingdom of David should be restored under the Messiah, as "*the Salvation*." This phrase is strictly biblical, summing up in a word the *totality of blessing*, and was derived from the Millennial descriptions of the prophets, as e.g. Isa. 25 : 9. The Kingdom of the Messiah and salvation were in the Jewish mind convertible terms; and it needs no reflection to show how appropriate the term is, seeing that it was employed by the prophets to designate the deliverance from all evil and the bestowment of all blessings *in this Kingdom*. The term "*salvation*," correctly apprehended by the primitive Church, was from Origen's time applied too much to the present life and to the intermediate state. If we turn to the apostolic teaching we find, on the other hand, a full and free *adoption* of the Jewish phraseology, without placing upon it another and widely differing interpretation, and its direct reference to the future, when, as prophets teach, it will be realized. Thus e.g. Heb. 9 : 28 ;

2 Tim. 2 : 10 ; 1 Thess. 5 : 9 ; Rom. 13 : 11, and kindred passages take for granted that the salvation spoken of is *the same* that pious Jews expected. If otherwise it would have been differently explained, and the first churches would have been enlightened concerning it. The expectation of salvation related to the fulfilment of the covenant and restoration of the nation is well stated by Zucharias (Luke 1 : 69-75) as embraced by the holy prophets, and *this salvation* the apostles declared—whatever the earnest might be in the present or intermediate—to *be still future*.

It is saddening to see the modern conceptions of "salvation," and to observe how intelligent men, in order to exalt them, decry the ancient views—although sustained by the plain grammatical sense—as "carnal." What a contrast exists between the present prevailing spiritualistic, indefinite belief and the one based on the oath-bound covenants! If we even venture to call attention to this antagonism, and to question the modern faith, multitudes are ready to designate our course as "heretical," if not something worse. Alas! what an astonishing change, when "the Christ," "the Kingdom," and even "salvation" itself are transformed from their *covenanted and predicted meaning*. The most selfish and mystical conceptions are adopted in preference to the simple truth.

*Obs. 2.* Hence the Gospel is denominated "*the word of salvation*," Acts 13 : 26, which is to be realized through Christ—the reception of, and obedience to, Jesus is "*the way of salvation*," Acts 16 : 17—the reception of the truth in Christ imparting remission of sin is "*the knowledge of salvation*," Luke 1 : 77—the Gospel of Christ is "*the power of God unto salvation to every one that believeth*," Rom. 1 : 16. Such references, implying the distinctive salvation as future, could be easily multiplied. The reader will notice, as e.g. in Eph. 1 : 13, 14 ; Phil. 1 : 27-29, that, whatever we now receive from "the Gospel of salvation," it is only "*the earnest*" of the distinguishing salvation—the specific salvation—held forth by the covenant and promises. The least reflection will indicate *the propriety* of this feature and of the careful language of the apostles when referring to it. For certainly in this life, subject still to trial, suffering, death, etc., the saint is not delivered, and surely in the intermediate state, whatever it may be, with the body in the grave, the non-fulfilment of covenant promises, the postponement of the reign on earth, etc., the saint is not enjoying the predicted inheritance, crown, reward, etc., only to be given at the Sec. Advent. Therefore it is that the apostles so constantly contrast the present condition of saints with that which will be experienced at the Coming of Christ, as e.g. 1 John 3 : 2 ; Rom. 8 : 24 ; Rom. 5 : 1, 2 ; 1 John 2 : 28 ; 1 Pet. 1 : 5, 7, 13 ; 4 : 13 ; 5 : 1, 4, 10 ; James 1 : 12 ; 2 : 5 ; 5 : 7-9 ; 2 Thess. 1 : 5-11, etc. Indeed, it is in view of this *inexpressibly great salvation still future*, that Paul makes the much-admired argument in 1 Cor. 15, where he says, "*If in this life only we have hope in Christ we are of all men most miserable*," showing that by the resurrection of Jesus we have a firm, sure hope of being also finally saved through Him by the power of the resurrection in the order and manner delineated in the chapter. Therefore it follows, as a matter of course, that believers, even receiving "the token" and "the earnest" of salvation should be exhorted to "*work out their own salvation*," Phil. 2 : 12—to put on "*for a helmet the hope of salvation*" that they may "*obtain salvation by our Lord Jesus Christ*," 1 Thess. 5 : 8, 9 (and which is linked by the context with "*the day of the Lord*")—to "*stand fast*" that they may make manifest that they are indeed "*chosen and called unto salvation*

through sanctification of the Spirit and belief of the truth," 2 Thess. 2 : 13, 15—to "endure all things for the elect's sakes, that they may also *obtain* the salvation which is in Christ Jesus with eternal glory," 2 Tim. 2 : 10–12 to hold to the Holy Scriptures which are able to make us wise *unto* salvation through faith which is in Jesus Christ, 2 Tim. 3 : 15—to take heed unto themselves and unto the doctrine, continuing in the same, that they *may be saved*, 1 Tim. 4 : 16 ; etc.—so that those who are added to the Church are "such as *should be saved*," Acts 2 : 47—that those who are sharply dealt with *may "be saved* in the day of the Lord Jesus," 1 Cor. 5 : 5 — that those for whom we patiently labor "*may be saved*," 1 Cor. 10 : 33 and 15 : 2 — that salvation through the truth is freely tendered to all men, 1 Tim. 2 : 4 ; Acts 15 : 11 ; Rom. 5 : 9, 10, etc., in order that they may become Heb. 1 : 14, "*heirs of salvation*." The great, *the emphatic salvation* is then still future, and hence, *the work of Christ*, is not yet completed. The solid foundation is indeed laid, the preparatory work is progressing, but *the time* for the *perfect realization* of salvation has not yet arrived.

This most effectually sets aside those extravagant eulogies of the present and of the intermediate state, so loudly proclaimed by numerous writers. Whatever these may bestow upon us, they are only the earnest of the great salvation, and it is a disparagement of the Sec. Advent and its results to disconnect and transpose that which the Spirit has joined together. To elevate the preparatory to completion, to exalt the initiatory to consummation, to substitute human hopes and expectations for the express promises of the Scriptures is *unwise and derogatory* to the Word. Salvation includes far more than moral and bodily regeneration, for it embraces the covenanted Kingdom of God, the inheritance of David's Son, the joint-heirship and reign with the Christ, the restoration of the Jewish nation and its Theocratic exaltation, the willing subjection of the nations, the renewal of creation, the blessings, honor, and glory of the ages to come. This is a salvation indeed, far-reaching and wide-sweeping, commensurate with the necessities and happiness of the individual, the elect nation, the Gentile nations, the race and the world.

*Obs. 3.* The apostles not only freely adopt the current phraseology of the Jews concerning salvation—thus indorsing them—but in the most positive manner point out that the expected salvation to which the tribes hope to come is *delayed* to the Sec. Advent. Let the reader place himself in the position of Jewish expectation based on the prophets—let him entertain the Messianic ideas of the Kingdom, viz., the Messiah sitting on the restored Davidic throne and Kingdom reigning over the earth and which was expressively summed up in the prophetically derived word, "*Salvation*"—and with such views let him read the utterances of the apostles respecting salvation, and he will be—as the early churches were—*confirmed* in his Jewish ideas. Thus e.g. to illustrate—take Paul's instructions to Titus (ch. 2 : 11–13), and the salvation that the grace of God brings, instead of being manifested "in this present world" (in which we are to "live soberly, righteously, and godly,") is postponed to "*the glorious appearing of the great God and our Saviour Jesus Christ*," so that now we are exhorted to be "*looking for that blessed hope*" inspired by the prophets. In Heb. 2 : 3–5, the "*great salvation*" is linked with "*the world to come*," the Jewish aspect of which has already been sufficiently indicated under Prop. 137. Jude, verse 3, writes of a "*common salvation*," but unites this in his short epistle with the Coming of the Lord and of His saints (v. 14), and with the presence of His glory (vs. 21 and 24). But Peter (1 Pet. 1 : 3–13) declaring, that those who are saved "*are kept by the power of God through faith unto salvation ready to be revealed in the last*

time," and after asserting that this salvation still future is identical with that prophesied by the prophets, in the most positive manner (vs. 7 and 13) teaches that it will only be realized "*at the appearing of Jesus Christ,*" and "*at the revelation of Jesus Christ.*" Surely this ought to be *decisive* of the matter.

Surely such plain and emphatic Scripture as has been thus presented ought to sweep out of existence that abundance of religious literature—so darkening to the truth and so deadly to a proper appreciation of "the blessed hope"—which makes "the salvation" so complete in this life and after death that it practically reduces such passages to no special value and preciousness. To make the earnest equivalent to the glory, and to elevate death into the place of "the Christ" coming unto salvation, renders its believer *incapable* of a correct apprehension of the Divine Purpose in "salvation," or to appreciate even what the Scriptures mean by "salvation."

*Obs. 4.* Seeing that the apostles refer the salvation spoken of by the prophets to *the time* of the Sec. Advent, it may be corroborative of our position to glance at some of the prophecies which describe it, and notice, briefly, what things are included under the phrase. If we take Isa. 25 : 9 we find by the context that it embraces the reign of the Messiah in Jerusalem, the resurrection of the righteous, the overthrow of all enemies, universal dominion, etc. The salvation of Ps. 9 : 14 is identified with "the lifting up from the gates of death," the removal of enemies, the judging of the world in righteousness, etc. The salvation of the righteous in Ps. 37 : 39 is linked with the inheriting of the earth when the wicked are utterly rooted out of it. When "the Lord makes known His salvation" Ps. 98 : 2 it is, when He comes "to judge the earth," when He has done "marvellous things," and "His right hand and His holy arm hath gotten Him the victory," and "He hath remembered His mercy and His truth toward the house of Israel." When "the Lord becomes our salvation" Ps. 118 : 14, He overthrows the confederation of nations that compass the righteous, He remembers mercy for the elect nation and doeth valiantly; the righteous "shall not die but live," for He will not give them "over unto death." When God will "clothe the Priests with salvation" Ps. 132 : 16, it is said that David's Son shall sit upon David's throne, "for the Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it"—"there will I make the horn of David to bud" and "His enemies will I clothe with shame, but upon Himself shall His crown flourish," etc. At the time the Lord "will beautify (comp. 2 Thess. 1 : 10) the meek with salvation" Ps. 149 : 4, then Israel will rejoice in their King, the saints will be joyful in glory, and the honor of executing judgment is conferred upon them. Thus the Psalmist portrays salvation, and it is worthy of remark that the personal presence of the Messiah (comp. marg. reading of Ps. 42 : 5) is *requisite* (see Prop. 120 and 121) to secure it, and that it necessarily embraces a restoration from dispersion and captivity (comp. Ps. 85 : 9; Ps. 14 : 7; Ps. 53 : 6). One of the most mournful and pathetic representations of the downfall of the nation, the desolations of Zion, the treading down of God's own inheritance, is found in Ps. 74, and here the inspired writer, recognizing the election and the consequent Theocratic union which (interrupted as it may be for a while) can never be entirely removed, asks God "*how long*" this shall continue, and rests himself upon the Theocratic idea "for God is my King of old, working salvation in the

midst of the earth," believing that He will "*have respect unto the covenant.*" If there is force in language, the certain inference follows of a *complete restoration of Theocratic rule* over the nation with which it is specially identified. Turn to Isaiah, and the same strain is continued. When "God is our salvation" and we shall "draw with joy water out of the wells of salvation" Isa. 12 : 2, 3, it is, as the context shows, *when* He arises to smite the earth, to slay the wicked, to reign gloriously, to recover the remnant of His people "the outcasts of Israel and the dispersed of Judah, and *when* "the Holy One of Israel" is present. Comp. Isa. 33 : 16-22 ; 45 : 17 context ; 49 : 8-11 ; 59 : 16-21 ; 60 : 1-22 ; 63 : 5 ; 61 : 10 ; 62 : 1, etc. Such references could be multiplied, the prophets being filled with them, in which this salvation *is connected* with the Coming of the Lord, the resurrection of saints, the entire removal of enemies, the return of the Jewish nation, and the restoration of the Davidic-Theocratic order under the Messiah, the universal dominion and blessedness resulting out of this arrangement, the removal of the curse, and the regaining of Edenic conditions, the bestowment of additional honor, power, glory. Taking even such a brief survey of the prophets, seeing how the apostles united their fulfilment with the future Advent of King Jesus, surely the early Church was *consistent and logical* when it thus received and understood "salvation," and *looked for Jesus to come and finish the work so happily begun.*

How is it possible, then, with such a connected series of things pertaining to the one salvation, that men so persistently close their eyes to the same, and believe in and represent to us a salvation materially different from this portrayal? Is there not a heavy weight of responsibility somewhere? Take up our respective systems of divinity, and, with scarcely an exception, they teach a salvation which the primitive believers could not possibly recognize as the scriptural salvation *covenanted and predicted.* Many of those systems are satisfied with securing in some (an imperfect) way the happiness and blessedness of the individual, and if they can land him safely in the third heaven, they deem their work complete. If such succeed in spiritualizing the inheritance of Jesus and of His saints, and in having the humanity completely absorbed in the divine, they consider their task fully accomplished, no matter how antagonistic it may be to the express language of Scripture and to the faith of pious Jews and early believers.

*Obs. 5.* An essential part of the work of Christ, is to fulfil the covenants and the prophets. This He has done to a certain extent, and is now performing in the Church and world, but *the most remarkable and desirable portion* is still unfulfilled. The sealing of the covenant with His own precious blood, etc., is exceedingly precious, but the fulfilment of the covenant in actual realization is described *as blessed beyond description.* Indeed, if we but stop to reflect, that the prophets scarcely dwell upon the intermediate, intercallary state but hasten on to describe, under every variety of expressive language, the astounding work that the Lord shall perform in the day when the Covenanted Kingdom and its attendant blessings shall be experienced, *then* we have evidence, afforded by the Spirit, how much of the utmost value is still related to the future.

The prophets give place to a very small space in describing the humiliation, sufferings, and death of the Messiah, when compared with the larger one appropriated in portraying the realization of salvation under His Theocratic rule. The former, indispensable, was a sad, mournful subject, the latter a triumphant one ; the former, exceedingly precious, was a means to secure a glorious end, the latter a description of the splendid results attained by it. We would not for worlds detract from the glory of the cross, but

while surveying it with love and reverence, it would be weakness and lack of wisdom if we did not look with hope and joy at *the sublime end* which it is intended to subserve. We are too apt by confining ourselves to the sacrifice on the cross, to limit the range of Scripture passages. The intent and scope that the Spirit had in view, is marred by our not constantly keeping in view the entire Divine Plan which the blessed sacrifice so vitally subserves. Thus e.g. John 1 : 29 ; Gal. 1 : 4, etc. receive deeper significance when we contemplate redemption perfected, and then consider by whom it is perfected, and by what a costly and necessary sacrifice its ultimate completion and realization are secured. The full meaning of Jesus being the propitiation of our sins and of the world, will be only seen and appreciated when covenants and prophecy are amply fulfilled.

*Obs. 6.* The work of Jesus is also that of restoring the Kingdom of God, as instanced, e.g. Acts 15 : 16. We have seen how this was evidenced even by the first preaching of this Kingdom. The Kingdom was overthrown ; it was offered on condition of repentance ; it was rejected and then postponed. Will it ever thus remain postponed ? No ! the entire spirit of the Old and New Test. points to the future manifestation of Jesus Christ as the Theocratic King, when this glorious work of restitution will be performed. The titles of Messiah, Christ, Lord, and King, whatever applicability they may have to the present, have reference to this specific appointed work of rebuilding the fallen tabernacle of David and reigning over it, bringing all nations, through it, in willing subjection to His world-wide dominion. Even the names of Jesus, Saviour, and Redeemer assume a deeper significance, when the power of the first resurrection, the bestowment of Kingship and priesthood, the actual inheriting of the Kingdom and its attendant blessings, are experienced. Let the Kingdom be re-established as predicted with Jesus Christ at its head, dispensing the grace of His reign, and the world has practically evidenced the sublime truth that it is through Christ *alone* that the world is saved. He and He alone is the procuring cause and most efficient instrumentality in doing this by the establishment of a Kingdom *in every way* adapted to the necessities, welfare and happiness of man.

Our entire work has this for its definite purpose, viz., to show how and when the covenanted Theocracy of the Messiah is to be established by Him at His return. This is the *grand goal* of both covenant and prophecy, and by it the honor and glory of God is fully and perfectly manifested ; by it the redemption of the creature and world is completely secured.

*Obs. 7.* The work of Jesus, which is to "*destroy the works of the devil*" (1 John 3 : 8), is only partially performed. The requisite preliminaries have been graciously provided in His own sufferings, death, resurrection, ascension, and exaltation—the gathering out of an elect people is going on, and the earnest of Redemption is thus mercifully presented—salvation is freely tendered to all who will comply with the conditions of repentance and faith—but *the great culminating work*, which results in the complete overthrow of Satan, and the restoration of all the blessings forfeited through him, is *postponed—mercifully* also, seeing that by it a chosen body of first-fruits is secured—until the time of the revelation of this Kingdom. Redemption is still incomplete ; the works of Satan still exist ; and he is the god of this world ; the saints even fall under the power of the enemy death and are not delivered from the grave ; sin and its sad results are visible on all sides in the continued curse fallen upon creation. Modern theology has too much confined the work of Christ in the destroying the

works of the devil *to this dispensation* or intermediate period, and overlooking, or, underrating what Christ *is yet to do* (directly and by supernatural power, which alone can reach those works), in order to accomplish this work. Indeed, so far has this advanced under spiritualistic and mystical influences, that multitudes have such exalted views of the Redemption of the saints in present deliverance from the works and power of Satan and present resultant happiness in Christ, that nothing further seems necessary to secure its perfection, so that even the resurrection, the Edenic state, the removal of the curse from creation, and other grave points involved, are either discarded, or ignored or slightly esteemed as of no real importance to the perfect accomplishment of the work. On the other hand, relying on *perfect* Redemption through a *perfect* Redeemer, our doctrine carefully notices, what are the works and results of sin, and presents, in strict accord with the Divine Word, *an ample and complete removal* of all of them, and a restoration to the position occupied by the race before the fall—the grand work which Jesus is yet to perform.

Hence through the sacrifice and power of our Coming Saviour we hold to the highest redemption of Israel from the grave, and from all enemies, the entire sanctification of His people and devotedness to His service, restoration to all forfeited blessings, and increased blessedness resulting from ample deliverance from evil and the bestowal of eternal good.

*Obs. 8.* The sacrifice made by Christ on the cross, is more fully and effectively presented in this Kingdom. Instead of confining its efficacy to the present dispensation and making it, after this age ends, *something of the past*, its efficiency and power is constantly and ever more exerted. For, aside from its moral influence in the world to come, aside from its being the source of inestimable blessings, forgiveness, exaltation, etc., to the saints, it continues to wield, through faith, its saving power over the nations in the flesh. The simple fact that such a King died for sin, that the acceptance and honored acknowledgment of the sacrifice by the Father is made apparent in Christ's visible reign and in that of the splendidly arrayed associated Rulers (who were purified and saved by His blood), will so magnify God's law, portray the vileness of sin, afford assurance of pardon and mercy, confirm the condemnation of wickedness, exalt the love of God toward man in and through His Son, that *the time* has at length come when *all* shall feel the importance, necessity, and nobleness of living faith in this sacrifice. The benefits flowing from it are now *visibly presented*, and become more practically extended, until the world itself is embraced in their enjoyment. Following the Word step by step, it will be found that the sacrifice forms *an eternal basis* for the Kingdom itself. For it constitutes the Theocratic King a Saviour who now saves from sin without violation or lessening of law, He having died "the just for the unjust," and even qualifies Him as such a King, so that in virtue of His obedience unto death He is given authority over all enemies, and to restore all things. It ennobles His royalty, and binds His associated Rulers and subjects to a loving recognition of His amazing love and worthiness to receive all honor and praise. It purchased this inheritance, the glorification and rulership of the saints, and *so long* as inheritance, glorification and rulership lasts, will *the procuring cause* be esteemed and lauded. This sacrifice affects the restoration of the Jewish nation; for when the happy time comes that they shall look upon Him whom they have pierced, faith in that sacrifice shall

also in them bring forth the peaceable fruits of righteousness. The allegiance of the nations, and all the Millennial and New Jerusalem descriptions are realized as *resultants* flowing from this sacrifice being duly appreciated and gratefully, yea joyfully, acknowledged. It is ever *the inexhaustible fountain* from whence the abundant mercies of God flow to a world redeemed by it. For then the world is truly in the highest sense, reconciled to God through Christ, and forgiveness of, and restoration from sin, is illustrated and enforced in the wonderful deliverance vouchsafed, and in the unmerited blessings bestowed, while the glorious truth that Christ died for the good of man, the race, and the world is openly manifested in the abundant good received and evermore experienced. The work of Christ in all its fulness, even that relating to the sacrifice already made, cannot be properly estimated unless we notice *the end* that God purposes in this Theocratic Kingdom. Without the Sacrifice and the additional work, it could not possibly exist, either in the person of its immortal King, or in its immortal Rulers, or in its repentant and believing Jewish nation, or in the worshipping and obedient nations of the earth. Sin, as evinced in its past power and melancholy results, would be a barrier to its erection. Human depravity is incapable of erecting such a Kingdom, and as history sadly attests, is incapable of sustaining it when erected. Hence before its re-establishment, a sure foundation must be laid against sin; and this is done in the sacrifice made for sin, in the gathering out of those who avail themselves of it and are therefore accounted worthy to enter into and inherit or participate in the Kingdom, as well as in the executive, legislative, and judicial power, that will be exerted by this King when the period arrives for the Kingdom to be revealed. It will not, cannot be exhibited, until it comes with a *mission preponderating, overwhelming, irresistible manifested righteousness*, and is sure to easily crushes all opposition, and insures stability and peace. ~~the Kingdom itself is the~~ *the Kingdom itself is the culminated fruit of the sacrifice* (in the sense that without the latter the former could not exist), but receives for its accomplishment additional aid, in the Omnipotence then exerted in its behalf by the Mighty God of Abraham, Isaac, and Jacob.

Yes! let us, in imagination, take our position in the established Theocratic Kingdom, and we can easily realize the simple fact that the Theocratic King—so exalted and majestic, so mighty and the Purchaser of salvation—having died to secure redemption, will ever preserve the loyalty and love of His subjects. Saints experiencing the blessings of perfected salvation are, of course, self-devoted to the Theocracy; Jews, repentant and believing, restored and exultant with their station after painful ages of affliction, are jubilant in their adhesion to a Messiah once scorned and rejected; and Gentiles, coming under and realizing the blessings of the Theocratic sway, cheerfully honor and praise the King. Imagine ourselves in such a happy state, and in it to read Rom. 5 : 10; 2 Cor. 5 : 19; Eph. 2 : 16, and a thousand similar passages, and will not our hearts be so bound up with this King and the welfare of His Kingdom that to serve and honor Him will be *our highest joy*? Well can we see how the future mission of the Church (Eph. 3 : 21) and of the Jews and Gentiles (Rom. 11) will be verified by glorious experience.

*Obs. 9.* The continuance of the saving work of Christ in the age to come, is confirmed by the eternal priesthood of Christ.

This is set forth under Prop. 155 and others, so that it requires no special mention. If the reader will turn e.g. to Props. 200 and 204, he will find that the Incarnation of the Eternal Word, the Self-manifestation of the Father in the Son, the Humanity derived from David united with Deity, is yet to exhibit itself in behalf of humanity on a scale as possible by the consummation of the preparatory measures, viz., in a direct, pure



Theocratic reign and priesthood, through which the world, so long suffering and in misery, will experience "the refreshing and restitution."

*Obs. 10.* There is a part of the work of Christ exclusively confined to the elect, first-born saints who inherit the Kingdom, which so far exceeds all our powers, that it can only be stated, leaving the future, by blessed experience, to determine its nature and glory. "*Flesh and blood cannot inherit the Kingdom of God,*" i.e. one who is accounted worthy of being a King and Priest in this Kingdom must be such in a different form from the present. To be qualified for rulership he must not only be holy, etc., in reference to soul but must have an immortal, indestructible, mighty, heavenly body as Paul describes in 1 Cor. 15. Hence it is distinctly stated that saints shall be made (1 John 3 : 2) like unto Christ, and Phil. 3 : 21, Christ at His appearing "shall change this vile body that it may be fashioned like unto His glorious body," etc. The body itself undergoes a transformation, resulting in glorification. Just as Christ assumed human nature to bring Himself in covenanted relationship to man, and to obtain the covenanted Theocratic order as David's Son and Lord, and, by virtue of the sacrifice offered by Himself, took upon Himself human nature in its glorified form to be qualified for His reign, so we, if united with Christ in salvation and the higher Theocratic relationship, must, by His aid, take upon ourselves *the same transformed nature* to receive the proper qualifications. This future identity with Christ and actual assumption of His (i.e. like unto His) transformed human nature, is in some theologies too much *abstracted* from the glorified state (still future), and applied to the present age or intermediate state. Scripture, however, specifically locates its *reception* at the Sec. Advent. As there are things connected with Christ in His person and aims, in His divine glorified humanity, which transcend the grasp of our present knowledge, in virtue of this union with Christ and the consequent transformation to His likeness, there are things which, owing to our limited understanding, we see but imperfectly, and others which are now beyond our comprehension.

*Obs. 11.* The benefits resulting from the work of Christ are both spiritual and temporal ; refer to soul, body, race, and earth. It is painful to take up some Systems of Divinity (as e.g., even the more moderate one of Knapp, Sec. 118), and mystical works (Schoolmen and others), and find it directly asserted that through Christ, and obedience to Him, we only are to receive "spiritual blessings" and no "*earthly good*"—blessings relating to the soul and not to the body, etc., and that hence "the Jewish idea of the Coming of a Millennial Kingdom of Christ upon earth is *entirely objectionable.*" Now aside from the self-contradiction in which some of these writers involve themselves when referring to the Divine Providence, the resurrection of the body, the removal of the curse, the restoration of the earth to an Edenic state, the future dominion over the earth, etc. (which necessarily embrace great blessings superadded to those conferred on the soul), it is astonishing that they cannot see that Redemption itself would be *imperfect without the direct conferment* of earthly good and blessing. Indeed more than this, the very nature of the Kingdom includes a bountiful and continuous supply of *temporal* good for the restored Jewish nation and spared Gentiles. Prophecy is full of delineations on this point in the removal of sickness and of bodily infirmity, in the bestowal of fruit-

fulness and of increase, etc. The Kingdom of Christ, with all its extraordinary spiritual manifestations, is over nations living in the flesh, and in an earth dispensing the favors of bountiful seasons. As David's Son, His own inheritance is a material land and a material nation (Prop. 122), from which shall issue forth the choicest blessedness over all the material earth. This objection has already been noticed (Prop. 146, etc.), and attributed to the revived Gnostic idea of the innate sinfulness of matter (at least it assumes or takes for granted some such notion), which the Bible repudiates in the person of Jesus, in the original creation, and in the recreation. To confine Redemption exclusively to one aspect, either spiritual or temporal, is to make it one-sided and imperfect; *both* must be included to give a perfect representation.

*Obs. 12.* While advocating, what the Bible clearly teaches, a work of Christ still future, which is added to what has already been done in order to *perfect* salvation and extend it over the earth, we must not be understood (as already intimated in the Prop. on sacrifices) as including in that future work any *additional* atoning work. Hence, we cannot receive the recent theory of Waggoner and others (inculcated in tracts and books), viz., that Christ is yet to perform an atoning work in the cleansing of the sanctuary in heaven by His blood, blotting out the sins borne into it and there standing recorded, and placing them on the head of the scapegoat (explained by them to be Satan). This theory is objectionable for various reasons. (1) It is based on the phrase "then shall the sanctuary be cleansed," and concludes from the word "sanctuary" that it denotes the sanctuary in heaven. But we find the land of Israel called "the sanctuary" in Ex. 15 : 17 ; Ps. 78 : 54 ; and at the very time intimated by Daniel, viz., when the Anti-christian power is terribly overthrown (at the end of these days), we find by reference to Ezek. 39 : 12-15, when this power is vanquished, a cleansing of the land or sanctuary. This in itself would be sufficient to explain Daniel's statement without referring it, unless specific proof can be given, to another sanctuary. (2) It assumes an entire new covenant to begin with Christ's death, which is shown to be erroneous under Prop. 50. (3) It makes the atonement of Christ defective in so far that sins that are forgiven (as e.g. Christ forgave on earth), are still retained in record against the individual and are brought up in judgment against him in the future, thus constituting a sort of salvation through works. For this view certainly makes the salvation of the saint dependent on his own personal righteousness, while we regard the latter (i.e. works) as a necessary resultant of the obtaining of the righteousness of Christ, which being of grace and in the line of simple duty, merits no salvation (see Prop. 135). Then too, the sins of Abraham, Isaac, Jacob, and the host of believers, are still uncanceled, and of course, if in this state, unforgiven. It thus introduces an unnecessary and injurious antagonism. (4) It separates the atonement and the remission of sins which were joined the one to the other in the typical observances (Lev. 16) by a long interval in the priestly office of Christ. This is opposed by the entire spirit of the Epistle to the Hebrews, in which it is positively asserted that Christ not only made atonement once for all (Heb. 10 : 12 ; 8 : 27 ; 11 : 25, etc.), for sin, but that through that atonement already made, present remission of sin can be obtained (Heb. 9 : 13, 14, 15 ; 10 : 10-14, 18, 19, 20, 21, 22, etc.), and that through that blood we may be led to resist sin (Heb. 13 : 20-21, etc.). Indeed, present

remission is declared in the warning (Heb. 10 : 26,) that if we sin wilfully after receiving the knowledge of the truth "there remaineth no more sacrifice for sins." The one then is not separated from the other by a long interval of time. (5) The cleansing of the sanctuary is not performed, as alleged, by the withdrawal of the sins from the sanctuary and placing them on the head of the scapegoat. For, according to Waggoner, the heavenly sanctuary has remained for centuries and still remains uncleansed. But in referring to the typical observances and then to Heb. 9 : 23, we find, that the purification is made by *the atoning blood*, so that God can be gracious and forgive sin, retaining the Divine purity of law and essential holiness of Himself. "The heavenly things" are already purified by the sacrifice made—and this is denominated expressively "reconciling the holy place," which reconciliation is *made manifest by the continued exaltation of Jesus* at the right hand of the Majesty on High. Admitting that the scapegoat or Azazel (as many believe) is typical of Satan—upon whom sin rests and shall rest at the consummation—it is sufficient to say, that this act connected with him has nothing to do with the purifying of the sanctuary since it is expressly declared that it was done after (Lev. 16 : 20), "an end" was made "of reconciling the holy place." All that relates to the heavenly sanctuary in the way of affecting reconciliation, making God propitious has been already done by Jesus. (6) Rev. 11 : 19 and 10 : 7 affirm (as supposed) nothing respecting the cleansing of the sanctuary. (7) The judgment of Dan. 7 : 9-14 which is made to synchronize with and denote this cleansing is not a judgment *in the third heaven* but here *on the earth*. The assertion that the Ancient of Days does not *leave* heaven for earth, is refuted by the carefully overlooked phrase of verse 22 "*until the Ancient of Days came*" to the theatre where this war with the saints is progressing. (8) "Investigative judgment" as it is called by them, viz., the scrutiny of individual character, whatever it may be, whether progressive, continuous, or for a definite period, in order to apportion the rewards and stations, certainly does not refer to the cleansing of the heavenly sanctuary for in that case they have heaven cleansed just previous to the Sec. Advent, when really it is not cleansed *in the sense they advocate* by the admission that the wicked are only thus judged long after, viz., at the close of the one thousand years. The record of man's sins are kept, according to their views, in the same place, and hence that of the wicked. (9) The blotting out of sins upon which so much stress is laid, is derived from Acts 3 : 19, but that it does not refer to the place and manner indicated by them is evident from the way in which it is used in the Old Test. in Ps. 51 : 1, 9 ; Isa. 43 : 25 ; Jer. 18 : 23 ; Isa. 44 : 22 ; Neh. 4 : 5, where it denotes, (1) the present forgiveness of sin, and (2) the forgiveness of the Jewish nation at the time of its restoration. The entire removal of sin, of which an "earnest" is given, may, and indeed does, include the destruction of the sad results of sin, but the latter is affected only at the Sec. Advent and not previously. (10) And finally, the fallacy of the theory is made apparent by giving one extract from a tract (entitled "The Sanctuary of the Bible" by J. N. A.) : "the sins of the overcomers being blotted out, and the sanctuary (above) cleansed, the Son of God is *no longer needed as a great High Priest*. He therefore *ceases* from the office *forever* and becomes a King," etc. Any view that, over against the expressly announced unchangeable, ever-enduring Priesthood of Jesus, takes *the liberty* of ending the same, is most certainly deeply defective and unworthy of reception, however it may be sincerely held by good men. Prop. 155.

PROPOSITION 197. *This Kingdom, although visible with a world dominion, is also necessarily spiritual.*

This Proposition is the more needed since we are charged with gross carnality, etc., because we insist upon retaining the plain grammatical meaning assigned to the Kingdom in the Holy Scriptures. While a purely material, naturalistic Kingdom, without spirituality, is unscriptural, so likewise an entire spiritual Kingdom, without the sanctified union of the material or natural, is utterly opposed to the Word of God.

Under various Props. we have insisted upon the union of the visibility and spirituality of the Kingdom, as e.g. Prop. 58, Obs. 7; Props. 67 and 68; Prop. 156, Obs. 23; Prop. 155, Obs. 11; Prop. 171, etc. The visibility and outward nature of the Kingdom is seen under Props. 48, 49, 68, 122, 131, etc., and this is the specific covenanted Messianic Kingdom. We know of no other having a solid scriptural foundation. Hence we are pained at numerous statements made by writers who evidently totally misapprehend the Kingdom established by the Messiah. To illustrate: an excellent writer in many respects concludes an article (*Proph. Times*, 1870, pp. 145-150): "But should the Church, or any portion of the Church, assume an inheritance in that which pertains to the Jew, she becomes herself an Antichrist and a deceiver." This is only true of the present time, but when the covenanted Kingdom is inherited at the Sec. Advent it is incorrect; for the Jewish inheritance of Abraham, Isaac, Jacob, Jesus, the Apostles, etc., is also our inheritance—being the fallen tabernacle of David restored in Messianic grandeur and world-embracing. The foundation is Jewish and pertains to the Jew (comp. e.g. Props. 68, 46-52).

*Obs. 1.* Any reader that has followed the scriptural line of argument can see for himself that we are logically and irresistibly driven to the conclusion that the future Messianic Kingdom is a visible, external, world-dominion. The covenants and prophecy declare this emphatically, and *the very nature* of a restored Theocracy demands it. What Kingdom is it that was once existing, then withdrawn, and shall again, under the Messiah, be restored? *The same Kingdom* in which God ruled on earth as an earthly king is to be reinstated. To this all the prophets with one voice testify, and this is the one postponed to the Second Advent. Now any other kingdom, not having a visible, world dominion, not having Theocratic rulers, organization, subjects and territory, could be the one thus held up to our faith and hope. A Kingdom, not Theocratic, not one in which God Himself rules, cannot possibly fill the divine portraiture; and so, on the other hand, a Kingdom, without its material aspects, without its subjects and territory, can possibly correspond with the covenants and predictions on the subject.

A Kingdom e.g. such as Reuss (*His Ch. Theol. of Apos. Age*), or Shenkel (*Chris. Dog.*), and others, advocate, so spiritual that it has not distinctively a single marked feature characteristic of the *covenanted Theocracy* that is to be restored, must be dismissed as a Kingdom of human derivation. Has the same Kingdom once existing, then removed for

many centuries, been reinstated with additional (as promised) glory and power? If this is asserted, then we ask for the proof, which cannot be given. A substitution, a complete transformation, a spiritualizing only increases the difficulties of such teachers. We add: the very nature of a Theocracy, God Himself ruling as an earthly Ruler, evidences the spirituality co-existing.

*Obs. 2.* Because we contend that the fallen down tabernacle of David is to be restored with increased splendor and glory by David's Son, "the Son of Man," at His return, as the Scriptures abundantly declare, it is asserted by those who do not fathom the depth of the Theocratic idea also pertaining to it that our view is materialistic, carnal, fleshly, etc. The charge of "carnality" is sufficiently met in Prop. 203 (to which the reader will please turn and connect), but this lurking Gnostic conceit that matter must be evil, when even thus associated, is amply met if the opposer will only consider how this reflects upon the person of the Son of Man Himself. When in humanity, humiliated, suffering and dying was He carnal? or did the union and association of the material forbid the highest spirituality? Is it not true that humanity itself was adorned and sanctified by such a relationship, without preventing the purest, noblest, and highest of spiritual conceptions, actions, and living to be manifested? In the humanity of Jesus we have the embodiment of sinlessness and of truth. So, in the consideration of this restoration, it must ever be borne in mind that this Theocratic-Davidic Kingdom will, in virtue of the Ruler at its head and its purified, exalted condition, be *the embodiment of purity and holiness*. It is "the fallen down tabernacle of David," not with its imperfections and weaknesses, not with its past sinfulness and errors of conduct, but restored in a purified, strengthened, perfected condition to adapt it to the honor and glory of its Ruler, and to its becoming an instrument of power and blessing to the world.

We simply point to the fact that the early believers accepted of this restored Theocracy as their hope and joy, and associated with it *the purest and highest* spiritual blessings and enjoyments. Thus, they united with it resurrection, translation, glorification, overcoming of enemies, blessed reign on the earth, joyful worship, unspeakable honor and exaltation with the Christ. They incorporated with it the presence of the King, the heavenly city, fulness of knowledge, perfection of holiness, ever-abiding love, blissful communion, etc. The most exalted spiritual excellences are combined with the temporal aspects of the Kingdom in its relation to the nations and the earth itself. Take the old Fathers and of them it can be said that, like Tertullian (Neander's *Antignosticus*, p. 484, Bohn's Ed.), although "a zealous advocate of Chiliasm, was at the same time an opponent of a gross sensual form of it." They have been fully vindicated (as we showed under the history of the doctrine) from the erroneous charges of carnality bestowed upon them, and this justification comes largely from persons who are not in sympathy with us. Irenæus, Justin Martyr, and many others, speak of our receiving "the glory of God," "conversation and communion and unity of spiritual things with the holy angels," "intercourse with God," "things eternal and incorruptible," "the holy inheritance of God," "the abundance of spiritual good things," etc. The simple fact (comp. Dr. Seiss's *Last Times*, last Ed., p. 335, Note E.) that the most faithful, pure, devoted, holy believers have entertained this doctrine, and attributed the greatest spirituality to the future visible Kingdom of Jesus and His saints, should forbid the charge of carnality, seeing that in it a distinguishing, pre-eminent characteristic is constantly held forth, viz., the religious and the divine element—the Supernatural and holy exercising an all-pervading influence. We leave Dr. Greswell (quoted by Seiss) to give the decided opinion: "If I can form any reasonable conjecture about the sentiments of the advocates of the Millennium, in ancient times, from such of their writings as have come down to us—if I know anything of the opinions of the most rational and sober-minded of its supporters still—and, in particular, if I am not altogether ignorant of my own views and expectations concerning it, I cannot hesitate to affirm that they are very greatly mistaken, or very grossly pervert

and misrepresent our conceptions of the nature and purposes of this dispensation, who charge us with entertaining a sensual and carnal idea of the Kingdom of Christ, and attempt to raise a prejudice against us on that account."

*Obs. 3.* We ask our opposers to be very guarded, if reverent believers of the Word, in their denunciations of our doctrine, lest, peradventure, they be found to disown and disparage God's own appointments. Will such reflect that a *Theocracy* was established only by God Himself, and that when again restored it is a work that *He alone* can and will perform. In the very nature of the case a Theocracy is not a human government but one set up by God, and its form of government comes from Him and pertains to Him. It is, therefore, not carnal, for the authorship, supporter, and Ruler forbids this; and it is not purely spiritual, for its necessary sway (to meet the conditions of covenant and prophecy) is over the Jewish and Gentile nations. Much confusion unnecessarily arises on this point by not observing the nature of a Theocracy, the intent that it is to subserve, and that it must, in consequence of its divine connection and Head, be pervaded with spirituality. The simple fact that in a Theocracy God again dwells with man and becomes truly the earthly Ruler, is sufficient of itself to sustain our Prop.

It is a matter of surprise to find some persons eulogizing in the highest manner the spirituality connected with the Theocracy, once established (praising the noble characters produced, the lofty writings given, the astonishing exhibitions of the divine, etc.), but just so soon as they come to this future Theocracy, reinstated by the Messiah with mighty additions, they find no spirituality in it. It assumes "the carnal" aspect. If sincere in their Theocratic raptures in the one case, we see no justifiable reason why they should not be continued when contemplating a Theocracy still future, that shall be far, far superior to the former one in its associations, surroundings, manifestations, and accomplishments. The Theocracy as covenanted and to be established in the future is made pre-eminently spiritual by its King and associated Rulers, by its civil or political being pervaded by righteousness, and by the divine exerting a supreme, controlling influence. The question of 2 Chron. 8:18 being then affirmatively answered, alone decides the question of spirituality.

*Obs. 4.* The perfect and harmonious union of Church and State, an essential in a Theocracy under the Headship of Jesus, the Mighty One, is in itself evidence of the correctness of our position. Here we find a blending of the material and the spiritual, of the outward and the inward, the external and invisible, and a separation of these cannot be made *without violating the union* that God has proclaimed shall be made. The Church insures the highest attainable religious culture; the State, the greatest civil advancement; while *both*, the most advanced stage of spirituality and material good. These are inseparable in the coming Messianic Kingdom, and we cannot, if grounded in covenant and prophecy, conceive of any other kingdom that is promised.

Men do assume, however, to find another, a pure spiritual one, which is found exclusively outside of the Divine Record. Such an exclusive spiritual Kingdom, either in the third heaven or some invisible and unknown locality or sphere, is not the one covenanted (for that is the restored Davidic); it is not the one predicted (for that is the restored Davidic); it is not the one promised to the saints (for that also is the restored Theocracy, in which they bear rule). The general analogy of Scripture forbids it, and to wrest a passage, or several, from this analogy and press them to do service in upholding such a spiritualistic theory is to pervert the entire tenor and logical connection of Scripture. Hence we cannot receive the views of Barbour and others (Prop. 116, Obs. 6 and 7),

who press the idea of spirituality to an extreme, vitiating the covenanted relationship. There is only one (Prop. 35) Messianic Kingdom covenanted and predicted—not two, one visible and the other invisible—here on the earth. Homogeneity (Prop. 104, Obs. 2, S. 19, note 1, and S. 20) demands it, and hence, in predictions like Daniel, this Kingdom is outward, external, visible, just as the preceding empires; and hence also the promises (as the twelve Apostles ruling over the twelve tribes) include a visible reign. The acts ascribed to the Kingdom and its rulers, the central place of government, the laws promulgated, its territory and subjects, etc., all exhibit the same; not something ideal or mystical, but a real state manifested visibly with increased spirituality.

*Obs. 5.* Would David's Son, the glorified and exalted Son, come to this world to inherit a carnal Kingdom? Or, would He come to inherit a purely spiritual one? Neither of these would meet the terms of *the expressed inheritance*. While His inheritance by direct covenant (Prop. 49 and 122) is the downfallen throne and Kingdom of David, to which all other nations are added (and hence necessarily in the world), it shall be cleansed. The nation itself that formed the basis of the throne and Kingdom will be purified and believing. It becomes, however external, an holy inheritance, and the holiness is so great and extended, that one of the prophets (as if purposely to meet such objections), magnifies it before us by representing (Zech. 14 : 20, 21) that even the smallest and trivial objects are to be regarded holy.

We say this: when even the bells on the horses have the same inscription which sparkles on the diadem of the High Priest—and this, as the context shows, after the Coming of this King and His saints, etc.—is it not time for men to cease their excuses on the ground of carnality or of exclusive spirituality? While the inheritance of Jesus—with which saints are associated as co-heirs—contains and manifests a glorious spirituality, no man, without vitiating the covenant and prophecy, can show that it is not also outward, external, material. If language has any definite meaning, it is an inheritance here on the earth, embracing nations, having a world-dominion, and yet while in the world it is not of the world, as its Origin and Head indicate. While natural in some of its aspects, it is governed and permeated by the Supernatural.

*Obs. 6.* Consider that in this Kingdom, of which the elect nation is the basis and the other nations willing subjects, the glorified Son of David is King and His glorified brethren are co-rulers, and from the very nature and exaltation of the heads of government, we clearly perceive the spirituality allied with it. Resurrected, translated, glorified, immortal rulers must exhibit in their official stations, actions, rule, intercourse such a divine mind, such a holy spirit, such a refinement of pure affection, that the Kingdom under their jurisdiction becomes permeated, controlled, and established in a spirituality, arising from the mental, moral, and religious, exceeding our present ability to grasp.

In reference to the direct personal connection of the saints with the Kingdom, see e.g. Props. 154 and 156, and for the visibility of the Theocracy, such Props. as 111, 116, 117, 122, etc. Some few writers, as Barbour (*Three Worlds*), make the Kingdom that the saints inherit something very different from the covenanted and predicted Theocratic-Davidic, which is the special inheritance of Jesus (and, of course, pertaining to His co-heirs). Leaving the general analogy of the Scriptures, they base their view on a few isolated passages, totally misapprehending their meaning. Thus they tell us that the Kingdom inherited by the saints is a higher spiritual one, and assign such reasons as the following: No one can enter or see the Kingdom of God unless born of water and the Spirit. To this we answer, this is true of the saints, of the Jewish and Gentile nations, for all to become qualified for this Kingdom must experience a regeneration (that of the saints, in view of their station, a higher moral and physical one), for repentance, faith,

and holiness is *characteristic* of the Theocracy. Again : they say "flesh and blood cannot inherit the Kingdom of God." To this we reply : most certainly, because this pertains alone to the *inheritors* of a Kingdom (not to the subjects), fitting and qualifying them for their immortal, Christ-like rulership. Again : the greatest stress is laid on the contrast between "a natural and a spiritual body," the assumption being, without proof, that the latter is of such a nature that it cannot be allied, without degradation, to this restored Theocracy as a constant and visible auxiliary and glory pertaining to it. Hence *another* Kingdom, or higher plane, separate and distinct from the other is invented (utterly untaught in the Scriptures, and simply wrongfully inferred), and the saints, glorified, are carefully placed in it because they have no "natural" but "spiritual" bodies. There is an entire misconception of the meaning of the terms ; the one, natural, refers to a body under the control and laws of nature, the other, "spiritual," to a body under the control and laws of Spirit. The spirituality of the latter adapts the co-heirs for their positions of honor, trust, and glory. The mystical conceptions of such writers—however they may pride themselves on their conceptions of "the spiritual" above others—are discarded by the Word of God in that it announces, as we have abundantly proven, but *one* Kingdom of God, embraced in "the sure mercies of David," and which contains the salvation of the saints, the Jewish nation, and the Gentile nations. Any other Kingdom, however derived from a few disconnected passages, is mythical, and destroys the unity that God's Spirit places in this *one* Kingdom. All difficulties vanish when the student observes that in this Kingdom there are higher and lower orders to carry out its end.

*Obs. 7.* The Priesthood of the saints (Prop. 156), a Royal Priesthood, evinces the same. The baptism of the Spirit then (Prop. 171) experienced, declares unmistakably the pervading, and powerfully contained spirituality. The worship that shall then be tendered to God by the saints, by the Jews and Gentiles, demonstrate a similar conclusion. The redemptive work pertaining to the race, going on under the auspices of this Christ and His brethren, demands from us a like deduction. The end contemplated by this Theocracy, in the glory of the Father, Son, and Spirit, in the honor and blessedness of the saints, in the welfare and happiness of the race, this proclaims, as a constant abiding agency for so grand a result, the highest spirituality.

A number of references seem to intimate a connection of the spiritual with the natural. Thus e.g. that remarkable passage in Matt. 26 : 29, "But I say unto you, I will not drink henceforth of *this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.*" Now, however, men may say, "This expression is figurative, signifying the highest happiness," we are not so certain of its figurative nature (comp. Steir, *Com. loci*), because the act and direct reference to "*this fruit of the vine*" would indicate the contrary. The representation given in the transfiguration (comp. Prop. 163) likewise confirms our position.

*Obs. 8.* The wondrous power exerted by this Theocratic ordering in its King and associated rulers, so that it even extends to the deliverance of creation, the final and complete removal of the curse, exhibits a spirituality far beyond our comprehension. A recreative and beneficent force is then at work, which frees groaning nature itself from its load of suffering and corruption. The Divine and the human, the Creator and the creature are again *in full communion and sympathy*. The separation, once existing and so full of pain and misery, is now removed.

Turn e.g. to Prop. 120, and see how, if ever the Millennial predictions relating to the Kingdom are verified, it demands an extraordinary, supernatural, spiritual exertion of power, and that in and through the appointed Theocratic King. Then, as a contrast, read the following illustration of spiritualizing away the promises of God. After effectually spiritualizing the first resurrection, Smyth (*Key to Rev.*, p. 352) adds : "His reign (Christ's) *must* be only spiritual. The days of miracles are past ; the Bible is filled ; and



they are not needed ; and Christ can reign as effectually without miracles as with them." But *how then* are the promises of God pertaining to this very reign to be fulfilled ; to do this requires far more than a mere spiritual reign over the heart. This is taking a low estimate of the grand results involved in that predicted reign, and we turn away from it with relief, accepting of a better hope, of a reign *far more comprehensive and sublime* in its effects and consequences.

*Obs. 9.* The remarkable, astounding outpouring of the Holy Spirit as presented in the Millennial descriptions (Prop. 171, etc.), so powerful in its transforming, glorifying, and imparting miraculous gifts to the saints ; so pervading in and over the Jewish nation that all shall be righteous from the least to the greatest ; so wide-reaching over the Gentiles that they shall rejoice in the light bestowed ; and so extended in its operation that the whole earth shall ultimately be covered with glory—this, with the magnificent portrayals of the Millennial and succeeding ages, is so sublime with the indwelling, abiding, communicated Divine, that no one can contemplate it, without being profoundly moved at the display of spirituality.

Aside from Jesus and the saints, who are the kings and priests, the Millennial descriptions give us such an universal prevalence of holiness in the Kingdom, that every rank and every class are under its influence. This holiness, too, is represented as entering in and infusing all relations of life, civil, social, family, religious. Here we find God and His law restored to their due supremacy, to their rightful place in the hearts and minds, the thoughts and actions of the subjects. Through this grand instrumentality of Theocratic power and love, the earth itself shall be filled with the knowledge of the glory of God. This, this can only be accomplished, as the Scriptures teach, by a union of the Supernatural and the natural, the divine and the human.

*Obs. 10.* We insist, in strict accord with the Scriptures, that this spirituality is manifested, *not* in the third heaven, *not* outside of this world, but *in* this world, *upon* this earth. Some writers (as Auberlen, etc.) carefully return (where do we read of such a "return") Christ and His saints, after their Coming to the third heaven from whence they rule ; others (as Seiss, etc.), have Jesus and His saints in the air ruling from thence. This evidently is done under the mistaken idea that a higher degree of spirituality is thus given to them. But this is to misapprehend the Divine Sovereignty for the distinctive covenanted and predicted Theocratic Kingdom on earth in which David's Son is to rule (and, therefore, of His co-heirs it is said, not that they rule in the third heaven, or in the air, but *on* earth). The Davidic throne (on which Jesus, as the Son of Man is to sit) and Kingdom (in which He abides to govern) to be restored, is neither in the third heaven nor in the air. It is something visible, outward, world-extended, and to this, as the controlling, exalting, and ennobling element, is added the glory of the highest possible order of spirituality. Hence, we dare *not separate* that which God has united, nor venture to improve by additions that which He has given.

We are perfectly willing to place Jesus at His return in His covenanted inheritance and to have Him rule in it—not away from it personally—where covenant, prediction, and promise place Him and the saints. (Comp. e.g. Props. 48, 49, 122, etc., where this objection is also noticed.)

We vastly prefer (as Hofman, etc.) to place the King and His glorified ones *in*—as a glorious essential part—and *not outside* of the Kingdom, for such a position alone meets the plain grammatical meaning of Scripture promise on the subject. Let men deride such a view, or be loath to accept of it, one thing is self-evident, that, unless realized in

such a manner, a sense or definite meaning given to language by God Himself *will never* be fulfilled. As we have the one sense God-given, and the other is simply inferred or conjectured (seeing that not a particle of Scripture proof can be given in its behalf, we rest content and hopeful in the one received. We believe that the presence of this King of kings alone (aside from any other consideration) will give His inherited Kingdom such a glory of spirituality, in His glorified form, in His wonderful personage, in His displaying the invisible Godhead, in His exercise of power, and blessing, and grace, and work, and love, that it exceeds our present comprehension. The delights of personal union with the King in His beauty must first be experienced ; the supreme happiness of inheriting with Him personally must first be enjoyed ; the unspeakable honor of kingship and priesthood must first be worn in His loving service ; the glory of Jesus, transcendantly great, must first be reflected from ourselves, and *then*, with His likeness and glorification and princely gifts, we can properly estimate and appreciate the spirituality of His Kingdom. May we, through abounding grace, become worthy to attain unto it !

PROPOSITION 198. *This doctrine of the Kingdom confirms the credibility and inspiration of the Word of God.*

Having given some statements referring to inspiration (Prop. 5), it is proper at this stage of the subject after having passed in review the great leading doctrine, that of the Kingdom, to see whether we do not find strong additional proof in favor of a divine inspiration.

At the outset it confirms the Personality of the God of the Old Test. over against the making it "the deification of a principle, or power, or law," because the Rulership in the Theocracy forbids any other conception. It explains and enforces the characteristics assigned to this Ruler in the record as legitimate, as e.g. the condescension of the Ruler in exhibiting (what unbelief correctly alleges) "the Patriot God," who makes the enemies of Israel His own, and who is accessible to consultation, entreaty, etc.; for if indeed "the King of the Jews" as claimed, *if the Head of a Theocracy*, these things correctly follow as a proper result. If these were missing, then infidelity itself would seize upon it as palpable evidence that *no* Theocracy ever existed. The same is true of the Personality of "the Christ," the Coming Theocratic King, and shows that "the apparently contradictory portraits of our Lord which we find in the Gospels" (so Butler in *The Fair Haven*) arise, not from what writers vainly imagine (viz., in contradiction of the evangelists), but from viewing Jesus *either* as David's descendant in the Theocratic line of earthly kings, or as God's identifying Himself with Him in the Theocratic ordering which in mercy incorporated the former—the one feature revealing the human and the other the divine element—both being requisite for symmetry as *the covenanted* Theocracy demands. No pure Theocracy can exist without God being the Ruler; no pure Theocracy as solemnly presented by the oath-bound covenant of God can arise in the future without David's descendant being the King—hence *both* are united in the one Person, called in consequence "*the Christ*." This paves the way to consider "inspiration" and the objections urged against it. For a masterly vindication of the Personality of God, see Prof. Frohshammer's review of Strauss's "*The Old Faith and the New*," partly quoted in *Brit. Quarterly*, Jan., 1874, p. 31, etc.

*Obs. 1.* Passing by the evidence produced by Leland, Newton, Fuller, Gregory, Keith, Alexander, Horno, and others, another of great strength is afforded by the doctrine of the Kingdom, which, if intelligently considered, stamps the Word as truly divine, and binds the whole from Genesis to Revelation into *one connected* chain. In this chain, link after link *consecutively follows* without a single flaw, so forged and joined, and at separate stages, as to form a symmetrical whole. Notice: (1) the Abrahamic covenant out of which arises the Kingdom; (2) the Theocracy in its initiatory form; (3) the change by incorporating the Davidic line through which it was to be exerted; (4) the overthrow of this Kingdom; (5) the prophecies and preaching touching its restoration under David's Son; (6) the distinguishing peculiarities of this Son; (7) the postponement of this Kingdom, and the reasons assigned for the same; (8) the unity of expression in reference to the time of its re-establishment, viz., at the Sec. Advent; (9) the work that is to be performed during this period of postponement; (10) the condition of the Jewish nation during this time;

(11) the ultimate restoration of the Kingdom as given by covenant, prophets and apostles in perfect agreement. These are some of the salient points presented, and, judging from the history of human nature as presented outside of the Bible, it is *incredible* to believe that such a statement of Divine Purpose could be given by men widely separated in time with human prejudices, weaknesses, etc., without contradictions *unless divinely guided*. To illustrate our meaning: unless the Kingdom itself is part of the Divine Plan, *how* could Moses predict its temporary overthrow, the calling of the Gentiles, and its subsequent restoration? *How* could the prophets after its downfall predict its long continuance in such a condition, the period of Gentile domination, the gathering out of a people, the restitution at the Coming of the Messiah (not in humiliation but) in glory? *How* could Jesus proclaim its postponement and direct us as proof to a constantly abiding historical fact, that of the treading down of Jerusalem and the dispersion of the nation? *How* could Jesus, against the most stubborn prejudice and national pride, preach the fall of the nation, the grafting in of Gentiles, and the delayment of the Kingdom to the Sec. Advent? These are a few, out of a multitude of similar questions, that *must first* be answered before inspiration is denied. The Kingdom, its past, present, or future state, forms *the key-note* of Revelation, and in no instance do we find the writers involving themselves in expressions relating to it that are *antagonistic* to each other. The intelligent student will see, that it is against the national pride and love—against the noblest instinctive impulses of nature in its social aspects—that men for ages have predicted the down-trodden, despised condition of their own nation and Kingdom, and that consequently we must seek and find a reason of sufficient weight to influence speech and action *the very opposite* of that which is the natural outgrowth of humanity. Rationalism, if consistent with its own professions, and if really desirous of being philosophically correct, must not overlook but *ought to account* for this remarkable feature in the history alone of one nation on earth. The men who describe the Divine Purpose—against and in denouncement of the present natural wishes of the people then existing—profess to do it by inspiration. Unless it can be shown that such a consecutive plan, in itself opposed to the wishes, etc., of the nation, would be suggested by reason, or is a natural result flowing from the powers of man, it is *the most reasonable* to accept of the only explanation which thus far alone covers the ground, *viz.*, that of inspiration. It certainly is unwise, even unscientific or unphilosophical to discard a reason which is admitted to meet the exigencies of a case until a better one is substituted.

It is refreshing to notice the coolness of certain statements made in behalf of unbelief, or in Broad Church theology. Thus e.g. the *Westminster Review* (Ap., 1874, p. 244), speaking for a class, takes the position: "Science is, and religion *claims to be*, based upon facts. The foundation of the one *has been*, and that of the other *is to be*, experimentally verified. As soon as *this is done*, the feud between science and religion will be at an end." Unfortunately, while facts and merely alleged ones—the latter inferred, assumed, and far-fetched—in science are eagerly seized and admitted, provided they can have any bearing, even the most remote, against religion, *the facts* relating to the Word are persistently denied, although history is full of them and the present time exhibits them. It is *human nature*; and the feud will *never end* until "the Christ" comes to end it. It is painful to observe how vigorous intellects take a wide departure from the primitive Church interpretation, in the honest but hopeless mystical effort to bridge over the chasm between Supernaturalism and modern forms of unbelief. Thus e.g. Arnold's *Literature and Dogma* (comp. criticisms as in *Westm. Review*, Ap., 1874) or the efforts of

Fowle in *The Reconciliation of Religion and Science* (which, admirable in some respects, is weakened by assuming the modern phase of thought over against the grammatical rendering of the Word). Such efforts, well intended, are depressing, because laboring at a compromise which more or less sacrifices Scripture. The truth is, and may as well be expressed, that as liberals, on the one hand, and orthodox on the other, have asserted, there is *no middle ground* for compromise—either the claims of the Bible *as a whole* must be received, or else rejected, for just so soon as man sets himself up as a judge to discriminate between these claims, tolerating some and refusing credence to others, *then* the Bible suffers in its integrity, authority, and power. It is very sad to find Apologists of eminence (as e.g. Row in "Ch. Evidences," *Bampton Lectures*, 1877, p. 432, etc.), who, in order to avoid conflict with theories of science, make inspiration to be "not a general but a functional endowment, and consequently limited to subjects in which religion is directly involved, and that in those which stand outside of it the writers of the different books in the Bible were left to the free use of their own faculties." If this were properly limited (as we have shown previously) it might be accepted. But it is so generally framed in order to assist the endeavor to escape objections urged against Revelation by physical science and modern criticism, and how the religious element (as e.g. in the sun and moon standing still, etc.) is to be separated from the other subject we are not informed. Indeed it does not help (as e.g. in creation, the deluge, etc.) the matter a particle, but only gives unbelief a leverage to cut out of the Divine Record whatever it concedes does not directly involve religion. The discrimination is left, more or less, at the option of the student, and, to say the least, is a dangerous procedure. Most excellent men, however, take this ground, and the result is that much which belongs to the integral part of Revelation is assigned to human faculties, the reason of the writer.

*Obs. 2.* Much has recently been said concerning (what Locke, *Ess. Hum. Unders.* B. 4, ch. 18, calls) "traditional revelation;" doubts being cast upon the credibility, reliability, inspiration, etc. of the Word by confining us to *isolated facts* or *detached portions* (the favorite tactics of numerous writers) of it. It is a fact, however, worthy of especial notice that not one of our opponents from the early Church down to the present day has ventured to consider the Bible *as a whole*, as containing *one continuous plan*, and has noticed the Rise, Progress, and Result *purposed* by it. In this consists *the strength* of the Bible; in this is found *the great and overwhelming proof* of its inspiration. Surely the able men who have hitherto endeavored to undermine its authority by attacks on its networks, or by objecting to certain details of it, do not elevate the standard of reason, which they profess to follow, *so long* as they refuse to receive into consideration and carefully study (for reception or refutation), the Word in the line indicated. The important question to be answered is not whether this or that portion may or may not be defective—but whether the Bible contains a Plan of Salvation *worthy* of God and *adapted* to secure the happiness of man in all his relations—*worthy* of the sacrifice alleged to have been made in its behalf, and *adapted* to the removal of the evils now unhappily burdening the world. While it is reasonable in studying a locomotive to consider its separate portions and descant on their form, etc., it would be folly to confine ourselves only to these and neglect what is of far greater moment to consider, the locomotive as one whole—its capability of performing the work designed by its builder—and then to look at its various parts—not as misshapen or wrongfully constructed when contemplated by themselves irrespective of their designed use—but only in their adaptedness to subserve *the intended end*. This rule of judging holds good in the just estimation that men form of mechanical efforts, scientific pursuits, literary labor, etc., and no valid reason can be assigned why the Bible should form an exception.<sup>1</sup> And yet, it is evident that it is subject to exceptional treatment in the writings of a numerous class; who, so far as

they can intimate the existence of a Plan, admit its desirableness, and even the incorporation of some splendid features, but persistently refuse to trace it *from its beginning to the end contemplated*. We might fill pages of laudatory matter, incidentally presented by the Rationalistic schools, developed by a transient glance at the great, eternal ideas underlying the Divine Purpose as given in the Word, and yet with all these admissions, so courteously given, not one has attempted to grapple with the subject itself. It is true that a lower grade of writers, very different in spirit and style from others, do in general terms pronounce the Bible, including of course its Plan of Redemption, a failure, etc., but in every instance an examination of their works, reveals the fact that such an opinion is derived from a consideration of certain portions of the book without noticing or entering into a thoughtful discussion of *the Plan* which runs through the whole professed Revelation. Have we not a right of appeal to all such, urging them to take *higher ground* in their efforts at criticism. To take a plain, common-sense view of the matter, it seems almost incredible that many of the highest intellects—men of distinguished talent and worthily renowned in their respective spheres—should thus confine themselves to what may be truthfully called *the lowest form* of criticism, and refuse to enter upon what is justly *the highest and most honorable phase*. To illustrate from the figure already introduced : If a man forms his estimate of the worthiness, the purpose, the capability, etc., of a machine only from viewing its several parts separated from the Plan designed by its designer, he is regarded as taking a low position in judgment, and this too in proportion to the complications, the numerous appendages of the machine, thus requiring for correct apprehension a constant reference to the plan. If this is true of things of a material interest, how much more noticeable is this fact, when we see it applied to the greatest of all interests, those relating to humanity, seeing that the Bible professes to be a book given in behalf of man. It is therefore to be hoped that our opponents—many of whom evince the spirit of scholars and affability—will see the propriety and the importance, even from their own standpoint and aims, of shifting their mode of attack from the particulars to the general, the outworks to the main fortification, the details to the whole, or of considering the former only in the light of the latter. Such a mode of attack, or of criticism, is invited on the ground, that if men of intelligence can be led into the requisite preparatory study for it, they will be forced to see that the inspiration of the Word does not depend on what they may regard as exceptional passages, or on the performance of works which they regard as incredible, but that its foundation, its power, its logical force and consistency appears in a *wonderful Divine Plan*, plainly stated many ages ago ; continuously kept up by a remarkable Providence ; evolved in undoubted historical facts ; evidenced by the present circumstances and condition of the Jewish nation, Church, and the world ; and *never* in any point *contradicted* by numerous writers appointed to convey its mode of progress and result. A *real scholarly method* productive of vast influence, would thus for the first time be presented, commending itself to a careful recognition by the fact that every alleged objection urged against the Bible is duly regarded in its connection with the whole—the stated Divine Purpose—and shown to be defective or unsuitable, to produce the effects or results said to be contemplated by the Almighty. Such a discussion would not only be fair and honest toward the Book itself, but would prove highly interest-

ing both in its sway over the minds of writers and readers. It would at least indicate such a sense of integrity and honor that causes the objector to allow Revelation to speak for itself in its highest and most essential argument so that the very form, if thus adopted, would commend itself to every one as worthy of respectful and serious consideration.<sup>1</sup>

<sup>1</sup> Philo-Judæus (vol. 4, p. 253, Bohn's Ed.) long ago justly observed: "Those men act absurdly who judge of the whole from a part, instead of, on the contrary, forming their estimate of a part from their knowledge of the whole; for this is the more proper way to form one's opinion of anything, whether it be a body or a doctrine; therefore the divine code of laws is, in a manner, a united creature, which one must regard in all its parts and members at once with all one's eyes, and one must contemplate the meaning and sense of the whole Scripture with accuracy and clearness, not disturbing its harmony nor dissevering its unity; for the parts will have a very different appearance and character if they are at once deprived of their union." The reader may have noticed the concession even of Dr. Kuenen in his *The Religion of Israel to the Fall of the Jewish State*. After denying the tenableness of belief in Israel's selection (over against the Theocratic ordering, evidenced in a continuous plan, in the preservation of the nation, the present fulfilment of prophecies in their behalf, the continuation of the election in them, etc.); after disparaging the covenants, prophecies, etc., under the plea of having at present grander conceptions of God and the universe—he finally tells us: "Although considered as a whole, the Old Test. may be with justice adduced as testifying in favor of Supernaturalism, its separate parts, regarded by the light of criticism, speaks loudly for a natural development, both of the Israelitish religion itself and of the belief in its heavenly origin." He endeavors to make his admission still more nugatory by adding: "He who relies upon the impressions made by the whole, without interrogating the parts one by one, repudiates the first principles of all scientific research, and pays homage to superficiality." Now the simple truth is, that neither can be omitted, and Kuenen confines himself only to the one (i.e. to the separate facts), thus making himself liable to the charge indicated. For he and his fellows do not regard the Bible as a whole; they do not consider the continuous Divine Purpose, but interrogate the parts as separate and disconnected from the whole, and from such work draw inferences, etc. We fail to see any indication of scientific research in a process—which is easy for the most illiterate—that does not allow any assignment of parts to the relation that they severally and individually sustain to a whole.

<sup>2</sup> Let us illustrate how the neglect of regarding the Bible as a whole forces men to make unwarranted statements, and how some even who do this cannot wholly rid themselves of its force as a whole. The first point is fairly presented in Dr. Draper (*His. of Conflict*, etc., p. 220), who, over against the Jewish view, the confirmations of Christ and Apostles, etc., says that the inspiration of the Pentateuch was not affirmed "until after the second century," and adds: "It is to be regretted that the Christian Church has burdened itself with the defence of these books and voluntarily made itself answerable for their manifest contradictions and errors." "Their vindication, if it were possible, should have been resigned to the Jews, among whom they originated, and by whom they have been transmitted to us." This exhibits utter ignorance of the Bible as a whole, the absence of due examination in this direction, and proceeds on the idea that no vital connection, no historical relationship, no fundamental union exists between the Old and the New Testaments. It ignores the Plan of Redemption, the building of Christianity on the ground marked out in the books objected to, the constant appeals of the New to the Old in proof of relationship, in brief, the Bible as a whole. It, too, is scarcely honest, for if the Church would follow such outrageous advice, then Draper and his fellows would be the first to cast up this relationship and our forsaking the fountain-head of revelation. The regret (?) is simply absurd, and uncritical, and unworthy of Dr. Draper's abilities. The second point is illustrated by Bh. Colenso (*Lectures on the Pentateuch*), who, while engaged in his destructive work, that virtually introduces "cunningly devised fables" as part of the books of Moses manufactured to exalt Jehovah and the Jewish nation, ends each discourse with a long, devout meditation that is expressive of reverence for such a record because of profit and instruction derived therefrom through the teaching of Jesus, etc. He cannot, with all his degradation of the Record, fully rid himself of the influence which it exerts when viewed as a whole, or in its relationship to what follows. Strange manifestations. It is self-evident (as seen e.g. in Stephens's *His. of English Thought in the Eighteenth Cent.*) that one class attacks the external evidences, another the internal, another devotes itself to historical or scientific criticism, but none venture to view the Bible connectedly.

*Obs. 3.* If our more complaisant and intelligent opponents accept of this evidently just method of procedure, it is proper to suggest that the rules of guidance laid down in the first part of this work—and which coincides strongly with many of their own reiterated statements—must be closely followed. Thus e.g. the grammatical sense must be retained; the Plan of Redemption as given in the Book and not man's additions must alone be noted; the varied interpretations as presented by men in extended creeds, systems of theology, etc., must not be allowed to have an undue influence; the doctrines of the Bible ought to be regarded as professed announcements of truths and not in a germ state to be afterward developed, but truths which stand completed in their relationship to a general design and must be judged by their fitness to produce the result intended. Recognizing an appeal to reason (for God Himself does this) to be proper, it is sufficient to add, that true reason will never make any proposed truth dependent on a mere process of reasoning, for it accepts the universal verdict of wisdom that where a Plan is purposed and drawn out with numerous details, that every announcement and every fact pertaining to it ought to be regarded in the light of its perfect adaptability to *accomplish the end designed*, and thus meet the Plan contemplated. Reason, if true to itself, ought not so much to look at things, or facts, or doctrines, etc., isolated, torn from their connection, but in the relationship that they sustain to a system or purpose. This is true philosophy. Reason is given to discern truth; and to find out *the whole truth*, the most important part of truth, is to ascertain its bearing or affinity to other and more leading or general truths. It is this feature introduced into science, art, etc., correctly appreciated and carried out, that enhances their interest and value; and the time has arrived when reason conducting the attack upon, or the defence of Bible statements should firmly plant itself on the same ground, viz., rejecting or receiving alleged truths in their unsustained or sustained relationship to the whole. Thus, e.g. to illustrate our meaning: instead of viewing the miracles of Christ, separate and distinct, from the Divine Plan, let them be regarded as incidental and even *requisite indications of a certain end* which is stated to be accomplished, viz., the restoration of all things, which includes a renewing power over nature, man, etc., and these very miracles appeal to us for acceptance on *higher* grounds than those generally given. It places them in the light entertained by the quite early Church as evidence or "*signs*" that Christ has the power, and that He will accomplish the work assigned to Him. And, reason here finds that instead of being merely arbitrary interferences, they sustain *a just and proper relationship* to the Divine Plan, and are *indicators* of the exercise of that Almighty energy promised in the future. The miracles at the deliverance of the Jewish nation are also thus found to be only indicative of *a still greater exertion* of Supernatural power at the deliverance of that nation still future. The argument for or against miracles thus assumes a position which is of *far greater significancy and force* than any other; and the argument and reply to be in proper accord must occupy the same plane. The miracles thus form *part of the Plan itself*, and since, as we have shown, the Plan cannot possibly be carried to its completion without their presence, the question that ought to be considered and answered before all others is this: whether, in view of *the necessary* exertion of Supernatural power to produce the ultimate results contemplated by the Divine Purpose, their *absence* would not be a *very serious* defect. Such a line of procedure, honorable



alike to the student and the Word, at once indicates their *reasonableness and importance*. It also serves to sustain, by implication, the inspiration of the Word; for if it can be shown that they are requisite to the fulfilment of the predicted restitution (still future), their occurrence, especially at the First Advent, afford proof *both* of the ability to bring forth the end designed and of the truthfulness of those who proclaimed their necessary connection with the same. Thus miracles regarded in the light of the wonderful miraculous working of Jesus Christ at His Sec. Coming—taking in the final result—are *essential confirmatory manifestations* that the End will be realized as promised; and to give them their proper weight and position they must be considered in this aspect. This makes them *both* reasonable and required appendages to the development of God's Plan. The omission of them, in view of the important part assigned to them still future, would indeed form a great objection to the Word, invalidating, according to the requirements of reason, its professed inspiration. For, if Christ is the One who is to restore or renew all things, as the prophets all testify, then when He comes even in humiliation it is of moment that this miraculous power, alleged to be lodged in Him, should be in some way *evidenced* to influence faith in Him. In other words, taking the portraiture given of the Messiah in the Old Test. Scriptures, the Advent of the same without an exhibition *in some form* of the Supernatural allied with Him, would leave out *an element of identification and trust*. So that on this ground the works of Jesus Christ are confidently appealed to, as proof that He is indeed the predicted Messiah.

The *Theocratic relationship* of the line and nation descended from Abraham made a manifestation of the Supernatural, and hence the miraculous, a necessary consequence. God condescending to become the earthly Ruler of the Jewish nation, it was *reasonable* that that very form of manifestation of power (which other nations justly supposed a prerequisite of God-like interest and union in human affairs, and therefore appropriated in their mythologies) should be given as evidence of *the reality* of such a kingly relationship. Moses specially entreated that it should be excited in their guidance and protection, and we fail to see *how a Theocracy* could be established and carried on without its conjunction. It is in view of this special nearness of God to this nation that even Ewald (*Die Lehre der Bibel von Gott*) admits, however much he may sympathize with Rationalism in some particulars, that the prophetic revelations given to Israel are to be distinguished and elevated above those claimed by other nations. But this Theocratic feature extends not merely to 'a miracle of knowledge' (prophecy), but to all miracles. Take e.g. the one that is the particular object of ridicule from men proud of their science, viz., Joshua (Jos. 10: 12-14), commanding the sun and moon to stand still, the language being that adapted to a popular method (as illustrated by some writers in referring to the Greek of Acts 27: 27 "some land was nearing them"—i.e. not that the land literally approaches when sailing toward it, etc.), and expressive of the fact that the day was supernaturally lengthened. To consider this miracle *outside of the Theocratic position* of the nation and leader—yea, of God Himself as the pledged Ruler of the nation, is simply injustice to the Word. The Theocratic order makes the miracle a reasonable one, for the King had given His word to aid in an emergency, and when such arose it was right and proper to anticipate the help promised. The simple narrative shows that Joshua, who acted as God's agent, deeply felt and realized *this Theocratic relationship*, and under the depth of conviction and feeling—impelled by the occasion,—he "spoke to the Lord," that is, turns to his King for help, and from the assurances arising from faith in that King, or from the reception of the Spirit, utters the command to the sun and moon, and God, the King ordered the *intent* (viz., to lengthen the day—the light), of the command to be carried out, thus proving—not miraculous power alone but—*His Theocratic relationship* to the nation and His faithfulness, "for the Lord hearkened to the voice of a man; for the Lord fought for Israel." The miracle then, instead of being unreasonable, is *precisely* what ought to be anticipated in the career of a nation *favoured by a Theocracy*. The language itself which bears so heavily the shafts of wit-

lings is not the language of God, but of Joshua, and is such—proving the honesty of the record—as would be used by a man like Joshua in that age of astronomical knowledge, or as would be best adapted to popular conceptions. God takes the intent of Joshua and fulfils it, thus showing that a *veritable Theocracy existed*. Kurtz (*Sac. His.*, p. 165), justly says: "The command of faith is pronounced in the sense which Joshua assigns to the words; the divine answer is given in the sense in which God understands them." Joshua simply prayed for a prolonging of the day and God gives it. It was not simply faith in God as God, but in God as Theocratic King that produces the result. It is painful to find how Christian apologists of high standing, failing to notice the Theocratic point of view from which the miracle must be regarded, have even condescended to adopt the Rationalistic conceit that Joshua's command is a piece of poetry! an ebullition of Oriental extravagance! Liberals (*Westm. Review*, etc.), make themselves merry over the late "Speaker's Commentary" yielding up the miracle, and adopting Ewald's notion of poetic language, and well may they do so, when exegesis can fall so low as to travesty a narrative so plainly recorded. The old explanation as given by Horne (*Introd.* vol. 1, p. 421), and others, is immensely preferable to such a degrading process. Let the student consider several points: (1) That unless the Supernatural shine forth in some way before the nation, it could not fairly be evidenced that a Theocracy existed; (2) that if the Supernatural in direct aid, etc., were lacking, infidelity would appeal to this as positive proof that a pure Theocracy never existed; (3) that the general feeling of heathen nations has been, that the nearer the approach to a Theocracy, the more of the miraculous ought to be witnessed; (4) that the question of probability drawn from the relationship of the two parties is too much neglected in this discussion; and (5) that this miracle, like all others is only "a sign" of something which is to come, for as Joshua was a type of Jesus, so when Jesus comes as "the man of war," we have in this very miracle—over which so many foolishly jest—"a sign" of the wonder-working arm of Him who is finally to lead on God's people to deliverance, and to a complete overwhelming of God's enemies. (May we also add, that it teaches us what to think of able Apologists, who fritter away answers to prayer as coming only in the line of natural causes (as e.g. Row's *Bampton Lectures*, 1877, "Ch. Evidences"), notwithstanding such examples, the promises of Jesus to prayer, the ministry of angels, etc.). We are not especially concerned in the manner by which God answered the intent of Joshua, whether by a miraculous exertion of power on the planet, or by a special Supernatural reflection of light only confined to Palestine, etc. (because no details being given, we know not the precise method employed), but we are concerned in insisting that the historical narrative does present us the miraculous power of a *then present Theocratic King*.

Looking at Jesus Christ as a God-man (given by unlearned men) and admitting a First Cause—a God—a Creator, it certainly is no evidence of intellectual strength (as seen even in Hamilton, Mill, etc.), or of correct reasoning, to refuse to believe that *such a Being*, thus formed, can at pleasure subject nature to His own Will in the matter of change, etc., especially when this is done in the interest of man against an admitted disturbing element (evil), and to subserve moral purpose. Which is the most reasonable, to portray such a Being meeting the exigencies of the world, or to elevate the world by a mechanical conception, by a rigorous law of uniformity, *above* the mighty Designer and Lawgiver? Which is the most reasonable to suppose that moral beings, subject to great and heartrending evils, should be totally left to shift for themselves without some special aid, made necessary by their condition, from a moral Governor, or to ignore the moral and lay down the principle that the Divine must only be measured by the human, and that intellectuality (the inductions and deductions of reason, and even the determinations of the will, etc.), is a natural product, purely the result of natural progression? Which is the most in accord with reason, to have a Saviour, such as these "unlearned men" give to us, admitted if He really possess the attributes attributed to Him to be adapted for purposes of salvation, or to close the door to all hope excepting what natural development—which cannot save from death, etc.—may suggest? Thus, in correspondence with what preceded, we find converging testimony in favor of the portraiture given of Jesus, underlying the constitution of things and arising out of the moral necessities of man. We need not even press against Rationalism its own picture of Jesus, when it gives "the perfect, ideal man of humanity" which includes freedom from sin, etc., without a single hint or explanation *how* by the laws of naturalism or development such a pure Being could suddenly appear out of the surrounding mass of depravity, and could as suddenly disappear without continued reproduction in the same form. This, to say the least, is an indication of weakness in argumentation, while the demand is solved by these supposed "unlearned" writers, and until an explanation is given more satisfactory

to reason, reason is justified in accepting of it. We are confident of one thing, viz., that the Supernatural Saviour of the Bible is the only one *adapted* to save us from the conclusions of Shopenhauer, Von Hartman, and others—that there is and ever will be an uninterrupted continuance of evil under natural law, and that misery grows with consciousness, intelligence, and knowledge. That, however, which above all others meets the objections of Celsus and Porphyry, Voltaire and Gibbon, Hume and Strauss, Huxley and Tyndall, and many others, is a *personal practical experience* of the preciousness of Jesus by faith in Him as the Redeemer, for the results in heart and life are such that the believer possesses in himself a *conclusive* personal evidence of the truth and divinity of the Scriptures. The attacks of unbelieving science do not effect him, for he realizes the truth in God's dear Son, and he is content, believing that in the ultimate outcome all things—even those supposed to be antagonistic—will be found to be in harmony with Revelation, either, on the one hand, by science enlarging its views and changing its deductions; or by faith, on the other hand, rightly apprehending the divine teaching and changing its conclusions; or by the Advent and its additional revelations affording us the light needed for a complete reconciliation. The experience derived from God in His Son gives the philosopher and ignorant, the learned and unlearned, *the same assurance*.

*Obs. 4.* But to make our argument logically correct, let us turn to the great, leading doctrine of the Word, viz., that of this Kingdom, which presents to us what really is the Divine Purpose. The Kingdom being the burden of prophecy, *the End* which God has in view in the preparatory measures and dispensations introduced, and *the goal* toward which all things tend, it is of *the utmost importance* that in a discussion involving the inspiration of God's professed Word, two things should be observed: (1) that a proper knowledge and estimate of the Kingdom itself should be attained, and (2) that in virtue of this Kingdom being the End proposed in the Redemptive process, all other announcements, facts, etc., must be regarded in their relationship to it. Casting aside the numerous meanings fastened upon the Kingdom by men, let the plain idea, the simple notion of it so characteristic of the Old Test. (as admitted by Rationalism and by Orthodoxy, however it may be afterward explained by them) be retained; then let it be traced in its initiatory establishment, its overthrow, its promised restoration, its predicted glory, etc., and with all this before the mind, let reason carefully examine its design, its merits, its adaptability to secure the deliverance of man, the race, and the world, and reason must confess that if carried out according to the pre-determined programme laid down in the Word, it will *fully and most perfectly* meet the wants and the desires of humanity. Concerning the latter there can be no question, seeing that it embraces within itself not only the deliverance of man individually, but that of society in its highest and most extended relations, including that of a world now subject (explain it as we may) to evil. The intelligent reader knows that many pages could be filled with admissions taken from Rationalistic writings acknowledging that the conceptions of the Kingdom as given by the prophets form "a splendid, gorgeous dream." and one too most desirable to humanity, if it could only be realized. We are not now concerned with the question why it was not fulfilled (for this is answered under Props. 56-68) but only with the fact, that no man can read the descriptions pertaining to this Kingdom without, if honest, frankly admitting that there is *no phase* of imperfection, suffering, and evil which it does not propose to remove, and that there is *no blessing* which the heart of man has longed for both for himself and society which it does not intend to bestow. Hence it follows, that whether there be faith in the announcements or not, the concession at least follows, that, if it could be

witnessed and experienced, man would indeed find a happy release from tears, sorrow, and death, and that the world itself would undergo the much-wished-for transformation. Here then is the main point upon which all are agreed; and in the very nature of the case, owing to the precious interests involved, it ought in any scholarly discussion of the Word occupy *the prominency* given to it. Rationalism, if we understand its position, has no fault to find with the blessings contemplated to be introduced by the Kingdom—it admits their desirableness and the great happiness that would inevitably result if thus introduced—but it objects to *the manner* in which they are to be introduced, to *the agencies* by which it is to be effected, and hence refuses credence to their realization, mainly on the ground of a past non-fulfilment, and of its requiring such a Supernatural intervention as cannot be credited. To such we can only briefly indicate a line of investigation that at once removes, in accordance with reason, their objections. Let the condition of man and society be *satisfactorily met* by the Kingdom, then at once the greatest objection that could possibly be urged against Revelation is also met and set aside. This secures the proper leverage for continued investigation. The next point for consideration follows: God intends to secure the salvation of the world *through the establishment of a Theocracy*; now does the nature of a Theocracy contain the elements *requisite* to meet the conditions in which man is placed in all its relations? Is it desirable, admitting for the time the idea of a Creator (which Rationalism so largely indorses), that God should condescend to act in the capacity of an earthly Ruler; that He should manifest the same through some chosen instrumentality; that He should thus establish a permanent, world-wide dominion, etc.? Surely there is nothing in the idea of a Theocracy but what *commends itself* both to the intelligence and the desires of the student; it being *a want* which the world has long felt and acknowledged; and which, not being now visibly manifested, is presented by some forms of infidelity as a reason why God's direct interference with human affairs is denied. Our argument accepts of this reason as a correct one, provided (1) it can be proven that no Theocracy ever existed, and (2) that no Theocracy shall ever again exist. The first is evidenced (a) by history; (b) by the reasonableness of representations; (c) by its design and prosecution (for its failure so candidly stated, with reasons assigned so humiliating to the nation, go far to prove its verity); (d) the conjoining in some form of the Supernatural with the human, indicative of the Divine being really present, as shown e.g. by prophecy, etc. The latter is proven, by (a) the connection it sustains to the former; (b) the utterances given concerning it confirmed by prophecy and its resultant history; (c) the provision made and now in progress for its re-establishment; (d) the valid reasons assigned for its postponement; (e) the condition and preservation of the chosen nation with which it is identified; (f) the gathering out of a select body to be incorporated with the Kingdom; (g) the entire unity of purpose closely observed in all the declarations respecting it. These are some of the things which ought to be calmly studied before coming to a definite conclusion; and if, peradventure, it should be adverse, the reasoning by which it is reached should be carefully given so that the subject may receive that intelligent review which its importance demands.<sup>1</sup>

<sup>1</sup> Two remarks are here in place. The reader is reminded that in reference to this Theocratic Kingdom we have (1) the fact that it once existed in connection with the

Jewish nation ; (2) that it incorporated the Davidic line with special promises of enlargement, grandeur, etc., under a descendant of David ; (3) that it was overthrown, owing to the sinfulness of the nation, as a punishment ; (4) that it was not re-established at the first Advent, and the reasons are given in their plain historical connection ; (5) that it was postponed to the Sec. Advent, and that such postponement is verified by numerous collateral facts connected with it, as e.g. the condition of the Jewish nation, of Jerusalem, of the Church, and of the world ; (6) that a *continuous chain of facts* thus appealing to man's reason, forbids our rejection of faith and hope in the predicted future rebuilding of that Kingdom. Secondly : the doctrine of the Kingdom as presented, shows *why* the form and structure of the Bible is so largely historical and prophetic, and *why* so much stress is laid on the history and future of the Jewish nation. The *Theocratic idea and purpose* require it. The facts in reference to the Kingdom make this feature—considered objectionable and a blemish by some—a *necessity*. It is so historical, because the covenant, the Kingdom, and the downfall demand it ; prophetic, because the assured fulfilment of covenant in the restitution of the Theocracy requires it ; Jewish, because the Theocratic relationship of that nation forbids a departure from it. Hence narrative, prophecy, events connected with the elect nation rather than events related to the vast Gentile monarchies, etc., receive new light in that of *the Theocratic ordering*.

<sup>1</sup> The unbelieving attack makes the Bible to be merely the result of human ideas, the embodiment of natural reason. But here in *the Theocratic idea* we find the fundamental truth which allies the Bible to the Supernatural, which elevates it far above the natural conceptions of the mind, which places it immeasurably in advance of all the thinking of humanity in the past or present. Take the highest thoughts of the sages of Asia, Greece and Rome ; the loftiest conceptions of the philosophers of the world, and they pale before the brightness and splendor of *the Theocratic conception*. There is nothing so magnificent to be found outside of the Bible. Men now endeavor to belittle the Bible by comparing its teaching with ancient religions, and deducing therefrom a common origin of all religions (e.g. Higgins's *Anacalypsis*, etc.), but such writers are very careful not to present the teaching of the Bible which indicates its superiority over all others. Mollock (*Dogma, Reason, and Morality*), and others, have shown that natural religion—universally diffused owing to man's moral and religious nature—only confirms Christianity. We insist that the higher teaching of the latter, and the unity of its Redemptive Plan through a purposed Theocracy, evidences its Supernatural origin, which is abundantly confirmed by the provisions made for a future realization.

*Obs. 5.* Rationalism admitting that the Kingdom, if realized as predicted, would, of course, secure the deliverance and happiness of the world, must, if in accord with reason, now proceed to ask whether the agencies used and the manner employed to affect this restoration are *adapted* to secure this end. If it can be shown that there is no adaptation in them to obtain such a purpose Rationalism gains the vantage ground ; but if, on the other hand, we can indicate their fitness, and even necessity, then the superiority and logical consistency of argument is on our side. This leads, therefore, to a consideration of the Divine Plan thus far unfolded and carried out. Our object being merely to give an idea how the controversy between Rationalism and Orthodoxy, to bring it to its highest and logical ground of attack and defence ought to be conducted in order to fairly test the merits of each, we pass by many points of interest (which also must be carefully observed as parts of the Plan, such as the Covenants, past history of the Theocracy, the elect position of the Jewish nation, etc., being already presented in previous Propositions) and select several to elucidate the matter.

Take *the Divinity and Humanity* of Jesus, the Christ, and view these, not isolated, disconnected from the Divine Plan, but as forming an *indispensable part* of that Plan, and we have at once the strongest possible proof in favor of the Divinity of Jesus. Observe (1) that, as we have repeatedly proven, this Theocratic Kingdom if ever realized in the form

covenanted under David's descendant imperatively demands One greater than man, identified with God, *ruling as God, immortal and performing the Works of God*. David and all the prophets predict this, so that ancient Jews, Christians, and even many unbelievers (who discard it as "a dream") freely admit it. The Theocratic idea involves this feature, seeing that *the very essence*—that which alone forms it—of a Theocracy is that of *God ruling over men as an earthly ruler*. The burden of prophecy and promise is, that such a rule, the grandest that can be conceived, is to be manifested here on earth through a David's Son who is also to be David's Lord. Here then is the Plan respecting the King of this Kingdom proposed. Is it wise or prudent to discard it without noticing the provision made for its fulfilment? With those predictions before us, covering many bright pages of the Old Test., if there were no additional evidence, if no preparatory measures, insuring an ultimate fulfilment, could be pointed out, then indeed there might be room for doubt and objection. But reason prompts us to proceed, when we find (2) that the birth (miraculous) of Jesus precisely fills *the demands* of the Plan. No such Theocratic King as promised could possibly be raised up by the ordinary laws of nature—it would be an utter impossibility. Here then is a fact, predicted to carry out a certain Plan, which is against the ordinary course of nature; and here is the record that it has taken place. Leaving the arguments usually alleged by theologians to indicate how essential this incarnation was; leaving the eulogies bestowed by Renan and others upon Jesus in view of His purity, nobleness of heart, teaching, etc. (and which could be applied here), it is sufficient only to direct attention to the fact, that by this incarnation alone have we *the Theocratic relationship, as promised, fully united and sustained in one person*. By it God and David's descendant are *inseparably united*, giving the Kingdom an unchangeable Head—in brief, bestowing the very characteristics, attributes, etc., so requisite to carry out the proposed Plan. This at once invests the Person of Jesus with new interest; and the discussion should embrace the evidence whether in Him are to be found *all the qualifications* made requisite by the contemplated Theocratic position assigned. If so—and in reference to this there can be no question so far as it is claimed in the New Test., and freely acknowledged by the destructive critics—this is a decided advance in favor of the Divinity of Jesus; viz., the correspondence existing between Him and the One predicted to be this King. (3) Next let reason judge, admitting for the time the blessings that would most certainly accrue if such a Theocratic Kingdom were manifested under a King possessing such attributes as are ascribed to Him, whether Jesus, the Christ, if such a Being as represented, is not *adapted* in every way to *restore* this Theocratic reign in a most glorious manner, rescuing the dead from the power of the grave, removing evils, etc. In other words, Jesus in every respect is qualified to carry out *the remainder* of the programme as given by the Divine Purpose. He is David's Son as covenanted; He is Divine (Isa. 9 : 6; Zech. 13 : 9; Jer. 23 : 6; Ps. 2 : 7; Rom. 9 : 11; 1 Tim. 3 : 16; Tit. 1 : 3; 1 John 4 : 15; Heb. 1 : 8; 1 John 5 : 20, etc.); He is One and equal with the Father, (John 14 : 7-11; 10 : 30; 12 : 45; 17 : 10, etc.); He is the Image of God, (Phil. 2 : 6; Col. 1 : 15; 2 : 9, etc.); He possesses eternity (Heb. 13 : 18; Rev. 1 : 17, 18); He has Omnipresence (Matt. 17 : 20; 28 : 20, etc.); He is Omniscient (John 2 : 24, 25; Rev. 2 : 23; John 16 : 30, etc.); He is Creator (John 1 : 3, 10; Col. 1 : 16; Heb. 1 : 2, 10; Rev. 3 : 14, etc.);

He in virtue of His divinity has Pre-Existence (John 8 : 58 ; 13 : 3, etc.) ; He is the Preserver (Col. 1 : 17 ; Heb. 1 : 3, etc.) ; He is worthy of worship (John 5 : 23 ; Phil. 2 : 10 ; Heb. 1 : 6 ; Ps. 72 : 15, 17 ; Rev. 5 : 8-13, etc.), etc. Thus to qualify Him to act in the capacity of a *Theocratic King*, everything essential to God is fully ascribed to, and possessed in its fulness by Him. Admitting then the simple record as given, we have *the very Person described* whom the Plan contemplates as the One suitable to act as *the predetermined Theocratic King*. We do not pause now to show how incredible it is that such a Theocratic Plan in all its details, taking centuries for completion and embracing the Advent of such a Person, should have originated unaided in the minds of the ancient writers ; and that at the Advent of Jesus, men against national prejudices and the impulses natural to human nature, should succeed in filling out so accurately in Him the portraiture given by the Prophets. The intelligent reader will take this in account when making up his decision. All that we assert at this stage is, that thus far there is *no discrepancy* between the Plan proposed and the great leading Agency by which it is to be accomplished. Certainly this feature must *commend* itself to reason. (4) Then let reason decide whether such a Being, as we find described in Jesus Christ, is not indispensable to carry out the Plan as given. The Divine Purpose, as we have noticed at length, intends in this restored Theocratic Kingdom to raise up the dead, remove all the evils under which the race is groaning, and renew creation itself. This involves, of necessity, a mighty exertion of *Supernatural power*. The express Agent by which this is to be affected is this promised King. Therefore to give us the most ample assurance that the Plan which embraces such astounding changes shall be verified, the Person Himself is provided through whom it is to be performed. This provision is a *primo necessity* ; reason requires it, for otherwise we cannot see how it is possible to carry out the Purpose intended. This very necessity *thus met in the Person of Jesus the Christ* ; goes far to prove both the Divinity of the Plan and of the Person who claims, by all that is related to Him, to be the One who is ultimately to carry it into execution. (5) Then again—the Theocratic covenant relationship in the line of David necessarily including a God-man, by which the Theocratic idea is *visibly* presented and adapted to man's condition—when that God-man appears on earth, it is most reasonable to anticipate that He would give *some evidences* of the Supernatural thus allied with Him. It is but a low process of reasoning which looks at the Supernatural in the life of Jesus *separated from the conditions imposed* by the previously given Divine Purpose. How can we possibly know that Jesus is the One proposed by the covenant with David, *unless* He in some way, by superior knowledge, works, etc., evinces the lodgment and actual possession of *the Divine* in Himself. Jesus without the Supernatural could not possibly be the promised Messiah. Hence, when we come to the life of Jesus, regarding it simply in the light of what preceded, it is a *just conclusion* to expect, that if it meets the requirements of promise and prediction at all, it must present us with a *strong Supernatural* element. It follows, therefore, that to approach the life of Christ with a prejudged, prejudiced opinion *against* the Supernatural is a most unscholarly procedure.<sup>1</sup> It is uncritical, because it makes no allowance for the connection which this Divine sustains to other matters, and it utterly ignores the Plan of advancement upon which it is based. It is opposed to the true spirit of investigation, preventing an impartial judgment, and

being unjust to covenant, prophets, Jesus Christ and man. The student, observing the personage described and demanded by the Theocratic arrangement, comes to the Advent of a Messiah feeling that the lack of the Supernatural would prove at once a *fatal objection* to His claims; and hence, if disposed to be reasonable and impartial, he will give due consideration to the manifestations of the Supernatural as given in the life of Jesus, ever keeping in view the preliminaries just presented. This, instead of placing him in the attitude assumed by Rationalistic writers (viz., that of prejudging and condemning without a careful summing up of the evidence relating to the subject), enables him to regard *the Plan* which contemplates this particular Theocratic Personage, *the claims* which are presented and that so accurately fit the requirements of it, and then to examine whether the life of Jesus Christ gives *sufficient evidence* to substantiate the claims asserted in behalf of Himself that He is indeed the Messiah proposed in covenant and prophecy. (6) This brings us, finally, to consider how far the life of Jesus gives evidence of the possession of the Divine. In this wide field, the reader must, of necessity, be referred to able works which make this subject a speciality for extended remark. Even the praise rendered to Jesus by Rationalistic writers may be rendered available as circumstantial evidence to the integrity, etc., of the Messiah. Leaving the life, teaching, works, predictions, etc., of Jesus for others to discuss, let us refer to His death, confessed to be sublime by our opponents, and from this alone show the Divinity that existed in Him. That very death which so many now tell us was so unpromising and closed forever (Renan) the hopes and career of Jesus, bears *the unmistakable stamp of the Divine*. Passing by the loving design of that death—which in itself forms a solid proof—and the incomparable simplicity of the narrative of His death as alone suitable to portray it—which could scarcely be imitated by impostors without the introduction of extravagant eulogies, explanations, etc.), let us confine ourselves to *the time* of His death.<sup>3</sup> One of the declarations of Jesus previous to His death was, “I lay down my life that I might take it again; no one taketh it from me, *but I lay it down of Myself. I have power to lay it down and I have power to take it again,*” (John 10 : 17, 18). While His death was desired by Jew and consented to by Roman, while both incurred guilt in engaging in the act and persisting to the end, yet Jesus, according to the record, in virtue of the power lodged within Him, chose for Himself *the moment* when He should yield up His spirit to the efforts of His executioners. This was done, as we are informed for two reasons: (1) This voluntary yielding of His life is essential to His nature as God-man—nothing being able to occur without the permission of the Divine within Him—and such a voluntary offering enhances the value of His priestly office, seeing, as the apostle argues, “it is of necessity that this man have somewhat also to offer,” and hence “He gave His life for the sheep.” Not being concerned at present to develop the reasons underlying a voluntary sacrifice of Himself, it is sufficient for our purpose to direct attention to the simple announcements that it must be voluntary even down to the very last, and then to the remarkable evidence given in the record that it was indeed such. This is gathered not from a direct circumstantial account, as if given purposely to meet previous statements, but from indirect allusions and references which, from *the very lack of design*, most powerfully confirm the sad story of the cross. It was a voluntary death, thus enhancing its value, not merely in that He



refused to call for the legions of angels at His command, or to exert His Supernatural power for deliverance, but in that He died having the Supernatural within Him *to select the time of departure* without being imperatively, at the crisis, urged to it by the weakness or necessities of nature. Notwithstanding the thirst and pangs endured, the sufferings were not, at the moment of death, sufficient in themselves to cause death as is seen by the surviving of the malefactors, the frequent lingering, long-continued death of crucified persons (the extremities and not the vital parts being first attacked, etc.), the crying out with a loud voice indicative of strength just previous to expiring, and the marvelling of Pilate, when His body was requested by Joseph, that He was already dead, it being so remarkable and unexpected. Here then the evidence in the most *undesigned manner* is given showing unmistakably its voluntary nature, thus corroborating previous predictions relating to it. (2) But now appears the Supernatural, the Divine in the very act of dying, in a most intensely interesting form, viz., *in fulfilling the type of Himself*. Consider *when* Jesus died, at the ninth Jewish hour or at three o'clock in the afternoon, at *the very hour* that the sacrifice should be offered at the temple, at the very time selected and observed for the slaying of the Paschal Lamb. Was it a mere coincidence that Jesus died at the very time that the Paschal Lamb, the alleged and significant type of Himself, was slain? Was it an artful presentation of the writers of the Gospels to influence belief in the Messiah? If the latter why then do they not point out the relation that the one sustains to the other, and praise the same? Why do they leave this characteristic relationship to be sought out and ascertained by an acquaintance with the type and the facts as given by themselves? The truth is, that *so transcendantly sublime* is the death of this God-man, that any of the ordinary deviations—so natural to human advocates—to explain relations, to point out significations in detail, and to add expressions of admiration and eulogy, would vitiate the admirable simplicity which *alone* should characterize the divine description of *such a death*. This manifestation of God's love and mercy is so unexampled an exhibition of Divine Power, even when apparently overcome by death, that it is wisely and grandly left to *speak for itself*. It needs no meretricious adornments, no additions to add to its force or value. Even while upon the cross, suffering the anguish incident to crucifixion, the Divine exerts itself (aside from His God-like demeanor, the accurate fulfilment of prediction, etc.), in a silent, impressive, testimonial manner which alone stamps Him the Messiah. The eye of Jesus, which saw Nathaniel under the fig-tree, which could look into men's hearts and observe their thoughts, looked away over the crowd of Romans, Jews, and friends then around Him, to the temple upon the typical lamb and observed—who can tell with what deep interest—the preparations going forward for the sacrifice; and *when* the time arrived for the type to die, the great antitype—yielding to His enemies—*also expired*. It seems to the writer that this deeply significant finale, *pre-eminently worthy of Him*, if regarded in its connections, ought of itself to produce a profound impression that as the centurion, from other evidences less striking, confessed: "*Truly this man was the Son of God.*" The design of this work forbids more than illustrations of the manner in which the life of Jesus must be considered, viz., in its relationship to the Divine Plan. The death of Jesus, in virtue of this, assumes its proper position and significance, and no discussion, either friendly or hostile, concerning it, is com-

plete or takes a just rank until it embraces this feature. Separated from the Divine Purpose which it is to subserve, detached from the Kingdom which it is designed to secure, it necessarily loses much of its meaning and expressiveness. Thus it is also with the resurrection of Jesus, which is dismissed by so many simply on the ground of its being incredible, without the least attempt to regard it in the light indicated.<sup>1</sup> Its reasonableness, its necessity, its value and preciousness, are not derived from the account given of it and the testimony of witnesses respecting it. These, indispensable as they are to form a connected chain, are only *subsidiaries*. If reason is to exert its highest powers, it will regard the resurrection of Jesus *in its relationship* to the Divine Plan; noticing, (1) that it is proposed in the Theocratic order; (2) that it is absolutely required before the Plan proposed can be carried out; (3) that to attain it, Supernatural power must be exerted; (4) that this linking of the Supernatural element with the human, —even when dead—(for as we have seen Jesus claimed the power not only to lay down His life but to take it up again) involves such a manifestation of power, that if it really has taken place, there can be no doubt respecting the nature of the Person who has experienced it as the One actually designed; (5) that admitting the resurrection, as *an outgrowth* of the Plan, (we do not stop now to ask whether Divine or not) it is adapted to evince the ability of Him who experienced it to perform the remainder involved in the Plan; (6) that if the account of the resurrection was concocted by men to meet the requirements of a previously given Purpose, these writers evince (a) an extraordinary clumsiness in stating their incredulity on the subject after the instruction professedly received, (b) their ignorance in not pointing out more fully its relationship to the previously given Plan, leaving, in a great measure the reader to infer it; (7) that the life and death of Jesus must be weighed when the estimate is taken respecting the resurrection; (8) that the deliverance of man from the power of death, if it really took place, is thus secured, and that we have no knowledge of any other Plan given in all the writings possessed by the world that proposes the same. Let the attitude thus presented be assumed, let the scholar honestly acknowledge concessions, similar in spirit to these suggested, and he approaches the subject of the resurrection with a higher critical resolve, which asks whether it is really an essential part of a previously given Plan, whether it is adapted to secure the results contemplated, whether the manifestation of the Divine through it is worthy of God, and even whether in any other possible way the deliverance of man can be so effectively obtained, etc. Concessions like these are not asked as a favor but demanded as a *simple act of justice* to the Book which records, and to the Person who professes to have experienced, its power. If God-man, if the Messiah as predicted, it necessarily serves to identify Him as such and imparts confidence in Him. The number of witnesses, if sufficient to establish the fact, is of no moment, seeing that the Word wisely depends—thus acknowledging the force of reason—for its reception to its undoubted relationship to the Divine Purpose, and to its perfect adaptedness to obtain for us the promised blessings. Actuated by wisdom the reader ought, in forming an opinion, to consider the initiatory process, the means, and the end.<sup>5</sup>

<sup>1</sup> Take the Lives of Jesus as given e.g. by Renan and Strauss, and it is *self-evident*, that from beginning to end, the subject has been approached by a previously formed opinion and determination to eliminate the Supernatural element. This, of course, leaves out

"the Christ," resulting from a prejudged attitude, a prejudiced standpoint, and a predetermined wish to lower the Messianic claims. The proof is found in studiously omitting the connection of "the Christ" with a continuous Divine Plan, in constantly refusing to discuss the adaptability of "the Messiah" as presented to carry out the Divine Purpose, and in purposely ignoring all that might cast doubt upon their own deductions, even the language of Jesus as presented. But on the other hand, many of the Lives of Christ, that acknowledge and defend the Supernatural, that contain much that is valuable, are seriously defaced by certain defects. They ignore some of the greatest events in the life of Jesus, and hence utterly fail to present a consistent and connected account of His life. Thus e.g. the preaching of the Kingdom is either passed by or perverted, the parables of the Kingdom are philosophized into accommodations to human weakness and ignorance, the postmentment of the Kingdom is not touched, the covenant (Davidic) and Jewish forms are despised, etc., and a cloud, under the specious plea of development, is cast over much that is written. Inferences are given as veritable history and a kingdom substituted for the one covenanted and preached. The result is, that infidels (as e.g. Duke of Somerset, ch. 7, *Christ. Theol.* etc.), declare them unreliable, untrustworthy, mere "conjectural histories." A comparison with the Divine Record, if frankly and candidly made, will in some respects, in some aspects, sustain this charge.

<sup>2</sup> Frothingham (*Luth. Observer*, May 31, 1878), is reported as saying, that "Jesus Christ supposed Himself to be the Son of God while He was before Pilate, but found out His mistake when He came to die." We show the Divine, the Supernatural in His death. Newman (*Phases of Faith*, p. 158), pronounces the going of Jesus to a certain death at Jerusalem as a foolhardy and fanatical act. Thus sitting in judgment over, and condemning the sublime act pre-eminently calculated to qualify Him for "the Christship" and its blessed results. Thousands, thousands, alas! take similar low and degrading views of the death of Jesus.

<sup>3</sup> The silence of Scripture in the way of eulogies, explanations, etc., is to the reflecting mind a powerful argument in favor of its divine inspiration, seeing that such a silence is not natural to ignorance, fanaticism, enthusiasm, special pleading—in brief, to man and his impulses. Comp. e.g. Archb. Whatley's *Essays on Certain Peculiarities of the Writings of Paul*; Miller's *Silence of the Scriptures*; Hare's sermon, *What is Better than Bread? Principles Better than Rules*; art. in the *North Brit. Review*, entitled *The Silence of Scripture*, etc.

<sup>4</sup> Thus e.g. Strauss (*The Old Faith and the New*, p. 73) may dogmatically pronounce the resurrection of Jesus "ein Welt historischer humbug," but what is his declaration worth when he ignores the highest proof relating to it. The testimony of the Scripture in reference to its relationship to the Divine Purpose, to its connection with a previously arranged and covenanted Plan, to its requisite fitness in the Theocratic ordering—these things, the foundation upon which the resurrection solidly rests, are persistently overlooked, as if they did not exist, by this class of writers.

<sup>5</sup> The early Church belief in the Divinity pertaining to Jesus is illustrated by the attack of Celsus, who ridiculed the idea of its existence because of His poverty, sufferings, and death, not realizing the Christian view that as the Human was to be incorporated into a permanent Divine Theocratic ordering, it was essential to indicate its worthiness by making it "perfect in suffering." It is not requisite to lay stress on Horsely's rendering of Isa. 9 : 6 ("God the Mighty man"), or on the fact that in various places in the Old Test. where God is spoken of (as e.g. Zech. 14 : 3, 5 ; Joel 2 : 32 ; Ps. 45 : 6), it is applied in the New Test. to Jesus, or on other proofs, when the simple fact that the Theocratic King Himself—which Jesus essentially is—can be no other than Jehovah, itself fully and amply establishes the Divinity of Jesus. In reference to the resurrection of Jesus we may say in addition, as a reply to unbelief which would regard it as an isolated statement, that it was not the result of an afterthought of the disciples, being, as every one can see for himself, an essential part of a predetermined Divine Plan as revealed in the Old Test. and corroborated in the New. The fulfilment of covenant and promise demands its reception, and hence the attitude and foreknowledge of Jesus in relation to it. Fiske (*Unseen World*), indorsing Taine, says, "that the dogma of the resurrection is due originally to the excited imagination of Mary of Magdala." Thus an ignorant Jewish woman, through an "excited imagination," was able to devise so fundamental a fact, essential in the chain of evidence, to verify covenant and prophecy! Such declarations only evidence, that those making them have never examined the subject, for if eliminated from the Gospels even, it still remains fundamental and essential in the apostolic writings and in its covenanted and prophetic relationship. No one of our opponents has ventured to deal with it in this direction or to examine the design intended

by its realization. For a good vindication of the resurrection, Row's "Ch. Evidences," *Bampton Lects.*, 1877, will be found interesting.

*Obs. 6.* Let us notice the main, leading objection urged by recent writers against the inspiration of the Word and the Divinity of Jesus Christ. Rationalistic writers, justly relying upon the estimate formed by a multitude of the Orthodox (who have rejected the primitive view), declare that the Kingdom covenanted and predicted by the prophets was never set up by Jesus *in the form promised*, and that hence it indicates that the prophets were not inspired, that Jesus Himself in the outset of His ministry contemplating such a Kingdom and finding it impossible to establish it, *changed His plan* which is indicative that He was not Divine, and that the Church, as founded and perpetuated, following the ministry of Jesus disproves the correctness of the Old Test. promises, etc. The advocates of the Church Kingdom idea, admit the change of form, declaring that those promises are not to be understood in their grammatical sense; that under this materialistic presentation of the Word, spiritual things are to be comprehended; that they are only the germ out of which spiritual conceptions develop, etc. The Rationalists—in such a onesided discussion by which Apologists strive to save inspiration, etc., in applying to the Church what any one can readily see does not now belong to it, and which cannot by any reasonable argument be made to correspond with covenant and prophetic announcements taken in their unity—have decidedly the vantage ground. Their appeal to the Jewish expectations, the early preaching corresponding to it, the faith of the primitive Church, etc., is *positively overwhelming* against such a line of defence. History, too, in all its phases sustains them in the position taken, and the development theory vainly set up as a bulwark against them is seized and pressed into their own service making Christianity itself only one phase of development. In the argument thus conducted, from a false premise, intellectually, historically, and logically, Rationalism has the decided advantage. Here, however, both parties take something for granted *wholly unproven*, and both overlook statements which plainly and unequivocally demonstrate *the error of the premise* from which their deductions are derived. The thing taken for granted is, that the Kingdom immediately followed the ministry of Jesus; the deduction made is, that being diverse from the one predicted by the grammatical sense, either a change was made in the Plan, or the predictions themselves must be interpreted in a sense to make them correspond with the changes introduced; the error of both is, that neither one nor the other pay *any attention* to the positive declarations of this same Jesus (after the representative men of the nation conspired to put Him to death) that, owing to the non-repentance of, and His rejection by, the nation, this identical Kingdom—the burden of prophecy, the subject of early preaching, the one bound in covenant relationship with the Jewish nation—is *postponed to a future period*. Having freely given the proofs relating to the postponement of the Kingdom (under Props. 56-75) it is not necessary to repeat them. Let us only ask, in the light of the various passages distinctively announcing it (and as held by the primitive Church), is it just for the Rationalist, when he comes to charge Jesus with wavering and finally changing His Plan, substituting something else for that which was predicted, to bring in such a serious and damaging impeachment *without allowing the accused the benefit of His own words and reasons* which fully

account for any changes that may temporarily intervene? Would such a line of reasoning deal rightfully with our fellow-men? On the other hand, we inquire of the Orthodox, how, as one who professes to accept of every portion of the Word, he *can totally ignore these passages* bearing on the subject as if they had no existence, and by this bring the faith of the early Church into contempt. We ask both, how it is possible for them not only *to pass by* the decided declarations of Jesus bearing upon this point, but even *to refuse credit* to the confirmatory evidence which Jesus gave to show that this postponement was a reality—evidence too continuously present with every generation from the days of Christ down to our own era. For, as has been shown in detail, it is in view of this very postponement of the Kingdom—the Jewish nation having shown itself unworthy to receive at that time the re-establishment of the Theocracy—that Jesus foretells the temporary rejection and overthrow of the nation, the down-treading of Jerusalem by the Gentiles during an allotted period, the calling of the Gentiles, a continued national unbelief during a determined time, the dispersed and yet preserved condition of the nation, the establishment of the Christian Church to secure a seed unto Abraham. Surely if desirous to allow Jesus the privilege *due to Him* of explaining the reasons *why* the Kingdom as covenanted, predicted, preached, and believed in by the pious was not set up, and *why* certain changes—such as we see—were introduced, then let its sincerity be exhibited in taking into deliberate consideration His own utterances upon the subject and the confirmatory proof that He has mercifully allowed to us. Since a delay of fulfilment, established by expressly foretelling it and by resultant existing facts, is no proof of a non-fulfilment, but rather indicative of the wonderful knowledge, power, and consistency of the Person through whom they are given, *it follows* that the changes, introduced for a time, instead of being *antagonistic* to the inspiration of the Word and the claims of Christ astonishingly *confirm* the same. The longer the postponement the more cumulative the evidence, seeing that eighteen centuries of continuous fulfilment of introduced change *only increases* the display of Christ's wonderful foreknowledge. The postponement thus presented by Jesus forms *the only true consistent answer* to many of the objections urged against the inspiration of the Bible, for instead of leading us to discard the obvious teachings of the Old Test., the preaching of the disciples and apostles, the faith of the churches, both Jewish and Gentile, just organized, and, above all, instead of placing Jesus in a false position of sending out disciples to preach what was not true, of holding out inducements which were vain, of professing that which He could not perform, of predicting that which can never be realized, and of shifting His plans to accommodate His own inability to give them success, it binds these together into a firm union, meets with a valid reason each point, and fairly vindicates the nature and character of the Messiah. These remarks need not to be extended, since various Propositions meet all the requirements of explanation demanded, and we may therefore conclude with the suggestion, that honest criticism will not forget how exceeding difficult it would be to eradicate or change the notion of the Kingdom entertained at the time of the First Advent by substituting another without at once entailing a fierce and widespread controversy between unbelieving and believing Jews; and which was evidently averted, as the early Church belief indicates, by the retention of the idea but postponing its realization to the period of the Sec. Advent.

The student is now prepared to notice what real worth there is in the deductions of Bauer drawn from his investigations of the Primitive Church. He undoubtedly is correct in many of his presented and proven facts, as e.g. that the early Church did firmly hold and teach a Messianic reign and Kingdom such as the pious Jews entertained, that they located this Kingdom at the Sec. Advent, etc. But Bauer, in his reasoning, carefully avoids two things, and these two are palpably *fatal* to his deductions and superstructure, viz., (1) that this is the very Kingdom covenanted and prophesied, and that, in simple consistency, ought to be held and preached by the primitive Church—that it is part of the Theocratic plan; (2) that this Kingdom is postponed—that this postponement is expressly asserted and the reasons given for the same; and may we add, (3) that the time is designated when it will come, and it has not yet been proven that Jesus Christ is inadequate to its re-establishment. Many things related to the future Kingdom evidence direct inspiration. Thus e.g. unbelief makes itself merry at the primitive belief of the nearness of the Advent. But let the reader refer to Prop. 74, Obs. 5, where the New Test. usage of such language is adduced, and he will find an indirect but most powerful proof of inspiration. Ignorant men could not have thus imitated the ideas of the Spirit, for they would have accommodated time to their own ideas of remoteness, whereas the Spirit—speaking in and through man—retains the self-same prophetic form presented in the Old Test., and continues to speak of time in *the largeness of view and realization* belonging to God, to whom "one day is as a thousand years, and a thousand years as one day."

To indicate the wide field of proof in behalf of inspiration found in our argument, we briefly direct attention to the engrafting of the Gentiles. Notice the chain of circumstances, the union of which is beyond the power of "ignorant" fishermen, and men relying upon natural powers. (1) The Jewish nation an elect nation, Deut. 7 : 6 and 14 : 2, etc., being specially chosen to develop the Theocratic idea; (2) this election indicated by the Theocracy; (3) this Kingdom only tendered to the descendants of Abraham and engrafted Gentiles; (4) after the Theocracy was withdrawn on account of sin, it was again offered, owing to the elect position of the nation, on condition of repentance by John, Jesus, and the disciples; (5) the nation rejected the tender of the Kingdom by refusing to repent and must now bear its punishment, but still (Rom. 11 : 28, etc.) is the elect nation, i.e. the nation to whom, in view of its Theocratic relationship, the Kingdom pertains; (6) now this election (confirmed by oath) must be maintained, but in view of the temporary rejection of the nation to suffer its punishment, a people—also elect—must be raised up to Abraham, perpetuating his seed; (7) God could have done this miraculously (Matt. 3 : 9), but He purposes to do this on the principle of faith (as Abraham originally was received) and adoption; (8) this people thus adopted, must be specially related to the Jewish commonwealth, i.e. so engrafted that it pertains to it; (9) this is positively asserted as essential, e.g. Gal. 2, Eph. 2, etc.; (10) because of the elect position of the Jewish nation, this engrafting could not be done without express divine revelation and direction, as given to Peter; (11) the people thus engrafted, being a continuation of the elect, is designated such and the seed or children of Abraham; (12) to these elect pertains the Kingdom in its highest form, viz., as inheritors—hence they are described as "heirs of the Kingdom;" (13) when fully gathered out they inherit the Kingdom, when the elect nation, to whom pertains the Theocracy by covenant and prophecy, is again restored to God's favor. Now here is a *consecutive logical chain*, every link in it expressly given, presented by different minds at different times, foretold centuries before and fulfilled, opposed to Jewish prejudices and derogatory to the nation, objected to when the engrafting was inaugurated and yet received on the ground of direct divine interference and direction, showing throughout the unfolding of Divine Purpose. Human imposition could not possibly have developed *such a marvellous chain of circumstances*, utterly opposed to the national and individual prejudices of the Jewish mind. The solution for its existence must be found where the Scriptures place it.

*Obs. 7.* This doctrine of the Kingdom meets on higher ground the theories concerning inspiration. It frames a sufficient answer to the lower conceptions (referring it to genius) of Schleiermacher (*Der Ch. Glaube*), De Wette (*Lehrbuch*), Parker (*Dis. of Religion*), etc., and to the slightly advanced notions (making it the result of moral goodness) of Newman (*Essays*), Morell (*On Christianity*), Carlyle (*Works*), etc. It does not need to advocate the ideas of Theodore of Mopsuestia, Michaelis, etc., who ac-

knowledge only a part to be inspired, or of Twisten and many others who make it universal but unequal (from whence is derived the divisions of superintendence, elevation, direction, suggestion, etc.), or of that class who make all equally inspired. It does not even need a theory which serves to explain with scientific precision (good and great men differ) just *how far and in what degree* the Bible is inspired, for it derives its idea of inspiration not from this or that portion of the Book but from its contents *regarded as a whole*. It is the Divine Plan unfolded in it, and thus far most wonderfully carried out, that affords *the true and solid ground* for its inspiration. To illustrate by returning to our figure: the man who looks at a locomotive forms his conclusions respecting its design, adaptedness, etc., from its *completeness* as it stands before him, and does not detract from its inception, plan, design, use, etc., because the designer of it did not draft the exact shape of every rod, bolt, and screw employed in its construction. He judges the locomotive, its fitness, etc., by the mechanical principles exhibited in its make and to be specifically applied in its design. Reason influencing sound judgment, does not impel him to lay down the criterion that before he can accept of the conception of the builder, he must first be assured that every particular part of it is shaped and framed precisely as the inventor specified, for he knows that owing to the numerous workmen employed—men varying in skill—in its erection, some latitude and diversity must necessarily be allowed. He is abundantly satisfied with the consideration of the general outlines, if fashioned according to mechanics, and forms his judgment of the correctness of the inception, its greatness and value—not so much by the shape the material assumes but by *its capacity to perform* the work intended. Now let this principle of judgment, every day practically observed and enforced, be applied, in judging the inspiration of the Word. Let this doctrine of the Kingdom running from Genesis to Revelation (and which embraces the Divine Purpose) be duly considered, its initiatory form, its modification to bring it into closer relationship with humanity, its provisional measures, etc., and it will be found at once that it contemplates a scheme *so noble* in conception, *so admirably* adapted to secure deliverance, *so extended* in its capacity to bring the much desired and wanted blessings to man, *so confirmed* by past and present fulfilments which form history, *so far beyond* anything that can be suggested by mere intelligence to remove existing evils, that *it commends itself* in design, adaptability and end contemplated as being of Divine origin. Much is said in some quarters of “the unlearned men” who have written the Old and New Test., so that in view of this mediumship, Steubart and others (Fuller’s *Calv. and Soc. comp. Let. 12*) assert, especially of the later writings: “These narrations, true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion.” Such sweeping declarations (shown to be improper by the higher class of Rationalistic minds eulogizing portions and acknowledging their influence upon the intelligence, civilization, morality, government, etc., of nations) only afford us additional ground for defence. If it were impossible for unskillful, ignorant workmen to build a locomotive with its complicated application of mechanical principles and its confinement and allotment of a powerful force in nature (which in the very nature of the case requires, and is indicative of, intelligent comprehension) *how much less* is it possible for “ignorant” men to construct, develop, and exhibit *such a Theocratic Plan* as is embraced in the doctrine of this King-

dom ; a Plan running through thousands of years, requiring the most extraordinary manifestations and provisions, incorporating an animating, pervading unity extending from the entailment of the curse to its removal, from the loss of a Paradise to its final restoration, from a withdrawal of God to His dwelling again with man, from the introduction of evil to its complete overthrow, from a Redemption needed to a Redemption fully gained. Is it just to discard inspiration without first allowing reason, *rising above mere prejudice*, to ponder the astonishing *historical* (evidenced by continuous historical fulfilment) and *doctrinal* (shown by the perfect agreement of all the writers) *unity* in the matter of this Kingdom. It professes to be the Kingdom of God, and to judge correctly whether it comes from God we must not merely confine ourselves to the manner in which it is presented (the mediumship) but observe whether it is *worthy* of God and *conducive* to the highest interests of humanity, and the answer to this becomes the leading proof of inspiration. The evolving of a *continuous, unintermitted unity of Purpose* (notwithstanding the hindrances presented by human nature) ; the distinctive preservation of the same decided outline of belief *from beginning to end* through writers separated by ages ; the acknowledgments of the writers themselves that in certain stages of the developing of the Plan they themselves were *involved in unbelief* not then being able to see the connection ; *the extraordinary simplicity* of the manner in which the matters pertaining to the Kingdom are recorded, the remarkable *adaptation* consisting between the Plan, and the condition (need) of man, and the end (desirable) intended—these and other considerations inspire *such confidence* in its representations (confirmed as they are by personal observation in present fulfilments and present experience in the reception of the Word) that the alleged discrepancies and difficulties (if even unsearchable of explanation or reconciliation) give place to a firm belief in its divine inspiration. The very appeal to the Supernatural is found to be reasonable from the necessary connection it sustains not only to the deliverance of man—to which nature contributes nothing satisfactory and for which intelligence can substitute nothing better—and to the carrying out of the Plan, but in the proposal of the method itself, of the means by which it is to be accomplished, and of the great Agent through whom it is to be performed. If it is a Divine Plan at all it must be judged by *the Divinity* that it contains, illustrates, and enforces—not by its being drafted on paper, or given through the lips and pens of men, but by its design as a whole, its practical results, etc. Without now insisting upon the moral preparation requisite (and so important as the Bible justly states) to receive the truth as given ; without pressing an answer to the question whether knowledge and faith are necessarily conjoined ; without urging the existence of a moral nature which responds through its capacities to truth adapted to man's own good ; without showing that natural religion affords but a reflected light and that very dim ; without insisting that humanity in every successive generation comes upon the stage of life in the same way, commencing its culture, etc., from the same point, exhibiting its utter inability in the same earthly fate from the greatest to the lowest, to remove the evils incident to this world—Reason—when speaking as reason, God-given, should speak—says that the evidence of truth is not so much in the manner, style, etc., in which it is given as *in the truth itself*, i. e., in its contents, its ideas, its statements, etc. ; and that the highest possible evidence is that when the truth, thus stripped of its appendages



(which may even serve to weaken it), *commends itself by virtue of that which it contains, and by its perfect agreement with a related, consistent Plan.* To prove, therefore, an inconsistency, a lack of inspiration in the Word of God, there must not be that low form of criticism which seizes upon the vehicle (acknowledged by God to be a weak instrumentality) through which the truth is presented, and picks out a flaw here and there, but there must be a direct showing either that the whole Plan is defective, or that this or that portion is utterly unsuited to carry out the purpose designed. Hence the assaults made upon the books of Moses are one-sided uncritical, and unjust to the Bible, simply because in the attack *the relationship* that these books sustain to an entire system of truth—to a Divine Plan—is totally ignored. Dealing with Moses honorably and justly, requires an investigation of the Divine Plan which he alleges God gave to him to reveal. If it can be shown that the Plan is not adapted to secure the end intended, that it cannot give the deliverance and happiness which it proposes, *then*, of course, an argument that appeals to sound reason is made out. But on the other hand, so long as the heart, the vital part, is untouched—the great leading truth stands uncontradicted—then the refutation of destructive criticism is found in the books themselves. The inspiration of the books of Moses is shown not by this or that statement, but by their design as a whole and their relationship to the rest of the Word; and to effectively invalidate it, men must show that the design contemplated, partly become history, is unworthy of God, defective in adaption, and sustains no relation to the final result proposed. The honest conviction of the writer, expressed with feelings of regard toward those who think and write differently, is that the truthfulness of those books evidenced in the therein predicted temporary (though long-continued) overthrow of the Theocracy, the dispersion and down-trodden condition of the Jewish nation, the Gentile dominancy, the calling of the Gentiles, the preservation of the nation, etc., and *now witnessed by us* in the world's history, *outweighs all the objections* (hypothetical at best) which have been urged against them. Living, direct *present testimony* is vastly to be preferred to mere deductions when credibility is the issue; and when we see before us, as at this day, the continued fulfilment going on, it is unreasonable to leave *the real* for the merely suggestive, *the demonstrated* for the unproven. For Deut. ch. 32 *alone* is amply sufficient, if studied in the light of the past and present, to refute the efforts to cast discredit upon these books. Beholding thus the intimate and necessary union existing between all the books even the earliest and the latest—every one bearing its testimony to the same Plan—it is with a feeling of sadness that we find such a writer as Parker (*Dis. of Religion*), uttering the view of a growing class: "Here (in the Bible) are the works of various writers, thrown capriciously together and united *by no common tie* but the lids of the bookbinder." The wish is evidently the father to the expressed thought, and as the heart desired it so reason adopted it. We have too much respect for the reasoning capacity of Parker to believe that he could pen such a sentence in defiance of existing facts, without a controlling motive that biassed reason. It only indicates what has been all along urged, that our opponents do not fairly meet the writers of the Bible on their own ground. If there is no bond of union—such as the doctrine of the Kingdom presents—it can be shown and proven not to exist, but no one has yet attempted this hopeless task, giving us in place of it mere assertion. The insincerity of the latter

is emphatically seen by the notorious fact that one of the leading objections of a multitude of the Parker school is exactly the reverse of this, viz., that such a union does exist between them, but being based on the same common reception and promulgation of "Jewish conceptions" is on this ground to be discarded. Numerous writers reject the New Test. books because a continuation and confirmation of the Jewish ideas of the Old. Both objections, however, are not based on unprejudiced reasoning, for the simple reason that neither of them regards the continuity of Purpose or the remarkable features of the Plan which men, separated by many centuries, under varied circumstances, of prosperity and adversity, freedom and captivity, ignorant and learned, subjects and kings, reveal in a direct series of announcements, forming *one connected design* which they assert Divine Providence will ultimately carry out; and as collateral evidence, independent of that higher which the Plan itself affords, they point to past and present fulfilments to prove that the design is in progress toward completion. Let manliness in the attack then meet the claim of inspiration right here, in the Plan of this Book given for Redemptive purposes, showing its unadaptedness to produce the contemplated result, and in the alleged confirmatory proof, manifesting the absence of fulfilment. Many portions of the Scriptures, such as Daniel, parts of Isaiah, the Apocalypse, etc., are viewed *isolated* from the Plan and the relation that they sustain to it. In reference to Daniel recent writers, like Arnold, etc., reviving the old objection of Celsus, discard him because so largely and astonishingly verified by history, alleging that the fulfilment shows that his prophecies must have been written after the events, professedly predicted, had taken place. This blow aimed at the nature and integrity of prophecy as contained in the Old Test., and *indorsed by Jesus and the apostles, utterly fails* for two reasons; one is, that it ignores the distinctive position that Daniel occupies in reference to the development of the Plan, not only accurately coinciding with what was previously given, but adding necessary details which accurately fit into and materially aid (as we have seen) in filling out the Divine Purpose; another is, that Daniel to-day is (as we have shown) still in continuous fulfilment, so that his veracity as a receiver of Divine truth, is evidenced in Gentile rule, in the dispersion of his nation, in the history of the Church, in the postponement of the Kingdom, etc. The doctrine of the Kingdom gives this prophet such irresistible force, unity of design, continuity of purpose, etc., that no attack can be *logically successful* unless it meets this distinctive phase of his writings. Ignoring this relationship, pre-eminently worthy of notice on account of its being the strongest proof of inspiration, we find some (as e.g. Parker, *Abs. Relig.*, p. 205) declare that the "writings of the prophets contain nothing above the reach of the human faculties," and that "the mark of human infirmity is on them all and proofs or signs of miraculous inspiration," so that it is maintained (as e.g. Foxton in *Pop. Christianity*, quoted by Fairbairn *On Proph.*, p. 97), "that there are no proper predictions of the future in the Scriptures, and that there cannot be." The last clause reveals the spirit of judgment applied by many to the Bible, for coming to it with a prejudged decision respecting its contents, and what it cannot contain—it is easy work to discard its teachings. But this is not weighing the main evidence upon which the Book relies, viz., its Divine Plan; it is not even considering the subsidiary proof of prophecy which receives its force and propriety owing to its relationship to this Plan. If such persons could be induced to study,

impartially, the Bible as they do science, art, literature, etc., would not the leading questions be, what is the Divine Purpose professedly given in it, and what is its adaptation to the necessities of man and the world, and what is the proof that the purposed Plan in itself, as well as in its appendages, gives in its favor. Let the Kingdom in which the Plan of God culminates be considered in the scriptural light given under previous Propositions (thus even confirming the position of Rationalism itself that the Kingdom as predicted is not now visible), in its covenanted form, in its manifestation, in its overthrow or withdrawal, in its being tendered conditionally, in its rejection, in its being held in abeyance, and, above all, in its design, suitable adjustment to the needs of man and society, etc.—let attention be directed to the manner of prediction which is not that of man, owing to the Jewish spirit naturally being opposed to the calling of the Gentiles, the disparagement of their own nation, the recording of their own sinfulness and humiliation, the postponement of the Kingdom through their own guilt, and rejection, etc.—let it be pondered when these predictions relating to the Kingdom were given, when the Kingdom was established (and still its withdrawal foretold), when overthrown and in ruins, when the nation was down-trodden by the most powerful empires, and when its postponement during the times of the Gentiles was fully announced; let the provisional measures (previously announced as part of the Plan) be contemplated, such as the Coming of One in the line of David and the portraiture of Him precisely meeting the required conditions of covenant and promise, the intercalary period introduced confirmed by the call and gathering of the Gentiles, the condition of the Jews, the unbelief of Jews and Gentiles, etc., let all this (and more as suggested by works specially devoted to giving evidences for we are now only concerned with those pertaining to the Kingdom), be regarded, and the Kingdom itself, with the vast and complicated (yet consistent unity exhibited) series of development necessary for its establishment—with the perfecting of its King and rulers through trial and suffering—with the merciful preliminary preparations—with its most loving union with and exaltation of humanity—with its beginning, progress, incorporation of David's Son, teaching, prediction, promise, intercalary period and final re-establishment blended together into one harmonious whole—with the Supernatural necessarily connected with it in its conception, organization, provisions, and reconstitution, and all this gives reasonable and conclusive evidence of its divine origin—of its being indispensable to the natural in order to lift it up out of the evils which now so fatally encompass it. The charges of “a cunningly devised fable,” of “mythical” accounts, of “legendary” mixture, and of “intentional fiction,” come from those who persistently refuse to study the utterances of the several writers of the Bible in the relation that they sustain to the Divine Purpose in its beginning, progress, and, especially, in its goal—the ultimate end designed.

<sup>1</sup> One of the strangest peculiarities of unbelief is this: that, rising above the old hatred which totally ignored any worthiness in Jesus, men like Renan, Mill, etc., should eulogize the sayings, life, and character of Christ, while denying His claims upon them as recorded. The religious confession of Mill may well be reproduced illustrating this feature. When acknowledging a historical Christ, he adds: “But who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers in whom is nothing more evi-

dent than that the good which was in them was all derived, as they always professed that it was derived, from the higher source." (Quoted *Lit. Liv. Age*, taken from the *Spectator*, vol. 123, p. 511.) But such concessions are afterward crushed under an array of doubt respecting Christ's own belief, etc., and not the slightest attempt is made to view Christ in *His Theocratic relationship*. Then, on the other hand, we are saddened at the eagerness with which intelligent men find fault with almost everything pertaining to Christianity. Thus e.g. Draper referring to Luther's opposition to the Aristotelian philosophy and to the school men (and, by the way, conveniently overlooking the fact that the dark ages were mainly introduced through their influence), asserts: "So far as science is concerned, *nothing* is owed to the Reformation." How he, against the testimony of history (Mosheim, Neander, Kurtz, Millman, etc.), could say "*nothing*" we cannot comprehend, when under its fostering influence learning was revived, schools and universities established, chairs of philosophy and science were instituted, books and periodicals published, literature and art were encouraged, and many sons of the Church became able and noted scientists. Of course such writers as Jacobson, Ingersoll, Bennett, Coleman, Syphers, and many others, can find but *very little* either in the Bible or in Christianity to commend.

<sup>3</sup> There is a most astounding correspondence between prophecy and fulfilment not expressed, but which the student finds by due consideration of the two. Thus e.g. Daniel (and so the other prophets) so frames his predictions, that in the fulfilment no discrepancy or antagonism shall appear. Delineating the history of world empires (as in ch. 7) he passes by (excepting one instance) the First Advent of Jesus and brings us down to the Sec. Advent, the Coming in the clouds of heaven. Why this omission of the First Advent? The reason, as the past teaches, is found in the simple fact that the Spirit influencing the prophet foreknew the tender of the Kingdom, its rejection, and its final postponement to the Sec. Advent, so that the framework of the prediction in this single particular is based on a *foreknown knowledge* of the non-setting up of the Kingdom (as we have proven) at the First Advent and its postponement to the Sec. Coming. Daniel describes not only the course of empires, the continued down-trodden condition of the people of God, the position of things as we see them to-day, but (as the design was to contrast empires or a world-dominion) he omits that which, if mentioned, would be misleading—thus bringing his predictions into *wonderful unity* with historical facts, and displaying an *amazing knowledge* of the future which is only implied in connection with that which is expressed.

*Obs. 8.* In this connection it may be expected that something more directly should be said concerning the first chapters of Genesis. Without calling into question the sincerity and honest intentions of many eminent scientists who hold that these chapters are opposed to the deductions of science, as given by them, it is sufficient to show that they do not even approach these chapters, much less interpret them, in the spirit of a correct scientific research and study. We are not concerned in this discussion, valuable as they may be, with the theories of friends which strive to reconcile these chapters with science, or with the fatal concessions of opponents (such as to account for the first organisms, feeling, instinct, intelligence, morality) which evince that many of their statements are merely hypothetical. The explanations on the one hand and the conjectures on the other, are, in our estimation, superseded by an argument in favor of their divine origin, which cannot be, or at least has not been, controverted. Instead of taking up these chapters isolated, given with the utmost conciseness and in the most cautious language to adapt them to unscientific as well as learned minds, with the idea that they are designed to teach with precision (making no allowance for figure and none for the lapse of time that may be denoted either in the first or second verse or in succeeding ones)<sup>2</sup> the scientific notions underlying the creation, we must receive them with the benefit and interpretation accruing to them by *the relationship* they sustain to the rest of the Bible. The student will observe that the more particular, detailed history of the world rightly begins with the history of Abraham (which

alone occupies far more space than the whole antediluvian period) owing to its important covenanted relationship. What precedes is found in a remarkably compressed summary of events without the least attempt at explanation, or the imparting of details, and thus forms a mere introduction—given to preserve consistency—to that which follows. Now how can the brief introduction—the subject of special dispute—be verified as truthful and hence reliable? Evidently by *the body that follows*, for in the first chapters we have a description of events, which, in the very nature of the case, it is utterly impossible for man now to verify, or to deny, excepting solely through inferences. Being only introductory to a Divine Revelation, the Divinity of the Revelation is to be inferred and proven by *what follows*, thus incorporating the introduction itself. If there has been such a creation, such a fall, such a withdrawal of God, such an expulsion from Paradise, such a curse of sorrow, trial and death imposed, such a burdening of Creation, then surely in the Plan which is built upon the central idea of a recovery from evil and a restoration of forfeited blessings there should be found the evidence of the reality of this introduction, making the Plan itself a necessity. This is the method taken by the scientist in tracing his own doctrine of evolution, taking the present, what he sees, and *going back into past ages.* Let us take what we see and know, and thus go back to Genesis, and we will find its statements substantiated by a *connected chain of evidence*, before which all purely inferential statements must vanish. Thus we see man fallen, i.e. naturally given to evil; God personally withdrawn; no Paradise; Creation with all its retained blessings burdened with evil; the creature man oppressed with sorrow and death; and with all this a self-consciousness impressed—arising out of our moral nature—of dependence upon a Higher Being, of relationship to an extra-mundane Will, and even of accountability to a Moral Governor. The condition in which we are placed is thus far confirmatory of Genesis, but to stop here would be to overlook the main proof still remaining. Upon these statements is based a *Plan* to recover man and nature from the evils entailed and, at least, experienced. Now, in common justice, the Plan itself with its accompanying evidences ought to be duly studied before deciding adverse to the Book. The Plan involves "*restitution*" through the mediumship of a divinely instituted Theocratic arrangement, which embraces in its Head, Jesus the Christ, the union of the divine with the human, thus restoring the presence of God, bridging over the chasm now existing between the world and God, and bringing to man in all his relations the deliverance that he needs. This restitution is intelligently evolved in the election of an individual, family and nation, in the establishment of a Theocracy, in the incorporation of a throne and Kingdom, in wonderful preparatory measures to secure the end aimed at, and all this substantiated by historical facts in the past, and existing before our eyes at the present day. Restitution comes to us in Genesis, is found in every book of the Old Test., is taught in the Gospels and Epistles, stands forth most vividly and grandly in the last communication, and forms the *Key-note* of covenant, prophecy and promise. Thus it proclaims a *unity* existing between the first chapters of Genesis and all the after books down to the latest, which in itself *vindicates* the narrative of Creation and the fall of man; and when we closely examine the ultimate end (having first noticed the provision made for it, and the Agent through whom it is to be affected), and see how wonderfully this promised restoration meets what Genesis proclaims forfeited through sin, it would be sheer

presumption to *yield up the truthfulness* of a record attested to by the multitude of events relating to Redemption which have transpired, sealed by the Coming and glorious acts of the Messiah, and vindicated by the movements of Providence in the history of nations and of the Church. The God who appears in Creation, who manifests His love for man and then His displeasure at sin, again appears in love and mercy, manifested by the most extraordinary admirably adapted measures of grace looking forward to a magnificent re-creation, and thus stamps the first record as divine. Facts, a thousand of them, are in their unison evidence of the truth of that which occurred before man existed, even if we are unable to give all the details which science may demand. If the Bible professed not to teach science; if it did not adopt, in order to be understood, the popular method of speaking; if it did not encourage the prosecution of scientific knowledge; if it did not urge us to study the works of Creation; then, indeed, it might be objected that in its simple devotion to its grand conception of Redemption, it either professed too much or too little, but taken up as it is with the development of a world's recovery it still gives, without scientific detail or annunciation, the material for science to labor with, and in friendly tones invites her to exertions. In Genesis, as explained and enforced by the tenor of the entire Word, we have a *personal God* presented who takes a deep and abiding interest in the welfare of man, not only filling out a proper conception of the absolute, but bringing Him into intimate relationship with this world. We have evolution proceeding from Infinite Intelligence, according with Divine Purpose, manifesting a Divine Plan, previously entertained and now carried out. This is eminently more satisfactory than that reasoning which removes this personal Creator and introduces matter and force as the original producers of life, making a *self-creative* matter and force (although some writers on both sides advocate an intelligent cause directing this evolution), out of which, in some way *unexplained*, the first organisms are self-developed.<sup>4</sup> We are gravely told that Creation is, because evolution is a necessity or a law originating all things; or, that all things have existed from eternity and will continue to exist under fixed, unchangeable law (thus making evil itself eternal); or that Creation is a manifestation of Deity and is God in process of development, etc. Even the dignity of man so carefully preserved in the Word, is lowered by many into a self-emancipation from the condition of an ape, or even lower creature.<sup>5</sup> Such are the theories, destructive alike to God's claims on man and man's moral obligations to God, which are presented to satisfy the cravings after knowledge and to indicate the true position of man in this world. From such hypothesis, unsuited to impart accurate knowledge of the origin of things, and unadapted to remove the evils of this world, we turn with relief to that Divine Plan of Redemption, which, by the abundant and glorious provision made for our Salvation through *the Theocratic King Jesus the Christ* seals the account of Creation, the origin of man, etc., with the marks of divine recognition and approval, thus elevating both nature and man; making the former the means through which His attributes are exhibited, and the latter through whom they may be recognized and glorified. The doctrine of the Kingdom, which embraces God's Purpose in its inception, progress and final result insures *the accuracy* of the Mosaic record,<sup>6</sup> and hence the reliability of the biblical history of man. Just so soon as the author of *Ecce Homo* can foretell what Moses so accurately did thousands of years before the events came to pass

—as at this day—*then* we will be prepared, and *not before*, to accept of his eulogy of the votaries of science when he makes ( p. 353) “ the least among them greater than Moses.” But even such evidence, great as it is, gives place to a far greater, viz., the development through Moses of God’s *Theocratic order*, and the subsequent, continued prosecution of the Plan in the provision made for it, enforcing and explaining the personal God, the relation of the world and man to Him, etc. Hence we repeat, that amid the mighty and unceasing changes of nations and kingdoms, amid the unnumbered actions of the vast crowd of successive agents, amid the constantly arising contingencies and opposition, the Plan, given in those books, having been *steadily progressing toward the goal*, Moses needs *no better vindication* than this affords. The covenant, the Theocracy, the temporary withdrawal of the same, the rejection of the Jewish nation, their tribulation and scattered and yet preserved condition, the engrafting of the Gentiles, etc., these speak in louder and more convincing tones to the wise and prudent than either the scientists, or Colenso, and their abettors, building upon mere deduction or hypothesis\* leading to Materialism, Naturalism, Pantheism, Emanation, and even Optimism, ending again in Pessimism and Nihilism. The happy combining of the moral and religious with the physical by Moses places him at once, aside from other considerations, immensely in advance of those who—against the complex constitution of man—are striving to bring out all truth from the same natural source; or, if admitting a diversity, make the lower, i.e. the physical, the criterion by which to measure the higher, i.e. the spiritual. If difficulties occur to the investigator or interpreter, which, in the light of the connection with a living organized Plan following, unmistakably proven by its historical and doctrinal unity, is the most reasonable; to jump to the conclusion that all is false, or patiently to wait for a reconciliation or interpretation that science or theology has so often opportunely and unexpectedly given; especially when many of the most eminent of scientists in the past and a goodly number now find no difficulty in maintaining, on such grounds, the attitude of true believers in the Word. Prof. Christlieb in his brief admirable essay (counteracting Mod. Infidelity), after giving some illustrations of reconciliations affected by enlarged science, justly observes, “ We begin to see proof positive for Cuvier’s far-seeing utterance, ‘ Moses has left us a cosmogony, the exactitude of which is confirmed day by day in an admirable manner.’ ” Yes, and it is reconfirmed by the very opposition made against it, for the same Word which gave the cosmogony has assured us that men would arise who (e.g. 2 Pet. 3 : 6) would profess faith in the perpetuity of things, as they now exist, in endless succession—would deny the record of Moses, and the relation that Creation sustained to the power and designs of God. With the evidence that we now have, we can hopefully and trustingly await for that brighter, most glorious corroboration of Moses, when the Theocratic Ruler shall exert His re-creative power over the same Creation, His resurrecting power over the same race, and re-introduce the original purpose and blessing of Creation in that Sabbath, into which man could not then enter because of sin, in which God is All and in all, and which the self-consciousness and experience of man, even now asserting itself against theories degrading to his moral, intellectual, and religious worth and dignity, will ever exult in the beneficence and love of *an intelligent present Creator and Redeemer*. And honesty compels us to add : when the distinction between

the righteous and the wicked will be made manifest, in virtue of that very Creation (now ridiculed) which alone could bestow a moral nature conscious of good and evil—to which the Bible from Genesis to Revelation so affectionately appeals—and which binds us, willing or unwilling, with unalterable firmness—attested to by the moral sense—securely to the scrutiny and judgment of an Almighty Moral Governor who bestows the moral as well as the natural. Conscientious and learned opponents are reminded, that the creation of man as given by Moses, in the manner indicated and with the moral superadded to the natural—thus distinguishing him from the beasts—in the very nature of the case prepares the way for the after continued proclamation of man's accountability, of man's being under moral law, of man's moral needs, and of man's elevation or degradation in proportion to his acknowledgments of moral obligations and acceptance of the provisions made for his moral nature. Thus in fact the first chapters of Genesis form a basis for all future Revelation, and the one cannot be adjusted with precision without a constant reference to the other, while the very construction of man himself physical and moral responds—if the whole truth is allowed free access to mind and heart—to the correctness of the portraiture drawn. The chasm between the origin of matter and the results, the natural and the moral, the material and the spiritual, is *an impassible gulf* unless we receive the explanation vouchsafed by Revelation, thus vindicating its inspiration. Besides this, the heart-felt reception of succeeding Revelation, its influence and practical workings in heart and life, its adaptation to all our necessities, etc., this, as the Word invites us to experience, most conclusively and powerfully contributes to the proving of its Supernatural origin.<sup>1</sup> While acknowledging that reason should weigh even probabilities, yet its chief concern is with facts, not simply as they appear in a concisely written record, but as they spring legitimately developed therefrom; and consistency demands that all these must be regarded before reason can logically decide in the matter. Hence believing that many of our opponents are actuated, in presenting their objections, by respect for and love of the truth, we direct their attention to the method by which alone *the whole truth* can be attained. In this way science and philosophy which have demonstrated and argued so much that is valuable and in accord with the principles of the Divine Word, will find no antagonism to hinder research, no unfriendliness to effort, but much to aid and sustain after the search of truth, bringing in and enforcing from Creation to a re-Creation a divine order of procedure, which bends to its purpose conflicting powers and overcomes evil in necessary preparatory stages of progress and development.<sup>2</sup>

<sup>1</sup> Certainly without injustice we may make several exceptions to this when we find language employed which indicates positive hatred toward the Bible. To illustrate: when in the very title-page of books a low enmity to the Scriptures is evidenced as in Darwin quoting (in *Intro. to Descent of Man*) a work published by Dr. Barrago Francesco, entitled, "Man, made in the image of God, was *also* made in the image of the ape." There is just reason to suspect that the real aim of some is by any means, either by destructive criticism, or by deductions of natural science, or by the aid of philosophy, to get rid of Supernatural agencies owing to *dislike* to the Word. We are to receive, unquestioning, alleged facts, when no proof is presented of new species starting into existence, of no process of development going on in imperfect formations, of no prolongation of species from individuals raised up by crossing, of no breaking down of the limits assigned in nature between species, of no intermediate formations and changes in geological strata, etc. Fallacious reasoning, with numerous chasms, is to be our guide, bringing no ray of hope to man of ultimate redemption. Strange cisterns from which to draw water;





<sup>2</sup> As e.g. Delitzsch, Kurtz, Buckland, Pratt, Chalmers, Sedgewick, Birks, etc., on the first part, and Hugh Miller, McCausland, Macdonald, Guyct, etc., on the latter portion. The defenders of the Mosaic record are numerous, including such names as Auberlen, Keil, Lange, Zollman, Wagner, Ampere, De Serres, Burmeister, Fabri, Cuvier, Hitchcock, Dana, J. Pye Smith, Jacobus, Taylor Lewis, Blumenbach, Ebrard, Shubert, Karl von Rauner, John Müller, Alex. von Humboldt, Gray, Owen, Dawson, Winchell, Agassiz, Jevons, Thompson, Lotze, Beale, Hemholtz, Wundt, Prof. Mivart, Prof. Henry, Bowen. The only fatal objections that can be of force against the Bible account of creation would be to prove that the world is eternal or self-created, or that man was not preceded by other creations, or that man did not precede woman, etc. That is, prove something directly in antagonism with the record. Until this is done we would rather contemplate the Paradise of the Bible than Strauss's "Chaldaic primeval slime," or the scientist's "aboriginal wilds of man's progenitor, the ape;" we would rather take the biblical account of man and the destiny offered to him than the gross materialism of Voght which makes thought merely "a secretion of the brain," and of Moleschott, which destines him for "manure for the ground."

<sup>3</sup> This process of reasoning is rejected, however, by them when it can be favorably urged in behalf of the Scriptures; they also, in the most deliberate manner, reject, without consideration, the various attempts made at reconciliation in this manner as witnessed e.g. in Froude and Huxley (as quoted in *Scribner's Monthly*, March, 1873), who coolly ignore such labors (worthy of attention, in view of the interests at stake), and exalt the doctrine of evolution, as taught by them, above the Bible, and who, with the bigotry that they profess to despise, advise the rejection of "all theologies" based on the Scriptures and the reception of scientific results. Lest we be charged with injustice, let Huxley himself speak: "All theologies which are based on the assumption of the truth of the account of the origin of things given in the Book of Genesis, being utterly irreconcilable with the doctrine of evolution, the student of science who is satisfied that the evidence upon which the doctrine of evolution rests is incomparably stronger and better than that upon which the supposed authority of the Book of Genesis rests, will not trouble himself further with these theologies, but will confine his attention to such arguments against the view that he holds as are based upon purely scientific data." This, indeed, would be a narrowing the field of controversy to accommodate an enemy: the moral, the religious, the spiritual, the theological, is to give place to pure material science; *the higher* is to bow to *the lower*. The proposition surely did not originate in a scientific mind, but in a prejudiced heart, seeing that it asks what only a limited, unscientific mind, under the influence of bigotry or one-sidedness could suggest, viz., the forsaking of a vantage field higher than the mere plane of nature, in order to accommodate the hostility of others. The advice, perhaps, is given to protect its own weakness, for truth seeks no concealment and is equally at home on every contested field.

<sup>4</sup> We scarcely need to guard our argument by saying that in this process of reasoning we take for granted the universal experience of man, viz., that we only can know the intelligence, the purpose, etc., of our fellow-men by their language, works, actions, not by actual possession or tangible use in ourselves of that intelligence belonging exclusively to them, but by facts produced through that intelligence, and which intelligence, even lower in ourselves, appreciates when once given. This we apply in considering the intelligent plan of the Creator—an intelligence existing outside of us, yet which, when established by facts, appeals to reason and can be comprehended as reasonable by the intelligence within us. Indeed, we may safely add—which cannot be rejected without doing violence to intelligence.

<sup>5</sup> So Boucher, de Perthes, Lyell, Lubbock, Darwin, Rolle, Huxley, Wallace, Vogt, Häckel, Carpenter, etc., admitting, however, that there is a missing link, which Büchner, with childlike faith, expects yet to be found in Australia or New Zealand! The faith of these writers is a lesson to us unbelievers, and their humility is most expressive. The latter is given by Fry (quoted by Carpenter, *Contemp. Review*, 1872, in art. "On Mind and Will in Nature") when he remarks: "This dislike to acknowledge a relationship with the lower animals is not an expression of the truest Christian feeling, but is opposed to it." But how a Christian can ignore the Bible testimony and yet remain a Christian with "the truest Christian feeling" both Fry and Carpenter fail to tell us.

<sup>6</sup> That we justly characterize it thus is apparent (1) from the concessions of scientists; (2) from the conflicting views entertained by them, no two of eminence exactly corresponding; (3) from the results flowing from their views, verging now to materialism, then to Pantheism, then to extreme Pessimism (the latter latest phase exemplified e.g. in Von Hartman's *Philosophy of the Unconscious*), etc.; (4) from the sharp criticisms passing

between them (e.g. Page's remarks on Darwin's theory in Owen's *Debat. Land*, p. 262); (5) from the statements found e.g. in such works as Lamarck's *Man from Oysters*, Virey's *True Brotherhood between the Baboon and Hottentot*, Vincent's *Fifteen Original Species of Man*, Maillet's *Parrots from Perch*, Oken's *God is Rotary Motion*, and similar ones. See some of the assumptions shown by Elam in *Eclectic Mag.*, Dec., 1876, by Martineau in his criticisms of evolution in *Contemp. Review*, 1876., etc.

<sup>1</sup> The student can advantageously consult in vindication of the credibility of Moses the writings of G. S. Faber, Bryant, Maurice, Sir W. Jones, Horne, Jahn, Havernick, Lisco, Wolf, Turner, Wordsworth, Murphy, Jacobus, etc. The scientific objections are more specially noticed by Zöchler (*Bremen Lec.* and his *His. of Creation*), the Duke of Argyll (*Recent Speculations on Primeval Man*), Burmeister (*His. Creation*), Stutz (*The His. of Creation According to Geology and the Bible*), Sumner (*Records of Creation*), Lewis (*Six Days of Creation* and his special *Introd. to Lange's Com. Genesis*, Amer. Ed.), Birk (*On the Creation*), Pattison (*The Earth and the Word*), Wiseman (*Lects.*), etc. Both combined are found presented in able works, such as Ulrici's *God in Nature*, Hartwig's *God in Nature*, Wagner's writings, Kurtz's *Bible and Astronomy*, and the writings of Delitzsch, Keil, Hofman, Hengstenberg, Baumgarten, Sumner, Hancock, Green, Lord, etc. While for the defence of the Supernatural, including the Mosaic record, such writings as the following are interesting and valuable: Rogers's *Superhuman Origin of the Bible*, Liddon's *Elements of Religion*, Griffith's *Fundamentals, or Basis of Belief Concerning Man, God, etc.*, Frazer's *Blending Lights*, Heer's *Har. of Creation*, Ebrard's *Faith in Holy Writ*, Warring's *Mosaic Creation and Modern Science* (*Scribner's Monthly*, vol. 15), and numerous others of a similar nature. The student will not pass by Birk's *Modern Physical Fatalism and the Doctrine of Evolution*, Gladstone's *Points of Supposed Collision Between Scripture and Natural Science*, and others.

<sup>2</sup> To this the rejoinder may be made, that the profession of multitudes evinces but little or none of the Christian life as portrayed in the Word. To this the reply is ready, that this, too, accurately accords with the statements of Christ that "many" shall profess, but that "few" shall be truly righteous. The very "mixed" condition of the Church with the sad fruits, is only evidence of the truthfulness of the Word, which full describes it and warns us in view of it to be the more guarded. The past history of the Church, however it may prove a disgraceful commentary on man's depraved nature, and a showing forth of God's forbearance, is also one which exhibits the experience of God's mercy, love, and promises in Christ Jesus. The mere profession of Christianity as witnessed in the past undoubtedly had its influence upon J. S. Mill, when he takes the following ground in his *Utility of Religion*, saying: "Belief, then, in the Supernatural, great as are the services which it rendered in the early stages of human development, cannot be considered to be any longer required, either for enabling us to know what is right or wrong in social morality, or for supplying us with motives to do right and to abstain from wrong." But, unfortunately for this reasoning, those who cast aside the Supernatural in Revelation as an infallible moral guide—the basis of moral law and the supplier of motives—are utterly unable to decide respecting the right and wrong or the motives; they differing widely among themselves and forming direct antagonisms, while all who receive the Word, even they whose lives do not correspond with its requirements, acknowledge the binding force of Revelation.

<sup>3</sup> From the standpoint occupied by us, we are not specially concerned in the various efforts made to show that the declarations of Moses accord with the deductions of science. And yet it is a matter of congratulation that *so much of accurate accord* exists between them. If we refer to the recent articles on "Cosmology" in *Relig. Cyclopædias*, *Bib. Dictionaries*, *Introductions to the Bible*, etc., we find a sufficiency, not only in the outlines, but even in the details to indicate that *no conflict* need exist between science and the Bible. It has been remarked (which unbelief is loath to confess) that the Biblical account of Creation "deviates far less from the conclusions approximatively reached by the most careful deductions of geology, than any other ancient cosmogony" (Gladstone's *Lect. on Faith and Free Thought*, p. 165). Why not admit this? Simply because it would be praise given the Bible, which, to write the truth, is despised or hated. If the Bible says that the world was "without form," "void," in "darkness" in "mist," so also does science. If it teaches that "light" came before the sun appeared, that a division was made between the waters and land, that then organic life commenced its forms, that the creation of forms commenced with the lower and in respective steps ascended to a higher, that man was the latest and highest development, so does science. *Why not then frankly admit such a remarkable agreement? Why e.g. does Huxley* (*The Three Hypotheses of the His. of Nature*) when he frankly acknowledges that his own theory has

no "testimonial evidence" but only "circumstantial evidence," make sport of able men who endeavor to reconcile the language of Genesis with long periods, professing admiration of "the marvellous flexibility of a language which admits of such diverse interpretations" (i. e. making a day either literal or representative of a long period, etc.—forgetting that before science compelled a rigid search of language, Augustine, when no pressure made a comparison requisite, suggested long periods as contained in the text of Scripture)? Why are the correspondences as given e. g. by Warring (*Scribner's Monthly*, vol. 15, in *The Mosaic Creation and Modern Science*), by Lewis (Intro. to Genesis, Lange's Com.), by Dawson (*Archæia; or Studies of the Cosmogony and Natural History of the Hebrew Scriptures*), and by various other writers, given but little consideration, notwithstanding the high interests at stake; while, on the other hand, works like Powell's *Order of Nature* and others, that endeavor to destroy the credibility of Genesis, that make out a "Hebrew mythology," that deal largely in the hypothetical, are lauded and magnified as superior to the scriptural teaching? Why is it that the evolution of the horse largely framed from sheer inference, supposition, and imagination is coolly tendered as a satisfactory rebuttal of biblical teaching, and that it is (Huxley) "much better evidence than there is for the authenticity and genuineness of the books called by the name of Moses"? Why is it, that, to make out a case against the Bible, unbelieving science has jumped to the conclusions (art. "Probable Age of the World" in *Quarterly Review*, 1876) of hundreds of millions (and even thirty thousand million) of years employed in the creative process, and that when forced (as Tait, Thompson, etc.) to limit to ten or fifteen million, this is regarded as too favorable to the Scriptures? Why is it that so much stress is laid on the formation of strata (as if separately formed, consuming immense periods of time), when eminent scientists (as Agassiz, etc.) show that they have largely been formed simultaneously? Why are such conclusions as to long periods given founded on the formation of coal beds, when it is admitted (e. g. in *Pop. Science Monthly*, Oct., 1874, p. 763) that that wood was converted into lignite within four centuries (hence the deduction was made: "From all this it would appear that the transformation of vegetable matter into coal requires less time than is usually estimated by geologists; in the present instance it cannot have been over four centuries")? Why are deductions constantly made which remove the God of the Bible, the work of Redemption, a Divine Government, Providence, Prayer, Prophecy, etc., unless they spring from a heart and mind prejudiced against the Scriptures? It is hard to understand these opponents, for at one time they assert (*Pop. Sci. Monthly*, in various editorials) that religion or Christianity has nothing to do with science, and yet e. g. (*Pop. Sci. Monthly*, March, 1875, p. 625 and 626) it is declared in objection to Martineau's "Religion as affected by Mod. Materialism," that the tendency of evolution as taught, is not to lower the ideas of a Creator, but exalts the true view of the divine government of the world (but how and when he fails to tell), and that evolution is "a Philosophy of Nature, and gives a new complexion to the great religious questions in which the interpretation of nature is involved." Why then censure theologians and believers in their attempts to elucidate, in behalf of the Bible, such "great religious questions," especially when it is admitted, again and again, that antagonism and a conflict exist? Evolution as formulated by its advocates is "a philosophy of the origination of things" (so Spencer, etc.), and hence must, of necessity, come into contact (either in agreement or the reverse) with the Bible and Bib. Theology which deals of the origin of things. Now evolution rejects the idea especially of "special creation" (allowed by Darwin in a few primary forms, but which many of his followers reject as utterly "unscientific"). Even those (as Pioton's *Mystery of Matter, and Other Essays*) who are willing, as a starting point to admit a relationship of the Infinite and Absolute, are hostile to the declarations of the Bible on the origin of things. Others, however (as e. g. editor *Pop. Sci. Monthly*, July, 1872), reject the idea of an intelligent mind originating and controlling the beginnings of nature, because both matter and mind must be relegated to an "Ultimate Reality," which it is impossible for us to know. Any position, however absurd to reason and fact, is allowable, provided it can be made to degrade the Bible teaching. No attention is paid to the valuable considerations of eminent men, which go far (as already shown) to show that the Bible and Science mutually sustain each other, and that "ignorant men" could not have concocted such remarkable points of agreement. It makes no concessions that, as able critics have stated, much of the alleged discrepancy is due to our misapprehension of the force and usage of Scripture language which makes natural law the synonym of God's will (because established and sustained by His will), which attributes directly to God what sometimes is done through natural agents; which in the phrase "let the waters bring forth abundantly every moving creature," etc., implies secondary agency to carry out the will of God (so also "Let the earth

bring forth," etc.); which simply places the Supernatural as the basis of the Natural, or makes "the Word of the Lord" the foundation of natural law and its developments; which indicates the Supernatural willing a form, in fixing into it a permanent principle to work out its completion and that remains as its unchanging law; which by statutes, covenant, and ordinances applied to nature indicate simply that God is the founder of the same; which is so possessed with the idea of God being the author of all, the foundation upon which all rests, that in virtue of such relationship, acts, the product of natural law, are properly attributed to Him. But what do such suggestions amount to in the estimation of determined, prejudiced unbelief, which speaks as if all knowledge must be found in evolution? John Foster once said: "My efforts to enter into possession of the vast world of moral and metaphysical truth are like those of a mouse attempting to gnaw through the door of a granary," but such "mice" claim that they are in the "granary," and hold full possession; and who very jubilantly can find "an irreconcilable antagonism" between Gen. 1, where the waters bring forth fowl, and Gen. 2, where the ground brings forth fowl, just as if water-fowl were not associated with waters and land-birds with dry land, and deliberately overlook the more weighty intimation of the language indicative of production *under natural law* instituted by the Creator.

A few words in relation to the unity of the human race and its antiquity. When such men as Blumenbach, Cuvier, Shubert, Karl von Raumer, John Muller (the Anatomist), Von Humboldt, Bachman, and other natural philosophers, teach the generic unity of the race, we may well consider the statements of Lubbock, Büchner, and others, as merely hypothetical. When Draper (*His. of Conflict*, p. 199) estimates man to have existed several hundred thousand years ago, he is utterly unable to trace back reliable human history five thousand years. The whole theory of unity and antiquity as opposed to the Bible is founded upon statements and suppositions which men eminent as scientists cannot possibly receive as established facts and authoritative. Let any unprejudiced student peruse Lester's *Pre-Adamite*, Lubbock's *Pre-Historic Times*, Wilson's *Pre-Historic Man*, and the writings of Mueller, Schmidt, Geikie, etc., on the one hand, and then, on the other, the Duke of Argyll's *Primeval Man*, Wallace's *Difficulties of Development as Applied to Man* (where some of the difficulties are frankly stated by an adherent of antiquity), Mivart's *Lessons of Nature*, Elam's *Winds of Doctrine*, De Quatrefages' *Natural History of Man and Orania of the Human Races*, Dr. McCosh's Reply to Huxley's Lectures, Cabell's *Testimony of Science to Unity of Mankind*, and works of a similar nature, and he will see for himself that before the Bible teaching can be eradicated its opponents must present a higher and stronger line of reasoning to overcome even the difficulties that science itself suggests. Of course, men who can make man to be derived from "the sea-mucus" (Oken), or from "worms or fishes" (Haeckel), or from "cosmic gas" (to resolve itself, as the ultimate goal, into "carbonic acid, water, and ammonia"), etc., will be delighted over such attacks, and with Büchner (Pref. to *Force and Matter*) will designate those who reject their far-fetched theories a "howling pack," "mental slaves," "yelping curs," "speculative idiots," etc. (just as if such nomenclature added proof to man's derivation, antiquity, etc.). We have books and articles by the thousand which dilate on the vast successive ages; describe them so minutely and dogmatically as if the writers had lived through them; make no allowance for contemporaneousness, retrogression of intelligence, co-existence of advancement and degradation, etc. A subtle anti-biblical theory is erected and paraded, built upon far-fetched inferential evidence, so that even modern Indian implements are made to figure largely in it, and even an Indian pestle used for pounding grain is converted into an ancient Phallus. Everything possible is made to contribute to its support, fully indicating the *animus*, viz., an intense anti-scriptural feeling exciting and pervading the whole, in order to invalidate the biblical account of creation, man's fall and accountability, the process of redemption, the incarnation and its relationship, etc. But we say in reference to all such topics, that the proof of the correctness of the Bible lies in the direction already indicated in Creation, and which has been fully presented. We only add a caution given by the editor of the *Galaxy* (Feb., 1877, p. 280), who, when speaking of the eagerness of some (e.g. Cocker in *The Theistic Conception of the World*) to reconcile the alleged deductions of science with the Bible, says: "The difficulty with this method of meeting the hypothesis of science is, that the scientific views are themselves in a state of unstable equilibrium. They may topple at any moment, and then the correspondence that eager devotees have found between them and the Bible is a slur that falls altogether on the religion and not on the science. This is a great error, and those who are drawn into it belittle the cause that is dear to them."

In our reading we find two points which, in addition, have called forth the special adverse criticisms of unbelief. The one is noticed e.g. by Bunsen ("Bunsen and His

Wife," *Littell's Liv. Age*, Dec. 23d, 1876), who gleefully relates how "Buckland is persecuted for asserting that fossil beasts and reptiles were Pre-Adamite," and adds: "What open infidelity! Did not death come into the world on account of Adam's sin?" Numerous writers assert that science positively teaches the existence of death before Adam's fall and death. Suppose this to be correct, it enables us to see what the Scriptures plainly teach, that death—to which Adam was liable because the tree of life was designed to avoid it—was entailed upon him in consequence of disobedience, for immortality was tendered to him only, and not to the animal creation (comp. e.g. Archd. Pratt's *Scripture and Science not at Variance*, p. 39).\* A more fruitful source of sarcastic remark is the Deluge, specially indorsed by the utterances of Jesus. We frankly acknowledge great difficulties to surround the theory of an absolute universal Deluge (although reference to an Omnipotent Will can set them aside) as held e.g. by Burnet (*Sacred Theory of the Earth*), Whiston (*Theory of the Deluge*), and others. Now if we adopt the view of a partial or local Deluge—with which Scripture language corresponds—as held by Bhs. Clayton, Poole, Stillingfleet, Pye Smith, Le Clerc, Rosenmüller, Lambert, Schoebel, d'Halley, Quatrefages, Cuvier, Lester, and others, the difficulties all disappear. Let the student ponder the reasons given for a limited Deluge in Lange's *Com. on Genesis* (Amer. Ed.), Murphy's *Com. on Genesis*, art. on Deluge in McClintock and Strong's *Cyclopædia*, Lenormant and Chevallier's *Ancient His. of the East*, an art. in the *Christian Review* (vol. 20) on "The Extent and Character of the Noachian Deluge," and similar writings, and he will find the objections fully and ably answered. But aside from all this, our line of reasoning, as given to sustain Creation, meets the requirements necessary to the acceptance of the biblical statements, even if we were unable to offer any other proofs for their retention.

*Obs. 9.* This continuous doctrine of the Kingdom effectually disposes of the argument so freely used by the Rationalistic or Naturalistic party, and recently reiterated by Froude (*Short Studies*) in supposing, that the early Fathers were not conversant with the Gospels, did not quote from them, and that hence the Gospels must be of later origin than the apostolic period. From this hypothesis, the broad assumption is drawn that the Gospels as existing were not written by the apostles, but appeared in the second or third centuries. Aside from the critical labors of Apologists which disprove this; aside from the concessions of later writers, not very friendly to the Gospels, that they cannot historically have so late an origin as many ascribe to them; aside from the quotations and accurate knowledge evinced by Celsus of their previous existence and universal acceptance by all

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\* Some recent writers have advocated the introduction of evil as resulting, not from the fall of Adam, but from that of Satan, thus answering the objections of Vogst, Combe, and others, that science proves the introduction of death—as in animals—before the creation of Adam. Keerl in his work (noticed *Bib. Sac.*, 1863, p. 756, etc.) instances a large number of theologians (as Kanne, Steir, Drechler, Riedelbach, Guerike, Tholuck, Schneider, Kurtz, Ebrard, Baumgarten, Hengstenberg, Richers, Delitzsch, Engelhardt, Ranke, Reichel, Kniewel, Wichart, Lebeau, F. W. King, Rocholl, Hotho, Werner, L. Schmid), literary men (as F. von Meyer, Rougement, Hamberger, Dillmar, and others), naturalists (as Buckland, Von Schubert, K. von Raumer, A. Wagner, etc.), and philosophers (Fr. von Schlegel, Fr. von Baader, Fr. Hoffman, F. Schaden, Kreuzhage, and Moliter), as holding to it. Boehman and his theosophic successors advocated it. So even King Edgar (as quoted by Tholuck) and Origen, besides others. Whether proven or not, eminent men and deep thinkers have held to it. When considering the end contemplated and gained, viz., this Theocratic ordering, forfeited and so long lost through sin, it serves to give us a clew to God's dealings with sin and His withdrawal. Adam's guilt and Jewish sinfulness, which to unbelief seems to have been punished too severely, is seen to receive its merited punishment, not so much from the acts themselves committed (i. e. considered isolated) as from the effects which naturally resulted from them, viz., making them unworthy of being the representatives of God's Theocratic rulership, and thus forcing God, in respect to His own honor and glory, to a personal withdrawal. The first sin is a blow at Theocracy.

believers ; aside from the fact that another and growing party make them as early as possible in order to prove a continuous " Jewish conception " which enveloped the apostles themselves ; aside from the spirit and contradictions involved which cause one party to make Christ, after changing His first Plan, the Founder of a new religion, and another party to make Paul its founder, and still another, to make neither of them directly each but attributing the religion to an outgrowth of opinion and views previously entertained ; aside from all this, the doctrine of the Kingdom *alone* utterly disproves this theory. For, leaving the appeal which one of the earliest writers makes in support of this doctrine to apostles and elders by name as taught by them, the simple fact of an unbroken, unchanged transmission—as all, both attacking and defending, admit—of *the same* idea of the Kingdom, *the same* phraseology, *the same* outlines, etc., is convincing proof that the apostolical notion is fully retained as given in the Gospels and Epistles, while the direct and indirect quotations or incorporation of language drawn from evidently earlier sources (so stated) i.e. apostolical, confirm this position. In other words, the retention of *the Jewish covenanted Messianic* idea of the Kingdom, and its *universally received* postponement to the period of the Second Advent, is the most powerful proof of *the strict historical unity* extending from the ministry of Christ down to near the fourth century. It evinces that the apostolic teaching was in both Jewish and Gentile churches *identical*, had *the same* origin and *the same* end in view ; and hence that a teaching which could produce such a *unity of doctrinal position* must not only have been continuously present, as the Church contends, but must, in the nature of the case, have also assumed its alleged prominence and leadership. Let it be explained on any other ground, *how* the apostolic Fathers and their successors, East and West, adopted and taught " the Jewish conceptions " with a continuity, pertinency, and consistency with what preceded their period, indicative of a familiarity with its covenanted relationship, as evidenced by the rise of no controversy respecting its intimate union with covenant, prophecy and promise. How can all this be explained without admitting a previous acquaintance with the writings of the apostles ? Is it reasonable that both Jews and Gentiles should yield up their prejudices, etc., without a knowledge of apostolic declarations on the subject ? Deny such an acquaintance with apostolic writings, and how can such a phenomenon of perfect correspondence, of uniform and continuous agreement on so vital a doctrine be received without creating an immensely great difficulty (because unnatural) that in the ordinary solution at once disappears ? Here, in the unity of doctrine in this one aspect, *is sufficient answer*, if it did not also meet us corroboratively in the simple narration and peculiar style of these Gospels so different from the already more amplified and ornate style of later periods. But as our object is only to indicate the influence that this doctrine has in this direction when placed in the field of controversy, rather than to extend the argument itself, we may briefly give other illustrations of its force in answering objections. How crushingly it meets that alleged against the primitive faith of the Church, first, as to Strauss, derived from the Jews (which is shown by us to be based in covenant and prophecy and *justly derived therefrom by the pious Jewish faith*) ; and secondly, as to Bauer, that even this Jewish derived faith in a Messiah and His Kingdom was a myth (which is logically proven by us to have *continuously existed* from the Theocratic-Davidic Kingdom veritably established and its histori-

cal overthrow down to the First Advent). Nothing is taken for granted, no point is assumed, upon our side ; no apology is needed for this ancient faith proven by its necessary historical existence in past and present facts ; while the answer to the Kingdom not now being in existence as predicted, has its ready and overwhelming reply in its postponement. The ridicule heaped upon the Jewish faith, the early preaching of the Messianic Kingdom, the hopes entertained of the Coming again of Jesus to establish it, etc., is met, not by *abject* apologies or *philosophical* accommodation to human weakness, but by a straightforward, manly appeal to the Scriptures themselves, which give *the reasons*, as evidenced before us this day, why such faith has *not yet* been realized. This doctrine shows the fallacy of Bauer's effort to transfer the origin of Christianity from Jesus Christ to Paul. For, it proves a continuity of doctrine from the prophets through Jesus, descending to all of the apostles, and makes Paul (as many Rationalists with Apologists admit) a teacher of *this identical* Kingdom, delayed (as we show from his writings) until the Second Advent. The Gospel of the Kingdom as preached by Paul, is the same proclaimed by the other apostles, and the proof is found Props. 70, 71, 72, 73, 74, 75, etc. Our doctrine removes the charge of "fanaticism," and "unjustifiable self-glorification" of Jesus (Strauss), when declaring His Second Coming to be that of Judge, i.e. Ruler, King of kings. For, it directs attention to previous covenant, to the Theocratic order so essential to the salvation of humanity, to the postponement, etc., which makes a Second Coming imperative ; and, in view of a consideration of the whole Divine Plan with its historical attestments based upon man's needs, vindicates from the nature, design, and end contemplated by this Kingdom the assurance thus given by Jesus. It shows how the superhuman element in Jesus is not confined to one Gospel, but stands forth in all of them as a necessary pre-requisite to meet the requirements of covenant, prophecy, and Kingdom. It indicates why the Supernatural pertaining to the Exodus—interwoven with Jewish literature, rites, history, etc.—cannot be rejected owing to its subserving a certain covenanted purpose or plan (its failure temporarily also predicted being unnatural from a mere human standpoint), and which stands interlaced with and proven by present promises experienced and present history witnessed. It removes the arguments against the Bible statements drawn from the theological theories concerning, and extravagant eulogies bestowed upon the Church, as if it were the covenanted Kingdom of David's Son, etc.—from which unbelief infers that if such, then neither covenant nor prophecy meet with a fair and honest fulfilment, and hence neither of them are true. For it places the Church in its proper relation as also a noble preparatory stage (without denying God's sovereignty, etc.) to the establishment of the Kingdom, thus preserving prophecy intact, yea, even showing how all this was predicted and is realized, before the ultimate fulfilment ; and thus indorsing, with thankfulness for the labor bestowed, the researches, in many respects, made in the history of the early Church both by Rationalism and Apologetics. It commends itself on higher grounds to the opponents of Christianity on account of the principle of interpretation (being also their own) which underlies the reception of this Kingdom ; the appeal to reason requisite to understand this Theocratic arrangement ; the necessary mixed condition of the Church ; the perpetuity of the earth ; salvation of the race ; order of government ; meaning of Judgeship of Christ and the judgment day ; enlarged view of the Redeemer's work and

world position ; superadded agency of the Supernatural ; position of the Jewish nation, etc., which find their true intent brought out *in relationship* with this Theocratic Kingdom. This doctrine explains satisfactorily why the Theocratic Kingdom when established never developed into the dimensions of a mighty world empire ; why it is permitted in God's providence that there should be progress at one time and retrogression at another ; why earthly kingdoms are allowed to oppress the Church, and hostile powers to array themselves against the truth ; why the great disturbing element of evil has so long possessed the sway of the world ; why the withdrawal of God personally from the world continues ; why trial and suffering are given to the believing sons and daughters ; why so much preparatory work is requisite, etc., and it does this all *by a consideration of the Divine Purpose as contemplated in the Kingdom itself*, carefully observing the order laid down, and demonstrating that, whatever temporary postponement may exist, both evil and good, apparent failure and prosperity, are made to contribute toward a Plan which God designs to accomplish in opposition to all antagonistic forces without interfering with the free moral agency of man.' In all this the credibility, etc., of the Word is the more fully sustained. But while thus, in kindness of spirit, opposing by argument the Rationalistic and Naturalistic schools who endeavor to lessen these, we, on the other hand, have not spared, with all charity, the logical inconsistencies of the professed Orthodox. This has been clearly set forth under various Propositions and needs no repeating. Indeed, from this very circumstance and from our frankness, in several places, to acknowledge the correctness and propriety of Rationalistic objections imperfectly met by Apologists, it will not surprise us if some of the Orthodox will attack us with more bitterness than the former party. But we must fully indorse the opinion of Dawson (expressed before the Evang. Alliance of 1873) and many others, that the manner in which unbelief has been met by weak accommodations, by giving up of reason and only seeking refuge in faith, by pitiful concessions, by irrelevant interpretation, by adding to the Word of God what does not belong to it, by inconsistency of statements, by the intervention and authority of human dogmas, Church authority, decrees to settle difficulties, etc., has made—with most honorable exceptions here and there—the Church in a measure justly chargeable with injuring the truth and driving men struggling earnestly and laboriously for light into an unfortunate attitude of antagonism unfavorable to impartial investigation and reception of truth. And, in some of the discussions, rejoinders and answers, it is not too much to say that on both sides there has also been an imitation of King James (instanced by Macaulay, *His. Eng.*), who silenced those who objected to any of his propositions by simply repeating them in the same words as the most effectual mode of argumentation. All this has had an influence (because no allowance is made for human weakness and imperfection) upon the minds of many in detracting from the truthfulness (although fairly delineated as something to be expected) of the Word of God. From this, too, perhaps in a measure, springs the desire so recently exhibited in comparative theology of bringing forth a natural religion of humanity formed out of the various religious systems in the world. The effort now made to build up such a religion out of the elements of all others, is an old one. We find it in the Alexandrian teacher, Ammonius Saccas (Kiilen, *The Old Cath. Church*, p. 11), "who endeavored to show that all systems of religion and philosophy contained the elements of truth." The



effect of such a theory on Origen and others is apparent from their writings. A certain uniformity of religious or moral ideas arising from the structure of man and nature, and their relationship to a known or unknown Supreme Power, has led recent writers to enter this field (which Dr. Spiess justly urged upon the Evang. Alliance of 1873 as worthy of special cultivation in its bearing upon Christian Apologetics) with the hope, evidently, of invalidating the claims of Christianity; persistently overlooking how many of the facts adduced by them really confirm the biblical account of man's creation, sense of moral responsibility, need of mediation, etc. With *professed* respect for the Christian religion (which their line of argument imperatively demands) really *an enthusiastic* regard for heathendom is exhibited to the disparagement of the former; for the antiquities of heathen religions are placed not only in the same category with the Christian, but even elevated above it. Eulogy, excessive admiration for moral sayings, etc., in Oriental systems of belief (which, if the Bible is true, ought, in the nature of the case, to be manifested more or less in man), while the faintest praise is bestowed upon the sublime utterances of the Bible, lead us reasonably to suspect the intent of a number of works on the subject. But every such writer, as can be seen by his writings, deals unfairly with the Bible, since in such a comparative view the Divine Plan running through the book, the progressive development of Divine Purpose in Holy Writ (as we have indicated it), is *entirely left out* of the question, and the merits, common origin, etc., of Christianity or the Bible and heathendom is to be determined by detached portions, isolated fragments taken from each, and then cemented together by speculation and hypothesis. Of course in such a mode of comparison *the Bible must suffer*. But take the line of argument previously indicated, and the incomparable nature of Christianity—as part of a Divine Plan relating to the Kingdom of God, as part of a pre-determined and historically attested Theocratic arrangement—shines forth *pre-eminent* above all other systems, which, whatever truth they may contain, are weighed down with an oppressive load of appendages sufficiently indicative of their origin. No, if man wants relief, it *only* comes through the Word of God, and not through sophistical or philosophical theories, as is singularly manifested in the fact that many who brought forward subtle theories hostile in spirit and tendency to the Word, yet privately (vide Hurst's *History of Rationalism*, for example) held to the Bible as their *only* hope and comfort.<sup>1</sup>

<sup>1</sup> It might be regarded invidious to specify by name particular works of Poetic Pantheism, Anti-Christian Theism, Spiritualism, Liberalism, Naturalism, Communism, Humanitarianism, etc.—together with the recent revampings of Oriental, Egyptian, Pythagorean and Platonic notions of transmigration, etc., with scientific (?) ideas of ascension and progression attached—which this doctrine of a covenanted Theocratic-Davidic Kingdom in its scriptural unity is specially adapted to meet from its peculiar and distinctive standpoints, covenanted, historical, predicted, preached, postponed, etc. As to the adoption, with reserved meanings of religious and scriptural phraseology by so many of the unbelievers, we have only to say that it reminds us of the natural manoeuvres of the young cuckoo hatched in the nest of his stranger nurse, and then striving to throw out his foster sisters and brothers.

<sup>2</sup> Briefly we may indicate how this doctrine of the Kingdom serves to explain much that otherwise will be dark. Thus unbelief asks, why does not God come *now*, in this dispensation, and manifest Himself as He once did under the Theocracy and in behalf of the Jews? The answer is *plainly given* in the Word. The withdrawal of the Theocracy and, as a consequence, of God, is a punishment inflicted for an allotted period. We are now in "the times of the Gentiles." *Respect* for His own official position as Theocratic

King and a due regard for the fulfilment of His threatened punishment, causes this hiatus of direct Personal Supernatural guidance and intervention. It is only when the time has arrived for the restoration of the Theocracy that God's special presence is again restored ; this is clearly revealed. Again, exception is taken to the testing of Abraham's faith in the case of Isaac, and of various Mosaic institutions that largely call for prompt trust and obedience, but the key to all these is found in the covenanted relationship resulting in a Theocratic ordering, which as its foundation, requires supreme confidence in God and unhesitating obedience to His requirements. A Theocracy without this element cannot, in justice to the Ruler, possibly exist. Again, our line of argument would powerfully sustain the points made by Henry Rogers in *The Supernatural Origin of the Bible inferred from itself*, as e.g. (1) how, considering the inveterate proneness of man to idolatry, the Jews came to have a monopoly of Monotheism? How was this notion introduced and developed against prejudice, and the tendencies of human nature, unless by a divine ordering? The Theocratic ordering indicates how it was necessarily given, fostered, and preserved as an essential element. (2) How the supremacy of God, His will, etc., is made against natural tendencies, so continuous and vital a subject, involving a sublimity which must rise from a divine source. The doctrine of the Kingdom shows how this was brought about and cherished over against revolts and rejections. (3) The conception of the character, etc., of Jesus too high for mere Jews, and hence cannot be ascribed to a purely human hypothesis. This delineation, as we have shown, is to be attributed to the *Theocratic ordering* in fulfilment of covenant, etc. (4) How Jews, rising above deep and powerful prejudices, could suddenly become preachers of the Gospel of love to all men. Our argument shows that it was still "the Gospel of the Kingdom"—a Kingdom indeed postponed, but still the *Theocratic Kingdom*, dear to every Jew, to which, preparatorily, they could now invite all to become, by faith in the Messiah, heirs and coheirs with "the Christ." Indeed, there is scarcely a point of importance and interest to which the doctrine of the Kingdom does not add force.

*Obs. 10.* The logical, consistent outgrowth of scientific unbelief is the denial of the Supernatural. This is plainly stated by its advocates and must be accepted. Thus e.g. Bastian, an Evolutionist (*Pop. Sci. Monthly*, Ap., 1874), in "Evolution and the Origin of Life," frankly declares that evolution necessarily implies such continuity and uniformity, that no possible place can be given to Supernatural interference, special providences, etc., saying: "Those who embrace the evolution philosophy are foremost in this opinion; they believe that no effects of whatsoever kind can occur without adequate causes, and, the conditions being similar, that the same results will always follow the action of any given cause. Their whole creed is, in fact, pre-eminently based upon this assumed uniformity of nature." He declares that consistency demands the unchangeable laws of nature, removing special creation, a divine government, a superintending providence; and takes to task such scientists who venture out of this "assumed" ground (as Darwin, in allowing special creative act in progenitors; as Spencer and Huxley in not admitting that life-evolution can take place now; as Tyndall in accepting such a limitation, and adding the notion that "the physical agencies which promote the growth of living matter are now incapable of causing its origination"). Numerous writers take the same decided position, viz., not to limit nature in its operations. Thus e.g. Fowle (*Science and Immortality*) in reply to Max Müller, attributes all, physical, mental, moral, and religious, to natural evolution. It is true that some resist such wholesale deductions, as e.g. Carpenter (*Pop. Science Monthly*, Nov., 1872) emphatically opposes the materialism of "the Nature Philosophers" (illustrated in Büchner's *Force and Matter*), expressing himself, "that science points to (though I should be far from saying that it demonstrates) the origination of all power in mind," and adds: "When metaphysicians, shaking off the bugbear of materialism, will hon-

estly and courageously study the phenomena of the mind of man in their relation to those of his body, I believe that they will find in that relation their best arguments for the presence of *infinite mind* in universal nature." While he calls upon scientific men to resist the gross views of Büchner, Miss Martineau, and others, which make nature itself the ultimate outcome, it is a sad fact that multitudes indorse the latter in preference, and fully declare by their published opinions that "*the world by wisdom knew not God.*" Take, for instance, the mildest form of unbelieving expression as found in Darwin (comp. *What is Darwinism?* by Dr. Hodge), and while a Theism is not absolutely rejected as an ultimate cause, yet the scale from evolution to natural selection (as the cause) culminates in making natural selection to be without design and conducted solely by *unintelligent* physical causes; and this a reviewer (*Scribner's Monthly*, July, 1874) correctly says, causes such an *irreconcilable antagonism* between Darwinism and theology that no alliance between the two is possible. This assertion is confirmed by the increased and constantly increasing chasm existing between them, as presented by writers on both sides. The doctrine of evolution, with its support of natural selection, may find and has its supporters among Christian Theistic writers, but the conclusion engrafted upon it is of a nature *so hostile* to the direct teaching of the creative and Supernatural in the Bible that all believers in Holy Writ must recoil from it. And yet this conclusion of *unintelligent* physical causes dominating over all, is pressed upon us from all sides as the legitimate one to be received. We see in this, viewed from the standpoint of our doctrine, three things inevitably resulting: 1. That it is vain for men to imagine that even a compromise between such antagonisms can be effected; 2. that it is absurd and foolish to hide from ourselves the existence of such a conflict; and 3. that it is *only preparatory* to that naturalism and humanitarianism which is to introduce the culminated Antichrist.

Let us observe a little more extendedly these three particulars indicative of a denial of inspiration. First: it is hopeless to anticipate a compromise between these extremes. It is true that a conservative class exists which thinks that the doctrine of evolution can be reconciled with Christianity, or that, at least, no antagonism need arise between them. One of the ablest of this party is Asa Gray (*Darwiniana: Essays and Reviews pertaining to Darwinism*), "who is (Preface) scientifically and in his own fashion a Darwinian, philosophically a convinced theist, and religiously an acceptor of 'the creed, commonly called the Nicene,' as the exponent of the Christian faith." He holds that there need be no conflict between true Science and Religion, that a harmony will ultimately exist between them as both advance, and that evolution, properly apprehended, teaches and impresses the doctrine of purpose and design in nature, etc. With this quite a number agree, such e.g. as Leifohild (*The Great Problem*), who brings forth an "Evolver" that "must be divine;" or Principal Tullock (*Littell's Liv. Age*, Ap. 15th, 1876), who brings forth "spiritual evolution;" or Radcliffe (Lec. before the Royal Col. of Physicians," March, 1873, in *Pop. Sci. Monthly*, July, 1873), who cleaves to a Creator of original forms; or James Martineau (*Religion as Affected by Mod. Materialism*), who endeavors to avoid the extremes of evolution; so likewise Joseph Le Conte (*Religion and Science*), Henslow (*The Theory of Evolution of Living Things, and the Application of the Principles of Evolution to Religion*), Smythe (*The Bible and the Doc. of Evolution*), etc. The *Pop. Sci. Monthly* (Feb., 1875) designates the following "Mod. Sci. Materialism" (in *Blackwood's Mag.*, Nov., 1874), "What would Tyndall be at?" (in the *Penn. Monthly*, Dec., 1874, by R. C. Thompson) and "Ideas overlooked by Dr. Tyndall," by Dr. McCosh (in the *International Review*, Jan., 1875), as agreed in the reception of evolution, provided it be based on a *Theistic* ground. It is claimed by such that evolution only produces a larger for a narrower view of design; that it cannot and does not dispose of divine design in nature, and hence implies an intelligent will that put it in operation. One of the most eloquent, Dr. McCosh, says: "Establish whatever facts you please in regard to the workings of nature and the

order of the universe, and behind the whole phenomenal scheme I find *the Infinite Mind* by which it was all designed." St. Clair (*Darwinism and Design; or Creation by Evolution*), the "Non-Conformist," and others take the same position, and claim that such a view impresses a higher estimate of Creative design. Allow that evolution and natural selection can be, to some extent, incorporated without violence, yet this is simply the opinion of those who desire to retain, as much as possible, the Bible teaching intact. It is *not* the opinion of the leading advocates of evolution, for these *most deliberately and persistently* reject the Scriptures, and even if some allow some kind of a Theistic element, as a First Cause, it is immensely different to *the Personal God of the Bible*. The proof of a direct hostility to the Bible is abundant, as presented in their published statements respecting Genesis, Moses, the Supernatural, Christianity based on the reception of the Old Test., etc. Contempt and scorn are freely expressed at the ignorance and credulity that can accept of Biblical ideas and conceptions respecting the world, the universe, the origin of things, the relation of the divine, etc. When even the effort is made (e.g. by Lowne in Actonian Prize Essay, *The Philosophy of Evolution*, to illustrate "the Wisdom and Beneficence of the Almighty") to unite a Natural Theology with Evolution, it finds (illustrated in *Pop. Sci. Monthly*, Nov., 1873, p. 116) but little favor. A personal Creator, a God to whom we are responsible, a divine revelation which demands obedience, *must be ignored*. The repentance, faith, godliness, etc., required in the Scriptures is deemed childish. The Bible itself, and its product Christianity, are the result of *natural influences*, and must be classed with other natural religions. Jevon ("Evolution and the Doctrine of Design," *Pop. Sci. Monthly*, May, 1874) may argue for an infinite intelligent mind behind evolution, and Smith (*Evolution and a Personal God*, delivered in Christ's Church, New York) may insist upon the Personality of the Being directing evolution, and confidently assert "that it is hostile to no interest of Christianity," "that even if the theory is true, it affects no interest of Christianity injuriously," but the most superficial acquaintance with the Bible and with the writings of leading evolutionists, *teaches the reverse*. It is simply impossible and impracticable to unite with the positive teachings of the Bible such a diluted and refined recognition of the Creator as these writers advocate; for they overlook the fact that evolutionists, as a class, deny the positive declarations of the Bible on the subject (hence the refining process introduced to make the same, if possible, palatable), and that multitudes are driven into hostility to Christianity by the theory as advocated. Its reception by theologians is done at a *fearful sacrifice* of Bible teaching, unless it be so modified that it becomes unpalatable to unbelieving scientists.

Second: it is foolish to hide from ourselves the existence of such a conflict. Suppose it to be true, as compromisers advocate, that evolution in its leading teachings can be reconciled to the Bible; that the seven Mosaic creative periods are preserved; that the evolution of living things through the force of law inaugurated by a Creator can be shown, etc., still the fact remains that leading advocates of the theory and a vast multitude of adherents *refuse to accept of any such compromise*, flatly deny the existence of the Supernatural, and attribute all to the force and perpetuity of natural law. Admit that no necessary conflict needs to exist between science and religion; that as investigation progresses a complete reconciliation can be effected, etc., yet the fact remains that science as given by many scientific men is in *direct opposition* to the teaching of the Bible. A thousand works of ability painfully attest the fact. A multitude of works for, or against, evolution, and many endeavoring to effect a compromise, evidence such a conflict. Suppose the main facts of evolution can be received in agreement with Bible teaching respecting the antiquity of the earth and man, and it can be shown (e.g. *Intro. to Genesis, Lange's Com., Amer. Ed., etc.*) that there is a wonderful agreement as to periods, time, evolution of inorganic and organic forms, etc., does this affect *the continued opposition* of scientific unbelief? No! the conflict between faith and unbelief is increasing, as seen in the articles and utterances of leading periodicals. The deductions of alleged science, if only hostile to the Word, are received in preference, and efforts are constantly put forth to heighten the antagonism. When eminent men (like Huxley, Draper, Carpenter, Wallace, Darwin, Tyndall, Galton, Compte, Mill, Spencer, Lubbach, Lewes, Schmidt, and others) frankly admit the hostility existing between their theories and the Bible, and when we behold the fruitage of unbelief in their followers, it is folly to *ignore* that which is self-evident, dangerous, and destructive. Haywood ("Spiritual Pirates," *Pop. Sci. Monthly*, March, 1875) certainly gives good advice not to follow the proscriptive condemnation of scientists to whom we are indebted for valuable acquisitions, etc., but this does not prevent their attacks upon the Bible. "Liberal" theologians, caring very little about preserving the integrity of the Bible (having themselves no *faith* in its special inspiration), cordially strike hands with unbelief and fritter away the

Supernatural, and this indication of weakness only confirms and strengthens the bitterness against Christianity. When Draper insists upon a conflict existing, it will not answer for Brownson, Hill, Deems, and others, to deny such a conflict; while the former pushes his view to an extreme by making the Bible and Christianity responsible for the opposition of some of its adherents to scientific facts in the past, the latter go to an opposite extreme by ignoring the array of unbelief and hostility evidenced by scientific men and their followers. Chancellor Winchell (*The Doctrine of Evolution*) may justly argue that Spencer's "Unknowable" is "Knowable;" Washburn (*Address to Medical Students*) may logically declare that "evolution is but a vague name for the living action of a living God;" Mason (*Evolution and the After Life*) may deduct from evolution "a great first and adequate cause" which leads to "a central soul;" Trowbridge (*Science in the Pulpit*) and Smith (*Speculations in Science*) may give excellent advice as to the manner of conducting controversy and indulge hopes of an ultimate compromise, but these, and others like them, *cannot conceal* the plain fact that multitudes—irrespective of advice, compromises, explanations, etc.—persist in a bitter and unrelenting hostility to the Bible. Admit from the Christian standpoint that it is uncalled for, inconsistent, and unscientific, yet it exists and extends itself, because adapted to the heart and wishes of its advocates. If the reader desires to know how scientific men insist upon a conflict as actually existing, he can readily find it, e.g. in *Pop. Sci. Monthly*, June, 1875 (*Draper and His Critics*), May, 1872\* (*Fowle on Science and Immortality*), White's *Warfare of Science*, Youman's *Herbert Spencer and the Doctrine of Evolution*, etc. As illustrative we refer to Deems's *Science and Religion* in the *Pop. Sci. Monthly*, Feb., 1876, where he speaks of this conflict as "ephemeral," etc. The editor in his notice of it advocates a *real and continued conflict*; and that it is not illusive presents the attitude of many Christian believers who regard the professed scientific statements concerning the origin of life, evolution of forms, antiquity of man, etc., as "dangerous" and "materialistic." After frankly declaring that "materialistic science is aiming to cut up religion by the roots," he candidly says: "Science must go on, and if her results thus far are bad there is no prospect that they will be better in the future. There can be only one basis of substantial peace, and that is the entire indifference of religious people, *as such*, to the results of scientific inquiry." Now what harmony can there be with such demands, or what confidence can we place in the assertions of Deems, Bixby, Murphy, Pratt, Hinton, Peabody, and others of a coming reconciliation (at a fearful sacrifice of biblical declarations). Men like Johnson (*Science and Religion*) may affirm that there is no connection between science and religion, but the attacks of Tyndall, Mill, Spencer, and a host of others upon scriptural teaching invalidates all such special pleading. Hodge (*What is Darwinism?*) and others, are right in recognizing this evil tendency, and from a scriptural standpoint denouncing it as irreligious and pernicious; the proof of which is abundantly manifested in books and periodicals.

Third: Such scientific unbelief is only preparatory to the predicted Naturalism and Humanitarianism which will culminate in the last Antichrist. This has been shown under Props. 161, 162, 163, 180, etc., so that it becomes, as exhibited in Prop. 174, a distinctive and highly important sign. Many writers already take the position of one in "Darwinism and Divinity" (*Pop. Sci. Monthly*, June, 1872), viz., that while evolution, etc., removes the miraculous and Supernatural, while it supersedes and banishes the teaching of the Bible, yet because man is a religious animal with organs "whose function it is to produce religion, because religious instincts are indestructible," a religion of some kind—a natural religion—must be substituted; and this religion will be formulated under the rule: "Religions thrive by a kind of *natural selection*." What is this but the entering wedge to the fulfilment of God's Word respecting the culminated Antichrist! The highest intelligence, the most vigorous minds are engaged in this destructive work, to fulfil the prediction of Herbert Spencer (*The Study of Sociology*, under educational bias), that "the humanity of the remote future will have but one religion," i.e. a *natural one*. This class have praise for Democritus, Epicurus, Lucretius, etc. (as e.g. Tyndall in *Inaugural Address*), but not a word in favor of the Bible; indeed the latter must be attacked under the specious cloak of the "Miltonian hypothesis." While some in scientific unbelief may retain a form of Theism, *very different*, however, from the biblical conception, many resolve all into *Naturalism*, of whom Gladstone (*Pop. Sci. Month.*, Feb., 1874) says: "Upon the ground of what is termed evolution, God is relieved of the labor of creation; in the name of unchangeable laws, He is discharged from governing the world." This is the class that will prevail according to prophecy. Principal Dawson (*The so-called Conflict of Science and Religion*) and others may truthfully say that this is not the result of "true science" and "true religion," but God who knows the heart of man fore-

tells us that *the depravity of man* will bring it forth, denying the claims of God. Many prophets arise who are predicting "peace, peace." White (*The Warfare of Science*), willing to sacrifice much that is essential to the inspiration and integrity of the Scriptures, ridiculing the efforts made to resist the encroachments of unbelief, predicts a glorious future under the auspices of science. Spencer (*First Principles*) holds to the possibility of an ultimate reconciliation between science and religion, but only when religion is willing to abandon fundamental biblical ideas. Shields (*The Final Philosophy*) advocates a complete harmony between science and religion by the interposition of philosophy, the arbitration of the latter being all-powerful. Gill (*Evolution and Progress*), fully admitting the wide extent and destructive tendencies abroad, urging the reception of the Spenceian philosophy, predicts a union and a glorious future. So numerous writers declare the future supremacy of *unbelieving science*. The Bible, under divine inspiration, teaches us that unbelief will triumph; and that its victory is hastened by the concessions, advocated sacrifices, one-sided compromises of professed believers cannot be doubted.

*Obs. 11.* We confess ourselves old-fashioned enough, and such a believer in the representations of Scripture, to believe that reason, honestly exercised, can see the work of an intelligent Creator in the sky above us, on the earth beneath us, and in the world around us. The old argument derived from design, wisdom, contrivance, utility, etc., is as fresh and vigorous to-day as when it came from inspired teaching (e.g. Ps. 94 : 9, 10, "*He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not He know?*"), or fell from the lips of Jesus (e.g. Matt. 6 : 25-34, in reference to "the fowls of the air" and "the lilies of the field"). The production of the bird in the egg, the animal in the womb, the eye in darkness, the ear in seclusion, the mechanical adaptations, the ten thousand thousand contrivances and relations indicative of intelligent design, all force us to the position of Bacon : "Sooner would I believe all the fables of the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind." The book of nature corroborates the announcements of the Book of Revelation respecting the might, wisdom, goodness, etc., of a Creator.

Men may ridicule the biblical conception of a Creator exhibiting His divine attributes in Creation, and able, at any moment, to manifest His power and control over the same. They may designate such a God, "An Almighty Clockmaker," but after all reason must acknowledge that the Bible gives *the highest and most comforting* idea of the Power which established the order and energy of the universe. To make all the expression of fixed law, or of the natural development of forces, and not allow an *intelligent Will* to be manifested, or to have control over His own work is, to say the least, giving no hope of ultimate Redemption from the growing curse. The evidences of design in Creation are indicative of a Personal God, who predetermined and arranged that natural law should bring forth the results witnessed. This is advocated by a long list of able writers, Paley, Butler, Chalmers, the Duke of Argyle, McCosh, Bascome, Bremer, Chadbourne, Walker, Child, Thompson, Cook, and many others. The effort is indeed made to prevent nature from testifying in behalf of Bible statements (as Tyndall), and some professed Christians express their willingness to give up all natural teaching to the sciences (as Martineau), but teleology refers its wonders to a higher source than mere natural causes, and shows us that we are under *divine* government. The last idea is the one which really excites the most hostility, for it is to rid themselves of the notion of *moral obligation* that many refuse to arise above nature. They want no divine government, and in their eagerness to crush such a conception, they attribute all to matter, or force, or law. They, too, will hastily announce as scientific conclusions, as facts, theories which are still unproven (see e.g. art. in *Brit. Review*, May, 1860), if they can only be employed to weaken faith in the Bible, or in a Christian view of nature. Scientific men (like Agassiz, etc.) who, more or less, favor a biblical conception of nature, are taken to task for expressing such a faith. This is the more astonishing when some of the leading writers on evolution have expressly declared that there is a limit to our knowledge of nature. Thus e.g. Emil Du Bois-Reymond in *The Limits of our Knowledge of Nature* (an address delivered at the Forty-fifth

Congress of German Naturalists and Physicians at Leipsic, and found in the *Pop. Sci. Monthly*, May, 1874), limits our knowledge of nature in the ultimate causes of life-evolution, the laws of nature, the production of intelligence and consciousness, the comprehension of matter and force. Now the only rational way—pointed out by the Scriptures—to bridge such chasms is the reception and advocacy of an *Intelligent Creator*, whose intelligence, wisdom, and power is made manifest in His works. And this leads us not to "nature worship," an admiration merely of law, force, design, adaptedness, and harmony, but to a reverence for, and adoration of, nature's God. This, too, leads us to avoid the one extreme (Duke of Argyle in his *Reign of Law*), which lays such stress on the existence of natural law as to limit the Lawgiver's ability to interfere, etc., at will, and the other extreme (Bacon in his *Reign of God not the Reign of Law*) which makes God's Will constantly and directly exerted in all matters without the establishment of an ordering (in which God's Will is manifested) resulting in a general uniformity of action. A due medium between the two is the scriptural teaching, which recognizes law in all ordinary operations, beholds God's Will expressed in them, sees His wisdom and power brought out through them, and yet makes the Divine Will, the Supernatural, *superior* to those laws, and able to control them *at pleasure*. The natural and the Supernatural are related; the former is the product of the latter; a reference to the one suggests the other, and hence they are not to be separated. Studying God's works, we need not feel alarmed at the startling theories sprung upon us, as e.g. the doctrine of "spontaneous generation," of which even Tyndall (Dis. at the Royal Institution, July 8, 1877) said "there is not a shadow of evidence in favor of the doctrine." We need not be very much concerned respecting evolution, when (so *The Armory*) man does not "evolute" on so that he can fly as the bird, swim as the fish, scent as the dog, run as the deer, etc. Savage (*The Religion of Evolution*) taxes our faith immensely more than the Bible does, when he makes all things and life itself to be derived from "a primitive fire-mist or nebula." Fiske, in his attack upon Agassiz (*Pop. Sci. Monthly*, Oct., 1873), exhibits marvellous faith when he advocates the existence of all things without the producing cause of a "creative will" or "free action of an intelligent mind" (being "a mere figment of ancestral imagination"); Tyndall advances far into the region of faith, *child-like faith*, when e.g. he remarks: "Matter I define as that *mysterious thing* by which all this" (i.e. the whole series of phenomena in nature to the self-conscious life of man) "has been accomplished;" Büchner exhibits an *astounding trust* in his delineation of *Force and Matter*, and the ultimate finding of the missing links; so much is faith evoked that Sara S. Hennell in her *Thoughts in aid of Faith*, gathered chiefly from recent works in Theology and Philosophy, quotes from Feuerbach, Spencer, Buckle, Powell, Compté, Strauss, Parker, and others in behalf of a "Faith" that shall take the place of the "Old Theologic Faith." Surely, in view of all this, we ought not to be censured when we also, with Paul (Heb. 11 : 3, etc.), introduce the element of faith, because we "*see through a glass darkly*." Strange that men should deny the evidences of a preconceived intelligent design in Creation, and go into ecstasies of faith over the evidences of design in the rude "flint-chips," making them indicative of intelligent human design indefinite ages before Adam; or as Rogers's (*Ch. Union*, Sept. 19, 1877) remarks: "It seems strange that these gentlemen who refuse to admit the evidence of design in the whole material universe, should be so outrageously indignant with any of us if we hesitate for a moment to admit the evidence of design in a flint chip." The fact is, that science and philosophy corroborates the truth of man's position that it is largely one of faith, from which we cannot release ourselves (comp. Dr. Sprecher's *Groundwork of Theology*, Williamson's *Rud. Theology and Moral Science*, etc.), because from a lack of absolute knowledge and a constant contact with the unknown or dimly seen, we must be content with *relative* knowledge, according with personal experience and consciousness.

PROPOSITION 199. *This doctrine of the Kingdom materially aids in deciding the great Christological question of the day.*

It has been justly remarked by many writers that the question that Jesus asked (Matt. 22 : 42) the assembled Pharisees : " *What think ye of Christ ?*" is the great question of the day, seeing that the attack upon and the defence of Christianity, for the last twenty or more years, has centered upon the Person of Jesus Christ. The numerous works issued by both parties respecting the Person, Life, and Work of Jesus is evidence of the deep interest taken in the subject, and which, in view of the approach of the Antichrist, is *precisely* the condition of things that we ought to *expect* in order to insure a fulfilment of the Word.

How persons approach this subject may be illustrated by several examples. Thus the divinity of the Christ, the making Himself God, one with the Father, is a difficulty with cultivated unbelievers as shown in the case of the intelligent German (mentioned by Pentecost in the *Christian Union*, Jan. 24, 1877), who justly observed that Jesus " died in defence of the claim." The difficulty vanishes by noticing that *the covenanted Theocratic relationship* demands it in order that completed redemption, as the Divine Purpose contemplates, may be obtained and God be honored and glorified. On the other hand, Gibbon—overlooking for the moment the general objection of unbelievers respecting the ascribed and claimed divinity—sneeringly remarks (*Decl. and Fall of the Roman Empire*, vol. 4, p. 489, footnote) : " Chrysostom (Basnage, *Hist. of the Jews*, vol. 5, p. 183) and Athanasius (*Petav. Dogmat. Theol.*, tom. 5, l. 1, c. 2, p. 3) are obliged to confess that the divinity of Christ is rarely mentioned by Himself or His apostles." In this no allowance is made that (1) a sufficiency is given to know " the Christ ;" (2) that this sufficiency has been so ample as to influence the believers (including Chrysostom and Athanasius) to receive, heartily, the claims of divinity as essential ; (3) that this sufficiency is so great and decided that it has urged unbelievers to make it the leading objection to Jesus ; (4) that the lack of reiteration results, not from a weakening of the claim, but from the simple fact that Jesus, as the Christ, being covenanted in the Davidic line, requisite stress, for purpose of identification and faith, must also be laid on the human side of Christ (comp. e.g. Props. 81–84) ; (5) and that the Divine Purpose as exhibited in and through " the Christ" can only be obtained by a comparison and reception of Scripture. Again, Gail Hamilton (*What Think Ye of Christ ?*) finds divinity in Christ, but no acknowledged or assumed Deity. This follows, however, from only considering one part of the subject, viz., His powers as derived, His expressions of inferiority, etc. (which one aspect of Christ—as covenanted in the line of David—must necessarily develop, being also " the Son of Man"), and setting aside another, and equally positive, set of passages which present us with another aspect of " the Christ."

Miss Cobbo (*Broken Lights*, p. 155) asserts that through " the invention," or " exaggeration, or homage of adoring disciples," Jesus was by stages magnified from " the prophet into the Messiah, the Messiah into the Son of God, and the Son of God into the Incarnate Logos—Himself a God." She utterly fails to grasp *the Theocratic idea* involved in the title " Messiah" (comp. Obs. 2), which includes the rest, and totally ignores the Old and New Test. conception of " the Messiah," i.e. the Theocratic King, causing her to make " the Life of Jesus" " the great Allegory of Humanity." Strauss (*The Old Faith and the New*) dogmatically and sweepingly declares : " An object of religious adoration must have a divinity, and *thinking men* have long since ceased to regard the founder of Christianity as such." The concession in the first part of the sentence cannot be set



aside by the imperious and uncandid statement of the latter part. The *deepest, most profound* thinkers of the world have bowed in adoration to Jesus Christ, and men of the highest intelligence and talent, impressed by the Divine Plan pertaining to Christ and the Truth in Him, continue to adore Him. The reasons for such an adoration will follow. Probably the lowest method of attack against the divinity of Jesus is that resorted to by some Spiritualists, who represent the spirits of former advocates of the divinity (as e.g. John Wesley in Boynton's *Unfoldings*, p. 7) as now denying its truthfulness. The *meanness* of such a procedure is only equalled by the brazen impudence that suggests it.

*Obs. 1.* The truth and power of Christianity, the validity and realization of the covenants depend upon Jesus "the Christ," and hence the respective answers that faith and enlightened reason on the one hand, and unbelief and unaided reason on the other present for our consideration. The question, "*Who is Jesus?*" will be, so far as the world is concerned, decided *adversely* to Christianity; for we are assured that the time is certainly coming when *the Christship* of Jesus will be denied, *the claims* of His Messiahship will be ignored and scorned, and Antichrist shall gain, for a brief period, *the complete victory* in the contest, but, thank God, *not* by the force of reason or legitimate weapons, but, as the Spirit informs us, by "deceit," "lying wonders," "making war with the saints and overcoming them," and killing all who will not worship him or his image. The looming Antichrist tells the sad story of the final issue of the present struggle; corrupt humanity—notwithstanding the noble efforts of able, learned, pious defenders of the Messiahship—will secure a bloody triumph, which the long-suffering God will cut short in righteousness. The victory will indeed be short lived; for (1 John 2 : 22, etc.) the denial of Jesus as "the Christ," not merely in theory, or in individual practice, or in books, but then extended to the highest of earthly relations in civil and religious government, and manifested in the murderous effort of the nations, under the leadership of the last head of the revived beast, to blot out of existence the adherents of the hated name, will bring forth, to the joy and triumph of the lovers of Jesus, such *an open decision* of the question that even our enemies, smitten by terror at the exhibition of might and majesty, will no longer doubt.

In the mean time, those who have decided this question by the noblest of tests, viz., a personal reception of Christ and the actual realization of the power of faith in Him, must hold their souls in patience; must not be alarmed at the inroads of infidelity; must testify to the truth whether men believe or not; must, according to the ability given to them, hold up the preciousness of Christ, and warn both the Church and the world, of His Coming wrath against those, who, despising light, love, mercy, pity, forbearance, etc., refuse to answer this question biblically. In the contest going on, no one who is a believer is exempt from witnessing for Christ; and the man who has an earnest of the saving power of Jesus in his own heart and life is fully prepared by a blessed experimental knowledge to vindicate the Christship of the holy Jesus. In this warfare for the honor of our Saviour let every lawful weapon of defence be employed by the believing young and old, learned and unlearned, high and low; for to every one is furnished a sufficiency, an abundant supply, which gratitude, owing to God's response to our needs, should prompt us not to hide or rest unused.

*Obs. 2.* In considering the Person of Christ, we take the position, so often insisted on in this work, that Jesus is not to be regarded as a Personage separate and distinct *from* the Divine Plan. Thus e.g. if He is called "the Son of Man," instead of at once concluding that this is a phrase expressive of "humility," let it be contemplated in its relationship to this Kingdom (Props. 81, 82, 83, etc.), and its *Messianic dignity* will appear. When He is claimed to be a descendant of David, then, instead of putting

this aside as of minor consequence, let *the covenanted necessity* of His truly being such be duly weighed (Props. 49, 53, 122, etc.) and an important link in the Christship is presented. If He is "the Son of God," then, instead of receiving this as an honorary title, or one to indicate simple nearness to God, let it be examined in its unison with *the covenanted Theocratic idea and intention* (Props. 200, 204, etc.), and at once David's Son and David's Lord is exhibited before us. When it is said additionally that He is the "only-begotten Son" (John 3 : 16), it is not that He enjoys merely a sort of pre-eminence in Sonship, but it arises from the fact that He is the *only Theocratic King* that was predicted, and that ever shall in the future exist upon this earth. Hence we insist that Jesus the Christ must, if we will do justice both to the Record and to His Person, be considered in *His Theocratic relationship*. He is the promised Theocratic King, and as such His claims to our acceptance must be impartially investigated. But how is this to be done? Certainly not by scrutinizing His Person and claims *isolated and disconnected* from the Divine Plan which professes to introduce Him as the One just suited to carry out the same to the intended end. We take the covenants and the promises based upon them, and in the light of these we contrast Jesus in order to ascertain whether *He is indeed the Person* presented by them, and whether *He is able* to fulfil them. Thus to illustrate : one of the distinguishing peculiarities of this promised Messiah is the implied and apparent *immortality* attributed unto Him, so that the Jews themselves believed and asserted (John 12 : 34) that He would never die. How this was secured by His resurrection we have seen. The Theocratic ordering *necessitates* the same, and therefore it is not lacking in the Theocratic King. Again : the Messiah that is covenanted to rule over the Theocratic-Davidic throne and Kingdom is to be possessed with *God-like powers* in order to bring in the predicted Millennial blessings, and this was so clearly apprehended by the Jews that they looked (John 7 : 31 ; Matt. 12 : 23) for Him to perform uncommonly great miracles. We have shown how, in the nature of the case, the miraculous or Supernatural must be, in order to identify Him as the true Theocratic King, connected with Jesus. If He is the Messiah at all, He must exhibit *the earnest*, at least, of Messianic power so that we may have confidence in Him and in His ability to consummate the predicted Messianic times. This too is identified with Jesus, and that, which so many object to as derogatory to Him, we find to be *indispensable* in the revealing of *Christship* (as Jesus asserts e.g. John 5 : 36). If Jesus is really the Theocratic King, then He must exhibit to us for recognition some of *the characteristics* of the same as foretold ; this, as every one admits, is done in the New Test., the only question being whether the account there given is sufficiently credible for our belief. No one disputes that the Christ of the New Test. tallies with the prophecies of the Old Test., but to avert the reception of this Messiah we are told by professed intelligence that these things are attributed to Jesus in order to make Him out to be the promised Christ i.e., it is "a cunningly devised fable." The men who tell us this also inform us that this was done by "ignorant persons," etc. We ask, which is the most reasonable, to receive their account as true because supported in all its details by the long preceded predictions of the Word, by the experience of a reception of the truth in our own hearts, by the continued fulfilment of Christ's Word, and by the necessities of man which it seeks to relieve, seeing that it is simply impossible for

learned men, much less "ignorant," to concoct a portraiture so perfect (and so far in advance even of Jewish conceptions) in Theocratic dignity, so confirmed by events that have continuously taken place to the present day, so admirably adapted to meet the requirements of the past, the present and the future, so skilfully adjusted to meet and supply the longings of the human heart as well as the groanings of creation, and so suited to the moral and higher nature of man that multitudes of the wisest and best of men have acknowledged it as supreme, or to reject their representations as false because "ignorant persons" were able to devise *the most complete* Theocratic model, to fit it into a *consecutive Plan* without a single flaw, and to develop a *Theocratic ordering* (the preparatives and final end) which above all that has ever yet been presented *meets in every particular* the evils under which nature and man are burdened, and proffers the very blessings which if realized will restore the golden age of longing humanity. The powerful reasons assigned by Steudel, Neander, Tholuck, Ullmann, Luthart, Ebrard, Ullhorn, Weiss, Christlieb, Oosterzee, Delitzsch, Auberlen, Birks, Schaff, McCosh, and others for the Christological position and nature of Jesus are strongly confirmed by the doctrine of this Kingdom, seeing that the Christship (Prop. 205) pervades, gives power, and is the heart of this Kingdom. So with the Messiahship, which is the equivalent of Christship, for, as Knapp (*Ch. Theol.*, p. 325) says: "The word Messiah grammatically signifies king." Messiah the Hebrew for Christ was universally understood by the Jews as descriptive of the King, but at present being regarded as "a doctrinal word" it is made to express, not the actual position, official station, and person of Jesus, but the works and blessings received from Him, thus obscuring the original and scriptural idea connected with it.<sup>1</sup> On the one hand, we object to the perversion of the name, applying it to something which merely results from the Messiahship, and, on the other, restricting (as Eckerman, *Theol. Beytr.* st. 1) the doctrine of the Messiahship only to the Jews and not as essential to pure Christianity. The latter is shown to be erroneous by the simple fact that believing Gentiles as well as Jews are to inherit the Messianic Kingdom; the former by the undoubted statements of the Word that salvation with all that it imports comes to us because this Jesus *is the Messiah*. The perversion and the restriction of the words "Christ" and "Messiah" do much to *darken* the testimony of the New Test. on this point. The Messiah is indeed the Saviour, the Redeemer, the Benefactor, etc., but let us never forget that He is such *because He is the Messiah*. Hence the special stress laid upon Peter's confession (Matt. 16:16, 17), because as Holy Writ plainly teaches, it is owing to His being "*the Christ*" that He has power to save, and that when the time comes for *the manifestation* of His glorious Messianic dignity, He will abundantly save and deliver His people, even taking them out of the now locked gates of Hades. *Now* we only receive the earnest or pledges of the same; *then* we shall realize the full meaning of that which faith and hope now only appropriates to the joy and peace of the heart. This brief digression is necessary to impress the following upon the reader's mind, viz. to comprehend the testimony of the New Test. concerning the nature and person of Jesus it is requisite always to retain the biblical conception of the words "*Christ*" and "*Messiah*." This, of course, always brings before us *the covenanted relationship of Jesus to the Theocratic Kingdom*; He is the Theocratic King, and because He is such He possesses the nature, power, etc., attributed to Him.

Therefore we repeat, owing to its importance, to do justice to "the Gospel of the Kingdom," witnesses and to Jesus Himself, we must first make ourselves fully acquainted with the Theocratic Kingdom, what it really is, and what it demands, and then see whether Jesus meets the requirements of the Kingdom. If such a comparison is instituted it will be found that (1) Jesus possesses all that the Theocratic ordering demands; and (2) that such a development in the Theocratic Plan—even taking the lowest ground, its simple portraiture exactly corresponding with the requirements of the case—was beyond human capacity.<sup>2</sup>

<sup>1</sup> Shortly after writing this a Prof. of Theology (Prof. Stuckenberg) called to see me. Asking him to define the word "Messiah," he most aptly replied: "It is a Theocratic word, representing the relationship of Jesus to the Theocracy." As Jesus foreknew the non-establishment of the Theocracy through the non-repentance of the nation, the Messiahship was kept in the background and revealed only to a few, etc. The reader will observe that this reference to "the Christship" is introductory to a following Proposition (205) where the subject is continued.

<sup>2</sup> The attacks upon Jesus as "the Christ," simply endeavor to pick flaws here and there, but never consider His relationship to the Theocracy and His eminent fitness for it. Or else the entire claim of the Christship (without noticing its covenanted basis, its necessary prerequisites, its preparatory work, etc.) is dismissed in the most summary manner, as e.g. in *Freedom and Fellowship*, p. 254) it is said: "The time has come to see and to say that the Christian confession is not a truth, Jesus was not the Christ of God. The 'Christ' prophesied and longed for has never come, and will never come. The office and function is a mythical, an impossible one. No individual man has ever stood, or can ever stand, in the relation of Lord, King, and Saviour to the whole world. It would be an infinite usurpation for any man to occupy that office, either in a temporal or spiritual sense." (How this extract serves to illustrate the spirit noticed in Obs. 1!) This, indeed, would be "an infinite usurpation" if it were claimed by mere man; but our argument shows that such objections are based on an overlooking of the Theocratic element as once instituted, then incorporated with the human, and as finally manifested. Still the reader will observe that the admission is made that "the infinite" must be connected with "the Christ." How does it happen that "ignorant" men, separated by ages, draw out a Theocratic Plan and incorporate the "infinite" as an essential factor of the same—in brief, that which unbelief, wrongfully, urges as an objection. We "Bibliolaters" are accused of "ignorance," but our ignorance is founded on a view of the Divine Purpose taken as a whole, which necessitates as a preparatory Theocratic ordering the incarnation, divinity, resurrection, exaltation, and return of Jesus "the Christ."

But men (as predicted) will persistently close their eyes against the facts connected with the Christ as essential parts of a consecutive Divine Plan. They will even resort to the following, viz., parade several coincidences between Christ as given by the Gospels and the Hindu god Christna. Books are freely circulated calling special attention to the mythical stories of the Hindu gods (as Higgins's *Anacalypsis*, *The Masculine Cross*, etc.) and pressing them with evident delight (especially the latter work) against the claims of Jesus the Christ, declaring with assumption that the story of "the latter was copied from the earlier almost entire." Thousands, unable to discriminate, receive with relish a teaching that seems to release them from moral and religious obligations. Such things, however, only confirm us in the veracity of God's Word, which forewarns us against such efforts, teaching us that men will arise and endeavor to break the force of Christ's mission, etc., by employing subtle means calculated to entrap the unwary. To the strong in faith, the spirit and malignancy pervading them is sufficient for their rejection, but to the weak and the worldling they commend themselves because fitted to the natural outgrowth of human nature. It may be added: it certainly is attributing a profound knowledge of Oriental religions to "the ignorant" evangelists and apostles to make them "servile copyists," and to adduce Paul as "transforming the old cloak of Christna into the new mantle of Christ" (basing it upon 1 Cor. 4:10 and Rom. 3:7), rises nearly to the sublimity of audacity. It undoubtedly evinces great ignorance in the writings of both Scripture and Jewish literature.

Obs. 3. Let the reader exercise patience while we necessarily repeat a few facts which must be noticed in order to form an opinion whether "ignorant men" were able to produce such a portraiture of the Theocratic King,

Notice (1) the blessed determination of God to set up a Theocratic Kingdom given by the prophets in the ages preceding the First Advent ; (2) this Theocratic Kingdom established in an initiatory form (some of its adjuncts being merely provisional) ; (3) this Theocracy incorporates the Davidic line, thus more closely in its Headship allying itself with humanity ; (4) when this incorporation takes place, it is declared by covenant and promise that this Theocratic Kingdom shall be established in a permanent and most glorious form under a descendant of David ; (5) this Theocratic Kingdom under David and his immediate successors never gains a world ascendancy but, on account of the sinfulness of kings and nations, is overthrown ; (6) the Jewish nation being the covenanted people and the nucleus, owing to covenant relationship in and through whom the Theocratic-Davidic Kingdom can only be manifested, that nation is still preserved ; (7) the prophets, notwithstanding the downfall of the Kingdom still continue to predict the fulfilment of covenant and promise in the person of a descendant of David at some time in the future, and these predictions involve the restoration of the identical throne and Kingdom overthrown ; (8) this predicted and covenanted Kingdom is preached and tendered to the Jewish nation, when the promised David's Son comes by the forerunner John, by the Son Himself and by His disciples, but only conditionally, viz., on repentance ; (9) this Kingdom, owing to the condition enjoined not being complied with, is then postponed to a future Advent of this Son ; (10) during this intercalary period (*a*) the tabernacle of David continues in ruins, (*b*) the Jewish nation is to be subjected to continued and fearful rejection and a scattering among the nations, (*c*) Gentile domination is to remain until a certain time has elapsed, (*d*) a Christian Church is to be established and perpetuated to raise up a seed unto Abraham and prepare for the manifestation of the Kingdom with a moral power and grandeur perfectly overwhelming ; (11) this Kingdom is always spoken of as still future and identified with the period of the Sec. Advent ; (12) and in this Kingdom, as realized at the Sec. Advent, the covenant and prophecies are said to be fulfilled, as is seen e.g. in appropriating the descriptions given by these to the Messianic Kingdom which is to be revealed at the Coming again of this same Jesus. Now here is a *connected* series, an *unbroken* chain of facts (some fulfilled, others fulfilling, and others are yet to be fulfilled) without a single defect to mar the union. To contemplate Jesus *separated from these facts*, is to do violence to His highest claim, His Theocratic Kingship. But to consider Him in His relationship to these, immediately enforces His Messiahship. For the Apostles, with strong Jewish prejudices and dealing with the same in others, could not possibly have persuaded themselves and others that a *dead* Jesus, Son of David, could be the Messiah *unless* a strictly logical chain—inset with the jewels of the resurrection, ascension, and exaltation—showed them—as it does to us this day—that the Messiahship of Jesus is immeasurably augmented even by *the very postponement* of the Kingdom. Thus e.g. leaving the foretelling of the postponement of the Kingdom and of His own death, etc., who told them of the punishment to be inflicted upon the city of Jerusalem and Jewish nation (as seen to this day) ; who informed them of the establishment of the Church and of its trials, mixed nature, etc. (as seen to this time) ; who gave them various predictions that were verified in their own experience (and continue in that of believers to the present), and having such testimony (1) in the Theocratic Plan, (2) in personal experience and

observation, (3) in what transpired around them, (4) in the aim and intent of this intercalary period, they would indeed have been both hopelessly "ignorant" and debased, had *they not accepted* of the Christship of Jesus. The present time, which multitudes claim makes shipwreck of the Jewish Messianic hopes, is only *the strongest possible proof* of the correctness of the same, seeing that the power that could postpone the Kingdom, punish the Jewish nation for its denial of repentance and slaying of Jesus, and establish the Church to raise up children to Abraham is already truly manifested as a Messianic power. To refute us, let the unbeliever point out a single prediction of Jesus relating to the present dispensation down to this time that *has failed* to find its mate. Hence, what this Jesus said and performed, His life, death, and resurrection, His personal withdrawal for a period, and yet His presence with and care over believers, binds Him as *the covenanted Theocratic Messiah* to all that preceded and to all that is yet to follow. The sacred writers justly reason that the First Advent of Jesus is a great and necessary *preparatory* measure to insure His exalted Christship. To refute this, let unbelief show us the ignorance of these Apostles in believing that, e.g. the resurrection of Jesus, the gathering out of material for this future Kingdom, etc., would not materially enhance the Theocratic glory that is predicted; yea, let them point out a solitary imperfection which can in any possible way vitiate the exact fulfilment of covenant and promise; yea more, let them say whether any one of the attributes, claims, characteristics, etc., given to Jesus *could be omitted without lessening, if not seriously damaging, His Theocratic Kingship*. The disciples could not concoct such a Messiah, because the facts that we have arrayed show such a conditional tender of the Kingdom (which *was opposed to Jewish prejudice*, which looked for it unconditionally in virtue of covenant relationship); such a rebuking, rejection, and dispersion of the nation (which *no Jew* with the well-known national deep-rooted prepossessions could possibly present, as seen e.g. in the history of false Messiahs); such a postponement of the Kingdom and a turning to the Gentiles (which *was highly offensive* to Jewish pride and bias), that to credit this to be the work of Jews, unsupported by the aid and light they claimed, is *to violate the laws governing nature*, making men capable of doing that which is not in his nature to perform, and thus attributing to mere reason what is most unreasonable, viz., that heart, feeling, and affection had nothing to do with this delineation of the Messiah. Can it be that men of intelligence will persist in rejecting a Messiah on the ground that a few Jews foisted upon the world a story of one, when the improbability and impossibility of the same appears in the very outset, in the very nature of humanity, seeing that it is contrary to all experience, all history, to suppose that such Jews, *in opposition to their dearest hopes and highest anticipations* could portray this Messiah as so hostile to the nation, so opposed to the covenanted people, that He gives them up for a long time to the domination of their enemies. Hence the old view (originated by Celsus, now advocated by many, and one that will ultimately prevail introductory to Antichrist), that Jesus was a deceiver, or that the disciples were intentional deceivers, aside from other considerations, falls before the Divine Plan of the contemplated Kingdom, the purity and perfectness elicited in its development, and the fact that the manner of its ultimate introduction, based upon the temporary rejection of the Jewish nation and the calling of the Gentiles, is opposed to the natural outgrowth of a Jewish training and Jewish sympathies.

The student will not fail to notice how these writers delineate the qualifications of Jesus for this Theocratic position, such as being David's Son, as covenant demands ; the Son of God, imparting the highest and purest Theocratic element ; immortal, insuring continued government, etc. ; power, dignity, and honor, indicative of His ability and worthiness ; righteousness and unchangeableness, presenting His imperial will in accord with the Father's and the welfare of His subjects ; the attributes of the Godhead, giving stability, irresistible power, etc., to the Theocracy ; the Personal appearance, the grandeur of His throne, the splendor of His court, the riches of His capitol, the homage and praise tendered, etc., all of which not only serve to impress, but in the Theocratic ordering are elements of importance—and who does not see *how impossible* it is for "ignorant" men to present *such a portraiture*. It is not a slight concession made to the merits of this Christ-picture that men who have done much to injure Christ (as Strauss, Renan, Mills, etc.) still acknowledge a *peculiar grandeur* in the scriptural portrayal. The highest intelligence, whether the heart respond or not, must acknowledge an *incomparable* portrayal. Fiske (*Unseen World*, art. 4) in "the Christ of Dogma" indeed labors to show how the attributing of such characteristics of the divine to Jesus were developed historically, but this is done in the *most arbitrary* manner by discarding as interpolations, or as subsequent additions, all that refers to the divine. In his one-sidedness he elevates himself to the position of a judge to set aside every statement as non-apostolic which does not suit his theory ; and this is called "*criticism*."

*Obs. 4.* From this standpoint we are prepared to answer various objections urged by the hydra-headed unbelief. Thus e.g. recent writers (Renan, etc.), who profess an admiration for Jesus (which they do not feel), tell us in a circumlocutory manner that Jesus being enthusiastic, etc., became the victim of *self-deception*, thinking Himself to be the predicted One *until death* crushed all His visionary hopes. But *how* could He be deceived, who *before* His death, when the representative men of the nation secretly conspired to put Him to death, *plainly taught* the postponement of the Kingdom, His own death, and all the grand outlines pertaining to this dispensation in relation to Jew and Gentile, to the Church and world? *How* can we believe Him to be such *when we* behold the Church, Jerusalem, the Jewish nation, Gentile dominion, unbelief, etc., just as He predicted? *How* can He be such when the tender of the Kingdom was conditional, and as long as this conditionality was imposed He rather kept His Messiahship *in the background*, but when the restraint, self-adopted, was removed by the secret overt act of the chief rulers of the nation (*viz.*, to put Him to death, thus rejecting the tender made), He in connection with His predicted death *also proclaimed* His Messiahship to be publicly vindicated at some future Advent? *How* can He be a deceiver, when raising up, according to promise, co-heirs for the Theocratic Kingdom, He exhibits the faithfulness of His Word by bestowing *the earnest*s of that which is to come? The charge of self-deception springs from utterly ignoring the recorded fact that this Jesus, instead of being deceived at not being able to raise up the predicted Messianic Kingdom, Himself merely offered it *conditionally*, and when this offer was rejected in His contemplated and premeditated death, He Himself withdrew it, and *postponed* its establishment—as a punishment to the nation and as a mercy to Gentiles—to His Sec. Advent. This is also a sufficient answer to those who urge the same objection with the proviso that, finding Himself unable to set up the Kingdom originally intended, He then changed His plan, and endeavored to establish a kind of purely spiritual or moral Kingdom. Such objectors are very careful not to allow *the testimony* of the Record to appear which witnesses that the tender was *conditional*, that it was *withdrawn* in a certain contingency, and that instead of changing His plan He *postponed* its

execution until the period of His Sec. Coming, in the meanwhile arranging and ordering things to be ultimately promotive of, and effectual in, the prosecution of *the postponed Purpose*. This also triumphantly meets the dishonoring explanation given by Bauer that the Messiahship arose from a developing process in His own mind ; for this is rebutted at once by the first preaching of *the Kingdom* by John the Baptist, etc., which shows *both* the relationship that the Messianic idea sustained to all that preceded, and that the Kingdom, which included of course the Messianic idea realized, was in the very beginning tendered in good faith to the Jewish nation *on condition* of repentance. There is no growth or gradual development here ; and, in addition, when the Kingdom is rejected and with it, of course, the Messiah, the Messianic idea *remains unchanged, the realization* of it being only postponed to the future Advent. It is passing strange that men, who constantly appeal to fairness and reason, will not allow reason to weigh with candor *the testimony* of Christ's witnesses. Again : this teaches us how to regard the view that in order to found another (spiritual) Kingdom, Jesus, in opposition to the Pharisees, cuts Himself loose "from all connection with the Theocracy" (so Shenkel, quoted by Christlieb, *Mod. Doubt.*, p. 374). Well may we ask, what Theocracy was then in existence, when even James (Acts 15 : 16) informs us that the Theocratic Kingdom was in ruins? The truth is, *none existed as none now exists*, although writers, against the meaning of the word (denoting God's condescending to act in the capacity of earthly ruler) now apply it to the Romish, Greek, and Protestant Churches. It was *the Theocratic Kingdom* that was offered to the Jews, because, owing to sin, it had been withdrawn from them, and when this tender was refused Jesus positively declared that *this Theocracy* should not be established until at His Sec. Advent. Again : this enables us to see how unwarranted Strauss (*Life of Jesus*, vol. 1, p. 520) is in asserting that Jesus at the First Advent hoped to restore the Davidic Kingdom by the Supernatural interference of God, and that the disciples had this idea of restoration "gives us a very small idea of their powers of comprehension." The answer is plain : the conditional tender of the Kingdom, and the repeated predictions of Jesus concerning its postponement, *amply sustain* the Messianic position of Jesus, and that He entertained no false hopes. As to the disciples, so long as the Kingdom was preached, and until they were fully enlightened to its postponement it would have been *derogatory* to their faith in the Kingdom, in the covenant and predictions, yea, in the Messiah Himself if they did not believe in the restored Davidic throne and Kingdom, that being *the only* Kingdom promised to David's Son. The lack of comprehension in this case is not in the disciples, but in unbelievers, who are blinded by its present non-establishment, which they parade as proof that it *never* will be. The conditionality attached to the offer of the Kingdom, its postponement, etc., also explains the refusal of Jesus to perform miraculous signs when solicited in attestation of His being "the Messiah" (Matt. 16 : 1, etc.), and which some of these writers assume as proof that the Messiahship was in a manner *forced* upon Jesus reluctantly by a chain of circumstances. The condition of *repentance* imposed does not require miraculous signs to establish its validity or enforce its obligation (and hence John the Baptist the special preacher of it, performs none), for it is based upon the recorded law of God and the responsive moral nature of man. Jesus having given a *sufficiency* to indicate His Supernatural endowments—such as necessarily belong to a



Messiah—it would, in view of the *foreseen* rejection, the *moral freedom* of the nation, and the *postponement* of the Kingdom, have been premature and ill-timed to have given unrepentant and unbelieving Jews the direct testimonies, as demanded, of Messiahship, for it would have ignored the *condition first of all imposed*, viz., repent. Had they repented the wonderful signs of Messiahship would have legitimately followed in the mighty work then undertaken, but unrepentant the Kingdom was no longer nigh, and they had no claim upon the Messiah. The refusal is therefore grounded upon the *moral relations* that the nation sustained to the Messiah. Again: the theory of “natural” explanation (Paulus, etc.), which endeavors to preserve a few fragments of the Gospels by eliminating the miraculous and Supernatural under the plea that we have an exaggerated statement which must be explained by natural causes, is (aside from its outrageous exegetical character) clearly shown to be untenable, because it vitiates the central idea of the Messianic conception, viz., that He only was a Messiah according to the prophetic and Jewish notion who had the Supernatural closely allied with, and really possessed by, Him. For no one else, it was correctly believed, could possibly introduce the mighty changes and blessings of the Messianic Kingdom. Hence to place any other construction upon the language of the New Test. than it plainly in its grammatical construction requires, in order to emasculate the marvellous, is simply to deny its Messianic belief, its Messianic Kingdom, its Theocratic King. For the veritable Christ of the promised Kingdom *must correspond* with the covenanted and predicted King, and hence the writers correctly represent the Supernatural as connected with the Person of this Messiah. It follows, therefore, that the most foolish and inconsistent of all attacks upon the Messiahship, is to explain the language intended to convey the notion of the miraculous to denote something else, because the removal of the Supernatural by this means has no affinity with the *design* of the Gospels, with the *ideas* then current, with the *prophetic word* that preceded, and with the *Kingdom of God* that was then universally believed.

The efforts made to separate the Christ of the Gospels from the Supernatural and miraculous by a host of past and present writers is simply a *historical and illogical outrage*, seeing (1) that the latter is so connected and interwoven with all that pertains to Jesus (in birth, life, death, etc.) that it cannot be separated from Him without the *greatest violence*; (2) that such a separation can only be effected at a *fearful sacrifice* of Christ's character, claims, designs etc.; (3) that it virtually makes—no matter what eulogies are given to soften it—Jesus the Christ a *deceiver and impostor*; (4) that it utterly destroys the *veracity and authority* of “the Christ,” leaving us simply a man with noble but mistaken aspirations, who by the force of his mind and the things inculcated, aided by circumstances, worked a religious revolution in society; (5) that it leaves us a *mere caricature* of the scriptural Christ, for whose teaching, actions, and claims we are constantly to apologize, making them either an accommodation to the spirit of the age, or a remnant of superstition, or a misrepresentation of the evangelists, etc. This, too, is done *most offensively*, without the least regard to the feelings or religious sentiments of others. We append several illustrations: The *Religio-Philosophical Journal*, March 13th, 1875, in the art. “The Christ Question,” the writer refers to the outrageous work of Tuttle's, “The Career of the Christ-Idea in History,” which makes Jesus a mere man subject to imperfection, superstition, error, delusions, etc., common to all men, and indorsing Peebles as saying: “The accepted Saviour of Christian nations is the theologic Christ—a strange Hebraic hybrid, half-god and half-man; a Church monster, shapen by the old ecclesiastic fathers and Roman bishops from the most worthless portions of the cast-off drippings of pagan traditions.” Here is certainly exhibited *hatred and malice* instead of lauded reason and regard for logical consistency. In the same journal for 1875 is presented a series of articles by Scott on the “Fall and Redemption of Man,” which accounts for what are received as facts in the Gospels by making them representative of

astronomical occurrences. It is a re-hash of Mackay's work *The Progress of the Intellect, as Exemplified in the Religious Development of the Greeks and Romans*, and both are probably largely indebted to a French work by Dupuis. The absurdity, and the constant drain on the imagination, make them utterly unworthy of a serious reply. (Comp. art. "On Forms of Infidelity in the Nineteenth Century" in the *North Brit. Review*, May, 1851, and the scathing rebuke administered to such views by Priestley in his *Comparison of the Institution of Moses with those of the Hindoos and Other Ancient Nations*, with remarks on Dupuis's *Origin of Religions*.) Hundreds of recent works, periodicals like the *Truth-Seeker*, *Religio-Philosophical Journal*, *Evolution*, and others contain the lowest possible estimate of Jesus Christ, and the "animus" in which much is written clearly indicates that it is more the work of the heart (objecting to His moral restraints) than that of reason.

*Obs. 5.* Let us continue to notice other objections varying some in form from these, and also intended to lower, if possible, the Messianic character; for such mention of them is the more important since there is no doubt but in the coming struggle with unbelief, preparing the way for Antichrist's revelation, *all such objections* will be more persistently urged against Christ. It is well to observe the weapons of our enemies that are, and will be, employed against Christ, in order to ascertain what to oppose to them. Thus e.g. the view is prevalent in some quarters that the Messianic conception of Jesus, the result of a vivid Oriental imagination, forms *an ideal* that is in accord with prophetic utterances, and which, however impracticable, by the grandeur of its fancy elevates Jesus into one of those great harmless dreamers of fiction, who exert a good influence over the minds and hearts of others. The Messianic idea is discarded as *a reality* and retained as *ideal*, the play of exuberant fancy. Let us ask, was the preaching of the Kingdom tendered on condition of repentance imaginary? Was the postponement of the Kingdom attested to by the terrible downfall of Jerusalem, and the dispersion of the nation mere imagination? Is the establishment of the Church under persecution, the belief so humiliating to Jewish prejudice, the union of suffering and death to bring forth in perfection the Messianic completeness, all fancy? Surely in considering the Theocratic ordering in its entirety, and seeing *how* the Theocratic King is made perfect through suffering, *how* the Messianic claims are attested to by the greatest of historical realities, the fancy belongs to the objectors. Again: to depreciate the Christ, it has been represented that He takes no interest in science, art, trade, social amenities, etc., and therefore is One who took a contracted view of man's condition. But the objector overlooks the fact that *the design* of the New Test. is merely to present "the Gospel of the Kingdom," to show how the Messiah came, how the Kingdom was tendered and refused, how it was postponed, and how provision is made for its future establishment. In doing this the briefest incidental mention, only sufficient to preserve the requisite connection, is made of the retired life of Jesus, and He is at once brought before us as "the Christ." It is taken for granted that the greater blessing, viz., that of the Kingdom, includes all the lesser, as is seen in the beautiful prophecies respecting this Kingdom introducing *the highest* civil and social enjoyments, the universal spread of knowledge and the peaceful pursuits of the avocations of life. The great subject is the theme, and hence we have only incidentally brought in Christ's appreciation of nature and beauty (as in the lily) or His enjoyment and encouragement of social life (as in the wedding party), etc., because all these things are swallowed up in the Messianic idea, which in itself *embraces all that is essential* to man's future development and happiness.

Again : we are told that the Gospel narratives respecting the Christ were concocted in their present form by post-apostolic writers, and that, in view of this, the portraiture of the Messiah must be received with much allowance for interpolation, error, exaggeration, etc. Passing by the important concessions of the later Bauer school, and the numerous testimonies which refute this, it is sufficient to point out the simple fact that, when looking at the connected doctrine of the Kingdom and the exact correspondence of all that pertains to the Messiah with it, the postponement of such a Record to the substituted later age is an impossibility. Because the simple narration of facts leaving the deduction of doctrine from them (grounded upon the notion that the reader has a previous acquaintance with covenant and prophecy), is utterly opposed to the spirit of a succeeding period, which would have interlarded such a production with substitutions, inferences, doctrinal exhibitions, laudatory expressions, etc., which would inevitably have betrayed its later origin. The faithful portraiture of the Messiah, perfectly agreeing with the Old Test. Scriptures and with the views of the Apostolic Church, is an ample refutation of this theory. Even such incidents as Christ's refusal to perform miracles to prove, on demand, His Messianic character, could not have been inserted at a later age, for under the notion of exalting Him the connection which this refusal sustains to the conditionality of the tender of the Kingdom would have been overlooked (as proven by what really occurred in later writings). Again : the resurrection of Jesus is denied on two grounds : (1) that the Kingdom not appearing, a resurrection was added (so Renan, etc.) in order to substitute a spiritual Kingdom and a spiritual Christ ; and (2) that if Jesus rose from the dead as recorded " why (so Schenkel, *Sketch of Jesus*, etc.) did He not show Himself to His Jewish judges and to the Roman Procurator ? Why did He not appear in the streets of Jerusalem before the people who had been so basely deceived as to His Person ? Why did He not by His mere appearance inspire courage in His frightened followers everywhere, and utterly defeat His malignant enemies ? " Such objections entirely overlook the facts pertaining to the Kingdom. As to the first, the postponement of the Kingdom was proclaimed in connection with the foretold death and resurrection, and no substitution of a spiritual Kingdom, as multitudes dream, was made, as is firmly proven by the universal doctrinal position of the Church for the first three centuries. All believers immediately after the resurrection continued, as the promises positively required, to look for the identical Kingdom which they believed in before His death, only locating its establishment at the Sec. Advent. The spiritual Kingdom that these men talk about is the outgrowth of a later, spiritualistic system of interpretation. Besides this, the resurrection, as we have shown, is an important pre-requisite to secure the reorganization of the Davidic Kingdom upon that unchangeable Messianic basis predicted. The resurrection makes no change in the Kingdom, but pre-eminently qualifies the King to bring it, when re-established, to its promised height of permanency and glory. Indeed, it is an essential factor in its re-establishment in the form covenanted and promised, elevating David's Son into the Immortal Son who can reign as long as the sun and moon endures, and affording unto us the pledge of His Messianic power to fulfil the promises to the Fathers and all believing ones in raising them also from the dead, and causing them to inherit His Theocratic Kingdom when revealed. Any theory which refuses to receive the resurrection just as related in the New Test. (making it a

resurrection of mere spirit as Shenkel ; or a historical account of no practical importance in the development of Christian faith, as Keim ; or an event that is to be explained by apparent death, as Schleiermacher ; or a harmless deception, as Renan ; or a gross falsehood, as Bardht), fails to see its *essential connection* with the Kingdom, and its *necessary existence* in order, at the appointed time, to fulfil the promises of God. Men like Strauss inform us that they want two proofs in confirmation of the resurrection of Jesus, viz., that the reality of it shall be vindicated by observing all the conditions of historical testimonies ; and that, unless this resurrection took place, other events now historically certain could not have transpired. The doctrine of the Kingdom affords those evidences, and thus establishes the Messiahship of Jesus, for it shows us that the direct testimony given by the professed witnesses to the fact are sustained by requisite *historical connection* both with what preceded and what is to follow. The testimony is *in perfect correspondence* with the requirements of the Kingdom ; and, therefore, in the consideration of this subject, it is only just to weigh the credibility of the witnesses (who profess to testify to the filling out of a Divine Plan) *in the light* of that history which God has produced and contemplates yet to introduce. In other words : the resurrection being part of the Divine Plan in reference to this Kingdom, the fundamental inquiry ought to be whether it is *fully adapted* to secure the end intended, and whether in the prosecution of such an end it *re-confirms* past history. The answer to this vindicates the testimony of the disciples, the absolute necessity of the resurrection, and the cordial reception of it as *a glorious earnest* of the power of the Coming Kingdom. If it be asked what events that certainly took place are developed by, or connected with, the resurrection, the definite response comes again, such as : the continued belief in the Messiahship of Jesus over against the Jewish prejudice immediately suggested by a crucified One ; the establishment of the Church in the manner predicted before His death, by making Peter the one who holds the keys of knowledge to show that there is still forgiveness to the Jew, who cruelly rejected the Messiah, and that the Gentile can be engrafted on the principle of faith ; the perpetuity of this Church with its belief in the resurrection of Jesus as a cardinal point ; the institution of the Lord's Supper before His death and its perpetuation after the death, but celebrated as a memorial of triumph over death ; the treading down of Jerusalem, the continued dispersion of the Jewish nation, the Gentile dominion, the rising up of the apostasy, persecution, etc., considered as depending for their fulfilment upon the previously given word of a crucified and resurrected Jesus. Christlieb has well shown (*Mod. Doubt*) that the conversion and history of St. Paul *alone* answers Strauss's objection. As to the second explanation asked, why the resurrected Jesus did not appear before the Jewish judges to confound them, etc., *the least acquaintance* with the doctrine of the Kingdom presents us readily with the reason. The Kingdom having been conditionally offered to the nation and having been rejected because the nation remained unrepentant, it was postponed until the Sec. Advent, and therefore, in view of the Divine Purpose previously plainly announced before His death, and thus embracing also a punishment upon the unbelief of the nation, it would *have been incompatible with Messianic dignity and purpose* to exhibit Himself to any others than believers in Him. His enemies were to drink the allotted cup ; His friends were to be sustained by the earnestness of faith in His resurrection ; all were to receive

the sufficiency of evidence *consistent* with moral freedom, with His own honor, with the predicted withdrawal, and with an incorporated repentance and faith. If the objection has any force, then Jesus ought thus to prove His resurrection to every unbeliever in the world, which leaves no ground for the kind of repentance and faith that the New Test. requires of us.

Multitudes (as Fowle in *Science and Immortality*) reject the resurrection, no matter what proof is presented, simply because it introduces the *Supernatural element*, which is antagonistic to their idea of unchangeable laws of nature. This notion has spread widely even in the Church, and men who profess to believe in Christ (but know but little of what constitutes a Christ) entertain it. Thus e.g. Dr. Macleod (*Memoirs*, vol. 2, p. 371) says: "I have been astounded by a most influential member of the Church saying to me, 'What is it to me whether Christ worked miracles or rose from the dead? We have got the right idea of God through Him. It is enough; that can never perish!' And this truth is like a flower, which has grown from a dunghill of lies and myths! Good Lord, deliver me from such conclusions! If the battle has come, let it; but before God I will fight it with those only, be they few or many, who believe in a risen, living Saviour. This revelation of the influence of surface criticism has thrown me back immensely upon all who hold fast by an objective revelation." The fact is, that unbelief which acknowledges the Divinity of Jesus as recorded, and on this ground rejects Him, is *more consistent* than such a faith which receives a Saviour, shorn of the attributes that constitute Him the Redeemer.

*Obs. 6.* Objections the most opposite, indicative of *the heart's desire* in the matter, are urged to diminish indirectly or directly the Christship of Jesus. Thus e.g. one tells us (as Bauer) that the world was prepared to receive the Messianic idea, and that Christianity is the natural outgrowth of the ideas then prevalent. But this is *opposed* by the postponement of the Kingdom owing to its not being prepared, by the rejection of Jesus, by the persecution of His followers, and by the hatred of the world both Jewish and Gentile. In confirmation, however, of the world's preparation we are additionally informed that Christianity is Judaism spiritualized by means of the allegorical interpretation of the Old Test. introduced by the religious philosophy of the Alexandrian school. But if such is the case, why did not the Church then during the first centuries *thus spiritualize away* the Messiah and the Kingdom; and why did not those Jews addicted to such allegory *become Christians*? The truth is, that the spiritualizing which tampered with the Messianic idea and the Messianic Kingdom came in later through such men as Origen, etc.; for history records the fact that both of these fundamental ideas were preserved intact by the early believers. Jesus does not yield up His Messiahship, as including His claim to the Theocratic-Davidic Kingdom, to be a moral Reformer of Judaism; this is seen in the postponement, etc., of the Kingdom, and in the belief of the primitive churches. As Apologists have remarked, there is no historical evidence, even the slightest, to prove that the allegorical interpretation of Alexandrian Jews had any influence whatever in forming the primitive views pertaining to the Christ; but, on the other hand, the reception of the Old Test. Scriptures, the retention of the pure Messianic conception, the utterance of various predictions, etc., all to be taken in their proper grammatical meaning, show that the allegorical interpretation met with *no favor* in the teaching of Jesus or His disciples. Even when allegory is admissible it is confined to the subject in hand and does not vitiate or alter (as seen in Paul) the proper, legitimate covenanted Messiahship and Messianic Kingdom. Again: the apprehension of the Kingdom meets and repels the strange, yet oft-repeated statement, that the establishment of the Ch.

Church is the result of a weak belief in a Galilean Rabbi. Aside from the usual effective replies given by Apologists and reasons already assigned, it is sufficient to add that the establishment of the Ch. Church is explained in the New Test. to be a *positive necessity* in order, while the elect Jewish nation is for a determined time held in abeyance, that a seed may be gathered out to Abraham, and an unbroken line of election be continued. It is a carrying out of the Divine Purpose in preparing a people for the incoming Kingdom; and the work specifically assigned to the Church has, more or less, been carried on to the present. The attacks upon the founding of the Church thus overlook *the connection* that the Church necessarily sustains to the Divine Plan, to the postponement of the Kingdom and temporary rejection of the Jewish nation, and finally to the preparation that it includes for the Messianic Kingdom. (Comp. Props. 86, 87, 88, etc.). In addition, the same regard paid to the things pertaining to the Kingdom shows us that when men (as Bauer) attempt to derive the call of the Gentiles and a "Universalism," as suggested by the state of the Roman Empire and this confirmed and made effectual by a divergence of Paul, over against Peter, in this direction—they simply ignore *the testimony* that is given upon these points. They overlook *the connection* that this call of the Gentiles sustains to the postponed Kingdom, to the rejected nation, to the Theocratic Kingdom, to the foretold (even already by Moses) anger of God abiding upon the Jewish nation influencing Him to call out from among the nations a people for His name; and they press this "universalism" to the extent that the Jewish nation is no longer in covenanted relationship with God (thus breaking God's oath-attested covenant, and making Him with His foreknowledge to have been mistaken in His Plans), and it can never, any more than the Gentiles, expect any special favor (thus erasing many precious prophecies pertaining to the future restoration and glory of this nation, and blessings flowing to the Gentiles through it). And, instead of allowing the Record to testify, as it does, that Peter was the first one who, under divine guidance, extended the call to the Gentiles, they endeavor (against renewed testimony to the contrary) to develop an antagonism between Peter and Paul, making the former "contracted" and the latter "liberal" in his views. Such efforts which seek in these indirect ways to disparage the Messianic idea of the New Test., are unavoidably weak in the estimation of even the uneducated believer, because he sees at once that to make out such an account no attention whatever is paid either to the plan of procedure, or to the part that was really taken in this call by those commissioned to extend it.

Beal, Graves, and others, to rid themselves of New Test. obligations, show that other professed sacred writings and heathen mythology also taught an incarnation. But they are very careful not to mention *the immense contrast* between such and the New Test. doctrine, and that they do not stand related to a definite developed Theocratic Plan; for they only serve to show how a deep latent feeling for some such union with Deity is expressed as a longing even by the heathen. The sublime acts, life, etc., connected with Jesus are not found in such alleged incarnations, and a continuous fulfilment of prediction and preparative measures are totally lacking in them. Many of the destructive works indeed scout (as e.g. *The Jesus of History*) the idea that Jesus predicted with such definiteness His own death and resurrection (making such an after attachment), but they cannot rid themselves of the other predictions fulfilled continually down to the present time.

*Obs. 7.* Seeing how largely the Sec. Advent of Jesus is adapted both to explain with consistency what otherwise would be inexplicable (for, it

teaches us how the covenant and promises can be realized), and to substantiate the Theocratic position of Jesus (for He that can thus come again as promised must be more than mere man), unbelievers have ever been hostile to it, and denunciatory of it. The lowest form of attack is to pronounce it "an exploded myth" or "a base fabrication." Strauss has no hesitancy in saying (*Life of Christ*, p. 242) that when Jesus spoke of the power and glory connected with His Sec. Coming, He appears "not only as an enthusiast," but as "guilty of undue self-exaltation." In other words, the Saviour is convicted of uttering falsehoods, and the charge is repeated in all its varied changes, now more indirectly and then more directly, by all who reject the Christship of Jesus. It is a doctrine *so self-condemning, so humiliating* to them that they become *offended* at it, as Strauss candidly confesses (p. 242): "What *offends us* in all these discourses is only the one point, that Christ should have attached that miraculous change, the appearance of that ideal day of retribution, to His own person, and that He should have designated Himself as the Judge who would come in the clouds of heaven, accompanied by angels, to raise the dead and judge the world. The man who expects such things of Himself is not only an enthusiast (or visionary), he is guilty of undue self-exaltation in presuming to except Himself from all others so far as to place Himself above them as their future Judge." Yes! this writer is perfectly consistent when he takes the position that *no mere man* can assert such things of himself. Others, who still strive to bring forth adulterated admiration for Jesus, and to save the reputation of the Holy One, tell us (as Shenkel, *Sketch of Jesus*, p. 104 and 108) that His Sec. Advent is to be taken impersonally or figuratively and that the disciples *not comprehending the figure* made it a personal Advent. This is based upon two suppositions, (1) that it is impossible that Christ should predict such a personal Advent with outward glory, etc., to set up an earthly kingdom; and (2) that coming to found a *spiritual Kingdom*, He could not possibly have enumerated that outward splendor, etc., as associated with a personal Advent, because a spiritual Kingdom is opposed to the idea. First in reply to Shenkel's class: How do they know that when Christ postponed His Kingdom to this Sec. Advent (as specifically stated by Himself, see Prop. 58, etc.) that He also set up another? (Comp. Props. 56-104). *Where* is the proof of this premise? The deduction is false, because no such well-founded premise exists. For there is only *one covenanted Kingdom* promised to David's Son here on the earth, and that is the Theocratic-Davidic Kingdom now still withdrawn and overturned as Bible and history testify. *How* do they know that Christ's Kingdom is a purely "earthly" one, and that it would be derogatory to His dignity and to angelic precedency to come, as grammatically expressed, to inaugurate such a Kingdom? Here again a premise is taken for granted, and erroneous inferences derived from it. The Theocratic Kingdom (once instituted, which perhaps is also to these men impersonal although historical, with great outward manifestations) is no mere earthly Kingdom (and it is anti-biblical thus to call it), seeing that God Himself as the self-constituted earthly Ruler is the Head. Hence it is "the Kingdom of God," etc., Prop. 45. The non-comprehension of the Kingdom, and the introduction of an imaginary one forms the ground of the forced explanation which does positive violence to the language of Jesus (because leaving the plain grammatical meaning so highly indicative of personality (Prop. 22, 23). The most reasonable thing in the world, if once the pro-

phetic and covenanted idea of the Messianic Kingdom is retained, is that, when the Theocratic Kingdom is restored under David's Son and Lord, the greatness and majesty of the King should bring forth, as Jesus testifies, a splendor and glory far exceeding anything that the world has ever witnessed, or that we can imagine. Therefore Christlieb (although retaining the notion of an invisible spiritual Kingdom) says in answer to Shenkel (*Mod. Doubt*, p. 367) : " We ask in amazement, Has the idea never dawned upon Dr. Shenkel, that ' corporality is the end of God's ways ' and must be so?" and argues that the visible, outward appearance of the Kingdom is essential to its triumph. We reason step by step, and each one firmly established upon a scriptural basis as seen in the preceding Propositions, that if ever the Theocratic Kingdom is restored, it must, *in the very nature of the case*, have an external, outward manifestation ; and having for its Ruler David's glorified Son, and for associated rulers Christ's glorified brethren, *it must exhibit* a splendor and glory most striking and overwhelming. The Personality of the Sec. Advent (substantiated under several Props.) is *a necessary part* of the covenanted Kingdom, for the Kingdom being postponed to this Advent, it is impossible to conceive how it can be re-established without His Coming and interference, or how a Son of Man, a real David's Son, can rule in a restored David's throne and Kingdom, as predicted, without being personally present, just as the disciples believed, who heard these declarations fall from the lips of Jesus, and after His resurrection conversed with Him forty days (Acts 1 : 3), "*speaking of the things pertaining to the Kingdom of God.*" We believe that these disciples knew *more accurately*, owing to their facilities and that the subject was made a speciality, the things pertaining to the Kingdom than any men that have lived since their day. Let us add : that to change the meaning of Christ's language, thus destroying its affinity to what is absolutely requisite to carry out the Divine Purpose, and in doing this to bring discredit and dishonor upon the men who preached this Theocratic Kingdom, is not a whit *less dishonorable* than to pronounce the whole matter a visionary notion. Second, in reply to both Strauss and Shenkel, the doctrine of the Sec. Advent must not be considered *isolated, detached* from its connection with the Kingdom and a continuous Divine Plan to be consummated in the Kingdom. Our likes or dislikes have nothing to do with it ; the question is whether such an Advent, as incorporated in the Plan, is *eminently adapted and even necessary* to produce the result foretold. And in deciding this the student will not overlook *how* this Advent naturally follows from the postponement of the Kingdom and the rejection and withdrawal of Jesus ; from the intercallary period occupied in gathering out a people to inherit the Kingdom ; from its having been foretold centuries before Jesus declared it ; from the impossibility of the disciples with their Jewish expectations of immediate re-establishment of the Kingdom receiving such a doctrine without the assurances presented which they claim. Let the unbiassed reader take the doctrine of the Kingdom and trace it through its phases, and see for himself how the Sec. Advent grows out of it as *an indispensable factor* in the furtherance of the Kingdom, and that it is the only thing revealed by which the Theocratic Kingdom can possibly be brought again into existence, and he will see that it would have been *unreasonable* upon the part of those who were witnesses of Jesus, of His power and resurrection, not to have accepted of it, and not to have expressed it as *the grand instrumentality* through which the promises were to



be realized. The objection urged that such a doctrine is incompatible with the limitations of a mere man has no force until it be shown that Jesus *is only* a man, but, on the other hand, if He is more than man the doctrine is eminently worthy of him—in fact, is just such an one as, under the circumstances, must pertain to Him. Leaving the divinity of Christ (see below), it is sufficient to say that the Sec. Advent of Jesus, which, if received, at once establishes that Jesus is also divine, is rejected by these men because, if accepted, it imposes *the condition of accountability* to Him, and enforces the authority of scriptural demands upon the heart and life, and this a worldly, fleshly heart cannot entertain. Hence they care not to regard it from higher ground ; its necessity and connection with the past, present, and future ; its Theocratic aspect and identification with the Messianic idea, and its adaptedness to bring forth the fulfilment of covenant and promise. And, we protest against the injustice, so far as the Record is concerned, of judging the Messianic claims of Jesus by confining them to the First Advent and not including the Second. For, this is taking a *narrow contracted* view of the subject, and doing positive violence to Holy Writ, seeing that the Messianic idea in its realization is pointedly deferred—owing to sinfulness, etc.—to this Sec. Coming. Therefore to form a correct judgment whether it can be verified, the Sec. Advent must be contemplated as *a means toward a foretold end*. Here we take our position ; if unbelief can point out a single defect in the Sec. Advent that will indicate directly or indirectly the impossibility of realizing the covenanted Messianic idea, then truly a serious and valid objection is raised up against us. Until this is done we are only too happy to follow in the steps of the primitive Church, and to hold that the Messianic conception is only realized in the Messianic Kingdom which is to be established at the Sec. Advent of the Lord Jesus Christ ; believing too that it is utterly beyond the capacity of “ ignorant and unlearned ” men to introduce and develop so perfect and majestic *an adaptation* to an end which purposes the most glorious and desirable redemption.

The writer may be allowed to add : the great defect of systems of Theology for centuries has been the following : they have laid too much stress on provisional redemption and not on redemption itself as realized at the Sec. Advent in “ the day of Christ.” Thus the mysterious sacrifice, exceedingly precious by which redemption is procured and assured is deemed the only great and central point in Theology, while the completion of redemption is merely secondary to that of the means. This blemish in many works which reflects upon the Christship of Jesus ought to be removed. A little reflection teaches this : if that sacrifice alone is sufficient to secure our salvation, how comes it that it does not save from temporal death, from temporal evil, corruption, etc., and that it becomes absolutely necessary for Jesus the Christ to come again to salvation in behalf of those who honor His sacrifice. Something then *additional* to that sacrifice is needed, viz., the personal interference of the Saviour in our behalf. The sacrifice made by Him enables Him to do this, constituting Him, in view of its acceptance by the Father, a perfect Redeemer, and enabling Him in accord with right, because of its acceptance by us, to exert His power and Christship in our interests. If this be so that something must be superadded, when the time arrives, to the sacrifice to secure what faith and hope in the sacrifice sees and desires, why refuse to recognize distinctly, as the Bible does, that the Redeemer to perfect His own work must come again “ the second time unto salvation ” ? The prevailing view makes that Second Coming a minor point, a comparative insignificant matter (alas ! some even who profess to be ministers of “ the Christ ” proclaim it “ an exploded doctrine ”), exalts the means, the preparatory work above “ the Christship ” of the future, and painfully evidences its lack of faith in salvation obtained under Theocratic auspices.

*Obs. 8.* Now we come briefly to consider the great stumbling block in

the way of all unbelief to the acceptance of the Messianic idea, viz., that of the *Divinity* of this Son of Man. Unbelief correctly asserts that what the New Test. declares of this Jesus cannot possibly be applied to a mere man; unbelief sees and acknowledges that the attributing to Him the power of forgiving sins, of judging the world, of raising the dead, of assigning rewards and punishments, as well as in the bestowal upon Him of titles, worship, honor, and glory that belong to God, is *utterly incompatible* with mere humanity. This confession, as far as it goes, is worthy of notice, and is a deserving rebuke to some professed believers who, under the influence of theory, endeavor to lessen the divine in the Master. In the consideration of so fundamental a point, upon which depends so much in the past and future history of the race, and around which cluster the dearest hopes of an evil burdened humanity, we should approach it with the resolve to allow *the full force of all the proof* given in its behalf to be candidly weighed. Passing by that which has been ably presented by Apologists, we confine ourselves only to that derived from the doctrine of the Kingdom, feeling assured that this is ample enough to stamp Jesus as God-Man. Let the student reflect upon the nature of this Theocratic Kingdom and he will see that, *as covenanted and predicted*, it necessarily includes as its promised King a *God-man*. Turn back to the ancient predictions (allowed even by unbelief to be such) respecting this Theocratic King and notice what He is to perform (e.g. to raise the dead, remove the curse, etc.), and reason at once decides that *no mere man* can be such a mighty King. Consider that the Theocracy in its direct meaning includes as its *central conception* that of *God Himself* acting as an earthly Ruler, and that the biblical portrayed purpose is to manifest this through the Davidic line in the *Person* of Jesus, and it follows that if *God* rules in and through Jesus, the Son of David, He must be in some way *fully and closely identified* with Jesus. The Theocratic idea is exhibited in the *Person* of Jesus, and hence the statements: "*I and my Father are One; I am in the Father and the Father in Me*" (John 10 : 30, etc.), "*He that hath seen Me hath seen the Father;*" etc., which assume *definitely that He is the Theocratic King in its highest sense*, viz., in the identical one inaugurated at Mt. Sinai, when it was justly believed that *God Himself* was the King of the instituted Kingdom. This is repeated when He, from the depth of His Theocratic consciousness, declares "*that all men should honor the Son, even as they honor the Father*" (John 5 : 23) etc. Being thus the *Person* in whom the Theocracy is to be truly manifested, it is not surprising that Paul should say (Col. 1 : 19 and 2 : 9) "*that in Him should all fulness dwell,*" that "*in Him dwelleth all the fulness of the Godhead bodily.*" Being thus the contemplated Theocratic personage, He could not refute the charge brought against Him by the Jews (John 5 : 18 ; 10 : 36 ; 19 : 7) that by designating Himself the Son of God, he thus "*made Himself equal with God,*" without doing violence to His Messiahship. Because Jesus is the Theocratic King, He is "*the brightness of the Father's glory and the express image of His Person*" (Heb. 1 : 3), and the Kingdom itself is designated "*the Kingdom of Christ and of God*" (Eph. 5 : 5), "*the Kingdom of our Lord and of His Christ*" (Rev. 11 : 15); and He who is to reign forever is named by Isaiah, consistently, "*the Mighty God*" (Syriac, the Mighty God of ages), "*The Everlasting Father*" (Vulgate, "the Father of the future age;" Lowth, "the Father of the everlasting age;" Chaldee, "the Man abiding forever"). That God should become incarnate, i.e. be

united with humanity in the Person of Jesus is not only not incredible, but positively *the most reasonable* matter that can be presented to us when regarded in *its true Theocratic relationship*. Let the reader consider how the Theocratic conception *as covenanted and predicted* demands it; how this was done centuries before Jesus came; how all the prophets unite in giving Him a pure, exalted Theocratic position in the Kingdom; how in His own person He is represented as reigning as David's Son and yet as David's Lord; how the fulfilment of the continued overthrow of the Theocracy and the condition of the covenanted nation is a standing proof of its historical connection; how God is portrayed as made specially accessible and present in the person of the Messiah; and then how Jesus came as predicted, David's Son and also the Son of God; how He claimed and exhibited a sufficiency to insure us that He is indeed the Christ; how He, through the tender of the Kingdom, offered Himself as the Messiah; how His Christship was rejected; how then still retaining His right and privileges, confirmed by the power of God, He postponed the manifestation of the Kingdom and of His Messiahship to the Sec. Advent; how so many things now existent in Jew and Gentile, in Church and world, attest to and establish what He as Messiah declared, and when he has passed over *the strictly connected series* of events and has seen *how requisite* all this is to meet the purest and loftiest conception of Rulership that has ever been presented to mind or heart of man, is it possible that he, or any one, can for a moment suppose that a set of fishermen, or "ignorant" disciples, or the most learned of the ancients, could concoct a *Personage so symmetrical, so correspondent with covenant and promise, so perfectly agreeing with the highest form of government, with the World's need, and with a bridging over the dark chasm between God and man, Heaven and Hades, Paradise and groaning Creation*. No one who receives the Theocracy in its true Biblical sense can doubt the divinity of Jesus, the Theocratic King, because to do so would involve a contradiction—a fatal antagonism—for it would take out of the future Theocracy what even the past possessed—a *God ruling*. Hence the deep wisdom of the Apostles, the evidence of inspiration, in adopting the very language so admirably adapted to express *the Theocratic-Davidic idea*, i. e. in uniting with David's Son, to whom as a descendant the Kingdom is more specifically promised (both for identification and for a purposed union of the Divine), such a Lordship, Godship, etc., that in Him *the pure conception* of a Theocracy is retained. Consider, too, that this was done by men hostile to all idol or man worship, who were surrounded by those who were jealous of any lessening or misconstruction of the Messianic conception, and that therefore the language used can only be consistently explained on *the basis of the Theocratic idea*. Reflect also that this was done by persons and among persons who were zealous defenders of the unity of God, and who would have esteemed it sacrilegious to appropriate to man what belonged to God; and that, therefore, the portraiture of Jesus, as given by the Apostles, can only be appropriately reconciled with the *Theocratic conception*, which instead of destroying the unity of God *actually upholds it*, since it brings God the Ruler into *oneness* (as Jesus claimed) with David's Son, causing the majesty of heaven to be reflected and exerted *in and through a visible Headship*, thus mercifully and wonderfully accommodating itself *to the needs, desires, and glory of Humanity*. Let the student deeply ponder the original Theocratic idea, retaining its original meaning then associated in external manifestation

through David's Son, and he will see the reason *why* pas-<sup>idea, viz., that</sup> Old Test. are applied to God are in the New Test, <sup>unlike what</sup> to Jesus (as e.g. Isa. 45 : 20 ; comp. with Rom. 14 : 10, 11, ~~Isa. 40 : 3 with~~ Matt. 3 : 1, 3 ; Zech. 12 : 10 with John 19 : 34, 37, etc., etc.) ; *why* divine worship which belonged to God as the Theocratic Ruler <sup>is also claimed for</sup> Jesus Christ (as e.g. John 5 : 3 ; Matt. 28 : 19 ; Phil. 2 : 11 ; Rev. 5 : 13 ; Luke 24 : 52, etc.) ; *why* perfections which exclusively belong to God are *without the least scruple attributed* to Jesus (as e.g. John 5 : 21 ; Col. 1 : 17 ; Heb. 13 : 8, etc.) so that the declaration is made (John 16 : 15), "*all things that the Father hath are mine.*" It was under the influence of this Theocratic conception, viz., that *the same Lord God* who once acted as earthly Ruler would be inseparably identified with the person of Jesus, David's Son, that even creation (John 1 : 3, 10 ; Eph. 3 : 9 ; Col. 1 : 16 ; Heb. 1 : 2, etc.) is ascribed to Him ; that pre-existence is postulated (John 8 : 58 ; John 1 : 1 ; Col. 1 : 17, etc.) of Him ; that the love, etc., rendered to Him are at the same time bestowed upon the Father (John 5 : 23, etc., 1 John 2 : 23) ; that no one could know the Father saving the Son and him to whom the Son revealed Him (Matt. 11 : 27, etc., 1 John 1 : 18) ; and all this and more because (John 14 : 10) "*I am in the Father and the Father in Me.*" The least reflection will show, that the Theocratic idea *so impenetrates* the New Test. portraiture of Jesus bringing forth such a union of the Theocratic God with David's Son—forming *the one Theocratic King* with one will, power, work, love, etc. (John 5 : 19-38, etc.)—and yet consistently placing the Son in view of the incorporation of David's line and descendant subordinately to the Father (John 5 : 19 ; 14 : 28, etc.), that it demands unreasonable credulity to imagine that the apostles through their own reason and to subserve their own purposes, created *such a matchless Theocratic likeness*, which, without a single flaw, combines the original Theocratic Ruler with the promised Theocratic King in David's line ; and, without sacrificing the humanity or exalting it above the Fatherhood, blends the two together into *an inseparable Oneness*, forming the *One Person* Jesus the Christ ; that in this unity, whoever sees the Son beholds also the Father. Such a conception, *so harmonious* in all its details, *so forcibly adapted* to secure the end contemplated, and *so perfectly in accord* with God's Theocratic Purpose, is, as the Bible justly claims a divine one. Let the reader test this by contrasting it with those plans originated by man, as e.g. Plato's idea of an ideal government and more recently the notions entertained respecting a "Universal Republic" or a "Universal Monarchy." Our opponents themselves concede (leaving out the moral, and only looking at the results) that if this portraiture is true, if it could be realized as expressed, it would undoubtedly bring forth the effects attributed to it. We know it to be true for the reasons, already assigned, flowing from the doctrine of the Kingdom, and which in every heir of this Kingdom and co-heir of this Theocratic King is confirmed by the experience of faith, and by the constant and continued fulfilling of events foretold by this Messiah.

Leaving the offensive and daring expressions of unbelief, it is sufficient to point out what little force there is in the affirmation of a more respectable class of unbelievers. Thus e.g. Alger (*The Solitudes*, p. 384) asserts, "To merge the divine humanity of Jesus in factitious theory of His Deity is to lose more than can be gained." In plain words the divinity (made inseparable by the Theocratic plan running from covenant to ultimate fulfilment) attributed to Jesus must be rejected, for "professed relationship to Him

united with humanity, arrogating to Himself personally a forensic position of inconceivable grandeur—this language, if regarded as authentic, and taken in its literal sense, would lead us to believe that He labored under a *gross delusion*." Suppose, however, on the other hand, that the divine were not united with Him as the Theocratic ordering demands, would not this very class of writers seize upon this omission as a *fatal flaw*, and at once triumphantly accuse the evangelists and Apostles of *not comprehending* the requirements of the Christ as presented in the conception of a Theocracy. But when given, perversity makes it an objection, although it comes and supplies a yearning of humanity to have the divine to reveal itself in an *accessible form* to man, joining the Infinite and the Finite in a recognizable manner, fulfilling in a covenanted Theocratic order what some writers (as Parsons's *The Infinite and the Finite*) make progressive and to be evolved in the distant future. We cannot even agree with Luthart in his exceedingly interesting lecture (No. 4, *Bremen Lec.*, p. 133) on "The Person of Christ," when he remarks: "A man who is the appearance of God Himself, a revelation of God, who is God become man—this thought was far off from the whole ancient world, was far off even from the Old Test." "The idea did not produce the fact, but the fact produced the idea." The reverse of this is the truth, for (1) the Theocracy embraced the idea of God Himself ruling; and (2) this was co-joined in the covenant and promises to be realized in David's Son; (3) this led to the production of the fact; and (4) this was acknowledged by the chief priests when they charged Jesus with blasphemy because He claimed to be this Son, "the Christ." There is a logical and historical connection.

*Obs. 9.* The Theocratic Kingship assigned to Jesus, confirmed by the things pertaining to the Kingdom, at once establishes His divinity. A Theocracy presided over by a *real Theocratic King*, manifested in and through a vital union of God with man, *imperatively requires a God-man*. Our entire argument, running through these Propositions calls for just such a Theocratic King, with the humanity and the divinity, the attributes and the perfections, the humiliation and exaltation, the Son of Man and Son of God relationship, as the Word presents us. There is *nothing* to add to, or subtract from, the Theocratic portrait drawn by the Spirit, which understandeth the deep and true things of God and man. The sinlessness of Jesus, which is such an annoyance to unbelievers, and the subject of many an insidious attack, is fully sustained, not merely by the well-established reasons of Apologists in general, but by its necessary relationship to this Kingdom. A Theocratic King, in the full sense of the phrase, *must be* a pure, sinless, perfect Being. He is, therefore, not only covenanted as "*the Just One*," and in all the prophecies represented as *pre-eminently* spotless, being the Lord Himself, but carefully delineated as such by His witnesses. The least reflection will show that if the Theocratic idea, which embraces the actual return and abiding of God's Rulership, is *actually* to be realized in the Person of Jesus, *then*, in the very nature of the case, *sin cannot* be predicated of Him who is, *by virtue of this Theocratic position, God-man*. From this results the unspeakable worthiness of our King, His ability to save those who are fallen, and the call upon all living creatures to ascribe "*Blessing, and Honor, and Glory, and Power*" (Rev. 5 : 13) unto Him. Indeed, if Jesus is viewed, as, in justice to Himself and the Record, He ought to be, in the light of this Theocratic position, His Divine-Human appears with an increased intensity and lustre that is overwhelming. Has the reader, e.g. ever considered that the very first message respecting the Messiah given by his forerunner John, at once impresses us with a sense of His Theocratic dignity. Who, unless He were the Theocratic King in its highest sense, could call a whole nation to repentance, and tender to them the Theocratic Kingdom upon the nation's concurrence? The demand and offer are both

so God-like, so real *Theocratic* that this alone, if other proof were lacking, stamps Jesus as *the Messiah, the veritable Christ*. Therefore it is that a large class of passages, however explained by the critics and however men may legitimately or unlawfully interpret them, still contain a sufficiency to teach us the true *Theocratic* position of Jesus; as e.g. Tit. 2 : 13, which some read as if the great God and the Saviour Jesus were identical, and which others read as if God designates the Father distinctively from the Son, but which, whatever reading (see Lange, Alford, etc.) is preferred, still brings forth the *pre-eminent dignity* of the Saviour. For, as Alford (*loci*) says: "Whichsoever way taken, the passage is, just as important a testimony to the divinity of our Saviour: according to one way, by asserting *His possession of Deity*; according to the other, even more strikingly asserting *His equality in glory* with the Father, in a way which would be blasphemy if predicted of any of the sons of men." The criticism of isolated passages does not affect the main question, and cannot change the *imbedded Theocratic position* assigned to Jesus by virtue of which we are assured that the revelation of the Father's glory is in and through Him (comp. e.g. John 17 : 5 ; 2 Pet. 1 : 16, 17 ; Matt. 16 : 27, etc.). We need no Napoleon (Montholon's *Memoirs*) to inform us: "I know men and I tell you that Jesus Christ is not a man," etc., for the *Theocratic idea*, so consecutively evolved and finally manifested in Jesus requires no such eulogies from man. The fainter praises of Renan, Mills, etc., are made with eyes blinded and hearts closed to the *Theocratic conception*. Therefore, we believe that, when the time arrives for this *Theocratic King* to come and re-establish the *Theocratic Kingdom*, then indeed (Rev. 21 : 3) "the tabernacle of God" (the same tabernacle now taken away, comp. Acts 15 : 16 ; Isa. 16 : 5 ; Isa. 33 : 20, etc.) "is with men and *He*" (i.e. God in the Person of the *Theocratic Ruler*) "*will dwell with them and they shall be His people, and God Himself*" (being the *Theocratic Ruler*) "*shall be with them and be their God*"—and then shall be fulfilled (Isa. 54 : 5) : "*Thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called.*"<sup>2</sup>

<sup>1</sup> There is something inexpressibly saddening in the trial of Irving respecting the sinlessness of Christ, both parties holding to the vital fact that sinlessness was maintained, but differing concerning the power of His humanity to maintain it. See *Life of Irving* by Mrs. Oliphant, who well observes that such an agreement in essentials should never have led to Irving's excommunication.

<sup>2</sup> It is a gratifying fact that all the early Millenarian Fathers united in Jesus the Divine and Human (comp. Hagenbach's *His. Doc.*, sects. 65 and 66, Neander's *Ch. His.*, and *His. Dog.*, Dorner's *Person of Christ*, Uhlman's *Sinlessness of Christ*, etc.), but it is not generally noticed that such a union is part, yea, the heart, of their *Theocratic* belief, viz. that Jesus being the destined *Theocratic King*, the Christ, is the One in and through whom *God reigns*. Priestley published a work entitled, *History of Early Opinions concerning Jesus Christ, compiled from Original Writers, proving that the Christian Church was at first Unitarian*" (4 vols., 8vo, Birmingham, 1782). Against this assumption of Priestley's it is sufficient to say that the prevailing Millenarian view of the first centuries, which incorporated as its foundation principle the *Theocratic ordering*, necessarily made Jesus far more than man, even divine, in and through whom God ruled. This fact has very recently been strongly proven by Rev. Cook in his Boston lectures from extracts taken from the fathers, although he might have immensely strengthened these by showing their intimate and necessary relationship to the Millenarianism then held. A firm believer in the *Theocratic Kingdom*, as covenanted and predicted, cannot possibly be a Unitarian. A mass of Scripture, aside from the nature of the Kingdom, forbids it, as e.g. a single passage, Micah 5 : 1 (rendering given by Dr. Schaff in *The Person of Christ*, p. 200), "But Thou Bethlehem Ephratah, too small to be among the thousands of Judah" (i.e. the

central towns where the heads of thousands, or subordinate divisions of tribes resided) "out of thee shall come forth unto me *One who is to be the Ruler in Israel, whose origin is from the first of time, from the days of eternity.*" Burton gives a mass of information in his *Testimony of the Ante-Nicene Fathers to the Divinity of Christ*, Sears's *The Fourth Gospel, the Heart of Christ*, Reubelt's *Scripture Doctrine of the Person of Christ*, Lewis's *Divine Human of the Scriptures*, Young's *Christ of History*, and others. The testimony of ancients, outside of Christianity, sustains the primitive view, so that e.g. Gibbon (*Decl. and Fall*, vol. 2, p. 9) does not question the early teaching of the Church on this subject, and refers to "Libanius (who) praises Porphyry and Julian for confuting the folly of a sect, which styles a dead man of Palestine, God, and the Son of God. Socrates, *Hist. Eccles.* 3 : 23," etc. (comp. also p. 305 and 315). When Pliny (Epis. Pliny 10, 97) says "that the Christians were accustomed to sing hymns to Christ as to God;" when the leading objection of the Jews was to this assumption of the divine; when the apologists met such objections with reasons to sustain it; when martyrs refused the application of divine to emperors and heathen gods, but joyfully acknowledged it in Jesus, we have sufficient evidence of early belief (comp. Van Oosterzee's art. "The Son of Man" in *Princeton Review*, July, 1878). Pressense (*The Early Days of Christianity*, p. 62) remarks on the martyrdom of Stephen: "His last prayer is addressed distinctly to Jesus Christ, and by his final homage he renders dying testimony to His divinity. It was fitting that this great truth should be thus proclaimed by the first of martyrs." The *Theocratic idea* vindicates this worship, and hence we have John 5 : 23 ; Phil. 2 : 11 ; Rev. 5 : 13 ; 7 : 9 ; 15 : 6 ; Rom. 9 : 5, etc.

*Obs. 10.* The life of Jesus on earth has been highly eulogized even by unbelief, so that He is represented, by those unwilling to accept of His claims to the Divine and Supernatural, as "the ideal of Humanity," "the Ideal Man," "the man pre-eminent," etc. We accept of this testimony as far as it goes, and add to it, that if we consider the covenanted and predicted claims of Jesus to the Theocratic ordering, we find in that life abundant evidence, *cumulative in fact*, that in every particular this Son of David acted and lived in the consciousness of His ultimate Theocratic position, so that everything in Him, and coming from Him, was *eminently worthy* of the Theocratic King. Thus e.g. the contrast between His condition (one of poverty) and the vast extent of His knowledge, the ability exhibited in meeting and confounding the representative and intelligent men of the nation, the high culture and taste manifested in His teaching so that they ever have commended themselves for beauty and force to reason, the exalted sentiments so far in advance of the age proceeding from "the carpenter," the dignity and nobleness of His character, the remarkable adhesion to His principles and aims irrespective of a threatened death, the conduct at the trial and crucifixion, the high virtue, morality, and piety inculcated compared with the teaching then extant, His public and private life contrasted with that of Reformers and great men, the authority assumed and sustained in connection with an exceeding tenderness of spirit and forgiveness—these are points we love to contemplate as indicative of the high and noble character of the King. The superiority of Jesus as a man, as eminent Apologists have noticed, developed at a time when gross impurity and corruption was prevalent, developed in antagonism to national pride and prejudice, is a stepping-stone to the acknowledgment of the full Theocratic idea—of something allied with Him which elevates and exalts His humanity, which—fortified by the purest life and sealed by the noblest death—establishes His claim to *Oneness* with the Father, constituting Him the needed perfect Redeemer, and "*The Faithful and True.*"

We must receive the portraiture of Jesus in its *entirety* as given, or else we mar it with some deformity. Rogers (*Superhuman Origin of the Bible*, p. 34, etc.) at length ably

shows that the lofty character of Jesus could not have originated with the Jewish disciples, and that, if a mere man, the claims of authority, Supernaturalism, etc., would vitiate the portrait and render Him unworthy of honor. He forcibly declares (p. 430, in reply to Renan) that if Jesus pretended to work miracles, or simply fancied that He had wrought them, His credibility and moral greatness would be destroyed. And yet a Jesus shorn of His greatness and majesty, stripped of His noblest attributes and perfection, is made the subject of eulogy. An anon. writer, of "The Purpose of Existence," while busily engaged in denying the statements of the Bible, the Supernatural element, and the cardinal doctrines pertaining to Christ, professes, amid his destructive work, a high sort of reverence for Jesus, saying: "All that I believe, all that I have said, and all that I have yet to say, I have learned from one to whom I look up as the wisest and most perfect mortal that ever lived—from Jesus of Nazareth Himself—purest, holiest of created beings!" What does such praise amount to after denying the Christship of Jesus and rejecting His claims to the miraculous and divine, and after accounting for the rise of Christianity and its essential doctrines as follows: "The men from Cyprus and Cyrene, but more especially Lusias of the latter place, were the true authors of Christianity," viz., in ascribing to Jesus a resurrection, translation, divinity, etc. What admirable wisdom, consistency, and knowledge of the ancient records! Fairbairn (*Typology*, vol. 1, p. 346) refers to the fact that the lines of prophecy clearly indicate the divine-human united in the person of the Christ, and insists, correctly, that this is a foundation indispensable to a realization of the promises of God. Hence he observes that the evangelists all notice it; John in his formal statement that the Word was made flesh; Matthew and Luke in the miraculous conception constituting Jesus "the Son of the Highest;" and Mark pronouncing Him to be "the Son of God."



PROPOSITION 200. *While the Kingdom is given to Jesus Christ as the Son of Man, He becomes thereby the actual representative of God, manifesting God in the Person of One related to humanity.*

The covenants specify that future Ruler as the seed of Abraham and David ; David and the Prophets, corroborated by the Gospels, Epistles, and Apoc., describe Him as One far greater than man, having the Divine united with Him, thus forming *the desirable Theocratic-Davidic King*. The remarkable and most forcible feature comes forth, that what was once separated in this Theocratic Kingdom is *united in the person* of this King. When the Theocracy was first established, the earthly Ruler (i.e., God acting as such) was separate (i.e. in personality) from the subordinate human ruler (as e.g. God was separate and distinct from the subordinate ruler David), but in this revived form it is God's Purpose to have *both joined, firmly united in the same person*. This wonderful Plan proposes that there shall be a real Son of David united and identified with the Godhead, thus constituting Him just such a Ruler *as a perfected Theocratic Kingdom* on earth should possess to make it powerful and absolute, related both to God and man. While sitting on the throne of His glory as "the Son of Man," He, through His God-like attributes and Oneness with the Father, manifests the Father to us. Inspiration alone could produce *such a Theocratic Plan, so glorious, complete, and adapted to a perfect rule*.

Lange (*Com. Rev.*, p. 406) justly observes : " In the Coming of Christ God shall perfectly manifest Himself as Jehovah, the Covenant God : faithful to Himself ; faithful to His people ; faithful to His justice toward all."

*Obs. 1.* This again brings out prominently the doctrine respecting *the Person of Christ*—a significant one too as the day is approaching. Our view rejects on the one side the old opinion, revamped by modern Rationalism that Christ is a mere man, for the acts that He performs, the new Creation, the Supernatural, the universal judging, the resurrection power exerted, etc., prove Him to be more than man, the Son of God in the highest sense. It rejects on the other hand the Gnostic idea, and its modern philosophical tendency, which either virtually ignores or despises the human in Christ, or else makes it play a *very subordinate* part in His history and that of Redemption, bringing forward the divine in an exclusive onesided manner. Looking only at the covenants, the work of Redemption proceeds on the ground that Jesus is man, proper man, of the seed of David, thus identified with the race and of the same nature with Adam.

Coming necessarily in the elect line, He professes complete humanity, for His birth, growth, expansion of intellectual and moral powers, eating, drinking, temptation, life, sufferings, and death—all indicate this. But looking at the work which is to be performed, the Supernatural connected with Him, the portrayal of His offices, attributes, power, etc., we apprehend one possessing in connection with the human, a divine nature. Both are united to form a Saviour *capable of performing in all respects the great work of Redemption*, which is so intimately connected with a *Theocratic ordering*, with the precious principles of moral and civil government, with the purity and glory of God Himself, and with the highest interests of man and the race.

In brief, we accept of the Person of Christ as given by Dr. Dörner and others, and reject with them as anti-scriptural the theories which teach the identity of the human and divine, the conversion or transmutation of the one into the other, or the commixture of the two to form another nature. Jesus Christ is the same "*yesterday, to-day, and forever*;" and this unchangeableness imparts faith and hope. Since there is much vagueness, and even rashness expressed respecting the pre-existence of Jesus, a few words may be in place. There is no proper pre-existence of Jesus as "the Christ," the promised "Messiah." Fully admitting the pre-existence of the divine, this itself does not constitute "the Christ," for it is the union of the divine and human in David's Son that forms "the Messiah"—the historical, covenanted Christ. The notion of a pre-existent Christ, notwithstanding the mystical theories finely wrought of Böhme, Poiret, etc., is contradictory to covenant and prophecy, for before David was born to whom the covenant was given (i.e. the assurance was given that out of his line should the Messiah spring), and before Jesus was born as David's descendant, "the Christ" *as such* could not exist. Therefore while the divine is represented as pre-existent, the human nature, and the union of the divine and human in one person, is never thus described. Lutheran as our predilections are, it is but just to say that in this matter the Reformed (comp. Hagenbach's *His. Doc.*, vol. 2, p. 352) were nearer the truth. Our line of argument, relating to the Kingdom, is only concerned in the covenanted Christ, the historical Messiah. Hence while believing e.g. that (John 12 : 41) Isaiah saw (6 : 1-10) the divine pertaining to "the Christ," we cannot receive the inference of Edwards (*His. Redempt.*, p. 148) that he saw "the human nature" of the Christ.

*Obs. 2.* Passing by the necessity induced by law itself (as presented by theologians in systems of divinity) and especially by the preordained Theocratic ordering (as evinced in the course of our argument) for such a constituted Messiah, attention is now directed to the important fact, that such a union of natures, as was sustained before His death and continued unimpaired after it, *evermore remains*. This is a covenanted necessity, for David's Son, and no other, is the appointed King. Therefore the same union is still so preserved, the vital relationship of the two natures is still so continued, that we have the same Divine-Human Jesus to-day and evermore. The same Jesus that the disciples saw ascend to heaven shall come again in like manner, unchanged. The same Son of David that ascended must also descend, or else the covenant cannot be realized. Indeed the entire tenor of the Word evinces this, that since his ascension there has been no conversion of human nature into the Divine (just as little as the opposite advocated by some, that in the incarnation the divine was converted into the human—a transmutation dogma doing violence to the Infinite), although Augustine rashly says : "God became man that man may become God." A glorification was indeed experienced, but this did not destroy the human, just as the glorification of the saints does not change the personality and identity of their humanity. This is the more essential to

notice, since eminent men overlooking the covenant connection, teach the contrary.

Thus e.g. Neander (Prop. 81), because it is said that Jesus is declared to be the Son of God by the resurrection, hastily infers that He loses that which distinctively appertains to Him as David's Son. He thus substantially follows the system of Schwenkfeld (Hagenbach's *His. Doc.*, vol. 2, sec. 266), who asserted: "All that by which Christ is David's Son, is laid aside and lost (in His divine nature); His whole nature is renewed and deified." (Comp. Kurtz's *Ch. His.*, vol. 2, p. 155). The Christology of Swedenborg (Hagenbach, vol. 2, Sec. 299) also teaches that "the human which He received from Mary was gradually laid aside and the heavenly divine body substituted for it." Many indorse such views, substituting an "ideal" Christ for the veritable "historical" Christ, and forget that God's own oath-bound covenant, in order to be realized, positively demands the perpetuation of David's descendant. The old opinion of Origen (Hagenbach, vol. 1, p. 177) that "the humanity of Jesus ceased to exist after His exaltation," inflicts a deadly blow to covenant promise made to David's Son. Hence the Spirit, expressly to guard us against such covenant destroying error, teaches us that when Jesus comes again He comes as (Rev. 22 : 16) "*the root and the offspring of David*;" that He comes to occupy "*the throne of His father David*" (Luke 1 : 32), because the covenant made with David affirms (as Peter states) that Jesus *after the flesh* should sit on David's throne. Even the Jews held (John 12 : 34) "out of the law, that Christ abideth forever."

Our doctrine, therefore, is utterly opposed to the old but revived Eutychian theory, that the human nature was "deified," i.e. not simply glorified, but transformed into God; to the more refined notion that it became "divine" in the sense that it was so changed as to lose the essence of the human body and could no longer be recognized as related to David; to the notion of several bodies (so Weigel, etc.), the mere appearance of a body (Docetæ, etc.), and all other theories which deny a proper continued, recognizable humanity. Of course it rejects as utterly untenable the view that Christ is simply the incarnation of the divine idea, or that it is the outgrowth of the divine in the human to aid the race in giving an exemplar, in so far as these are pressed in hostility to the covenanted Theocratic idea.

*Obs. 3.* Having thus defined our position, another step in the divine procedure results as worthy of special notice: this same Jesus, the true Son of God and of David, so distinctive in both divine and human, is yet destined to manifest Himself in a way (i.e. Theocratic order) by which it will be seen that the Son of David is to perform, in the future, a *transcendant part* in the history of the world. Even now it has been observed by various writers that the idea of humanity united with the divine and realized in Christ, is *the Key* to Protestant theology; but our argument shows, that when the still future manifestation of the same is properly considered, it forms *the Key of Redemption, perfected salvation, Theocratic relationship*, and the *history* of the world. It is the goal toward which all things are tending—the culmination of God's Purpose in government and restitution.

This totally disproves the inferential argument which fills entire volumes against the personal reign of the Son of David, as e.g. such a work as Carson's *The Personal Reign of Christ During the Millennium Proved to be Impossible* (London, 1873). All such efforts, however well meant, are derogatory to the Son of Man, to the oath-bound covenants of God, and to the perfected redemption of man (which redemption includes not merely the individual but society, the race as a race, and creation). Comp. Props. 81, 49, 120, 146, 152, etc.

*Obs. 4.* From the Person of Jesus and His unchangeableness, we deduce: (1) the confirmation of the Kingdom to the veritable Son of David (to whom covenanted). He remaining the unchangeable Seed to whom the inheritance of the Kingdom is promised; (2) the grandeur of this Kingdom, its irresistible power, its exaltation, its universality, etc., in virtue of

the divine united with Him ; (3) the perfect Theocratic rule exhibited, so that (what is stated in the Proposition appears) we have the possession of a Ruler who is a *real representative of God*—who manifests God to us in *His own Person and Kingship*. In this Theocratic representation alone, do we find the chasm between the Infinite and Finite completely and satisfactorily filled. According to “the sure mercies of David” the Finite ever remains with the Infinite, and it is the pleasure of the Infinite to glorify, and manifest itself through, the Finite. This truth we gladly accept, for it has an important relation to the Kingdom.

Here we find ultimately the old antagonism of Lutheran and Reformed reconciled. The old Lutheran formula taught that “the finite is capable of the infinite,” and here in the Rulership of a Person in whom two natures are vitally and indissolubly united, we find it true ; but equally true is the apparent paradox of the Reformed when they said “the finite is incapable of the infinite,” seeing that it requires the union of two such natures, without change, to effect it—for the one is sustained in its action by the other, so that in the Rulership—the Theocratic rule—the one cannot be separated from the other. These two contradictory statements really embrace the truth in its totality, and therefore prevent us from regarding Jesus as merely human or merely divine, but as having both united. This prevents us, as stated, from entering the enticing Pantheistic and mystical regions in which man is changed into God, in which the divine exclusively appears, or in which the humanity is thrown aside as something that may have been useful in its time, but now is either unnecessary, superfluous, or very subsidiary.

*Obs. 5.* This Kingdom being different from (although given and sustained by) the Divine Sovereignty of God evinced in Creation, etc., and being a restoration of the Theocratic-Davidic Kingdom, which takes the place of human governments, it follows, that it demands, in consistency, *the manifestation of God in the character of an earthly Ruler*, and this is done in the Person of “*the Christ*.” A pure Theocracy requires this representation of Rulership. This is admitted (i.e. the earthly Rulership) by writers on the former Theocracy, which we have shown is only an initiatory form or a foreshadowing of the rule of this Kingdom. Kurtz (*His. Old Cov.*, vol. 3, p. 107), speaking of the former, forcibly says : “His intention to become Israel’s King could only be understood as meaning, that in the case of Israel, He would raise and consolidate His universal rule into one of a special nature ; that in His own Person He would undertake the duties and claim the privileges of sovereignty, which He left in other cases to earthly kings. In a word, Jehovah was about to stoop to be not merely heavenly but earthly King over Israel. So far as Israel was a nation, an earthly political commonwealth, He did not refuse to place Himself in the list of earthly kings.” Now in the change from the Theocratic to the Theocratic-Davidic, the rights of God, as already explained, as the Supreme earthly Ruler were retained. The Kings of Israel acted as vicegerents of the Theocracy, and hence the earthly vicegerent, who acted as *God’s representative* in the Kingdom, was specially anointed, consecrated, or set apart for the office by God Himself, and was known by the honorable and significant title of “*God’s anointed*” and “*the Lord’s anointed*.” But notice in the Person of Jesus, anointed for this purpose, this Theocratic representation assumes *its highest and purest form*, for what the former Theocratic King (as David, Solomon, etc.), could only do as vicar, by acting as deputy, Jesus Christ performs as a *real Representative of God*—God being united personally with Him. Hence *the glory and blessedness* of this Theocracy.

<sup>1</sup> Our argument exposes the absurdity and arrogance of Gentile kings also (without a Theocratic claim) assuming to be such "anointed by God," and "ruling by special divine appointment." Not only the Papacy, but Prelacy, etc., has aided in keeping up such a gloss over Gentile domination. How God regards such ruling is seen from the prophecies and the expressive symbolical representations of "beasts," and yet such, under the professed sanction of religion, are to be transformed into "God's anointed" to secure the reverence of the multitude (comp. Prop. 164).

*Obs. 6.* Jesus, therefore, invariably represents Himself as manifesting the Father; that whosoever (as e.g. Thomas) has seen Him has seen the Father also; that He is One with the Father; that He is the expressed image of God; all which is founded in His being the contemplated Theocratic personage. As Son of Man receiving the Kingdom from the Father, and as such performing the will and the work of the Father in the Kingdom, yet in connection with this is the intimate and enduring union of the Godhead and in its fulness, so that this very Theocratic Kingdom re-erected under His auspices is, in view of its unity and firm Theocratic position, interchangeably called Christ's Kingdom, the Father's Kingdom, and the Kingdom of God and His Christ. The Theocratic relationship that the Son of David sustains to God the Father, necessarily brings forth this representative condition—one, too, that is essential to His position.

By saying, therefore, that the Son of David is the Representative of God the Father, we mean more than merely a delegated Representative—we mean a complete self-manifestation of the Father in the Son, so that it will be true that he who seeth the Son seeth the Father also. This manifestation is delicately expressed in the Greek, as e.g. in Titus 2 : 13, where but one Greek article is applied to both "God" and "Saviour" comp. Fausset's *Com. loci*).

*Obs. 7.* Consequently attention is again called to the fact, that the humanity of Jesus, the groundwork of covenanted promise, is never lost sight of, but is brought forward in the most prominent manner as an essential factor in redemption. As the Son of Man, He forgives sins and performs miracles (e.g. Matt. 9 : 6); He is Lord over the Sabbath day (Matt. 12 : 8); He is the Mighty One (Matt. 13 : 41); He is to come and sit on the Throne of His glory (Math. 25 : 31); He is ordained to be the Judge of the World (Acts 17 : 31). From these and similar Scriptures, we find that, in the strictest agreement with the covenant and the Kingdom promised to David's Son, the humanity of Jesus must be placed in the biblical position, as the appointed means of manifesting God to us Theocratically in purposes of Salvation still future. It is through this very predetermined Kingdom that all this will be performed, according with the uniform testimony of the prophets. Hence, even Fleetwood (*Life of Christ*, p. 105), while unable from His standpoint to make any use of it, admits that the phrase Son of Man "when applied to our great Redeemer denotes His human nature, and at the same time conveys an idea of that glorious Kingdom over which He was in His nature to preside" (comp. Prop. 81). It has already been shown that this title forcibly recalls the Davidic covenant, King or Kingdom; the use made of it by Jesus corroborates this, while the additions appended by prophecy indicate that this Son of Man is, in the highest, noblest sense, the actual, visible representative of God on the earth, so that when He returns to rule, God Himself shall again Theocratically dwell with man, and exert a corresponding power over all the world.

*Obs. 8.* Hence, too, arises the significancy of the name "*Immanuel*" given Matt. 1 : 23, to the Son of Man. Keeping before us the demands of the covenant, and regarding the time of Christ's Sec. Coming as one of trouble (comp. e.g. Isa. 7 : 13, 14 and Matt. 1 : 23 with Zech. 14, and Rev. 19—see Props. 115, 160, 161, 162, 163, etc.) so that He is *the Deliverer*, we are assured that the main fulfilment spoken of by Matthew is still future. In this future Theocratic rule, He will pre-eminently be "*Immanuel*," i.e. "*God with us*." The name is expressive of *this covenanted* Kingly position by which we obtain in our very midst a powerful, majestic, almighty Ruler, who evidences the same by perfected salvation and government. Some, as Jerome, think the name denotes divine aid and protection; others, as Irenæus, the assumption of human nature by God, but while these ideas may be derived from it, it certainly has a deeper reference in that it recalls, and compresses into a single word, the covenanted Theocratic Kingdom in which, as its leading characteristic, *God shall be truly and really with us*. The name is indicative of the fulfilment of covenanted promises in the Person of Christ; and, therefore, *in its fulness of meaning is yet to be verified*. If significant of (as Jones, *Notes*, p. 40) "the incarnate relation of Jehovah to His people," this will appear still more impressively when this same Jesus returns to manifest and exert His royal prerogatives.

*Obs. 9.* This subject is also suggestive why the Son of Man is now placed at the right hand of God. Being the One through whom the Father is to be manifested in the Coming Kingdom, the relation existing between God and David's Son is such that *no honor is too great* for the latter. Besides this, the expressive nearness and exaltation of this descendant of David's, *confirms* the blessed hope that such a representative Rulership is thus acknowledged and rendered certain. As our argument of the specific Theocratic-Davidic Rulership involves, this sitting at the right hand of the Father embraces the inference, that being the destined Representative Ruler, He is inferior in rank to the Father. This is fully admitted by our opponents (as e.g. Knapp, *Ch. Theol.*, p. 355), who tell us that He does not possess "full equality in rank or dignity." The reason underlying this, is because this Kingdom is something separate and distinct from the Divine Sovereignty (Props. 79 and 80) being *a specific form of Government under the Headship of a Representative*, given to David's Son, who acts only in the predicted and covenanted Theocratic capacity, and, therefore, *must necessarily ever be subordinate* to the Father as Paul teaches, 1 Cor. 15 : 27.

*Obs. 10.* The reader will readily perceive that with such a Representative Ruler—Theocratic in Person and Office—two things will inevitably be secured. (1) The *faithfulness* of the Theocratic King. Former Theocratic kings, even the best (as David) were unfaithful, swerved from duty, etc., and some even rebelled, but *this One*, ever just and faithful, ever *One* with the Father a God-man, insures a reign *never marked* by a mistake or defect, much less by unfaithfulness. (2) The *stability* of the Theocracy. The former Theocracy was overthrown because of the sins of rulers and people, but this one restored shall ever remain, being founded on the Divine Purpose realized and exhibited in such power and glory that nothing can ever shake its permanency (comp. Prop. 159).

*Obs. 11. Let the student reflect : if the Lord Jehovah did not consider it derogatory to His honor and glory to act (as a multitude of able writers admit) in the capacity of an earthly Ruler under the initiatory form of the Theocracy, how then can it be derogatory to the honor and glory of the Son of Man, David's Son, to come and act in a like capacity? This in itself should cause those persons, who slightingly and dishonorably (to Christ) speak of this future reign of Jesus on earth (as advocated by us), to be careful lest they be found treating with disrespect and contempt the most astonishing, desirable, and glorious of God's provisions for man's welfare and the happiness of the world, and which immeasurably redounds to God's praise and glory. (Comp. Prop. 203 and 204.)*

PROPOSITION 201. *If a Kingdom, such as is covenanted to the Son of Man, David's Son, is not set up, then God's efforts at government in and through an earthly rulership proves a failure.*

God has had a visible Kingdom here on the earth ; owing to the sinfulness of the people *the goal contemplated* by its erection was not reached ; instead of such a Kingdom as would have been exhibited if the nation had been obedient (e.g. Ps. 81 : 8-16, etc.), it was taken from them, postponed, and will only be restored after a definite time fixed by God ; now if such a restoration here on earth is not effected, *it places God in the position of a Ruler who in His attempt at an earthly rule has been defeated*, and who has been unable to erect His Kingdom in a permanent and universal form. *If not restored in greater power and glory, God has failed to establish a Theocracy.* Well may it then be asked, *is not His own honor involved in a final re-establishment?* (Comp. Prop. 117, Obs. 6.)

*Obs. 1.* Our argument proves that the covenants, the prophecies, the continued incarnate relationship of Jesus—in brief, all that has been thus far advanced—clearly show that God *will not fail* in His Theocratic Plan—His proposed Theocratic-Davidic Kingdom. A postponement for the wisest of purposes, is *no failure*. When contemplating the reasons given for such a postponement ; when beholding the preparatory provisions constantly going on ; when seeing the Jewish nation, notwithstanding its rejection for a time, remarkably preserved in order to facilitate such a restoration when the period arrives—we have God and His Word *fully vindicated* and we can have a *strong assurance* that His purposes fail not. God's pleasure has fixed a time for realization, and that we reverently and patiently await.

*Obs. 2.* Let the reader turn to Prop. 200, Obs. 5, and see what Kurtz (who utters the views of many able writers) says of God being "*earthly King over Israel.*" Now there is no dispute respecting the past failure of this Kingdom, arising from the sinfulness and consequent unworthiness of the nation ; and all allow that for many centuries this Theocratic Kingdom has been overthrown and non-existing. Notwithstanding the strenuous efforts made to place the Christian Church in the room of this Theocracy, every candid writer freely admits that *the previously existing Kingdom no longer survives*, and that at the present God is not manifested, as He once was, *an earthly Ruler, ruling through a representative* as in the adopted



Davidic line. Now if this evermore continues, and God does not re-establish His Theocracy, He has *then permanently failed in carrying out His own Theocratic idea*. Shall this ever be said of God, that He undertook a work *that He cannot accomplish*, or that the sinfulness of man *defeated* His ultimate purpose, or that, unable to proceed in a set purpose, He *changed* His Plan to accommodate Himself to human imperfection. No! when God undertakes a work, we may well abide *His own time* for its accomplishment.

Take e.g. the meaning given to the Theocracy by Fairbairn (*Typology*, p. 379), viz., that "the Jewish Theocracy was an attempt to realize, on *the visible theatre* of the present world and within a circumscribed region, the idea of the Divine Kingdom, to establish a community of saints." Now shall this attempt at a *visible* government, uniting State and Church in such a community, fail? The answer is self-evident: *never*; it may be delayed in order to make provision for its realization, but failure is an impossibility, seeing that God has undertaken this work.

*Obs. 3.* The Church does not meet, as we have previously shown, the conditions of the Theocracy. The Theocratic incorporated throne and Kingdom of David, the earthly Ruler, the expressly covenanted promises pertaining to the Kingdom, are plainly lacking, and so visibly lacking that it is only by *the grossest violation* of the grammatical sense and *the most extravagant* spiritualizing of covenant language that men can even remotely make out of the Church a Theocracy. But take even this attempt to substitute the Church in the place of the Theocracy, then God's effort at Theocratic rule as once exhibited proves an utter failure, simply because the Church (however precious and glorious) *fails to bring out the peculiar, distinctive features of the Theocratic rule*. Can this be so? No! never; the Church itself, as the early Church (more logical and consistent) believed, is *only preparatory* to the Theocracy.

It may be added, as history too plainly attests, that the union of State and Church does not meet, owing to human infirmity, the requirements of a Theocracy, for wherever the trial has been made the State has lorded it over the Church, bringing her into servitude, or else the Church has trampled the civil rights under her feet. The union, while biblical *only in the manner and time* which God has indicated, is unnatural and forced in the present dispensation. Men endeavor to *forestall* God's own appointments and to *antedate* the period and power designated by Himself, and thus only bring calamity and reproach upon themselves. There is a foundation of truth even in the 'extremest Erastianism, viz., that we are to derive belief and worship from the civil power; there is force and pertinency in many of the statements of Hooker (*Ecc. Polity*), Grotius (*Treat. and Annots.*), and others, but only as we refer them for a practical application in the still future Theocratic reign of "the Son of Man," in which State and Church will be safely and permanently united. To commingle now things which are (in consequence of human weakness, etc.) opposed one to the other, i.e. in interests, aims, motives, results, etc., is only to add to our disappointments.

*Obs. 4.* God has instituted, as something pertaining to Himself, a Theocratic ordering; He has embraced this in a covenant, confirmed its certainty by oath, reiterated His determination again and again to have it realized, instituted a series of preparations having decided reference to this end—*how can then the restoration of the Theocracy prove a failure?* It is utterly impossible. When in the Coming Kingdom at the Second Advent, as predicted, this "*God-King*" (so Kurtz significantly calls this Theocratic King) is restored in actual rule, men will be surprised that this Theocratic feature *so plainly revealed* should ever have been doubted; see-

ing that all things, including the very Person of the Christ, tend to show *that God's Plan of Government cannot possibly fail*, because Jesus is most admirably, most wonderfully fitted to exhibit the personal supervision of a "*God-King*." Divinity, humanity, and royalty being thus combined in the Son of Man, there is a return to the old form (i.e. Theocratic, with additions and changes to adapt it to the renewed régime) in the restored commonwealth by which the religious commandments again become political and the political become religious—in which the civil, political, and religious *are happily blended under one All-wise, All-powerful Theocratic Headship*. God's rule in the covenanted form cannot fail; we must, if believing and honoring God, look to the future for its realization.

*Obs. 5.* The nearest approach to this Theocratic rule by a representative, is that afforded by the Roman Church, in its professed vicegerent, the Pope. But this, notwithstanding its claims, power, etc., is *an arrogant imitation and assumption* of the rights and privileges of the Son of Man, David's Son. Forgetting under the favoring Origenistic interpretation, that the covenants and promises all delegate this earthly representation of God in a visible Kingdom *to the seed of David alone*, they assume to spiritualize these, making the reign of the Son of Man in heaven, delegating His earthly rule to the Papacy, and, in the boldness of profanation, actually proceeding to apply covenant and prophetic promises, exclusively belonging to David's Son, to the Popes personally (even the titles of "the Christ" have been thus prostituted). Their theologians, seeing in themselves more of the outward manifestation of a Kingdom under a consolidated form and guiding head, claim on this ground a decided superiority over Protestantism; and that if it did not thus exist in such a manner, then a Kingdom under the rule of God's Representative as predicted is a failure, for no such Kingdom, unless in their Church, can elsewhere be found. To this the Word replies: it is not necessary to look for it *now existing*, for it stands *postponed until He comes whose right it is to re-establish it*. When Jesus so plainly predicts *its postponement* to the Sec. Advent, it is *pure assumption* in men to profess to found a Theocratic Kingdom, in this or that form, *before that Advent*. The non-existence of the Theocracy at present (as covenanted to no other than to Jesus Himself) while no proof of failure to be set up at the time determined by God is *a standing rebuke* to the boldness which can assume that it is the covenanted Kingdom itself, and that its Popes truly act in the place allotted by God's oath to David's Son. Indeed, our entire argument, as we proceed, is hostile and condemning to all these Papal pretensions, showing them utterly subversive of the prerogatives belonging to the Son of Man.

*Obs. 6.* If we are never to see this Theocratic-Davidic Kingdom re-established under the covenanted seed, and the glorious predictions of the prophets realized in it, then God's direct rule, *in its Theocratic outward manifestations*, has borne *but little sway* in this earth. Infidels, keen-scented, have seized this very feature, and used it as an argument against the Bible. They contrast the comparatively small Kingdom of Israel, within a very contracted territory, with the mighty empires which ruled over large portions of the earth, and which actually (permissively) overthrew the Theocratic Kingdom, and from such a comparison draw deductions of failure, insignificance, etc. To this we reply: (1) we must allow God to assign the

reasons for such a contracted condition and the subsequent withdrawal of His government ; (2) that in view of the reasons given by Him (sustained by a continuous chain of facts, our faith is confirmed in the final renewal and universal exaltation of the very throne and Kingdom, which, because of the sinfulness of the nation, at one time remained contracted and inferior in its outward dominion and world relationship ; (3) that when this restoration takes place, the Theocratic rule will embrace the whole earth, all nations, as predicted, and hence *wisdom and prudence* teach us to await the development of God's Purpose in this direction.

PROPOSITION 202. *If the Kingdom of the Son of Man, as covenanted, is not established, then the earth will lack in its history the exhibition of a perfect government.*

The idea, given by God in His unbounded wisdom and thus far developed, of a "God-King," *alone meets the notion of a perfect government.* The union of the human and the divine in the Ruler, and the perfection of the King Himself, these form the *solid foundation* for a complete Kingdom.

*Obs. 1.* The Bible emphatically teaches, in its Millennial descriptions, a Kingdom here on the earth over man in the flesh, which shall exhibit in a striking administration the principles, laws, results, etc., of a government *beyond all others, and adapted in every respect* to meet all the requisites to secure stability, happiness, etc. (comp. e.g. Isa. chs. 60, 54, 61, etc.). Simply admit that the oath-confirmed covenant will be verified just as it grammatically reads, and then notice that the Son of Man, as constituted, will be this King, that associated with Him are His chosen brethren as associated rulers, that the Millennial portrayals describe this reign as still future, and it will be seen how *this perfect government can, and will be, realized.* On the other hand, reject these things, confine the Kingdom to the Church, limit the reign of the Son of Man to Heaven, etc., and you have not, and cannot receive, such a visible, outward universal Kingdom or dominion, in all respects perfectly adapted to the civil as well as the religious wants of humanity, as the Word of God tells us—if we take its plain grammatical sense—to anticipate.

The essential idea of such a visible, outward world-Kingdom is strongly advocated by recent leading theologians, and the Chiliastic idea (however represented logically defective) is doctrinally incorporated to suit their systems. Thus e.g. Martensen (*Ch. Dog.*, S. 281) proclaims his faith, that Christianity will not merely be a "struggling power in the world, but a world-conquering, a world-ruling power likewise." "The State and institutions of municipal life shall then be governed by Christian principle," etc. But he forgets to tell us *how* to reconcile all this with e.g. S. 279, where down to the Sec. Advent he gives no place for such a Mill. theory. The fact is, the teaching of Scripture is decisive of such a time and rule coming, and it is equally decisive in giving no such time and rule between the First and Sec. Advents. It follows, therefore, that in accord with primitive teaching and the scriptural statements, it must follow the Sec. Advent.

*Obs. 2.* God, in view of the conditions of nature, and to exemplify His own power in constant impressions upon man, etc., does not produce the perfect fruit at once; His method of procedure, as seen in nature and in grace, embraces *an ascending scale*, the reaching of an intended goal by *preparatory* processes and means. This holds good in the matter of this Theocracy. Therefore, considering what God has done and is doing in

this direction, we may well expect *the ultimate completion* of His Plan in actual manifestation. Otherwise, if God is not again to be manifested in union with an earthly Ruler—yea, as Kurtz and others, is not to stoop to become an earthly Ruler Himself—what avails, and how are we to understand, the interest that God *has once taken* in earthly government. Has that interest failed, or, is the highest of all earthly powers, that of government, to be cast aside as unworthy of God's continued and special interest? If this is so, then, indeed, earth will never witness a perfect government, simply because such is human imperfection, the depravity of man, the deceitfulness of power and corresponding wealth, etc. (as evidenced down to the Advent itself in wars, rumors of war, etc.), that the help—direct—of heaven *is requisite* to lift the government of the race upon a higher plane. The Kingdom of the Son of Man is *alone* the hope of the world.

*Obs. 3.* The reign of this Son of Man strictly in accordance with the covenant, and the union of the saints with Him in such a rule, *will alone satisfy the cravings of humanity for a strong and most blessed government*, which shall break down forever the opposing, clashing interests of nations, dispel their jealousies, and unite them, freed from evils, under one common, visible, and accessible Head. Then humanity, both in Christ and His saints, exalted and placed beyond the evils inherent in the present life, still sympathetic and desirous to bless, will proceed to the work of elevating man, not merely in his individual, but likewise in his social, national, and universal life. Then that which the heathen Zeno faintly painted, as a longing or earnest desire of his heart, will be abundantly verified, viz., that "men should not be separated by cities, states, and laws, but that all should be considered as fellow-citizens and partakers of one life, and that the whole world like a united flock should be governed by one common law." Plutarch (*Lives, Alex. i. c. 6*) vainly thought that Alexander's conquest of nations and uniting them in one general empire was a fulfilment of Zeno; and others besides Plutarch idly dream of such a consummation *outside of the covenanted line* of procedure; but all such forget, that unless a power can be exerted over depraved nature to restrain or save it, and over nature itself to restore it in harmony with such a government, its stability will be like Alexander's. The Bible places our hope, and the gratification of the longings of depressed man, in the Coming again of this Son of Man and the establishment of His Kingdom, for He is the rightful heir to whom it belongs, and the One for whom alone it is designed by the Father.

The simple faith even of the heathen Virgil condemns the belief of some professed believers, when he speaks of the "God-like Child" that shall rule a reconciled world, and of "the golden race" that shall arise, uttering the prayer: "Begin to assume, I pray, your sovereign honor, majestic Child. See the world nodding with its ponderous vaults and lands and planes of sea—see how all things exult in the age to come."

*Obs. 4.* Accepting the phraseology of Ullman, Neander, and others, that "Christianity is Christ developing Himself in humanity," we add—to perfect the idea—for *the purpose of its future visible manifestation in Him and His saints in behalf of the race in an exhibited perfect government*, the highest and most honorable position in which it can be placed. Now the connection with humanity is only preparative; then it will be operative on a scale that insures Redemption *in all* the relations of society and life.

So also, keeping the covenants before us, we receive the idea "that Christ is God-man in so far as He represents in His own Person the perfect unity of the human and the divine," but we add to complete the picture: which representation, now accepted by faith and made necessary by covenant and promise, shall in due time be practically evidenced in His return and Theocratic reign, thus forming the perfect means for the accomplishment of a perfect end. Reference is thus made to these things, because the great design (without discarding others) intended by this very God-manship, viz., to qualify Him for His covenanted reign on the Theocratic throne, is by many left entirely out of sight, as if it were not an important and distinguishing feature of the Divine Purpose, while from the covenant standpoint it is most essential. Admitting, as nearly all do, that in Him at His Sec. Coming we find a perfect God-man, such as the covenanted mercies describe, we have only—as appertaining to the highest glory of David's Son—to take another step by admitting His reign and Kingdom, and thus find the perfect earthly Kingdom which the Bible describes. The one stands related to the other; the latter is a resultant of the former.

*Obs. 5.* Taking into consideration the ardent desire expressed by the prophets, that this God-man should show Himself and reign in a glorious manner—or the longings of the heathen, in fact including almost all men, that the Divine might interfere to remove the present disturbing elements, and introduce a reign of peace and blessedness—we may well ask in view of such an almost universal desire, expressed in all religions and entertained in all ages, whether, judging from the expressed wishes of man, enlightened and unenlightened, it is not a fact that the highest possible position in which we can place the Kingdom of God in its relation to humanity, is that of regarding it as a State or Empire, Theocratic Universal, over the earth, founded, governed and developed under direct personal divine authority, personally manifested, thus constituting a perfectly reliable and infallible Head and Rule? Infidelity now objects to the Word on the ground of such a desirable Theocratic rule not being manifested, but overlooks the Record which promises it, to supply a great need. It is singular, and certainly worthy of reflection, that God's Plan of Government falls within the line of man's wishes, if we will only receive the covenants, prophets and apostles in their true grammatical sense. Judging then simply from a long-felt and expressed want in the world, which has excited the desires alluded to, it seems eminently suitable for just such a Kingdom under the Son of Man, as is predicted, to be established on earth. With it, any one can readily see how the Redemptive process, embracing not merely individuals but the nations and the race, can be carried on until it culminates into completed Redemption.

Treatises, tracts, books have appeared from age to age indicative of the desirableness of a change in the condition of things, and proposing plans by which, at least, it might be ameliorated. The advocacy of a Congress of Nations, a Universal Code of Laws, a General Confederation under a Central Head, a Union of Church and State, the paramount and pre-eminent claims of this and that church as a Leader, the general adoption of Republicanism, Education, Philosophy, etc., are all based on the desire to realize in some form or other such a position. The history of the past and present plainly shows the sad deficiency in the highest of human relations, that of government. Man's nature and will have too often made human government the engine of spoliation, oppression, war, cruelty, and grievous wrong; and the very best are far from being free of injustice, corruption, and bloodshed. History, with its multitudes of attesting facts of weakness and

depravity, causes us to adopt, in view of the precious hope of deliverance set before us, Dr. Bonar's language: "Weary of man's rule, we long for God's." In the Church itself, in view of the differences, dissensions, divisions, etc., who has not longed for an infallible head, teacher, and guide, seeing that the most pious and devoted are thus separated both in doctrine, practice, and government. Our hope is in the Second Coming of One in whom is lodged all power and wisdom.

*Obs. 6.* The student of the Word will not fail to notice, that God's idea of a perfect government embraces the union of Church and State, as exhibited in the Theocratic ordering. But this, in order to be effectual, must be under an *infallible Divine* Headship. In the hands of mortal, fallible men it is only conducive to evil (as history attests), but in the guidance of God directly it is productive of good and happiness. (Comp. Props. 154, 155, 205, etc.)

The most eminent men have advocated, as the highest possible development, the union of Church and State, both forming one, as e.g. Rothe (comp. his *Life*, by Nippold). Dr. Arnold (*Life of*, by Stanley, vol. 2, p. 103), in a letter to Bunsen, says: "Connected with this is Rothe's book, which I have read with great interest. His first position—that the State and not the Church (in the common and corrupt sense of the term), is the perfect form under which Christianity is to be developed—entirely agrees with my notions." The manner of realization, through the agency of "the Christ," has been given by us in detail. Men have sought this realization *before* the time, and through *human* agency, and the result (comp. e.g. Baptist Noel's *Essay on the Union of Church and State*, and others) has always proven baneful and one-sided. While, therefore, it is right and proper to oppose such a union, as a virtual forestalling of God's own ordering and as a mere caricature of His Plan, because of its invariable painful consequences, it is an extreme, on the other hand, to assert (as the Scottish Church, D'Aubigne's *Germ., Eng., and Scotland*, p. 158) that it never ought to be accomplished (basing it on the passage, "My Kingdom is not of this world," comp. Prop. 109), for this is opposed to God's ultimate Purpose. Some writers, totally misapprehending the Theocratic idea, when speaking of the Millennial Kingdom make (as Baldwin in *Armageddon*, p. 48), in their imaginative Republicanism, disunion the great feature, saying: "The disunion of Church and State is the great prophetic epoch of liberty and progress according to both Daniel and St. John." The deep thinkers, the scholars, conclude very differently, and find that such a union is requisite to insure the highest happiness of man and society. It would be interesting and highly instructive if some student would trace out this union of Church and State, and how men attempted its realization down to the present. Such a history would have an abundance of material to draw from, starting with the Theocratic idea and its sad perversions in the past. It could e.g. show what has taken place during the Christian era; how in the early centuries there was no union of Church and State, but the Church kept in view its mission and the design of this dispensation, gathering out a people for His name; how under Constantine a union was effected, and its disastrous results; how the Romish Church incorporated and extended this idea, claiming, however, in itself both religious and civil supremacy; how Protestants retained the idea either in full, or attempted a compromise by defining the rights of the Church and the rights of the State; how the extreme views were entertained making the State God's Kingdom (the King His Vicegerent) and the Church a form of the State and under its guidance, or declaring both to be essentially one with equal rights; how modifications of these arose running from the Territorial (Erastian) idea down to that of a mere protectorate, or voluntary union. Some of the most fearful wars and terrible crimes of humanity have sprung from *this fatal and sad perversion* of the Theocratic idea, costing multitudes of lives, millions of treasure, and incalculable suffering. When men ignore God's Plan and mode of fulfilment, and attempt to make their own and realize it, the consequences, owing to human weakness and depravity, are *always disastrous*, no matter how good the men, or sincere the motives, originating them. Under the specious plea of honoring God and exalting Christ, man has been crushed under a despotism, which persecuted to the death. The blood of many, many martyrs still keeps up the unceasing cry, "*How long, O Lord!*"

PROPOSITION 203. *The exaltation of the Christ is not lessened or lowered by thus referring the promises of the Kingdom to an outward manifestation in the future.*

If we say that Christ will do what Jehovah previously (Prop. 200, Obs. 10) performed, this *cannot lower* Him. In making the Messiah to do the Will of the Father, whatever that Will may be, we *honor* Him. In saying that Jesus will fulfil the covenants sealed and attested to by His blood, we *exalt* Him. In placing Him ultimately on the restored Theocratic-Davidic throne and Kingdom, and through the same exerting an universal dominion, we *honor and exalt* His humanity, as David's Son and Heir, without diminishing or detracting from His divine nature or the Divine Sovereignty, He may, in virtue of the divine, wield with the Father. What is divine ever belongs to Him, and while employed in the Theocratic order, is not bounded by His rule as the Son of Man.

*Obs. 1.* The objection intimated in the Proposition against our doctrine, proceeds from a one-sided view of the Person of Christ, exalting the divine as if exclusive, and leaving out the human as if it were *no longer a factor* in Redemption. We are afraid that those who are engaged in lauding and magnifying Christ until in their laudations the divine is made to swallow up or absorb the human, under the impression that they are honoring Jesus, will find themselves *seriously mistaken* when God the Father reveals Himself, through that Son, as a covenant-keeping God. Such *practically ignores* David's Son, and *thus degrades* Him. (1) By denying His present continued Davidic relationship; (2) and by refusing to believe that the covenant promises can only be realized through David's Son.

As the objection that we lower Christ in advocating such a Kingdom and reign is offensively paraded in numerous works (men thus presuming to set themselves up as the judges respecting what is right and proper for Jesus to do in this matter), and as it undoubtedly has impressed sincere and pious hearts *with prejudice* against us, it is suitable that attention is called to this subject. Well-meaning persons, unable to discriminate between the general Divine Sovereignty and this specially covenanted Theocratic Kingdom, etc., may honestly entertain such an opinion to our discredit, but those who know the foundation of this reigning, its Theocratic nature, its glorious results, etc., will be slow to receive it. Really so sensitive, apparently, are some writers on this point, and so pressingly insist upon the force of the objection that the writer has sometimes wondered that in the excess of zeal and theory they have not combated the incarnation and death of Jesus as a *degradation* of the divine. Surely if the Christ came, in the covenanted way, as a babe—if He died on the cross after a life of humiliation—is it unreasonable or a lowering of Him to expect His return in great power and glory, and to anticipate a reign which only shows Him forth as the Mighty Redeemer and the King of kings. (Comp. also Props. 182, 183, 196, 197, etc., which serve to remove current prejudice.)

*Obs. 2.* In exalting Jesus as "the Son of Man," in His descent from David, in His proper covenanted humanity, we, as a corresponding result,



honor the divine which is *inseparably united* with it. The simple biblical truth is, that in bringing forth the covenanted King, seated as the Son of Man on the throne of His glory, attention is directed to *the distinctive covenanted Christ*, who is then engaged in fulfilling the *oath-bound promises* of the Father. What position greater or more honorable than this! Certainly we *cannot degrade* the Saviour when we make His humanity (as well as the divine), as the Bible does, a continued and most important factor in the progressive work of Redemption, actively and visibly engaged in its accomplishment (comp. Props. 81-85 and 196-202).

*Obs. 3.* Regarding the Incarnation as part of the continuous unfolding of the Divine Purpose, especially in reference to this very Kingdom, we certainly exalt it, when showing *how necessary and indispensable* it continues to be in order to carry out that Purpose as contained in the covenants and revealed by the prophets. That is, the Theocratic ordering as covenanted, and which is so admirably adapted to meet the longings and remove the burdens of a groaning humanity, cannot possibly be realized (Prop. 120) without the Advent of the King and the resultant reign. But He comes and reigns as "Son of Man," as David's Son (Props. 49, 81 and 122).

*Obs. 4.* This reign of the Son of Man, including the fulfilment of God's pledged Word and the Salvation of a world, is invariably represented in Scripture as not only *a constant source* of gladness and exultation in those who participate in its blessings, but of praise, honor, and glory to Christ and the Father. Read the Millennial descriptions of this covenanted Kingdom, and they are full of passages expressive of *the great glory* awaiting the Son of David when He enters upon His Theocratic reign. Surely then when the Spirit, knowing the things of the future, leads thus in honoring the Christ when ascribing to Him this future reign, *we cannot mistake* in following His guidance.

Sometimes these references of the Spirit are presented under such a figurative garb that their full force can only be appreciated by close attention. Thus e.g. Isa. 4 : 2, which many able commentators (comp. Barnes, *loci*) and others apply (as also *Chaldee Parap.*) to the Messiah—some to His human nature, others to the human and divine combined—and, however to be understood in detail, is highly expressive of His glory, it being declared that He "*shall be beauty and glory*" (Alexander's ver. "*be for honor and for glory*"), "*excellent and comely*" (Barnes, "*for exaltation and ornament*," Alex. vers. "*for sublimity and beauty*"). That is, He shall be the chief, great object that shall give honor, distinction, splendor, and glory to this period of the world. It is suggested to the critical reader that the phrase "the fruit of the earth"—which is by many critics referred to the human nature of Christ, and by others simply to express in Hebrew parallelism the same meaning embraced in the first member "the Branch of the Lord" (which some think denotes the divine nature, i.e. the Offspring of the Lord, the Son of God, and others believe is expressive of the human nature, the Branch of David raised up through the power of the Lord or pertaining to the Lord) may include in it, as descriptive of the Christ, a reference to His resurrection, being raised up out of the earth, etc.

*Obs. 5.* This reign of David's Son and Lord, presents to us here on earth a realization of *that yearning* after a perfected humanity which has characterized man's history. This earnest longing is found in the oldest systems of religion in various phases, especially in the man elevated gods of Greece and Rome, and extends down into the modern worship of humanity and its ideal personification. This reveals a deep feeling that

humanity not only itself needs and aspires after elevation, but also the hope that *in some form or other* this will be attained. Now certainly we *honor* this expressed desire, and more particularly the Personage by and through whom it is to be realized. Our doctrine, in beautiful simplicity and consistency, holds forth a Redeemed humanity *in the very place* where the longings for such Redemption were so universally expressed; and any such fulfilment, in the nature of the case (as in the preciousness and magnitude of the work performed, the deliverance from the curse, etc.), must largely contribute *to the glory of the One* through whom it is accomplished. The Incarnation was, and is now, most essential to carry out the Divine Purpose; it is in fact *the covenanted grand means* introduced to work out salvation, and the work happily and provisionally begun will be completed. This is clearly seen both from the Scriptures and the great stress that is laid upon it in the most able systems of divinity. But our faith, gratefully acknowledging *the inestimable work* already performed by this humanity, looks forward to *a still greater* (for it embraces *perfect deliverance and eternal glory*), one scripturally ascribed to it (as "*the Son of Man*") when salvation is to be *completed* through His Sec. Advent. If the humanity is now exalted in view of the past, will this not be equally true because of its *future continued participation* in the Redemptive Plan. Gratefully, most reverently do we receive the fact that the humanity of Christ materially aids—in its Theocratic position—to *the perfecting* of the glorious work, seeing that in its visible accomplishment and finished aspects, it is something specially committed to Him as "*the Son of Man.*" Hence, in holding up this future reign of this Son of Man, we honor and exalt Him as "*the Son of Man*" and in Him Redeemed Humanity.

It is a singular and noteworthy fact that, as recently insisted on both by believers in Christianity and some of its opponents, the idea of incarnation is "a want," "a necessity" fully recognized by man in all ages. It seems a providential movement that as the Coming of the Son of Man approaches, there should arise on all sides a *renewed and marvelous interest* in the Incarnation itself. While Christian writers dwell upon it as a leading factor in the work of redemption, and draw arguments from it to show the adaptation of the Christian religion to human nature, the accessibility of the Godhead through it, the relationship it sustains to divine law, to the Plan of Redemption, and to the race of man—on the other hand, many liberal and unbelieving writers enlarge upon it in such a way, that, without denying in direct terms the Incarnation of Christ, they detract from its exclusive Christian or biblical relationship by endeavoring to show how the doctrine of Incarnation is a prime element in other religions. Instead of concluding how this only evinces the desire of man to have God communicate Himself personally through humanity as through an accessible and satisfactory Mediumship adapted to man, the latter conclude that since the yearning is not confined to the Christian religion, the doctrine of the Incarnation is a legitimate deduction of reason resulting from a felt "want," but endeavor to weaken its force by making it indicative of a sort of pantheistic relation to man, which is found, more or less, in all men. Some recent writers (as e.g. Goodwin, *Christ and Humanity*, 1875) while making Jesus "the archetypal man" and the incarnation of the divine, even speak (like Kingsley's *Hypatia*) of its pre-existence, as a sort of anticipative development or illustration of the divine idea. However vitiated as all these theories may be by a refined pantheistic tendency, by the assumption of a divine common in all men but more strikingly and profusely exhibited in Jesus, by a complete ignoring of the Theocratic Plan and its essential requirement in the Person of the Theocratic King, yet in all of them it is fully admitted that the Incarnation is "a necessity"—something required in behalf of humanity. The discussion as it progresses in numerous able works, evinces *the paramount importance* attached to the doctrine. It clearly and unmistakably reveals that man—and includes the deepest thinkers and most profound reasoners—feels the necessity of Deity assuming, or in some way identifying Himself with, humanity in order to secure elevation and accessibility unto Him; that, in some form, it is a bridging over of the chasm now existing between the finite and the infinite; that it

is essential for God to be thus manifested in order to enable us to comprehend Him, and through His aid to experience salvation from evil. A recent Liberal writer (Johnson, *Oriental Religions*, 483) candidly acknowledges this, affirming that it is requisite to religious sentiment, although exhibited in various phases; that philosophy affirms—the heart pleads—the disciples of every positive religion insist—and the devout thinker says: “It must be so—it is so.” Discarding the pantheistic notions derived from this fact (as utterly antagonistic and fatal to covenant and fulfilment) as unwarranted and opposed to the truth, we accept of this general, if not universal, feeling as a proof that a want so intensely felt and expressed, so thoroughly incorporated with religions, and so vividly delineated by philosophy as essential, *is fully and perfectly met* by the incarnation of “the Christ,” but expressly—which, alas! so many totally overlook—in His openly manifested Theocratic position and reign. May every reader deeply ponder this inexpressibly precious and elevating truth. We only add that a Theocratic Plan so complete, so admirably adapted (according to the numerous concessions of unbelief), to meet the wants of a burdened humanity, could not possibly be evolved by “ignorant fishermen,” seeing that the essentials of a Plan for Redemption are identical with those that *the highest reason* affirms must be requisite factors in a satisfactory and perfect work.

*Obs. 6.* In the Judgeship of Christ, in His august Kingship, we make “*the Man ordained*” just as the Bible does, *the central figure, the culminating point* in the salvation realized in this Kingdom, without discarding or lessening the divine united with Him. In the Humanity of the Seed of Abraham and David manifested in the Theocratic order, we have heaven and earth united, indicated by the predicted ascending and descending angels; we have the otherwise invisible God dwelling with man (shown by the prophecies of Isaiah, John, etc.) bestowing the Adamic blessings once forfeited by sin; and we have man and the earth restored to the goal originally intended. In this reign we have the earthly brought up to the level of the heavenly, so that God’s will is done on earth as in heaven, and the world, redeemed from the torturing power of the curse, exults in more than Paradisiacal blessings. Surely *in all this we honor the Son and the Father*; we exalt and magnify in their ample and veritable realization “*the everlasting Covenant.*” Let no one, on this ground, censure us for returning to the early Church doctrine, in which is advocated, that finally, at the Second Advent of the Son of Man, David’s Son, the longing of ages, the feeling of the successive generations after a revealed Incarnation of God—openly manifested in regal power—will be fully realized; not in the now vain effort of man to find it in man himself as an outgrowth of Deity, not in the finding of God in nature and hence in man as the highest exhibition of nature, but in *the Man, Jesus*, in and through whom the Father is seen, in and through whom perfected man is beheld, and in and through whom man is elevated to the dignity of a recognized sonship with God.

From all this the reader can judge the propriety of a writer speaking of “the low and paltry conceptions of Millenarians, which they have formed of the Sec. Advent,” when we thus introduce and honor the fulfilment of the covenants, the faithfulness of the Father, the power and blessed reign of Jesus, the reign of the saints, the realization of a glorious dispensation, the removal of the curse, the rescue of the human race, the restoration and exaltation of the Jewish nation, the bestowal of Millennial blessedness. Dr. Berg (*Sec. Advent of Jesus Christ not Pre-Millennial*) declares that if Jesus thus returns and reigns it produces “a second humiliation,” that He must “lay aside His glory,” that He will dwell again “upon a sin-cursed earth” “amid scenes of sin, suffering, and death,” etc. This is taking not merely a superficial, but a low, degrading view of Christ’s inheritance, power, and glory. It is virtually degrading what the Scriptures eulogize in the highest possible terms; it is ignoring the praises tendered, because of it, by the “great voices,” Rev. 11: 15-18, and 19: 5, 6. On the other hand, Van Oosterzee (*Ch. Dog.*, vol. 2), advocating the Mill. Kingdom as entertained by us, says: “Such a manifestation we may not expect *before* the return of the Lord, but *after* this return we regard it—even

apart from the letter of Scripture—as on internal grounds, and, moreover, as in the highest degree worthy of God.” Dr. Imbrie (*The Regeneration, Pre-Mill. Essays*, p. 159), after forcibly presenting our doctrine, asks: “And what now, in the presence of all this concurrent testimony, is the objection to this view so plainly written? The objection is, alas! that it is a carnal, earthly-minded view. Alas! Alas! Yes, says the objector, that plain meaning is just the view which the old Jews in Christ’s time held. It is a carnal view, and as such was rebuked by Christ. How strangely must the plain declarations of Scripture lead astray, if this is the case! But the objection is unfounded. It is not a carnal view, nor was it ever rebuked by Christ. Is it carnal to look for the return of the Lord from heaven? or carnal to wish to see all the nations walking in holiness before the Lord? or to see Israel pre-eminent in holy service before the Lord? or all the earth like the garden of the Lord? What is meant by carnal? Does it mean that all this is associated with this earth, and, therefore, carnal? If this be meant, and if contact with the earth makes carnal, then Christ must have been carnal in living here; and Adam in his innocence carnal, simply because he lived in Eden on earth. But the earth was made good by God; and the renewed earth will speak His praise as the dwelling-place of His people.” A careful scrutiny of the Word shows that the only carnality that Jesus and the Apostles rebuke is that which utterly unfits man for this Theocratic Kingdom, to have part in the first res., the reign, and the renewed earth. With the Jew it is that adhesion to the flesh which causes him to believe that as Abraham’s child he will, without repentance and faith, without having Abraham’s God-fearing and loving spirit, be heir of this Kingdom; with the Gentile it is that subserviency to the flesh that it causes him to hope that, without a change of heart, without a forsaking of sin and a cleaving to holiness, he can enter this Kingdom. Such carnality is steadily, unswervingly censured, denounced, and condemned. But that which redeems and exalts humanity, which delivers the creature and elevates the world, which evidences the power and preciousness of Redemption, which contributes to the praise and glory of the Father, Son, and Holy Spirit, is the very opposite of carnality, and those who, ignorantly or wilfully, mistake the one for the other misapply the most ravishing promises of the Scriptures.

PROPOSITION 204. *Such a view of the Kingdom gives definiteness and a continued exaltation to the human nature of Christ, and indicates the majestic relationship that it sustains throughout the ages to the race of man.*

Our doctrine of the Kingdom covenanted to David's Son, to be manifested at the Sec. Advent, (1) *makes much* of the humanity of Jesus, the same humanity derived at His birth in David's line, and necessarily continued as such—subject only to glorification to qualify it the more for its ever-enduring position—conditioned by the covenants and promises. It distinctively embraces the Coming Son of Man as David's Son and Lord, and definitely attributes to His human nature its just and ever-sustained covenant relationship to David. (2) In virtue of this, and His receiving the Kingdom of covenant, and ruling over it as such a Son of Man, *His Headship* over the race as *the Second Adam* is also fully recognized and confirmed. (Comp. Prop. 82.) (3) This opens before us the sublime view of Christ's *majestic relationship* during the coming ages to the race of man and the world.

*Obs. 1.* If the Incarnation was the medium through which (John 14 : 9) the Father is manifested to men, *will it not continue* to be so at Christ's "appearing and Kingdom;" if it was the most stupendous fact in the history of the world, *will it not remain such* and become *evermore* remarkable (because of blessings received through it), in its continued manifestation in a glorified form in the future Kingdom belonging to it by Divine prerogative; if the moral purposes, involving principles of law and government, enshrouded in and flowing from it, make it the wonder of men and angels, the object of joy and admiration, *will it not ever continue to be such* when specially held up to the gaze of heaven and earth in its exalted Kingly position of David's successor attaining world-wide dominion; if it is related to, and identified with, salvation, and comes to perfect that salvation, *will it ever be less related and identified* when it ennobles and enthrones humanity by union with it in the covenanted manner of the Kingdom? No! the Incarnate God, the Redeeming Man, the Divine-human, the Seed of Abraham and David, the Theocratic King, forever remains *the same distinctive Jesus*, who in His predicted Kingly office as the Covenanted Ruler proclaims and exerts His Redemptive power over the whole world.

*Obs. 2.* This is in direct contrast with the prevalent theory, which makes the human nature very prominent in the life and death of Jesus, less so after His ascension, and still less after the judgment day. Indeed after the latter period it seems to occupy a *very subordinate* position and has

lost in a manner *its significancy and value*. Even such an able writer as Neander discards "all earthly relations" pertaining to Davidic descent after the resurrection.<sup>1</sup> Departing from *the plain teaching* of the covenants and predictions, these theologians profess that nothing is known or stated respecting its position after this epoch, and stress alone is laid on the divine nature. This attitude evinces *a serious defect*; for it is scarcely conceivable that an Incarnation so intimately connected, and represented as perpetually blended, with the Redemption of man, is to be considered, at any time in the future, as occupying *a less important relationship to man or the dignity and honor of Jesus*. A retrogression is unreasonable and derogatory to "*the Christ*;" *once Theocratic King, He ever remains such*—for from the express teachings of the covenants, prophets, apostles, and Jesus Himself, we must believe (as has in detail been shown) that its most glorious manifestation, in behalf of happiness and glory, *is yet in the future after His Coming as "the Son of Man."*

<sup>1</sup> It might be regarded as invidious to quote from the writings of men whom the author highly esteems, and who themselves love and honor Jesus. It is sufficient, however, to establish our position by referring to works of Sys. Div., which distinctively teach that the rule of Jesus, *as the Son of Man*, shall end (comp. Prop. 159). This involves that ultra subordination and consequent ignoring of the humanity. Thus e.g. Knapp (*Ch. Theol.*, p. 352) asserts: "It appears that the government which Christ as a *Man* administers in heaven, will continue only while the present constitution of the world lasts. At the end of the world, when the heavenly state commences, the government which Christ administers as a *Man* shall cease," etc.

*Obs. 3.* The subordinate (necessarily owing to the Theocratic ordering being founded on the divine sovereignty of the Father) condition of the human nature of Christ in the future ages is presented in the interpretation of 1 Cor. 15 : 24 (which is examined and applied under Prop. 159). In accordance with the almost general exposition of this passage, while indeed in the minds of many there is a rejection of the idea of a removal, or putting off, or annihilation of the human nature, yet, those who receive it are forced to make it consist in its laying aside some of its honor, or dignity, or position, or power, in a withdrawal from a Kingdom over the Redeemed (although some still insist that somehow "the Christ" reigns but indefinitely expressed or referred to the divine nature), or in its occupying a lower grade of prominency, being swallowed up or overshadowed by the divine. In all this there is a vagueness and a lack of consistency, as well as a lowering (unintentional) of the majesty of Christ as David's Son, saddening to witness. On the other hand, our argument, fortified step by step with God's own Word, insists upon *the continued, undiminished exaltation* of the human nature of Jesus *in its Kingly office*, not only because of its inseparable union with the divine and its requisition to constitute "the Christ," but because *in no other way* can the covenants and promises be realized, the efficacy of the Second Adamship be shown, and the perfection of Redemption be exhibited. We advocate not merely the eternal glorification of the human nature, but its future revelation and the presentation to it (Props. 81-84) of the actual visible Sovereignty of the world, from which it is never displaced, as will be seen when we speak of the perpetuity (Prop. 159) of the Kingdom.

*Obs. 4.* Considering the highly important part that this human nature of Jesus *has yet to perform* in the scheme of Redemption and in the

history of the world, it is a *sad defect* in those learned and valuable works relating to the life and Person of "*the Christ*" (as e.g. Neander's, Ullman's, Lange's, Dorner's, etc.), that they confine themselves *almost exclusively* to the First Advent, to the intermediate period in heaven, and to the present dispensation in order to assign the reasons why that humanity was taken, and to describe the results that shall flow from it. The Sec. Advent with its accompaniments, while stated in part, is represented as divine, and the continued Humanity and its work for the ages is either passed by or dismissed with a few general remarks. Ignoring *the covenants in their plain grammatical sense*, overlooking that the future Kingdom is *specifically promised to the Son of Man*, the most majestic and magnificent period, associated with the Person of the Christ, is left unnoticed, notwithstanding the decided references to His relationship to the Kingdom after His Sec. Advent in the character of David's Son. In their estimation of the Christ, the divine so preponderates that it virtually places Him in a position directly opposed to the covenants; *the distinctive Christ* is lost in the divine; *the rule of David's Son* is utterly absorbed in that of God alone; and the Divine Sovereignty is mistaken for the *specialty covenanted dominion* offered and bestowed upon the Seed of David. Alas! how able men desiring to honor "the Christ," unintentionally reduced the glory pertaining to Him.

*Obs. 5.* Some systems of theology, rightfully apprehending the importance of the Incarnation in the Plan of Redemption, and impressed by the great stress laid upon it in Holy Writ, endeavor to rescue it from the neglected or one-sided position into which it had fallen, but are themselves led, by ignoring *its covenanted relationship* to the Kingdom, into another extreme, viz., that the Incarnation in some mystical but real manner is transfused into every believer. This is virtually a transformation of believing men into so many subordinated Christs.<sup>1</sup> The Christ as God-man is not transfused into others in His incarnated capacity, for this is opposed alike to Revelation, specific covenant and experience. The oneness, union, fellowship, etc., of believers with Christ, however intimate, does not require this, for, as the Bible explains itself, this oneness, etc., consists in the members *being made like unto the Head* morally (i.e. possess same characteristics, same mind or spirit, etc.), and finally through the power of the resurrection, a likeness of glorified form. This theory, honorable to the idea of Incarnation, is defective since we must *await* the Sec. Advent to realize (even in resurrection power and Theocratic rule) the practical relationship that the humanity of Jesus sustains to the race as a race in the form of the covenanted blessings, which can only now be *anticipated* by faith and hope.

<sup>1</sup> This theory is tersely and forcibly stated by Rev. S. Miller (*Treat. on Mercersburg Theol.*, p. 24, etc.) as one in which believers at present "partake of Christ's humanity." For the feeling which seeks to exalt the humanity of Jesus we have high respect, but object to the philosophical (after the Hegelian school) manner in which it is incorporated, and which, stripped of its surroundings, resolves itself into a very refined Christianized Pantheism. (Comp. Dr. Dorner's criticism of Rev. Miller's work.) This view is also seriously defective because (1) it too much spiritualizes the covenants; (2) it ignores the relation that the Incarnation sustains to the covenanted Kingdom (applying it to the present Church, etc.); (3) it greatly applies to the present time promises relating to the future; (4) it overlooks that the power of the resurrection and an exaltation in this Kingdom are requisite to secure a likeness to Jesus, such as is contained in many

promises. Beautiful and attractive as the theory is to some minds, it is likewise opposed to Christian experience, seeing that the consciousness of believers only attests to a moral work wrought in the heart, while the body may be sinking into decay under the curse. Redemption for the whole man is only promised through the resurrecting power of Jesus.

*Obs. 6.* Passing by as utterly unworthy of reply the coarse attacks on the Incarnation, it is proper to pause and notice, briefly, another and more insidious one. A modern party, rejecting the denial of the Supernatural and willing in some form to receive the doctrine, arrays itself in professed garments of light, and with plausible words, claims the Incarnation as "the law of universal humanity—the identical oneness of God and man," and proceeds on this hypothesis to *absorb* not only Christ, but all men into "*the Absolute*." This with some modifications, but Pantheistic withal, is eloquently interwoven into various theological systems and introduced into some church histories.<sup>1</sup> The result is that Incarnation is represented as a progressive work, and which finally results in swallowing up the individuality into "the Absolute." The vaguest of dreams, deemed sublime, are substituted for the plain biblical doctrine, and instead of *the covenanted Humanity* in its future manifested position and glory, we are lost and dazzled in speculations concerning "the Absolute." The biblical conception, simple and grand in its Theocratic ordering, is very diverse from the mystical and philosophical conceptions adverted to; the one brings God as a Person, a Ruler, occupied in blessing man, near to man—the other diffuses God among men and leaves an indistinct conception to stand for God; the one presents in simple terms a Theocratic King in the form of man produced by Supernatural union of the two natures, in all respects adapted to secure the welfare of man—the other places this Theocratic ordering in the race of men, which, in connection with all other things, in its aggregate forms a kind of Pantheistic, Impersonal God, with none of the necessary requisites to meet the heart, longings, practical wants, etc., of a suffering humanity.

<sup>1</sup> Comp. also the transmission of Christ's incarnation to His followers by the French critical school (as e.g. Reville and others) in that God reveals Himself in, and identifies Himself with, every man who receives the truth as they understand it. Theo. Parker (*Dis. on Matters Per. to Relig.*, p. 478) extends this, saying: "The divine incarnation is in all mankind." The Hegelian philosophy first systematized this incarnation idea and by having a God manifested primarily through man and secondarily through nature, it was easy to resolve all things into "the Absolute," and to have "the Absolute" exhibiting Himself in all things. Writers of this description are exceedingly fond of a high-sounding verbiage profusely given, but which convey anti-scriptural ideas.

Another extreme is presented by Lincoln (*Lects. on the Epis. of St. John*, p. 120), who repudiates as an error "that the Lord Jesus coming into the world identified Himself with the human race. No! it was in death and resurrection He has got His people identified with Himself. Apart from death He has not reached us. And when they invent a religion which links Him in with us because He took human nature, they forget the fact that He was a holy man, and that we are not by nature holy men, but wretched sinners." Lincoln, in his eagerness to protect the results of Christ's mission to believers (which pertains to them who accept the truth in obedience) forgets (1) that the connection of Jesus with humanity is a real, actual one, being "a man," a descendant of David "according to the flesh;" (2) that this is an essential preliminary to the work of Redemption; (3) that this alliance will only be saving to those who acknowledge His claims, etc.; (4) that even believers, the most eminent, can bear no comparison to the purity and sinlessness of this Jesus. Hence his position is one-sided.

*Obs. 7.* Admitting that Christian philosophy has done much to heighten and advance the idea of Incarnation as a necessary and indispensable



adjunct to Redemption, yet such a philosophy has too often taken a low and one-sided view of *the practical results* of the Incarnation. The simple fact is, that the philosophical truth lying at the basis of the Incarnation is found not merely in the provision made for our salvation in the birth, life, death, resurrection, and ascension of this Jesus, but in the bestowal of the covenanted requirements in order that He might be properly constituted Theocratic King, and in what that humanity has yet to perform, in fulfilment of covenanted promises, in the ages to come. To view only what has been done and what is now progressing, is to see one side of the truth; but to look in addition at what shall be done in the future, and to combine these, is to grasp *the whole truth*. Consequently any theorizing respecting the Incarnation which leaves out the greater part of the design contemplated, the most honorable purpose intended by it (and distinctly announced in the covenant) must necessarily prove defective.

That is, it confines itself too much to the present dispensation and to the relieving of spiritual wants, and overlooks the grand work to be performed hereafter. This is even seen in the positive ignoring of a still future Kingdom pertaining to "the Christ," and of the Redemptive work exercised over man and Creation during that period. Hence Seiss (*Apoc.*, p. 73) justly observes: "It is a mischievous error to suppose that the Son of God's assumption of human nature was only for the immediate private end of redeeming fallen man—a mere phenomenon in Godhead's ever busy administration—a simple act the like of which may have been before, or may be again. *It is the abiding miracle of eternity.* It is, and was meant to be, a thing of abiding permanence, the eternal continuity of which is as vital to the everlasting future of the redeemed, and the great purposes of God, as the continuity of creative power is to the preservation of the universe."

*Obs. 8.* The quite early Church (during the Chiliastic period) preserved a strictly logical and consistent attitude respecting the humanity of Christ. This arose from ever keeping in view *its covenanted aspect* and insisting upon its ever retaining the same in the Theocratic rule. It is sometimes alleged that the apostles, and their immediate successors, had no philosophy or scientific skill in presenting truth, but as the conflict between false philosophy and Christianity, between false science and religion, goes on, the most profound thinkers begin to see and to confess that they exhibited a correct philosophical knowledge and a real scientific, logical spirit, when they state as leading facts, and ever keep in view as fundamental axioms, that Revelation is the only source of all truth which immediately concerns Redemption; that the covenants of God will be realized just as recorded in that Revelation; and that David's Son, in connection with the Divine inseparably united with Him, is the appointed instrumentality by which all will be accomplished. Sound philosophy must run in the channel that God has indicated, i.e. *in the covenanted way*, and then it can both decidedly and forcibly bring the Divine and human into an intimate and living relation, and show how deliverance to man and creation is to be effected.

This adhesion to the covenanted Person of "the Messiah" gives us a clew not only to their defence of the Person of Christ against the attacks levelled in opposition to the humanity on the one hand, and to the divine on the other, but to the fact, noticed by Neander, that the Chiliasts were exceedingly hostile to the Gnostics. Thus e.g. Neander (*Ch. His.*, p. 362) says that while Justin opposed the false Jewish notions, he was milder toward them than to the Gnostic sects. The reason is found in this: Gnosticism, less than these Jewish errorists, gave no distinctive features as covenanted to "the Christ," and hence allowed no fulfilment of the covenant as the sense demanded.

*Obs. 9.* Lecky and others endeavor to detract from the biblical statement of Redemption, its importance and greatness, because of the smallness of the earth compared with the universe.<sup>1</sup> This reiteration of an old objection, urged by Freethinking, has led others to make concessions (such as unduly pressing the Divine to the practical neglect of Christ's humanity, transplanting Christ's Kingdom and His saints to some central point of the universe, substituting the Divine Sovereignty over all worlds for a Theocracy adapted to the world, etc.) which are utterly unscriptural. The concessions reject the letter both of covenants and promises, and so spiritualize them that they may be applied or accommodated to an exalted position in the universe, *supposed* to be necessary by conceptions of the astronomical idea. But such an attitude is *highly injurious* to the truth and *derogatory* to the Son of Man. The Bible deals almost exclusively with this world—this earth, and not with others, or the universe. It is no treatise of astronomy, and it never professes that this earth is greater, or that it occupies a more important position in Creation than astronomy teaches and infers. The universe outside of the earth it leaves for the Divine Sovereignty to control, and only gives us glimpses of its vastness and of its being under subjection to the Almighty. But having reference to man, fallen and to be restored, and to creation, marred and to be renewed, it teaches us how Divine Sovereignty *in and through Man himself*, by a specially delegated Kingdom under "the ordained Man," i.e. David's Son, is to save man and restore him to a forfeited position in the moral government of God without any violation of the immutable principles of justice—is to renew all things, so that God's will shall be done on earth as in heaven.

<sup>1</sup> Lecky (*Introd. to Rationalism in Europe*) says: "The astronomical discovery that our world is not the centre and axis of the material universe, but is an inconsiderable planet occupying to all appearances an altogether insignificant and subordinate position, and revolving with many others around a sun which is itself but an infinitesimal point in creation, in as far as it is realized by the imagination, has a vast and palpable influence upon our theological conceptions." While Lecky introduces this objection, he exhibits his good taste by (*His Rationalism*) saying: "Whatever may be thought of its justice, there cannot be two opinions about the exquisite beauty of the suggestion by which Dr. Chalmers sought to meet the difficulty—that the parable of the Shepherd leaving the ninety-nine sheep to seek that which had gone astray, is but a description of the act of the Deity seeking to reclaim the single world that had revolted against Him, as though it were of more importance than all that remained faithful." Figuier also (*The To-Morrow of Death*, p. 267) objects to the Bible confining itself so much to this earth and not embracing, in elucidations, purposes, etc., the entire universe, pronouncing it "that strange dogma in which, of the whole universe with its innumerable worlds, we see only the earth, know only the earth and its inhabitants—the earth, a paltry atom, lost in immensity—a grain of dust compared with the millions of globes with which space is filled." While admiring the faith of Figuier and others, which from pure inference swells the plurality of worlds to the highest scale accessible to the imagination (for it heightens the effect of the objection and is esteemed good writing), we certainly deplore the wrong attitude assumed by some (as e.g. by Whewell's *Essay on the Plurality of Worlds*) in attempting (vainly) to prove that religion, faith, and science are contrary to the doctrine of such a plurality. Comp. Chalmers's *Astron. Dis.*, Fontenelle's *Plurality of Worlds*, Dick's *Ch. Philos.*, Flammarion's *The Plurality of Inhabited Worlds*, Brewster's *More Worlds than One*, Huygens's *Cosmotheoros*, and others; also comp. Prop. 195. In the briefest manner it may be stated: (1) that the Bible is a book for man, and not for the inhabitants of other worlds, and hence is adapted only for man; (2) that the Bible reveals a redemptive process for the earth, and not for other planets or worlds, and therefore confines itself to this planet; (3) the Bible does not exclusively confine itself to this earth as if it were the only world existing, and it does not speak of it as if the earth were the centre, etc., of the universe, or even of a solar system (see Kurtz's *Astronomy*, Chal-

mers's *Astron. Dis.*, etc.); (4) the Bible so speaks that it implies the earth to be part of a general system, and which has been visited by beings from other worlds; (5) the Bible begins with the fall of man and ends with his restoration to God's favor, and leaves the relationship that the world sustains to other worlds and to the universe at large, for future revelation; (6) that if such a future relationship were plainly stated in detail, unbelievers, who now reject the statement of Jesus concerning the descending and ascending angels in the future, would be the first to deride it as improbable, etc.; (7) that small as the world is in comparison with other planets, God, in His manifested love toward it, only exhibits the more strikingly His divine attributes in His condescension, care, mercy, etc., toward us to secure our happiness, etc.; (8) that size is no criterion of beauty, special favor, etc., since the most beautiful forms and the most striking adaptations are found in the most minute objects evincing God's favor and provisions; (9) the provision made for the earth in its Theocratic ordering being designed for the earth, has nothing whatever to do with God's Divine Sovereignty over the universe, or with any other (if such exist) modes of governing other planets; (10) unacquainted as we are with the inhabitants, moral and civil regulations, etc., of other worlds, it is (a) unjust to depreciate the relation of the Bible to man by the institution of a comparison that only reveals *our ignorance*, and (b) it is *sufficient*, in view of our limited knowledge, to confine ourselves to the earth and its inhabitants with whom the Bible deals. Theologians who, in their wisdom, have made the future Kingdom over the earth the Divine Sovereignty of the Father and of the Son over the universe (instead of making it, as the Bible does, a Kingdom of "the Son of Man" supported and confirmed by the Divine Sovereignty, specially designed for man, and confined here to the earth, according to the oath-bound covenants of God) are alone chargeable with creating the difficulties drawn from astronomy. The Bible does not make them. In virtue of the vastness of creation, the Bible teaches us that it is a wonderful condescension, indicative of amazing love and mercy, to stoop to man and rescue him in the process of Redemption. It holds up to our admiration a Creator who, amid the vastness of creation, observes and cares for the sparrow. God's power is manifested through our weakness, and so His greatness and majesty is exhibited through our littleness, even as scientists say that God's love of beauty is witnessed in the snowflake or minute crystal, etc.

*Obs. 10.* We advance another step in showing that the very Theocratic ordering designed for the future in and through David's Son materially confirms the greatness of the universe, the plurality of worlds, and that this world is but a part of an extended system. The adoption of the Theocratic form, manifested in and through an "*ordained man*," clearly evidences that the earth is not supposed to be "the centre," etc., of the universe, for, as has been shown, the Divine Sovereignty lodged in the Father bestows (Props. 79-83) this Theocratic Kingdom upon David's Son, showing that this rule, intended for the earth, is *something separate and distinct* from (although supported by) the Divine Sovereignty which is exerted from the highest heaven. But this, while true, also shows, on the other hand, how this earth will again be reunited *in the closest fraternal relations* with the universe in virtue of the instituted Theocratic rule—a rule both adapted to this world and to bring this world into closer union with its God. Consider: the Bible is the Book of *man's Redemption*, beginning with man's fall and ending with his complete restoration here *on* the earth; and, in delineating this, shows that when such Redemption is fully accomplished, then also will the Universe, obedient to God's sway, be brought into *unison* with this earth, and that *intercourse* (e.g. Prop. 157, etc.) between the two will be opened as originally intended. The presence of the mighty God in and through David's Son, while exalting and honoring the mercy, love, condescension, etc., of the Divine, while transfusing blessing, honor, and glory transcendently great even upon so comparative a small portion of creation as our earth—will also serve as *the firm and enduring basis of interchange* between this and other worlds.

*Obs. 11.* To indicate this continued exaltation and the majestic position of the Christ, it is only requisite to consider what has already been proven in detail, viz., that in this humanity is exhibited, as the early Church held, *in its Theocratic relationship*, the perfect union of the Divine with man without the Divine absorbing or lessening the same, so that the Son of Man, i.e. David's Son, forever remains such, and the Son of God, i.e. the Divine, forever continues such, *both combined constituting the Theocratic Christ*. This, aside from the covenanted necessity, the Theocratic ordering, etc., is clearly taught in the perpetuity (Prop. 159) of the Kingdom committed to Jesus as the Son of Man (Props. 81, 83), the covenanted Seed.

This Kingdom in its presentation of the King—Theocratic, God-King—unmistakably disproves the speculation of Fichte and others, viz., that it is impossible to attribute to God personality, much less permanent union with human nature, without making Him a finite Being as ourselves. Aside from other reasons, the Theocratic form of government itself indicates and enforces the personality, etc., of the Ruler. By the reign of this Theocratic King, in that predicted Son of God and Son of Man order, will also be solved those problems which the great thinkers of the world have vainly endeavored, for ages, to elucidate, viz., those pertaining to the relations existing between the infinite and finite, the eternal and the temporal, God and man. The solution will be found *when* this Theocratic order is practically manifested and fully realized.

*Obs. 12.* While the Person of the Theocratic King, His official position, His attributes, the glorification of His humanity, the surroundings belonging to Him, the power exerted by Him, will all conduce to this elevation and grandeur; yet in addition to these the hearts of all will be influenced to love and serve this King because of the then fully appreciated (seeing that the blessings resulting therefrom are experienced in their highest measure) fact that *this "Anointed One," this present exalted Theocratic Ruler, died for us*. Redemption through His blood so exalts and fixes the affections of His associated kings and subjects upon Him that the prediction, in the love and praise of mankind, is realized of their being "*a willing people*."

*Obs. 13.* The reign of "*the Man ordained*" in the manner covenanted, will most certainly bring to man the blessings promised. The miraculous power exhibited at the First Advent only typically shows the exertion of that power on *an immensely larger scale* at His Sec. Advent. Hence with the right and power lodged in Him, we are assured of *the full realization* of all that God has promised to man and the race. But with this assurance must be allied, as the basis of its certainty, that "*the Man ordained*" will only bring this to pass *in the predetermined, most solemnly covenanted, Theocratic-Davidic rule and Kingdom*. The covenant, just as it reads, must be *the foundation* of our faith and hope.

*Obs. 14.* This Kingdom in its relationship to "*the Man ordained*," and through Him to the race, is not to be explained by a reference to one, two, or a few utterances, but by a comparison of many or all; and no explanation can be considered as valid if it is opposed by the expressed sense of the covenant or the general analogy of the Word. This especially is proper in view of the two natures of Christ conjoining in a special favored Theocratic reign in the Person of Jesus. Thus e.g. because "all power in heaven and earth" is given to Jesus, inferences of immediate and unbounded exertion of such power in the form of a Kingdom and covenanted Rulership are

found without number in works of theology and religion, but always, more or less, at the loss of definiteness and continued enthronement of the *Man Jesus and His Headship* of the race as David's Son in the capacity of Ruler. It is easy to designate systems of Divinity, which, from one single passage, infer and teach that when a certain period arrives (comp. Prop. 159) Jesus the Christ will throw aside all His distinctive offices, and will never again, after that, *be recognized as David's Son*, but will ever reign by virtue only of His Divine nature with the Father. Now, all this is simply the reception of a wrong inference from one or two passages and the ignoring of a multitude of other passages *that plainly teach the contrary*.

Indeed, as already stated, eminent men (as Neander, etc.) even go to such a length as to tell us that after the resurrection all human relations were cast aside and that He now is only to be recognized as the Son of God. A serious defect in many writers is this making all Scripture bend to inferences drawn from one or two passages, and overlooking the *ever continued covenanted* Personage of the Christ, the covenanted everlasting rule, the predictions based on the covenanted Kingdom, the postponement of the covenanted Kingdom to the Sec. Advent, etc., thus involving themselves in palpable contradictions and making a resort to spiritualizing a necessity, as well as the introduction of several kingdoms a refuge to cover deficiencies.

*Obs. 15.* Therefore, to preserve the due relationship that the human nature of Jesus sustains even in its exaltation and glorification to the Kingdom and to the race, *we must never swerve from the covenants*. God will, most assuredly, fulfil these covenants; in them is delineated the position of David's Son and not that of another man or of Deity (i.e. considered independent of the human nature assumed); now any theory, inference, or doctrine which militates against the covenants is *not only open to grave suspicion, but must be rejected*, no matter by whom presented or however eloquently urged. God cannot, does not, contradict Himself. In this discussion the covenant is the measure of accuracy, being the *most solemnly given and strongly affirmed* portion of God's Holy Word. We need not repeat that the grammatical sense is alone allowable (comp. Prop. 49).

*Obs. 16.* A most fruitful source of misinterpreting this Kingdom, and, as a result, the Person and Relationship of the King, arises from not discriminating *to whom* this Kingdom is promised (comp. Prop. 81, etc.). The great defect, having a highly injurious influence, is this: the Davidic covenant, *although an everlasting covenant and solemnly affirmed by oath*, is totally suppressed or laid aside by theologians as something with which we have nothing to do, or, if referred to, is dismissed in a sentence or two either as typical or something to be spiritualized; Jesus, consequently, is constantly spoken of as the Son of God, and His reign is based exclusively on His Divinity. Entire systems of Divinity, given by learned men, *make no mention whatever of the Davidic covenant*, and, as a consequence, exclude the humanity of Jesus from any participation in this reign with the *prominency* given to it in Scripture; the humanity, somehow, simply by virtue of its having been related to the divine, becomes some vague, indefinite appendage, without bearing *its noble covenanted distinctive relationship* in manifested Rulership. Now this is the Origenistic, Augustinian, Popish derived view, unfortunately held and indorsed by many Protestants.

Holy Writ carefully specifies and guards the humanity of Jesus (1) in the covenant, (2) in the prophecies, (3) in preserved genealogical tables, (4) in the preaching of Jesus

and the Apostles, (C) in recognized descent and title in the last Revelation, (6) in ascribing, in direct terms, the future Kingdom to Him as "the Son of Man," (7) and in declaring the perpetuity of the Kingdom given to Him as "the Man ordained." Now a rejection of the systematic and logical statements of the Word forming a regular, unbroken series, is the source of *much error*—error, too, in a learned and attractive form. So much is this the case, that it is utterly impossible to stem it, being fortified by hosts of able and learned names, whose authority alone sways the multitude. It is only the deeply reflective, who receive the Word *as spoken*, and recognize the predicted fact that there will be but little faith in Christ's Coming as "the Son of Man" to sit on the throne of His glory, that ponder and accept these things. The author anticipates *unmeasured abuse* from some quarters for stating his views so plainly, and insisting so strongly upon the future reign of Jesus as "the Son of Man," just as covenanted. But he anticipates it only from those whose reverence for the Word is outweighed by human authority, prejudice, and bigotry; men of candor, judgment and high honor, however unable to accept of these views, yet seeing how they at least have a basis in the grammatical sense of covenant, prophecy, etc., will treat them with respect, lest unhappily they should be eventually found to have derided God's own ordering.

*Obs. 17.* It is sad to reflect that so many of God's ancient elect people, the Jews, should so far depart from *the covenants expressly given to them*—should so far reject faith *in the Son of David*, who is ultimately to reign according to the oath of the Almighty, that they put their trust *in man* himself. Alas! what a difference exists between the covenanted "*Sure mercies of David*," as presented in the Word, and that belief e.g. of Mr. Ellinger (editor of the *Jewish Times*), who said (quoted *Luth. Observer*, Oct. 31st, 1873) at the meeting of Free Religionists, held at New York in opposition to that of the Evang-Alliance of 1873, "*that humanity was the Messiah of the Jews.*"

Ellinger's statement is too sweeping, for he only speaks in behalf of the Rationalistic portion of the Jews who have adopted the Humanitarian views, while the orthodox Jews still persist in believing that the covenant will be realized according to God's oath. Comp. Prop. 193.

PROPOSITION 205. *The doctrine of the Kingdom materially aids us in preaching "the Christ"—the distinctive "Messiah."*

That "Christ" and "Messiah" are titular ascriptions, and not merely doctrinal words, has been already presented under Props. 153, Obs. 2 and 70, Obs. 11, and especially 199, Obs. 2. Many writers, some not in sympathy with us, fully indorse its Theocratic, Kingly title. The importance of this is so fully sustained by our entire argument, that a mere reference to some things pertaining to it is all that is necessary for a fitting conclusion, indicating how, by reason of a clearer conception of its meaning and design, it aids us in preaching "*the Christ.*"

Leathes ("The Religion of Christ," *Bampton Lectures* for 1874, Pref.) remarks: "The belief in Jesus as *the Christ* is not only common to every document comprised in it (New Test.), but is alike the very backbone and essential framework of all the documents." "We may take it, therefore, as a position which is unassailable, that the distinguishing mark of Christianity, from the very first, trace it back as far as we can, was the belief that Jesus was *the Christ*. So manifestly true is this statement that the mere expression of it has all the appearance of a truism." Such statements can be multiplied from other writers, but are unnecessary. Is this so? then how essential it is to have a proper conception of the Christ—the real meaning to be attached to the title—and the official position that it contemplates. Alas! with but comparatively few exceptions the modern Christ is not the Christ of the primitive Church, for the meaning has been changed and another substituted. He adds: "Taking the very widest possible margin, we may say within the first century and a half of our era this simple formula, *Jesus is the Christ*, had called into existence the whole of that literature, whatever its value, which is comprised in the New Testament." That Jesus was the Christ he pronounces "the underlying principle," "the root-principle," etc., and declares that if this is eliminated "you destroy the peculiar and essential features of their existence."

*Obs. 1.* Let the reader go back to the places referred to and ascertain the meaning of "Messiah" and "Christ," viz., that, as able men on all sides admit, they are equivalent to kingship, or highly expressive of Theocratic relationship (for the Theocratic Kings were "the Lord's Anointed"), and that, in view of the covenanted Theocratic ordering pertaining to Jesus, He pre-eminently bears the title of "*the Anointed*," i.e. *the Theocratic King*. Keeping in view the plain meaning (as held by the Jews, the disciples, the early Church, etc.), and then noticing what our argument prominently brings forth, viz., the non-realization of the Theocratic order at the First Advent and the postponement of the same to the Sec. Advent, it becomes apparent that the title will only become practically realized when, in "*the day of the Lord Jesus the Christ*," this Christ manifests the title in the *actual* Theocratic position occupied. When the Theocracy is re-established in power and glory, *then* the Messiah, the Christ, shines forth as the Anointed, the King in Israel, having obtained His appointed inheritance.

Covenant, prophecy, promise, the faith of pious Jews and of the early Church, the Theocratic ordering, the time of its re-establishment, the present design of this dispen-

sation, and, in brief, nearly all of our previous Propositions bring in an overwhelming converging testimony, showing that while Jesus is now "the Christ" and declared to be such by His life, teaching, miracles, death, resurrection, ascension, Headship over the Church, He is *not yet manifested as "the Christ"* in the actual possession of the Theocratic position indicated by the title. This is so evident, that the lack of faith in this title as expressed, and the substitution of a meaning not intended, is a *wide departure* from the truth, and must very seriously affect our interpretation of Scripture, giving it a coloring that overshadows a proper understanding of fundamental doctrines. Such a removal from the primitive faith is painfully manifest in even our leading works on "Christology," for, however valuable in many respects, they utterly fail to bring forth *the distinctive Christ* and point out His relationship to the *covenanted Theocracy*, and this mars the proper reception of much Scripture. Surely, he who professes to receive "the Christ" ought to be willing to bow to the scriptural meaning of the title. To confess "the Christ" as the primitive Christians did demands at the present day moral courage, seeing that the vast multitude spiritualize its meaning away. To confess "the Christ," as it once was done, will inevitably bring reproach from those even who honestly profess to love Him. This is one of the sad features connected with our present lot. This lack of faith, this turning away from so fundamental a view, only confirms our belief in it, seeing that such a state is predicted. We look for the time when this title will be better appreciated—when it will be publicly assumed by Him whose right it is, and then men will vehemently and bitterly oppose it until stricken by the wrath of "the Christ."

*Obs. 2.* On the other hand, under the influence of a supposed present existing Messianic Kingdom, men, mistaking the Divine Sovereignty for this specific Theocratic ordering and rule, have admitted the titular aspect, but (as e.g. *Ency. Relig. Knowledge*, etc.) give it a doctrinal cast as being at present fulfilled in His mediatorial office, thus being the equivalent of "Saviour." Christ is truly the Saviour, but it is in virtue of His Christship that He perfects Salvation; the Christship appertains to Him as a Person in a specified position. Rejecting the covenanted Kingdom, and receiving a purely Spiritual one, the title itself is correspondingly spiritualized and its ancient meaning discarded.<sup>1</sup> Knapp (*Ch. Theol.*, p. 325) sounds the keynote of this perversion, when informing us that "Messiah grammatically signifies King," but that it becomes "a doctrinal word" also equivalent to "Saviour" or "Redeemer." He painfully labors by a one-sided reasoning, by statements that we have already abundantly shown are not sustained, to set aside the Jewish covenanted idea of the Messiahship, viz., that "the Christ" is the One Person, a descendant of David, who is to reign on the restored Theocratic-Davidic Throne.<sup>2</sup>

<sup>1</sup> The spiritualistic conceptions are numerous, such as "the representative man," "the good," "the leader of humanity," "the ideal," etc. One of the most singular, totally ignoring covenant, etc., is that of the Shakers (Appletons' *Cyclop.*) as given by Elder Evans: "Christ is applied by them as a generic term to the highest or innermost sphere, exterior to the deific sphere called in the Scriptures eternity." The most absurd view is that of Taylor in *Syntagma*, viz., that Jesus never existed, but that the early Christians meant the words "Jesus Christ" to be only a personification of reason, goodness, love, etc. Some make "progress" the Christ; others "humanity realized." Some make their own system the Christ, as e.g. Choate (*Religio-Philosophical Journal*, April 3, 1875) says: "To me Spiritualism is the new Christ, arrayed in the purple splendor of the present, and haloed with the divine possibilities of the future." Scholasticism, Mysticism, Fanaticism, etc., have greatly hindered the proper historical and scriptural idea of "the Christship"—the perversion of which reached its extreme in David Jorris "the Christ-David" or "the true Christ after the Spirit," in Ann Lee, "the Female Christ," and in other fanatics claiming the glorious title.

<sup>2</sup> He is also contradictory, as e.g. he charges (p. 319) the Jews with exclusiveness, as if the Messiah only pertained to their own nation and all others were excluded from the blessings of His reign, and yet (p. 323) he informs us that the Jews held that while "King of the Jews," He would also be "a universal monarch, who would reign over all



nations. Thus they interpreted the passages, Ps. 2 : 2, 6, 8 ; Jer. 23 : 5, 6 ; Zech. 9 : 4 seq." What is true of Dr. Knapp applies to many eminent divines, who acknowledging the import of the title then afterward engraft upon it a *doctrinal* signification to suit their respective theories of the Kingdom.

*Obs. 3.* The testimony of divines, however, making these words a distinctive title is ample. In addition to those already given, this interesting and vital point can well receive others. Van Oosterzee (*Ch. Dog.*, vol. 2, p. 527) forcibly says : " It (i.e. Messiah or Christ) is equivalent to saying that He is *the King of Israel*, promised in old times by the prophets, sent into the world by the Father, anointed with the Holy Ghost, and destined to rule forever over a Kingdom which is ever enduring." " His *Theocratic dignity* is designated." Farrar (*Life of Christ*, vol. 1, p. 26) justly observes that the English version improperly uses " Christ" as a proper name instead of an appellative, a distinction observed by Lactantius, *Div. Insti.*, 4 : 7, etc. Pearson (*On the Creed*, p. 107 seq.) speaks of Jesus, " who is also called Christ, not by name, but *by office and title*," and quotes Tertullian, S. Hieron., Lactant., Isidor, and Cyril as defining it thus, a name importing office, dignity. He correctly makes the name of Jesus equivalent to Saviour, but Christ the title of honor, royal station.<sup>1</sup> Knapp (*Ch. Theol.*, p. 378) says that the title " Christ"—" in its common use it properly signifies King," and then proceeds to show how, by the ecclesiastical Fathers (Ambrosius, Rufinus, Clement of Alex., and others), it was extended to embrace other meanings to apply it to the mediatorial work of Christ, and then, in an alleged " critical judgment," positively asserts : " According to the true use of the Word in the Bible Messiah signifies only King. Many were anointed, but kings were called, by way of eminence, *the anointed*." Pressense (*The Early Days of Christianity*) gives the utterance of many able writers, when he justly pronounces " Christ" to be a " *Theocratic Title*." Oehler (Art. " Messiah" in Herzog's *Ency.*) says : " But pre-eminently is ' the Anointed,' Jehovah's name of honor, that of *Theocratic King*."<sup>2</sup>

<sup>1</sup> Ernesti and many others have insisted that the Scriptures by the title of Christ indicated the kingly office, and this, in view of the Jewish belief, led Eckermann and others (Knapp's *Ch. Theol.*, pp. 325, 322) to " declare that the doctrine that Jesus is the Messiah belongs only to the Jews and is not an *essential* doctrine of pure Christianity." Such a declaration is an utter ignoring of the covenants and predictions pertaining to Christ, and the specific position and work assigned to Him, as " the Christ," in the future. It is incorporated by the Apostles as essential to the Coming Kingdom, and faith in " the Christ" inspires hope of glorious deliverance under His reign. Knapp is not candid in his strictures on Eckermann, for when the latter asserts " that the Old Test. descriptions of the Messiah are not descriptions of *Jesus*, but of an *earthly king*," the former leaves the covenant and predictions which unite the earthly with the Theocratic ordering for purposes of salvation, and speaks only of the spiritual aspects pertaining to salvation. The true scriptural answer to Eckermann and others is this : the earthly relationship is *essential* to the Theocratic order, and if it were lacking *no restored Theocracy* could ever be reared resulting in perfected redemption. The spiritual and the earthly, the divine and human, the heavenly and the worldly, are united under the Messianic sway. (Comp. Prop. 197.)

<sup>2</sup> A multitude of similar testimony might be adduced, but is not requisite in view of the facts following. The application of the title (Anointed One) to the priesthood is forbidden by the simple fact that this is spoken of, and relates to, not a descendant of Aaron, but a Son of David, and hence necessarily points, *as covenanted, to his regality*. In the art. " Jesus Christ" in McClintock and Strong's *Cyclop.*, it is properly said : " This double designation is not, like Simon Peter, John Mark, Joses Barnabas, composed of a name and a surname, but, like John the Baptist, Simon Magus, Bar-Jesus

Elymus, of a proper name and an official title." It makes "Christ" to mean "Anointed," "the official title of our Saviour," so that "Christ is not, strictly speaking, a proper name, but a designation of office;" but, after all, sight is lost of those definitions, and the official title is changed into a doctrinal word! We protest against this unauthorized change as not only misleading, but placing a barrier to the proper comprehension of the future greatness and glory of Jesus.

*Obs. 4.* The title of Messiah or Christ was based by the Jews on the covenanted and predicted King who should descend from David, and rule as the Theocratic King on David's throne.<sup>1</sup> The blessed times resulting from His reign were designated "the times of the Messiah." The Samaritans (who separated from the Jews before the Babylonian exile) also believed (John 4 : 25, 29, 42) in "the Christ." It was founded upon Divine Revelation, and consequently the Apostles, and even Jesus Himself, appeal to the Scriptures as containing the Messianic idea, and use the title without the least attempt to explain its long-adopted meaning. It was this belief in the *Theocratic sense* that urged the Jews to the desire to proclaim Him King (John 6 : 15, etc.); that gave Herod (Matt. 2 : 4) his uneasiness, and suggested his bloody persecution; that influenced His accusers before Pilate (Luke 22 : 2) to call Him "the Christ, a King," pleading (John 19 : 12), when Pilate "sought to release Him," "If thou let this Man go, thou art not Cæsar's friend; whosoever maketh himself a King speaketh against Cæsar." The condemnation of Jesus was based on His Christship, understood as the assumption of a Kingship. Before Caiphas He was adjured whether He was "the Christ" (Math. 26 : 63), and the reply, referring to Dan. 7, indicates (1) that He claimed the title; (2) that He was understood as thus claiming it (comp. Mark 14 : 61, where the Evangelist says He replied "I am," etc., and Luke 22 : 67-71); and (3) that the charge of "blasphemy," "guilty of death," was founded on the claim, causing them afterward, in mockery, to say (showing their views), "Prophecy unto us, *thou Christ*" (Matt. 26 : 68). In the Person of Jesus there was a plain, decided rejection of "the Christ," seeing that this was the matter discussed. Now, if Jesus, as moderns inform us, only meant under this title "a doctrinal word," how could He, if an honest Person, allow the Jews to remain under a prejudice as to the name which was positively suggested by the grammatical sense of the Word? No! the Jews were correct in their idea that the name was expressive of a real, literal Theocratic Kingship.<sup>2</sup> Before Pilate this Christship was made synonymous with "the King of the Jews" (as covenanted), and Pilate understood that "Jesus, which is called Christ," must, by the very assumption of the title, claim to be King, and therefore the pertinent question: "*Art thou the King of the Jews?*" At the last moment Pilate asks (John 19 : 15), "*Shall I crucify your King?*" and "the chief priests answered, We have no King but Cæsar." "The Christ" of Matthew is made by Mark (15 : 9, 12) equivalent to "*the King of the Jews*," and the superscription of the cross, the mocking, the crowning, the arraying with a robe, the derision of the soldiers, "the accusation" (Matt. 27 : 36, 37)—all is based on the assumed Christship of Jesus. Even when suspended upon the cross, His Messiahship was derided by the chief priests, etc., (Matt. 27 : 42) as "*the King of Israel*" and (Mark 15 : 32) as the "*Christ, the King of Israel*." Let the student ponder *this meaning* so persistently and variously presented, and consider how utterly impossible it would be after this to

make it "a doctrinal word" without the most express affirmation that the original meaning has been authoritatively changed.\*

! The Talmudists declared that "the name of Messiah" was one of the things constituted before the world (Barrow's *Works*, vol. 2, p. 345). "The Rabbins and Cabalists" (working on the etymology of the word, see Knapp's *Theol.*, p. 378) ascribe to the Messiah a threefold dignity (crown), viz., the crown of the law, of the priesthood, and of the Kingdom. Vide Schoettgen, in his work on the Messiah, s. 107, 298. The customary and pre-eminent meaning attached by the Jews to it was that of King in the line enforced by our argument. In *Nathaniel* (1868-69, vol. 12, p. 49, etc.) the editor refers to the ancient prayers of the Hebrews, still retained in prayer-books, in which the Coming of the Messiah is prayed for, and He is called "the Anointed One," "the Branch of David," "the Son of thy servant David," "the King," "the Son of Jesse, the Bethlehemite," "our Anointed One," "Thy Anointed One," "Thy Anointed One of the house of David."

\* "Was Pilate right in crucifying Jesus?" has been answered affirmatively by Stephen in *Liberty, Equality, Fraternity*, and negatively by Innes in an art. on *The Trial of Jesus Christ*. (Judge Jones, *Notes on New Test.*, an eminent jurist, aptly shows the injustice of His condemnation. Innes (*Contemp. Review*, 1877), on "The Trial of Jesus Christ," correctly represents how the claim of the Christship was understood by both the Jews and the Romans, viz., as "a royal Messiah, i.e. a King," which constituted the crime "*Majestas*—the greatest crime known in Roman law, the greatest crime conceivable by the Roman imagination, an attack upon the sovereignty or supreme majesty of the Roman state," "adequately expressed by one word, 'treason.'" This accounts for two things, worthy of the critical student's notice: (1) the reason why Pilate, after being convinced that the State had nothing to fear from this single unarmed person whose death was demanded by his own people, still allowed his death to ensue, lest the threat of the Jews to report him as no friend of Cæsar's might involve him in grave difficulties with the supreme power of the State; and (2) that this explains why the severity of providential punishment fell, not on the Romans who were made the triumphant instruments of inflicting it, but, on the Jewish nation. The Jews had a correct Messianic conception and knew what it implied, and hence were guilty of the crime of employing it—when designed specially to bless them, etc.—in order to procure the death of Jesus. The Romans were ignorant of its Theocratic meaning, its covenanted and divine right, etc., and therefore did not sustain the same relationship to Him in condemnation and death. This is the reason why the Scriptures single out the Jewish nation as the guilty party in the awful tragedy.

! The announcing angel to Mary (Luke 1 : 31-33) gives the personal name of Jesus and then without expressing the title Christ describes the Christship in v. 32 and 33. So the angels tell the shepherds (Luke 2 : 11) of "a Saviour, which is *Christ, the Lord*," and Simeon (v. 26) being permitted to see "*the Lord's Christ*," implies in the very phraseology the Theocratic Kingship. The devils (Luke 4 : 41) knew Him as "the Christ," and as we have shown (Prop. 106) the temptation of Satan was addressed to "the Christship" of Jesus. The Kingship of Jesus attributed by the Jews, Acts 17 : 7, implies "the Christship." (Comp. Matt. 2 : 4-6; Mark 15 : 32, etc., and see Jewish testimony in "Psalterium Salamonis," Prop. 73, Obs. 5, note, and in coms. generally.) That the assumption of the title "Messiah" was understood by the Jews to be treasonable to the State, is likewise apparent in the history of false Messiahs, as e.g. in the case of Sabatai Sevi, of whom the Turkish Government was informed by a disappointed follower, Nehemiah Cohen, of the dangerous meaning couched under the title, viz., the overthrow of Gentile rule and restoration of the Davidic throne and Kingdom. All writers admit that with the Jew the title was the equivalent of king in and over the Theocratic Kingdom, seeing that kings were called such (e.g. Saul, 1 Sam. 24 : 6, "The Lord's Anointed," David, 2 Sam. 23 : 1, and Zedekiah, Lam. 4 : 20, "The Anointed of the Lord"), and the Messianic predictions (as e.g. Ps. 2 : 2, and 22 : 6, etc.), designated the one to come as Ruler, "The Anointed." So Dan. 9 : 25 gives us "Messiah the Prince," in which the latter word may be explanatory of the former, or else we may receive Fausset's (*Com. loci*) explanation: "Messiah is Jesus's title in respect to Israel (Ps. 2 : 2; Matt. 27 : 37, 42). Nagid (the Prince), as Prince of the Gentiles (Isa. 55 : 4)." A comparison of Acts 8 : 5 with v. 12 shows the relationship to the Kingdom, which Philip preached. John shows the distinction and importance of the Christship, e.g. John 20 : 31; 1 John 5 : 1, etc. Even Ps. 45 : 8 usually applied to the priesthood and prophetic office, but the being anointed with "the oil of gladness above His fellows," has, as the context shows, a de-

cided reference to His Kingship, seeing that in the first verse it is positively stated that the psalm contains the "good matter: I speak of the things which I have made touching the King," and hence, as His "fellows," the co-heirs, also possess Theocratic rulership, the superiority of this King above all others is asserted. The student will even find something in Hannah's exultant prophetic song (1 Sam. 2: 1-10). Fairbairn (*Typology*, p. 91, note) says that the clause "exalt the horn of His anointed" (connected with the overthrow of enemies and judging) "might as well, and indeed better, have been rendered, 'Exalt the horn of His Messiah;'" and refers to Kimchi as applying it to the Messiah, and the Targum paraphrasing it, "He shall multiply the Kingdom of the Messiah." He then remarks: "It is the first passage of Scripture where the word occurs in its more distinctive sense, and is used as a synonym of the consecrated or divine king." (This Messiah in virtue of His relationship to David and the meaning of David (Beloved) is called "David," Isa. 55: 3, 4; Hos. 3: 5; Jer. 30: 9; Ezek. 34: 23, 24, and 37: 24, 25.)

Frothingham, in *The Cradle of the Christ*, repeats what hundreds previously have asserted, viz., that the records indisputably teach that Jesus believed Himself to be "the Messiah," i.e. the King expected by the Jews. But this is precisely what the Records, if Jesus is the covenanted Son of David, ought to teach, and the student is reminded that we have proven (as e.g. under Props. 70-76, etc.) that after the death of Jesus the Messianic idea remained unchanged, until the influence of the Alexandrian school perverted it, and this perversion became general and imbedded in theology. Frothingham teaches in his work that Paul was at first a Messianic believer as the Jews held, but suddenly (in view of his Greek associations) another idea of the Messiah revealed itself to him—a kind of spiritualizing of the former notion—and Paul, adopting and teaching this spiritualized conception, commenced the origin of Christianity. He designates this Paul's "new departure." This re-statement of an old objection is flatly contradicted by the postponement of the Kingdom (and hence also the manifestation of the Messiahship) until the Second Advent by Jesus and in which postponement and manifestation Paul entirely concurred, as is proven by the Scriptures (comp. Props. 58-68, and 70-76) and by the history of the early Church (Props. 75-78) showing that the Jewish idea of the Messiah was retained, east and west, by all the churches established by Paul and the other disciples. Such argumentation can only arise from an ignoring of the simple facts as given in the New Test., of the faith of Paul and the early Church. The alleged change in meaning, so frequently urged by unbelievers, is historically a much later one, and was introduced by uninspired men spiritualizing the Record.

*Obs. 5.* We have already shown that the immediate disciples and apostles held to this Messianic idea (i.e. Kingship over the restored Theocratic-Davidic Kingdom), as indicated by their preaching, etc. This is so incontrovertible that even Knapp (*Ch. Theol.*, p. 323) concedes it, for after giving the Jewish idea of Messiah or Christ, he adds: "The apostles themselves held this opinion until after the resurrection of Christ," Matt. 20: 20, 21; Luke 24: 21; Acts 1: 6. The question arises, Were they mistaken in this idea? The majority of modern divines insist that they were misled, over against the opinion of the early Church and others that they were not mistaken. If the former opinion is correct, then it involves the honesty and integrity of Jesus, viz., that He could deliberately allow—if the word Christ means no more than moderns assert—the disciples to be in ignorance on so important a point, being the heart of the Kingdom preached. Leaving past Propositions to sustain the belief of the disciples and apostles (thus vindicating their faith and preaching and the honor of Jesus), attention is directed to one passage, which ought to be decisive. In Matt. 16: 16, Mark 8: 29, and Luke 9: 20, Peter, in answer to the question, "Whom say ye that I am?" answers; "*Thou art the Christ.*" Jesus replied that he was "blessed" because the Father had revealed this fact to him. Now, how could he be "blessed," how could the matter be revealed to him, if he did not understand the meaning of "Christ?" That he

comprehended it in the Jewish Theocratic sense is *self-evident* from e.g. Acts 1 : 6.

My friend, Rev. Dr. Sprecher, in a conversation on this point, stated that it is abundantly evident that when Jesus was born it was believed that He was "the Christ," the born "King of the Jews," and that in view of this His enemies took measures, based on this claim, to put him to death. And what is remarkable, thus agreeing with covenant and prophecy, not the slightest hint is given that His disciples or enemies were mistaken, but the contrary is implied and asserted. All could say (John 1 : 41, and 4 : 25) : "We have found the *Messias*, which is, being interpreted, the *Christ*." To this we add, as has already been proven, that the Person of this Christ has the divine and human united—for the Kingship of David's Son and of David's Lord are united, constituting the one King, the one Christ. This is a sufficient refutation of the reasoning of Reber (*The Christ of Paul*), that in the Gospel of John there is "a labored effort to sink the humanity of Christ," and that the Gospel was written by Irenæus (a Millenarian). (Comp. remarks of Oosterzee, *Theol. New Test.*, p. 301, etc., on Paul's laying so much stress on the humanity of Jesus.) For, it will be seen by a comparison, that every writer thus observed the Person of "the Christ," one regarding Him more from the covenanted human standpoint, the other from the Theocratic ordering, but both recognizing the union of the two in Him. Again : Spinoza and others have objected to the anthropomorphism of the Hebrew Scriptures, and many in reply have explained it as only such in language, an accommodation to human imperfection. May we suggest that the Theocratic conception, "The Christ," may serve to explain the matter—viz., may not the Plan of Redemption contemplating a Theocratic rule in a Person in whom God is united with man thus foreshadow the coming incorporated adaptation?

*Obs. 6.* The student will also observe how often (as in connection with Peter's confession, etc.) the disciples were charged *not to make Him known* as "the Christ." If "Christ" is merely "a doctrinal word," no satisfactory reason can be given for this prohibition. Take the Theocratic sense and consider that the Kingdom was tendered conditionally on repentance, that the nation refused repentance, that the representative men of the nation conspired to put Jesus to death, that it had already been determined to postpone the Kingdom to a Second Coming, and the prohibition—in view also of the use made of the Christship to the Roman power—is in accord with discretion and wisdom. Having gone over this before, it is sufficient to add that this prohibition extended only to the death of Jesus, because afterward it became the favorite title, seeing (1) that in view of His death it became essential to show that He was still "the Christ;" (2) that notwithstanding His death, faith in "the Christ" evinced hope in the ultimate fulfilment of covenant and prophecy pertaining to it; and (3) the death of Jesus would, owing to unbelief, enable the Christship to be proclaimed without the fear of being regarded in rebellion against the Roman Empire, for what could earthly Kingdoms fear from a dead, crucified Christ?

This view, that we maintain, can alone satisfactorily explain the extraordinary omissions in the history of Jesus, His frequent withdrawals from the public to the private shade, the lack of those modernized ideas respecting "the Christ," and the persistent usage maintained throughout the entire Scriptures concerning it. If it were merely to denote the moral, religious, spiritual, ideal, etc., that so many attach to it, what reason, conclusive, can be possibly given to account for all this concealment of "the Christ"? Swedenborg claims that he was specially appointed to make known this Christ in His fulness, and asserts that he received his revelations from the Lord Himself. The man may be sincere in his imaginings, but that it is *pure delusion* is evident only from two considerations : (1) from his totally misapprehending "the Christ"—the meaning even of the word; and (2) from his pointedly misconceiving the Kingdom, and flatly contradicting covenant and promise in reference to it. In the *Apoc. Revealed*, vol. 1, s. 520, he

makes "the Christ" to mean "divine humanity" and "the reason why the Lord's divine humanity is meant by Christ, is, because Christ is the Messiah, and the Messiah is the Son of God, who was expected to come into the world." Let the student observe its irrelevancy: (1) because the Messiah (Christ) is the Messiah, it denotes the divine humanity; (2) because the Messiah is the Son of God, it means the same. Now "the Christ" includes in His Person and Sonship a divine humanity (i.e. the human united with the divine, etc.), but this, as we have abundantly shown, only qualifies Him for the position of "the Christ," i.e. Theocratic Kingship. The *Person* eminently fitted for the office is not to be confounded with the *office itself*. Hence Leathes (*The Religion of Christ*, p. 3): "The name of Christ, however, suggests an office rather than a person. It implies the supposed fulfilment of various preconceived ideas." While Leathes in his work falls into the common mistake of making the Christship too much the equivalent of Redeemer (i.e. doctrinal), he is correct in the sentence quoted, although now since the assurances given by Jesus and His acknowledgment by the Father this title belongs to Him, and the Person and title suggest each other and cannot be disconnected.

*Obs. 7.* It is taken for granted by multitudes, without a particle of proof, that the Jewish meaning of "Christ" was (as Knapp and others, see note to *Obs. 4*, for example) changed after the death of Jesus. In past Propositions it has been proven that this is a *misapprehension of fact*, as is evidenced e.g. in all the churches established by the apostles, east and west, retaining the Jewish idea of the Messiah, viz., as the Anointed One who should come again to re-establish in power and glory the Theocratic-Davidic Kingdom. Let the student ponder this simple fact, and how can he account for it unless he concedes—as covenant and prophecy demand—the *retention* of the Theocratic idea in the title "Messiah" or "Christ." Let him also reflect what the general view was down to the ascension of Christ, and if a change in *so vital* a matter—relating to the sense and faithfulness of Scripture, the nature and establishment of the Kingdom, the highest interests of man and the world—was really made, we ought to find it specifically mentioned. *But where is such a change intimated?* It is pure human inference, founded on a misconception of the covenanted Kingdom. No such advocated change could possibly take place without a rejection of the Davidic covenant; without informing the Jews that they were mistaken in their conceptions of the Messiah and induce them to receive Jesus as "the Christ" on other grounds; without a sufficient and satisfactory explanation why the Messianic idea, entertained for ages, should prove a failure or be transmuted into something else. Can we explain the sudden conversion of so many Jews who, above all things, tenaciously (urged both by covenant and prophecy) held to the Messianic notion as presented by us, unless it be shown that the reception of Jesus also embraced the retention of the most cherished idea of "the Christ." This retention is self-evident. Take e.g. the simple and often-repeated statement (proven again and again in our argument as under Props. 44, 66, 69, 70, 71, 72, 73, etc., also 111, 121, 122, etc.) that the apostles, after the ascension of Jesus, instead of changing the Messianic idea, constantly pointed all believers to the Soc. Advent for a *glorious realization* of the promises connected with the Christship of Jesus.

Paul, in view of the manner of his conversion, was satisfied that the crucified Jesus was indeed the Christ, and hence at once (Acts 9 : 20, 22) "he preached Christ in the synagogues," "proving that this (Jesus) is the *very Christ*. But how did he give this proof? Certainly not by changing the Messianic idea, but by representing that this *Crucified One* (which was the stumbling-block to the Jews and foolishness to the Grecians, 1 Cor. 1 : 23) should, as his reiterated statements in his epistles show, *come again* and manifest Himself as *the Christ*. The critical student will find that according to the

testimony of Church historians (e.g. Hase's *His. Ch. Church*, ch. 2, Sec. 45) the early retention of the Messianic idea of the title gave place finally among the Gentiles—not conversant with its covenanted relationship—to a loss of its special significance; the Christ being “simply the Lord and the Son of God.” The truth is that as century followed century, and the Davidic covenant was more and more set aside, the departure from the primitive idea became so fixed that no reference to the covenant, upon which the Messianic title is unmistakably founded, was deemed necessary. The Theocracy itself was converted into the Church, and the Messiahship was supposed to be fully manifested through it. Potter (*Freedom and Fellowship*), in the essay on “Christianity and its Definitions,” points out that historical and doctrinal Christianity is based on the confession that Jesus is “the Christ” or “the expected Messiah of Jewish vision and prophecy,” and that a belief in the Christship was made obligatory upon the primitive Ch. Church. He then truthfully asserts that “in the course of eighteen centuries it has come to pass that this confession, though continued accurately in terms, means practically something very different from what it did to those primitive followers of Jesus.” Alas! this is only too true. Many of the declarations of modern Christianity on this point would not be recognized by the early Church. Take able writers, and this departure from primitive belief is painfully evident. Thus e.g. Gregory (*Four Gospels*, p. 129) makes Jesus acting as the Messiah of “a world-wide spiritual society, an everlasting state, the Kingdom of heaven,” and then following Principal Tulloch in his lectures on Renan, he says: “For whatever Jesus may have been besides, He was also primarily the Messiah, the highest development of Judaism—humanly speaking, the ideal Jew,” etc. The Messiahship is frittered away into being “the highest expression of all that is good in Judaism—the inheritor of whatever moral wisdom, whatever spiritual genius, survived it.” Where then, we ask, are God's oath-bound covenant and promises? Are these also ideal, and did God, for many centuries, leave His people under the gross impression of their reality? While not rejecting the Supernatural ideal (Gill, *Christian Conception and Experience*), and all that can be said in praise of Jesus, this does not lead us to discard the fundamental and blessed meaning of the Messiahship. The prevailing view (as illustrated in Edwards's *His. Redemption*) and its application, are totally unknown to the Old and New Test. Some of the ablest defences of Christianity are vitiated by an entire misapprehension of “the Messiah.” Thus, Walker's *Philosophy of the Plan of Salvation*, ch. 11, etc., prejudging the Messianic Kingdom and the faith of the Jews in prophecy through the influence of his entertained Church-Kingdom view, makes the title a doctrinal word, and rejects as Jewish error the idea of a restoration of a Davidic Kingdom and the constituting of Jesus an earthly Ruler. To make out his case he (1) ignores the Davidic covenant, or spiritualizes it; (2) passes by the express prophecies which teach it, and which led the Jews to their belief; (3) overlooks one class of predictions to lay stress on another, relating to humiliation and death, i.e. to those pertaining to the First Advent; (4) refuses the teaching of the conditional offering of the Kingdom and its postponement; (5) does not see how the Scriptures link the realization of that which he condemns, to the Sec. Advent; (7) and throughout substitutes a spiritual sense for the plain grammatical one. Such a line of reasoning, which persistently rejects *fundamental ideas clearly taught*, is irrelevant. The fulfilling of one class of predictions at the First Advent is no proof that we are to ignore just as literal a fulfilment of another class at the Second Advent, but the reverse; while the application of the latter class to the past and present (done only by a method of spiritualizing) is, to say the least, a *changing of the Word*.

*Obs. 8.* Our whole argument shows that when He comes again, *He comes as “the Christ,”* the Anointed King who is to reign as David's Son and Lord just as covenant and prophecy require. Jesus claims that when He comes again it is as “the Christ” (Mark 14 : 61, 62); “the day of the Lord Jesus Christ” is still future (Props. 138 and 139); the Judgment seat (or throne) of Christ (Rom. 14 : 10 and 2 : 16) will be established on earth (Props. 133 and 134), the saints at Christ's appearing shall appear with Him in glory (Col. 3 : 4), the saints when He comes to reign shall reign with Christ (Rev. 20 : 4), in brief, compare 2 Thess. 1 : 1, 2; Phil. 3 : 20; Rev. 11 : 15; 1 Thess. 5 : 9, 23; 1 Cor. 15 : 21-23; 1 Cor. 1 : 7, 8; Acts 17 : 30, 31; 1 Thess. 2 : 19 and 3 : 13; Tit. 2 : 12, 13; 1 Pet. 1 : 7, 13; 1 John 2 : 8, etc. If there is a truth clearly taught in the Scriptures,

it certainly is this one, that "the Christ" shall thus come and exhibit His mighty power and glory as "*Christ*" in delivering His people, punishing His enemies, and reigning gloriously as "the King of kings."

Let the attentive reader observe, that the Apostles lay great stress on the fact that "the Christ" died for us, gave Himself for our sins, in order that He might redeem us. This would be exceedingly forcible to the Jewish mind, or to any one who received the covenant and prophecies in their grammatical sense. Then "the Messiah" gave Himself for a sacrifice in our behalf; *the Anointed One, the King Himself dies* to save us; and this very feature of the case—enhancing the greatness of the offering, the submission and love of the Saviour—makes the title Christ *such a favorite* with the Apostles, pointing as it does to the past, the present benefits, and the future perfected redemption. If the reader will refer to Prop. 199, Obs. 7, note 1, he will find the defect pointed out in prevailing theology which gives us only a part of "the Christ." Some systems make the death of Christ the central idea; others give us the Incarnation as such, but while each of these are indispensable, neither of them are more *than provisional* in order that the covenant may ultimately be realized under "the Christ." It is the Theocratic King as manifested, and the glorious Kingdom that He institutes as "the Christ," that brings us blessed deliverance. The Kingdom is the end—the centre around which all revolves, while "the Christ" (not in one aspect, but in His perfected manifestation) is the heart of that centre. The King and the Kingdom cannot be separated; the one suggests the other, and the one belongs to the other in perpetual relationship. It is evident to any student of the Word that Dr. Gleig (*His Bible*, vol. 2, p. 204) must have penned the following sentence through inadvertency: "Besides, it is an error to assert that the Messiah is *more frequently or more plainly* described as a triumphant Monarch than as a suffering man." The fact is that the two classes of prophecies bear no comparison to each other as seen in these pages, for the very title, official designation, itself suggests—even while suffering—the triumphant Monarch. The fact, too, that the early faith took its name "Christian," not from the proper name Jesus, but from His royal title, evidences how highly important and declarative (of coming Kingship) it appeared to those early believers. Its exceeding preciousness was a prominent feature in the Millenarian faith, for believing in "the Christ" and His future revelation as such, this confession of the Christship of Jesus by its assumption in name was *the foundation* of their joyful hopes of deliverance and completed salvation. Some prophetic writers, not observing the proper distinction, designate (so e.g. Wilson, *Proph. Times*, N. S., May, 1878, p. 102) the ministry of Jesus down to His crucifixion "The Ministry of Christ as the Messiah," and inform us that "His ministry as their Messiah was terminated by their final rejection of Him; and His crucifixion terminated their national covenant." Now the real facts are, as we have shown under various Propositions, that His ministry was only *preparatory* to the Messiahship (publicly manifested in possession of that which the title implies), seeing that the Christship with what it involves, was, owing to Jewish non-repentance and rejection, held in *abeyance and postponed*, and the assurance is given of the nation finally—after the times of the Gentiles are ended—beholding and accepting of *the same Messiah*. While the Jewish ritual was abolished by the sacrifice of Jesus, this cannot be extended, as we have shown in detail in other places, to a termination of "their national covenant." The interesting article of Wilson (same, June, 1878, p. 126), while applicable to a ceremonial, does not apply to an enduring, perpetual national rejection, for this would strike a deadly blow at oath-bound promises, Jewish election, our engrafting, Jewish restoration and supremacy, etc. This holding in abeyance of a manifested Messiahship—i.e. fulfilling what the title imports—until the Sec. Advent, must not be mistaken for rejection.

*Obs. 9.* The last opposition of the kings of the earth is against "*the Christ*," for they are "angry," Rev. 11 : 18, that He comes to assert His covenanted claims. He comes (e.g. Rev. 19) as the King (i.e. the Christ), and "the Kings of the earth and their armies are gathered together to make war against Him." In Acts 4 : 26 we find Ps. 2 : 1, 2 applied in an inchoate fulfilment to the opposition of Herod, etc., "*against His Christ*." In 1 John 2 : 22 the great antichristian spirit, which virtually denies by its works and opposition the Father and the Son, is designated :



"Who is a liar but he that denieth that Jesus *is the Christ.*" As previously intimated, a comparison of Scripture indicates (Prop. 174, 180, etc.) that at the ending of this dispensation a knowledge of the Christship of Jesus and the claims of Kingship which it necessarily involves, will, more or less, be extended among the kings of the earth, and prove to be one, if not the chief, cause for the unrelenting hostility manifested against "the Christ." They will feel that if such claims are allowed, *then*, as predicted, their Gentile domination must inevitably cease (Prop. 164). But blinded by prejudice, ambition, the love of power, and unbelief, instead (Ps. 2 : 10-12) of being "wise," acknowledging "the Son," and tendering obedience, they resist "the Christ," and "perish" under "His wrath." It is *the distinctive* "Christ," coming to manifest Himself as such, that is opposed, and all opposition is effectually crushed under the mighty Theocratic King.

It is a sad fact that two parties will afford the reasoning by which the rulers of earthly governments and their subjects will be influenced, in sustaining their temporal power, etc., against the Theocratic claims of King Jesus, viz., unbelievers and believers. Unbelievers (as seen e.g. in *Ecce Homo*, Schenkel, Renan, Furness, and others) will claim that "the Christ" is simply the ideal or representative man, the hero and head of a religious revolution, etc., or that (as seen in the *Telegraph*, No. 37) "any just and perfect being is Christ," or that (as seen in the numerous extracts given by us) there never was such a historical Person. He being the creature of Jewish imagination and religious fanaticism, etc. All these, moderate and extremists, totally ignore or decry the specific Messianic claims as a mere remnant of Judaism. If we take the most liberal utterances of unbelief, most eulogistic and professedly founded on the Gospels, yet these claims are *contemptuously* set aside. Thus e.g. Potter (*Christianity and its Definitions*) says: "Christianity is the substance of what Jesus Himself taught—that is, God's love to man and man's love to God and to his fellow-men—and *does not consist in any doctrine about Jesus*; and the Christian is one who lives habitually in the same attitude toward God and man as did Jesus." This "definition" is to be called *evangelical* as well as *liberal*, since it professes to find its authority in the Gospels. This does not touch the historical rise of Christianity, and leaves untouched the fundamentals of Christianity, and the highest claims of Jesus to our faith and reverence. The distinctive Christ is entirely omitted, and an example for imitation (good as far as it goes) is alone presented. A solitary qualification is singled out and made to stand for the Messiah. (2) It is sad to find multitudes of believers who ignore and despise "the Christ" *as covenanted*, but it is more painful still to see the most eminent and valuable of writers swaying an influence in the same direction. We select an excellent author to illustrate: Rogers (*Superhuman Origin of the Bible*), in several of his highly interesting Apologetic lectures, totally misapprehends the Christship, and converts it into a doctrinal word. Speaking of the Jewish conception of the Messiah, he (e.g. p. 61) asks how the Jewish mind could receive Jesus as "the Christ" when His life, etc., was so contradictory to their views of "a triumphant Messiah, who, while swaying his sceptre over the subject nations, should confirm and enhance the privileges of the favored people, and reflect upon them the lustre of his reign," etc. This he calls the Jewish "day dream for centuries," and pronounces an "illusion." He thus denies the *covenanted meaning of "the Christ,"* and teaches, by implication, that such a claim as the word indicates and was believed in should be resisted as a mere "day dream" and "illusion." He overlooks *why* the Jewish mind and heart, still retaining its "day dream," could receive the crucified Jesus as "the Christ," viz. that His life, death, resurrection and exaltation *confirmed Him as "the Messiah,"* who had *postponed* the fulfilment of the covenanted promises to the Sec. Advent. Alas! Rogers is courteous in his rejection of the pure Messianic idea, in comparison with many, many others, who treat the Theocratic order involved in it as "the grossest fanaticism," and the most childish and foolish of conceptions. These are paving the way.

*Obs. 10.* This subject of the Christship is exceedingly important, for without it we could have no hope of the fulfilment of covenant and prophecy—of the Coming Kingdom and glory. Oosterzee, Kahnis, and

others have well answered the question, What value must we Gentile Christians attach to the truth and confession of the Messiahship of Jesus? But in addition we add that our entire line of argument makes this *distinctively fundamental*, seeing that all our hopes of ultimate salvation, the restitution of all things, the blessedness and exceeding glory of the future Kingdom, depends upon the Christship of Jesus. It is as the Messiah that He comes to be the Saviour of the world, and, therefore, a proper conception of "the Christ," is a *vital one* to a proper understanding of perfected Redemption. What "the Christ" has done in the past and present is only an earnest of what He will do for us when He is revealed as "the Christ" in Christly honor, regality, power, and glory.

Barrow (*Works*, vol. 2, p. 346) has well observed: "That Jesus is *the Christ*, is the principal article of pure faith; the most peculiar doctrine of our religion as such, and as distinct from all other religions; it indeed virtually comprehends all other doctrines of moment therein, regarding either faith or practice. For that our being persuaded that *Jesus is the Christ*, implies that we apprehend ourselves obliged to embrace for truth whatever was taught by Him and His Apostles, to obey all His laws, to rely upon Him for attainment of all the mercies, and blessings, and rewards, which He promised to dispense, in that order and upon those terms which the Gospel declareth. Whence to the hearty belief of this point such great commendations are given, so high rewards are offered, so excellent privileges are annexed in the Scriptures. Whence also the declaring, proving, and persuading this doctrine was the chief matter of the Apostles' preaching, as both their profession and practice do show." Barrow, if he had clearly apprehended the covenanted titular meaning of the name, might have largely added to this eulogy. For, as our line of scriptural argument indicates, this enables us to interpret and appropriate the promises of the great riches of glory in Christ, Phil. 4 : 19. Commentators and others too much apply this to the present time, when it extends to and embraces the period of His glory as *the manifested Christ*. The riches flow from the Christship of the Jesus, i.e. from the Theocratic relationship that Jesus will openly exhibit and enforce. Hence the promises of future glory, reigning, etc., at His Coming. It is passing strange, and yet in full accord with prediction, that professed believers, who lay special stress on the phrase "No Creed but the Christ," do not even appreciate the meaning of "Christ." The entire grand result of the work of Jesus has for its central idea "the Christ," i.e. when its true scriptural meaning is realized. Without it the Kingdom is nothing; without it Christianity, as the primitive form indicates, loses its logical coherency; without it there can be no historical or doctrinal unity; without it there can be no perfected Redemption or blessed salvation which the prophets predict and faith accepts; and without it all knowledge fails to bring us hope of a world restored to Theocratic rule. We also add, for the critical student, that this title of "Christ," in view of its relationship, enforces the Divine-Human in Jesus,

*Obs. 11.* The student will notice that the saints who are destined to be "kings" are specially declared to be "*Christ's body*" (Rom. 12 : 5 ; 1 Cor. 12 : 27 ; Eph. 1 : 23, and 4 : 12, etc.), and being also "anointed" (2 Cor. 1 : 21 ; 1 John 2 : 20, 27), they are associated in rule and Kingship (Theocratic ordering) with Him. The Christ is the Head, and is above His "fellows" (Ps. 45 : 7). The honor and exaltation of the body accounted worthy to reign with Him are presented under Props. 154, 153, and 156.

It is not a small thing that Paul, 1 Cor. 3 : 11, asserts that the foundation laid is "Jesus the Christ;" and we cannot help feeling that persons who are savingly united by justifying faith to Jesus, by ignoring the covenanted and predicted meaning of "Christ," and substituting in its place humanly derived meanings, are thus far building on the foundation material, that the Coming again of the Messiah will show to be "wood, hay, stubble." A writer in the *Evangelist* has much to say respecting Millenarian views, running counter to prevailing views, as so polemical and opposed to the method of Jesus.

But in the pure eyes of the writer there is nothing "polemical" in preaching, prayer, hymns, etc., which condemn our doctrine, and substitute a Christ *not covenanted or predicted*. Jesus opposed erroneous doctrine as well as practice, and if compelled to vindicate His honor and glory as connected with His Christship, we only follow His example and the express commands of Scripture. Like the Philadelphians (Rev. 3 : 8) we desire not to deny but uphold, if needs be defend, His name. The very official title of Jesus reminds us also that it should prevent a believer to assume that irreverent and undue familiarity—evidenced by some in the past—with Him in representations of His relations to us and ours to Him. While duly appreciating His nearness, friendship and love, the immeasurable superiority and majesty of "the Christ" should urge us to reverence and respect in address.

*Obs. 12.* The preaching of the first preachers was that of "the Christ" (Acts 2 : 30, 31, 36 ; 3 : 20 ; 4 : 10 ; 5 : 42, etc.) ; Philip "preached Christ" and "the name of Jesus Christ" (Acts 8 : 5, 12) ; Paul "preached Christ" (Acts 9 : 20, 22) ; in brief, all did as Paul given in Acts 17 : 3, and 18 : 5, 28, and 19 : 4, and 20 : 21, and 28 : 31. This, as we have seen, was *requisite and essential*, for the doctrine cannot be eliminated without destroying the vitality of faith and hope. It was necessary also to give it *due prominence* in order to reach the Jewish heart and the longing of Gentileism for deliverance. We Millenarians are sometimes most unjustly charged as if we did not preach "*the Christ*," when it is a *most vital point* in our system—*fundamental* to the doctrine of the Kingdom, seeing that without "the Christ" the Kingdom is impossible. We preach not only "Christ crucified" as the means of deliverance, but with Paul we preach "*Jesus Christ and Him (Christ) crucified*" (1 Cor. 2 : 2, and 1 : 23), pointing out *both* what the Christship means and designs (as covenanted and predicted), and then how through faith in a crucified Christ we can attain to an inheritance with Him as "the Christ." With us "*Christ is all in all.*"

It is simply folly to *confine* the preaching of Christ to Him as the Crucified One, for this would leave out the glory of "the Christ," exalting His humiliation and death (so precious as a means) to the exclusion of its design in fitting Him for the Christship, and in drawing those to Him who should participate in the revealed "Christ." Let the reader turn to Paul who uses these expressions, and see how many things, besides the crucifixion, he unites with the idea of "the Christ," and how largely he directs us to the future revelation of Christ, and he must conclude that the title embraces that which we have affirmed. This is clearly seen and acknowledged by our opponents. Thus e.g. Barnes (*Com.*, 2 Cor. 4 : 5) remarks on the words : "We preach not ourselves but Christ Jesus the Lord," the following : "This important passage, therefore, means that they made it their sole business to make known Jesus as the Messiah or the Christ, as the Supreme Head and Lord of people, i.e. to set forth the Messiahship and the lordship of Jesus of Nazareth." He then tells us to do this implies, (1) to prove that he is the Messiah predicted, (2) to proclaim the truths He taught, (3) to make known the facts of His life, (4) to set forth the design of His death, (5) to proclaim His resurrection, etc., (6) to hold Him forth as Lord. But we show that *more than this* is implied, as e.g. His covenanted relationship as Christ, His position as "the Christ" in the Coming Kingdom, His Judgeship as Christ, etc. Hence it will be seen that our system of faith—which is reproached by some who evidently are unacquainted with it—*makes much of Christ*, and while receiving that which is ordinarily attached to it (as above) includes precious covenanted and predicted truths that other systems either ignore or imperfectly present. Numerous Propositions present a converging testimony to our faith in the Christship of Jesus. May we be so happy as to realize its preciousness in all its fulness.

*Obs. 13.* The doctrine of the Kingdom evinces the serious defects existing in numerous Lives of Christ. This is seen e.g. in making "the

Christ" a mere doctrinal word, in misapprehending the Kingdom, in substituting a Kingdom, in invalidating the faith and preaching of the disciples, in ignoring the Davidic covenant, in overlooking the postponement, in spiritualizing prophecies, in misapplying the fulfilment of prediction, in exaggerations of the design of the present dispensation, in not evincing the relation that the First Advent sustains to the Second and its results, etc. No one is properly qualified to write such a life, unless acquainted with the doctrine of the Kingdom; otherwise everything is viewed through a church-Kingdom medium, which injuriously and erroneously affects the truth pertaining to Jesus, the Christ. However valuable and able many such Lives are, the fact is that they are largely vitiated by fundamental errors which forbids the production of a *consistent, Scriptural, covenanted, and predicted Life*, such as the Old Test. foretells and the New Test. imparts.

Many of those lives, aside from such defects, are ably written, contain valuable and suggestive matter, defend much truth against unbelief, and lead us to admire and reverence Jesus. It is, therefore, saddening to point out blemishes and faults, obtained through the entertained theories of an existing Messianic Kingdom as covenanted and predicted, because a sincere admiration of, and indebtedness to, such writers regret to specify anything that may detract from them. Yet faithfulness demands it, for such works—owing to their vast number, extended circulation, and ability of the authors—are moulding the minds of multitudes in opposition to the clear teaching of Scripture respecting "the Christ." The apologies that are frequently presented by them (of which we give in other places various specimens), in behalf of their leaving the plain grammatical sense for a spiritualistic one, are unworthy of the life they describe. Such attempts also only confirm the expression of modern unbelief, as illustrated e.g. in Abbott's *Genius of Christianity and Free Religion*, Potter's *Christianity and its Definitions*, etc. It causes—in view of the alleged changes and transformations—the author of the *Creed of Christendom*, in answer to the question, "Was Christ a divinely-commissioned Teacher of truth?" to answer in the negative, notwithstanding the high eulogies bestowed upon Him as "the wisest, purest, noblest Being," "highest ideal yet presented to us on earth" (while engaged in denying His Christ claims, aspirations, hopes, etc.). To indicate what concessions unbelief gives to the Christ idea, its importance, and the change introduced, we append extracts from two writers. Abbott (*The Genius of Christianity and Free Religion*) says: "It is impossible to doubt that Jesus did actually claim to be the Christ or Messiah, that is, the Founder and Sovereign of the Kingdom of God. So all-pervading is this claim that to eliminate it from the Gospels is to reduce them at once to unadulterated myth. If misunderstood on this point, there is no reason to suppose that Jesus has been understood on any point: if His reported sayings on this subject are genuine, there is no reason to suppose any of His sayings to be genuine. In the words of James Martineau (*National Review*, Ap., 1863), 'Whoever can read the New Test. with a fresh eye must be struck with the prominence everywhere of the Messianic idea. It seems to be the ideal framework of the whole—of history, parable, dialogue; of Pauline reasoning; of Apocalyptic visions.'" "The Messianic faith is the soul of the entire New Test., giving unity to the Gospels, Epistles, and Apocalypse." But he argues—supported by the expressed faith of multitudes—that the original Messianic idea was changed. Such take the apologists (as e.g. Neander's *Life of Christ*, etc.) and adopt largely their views respecting the alleged change. Thus Potter (*Christianity and its Definitions*) remarks: "In that child-like age, among a child-like people, something more was needed than a bare proclamation of moral and spiritual truth, with whatever power of personal genius. And this need was supplied by the old Hebrew conception of the speedy coming of the Messianic Kingdom—a conception that appealed with all the vividness of a drama to the spiritual imagination, and hopes, and fears of men. This idea is the one thread of unity that runs through all the varieties of writings in the New Test. from Matthew to Revelation. It was this that gradually lifted Jesus Himself out of all human and historic proportions into the colossal magnitude in which he has been seen by Christendom for eighteen centuries. It was the belief, after His crucifixion, in His *Second Messianic Advent*—an event which His followers looked for in their lifetime—that gave the immediate animating impulse to their cause, and attracted such numbers of people to confess Him as the expected Christ.; for this Advent was to solve all life's trials and perplexities; it was to

bring redemption to the sinful, rest to the weary, wealth to the destitute, and comfort to the sorrowing. And around this simple childish hope, which was yet full to bursting with the deep life of spiritual aspirations and yearnings, the first Christian Church was gathered—a sect of Judaism accepting Jesus as the Messiah, and looking for His Second Coming to complete and establish His sovereignty.” Sustained in his belief that this was a “childish hope” by able and learned Apologists and writers of the life of Jesus, he endeavors to account for the change (which we fully meet in other places) in order to make “Christianity acceptable after it had passed westward beyond the limits of Palestine, and into countries where the Hebrew conception in its original form could have little power.”

PROPOSITION 206. *This earth will yet witness the re-establishment of a glorious Theocracy—a Theocracy in its perfected form.*

Our entire line of argument directly founded on the covenants and prophecies of the Old Test., and on the teachings and predictions of the New Test., enforces this Proposition, the hope of ancient believers, of the primitive Church, and of a long and noble line of witnesses for the truth. We will now briefly bring together the converging lines of testimony which present this blessed prospect, so much needed by humanity.

The reader is expected to keep in view the reasoning under the Propositions referred to, seeing that to avoid recapitulation a mere reference is deemed amply sufficient.

*Obs. 1.* Attention is again called to the fact that this form of government, predicted to be established and to extend itself over the earth, is a *Theocracy*, i.e. God Himself, in the Person of Jesus, the Son of David, rules in it as an earthly Ruler. This form of government is already seen in the Theocracy, initiatory, once established (Props. 25, 26) and which incorporated the Davidic line (Props. 27-33). God was the Supreme Ruler—the earthly King. This fundamental idea must necessarily be retained, *if justice* is done to the direct representations of Scripture, seeing that the entire tenor and analogy of the Record incontestably proves that *the same Theocracy* overthrown, owing to the sinfulness of the nation, shall be *again restored* under the Messiah with increased splendor and power (comp. Props. 31, 32, 33, 34, 35, and 36). As the Theocracy must, in the very nature of the case, include a *manifested reign* of God as earthly Ruler and the exhibition of an intimate and abiding union of the civil and religious, this, of course, does not allow us to make the Church, as now constituted, the covenanted Kingdom of the Messiah (comp. Props. 88-104). The Theocracy restored *as covenanted and predicted* through Jesus at His Second Advent, brings forth the Son of David as the actual representative of God manifesting God to us in a pure Theocratic relationship in the Person of One related to humanity—thus adapting it to the necessities of humanity, and insuring its divine and permanent nature (see e.g. Prop. 200). The Theocracy being a form of government in which the State and Church are united, and in which the ruler is accessible as the Head, etc., it follows, as a requisite result, that the Church in this dispensation cannot be the promised Messianic Kingdom, and, therefore, as the Bible declares, this Theocracy when re-established shall be visibly manifested, and the Messiah's reign shall be one visibly exhibited over the earth (comp. e.g. Props. 131 and 168). A Theocracy, such as God Himself has practically explained and enforced, cannot be displaced by a substitution of something else, and it cannot be spiritualized away without doing violence to a thousand promises and calling into question the faithfulness of God.

Under Props. 25-37, etc., attention has been directed to the perversion of the Theocratic idea, and its wholesale appropriation to things that lack its most essential features.

A few additional illustrations are appended to evince the careless handling of the subject. The title of the following work is sufficiently suggestive: *Theocracy, or the Principles of the Jewish Religion and Polity, adapted to all Nations and Times*, by the Rev. Rob. Craig. Objection is justly urged against De Maistre, "On the Pope," claiming for the Pope the office of Sovereign and Infallible Arbiter on the ground of a divinely appointed *Theocratic* ordering exhibited in the Roman Church, but some Protestants just as painfully mistake the Theocratic idea and misapply it, as exemplified even in the title of the following book: *The New England Theocracy; a History of the Congregationalists of New England to the Revivals of 1740*, by H. F. Udden, etc., 1859. Unfortunately writers of ability and acknowledged merit, as a multitude of quotations would show, thus pervert the Scriptural meaning, and make the labor of restoring its original import and intent correspondingly harder. The authority of others, and a resulting prejudice, are in the way of appreciating the Scriptural signification and intention of a Theocracy. We need not be surprised that the Papacy (Alzog's *Univ. His.*, vol. 2, p. 490, etc.) should designate itself "a universal Theocracy" or "a system of Theocracy," but it is surprising that Protestantism so largely adopts the same spirit when it (Meyer, etc.) designates the Church as "the Messianic Theocracy," when the fact is, that if we retain the simple meaning and application practically of the Word, nowhere is a Theocracy at present existing on earth, because *God refuses to act now*, for any nation or people, in the capacity of an earthly Ruler. His Divine Sovereignty is one thing; a special covenanted Theocracy pertaining to this earth is quite another. Hence those writers, who reason that the past establishment of the Theocracy ought to be imitated by a union of Church and State, are most certainly mistaken. Thus Craig, "Theocracy; or the Principles of the Jewish Religion and Polity adapted to all Nations," while presenting many admirable things, concludes that the Theocracy, as once instituted, is a model designed for future rulers and nations. This is nowhere asserted in the Bible, and cannot be true, since an infallible head and will, which *alone* can control such a union and make it a source of mutual strength, is lacking. The mistakes of the past in this direction, the bitterness, hatred, injury, and bloodshed, sufficiently attest the correctness of our position. It is true that there are certain great principles of law—as many writers have forcibly shown—the rights of man, the social relations, etc., presented, which are worthy of study and reception in practice. But to make it a model in its fundamental Theocratic principles, is certainly erroneous, and productive of great evil. Craig and others mistake when they make the Jewish Theocracy, as such, one of universal application (this is reserved for the future under Christ), and when they assert that Christian nations are equally under a Theocracy like the Jews (Christianity only being preparative to the promised Theocracy). Why is it, that men will so persistently ignore the special features which constitute a Theocracy, and mistake the Universal Sovereignty of God for the special covenanted Kingdom, in which Church and State are united under God as the earthly, accessible, supreme, infallible Head? A writer *North Brit. Review*, May, 1850, p. 143 justly observes that without this "no government should receive the name."

*Obs. 2.* We press upon the notice of the reader the consistency and reasonableness of such a future Theocracy. The relation that man and this earth sustains to the most High God requires that the honor and majesty of God should demand the establishment of a *Theocracy here on the earth*, by which the race is brought under a government honorable alike to God and man. Our line of argument strongly develops this feature, and the student will appreciate its force, if attention is called to a few points. (1) At the creation God had determined upon this form of government (Props. 1 and 2); (2) man by disobedience forfeited a dominion which God through him was to exercise over the earth (Props. 8 and 82); (3) God has resolved to restore that dominion in the Person of Jesus, the Second Adam (Prop. 82); (4) God—to indicate in what form of government this dominion should be incorporated when restored, to test man's present capacity for it, and to make certain indispensable provisions for the future—erected a Theocracy (Props 25, 26, etc.); (5) man, owing to sinfulness, was unfitted for a Theocratic ordering, and, therefore, it was withdrawn (Props. 32, 33, etc.); (6) God promised at some future time to

restore it (Props. 33-36); (7) this Theocracy is God's own preference for a form of government, and if not restored makes His proposed government a failure (Prop. 201); (8) God has sent His Son to make provision for Salvation, i.e. to lift man and the race out of the state of rebellion and to restore all the blessings forfeited by the fall (comp. e.g. Props. 196, 182, 144, etc.); (9) this Salvation in its ultimate realization is invariably linked with this still future Coming Kingdom (so e.g. Props. 120, 121, etc.); (10) God, to insure the future permanent establishment of the Theocracy, is preparing a body of rulers for the same to be associated with "the Christ" (Props. 61, 86, 65, and 153); (11) that until this Theocracy is set up the race is not brought into subjection to God (comp. e.g. Props. 176, 152, 204, etc.); (12) however glorious in design this dispensation may be, there is still an incompleteness in Redemption and which will continue until "the Messiah" comes to restore the Theocracy (Props. 87, 88, 120, etc.); (13) when this Theocracy is re-established, then under the rulership of Christ and His saints the race itself is brought into subjection to God—a revolted province is brought back to its pristine allegiance and blessedness ( Props. 124, 200, 151, etc.); (14) the Theocracy is the form of government most admirably adapted to secure this result (Props. 128, 116, 117, 119, etc.); (15) a theocracy being in its nature a visible government, such a sovereignty and redemption completed must be visibly shown in the sight of the world, so that—as rightly belongs to God and is done in heaven itself—it be publicly recognized (Props. 121, 122, 131, 154, etc.); (16) the personal relationship of God to Adam in Paradise, to the Theocracy once established in the past, to man in and through Jesus at the First Advent, insures a future special and continued personal relationship in a restored throne and Kingdom (by way of pre-eminence called His own) as exhibiting His Supremacy in the most tangible and satisfactory manner, and that the recovery of a rebellious people and race, as well as the manifestation of God's will being done on earth as in heaven, includes such a personal relationship in the Person of Him who is "the Son of Man" (Props. 81, 86, and 199, 204, etc.).

The offices of Jesus as Prophet, Priest, and King, are united in this Theocracy; the Kingship of the Jews, the Headship of the Church, and the Second Adamship, are so combined in this form of government that they are inseparable, forming One. The swaying of the sceptre in behalf of deliverance over the world includes these relations in a *realized Theocratic sense*, a unity. Hence we do not, in this future state, regard them as separate and distinct one from the other, but united in the same person. For, as shown in detail, this Theocratic reign will result in manifesting, as something actually realized, Jesus as "the Saviour of the World." To day a favorite phrase with many theologians to express the highest phase relating to Jesus, is that of a "Christocracy," but whatever may be asserted respecting the same, it is still true that a "Theocracy" is the more comprehensive term, embracing more, and impressing more specifically the divine and the result of the Christship.

*Obs. 3.* Nothing but a *real Theocracy* can possibly satisfy the representations given in the Scriptures. Let the reader consider the numerous reasons presented in its behalf, some of which are the following: (1) The actual establishment of a Theocracy which God claims as His special Kingdom, and which He withdraws under promises of future restoration (Props. 25, 33, etc.). (2) The covenant, confirmed by oath, positively demands its future restoration under David's Son (Prop 49). The Kingdom that is covenanted to that future David's Son is not some other



form of government, but *the identical Theocracy* identified with David's throne and Kingdom (Props. 31-33). (3) The postponement of the Kingdom (Props. 66, 67, 87) makes it indisputably certain that this Theocracy will be restored at the return of Jesus. His own words are amply sufficient to sustain our faith in such a blessed expectation. (4) The prophecies, in their plain sense, imperatively demand the Theocracy to be restored (Props. 21, 32, 33, etc.), seeing that the *same* Theocracy overthrown is the one that they declare shall be gloriously re-established. (5) The faith and hope of the pious Jews implies such a regained Theocracy (Props. 20, 40, and 85), because we cannot believe that God would thus incite and foster a false faith and hope by an admitted sense of His Word to be sadly disappointed. No! He will be faithful to the sense given under His own auspices, and these ancient believers shall yet exult in the full realization of anticipated deliverance and glory in the restored Theocracy. (6) John the Baptist's faith and hope imply the same (Props. 38-41), for it is impossible, without degrading a person "filled with the Holy Ghost" and specially commissioned to preach the Kingdom, to believe that John should utterly misapprehend the nature of the Kingdom he was to proclaim. (7) The doctrinal views of the disciples, apostles, and primitive Church (Props. 43, 44, 70, 71-78), in reference to the Kingdom, were such that they cannot be consistently explained (without lowering their commission, inspiration, and faith), unless we receive their expectations of a future re-established Theocracy to be the truth. (8) The confining by Jesus of the preaching of the Kingdom—its tender—to the Jewish nation (Props. 54, 55, etc.), indicates that the Theocracy, which pertained to them, was the Kingdom offered. Hence, as the very Kingdom tendered to them is the one postponed to the Sec. Advent (Props. 66-68), *the same Kingdom* must be the one ultimately restored. (9) The Kingdom not being established under John's ministry (Prop. 41), not under Christ's (Prop. 56), and not in this dispensation (Props. 70, 71, and 90 to 110) corresponds with the nature of the Theocracy, seeing that no such form of government has yet been witnessed. (10) The design of this dispensation (Prop. 86), the preparatory nature of the Church (Props. 88-105), the gathering out of a people to inherit the Kingdom (Props. 61-65)—these are all points in agreement with our position respecting the future Theocracy, and thus aid in establishing it. (11) A correct understanding of the Divine Sovereignty as something ever existing, and the covenanted Kingdom which that Sovereignty bestows (comp. Props. 79 and 80), enforces the precise idea of a real Theocracy, pertaining to a special rule confined to this earth. (12) A consideration of this Kingdom as belonging, by way of covenant, specifically to "the Son of Man," and what this implies (Prop. 81), brings forward the Theocratic ordering alone as intended. (13) The restoration of the dominion forfeited by the first Adam through the Second Adam (Prop. 82) involves a rule such as we know can only be realized after the Sec. Advent of Jesus, and which the Scriptures unite with this re-established Theocracy. (14) This Theocratic Kingdom is given to Jesus by the Father (Prop. 83), but as a result of His obedience, sufferings, and death (Prop. 84), and, in view of the time of bestowal and the reason for the same, corroborates our faith in an ultimate real Theocracy. (15) The promises to the saints of inheriting this Kingdom (Prop. 90, etc.) at the period of the Sec. Advent, coincide with so many other declarations and predictions relating to this Theocracy and the positions they shall occupy therein, that they corroborate and

strengthen our belief. (16) The Theocracy being Christ's inheritance (Props. 122, 49), and as He has not yet restored the same Theocracy (down-fallen) which all the prophets unite in testifying He will perform, we confidently hold that the Theocracy will be, must be, again manifested. (17) A Pre-Millennial resurrection (Props. 125-129) so admirably fits into the future Theocratic ordering as promised, that the very fact of its being taught and allied with the Kingdom at the Sec. Advent, in order to promote the efficiency, grandeur, and power of the then existing Theocracy, confirms our faith in the same. (18) The inheriting of the earth by the meek (Prop. 142), implies it, seeing that under such a Theocratic ordering and the ruling involved in it, the saints have dominion over all the earth, etc. (19) The predicted place of manifested royalty (Prop. 168) can only be reconciled, without undue violence to the language, with this doctrine of a future Theocracy. (20) The restoration of the Jews (Props. 111-114) unmistakably proves the correctness of our position, because that restoration is indispensable to the re-establishment of the same Theocracy overthrown (the nation being in covenanted relationship to it), and its extension over the world. (21) The supremacy of the Jewish nation (Prop. 114), so clearly taught, can only be explained in view of this future restored Theocracy, seeing that nation is brought into special nearness to it on account of its national covenanted affinity (Props. 24, 29, 30, 54, 55-64) to it. It strongly confirms our doctrine, being just what we might reasonably anticipate. (22) The simple fact that the restoration of forfeited blessings (Prop. 119) is linked by the prophets with this regained Theocracy, materially aids in sustaining our view. (23) These forfeited blessings thus united with the Kingdom can only be introduced by the power of Christ (Prop. 120), and hence, to be fulfilled here on earth as portrayed, necessitates a Pre-Millennial Advent of Jesus. Such an Advent is abundantly taught (Prop. 121), and thus fully sustains our doctrine. (24) The Barren Woman (Prop. 118), as well as many other predictions taken isolated, can only be consistently interpreted in the light of such a future Theocracy in which the saints form a chosen corporate body intimately associated with Christ, and the Jewish nation one that is specially favored by God. Such predictions, therefore, afford additional proof in favor of our position. (25) The prophecies relating to the destruction of Antichrist and the removal of all wickedness (Props. 115, 123, 161, 162, 163), by the personal intervention of Jesus, are only reconcilable with our doctrine of the Kingdom, and form a requisite preliminary to a correct understanding of its introduction and power. (26) The same can be said of the predictions relating to the end of Gentile domination (Prop. 164), which in intent exactly agrees with the predicted Theocratic ordering extending over the world, but cannot be made to fit into the prevailing views of the Kingdom. The very fact that it ends, shows that it is superseded by another form of domination, even the one that we advocate. (27) The predictions pertaining to a visible reign of Christ (Props. 122, 131, 117) are alone perfectly consistent with a restored Theocracy; they do not fit into any other system of faith and hence are not retained in their plain meaning but are either spiritualized, or made typical of something else. (28) The Judgeship of Jesus (Prop. 132) in all its fulness of detail and richness of power exhibited, can only be predicated of such a Theocracy. Limiting it to simple judicial action is to strip it of its scriptural and Theocratic meaning. (29) The day of judgment (Prop. 133) in its grand results and its wide sweep of juris-

diction, serves to indorse the Theocratic idea. No other belief can incorporate what is stated in reference to it. (30) "The world to come" (Prop. 137) as used by the Jews to designate the restored Theocracy under the Messiah, and its retention and location at the Sec. Advent, shows that our faith is well-grounded. (31) The day of the Lord Jesus Christ" (Prop. 138) designating a period of time after the Sec. Advent, in itself is highly expressive of our view. This time so specially relating to Christ, certainly pertains to an era when His Theocratic reign, as covenanted, is inaugurated. (32) This is strengthened by what is said of "the morning" of "the day of Christ" (Prop. 139) and the events connected therewith—the whole being associated by the prophets with the commencement of such an age still future. (33) "The rest" or "Sabbatism" (Prop. 143) is significant of such a Theocracy, and by the analogy of Scripture is connected therewith. (34) "The end of the age" and the things preceding and following (Prop. 140) are expressive of the beginning and perpetuation of the Theocratic rule. (35) The perpetuity of the earth (Prop. 141) and the perpetuity of the race (Prop. 152), after the Sec. Advent, so essential to this Theocratic idea, are clearly taught and sustain, in simple consistency, the glorious Theocratic rule over the Jewish and Gentile nations. They are doctrines which necessarily must be revealed in order to make the Theocratic rule practicable. (36) The New Heavens and New Earth (Props. 148, 151) united by the prophets with this restored Theocracy, impressively teach what kind of a government Christ exerts over the nations. (37) "The times of Restitution" (Prop. 144), "the Regeneration" (Prop. 145), the deliverance of creation (Prop. 146) are all inseparably connected with the "appearing and Kingdom," i.e. with a Kingdom established here on earth after the sending again of Jesus, that they strongly corroborate the doctrine here advocated. (38) The Transfiguration (Prop. 153), the Temptation of Christ (Prop. 106), the belief in the speedy Advent by the primitive Church (Prop. 74), the Father's house (Prop. 170), the marriage of the Christ to the New Jerusalem (Prop. 169), the perpetuity ascribed to this Kingdom (Prop. 159), these bring forth additional reasons confirming our trust in the plain grammatical sense of the covenants, prophecies, and promises descriptive of a *real* Theocratic government. They indicate the kind of Kingdom intended, its rulers, subjects, and permanence. (39) The visible reign of the saints here on the earth after the Advent over nations, subordinate to the Christ, plainly reveals (Props. 154 and 156) not only the Theocratic rule, but how it is then inaugurated and carried on in a perfected form under perfected rulers, thus insuring its stability and blessedness. (40) The location of the Millennial period (Prop. 158) after the Sec. Advent, can only be made to accommodate itself to our view. To our Theocratic system it is essential; to any other it would be an excrescence. The prophets link their Millennial descriptions with a restored Theocracy. (41) The non-conversion of the world before the Sec. Advent (Prop. 175 and 176) is confirmatory of our position, seeing that, in view of the direct portraiture of this dispensation and of the Church down to the Advent itself, no place is found for the fulfilment of the Millennial predictions; and they must, of necessity, be located where all Scripture places them, viz., after the Advent, and under the instituted Theocratic ordering. (42) Even the very condition of unbelief assumed by the Church and the world (Props. 177, 178, 180) respecting the means to inaugurate the Kingdom and the Kingdom

itself, confirms our faith, seeing that such a state of unbelief in God's predictions, and promises, and mode of procedure, is to be characteristic of the last times. Unbelief in the covenanted and predicted restored Theocratic Kingdom is pre-eminently characteristic of the Church and world to-day. (43) The translation of the saints, as a preparatory measure (Props. 130 and 118), is only in agreement with a proposed Theocratic ordering, seeing that such a translation is intended to prepare them for a rulership in it. (44) The rudimentary re-organization of the Theocracy at Mt. Sinai (Prop. 166) in the future, the Revelation of the Divine Will (Prop. 167) adapted to this renewed and perfected ordering, the baptism of the Holy Ghost and of fire (Prop. 171) then experienced, encourage the retention of the ancient faith, because these indicate how we can become suitably prepared to participate in the wonderful out-goings of Theocratic rule. (45) The fact that belief in this restored Theocracy brings forth "the One Hope" (Prop. 182) which sustained a multitude of believers; that it exhibits in this Theocracy a manifested unity (Prop. 184) which never can be realized without it; that it is supported by the analogy of Scripture, the analogy of faith, and the analogy of tradition (Prop. 185) which no other system can claim; that it gives coherency and unity of design to the Gospels, Acts, Epistles and Apocalypse (Props. 187-191); that it forms a key to open Scripture (Prop. 192) making much plain that otherwise would be dark; that it does not drive us to deprive the Jews of their retained faith and hope in the plainly expressed predictions of God's Word (Prop. 193), but leads us both by the grammatical sense to accept of a future Theocratic ordering under the Messiah—these things have considerable weight in influencing us to follow the path of pious Jews, martyrs, etc., who longed and prayed for "the Christ" to come and set up His inherited Kingdom. (46) The world's history (Prop. 194) is a mystery and incomplete without this restored Theocracy; for God to undertake a Theocratic form of government and not to complete it, and for Him to promise its restoration and make the most suitable provision for it, and then not to manifest it, would leave a void fatal to the happiness of the individual, of the race, and of the world. (47) When we regard the precious provision made by Jesus (comp. Prop. 195) for this very Theocratic ordering; when we contemplate the Person of Jesus, most wonderfully adapted to secure an exact, pure, real Theocratic rule (Prop. 199), and when we consider the title of Jesus, "the Messiah," "the Christ" (Prop. 205) as alone applicable to a restored Theocracy, we certainly would be lacking faith in God and in His promises if we refused to receive, *cordially and hopefully*, the belief that, at the time determined by the Father, the Messiah shall come again, and fulfil the covenants and predictions relating to the restoration of a fallen Theocracy in a state of glory such as inspired men describe.

The reader is requested to notice the wonderful harmony of our doctrine. Although many things are requisite to give it completeness, every link in the chain of connection is forthcoming and expressed in a plain, easily understood, grammatical sense—the *strongest proof* that can be given to substantiate a doctrine. Aside from the details (in which we may, more or less, mingle error—being human) the grand outlines of the system evidence this harmony of teaching. It is a great gratification, a high comfort, to find such unity between the curse and redemption, the covenants and their realistic fulfilment.

*Obs. 4.* Briefly, reference may again be made to the *exceeding desirableness* of this future Theocracy. A real Theocracy is one that humanity requires,

and down to its establishment, if we but credit God's foreknowledge as presented in His Word, the nations of the earth will lack a government that can insure continued peace, prosperity, happiness, etc. The sad condition of the world plunged in unbelief and direct hostility to the truth and the Christ (Props. 123, 160, 161, 162, 163, 174, etc.), clearly evinces what the efforts of man at government will yet develop. Let the reader turn to Prop. 202, and notice how the Bible represents to us a Divine government, perfect in every respect, and admirably adapted in every particular to secure stability, blessedness, etc. This is alone met with in *a real Theocracy*, which contains the elements of a complete Kingdom that can lift man and the race from the present low ground into a higher plane, reconciling clashing interests and removing evils, under a visible head and rulership wholly actuated by justice, love, and mercy. The cravings of humanity for a stable government that shall dispense impartial justice and extend its care over all its subjects; that shall bless the highest and the lowest; that shall remove the distress and evils incident to present forms; that shall assure constant and abiding release from oppression, war, and suffering; that shall make a sympathizing and all-powerful ruling Headship constantly accessible to every subject; that shall manifest in a manner to command unflinching assent, a perfectly reliable and infallible rule; *these can only be realized in a restored Theocracy*—a Kingdom in which God—infinite in wisdom and power—Himself again condescends to act in the capacity of earthly ruler. Who, when viewing the sad history of the nations of the earth (a long, dreary catalogue of jealousies, wars, bloodshed, revolutions, etc.), and regarding the fearful condition and troubles still future (as delineated by the Spirit of God, Props. 161, 162, 163, etc.), does not earnestly desire the speedy Coming of this Theocracy. Again, notice Prop. 204, and see how this restored Theocracy gives definiteness and a continued exaltation to David's Son, and vividly brings before us—as no other system of faith can possibly do—the majestic relationship that He sustains throughout the ages to the race of man. The dignity, honor, and glory of Jesus is promoted by this arrangement; and associated rulers, Jewish and Gentile nations, experiencing the elevation and blessings flowing from this divinely instituted government, shall ever tender to the Father and Son and Spirit ceaseless heart-felt ascriptions of praise.

The reply to those who allege that this Coming to this earth and condescending to act as earthly ruler in the Theocratic order is degrading to David's Son and David's Lord, will be found in Props. 203, 81-85, 200, 197, etc., to which the reader is referred. The objection arises from not discriminating between the Divine Sovereignty (Props. 79 and 80) and this specially covenanted Kingdom to "the Son of Man." It does not see that it is sitting in judgment upon God's own former condescension thus to act, upon God's own preference of government, upon God's oath-bound covenants and predictions relating thereto, and upon the most desirable and glorious method to bring God and man into an intimate and enduring relationship, promotive of the highest glory of the one and the highest blessedness of the other. A believer should hesitate to question such a divine mode of procedure, which must—if duly considered—elevate David's Son to a most honorable position, and which brings glorious deliverance to the world; uniting this fallen and rebellious earth into intimate and enduring relationship—as a recovered province in which God's will is done—with heaven itself, and that by sanctifying and elevating the noblest of earthly relations, the civil and religious in combination. God again "tabernacling with men" as their King, manifesting Himself in the Person of Jesus as Theocratic King; this is a *glory inconceivably great*, and a boon so full of *unutterable blessing* that the heart of man desires it with intense desire. The old view (Farrar's *Life of Christ*, vol. 1, p. 28) of Tacitus, Suetonius, and Josephus, of a powerful King arising in Judea and ruling over the world, will then be fully verified. Plato's (*Seiss's Last*

*Times*, p. 64) declaration will come to pass: "In the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reins of empire; then He will change, embellish, and restore the whole frame of nature, and put an end to decay of age, sickness, and death." Some (Froude's *Short Studies*, p. 98) "lament with Father Newman that 'God's control over the world is so indirect and His action so obscure;'" others have their faith sorely tried by past and existing providences, but all this will be rectified when the Theocracy appears. Unbelief levels its sharpest shafts against the "Particularism" of the Bible, the selection of an individual and nation, the neglect apparently of the heathen, the incorporation of an elect body, etc., but then the key to it all will be found in the contemplated end, the Theocratic ordering, and it will be seen that God adopted the best and most speedy means, consistent with man's moral agency, to bring about so glorious a result. We are satisfied, ravished with the *splendid finality* portrayed by the Bible, for it meets a longing of weary ages—a longing impressively expressed in the oft-quoted sentence of Feuerbach: "God is an unutterable sigh out of the depths of the human heart." It meets the often expressed need of a pure, just, and powerful government to take the place of the arbitrary, inconsistent, oppressive and changeable ones of the past.

*Obs. 5.* The Scriptures are full of this Theocratic idea (as the preceding Propositions show), and many of its declarations receive new force and beauty when viewed in its light. An illustration will indicate this: the expressions relative to God's dwelling with man, and of being their God and they shall be His people, convey the notion of a *Theocratic affinity* entered into by God and experienced by man. This is seen if several particulars are noticed. (1) When the Theocracy was established this feature was thus distinctly announced. Even in Gen. 17 : 8, it is promised that "*I will be their God*" when the land of Canaan should be occupied. Previously to this occupation (as in Gen. 17 : 6, and 26 : 24, and 28 : 13) it had been announced that He would be a God to them in the fulfilment of covenant promises. The full significance of the language begins to appear in Ex. 6 : 7 where God, in view of the Coming Theocracy, tells Moses as a source of encouragement: "*I will take you to me for a people, and I will be to you a God.*" When the Theocratic relationship was entered into at Mt. Sinai, then the idea conveyed in the expression was verified, as stated e.g. in Lev. 27 : 12 "*I will walk among you, and will be your God, and ye shall be my people*" (comp. Ex. 19 : 5, 6 and 29 : 45, etc.). It is admitted by a host of eminent men that this declaration represents God's peculiar and distinguishing relationship to the Jewish nation in the instituted Theocratic government. (2) When the Theocracy was withdrawn, the throne and Kingdom of David fallen down, *then* this language was employed in connection with a predicted restoration of the Davidic throne and Kingdom, or the Theocracy. The reader can verify this by referring e.g. to the following predictions: Ezek. 36 : 28, and 37 : 23, 27; Zeph. 8 : 8; Ezek. 34 : 24, 30 and 11 : 20, etc. It is used by way of pleading with the nation to urge them to repentance, so that it might be realized, as e.g. Ezek. 14 : 11. (3) In this dispensation it is employed to show that believers are brought into such an affinity with God through Christ, that forming His temple, etc., they shall possess this identical Theocratic relationship in the future, as e.g. 2 Cor. 6 : 16; Heb. 8 : 10. For the Scriptures do expressly teach (Props. 90, 86, 118, 124, 154, etc.) that this is fully and perfectly realized when they are exalted in the Coming Kingdom. (4) When the Theocracy is re-established, *then* this language is used as pre-eminently expressive of an actual realization of the Theocratic idea contained in it. Thus it is employed in Rom. 7 : 13, "*He that*

*sitteth upon the throne shall dwell among them,"* but especially in Rev. 21: 3, "*Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.*" Certainly, in view of the usage of this language in connection with a Theocracy as once established and with the predictions of the same Theocracy restored, it would be faithless in us not to regard it as *most significant and descriptive of a real Theocracy* ultimately manifested in splendor and power.

This indicates the high calling of the Kingdom in its King, associated Rulers, and subjects, as well as the foundation of the dispensed blessings. This dwelling of God in their midst as Supreme Ruler upon the earth gives the Theocracy its efficacy, and adaptedness, and perfection. It throws light upon Millennial prophecies, illustrative of the Kingdom. Thus: being Theocratic, the civil as well as the religious is divinely administered, and hence everything, even of a political nature, is measured by a divine standard. Therefore, as under the withdrawn Theocracy (that illustrates the spirit of the restored one), every violation is not merely a *crime* but a *sin*, because opposed to the Will of this Head dwelling among them. Faithfulness to the laws of the Kingdom—in every respect—is faithfulness to God, evincing that supreme love whose extension is ultimately to overthrow all disobedience. The rewards and the punishments, as becomes a Theocracy, will then also be immediate, because temporal bestowment of the same evidences the worthiness and power and majesty of the same. The saints, as we have shown, will play an important part in exhibiting this feature.

*Obs. 6.* This Theocracy is a *predetermined form* of government, which, when the time arrives, will be enforced upon "*a willing people.*" It is not dependent upon the choice of any nation or nations, for, as prophecy predicts, it will be so unwelcome to the nations of the earth that, to establish it, the kingdoms of the world will be broken to pieces by it (thus e.g. Props. 123, 160-163). The ambition, pride, self-exaltation, and wickedness of earthly kingdoms cannot be induced to submit to such a Theocratic rule, and, therefore, the Scriptures plainly predict, as a result, that a fearful conflict will arise (e.g. Props. 162 and 163), which will prove disastrous to the kings and rulers engaged in it. Indeed, a little reflection will evidence that the representations of the Bible in this respect are most reasonable—the only ones that can possibly be anticipated. *Just as* the establishment of the Theocracy in Palestine brought on a conflict with its rulers, *so* the re-establishment of a Theocracy in Palestine (as its centre), destined to extend its sway over all the nations of the earth, must, in the very nature of the case, lead to a serious contest. It is not in the nature of unsanctified humanity to yield up its worldly honors, power, riches, etc., without a struggle—a puny one—against *the pre-ordained government of the Most High God.* The "*willing people*" associated with the institution of this Theocracy and its continuance are the saints destined for its rulers, the Jewish nation delivered from its drinking the bitter dregs of a long-endured tribulation, and the Gentile nations which shall be made to learn righteousness when God's judgments shall fall upon all who oppose His determined Theocratic ordering. The united opposition of the world, the protests of its rulers and people, *cannot prevent* its introduction and enforcement. Alas! so blinded is man that but few appreciate its design and adaptation to bless, and it is only when introduced under the auspices of the Theocratic King and His associated rulers, amid opposition and the fall of its enemies, that the eyes of multitudes will be opened to the gran-

deur, majesty, blessedness, and glory pertaining to it, and they will also gladly submit themselves to its ordering.

Some excellent writers have a misleading idea of a Theocracy and of the manner of its establishment. Thus e.g. Wines (*Com. on the Laws of the Ancient Hebrews*), in his efforts to show that the American Republic is modelled after the Jewish Theocracy, exceeds the plain statements of the Divine Record. He lays much stress on the compact (Ex. 24 : 3-8 ; Jos. 8 : 30-35 ; Deut. 29 : 9-13, and ch. 24) as proof that the nation had a voice in the government, but overlooks the vital fact that the form of government, and the laws proceeding from it, were determined by God—the people had no voice in establishing the same. The appreciation of the Deliverer of the nation and of the Founder of the State, with submission to Him, does not make the Theocracy a “Republic.” It is derogatory to God’s own appointment to make it (p. 118) “the type and model of our own Constitution,” seeing that it is no type but a real form of government which God purposes to renew. Even with Wines’s typical idea applied to the American Republic, the antitype falls immeasurably below the type in privilege and honor, as in God’s condescending to act as the earthly accessible ruling Head. The foundation of a Theocracy is only in God and not in the people—the people even at Mt. Sinai developed their unfitness for it, and it was only at the solicitation of Moses that God was again merciful and continued it. It is true, as Wines correctly contends, that human governments act wisely in so far as they incorporate the legislation for the good of all and the protection of the rights of all as evidenced in a Theocracy, but this does not elevate an earthly government to the level of a Theocracy, and we are not at liberty to eulogize our form of government at the expense of the Theocracy.

*Obs. 7.* The Theocratic idea is so grand in its conception and so sublime in its adaptation to man and its results, that it could not have been of human devising. Unbelievers like Rousseau (*Social Contract*, b. 2, ch. 7) make Moses the founder of the Theocracy, and laud “the superior genius of the great man,” and his “sagacious and comprehensive power of mind.” Believers in the Word employ language in this direction not far removed from the notion that Moses by his own wisdom conceived, and by his own positive spirit practically enforced, the Theocratic idea. Quotations that are painful and degrading to the Record might be produced, illustrative of this loose method of interpreting the Scripture account. If we turn to the Record, while fully admitting the wisdom and ability of Moses, yet it distinctly states that Moses was simply an agent in the hands of God ; that God Himself was the direct Founder of the Theocracy, and Moses acted by His command, and under His direction (comp. e.g. Ex. 19 : 3-10 ; Deut. 6 : 20-25, and, in brief, the entire history of its founding). The “divine legation” of Moses is an accepted fact, indisputably supported. This was requisite, for Moses, with all his wisdom and genius, could never have devised the Theocratic idea ; as an honorable man it could not have been his work. Consider the God that Moses worshipped, His exalted attributes and His transcendent glory, and how could he, without the grossest presumption, have conceived the idea of His becoming the personal, accessible earthly ruler of the Jewish nation ? And to have done so without a direct sanction would compromise his integrity, insult His own God, and found the government on a fearful falsehood. No man of wisdom, genius, and honor could have been guilty of so barefaced a fraud as to palm off his own conception for a God-given one. Indeed, so pure and exalted is the idea in the form presented under the Theocracy, that if it had been imitated, it would have, under the moulding influence of that age of the world, been modified, as seen in other ancient governments that sought a divine sanction of the gods to sustain their polity in the estimation of the governed. The fact is, that the conception is above the individual and the age (forming part



of a Divine Purpose); and the public manner in which the idea was practically inaugurated, and the continued accessibility of the Head, etc., forbid the notion of its human origin. The entire Scriptures constantly refer to it as once established and as again restored *by God*—He being its Founder and Ruler. As we trace this Theocratic idea, we find other distinctive features beyond the conception of finite mind. Thus e.g. it being the Divine Plan to perfect this Theocratic idea in the Person of the King, we discover to our amazement and admiration that to make this Headship accessible and in intimate relationship with humanity—to fit it for such an earthly rulership—the Divine is united with a David's Son, so that in and through Him God exercises just the rule required in a Theocracy adapted to man. Could man develop this conjunction, when e.g. it required a virgin to give birth to a Son, and when it demanded the most intimate acquaintance with the Divine Purpose? Could the prophets or the Apostles bring forth such a magnificent conception of a Theocratic ordering and Theocratic King? No! before it we bow in reverence, acknowledging a divine wisdom and power.

A Theocracy, as the Bible describes, is the grand conception of inspiration. It belongs wholly and essentially to the divine, being a revelation of the Divine Purpose, and strikingly exhibiting the divine in all the preparatory stages and measures until the culmination, when the divine, connected with humanity, appears in overwhelming grandeur and glory. We may well, therefore, dismiss the vain efforts to trace the biblical idea to Oriental religions, to India, Egypt, etc., seeing that nothing approaching such a consecutively developed Theocratic Plan is to be found anywhere outside of the Bible. It is God's idea, not man's; it is God's work and not man's; to Him we gratefully and joyfully attribute all honor and praise.

*Obs. 8.* This Theocracy, when once again established, is *permanent*. This has been proven in detail (Prop. 159), but we may briefly present one feature which alone assures us of its stability. One source of the weakness of human governments is the perpetual change of rulers and dynasties, owing to mortality, revolutions, etc. Now the King is immortal and divine, and no change can be predicated of Him; the associated rulers being made like unto Him, immortal and glorified, their positions are perpetual. A distinguishing peculiarity of this restored Theocracy is that the rulers are all chosen by God Himself; no one can ever be a king or priest in it without God's direct appointment. The people have no voice in the selection of the rulers,<sup>1</sup> and hence there is no possibility of introducing those who are unworthy. God selects His rulers from faithful and tried ones—they are the true brethren of the King (Props. 90, 154, 124, 153). This immeasurably enhances the efficiency and stability of the Theocracy. When the Apostles reign over the twelve tribes of Israel, when the saints are allotted their position of judges, when the rulers of the Kingdom disseminate and enforce the ordering prescribed, there is no power capable of resisting them, and there is no element that can disturb their sway—being founded in Omnipotence itself.<sup>2</sup>

<sup>1</sup> Wines (*Com. on the Laws of the Ancient Hebrews*) makes it the highest crowning excellence of a government that the people are permitted to choose the rulers (God, however, in view of the past history of nations, judges otherwise), and makes a desperate effort (because God to some extent allowed this in the former Theocracy) to show that this pertains *essentially* to a Theocracy. We are certain that it does not to a *perfected* Theocracy; and we are confident that it did not belong to the past Theocracy *to the extent* that he claims. A few statements will evidence the latter fact. We have seen that the form of

government and the laws came from God (the people appointed no representatives to choose the form and frame the code under which they were to live), and that the people—as would be proper under any form—gave in their willingness to yield obedience to the same. The next step was the appointment of rulers, and, instead of the people selecting the chief magistrate, God both selects and commissions Moses as the chief ruler under Himself. Moses, by God's express direction, selects and commissions Joshua. The Theocracy did form classes that held superior positions and privileges (and these hereditary), it gave the judges position for life, it ultimately incorporated and upheld even a *hereditary line of kings*. All these were to perform, not what the people might demand, but what *God's own laws* required. We cannot help therefore to express our surprise that Wines should (p. 138) call the Theocracy "a Republic," and in his ardu declare that "in Palestine the nation governed," and that "on the banner of Palestine flamed, in living letters, liberty, equality, fraternity." In several places he eulogizes the American Republic as a copy of the Theocracy, because as he asserts *both* are based on "the capacity of the people for self-government," emphatically declaring that "men are capable of governing themselves; such is the decision of the infinite intelligence;" and then proceeds to predict a glorious future for the world founded on this "capacity of self-government," issuing by its adoption into "the political redemption of the race," etc. A few additional remarks, expressive of *entire dissent*, may be in place. (1) These assumptions are based on a misconception of the foundation of a Theocracy; if it was a Republic then it could not be a Theocracy; if the people governed, then God was not the highest Ruler. (2) If it was "a Republic" founded on "self-government," how comes it that the nation could not choose the code or change it, that God selected rulers and imposed them, and that ultimately kings, in a hereditary line, were incorporated. (3) When the Jewish nation rebelled against God's government and determined to exercise its own judgment in opposition to God's polity, it manifested in the results, no "capacity for self-government." (4) The form of the future restored Theocracy as covenanted and predicted, as well as the form of the one withdrawn, evinces "the decision of the infinite Intelligence" that "men are" not "capable of governing themselves." (5) The history of the past sadly evidences, that men, owing to depravity, are incapable of doing it in a way to secure continued prosperity, etc. (6) The American Republic is no exception yet, seeing that it is only in its infancy, that it barely escaped disruption in the past, that elements and diversity of interests are at work which cause statesmen to feel that the capacity of self-government has not been sufficiently tested to base upon it an infallible evidence of permanency and progress. (7) The predictions of the Bible positively declare that instead of such a future as Wines predicts, *the exact reverse* (in the nations being led by the Antichrist, etc.) shall be experienced, and this is amply sufficient, for God alone foreknows the future. (8) The ending of Gentile domination and the Theocratic rule substituted, unmistakably shows what estimate we are to place on such predictions.

<sup>9</sup> Owing to human depravity and the Theocracy being subordinately ruled by fallible men, there was an element of danger in the former one (pointed out by Michaelis, *Com. on the Laws of Moses*, art. 46, and by Wines, *Com. on the Laws*, etc., p. 509, etc.), viz., of two tribes when becoming more powerful than others, regarding each other with suspicion and hatred, or when one tribe acquired ascendancy over the rest, the others would be excited by envy, etc. Illustrations are given of this in the works named. But this danger shall be averted in the future Theocracy, as e.g. *plainly predicted* by Isaiah 11 : 13. The reason for this change is found in the fact that the King and all the rulers being immortal, pervaded by the Spirit, perfect, and perpetual in office, no place is given to that ambition and jealousy for position, honors, etc., that is so unfortunately and fatally developed in earthly kingdoms. Jealousy, envy, and rebellion cannot exist; all, too, are under the sway, counsel, and protection of perfect, God-consecrated rulers, and hence no antagonism, injustice, oppression, arbitrary measures can exist.

*Obs.* 9. The manner in which God regards the world's history, as presented in His Word, indicates *the high estimate* that He places on this Theocratic idea. Infidels have rudely assaulted the Theocracy in the past (overlooking that it only foreshadowed in a real initiatory form the grand Theocratic ordering to be realized), and Apologists have lamely apologized (as e.g. suited by way of accommodation to a transition state) in its behalf; but the reverent student of the Scriptures, tracing the Divine Purpose, sees

in it *the foundation* of Jewish greatness, past and future, and ultimately the world's redemption and glory. *Why* does God so carefully trace the rise and progress of the Jewish nation to the establishment of the Theocracy, then enter into fulness of detail respecting the Theocracy, its history and downfall; then avoiding any connected history of the nation so long as separated from the form of government He Himself instituted, He only presents a sufficiency to give coherency to predictions and preparations relating to the future? *Why* does God specially single out this Jewish nation as alone worthy of detailed mention, and pass by those mighty nations (with brief mention) that existed contemporaneously? *Why* does He devote so many pages to a special form of government, and pass by those forms which largely fill the pages of profane history and which played such a prominent part in the world's drama? Such questions are only satisfactorily answered by a reference to the Theocratic ordering. The Jewish nation being directly under God's own Kingdom, sustaining to Him a near national relationship as the Ruler, He, for the sake of *His own Theocratic position*, once occupied and to be again re-occupied, evinces this partiality to the nation in the recorded history. When history shall be read and studied after the thousand years are ended, the significancy of all this and the manifest omission respecting other governments and nations of vast proportions will appear self-evident in the then existing grandeur of the Theocracy, the restoration and supremacy of the Jewish nation, and in the Gentile nations having participated in its blessings.

The reason why God did not reveal Himself directly to other nations as He did to the Jews—a problem, the subject of much thought to various writers—is found in this *Theocratic idea*. They were utterly unfitted for it, even as the Jews, although having a previous preparation of wonderful manner, evidenced themselves to be unworthy of its permanent retention in the form first presented. It was, therefore, as a preparatory measure, brought out in the Jewish line in order to provide for the Theocratic King, David's Son, etc. So much is this felt that unbelief has sneeringly said, that the Old Test. contains a "Civil Theology." A recent writer on "Natural Religion" (*Littell's Liv. Age*, Oct. 28th, 1876, p. 222), referring to it as a distinguishing peculiarity of the Bible, that it occupies itself so much with the future on earth, remarks: "The future is their study, but not—this is almost as true of the New Test. as of the Old—the future after death. It is a kind of *political future* that absorbs them, the fall of kingdoms and tyrants, of Babylon, Epiphanes, Nero, and the Roman Empire, the future of Jerusalem, the expected return of Christ to reign upon the earth." The Theocratic idea gives us *the full explanation* of such a position, and this, so objectionable to unbelief, enforces our argument and answers all objections. Hope—prophetic and believing hope—looks forward to a Theocratic Kingdom with an infallible and majestic Head, with subordinate rulers glorified and freed from imperfection, with righteous laws seeking the interests and happiness of all, with blessings so complete that the highest pleasure will be to do the Divine Will.

*Obs. 10.* This Theocracy has a *politico-religious* constitution, i. e. a constitution inseparably connected with the worship of God, for God in the Person of "the Christ" is King. Hence idolatry is treason, and will be swiftly punished, for it is aimed directly at the Divine King and the foundation of His government. It possesses a constituted, manifested unity, the same centring in an infallible, ever just, and beneficent Head, which seeks the welfare and happiness of all classes from the lowest to the highest. This unity is preserved by the oneness of mind and heart, cemented by redemptive love, existing between the King and His associated rulers. It bestows liberty, but only in the sense that it allows whatever the

public good requires and whatever pertains to the good of the individual himself, i.e. whatever is consistent with the rights of the State, society, and individual. Freedom consistent with the benefit and happiness of all is the only liberty, as the greatest of statesmen have shown, that ought to pertain to a State striving to become a blessing to its subjects. A perfect State should be, in its ruling Head, in close sympathy with its people, and this is *pre-eminently* true of this Theocracy. With a King who suffered in humanity and died for man, and with subordinate rulers who passed through the trials incident to an earthly pilgrimage, we have a body of rulers *who can and will sympathize* with the people, and manifest it by the power exerted in their behalf. The very form of government under the guidance of infallibility will secure the rights, privileges, and blessings of all—of rulers to rank and position, of subjects to property, soil, etc., so that all shall feel an abiding interest in the perpetuity of the united State and Church. The happiness of all being secured, all are influenced to love the polity introduced, which cares for the welfare of all. Alienation of estate, utter deprivation of property, galling indebtedness, servile vassalage (as shown by the Jubilee year) cannot find their counterpart in this Divine Polity, for then “*they shall sit every man under his vine and under his fig tree, and none shall make them afraid*” (Mic. 4 : 4). The Agrarian law of the Theocracy, which divided the land equally among all, and prevented that enormous accumulation of landed estate in the hands of the few to the detriment of the many, may reasonably give us a hint how in the future the earth will be occupied by the subjects. In the past Theocracy there were no standing armies and no provision made for them, because the King Himself was the defence ; this is true of the Coming One, when the Omnipotent King and His rulers inaugurate by their august presence and action an era when the nations and people “*shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more*” (Isa. 2 : 4 ; Mic. 4 : 3). Public worship and religious institutions are an integral part of a Theocratic Polity, for in it State and Church are firmly united and blended ; hence, in the delineations of the restored Theocracy this feature assumes a very deservedly prominent place. All nations falling under its sway and enjoying its blessings must publicly worship the Ruler, thus acknowledging their dependence, indebtedness, gratitude, love, and reverence as subjects (see e.g. Zech. 14 : 16 ; Isa. 60 : 6, 7 ; Rev. 21 : 24 ; Isa. 66 : 23, etc.).

Then is verified what even men not Millenarian, as Neander and many others, have insisted on as imperative in order to fulfil *the plain predictions* of Scripture, viz., that the Church must come in possession of “*a world-wide dominion*,” but fail to inform us how it is possible to possess the dominion as delineated by the prophets without the conjunction of the civil ; and how, if the latter is once admitted, it is possible to co-ordinate them—owing to human infirmity—without this identical Theocratic ordering, seeing that, according to the Scriptures, nations shall be averse to it down to the Sec. Advent. Rothe (so others) correctly insists on it that *the highest possible* condition of government is a perfect union of the Church and State. Here alone it can be realized ; for vain is it to expect such a revolution without the direct intervention of the appointed Theocratic King. The Scriptures are too direct upon this point to cause us to mistake its meaning. Schaff (*His. Apos. Ch.*, p. 15), speaking of the Church and its ultimate union with, and control over the State, says : “*History in this view is to end in a Theocracy in which all dominion and power shall be given to the saints of the most High, all nations be united into one family, and joyfully yield themselves to the divine Will as their only law.*” We show from covenant and promise how this will be realized. In the nature of the case

the legislation of such a Theocracy cannot be tampered with, for it embraces the Divine Will. Hence in it no crushing monopolies can exist; men, women, and children will not be converted into mere machines to add to others' wealth; it does not, owing to its Supernatural basis of immortal and glorified rulers, grind down its subjects with taxes to support its governmental machinery; it will not, like present governments, force an opium trade upon some nation at the cannon's mouth, or obtain revenues by indorsing things which tend to moral and social degradation. Religion, inestimable as it is, is only the earnest of the purity of that Theocracy which incorporating religion in its highest development with the magnificent civil pertaining to the government of the world, manifests and disseminates civil and religious, spiritual and temporal, individual, social, and national blessings. The consideration of personal salvation, however precious, should not hinder a due view and appreciation of the Divine Purpose in Redemption as exhibited in this Theocratic ordering. This would be religious selfishness, leaving out the most glorious results. And we must not forget that in the restoration of the Theocracy important changes, as predicted, will be made. The Theocracy that once existed was rudimentary, the Theocracy that comes will be perfected; the Theocracy that was withdrawn only gave certain outlines to be filled out, being accommodated, preparatory to Redemption, to the circumstances of the nation and the times; while the Theocracy to be erected retains the grand outlines with the most splendid additions to adapt it to the King, rulers, nations, and new dispensation. Hence in judging of the past, due allowance must be made between the fundamentals of a Theocratic government and the incidentals incorporated in view of the state of the Jewish nation and the world. The fundamental must be discriminated from the preparatory, typical, and initiatory. We can readily perceive certain principles that underlie such a government, which, in the nature of the case, never can be yielded without destroying the very idea of a Theocracy, such as God acting in the capacity of an earthly, civil ruler; the Church and State united in one; the subordinate rulers and the people subjected to a supreme perfect Will; such a Will offering an infallible guidance; the rights and privileges of the highest and lowest are respected and protected; that every one under its laws has access, either personally or by chosen representatives, to the Head of the government; that the Chief Ruler dwells with His people and is their God; that the happiness and welfare of all are duly regarded and promoted. Infidels of all classes have made certain features of the Theocratic Kingdom a reproduction of superstition, or devices to secure the power of the priesthood and rulers. They object to certain laws, and brand them as "detestable, absurd, tyrannical," but such statements, as writers like Wines, Michaelis, etc., show, originate from a disinclination—if not aversion—to receive the obligations imposed by a concession to the divine claims of the Bible, and from a persistent refusal to credit the simple fact that the government as instituted was rudimentary (being then the best adapted) to the promised future, glorious expansion. So now, no one can heartily accept of the predicted Theocracy in all its aspects who is not willing to make God's Will supreme, or receive the Divine Purpose as *covenanted and predicted*, unless his mind and heart is submissive to revealed truth.

*Obs.* 11. A Theocracy, in the very nature of the case, cannot tolerate any other form of government. If the earthly King is the Mighty Creator, the Redeemer, the Renewer, etc., then a Kingdom specially designed to promote His own glory and the good of His creatures cannot endure the existence of kingdoms of human origin and pervaded by human infirmity. Even this feature was to some extent manifested in the initiatory Theocracy of the past. It is sometimes said that the laws of the same were cruel, unjust, etc. Leaving Wines (*Com. on Laws*, B. 1, ch. 6). Spring (*Oblig. of the World to the Bible*, Lect. 3), and others to show, by contrast with the most polished nations, by the merciful laws incorporated, etc., that the charge is pressed to an undue extent, yet they fail to vindicate the same from the *proper Theocratic* standpoint. It cannot be denied that the charge given by God was to utterly root out and exterminate the nations of Canaan, and the reason actuating the King of the Theocracy is plainly given, in that the retention of those nations and kingdoms with their wickedness was in direct conflict with His own government, and would

necessarily result in leading His own subjects astray and in open rebellion. The very prohibition and apparent cruelty toward the nations of Palestine is made necessary by *the foundation principle of a Theocracy*, and its presence and requirement is additional proof of *the actual* Theocratic idea having been realized and of the divine inspiration purposing it. Indeed, the history of the nation proves that the violation of this very feature weakened, and ultimately proved disastrous to, the Theocratic ordering. It is in the nature of a Theocracy to avoid all that can possibly affect due allegiance to the Supreme Ruler, and, from the necessity of self-preservation and the retention of its honor, dignity, power, etc., it must meet heinous sin, crime, and rebellion with merited punishment. This gives us *the key* to those terrible predictions relating to the future, in which it is positively asserted that the kings and their armies shall be overthrown, and the kingdoms of the earth shall be utterly broken, etc. Men, when reading the prophecies (see e.g. Props. 163, 162, 161, 160, 123, etc.) which describe the Coming of the Theocratic King and His associated rulers in connection with the awful period of war (Props. 115, 163), followed by the subversion and end of the Gentile domination, vainly imagine that such a period of violence, slaughter, and destruction must be an Oriental exaggeration; but the reverent believer, accepting of the Theocratic idea to be again realized, sees that in the establishment of such a Kingdom *it must necessarily lead to this result*, because its nature forbids its allowing the existence of governments that would, if permitted to survive, be a constant invitation to His subjects to withdraw from their allegiance, etc. The setting up of a Theocracy, when the world is governed by kingdoms under the sway of earthly motives and principles, must inevitably produce *the mighty convulsions* predicted, and these predictions themselves, so consonant to reason and the Theocratic idea, are evidence of divine inspiration.

Hence *the plain* predictions of the punishment of nations if they resist acknowledging allegiance, and even of their *utterly perishing* if they persist in it, as seen e.g. in Zech. 14 : 12-19; Isa. 60 : 12, etc. Therefore it also will not tolerate the treason of the individual, but metes out to him condign punishment, and, if persevering in rebellion, finally death. We read that mercy and long-suffering will be extended to him for the time allotted to man in this dispensation, for e.g. Isa. 65 : 20 declares that in the New Heavens and New Earth "*the sinner a hundred years old shall be accursed.*" We remind the critical student what light this throws on the subject of the temporal punishments of the past Theocracy, and which are so unfairly used against the inspiration of the Scriptures. A Theocracy, in the very nature of the case, must thus mete out, in defence of its fundamental idea, these temporal punishments, and it will do it again until the world is brought into complete subjection. The punishments regarded in their connection to the actual Kingdom of God existing *pertain to this earth*, and it is a most powerful proof of the inspiration of God's Word that it thus remains so faithful and consistent to the Theocratic ordering. Mistaking the nature of the covenants and Kingdom leads men to utterly misapprehend the proprieties of language and the undeviating exactness to fundamental ideas.

*Obs. 12.* Another feature connected with the Theocracy may be mentioned as indicative of the Divine Power abiding with it. Let the reader turn to Prop. 171 and see how the baptism of the Holy Ghost and of fire is *a distinguishing honor and privilege* accorded in this Kingdom. In the former Theocracy prophets were raised up, and, as writers of eminence have justly observed, they were so directly influenced by the Theocratic King, that as special divine messengers their authority could not be resisted (comp. Wines's *Com.*, p. 624, etc., who refers to Coleridge, Schlosser,

Horne, Alexander, and Milton) "without abjuring *the fundamental principles of the Theocracy.*" Wines (*Com.*, B. 2, ch. 9), Michaelis (*Com.*, art. 36), Alexander (*Introd. Isa.*, p. 12), and others hold, from the institution of the prophetic order (Deut. 18 : 9-22), that God designed "a constant succession of inspired men" and "a permanent order of (such) men in the Israelitish commonwealth." This was perverted by the rebellion and perversity of the nation, although God vouchsafed in mercy not to overlook them entirely—until after a sufficiency was given—when, as an indication of disapprobation, He left them without a prophet. We believe that this position is eminently correct, viz., that the Theocratic ordering—to evidence the pervading Theocratic influence (which Balaam, when he came to view the nation, could not withstand), and to extend its efficiency (as e.g. in revealing the will and purpose of the King, etc.)—incorporates such a succession as part of its working instrumentalities promotive of the honor of the King and the wisdom and good of His subjects. Thus it will be again (Prop. 171), and so general (Joel, etc.) and continued that it in itself evinces a most powerful present Theocratic arrangement. This is one of the concomitants of a Theocracy, and affords an insight into *the splendid portraiture* of the wonderful operations of the Holy Spirit during that period, and the astounding moral, religious, and civil results flowing from the imparting of divine wisdom for the guidance, instruction, and elevation of the nations.

Hence we cannot agree with those who—without perhaps intending it—virtually lower the prophetic office by making it merely the concomitant of the childhood of the nation, an accommodation to counteract the ancient desire and propensity to look into the future, etc. Even under the light that we now possess, how welcome would be the *authoritative* utterance of a prophet to inform us of the exact truth of things concerning which the pious and the great so widely differ. The prophetic office has a deeper foundation than this, viz., in the testimony that it affords of a pervading Theocratic ordering. All divine prophecy is based on speaking in the name of Jehovah ; it is a revealing that which comes from God the ruler of the Kingdom. It therefore evinces the nearness of God, and when He comes again to dwell with men, this *nighness* is evidenced by the re-bestowal of the gift of prophecy. The reader is reminded of the affiliation of this prophetic order with the Theocracy by the simple fact, that the assumption of the prophetic office without being divinely called, was (Michaelis, *Com.*, arts. 252 and 253) treason to the State, and hence the severity of the penalty, death. The ordinary reader, confining his attention too exclusively to certain inspired ones (as the seventy elders, etc.) and not comparing the Scriptures on the subject, is led to form an incorrect opinion of the extent of this order in the former commonwealth. Writers who have examined this feature (as Michaelis and Wines in their *Coms.*, Calmet in "Diss. on the Schools of the Hebrews," sec. 11, etc.), say that they formed "a numerous body in the State." Owing to the infirmity of subordinate rulers, etc., we have intimations of pretenders arising, which the future Theocracy, in virtue of its perfected ordering, is freed from.

*Obs. 13.* The student will not fail to observe that our doctrine of the Kingdom, embracing this realized Theocratic idea, is not dependent on the statement of Rev. 20 : 1-6. This latter Scripture, so precious in stating one of the means of its inauguration, etc., might be entirely omitted without in the slightest degree affecting *the abundant proof* that covenants, predictions, and promises afford. Hence we cannot but regard those who so confidently affirm that our doctrine is founded on Rev. 20 : 1-6 as but slightly acquainted with it. The numerous Propositions of this work, the logical procedure, step by step, with the proof attached, the history of the doctrine, with the declarations of its ancient and modern upholders, the Scriptures produced from the Old and New Testaments—elevate the Theo-

cratic idea into a cardinal and central one—into such a majestic proportion, that it contains the manifestation of the Divine Purpose, that it is futile to attempt to dwarf it into the narrow boundary suggested. The Pre-Millennial resurrection is only a means necessary to secure a part of the rulers of this Kingdom; the idea of the Kingdom is not to be sought for in the means used for its re-introduction, but lies firmly imbedded *in the oath-bound covenant of God.*

The Jews always allied salvation with the restoration of the Theocratic Kingdom; with that restoration they connected the resurrection of the pious, a glorious Redemption. This we have proven in former Propositions, is the Old Test. teaching. Is salvation separate from the Theocratic Kingdom now, or will the resurrection of saints be not realized at its re-establishment? No! covenant, prophecy, and promise forbid it. The Theocracy of the past (established to evidence God's own chosen form of government, and to show that man as now constituted is incapable of properly appreciating and perpetuating it), could not be sustained because of man's love for sin and guilt, which caused its withdrawal. Before it can be restored to its perfected, covenanted form to remain a *permanency*, there must be raised up for it a body of rulers who shall be permanently delivered both from the love of sin and its guilt (Prop. 124). The Theocracy of the past foreshadowed this, and in its typical and sacrificial applications made a remarkable provision in this direction. But something more was required to bring this work to a successful issue, in order to vindicate the majesty of the law and to qualify these rulers for their future position. To whom can this work be intrusted? Who so well qualified, so eminently adapted, as the Theocratic King Himself? Sinless, Divine-Human, Theocratic Head, He is alone qualified to raise up a body of true believers to be associated with Him in the highest and noblest of relations. This is implied, predicted, and promised irrespective of the Apocalypse, the latter being only strongly confirmatory. Hence as a preliminary to the future Theocracy, as an essential work to secure its stability and holiness, as a prerequisite to cause the will of God to be done on earth as it is done in heaven, He, the King, tenders Himself as a sacrifice for His people, so that by faith in Him they might be justified, made holy, receive the better resurrection, and obtain the salvation and glory inseparably connected with His Kingdom. Here is presented the amazing condescension, the astounding love of the King! Reason cannot conceive of a more matchless demonstration, and yet this is the very one contemplated in the Divine Purpose from the beginning, and clearly stated in the Old as well as the New Test.

*Obs. 14.* We need not enumerate *the distinguishing blessings* that will be restored in and be added to the Theocracy, for these have been given (Props. 36, 49, 105, 114, 116, 117, 119, 120, 122, 142, 143, 144, 146, 151, 154, 156, 157, 159, 167, 168, 169, 171, 173, 176, 182, 184, 196, 200, 202, 204, and others). These representations, founded in God's faithfulness, inspire us with *the confident hope* that when this Theocracy is realized we shall receive far higher blessings than we even forfeited at the fall, and this, that the Mighty King over us may Himself be honored and praised in and through us. Passing over the Divine Plan as it culminates in this Kingdom, we have found not merely perfected redemption, but a redemption which superadds Sonship, Kingship, and Priesthood—the highest, most intimate, and enduring union with the Theocratic ruler—the *most exalted conceivable relationship* with the Father, the Son, and the Holy Spirit, and all this becomes a priceless, eternal inheritance. Under its light and glory the nations of the earth shall experience the deliverance and blessedness that a Theocracy alone is capable of bringing to a burdened, groaning humanity.

Aside from the gradual removal of the curse from the earth, and the ultimate destruction of the last enemy after the thousand years, etc., which has been sufficiently represented, we may confidently expect that in the revelation of the majestic King, in whom



the divine and human are united, and of the glorified rulers made "equal unto angels," then the great underlying mysteries which for ages have eluded the grasp of the theologian, philosopher, and scientist will be revealed. The relation e.g. that mind sustains to matter—a mystery in man, and preserved such in order to keep man humble before the higher mystery of God's Omnipresent Will in and over natural law—will then in the Person of "the Christ" and in the persons of His associated rulers, receive its long wished for solution. The Scriptures indicate this in the predictions representing the manifested power of the King and His subordinates. Then, too, will be realized what Reuss (*His. Ch. Theol. Apos. Age*, p. 29) says of the Theocracy: "The fundamental and formative idea of the prophetic teaching was that of the Theocracy." (Why then change it by a substitution?). "The prophets set forth as the end or law of that national life, a state of society in which all the citizens should be brought into a direct relation with Jehovah, accepting His Will as the sole rule of their actions, whether collective or individual, and receiving in return for this unbounded obedience, the promise of peculiar divine protection. Israel, according to this ideal conception of it, was to be a people of saints and priests." This "ideal conception," which comes from God, will, as God's Word is truth, be finally practically verified, and then shall Gen. 12 : 3 ; 18 : 18, and 28 : 14, etc., be accomplished in all its fulness.

*Obs. 15.* Finally: "The Christ" is the crowning excellence of the Theocracy; He is "*the chief corner-stone*," "*the Head of the corner*," the Stone that crowns the apex of the building. The builders (Matt. 21 : 42, 43, i.e. the Jewish nation to whom the Kingdom was tendered by Jesus, and upon whose repentance depended the securing of this building—see Props. 54-59) rejected this stone, and therefore others are called, and when the number pre-determined by God are gathered (Props. 65, 66, 124, etc.), then He becomes the glorious Head-stone. Again we say, He is "all and in all;" without Him the Theocracy and its blessings, as covenanted, could not possibly exist. In "the Christship" (Props. 205, 204, 199) we have *the fundamental idea* of the Theocratic ordering, viz., God again ruling as a King over the nations—an actual, real, accessible King. Look at the representations of the prophets in this direction, and obtain an overwhelming proof of the Divinity of Jesus and a correct view of the requirements *essential* to a Theocratic King. He must indeed be, as has been abundantly proven, David's Son, and thus Human; but He must also be God, and thus able to rule Theocratically. The prophets insist upon this human nature, and they press it as so essential that all men, Jews and Gentiles, have fully admitted that "the Messiah" must be a descendant of David's. This Messiah is to be the Head of the restored Theocracy. But see how the same prophets describe this Ruler as "God," as "the Lord God," etc., and bestow upon Him—the Coming One—the title, dignity, honor, and glory *of God Himself*. A multitude of passages which, similar to Zeph. 3 : 15, 17, declare that when this Kingdom is set up "*the King of Israel, even the Lord, is in the midst of thee*," "*the Lord thy God in the midst of thee is mighty*," clearly show that this Messiah is a God-man. The student will find this an exceeding rich vein from which to adduce the divinity of "the Christ," for the Lord God that cometh in vengeance and for redemption is this self-same appointed Messiah. Now, why do the prophets bring forth this grand conception as if it was a matter *so plain* that it needs no explanation? Simply because it is rooted and grounded in *the Theocratic conception*, for *no Theocracy* can be restored without *God* being its acknowledged earthly Ruler. This very language, which unbelief has presented as specimens of Oriental exaggeration, is profound and truthful in meaning. They form another of those indirect but powerful proofs which sustain the inspiration of the Scriptures. Now, see *how* Jesus, as described in

the New Test., meets all these qualifications in His own Person ; *how* such a Messiah has actually been provided ; *how* the fulfilment of the remainder is postponed to the Sec. Coming of this Christ ; *how* the builders that rejected Him have borne their sad punishment for eighteen centuries ; *how* the process of gathering out His intended associated rulers is going on, etc., and *then how* can we reject *this Theocratic King and the contemplated, pre-determined, covenanted Theocracy*. No ! we cannot : our minds and hearts cleave to Him and to His predicted Kingdom with all our strength. With an eye of faith and a heart of hope we look for a Theocracy—for God Himself, in the Person of Jesus, to come and in wonderful condescension and love to rule over the nations as *their actual earthly Ruler*. What honor, what blessedness, what glory, what endless joy are embraced in a single word realized, *a Theocracy*, and in a single person the Head of the same, even Jesus "*the Christ*," *the mighty Theocratic King*, "*the Just One*," "*Faithful and True*."

Jesus Himself will *greatly rejoice* in this Theocracy. As David's Son and Lord, it is His inheritance and work. In it He sees the grand result of the travail of His soul, and He is satisfied. In it He realizes "the joy set before Him," and He is exalted in honor and glory. In it He is the centre of admiration and praise, the love and devotion of the glorified, of the Jewish nation, and of the Gentiles being drawn to Him. The restitution, blessings, and perpetuity of His dominion, the constant realization that He Himself is a flowing fountain of happiness and delight to ransomed ones and to the nations of the earth, this enables Him to rejoice evermore, through "the ages of ages." Evermore King, He is ennobled by His civil relationship ; evermore Priest, He is glorified by His religious Headship ; evermore King-Priest, He is exalted by *the perfect Theocratic unity centred in His own Person and Reign*.

## CONCLUSION.

THUS, by God's grace, we have passed over the great, leading Biblical doctrine of the Kingdom of God—a Kingdom covenanted, established, overthrown, predicted, preached, postponed, and finally gloriously re-established under the mighty Theocratic King. We have, logically and consecutively, traced the Kingdom of God, finding it based upon the covenants, instituted in an initiatory form, modified in the Davidic incorporation, overthrown for man's sinfulness, tendered to the elect nation, but rejected, postponed to the period of the Sec. Advent, and finally re-established with great power and glory by David's Son and Lord. In it is found an incorporated perfected humanity insuring success, a human society under divine guidance, a civil and religious government under a Theocracy, a satisfactory completion of redemption, a triumphant conclusion of history and of God's perfected Purpose in "the Christ." We have honored the Word of God, by our constant appeal to it, as the all-sufficient and infallible rule of faith and practice, and trust that (comp. Luther's and Augustine's declarations as given by Dr. Sprecher in *Groundwork of Theology*, p. 119) our deductions and teaching from the Scriptures may tend to an increased love for and study of the Bible; and that they be measured by the standard of truth, accepting only of that which stands the test. Our argument exalts Jesus "the Christ," in that it brings Him forth distinctively as *the covenanted Messiah*, who is yet to fulfil the covenanted mercies promised to the fathers, and who is yet to reveal Himself as the Redeemer of the world in the inauguration of a government such as is *pre-eminently adapted* to the wants of a burdened creation. It honors the past, present, and future work of the Lord Jesus, and enters heartily into the consideration of the things pertaining to His glory, with the joyful hope of seeing and participating in the same; it reverences the oath-bound covenants, the prophetic utterances, the faith of the ancients, with the pleasing anticipation of realizing in happy experience the blessed things promised, predicted, and believed. The Kingdom embraces all our desire—the King, the Princes, the Angels, the restored Jews, the admiring Gentiles, the released Creation, the Millennial gladness, the Eternal Ages, and God over all, blessed forevermore. Dr. Bonar (*Prophet. Landmarks*) has so happily expressed our thoughts that we reproduce his remarks as a fitting conclusion: "Our doctrine, as Millenarians, pervades the whole Word of God, from Genesis to Revelation. It is not confined to the figurative and poetical books. It declares itself with equal fulness in narrative and epistle, in symbol and in type. Like a thread of gold it runs through the whole web of Revelation, crossing and recrossing it everywhere, and imparting the richest brilliance in the whole texture. It is the burden of all prophecy. It is the summing up as well as the unravelling of all history. It is the final and grand solution of the mystery of God's dealings with this world of ours. It is the germ of Israel's types. It is woven into all their ordinances, and rites, and festivals. It is the theme of many a Psalm, the heart of many

a symbol, the subject of many a parable, the end and point of many a promise, the seal set to the Gospel of the grace of God as the '*Gospel of the Kingdom.*' It has been the hope of the Church through many a starless night, when other hopes had gone out one by one, like beacons shattered by the tempest, leaving her disconsolate and helpless. And it is now again, in our day, pressed upon her notice, as her strength in 'the hour of temptation, which is coming upon all the world,' the only light which cannot be quenched, and by which alone she will be able to steer her perilous course through the gloom of the thickening storm. It is no dream of carnal enthusiasts, enamored of materialism, and anticipating a paradise of gross delights. It is the calm belief of spiritual men, resting upon God's sure promise, and looking forward to a Kingdom of 'righteousness, peace, and joy in the Holy Ghost.' It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day have been men who studied their Bible on their knees, and have come to their conclusions after long, deliberate, and most solemn investigation. It is no fable of romance; it is sober, Scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician, yet it shows us how, ere long, shall be exemplified that which earthly governments have been vainly striving to realize—*a peaceful and prosperous world.*" Whatever of defect or misconception may be in the preceding Propositions, yet the grand outlines, the precious doctrine of the Kingdom is undoubtedly true, because based on the plain grammatical sense of that which "*is written,*" "*the word of the Lord.*" It is no little gratification, advantage, and privilege to live at this period of time, way down in the feet of Nebuchadnezzar's image, with so many centuries of fulfilled prophecy, past and present, and a solemn and joyful culmination of the remainder imminently before us. The gratification arises from our lengthened view confirming the predictions of the future; the advantage springs from the practical use that we can make of the same, thrilling the heart with hope and joy at the glorious prospects; the privilege is seen in that we still live in a period enabling us to secure the inestimable blessing of "Kingship and priesthood." Contemplating the wonderful scheme of redemption and the results of the Christship, culminating in this Theocratic ordering, the heart—realizing "the earnest" preparative—is filled with peace in believing; "*the Gospel of the Kingdom*" imparting strength and weaning us from the world; the Theocratic King and His glory giving us more ravishing ideas of our own heirship and "high calling" while still "pilgrims and strangers;" appropriating faith beholding Jesus on the cross and the throne makes Him exceedingly precious, and delights itself in the things pertaining to the love, dominion, and excellent glory of One so dear and worthy. The Theocratic promises now make us content to await the time when God's ways will be vindicated, when His providences will be light, and when our own trials and sufferings will be seen as prerequisites to qualify us for our respective stations in the Kingdom. To those who object to such a vision of the future, to such views of a delightful land of promise, restored Eden, exalted, glorified, and Adamic condition, the Christ's Theocratic grandeur, etc., we only say in reply: "*This is the Lord's doing; it is marvellous in our eyes*" (Ps. 118 : 23). "*If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts.*"

It is proper to acknowledge at the close of our labor gratitude to God that He has brought believers to the knowledge of such truth, and that once "aliens from the commonwealth of Israel and strangers from the covenants of promise" we "are made nigh by the blood of Christ;" and being "Christ's, then are Abraham's seed and heirs according to promise." We thank God that He has enabled us to lay hold upon His oath-attested covenants, and by faith in a covenanted Christ to have confidence and assurance in the fulfilment of His most gracious Word, so that when brethren forsook and reproached us (a sad trial, to which the Saviour was no exception) we still had great comfort. We thank Him that, unlike some (Erasmus-like) who keep silence, He put it into our heart to present His own rich treasures to others, as a token of gratitude, as a kind of testimony to the Church and the world, as a source of encouragement in the coming trial, although advised to sacrifice the best years of our life by committing this work to the flames, on the ground of the Church's hostility to its expressed faith. We thank Him that when often sorely tempted, tried, discouraged—when through poverty much of this work was written on leaves of books, old letters, and waste paper (so that Jonathan Edwards's straits could be appreciated, when reduced to write his *Freedom of the Will* on backs of letters and blank pages of pamphlets)—when depressed at the prevailing unbelief and the few in number with whom we could "take sweet counsel"—when falsely accused of heresy, fanaticism, and held up to odium, and influence sought to be lessened on account of Chiliasm, He was ever the prayer-hearing and answering God, supplying our wants, giving strengthening views of the unity of Divine Purpose, and the fulness of Jesus in redemption; imparting hope that as the work was designed to promote the Father's honor, the Son's glory, and the Spirit's praise, He would provide for its publication; and allowing the sweet privilege of being among that number who entertain, confess, and proclaim

*"The Blessed Hope,"*

*even*

*"His Appearing and Kingdom."*

FINIS.



## INDEX OF SCRIPTURE.

*The numbers I. II. III. denote the volumes, and the figures refer to the pages indicated.*

### THE OLD TESTAMENT.

#### GENESIS.

Ch. 1 : 26, **II** 581, **III** 16.  
" 1 : 28, **II** 142, **III** 16.  
" 2 : 4, **II** 385.  
" 3 : 15, **II** 181, 489, etc.  
" 3 : 16, **II** 146, 133.  
" 3 : 18, 19, **II** 143.  
" 6 : 7, 13, 17, **II** 511.  
" 8 : 21, 22, **II** 437.  
" 9 : 12-16, **II** 550.  
" 9 : 25-27, **III** 406.  
" 9 : 27, **II** 776.  
" 12 : 1-3, 7, **I** 293, **III** 601.  
" 12 : 6, **II** 771.  
" 13 : 14-17, **I** 293, **II** 550.  
" 15 : 4-21, **I** 293.  
" 15 : 5, **I** 303, **II** 133.  
" 15 : 13-21, **II** 144, 146.  
" 15 : 18, **I** 297.  
" 17 : 4-16, **I** 293, 295.  
" 17 : 5-8, **II** 550.  
" 17 : 6, **II** 576, **III** 590.  
" 17 : 7, 8, **I** 303, **III** 590.  
" 18 : 18, **III** 601.  
" 18 : 19, **I** 92.  
" 19 : 14, **III** 165.  
" 19 : 15, 19, **II** 619.  
" 22 : 11, **II** 619.  
" 22 : 15-18, **I** 293, **II** 95.  
" 22 : 16-26, **I** 300, **II** 133.  
" 24 : 40, **II** 619.  
" 25 : 31-34, **II** 269, 609.  
" 26 : 3, **I** 300.  
" 26 : 4, **II** 133.  
" 26 : 24, **III** 590.  
" 27 : 29, **II** 269, 315.  
" 28 : 1-4, **I** 294.  
" 28 : 12, **II** 619.  
" 28 : 13, **III** 590.  
" 28 : 14, **II** 133, **III** 601.  
" 32 : 12, **II** 133.  
" 32 : 28, **II** 96.

Ch. 35 : 11, **II** 576.  
" 41 : 40, **III** 55.  
" 49 : 1, **I** 446, **II** 423.  
" 49 : 3, **II** 609.  
" 49 : 9, **III** 403.  
" 49 : 10, **II** 511, **III** 398.  
" 49 : 24, **I** 676.  
" 50 : 20, **III** 430.

#### EXODUS.

Ch. 3 : 15, **I** 296.  
" 3 : 20, **I** 92.  
" 4 : 23, **II** 609.  
" 6 : 4, **I** 297.  
" 6 : 6, 7, **I** 92, **III** 590.  
" 7 : 5, **I** 92.  
" 9 : 6, **II** 379.  
" 10 : 2, **I** 92.  
" 10 : 21-23, **III** 164.  
" 12 : 48, **I** 230.  
" 18 : 12, **II** 609.  
" 14 : 13-24, **II** 759, 761.  
" 14 : 14, **II** 105.  
" 15 : 1, **I** 92.  
" 15 : 3, **I** 402.  
" 15 : 11, **I** 92.  
" 15 : 17, **II** 115, 200, 202, **III** 38, 458.  
" 18 : 46, **II** 354.  
" 19 : 3-10, **III** 592.  
" 19 : 4, **II** 320.  
" 19 : 5-8, **I** 207, 401, **II** 77, 95, 140, 608,  
**III** 590.  
" 22 : 29, **II** 609.  
" 23 : 31, **I** 297, **II** 144, 146.  
" 23 : 33, **II** 771.  
" 24 : 3-8, **III** 592.  
" 24 : 5, **II** 609.  
" 29 : 45, **III** 590.  
" 34 : 12, **II** 771.  
" 34 : 19, 20, **II** 609.  
" 40 : 34, 35, **II** 568.

## LEVITICUS.

- Ch. 5 : 42, I 178.  
 " 8 : 2-5, II 609.  
 " 10 : 11, II 609.  
 " 13 : 6, 13, II 62.  
 " 16 : 20, III 459.  
 " 17 : 7, I 224.  
 " 18 : 25, II 772.  
 " 25 : 23, I 802, II 202.  
 " 26, II 202, 774, III 99.  
 " 26 : 7, 8, II 115.  
 " 26 : 16, II 146.  
 " 26 : 42-45, I 178, 220, 225, 288, II 53,  
 56, 82.  
 " 27 : 12, III 590.

## NUMBERS.

- Ch. 3 : 12, 13, 40, 51, I 609.  
 " 3 : 13, II 269, 315.  
 " 8 : 5-20, I 609.  
 " 9 : 14, I 230.  
 " 11 : 25, 26, III 70.  
 " 11 : 26, I 669.  
 " 11 : 29, III 71.  
 " 14 : 20, 28, I 177.  
 " 14 : 21, III 33, 310.  
 " 18 : 15, I 609.  
 " 18 : 20, III 51.  
 " 19 : 20, III 70.  
 " 23, III 401.  
 " 23 : 9, II 56.  
 " 23 : 11, I 768.  
 " 23 : 19, I 177.  
 " 24, III 402, etc.  
 " 24 : 2, III 70.  
 " 24 : 17, 18, I 310, III 23.  
 " 31 : 8, II 266.  
 " 31 : 49, II 115.

## DEUTERONOMY.

- Ch. 1 : 8, II 261.  
 " 1 : 36, II 446.  
 " 3 : 24, I 92.  
 " 4 : 10-20, II 22.  
 " 4 : 12, I 216.  
 " 4 : 20, II 200.  
 " 4 : 24, III 81.  
 " 4 : 27, 28, II 65.  
 " 4 : 32-40, I 92, 231.  
 " 6 : 20-25, III 592.  
 " 7 : 6, I 213, II 40.  
 " 9 : 26, 29, I 378, II 200.  
 " 10 : 5, I 401.  
 " 10 : 9, III 51.  
 " 11 : 21, 22, I 297.  
 " 11 : 24, II 146.  
 " 11 : 41, II 203, 144.  
 " 12 : 20, 21, I 224.  
 " 12 : 32, I 216.  
 " 13 : 1-3, II 740, III 258.

Ch. 14 : 2, I 207, II 140.

- " 15 : 1, III 99.  
 " 16 : 16, I 216.  
 " 16 : 18, I 216, 219.  
 " 17 : 8-13, I 216, II 609, 610.  
 " 17 : 14-20, I 227.  
 " 18 : 1, 2, III 51.  
 " 18 : 9-22, III 599.  
 " 18 : 11, III 145.  
 " 18 : 18-19, II 195, III 428.  
 " 18 : 18, 19, II 76.  
 " 18 : 21, 22, I 178.  
 " 20 : 16, 17, II 771.  
 " 21 : 5, II 610.  
 " 21 : 17, II 269, 315, 609.  
 " 22 : 29, I 142.  
 " 24, III 592.  
 " 25 : 13, I 638.  
 " 26 : 18, II 140.  
 " 28, I 220, II 447.  
 " 28 : 36, 62-64, II 65.  
 " 29 : 10-18, I 210, III 592.  
 " 29 : 29, III 151.  
 " 30 : 3, 4, II 66.  
 " 30 : 20, I 224.  
 " 30-33, I 225.  
 " 31 : 16, II 261.  
 " 32, I 164, 378, 408, 417, II 202, 274.  
 " 32 : 1-13, I 209, II 320.  
 " 32 : 8-15, I 224, II 598.  
 " 32 : 21-43, I 232, 393, 417, II 56, 59,  
 68, 76, 183, III 185, 393, 414.  
 " 32 : 22, II 508, 513, 519.  
 " 32 : 30, II 115.  
 " 32 : 36, II 95.  
 " 32 : 39, I 297, II 254, III 393.  
 " 33 : 1, 2, III 20.  
 " 33 : 9, 10, II 609.  
 " 33 : 12, II 366.  
 " 33 : 21, I 316, II 72.  
 " 33 : 27, II 115.  
 " 33 : 29, II 114.  
 " 34 : 2, II 669.

## JOSHUA.

- Ch. 1 : 3, 4, II 146.  
 " 8 : 30-35, III 592.  
 " 10 : 11, 12, III 595.  
 " 10 : 26, II 293.  
 " 11 : 11, II 266.  
 " 13 : 33, III 51.  
 " 14 : 9, II 446.  
 " 24 : 31, III 99.

## JUDGES.

- Ch. 2 : 1-5, II 771.  
 " 2 : 16-19, II 354.  
 " 5 : 4, 5, III 21.  
 " 5 : 13, 31, II 578.  
 " 8 : 22, 23, I 226.  
 " 15 : 20, III 99.  
 " 16 : 31, III 99.



I. SAMUEL.

- Ch. 2, **II** 24.  
 " 2: 1-10, **II** 111, 254, 280, 278, 582, **III** 573.  
 " 4: 1, **III** 99.  
 " 6: 20, **I** 228.  
 " 7: 10, **III** 406.  
 " 7: 13, **III** 99.  
 " 7: 23, 26, **I** 228.  
 " 8: 4-9, **I** 226.  
 " 8: 5, 6, 20, **II** 354.  
 " 8: 7, **I** 217.  
 " 8: 11, **II** 239, 233.  
 " 8: 17, **II** 86.  
 " 8: 19-23, **II** 154, 178, 236.  
 " 8: 23, **II** 240, 241, 259.  
 " 8: 30, **II** 240.  
 " 9: 15-27, **I** 236.  
 " 10: 1-26, **I** 236.  
 " 10: 10, **III** 70.  
 " 10: 11, **II** 200.  
 " 10: 17-19, **I** 236.  
 " 10: 23, **I** 236.  
 " 11: 14, **II** 499.  
 " 12: 2, **III** 99.  
 " 12: 12, **I** 217, 226.  
 " 12: 16-19, **I** 226.  
 " 12: 17, 18, **III** 406.  
 " 13: 12, **I** 228.  
 " 13: 14, **I** 236.  
 " 15: 29, **I** 177, 179.  
 " 22: 14, **III** 406.  
 " 23: 1, **III** 571.  
 " 24: 6, **I** 234, **III** 571.  
 " 25: 29, **III** 341.  
 " 26: 19, **II** 200.  
 " 28: 15, **I** 228.

II. SAMUEL.

- Ch. 7: 1, **III** 55.  
 " 7: 4-17, **I** 177, 215, 313, 342, 353.  
 " 7: 16, **II** 631.  
 " 7: 19, **I** 314, 581.  
 " 7: 23, 24, **I** 315, 400, **II** 114.  
 " 15: 4, **II** 355.  
 " 21: 8, **II** 200.  
 " 22: 35-47, **II** 114.  
 " 23: 1-4, **II** 415.  
 " 23: 5, **I** 316.  
 " 23: 7, **II** 462.  
 " 24, **I** 235.

I. KINGS.

- Ch. 3: 8-13, **I** 119, 228.  
 " 6: 1, **III** 99.  
 " 6: 12, 14, **I** 228.  
 " 6: 16, **I** 449.  
 " 8, **I** 228.  
 " 8: 51, 53, **II** 200.  
 " 11: 36, **II** 96.

- Ch. 11: 39, **I** 423.  
 " 13: 3, 4, **III** 400.

II. KINGS.

- Ch. 2: 11, **II** 487.  
 " 6: 17, **II** 487.  
 " 8: 19, **II** 96.  
 " 15: 4, **II** 96.  
 " 18: 21, **III** 389.  
 " 21: 14, **II** 200.

I. CHRONICLES.

- Ch. 14: 17, **II** 379.  
 " 16: 14-19, **II** 355.  
 " 16: 30, **II** 436.  
 " 17: 11-27, **I** 313, **II** 55.  
 " 17: 16, **I** 314, 342, 581.  
 " 17: 21, 22, **I** 315, **II** 56.  
 " 21, **I** 235.  
 " 27, **II** 114.  
 " 28: 5, **I** 284.  
 " 29: 15, **I** 301, 310.

II. CHRONICLES.

- Ch. 6: 14-16, **I** 343, **II** 81.  
 " 6: 18, **III** 445.  
 " 7: 12-22, **I** 378, **II** 169, 318.  
 " 9: 8, **I** 228, 234.  
 " 13: 8, **I** 234.  
 " 15: 8, **II** 499.  
 " 20: 7, **I** 335.  
 " 21: 3, **II** 609.  
 " 24: 2, **II** 499.  
 " 36: 21, **III** 152.

EZRA.

- Ch. 1: 5, **II** 89.  
 " 4: 13, **I** 237.  
 " 6: 17-21, **II** 89.  
 " 7: 24, **I** 237.

NEHEMIAH.

- Ch. 4: 5, **III** 459.  
 " 9: 36, 37, **II** 537.

JOB.

- Ch. 3: 18, 17, **II** 243.  
 " 3: 18, **II** 254.  
 " 7: 21, **II** 416.  
 " 10: 17, **II** 499.  
 " 10: 21, 22, **II** 256, **III** 389.  
 " 19: 25, **II** 259.  
 " 21: 30, **II** 277, 278.  
 " 22: 5-7, **I** 536.  
 " 26: 10, **I** 34.  
 " 27: 19, **I** 274.  
 " 40: 13, **I** 274.

PSALMS.

- Ps. 2, 17, 23, 69, **I** 314, 615, **II** 108, 186, 189, 191, 497, 742, 752, 761, 768, **III** 416, 417.

- Ch. 2: 1, 2, III 571, 575.  
 " 2: 2, 5, 6, 8, I 184, 266, 458, 577, 695,  
 III 105, 201, 278, 775, III 571.  
 " 2: 7, 8, II 446, 581, III 189, 478.  
 " 2: 10-12, III 577.  
 " 2: 12, II 72, 118.  
 " 3: 5, II 258, III 389.  
 " 3: 6, II 259.  
 " 3: 18, II 257.  
 " 6: 4, II 266.  
 " 6: 10, II 276.  
 " 7, II 358.  
 " 7: 12, 13, III 395.  
 " 8, II 485, 487, 589, III 16.  
 " 8: 3, 4, III 445.  
 " 8: 5-8, I 572, 574, 614, II 142.  
 " 9, II 699.  
 " 9: 1-8, III 215.  
 " 9: 7, 8, II 855.  
 " 9: 13, 14, II 260, III 452.  
 " 9: 15-20, II 109.  
 " 10, II 757.  
 " 10: 15-18, II 105, 699.  
 " 11: 1, III 24.  
 " 11: 6, II 519, III 394.  
 " 12, II 699.  
 " 14, II 699.  
 " 14: 7, II 72, III 452.  
 " 16: 5, III 51.  
 " 16: 10, II 237, 258, III 389.  
 " 16: 11, II 592, 599.  
 " 17: 7-9, II 326.  
 " 17: 15, II 306.  
 " 18, II 786.  
 " 18: 18, III 406.  
 " 19: 15, II 189.  
 " 21, I 814, II 714, 768.  
 " 21: 7-13, III 215.  
 " 21: 11, II 760.  
 " 22, I 304.  
 " 22: 6, III 571.  
 " 22: 16, III 415.  
 " 22: 27, 28, I 479, 536, III 215.  
 " 23, III 388, etc.  
 " 23: 5, II 582.  
 " 25: 14, I 307, II 186.  
 " 27, II 254.  
 " 27: 5, II 325.  
 " 27: 13, II 499.  
 " 28: 9, II 200.  
 " 30, II 204, 259, 260, 262.  
 " 30: 5, II 414.  
 " 31, II 251, 275.  
 " 31: 5, III 393.  
 " 31: 8, III 393.  
 " 31: 19, 20, II 825.  
 " 32: 6, 7, II 323.  
 " 32: 9, III 16.  
 " 33: 11, I 288.  
 " 35: 10, II 251.  
 " 35: 22, II 111.  
 " 36: 8, III 57.  
 " 37, II 274, 377, 434, 440, 752, III 185.  
 Ch. 37: 2-15, II 713.  
 " 37: 9-34, I 305.  
 " 37: 11, II 446.  
 " 37: 24, III 393.  
 " 37: 33-40, II 323.  
 " 37: 39, III 452.  
 " 39: 12, I 301, 310.  
 " 39: 13, II 290.  
 " 40: 8, II 162.  
 " 41: 8-10, II 256.  
 " 42, III 415.  
 " 42: 5, III 452.  
 " 43, III 415.  
 " 44: 19, III 389.  
 " 45, I 314, 616, II 139, 325, 330, 550,  
 III 406.  
 " 45: 6, 7, II 114, 346, 582, 637, III 390,  
 416, 518.  
 " 45: 8, III 571.  
 " 45: 16, II 588.  
 " 46, II 114, 744, III 24, 392.  
 " 46: 4, I 508.  
 " 46: 4-6, II 761.  
 " 46: 5, II 416.  
 " 46: 6-11, II 770.  
 " 47, II 114, 580.  
 " 48, II 114, III 36, 392.  
 " 48: 1, 2, I 508, III 56.  
 " 48: 4, II 753.  
 " 48: 12, I 305, 314.  
 " 49, II 261, 275.  
 " 49: 14, 15, II 415, 417, III 389.  
 " 49: 20, III 16.  
 " 50, II 356, 737.  
 " 50: 1-6, II 177, 188, 242.  
 " 51, II 699.  
 " 51: 1, III 459.  
 " 52, II 256, 699, 713.  
 " 52: 5, II 273.  
 " 53, II 721.  
 " 53: 1, II 723.  
 " 53: 6, III 452.  
 " 55, II 69, 109, II 111.  
 " 56, II 256.  
 " 56: 13, II 275.  
 " 57: 16, II 259.  
 " 58: 2, III 57.  
 " 58: 10, II 109.  
 " 58: 18, II 743.  
 " 59, II 276, 711, 758.  
 " 59: 16, II 416.  
 " 60, II 114.  
 " 62: 4, II 760.  
 " 63: 11, II 180.  
 " 64, II 739, 757.  
 " 64: 2, II 326.  
 " 65, II 145.  
 " 65: 4, III 57.  
 " 65: 7, II 527.  
 " 66: 1-4, II 616.  
 " 67: 4, II 353, 370.  
 " 68: II 114, III 19, etc., 392.  
 " 68: 11, II 610, III 30.

- Ch. 68 : 18, **II** 593, 596.  
 " 68 : 16, **I** 803.  
 " 68 : 17, **III** 395.  
 " 68 : 23, **II** 91.  
 " 68 : 23, **II** 109.  
 " 68 : 30, **III** 16.  
 " 69, **I** 248, 308, **II** 736.  
 " 69 : 22, 23, **II** 69.  
 " 69 : 34, **II** 514.  
 " 69 : 35, 36, **II** 547.  
 " 71, **II** 257.  
 " 72 : **I**, 304, 314, **II** 487, 550, 718.  
 " 72 : 3, **II** 580.  
 " 72 : 4, **I** 536.  
 " 72 : 5, 7, 17, **II** 143, **III** 418, 479.  
 " 72 : 7-11, **III** 191, 210, 418.  
 " 72 : 8, **III** 404.  
 " 72 : 15, 17, **III** 479.  
 " 73, **II** 752.  
 " 74, **III** 452.  
 " 74 : 2, **III** 389.  
 " 74 : 12, **III** 33.  
 " 74 : 14, **III** 21.  
 " 75, **II** 699.  
 " 75 : 10, **II** 570.  
 " 76, **II** 118, 768, **III** 392.  
 " 76 : 2, **I** 305.  
 " 76 : 3, **II** 761.  
 " 76 : 9, **II** 356, 441.  
 " 77 : 18, **III** 406.  
 " 78 : 54, **II** 202 **III** 38, 458.  
 " 79, **II** 255.  
 " 80, **II** 76.  
 " 80 : 17, 18, **I** 566, 570, **II** 257.  
 " 81 : 8-18, **I** 378, **III** 544.  
 " 81 : 13, 16, **I** 223.  
 " 82 : 8, **II** 355.  
 " 83, **II** 114, 760.  
 " 83 : 3, **II** 326, **III** 393.  
 " 83 : 4, **I** 149.  
 " 83 : 12, **II** 768.  
 " 84 : 10, **II** 611, **III** 57.  
 " 85 : 5-7, **III** 393.  
 " 85 : 9, **III** 452.  
 " 86, **II** 256.  
 " 87 : 3, **I** 503.  
 " 88 : 10-13, **II** 275.  
 " 88 : 18, **II** 256, 262.  
 " 89 : 132, **I** 160, 237, 314, 318, **II**, 77.  
 137, 177, 250, 579, **III** 417, 418.  
 " 89 : 3, 4, 33, **I** 316, **II** 368.  
 " 89 : 4, 29, 36, 37, **II** 551, **III** 389.  
 " 89 : 9, **III** 394.  
 " 89 : 15-17, **II** 598.  
 " 89 : 17-19, **II** 98.  
 " 89 : 20-52, **I** 247, **II** 582, **III** 390.  
 " 89 : 23-25, **III** 396.  
 " 89 : 27, **III** 403.  
 " 89 : 28, **II** 609.  
 " 89 : 30-34, **I** 177, 313.  
 " 89 : 34-36, **I** 199, 237, 316, 343, **II** 431.  
 " 89 : 38-45, **I** 328.  
 " 89 : 39, **III** 399.  
 Ch. 89 : 48, **II** 266.  
 " 90, **II** 260, 416.  
 " 90 : 4, **II** 236, 366, 368, **III** 92.  
 " 90 : 10, 13, **II** 370.  
 " 90 : 41, **I** 453.  
 " 91, **II** 326.  
 " 92 : 7-9, **II** 713, 752.  
 " 92 : 10, **II** 582, **III** 390.  
 " 93, **III** 391.  
 " 93 : 1, **II** 431.  
 " 93 : 2, **III** 406.  
 " 93 : 3-5, **II** 527, **III** 395.  
 " 94, **II** 356, 609, 740.  
 " 94 : 9, 10, **I** 38, **II** 579.  
 " 94 : 12, 13, **II** 325.  
 " 94 : 14, **II** 201.  
 " 94 : 15, **II** 356, 580.  
 " 95 : 7, **II** 441.  
 " 95 : 8, **II** 365.  
 " 96, 97, 98, **II** 356, **III** 391.  
 " 96 : 5, **II** 748.  
 " 96 : 10-18, **II** 353, 355, 514.  
 " 97, **III** 391-2.  
 " 97 : 3, **II** 507.  
 " 97 : 7, **II** 183, 748.  
 " 98, **III** 28, 392.  
 " 98 : 2, **III** 452.  
 " 98 : 5-9, **II** 353, 370, 514.  
 " 99, **III** 391.  
 " 99 : 15, **II** 262, 270, 294.  
 " 100, **III** 391.  
 " 101 : 1, **II** 471.  
 " 101 : 3, **II** 416, **III** 36.  
 " 102, **II** 177, 255, 260, 550.  
 " 102 : 14, **III** 143.  
 " 102 : 16, **II** 77.  
 " 102 : 18, **II** 278.  
 " 102 : 25-27, **II** 519.  
 " 103 : 5, **II** 320, 499.  
 " 103 : 15, **II** 260.  
 " 104 : 4, 5, **I** 313, **II** 431, 436, **III** 418.  
 " 104 : 29, 30, **II** 259, 262, 433.  
 " 104 : 35, **III** 185.  
 " 107, **III** 36.  
 " 107 : 42, **II** 96.  
 " 109, **II** 278, 736, **III** 391.  
 " 110, **I** 314, 577, **II** 109, 114, 602, 714,  
 768, **III** 417, 418.  
 " 110 : 2, 3, **II** 415, 417, 580, **III** 389.  
 " 110 : 3-6, **III** 24, 135.  
 " 110 : 4, **II** 145, 601.  
 " 111 : 1, **II** 325.  
 " 111 : 2, **I** 169.  
 " 111 : 9, **II** 258.  
 " 112 : 9, 10, **II** 594.  
 " 113, **II** 553, 579, **III** 392.  
 " 113 : 9, **II** 134, **III** 57.  
 " 115, **II** 441, 761.  
 " 115 : 16, **II** 437.  
 " 115 : 17, 18, **II** 275.  
 " 116, **II** 254, 441.  
 " 116 : 3-8, **III** 389.  
 " 117, **I** 365.

Ch. 118, **II** 256, 278, 753.  
 " 118 : 6-18, **III** 389.  
 " 118 : 14, **III** 452.  
 " 118 : 22, 23, **I** 676, **III** 414.  
 " 118 : 24, **II** 365.  
 " 118 : 26, **II** 77, 162.  
 " 119 : 6, 9, **II** 743.  
 " 119 : 12-18, **I** 7.  
 " 119 : 19, **I** 800.  
 " 119 : 105, **I** 116.  
 " 120, **II** 699.  
 " 122, **II** 95, **III** 55.  
 " 122 : 3, **III** 50.  
 " 122 : 5, **III** 33.  
 " 124, **II** 61.  
 " 126, **III** 24.  
 " 127 : 1, 2, **III** 341.  
 " 128, **II** 96.  
 " 130 : 5, 6, **III** 310.  
 " 130 : 6, **II** 417.  
 " 132, **II** 201, **III** 417.  
 " 132 : 11-18, **I** 247, 308, 314, 316.  
 " 132 : 13, 14, **II** 776, **III** 49, 55.  
 " 132 : 16, **II** 96, **III** 462.  
 " 135, **II** 140.  
 " 136, **II** 109, 441.  
 " 136 : 4, **II** 56.  
 " 137, **II** 736.  
 " 138 : 4, 5, **II** 579, 581, **III** 80.  
 " 140, **II** 274, 699, 713.  
 " 140 : 7, **II** 115.  
 " 142, **II** 254.  
 " 143 : 3, **II** 256.  
 " 143 : 3-6, **II** 431, 437.  
 " 143 : 8, **II** 416.  
 " 143 : 11, **II** 257.  
 " 144, **II** 114.  
 " 145 : 13, **II** 414, 550, 638, **III** 16.  
 " 146, **II** 274.  
 " 146 : 10, **II** 550.  
 " 147, **II** 274, **III** 193.  
 " 147 : 2, **III** 33.  
 " 147 : 7, **II** 250.  
 " 147 : 20, **I** 231.  
 " 148, **II** 114.  
 " 148 : 2, **II** 77.  
 " 148 : 14, **II** 98.  
 " 149 : 4, **III** 452.  
 " 149 : 5, **II** 615.  
 " 149 : 5-9, **I** 496, **II** 104, 110, 318, 322,  
 385, 578, **III** 28, 81, 396.  
 " 149 : 9, **III** 394.

## PROVERBS.

Ch. 1 : 24-32, **II** 713.  
 " 2 : 21, 22, **II** 441-2.  
 " 3 : 16, **II** 599.  
 " 3 : 25, 26, **II** 323.  
 " 4 : 8, 9, **II** 581, 593.  
 " 6 : 30, **II** 266.  
 " 8 : 14-16, **II** 580.  
 " 8 : 18-21, **II** 596.  
 " 8 : 31, **I** 87.

Ch. 10 : 30, **II** 441.  
 " 11 : 31, **II** 441, 443.  
 " 12 : 7, **II** 441.  
 " 12 : 23, **III** 17.  
 " 13 : 16, **III** 17.  
 " 13 : 22, **II** 143.  
 " 14 : 11, 19, **II** 581.  
 " 15 : 2, **III** 17.  
 " 15 : 25, **II** 133.  
 " 16 : 11, **I** 683.  
 " 18 : 12, **II** 713.  
 " 19 : 21, **II** 718.  
 " 20 : 20, **II** 277.  
 " 21 : 16, **II** 273.  
 " 22 : 4, **II** 596.  
 " 25 : 2, **II** 384.

## ECCLESIASTES.

Ch. 1 : 4, **II** 431.  
 " 4 : 13, 14, **II** 594.  
 " 6 : 4, **II** 256.  
 " 10 : 1, **II** 102.

## ISAIAH.

Ch. 1 : 1-26, **III** 33, 36.  
 " 1 : 4, 5, **III** 391.  
 " 1 : 9, 10, **II** 63, 290.  
 " 1 : 26, 27, **I** 664, **II** 61, 142, 471, 536,  
**III** 81.  
 " 2, **II** 748, **III** 80, 372.  
 " 2 : 1-5, **I** 193, 446, 635, **II** 99, 120, 141,  
 195, 338, 423, 471, **III** 55, 190, 338.  
 " 2 : 8, **II** 610, **III** 33, 69.  
 " 2 : 4, **III** 596.  
 " 2 : 10-22, **II** 519, 763, **III** 395.  
 " 2 : 12, **II** 303.  
 " 2 : 18-20, **III** 189.  
 " 2 : 19, 21, **II** 374, 495,  
 " 3 : 9, **II** 290.  
 " 4 : 2, 6, **II** 89, **III** 33, 553.  
 " 4 : 5, **II** 146.  
 " 5 : 20-30, **II** 766, **III** 394.  
 " 6 : 1-10, **III** 538.  
 " 6 : 3-5, **I** 688.  
 " 6 : 9-13, **I** 215, 615.  
 " 7 : 13, 14, **III** 542.  
 " 8 : 7, 8, **III** 394.  
 " 8 : 8, **I** 303.  
 " 8 : 9, **II** 416.  
 " 8 : 14, **II** 91.  
 " 8 : 20, **I** 116, 126, 205.  
 " 9 : 1, **III** 24.  
 " 9 : 4, 5, **II** 768-9, **III** 389.  
 " 9 : 6, 7, **I** 315, 342, 415, 614-16, 627,  
**II** 77, 177, 353, 426, 550, 638, **III** 310,  
 416, 418, 478.  
 " 10 : 13, **II** 699.  
 " 10 : 15, **III** 342.  
 " 10 : 17, **III** 81.  
 " 10 : 19-21, **II** 574.  
 " 10 : 22, 23, **II** 67.  
 " 10 : 26-34, **II** 761.

- Ch. 11 : 1-16, **II** 61-2, 65, 91, 219, 471, 669, 699, 714.  
 " 11 : 6, 8, **II** 484, 486.  
 " 11 : 9, **I** 696, **II** 143, 143, **III** 80, 183, 190, 210.  
 " 11 : 6-10, **I** 205, 233, **II** 58, 143-4, 454.  
 " 11 : 13, **II** 335, 594.  
 " 12 : 2, 3, **II** 143, **III** 453.  
 " 12 : 6, **II** 138.  
 " 13, **II** 714, 753, **III** 24.  
 " 13 : 9-14, **II** 519.  
 " 13 : 13, **II** 492, 495, 497.  
 " 14, **II** 714.  
 " 14 : 1, 2, **I** 63.  
 " 14 : 2-15, **II** 497, 502.  
 " 14 : 4, 5, **III** 389.  
 " 14 : 9, **III** 557.  
 " 14 : 24-27, **I** 179, **II** 105, **III** 840.  
 " 14 : 25, **II** 699.  
 " 16 : 1-5, **III** 24, 26.  
 " 16 : 3, 5, **II** 77, 536, 855.  
 " 16 : 5, **III** 534.  
 " 17, **II** 748.  
 " 17 : 12-14, **II** 753, 765.  
 " 17 : 14, **II** 416.  
 " 19 : 20, **II** 144.  
 " 19 : 24, **II** 94.  
 " 20 : 11, **II** 502.  
 " 21 : 11, **II** 414.  
 " 22 : 2, **I** 193.  
 " 23 : 4, **II** 630.  
 " 23 : 18, **II** 143.  
 " 23 : 21, **III** 388.  
 " 24, **II** 742, 787, 768.  
 " 24 : 4-7, **II** 492.  
 " 24 : 5, **II** 365.  
 " 24 : 6, 13, **II** 547, 549.  
 " 24 : 9, **III** 396.  
 " 24 : 19, 20, **II** 513, 519, 686.  
 " 24 : 21, **III** 872.  
 " 24 : 22, **I** 684.  
 " 24 : 23, **I** 245, 427, **II** 142, 590, **III** 83, 395.  
 " 24 : 25, 26, **II** 274, etc., 104.  
 " 25, **II** 142, 145, 187, 463, 714, 737, 768.  
 " 25 : 6, 7, **III** 57, 890.  
 " 25 : 6-10, **I** 684, **II** 244, 247, 260, 327, **III** 190.  
 " 25 : 7, **II** 142.  
 " 25 : 8, **I** 33, 246, 248, **II** 187, 543.  
 " 25 : 9, **II** 142, 306, **III** 160, 310, 416, 418, 449, 452.  
 " 25 : 29-33, **II** 106.  
 " 26, **II** 714.  
 " 26 : 1, 2, **I** 648, **II** 142, **III** 86.  
 " 26 : 5-19, 20, 21, **I** 684, **II** 104, 260, 263, 416, 418.  
 " 26 : 6, **II** 440, 449.  
 " 26 : 9, **II** 543, 763, **III** 185.  
 " 26 : 19, **II** 250-1.  
 " 26 : 20, 21, **II** 179, 247, 277, 325, **III** 24.  
 " 27 : 1, **III** 16.  
 Ch. 27 : 6, **II** 136, **III** 191.  
 " 27 : 12, **II** 144.  
 " 27 : 13, **II** 453.  
 " 28 : 12, **II** 462.  
 " 28 : 21, **I** 81.  
 " 28 : 22, **II** 68, 741.  
 " 28 : 27, **II** 662.  
 " 29, **II** 763.  
 " 29 : 6, **III** 406.  
 " 29 : 8, **II** 266.  
 " 29 : 10, **II** 69.  
 " 29 : 11-14, **I** 81, 165.  
 " 29 : 17, **I** 148.  
 " 29 : 19, 20, **II** 735.  
 " 29 : 22, 23, **II** 225.  
 " 30 : 4-19, **I** 336, **II** 73, 84, 356.  
 " 30 : 17, **II** 107.  
 " 30 : 26, **II** 64, 419.  
 " 31 : 10-36, **I** 336.  
 " 32 : 1, **II** 112, 142, 580.  
 " 32 : 3-5, **II** 143, 145.  
 " 32 : 15, 16, **II** 79, **III** 21, 67.  
 " 32 : 30, **II** 456.  
 " 33, **I** 143, **II** 737.  
 " 33 : 9, **II** 492.  
 " 33 : 16-22, **III** 453.  
 " 33 : 17, **II** 553.  
 " 33 : 20, 21, **II** 99, **III** 534.  
 " 33 : 24, **II** 143.  
 " 34, **II** 483, 761-2, 769, **III** 24.  
 " 34 : 4, 5, **II** 446, 492, 497.  
 " 34 : 17, **II** 550.  
 " 35, **I** 143, **II** 462, 469, **III** 24.  
 " 35 : 1-9, **II** 143, 662, **III** 339.  
 " 35 : 2, **II** 374.  
 " 35 : 4, **II** 142, 752.  
 " 35 : 10, **II** 235, 253, 592, 616, 672, **III** 390.  
 " 35 : 16, **III** 21.  
 " 35 : 44, **III** 396.  
 " 38 : 17, **II** 392.  
 " 40 : 3, **III** 22-3, 27, 533.  
 " 40 : 4, 5, **III** 339.  
 " 40 : 5, **II** 874.  
 " 40 : 6, 7, 8, **II** 259.  
 " 40 : 10, 11, **II** 183, **III** 338-9.  
 " 40 : 14, **I** 38.  
 " 40 : 31, **II** 169, 320.  
 " 41, **II** 737, 769, **III** 27, 406.  
 " 41 : 15, 16, **I** 10, 12, **II** 108, 662-3, **III** 57.  
 " 41 : 17, **II** 462.  
 " 41 : 18, **III** 339.  
 " 41 : 19, 20, **III** 21.  
 " 42, **I** 64, **II** 275.  
 " 42 : 4, **II** 356.  
 " 42 : 6, **I** 323.  
 " 42 : 7, **II** 254.  
 " 42 : 11, **III** 24.  
 " 42 : 13, **II** 753, 759.  
 " 42 : 18-20, **III** 327.  
 " 42 : 22, **II** 254.  
 " 43, **I** 64.

- Ch. 43 : 1-7, **II** 66, 114.  
 " 43 : 2, **III** 389.  
 " 43 : 9, 13, **I** 169, **II** 66.  
 " 43 : 17, **II** 276.  
 " 43 : 18-21, **III** 22, 343.  
 " 43 : 19, 20, **II** 463, 663.  
 " 43 : 21, **II** 577.  
 " 43 : 25, **II** 84, **III** 459.  
 " 44, **II** 747.  
 " 44 : 8, **III** 67.  
 " 44 : 4, **II** 548.  
 " 44 : 8, **II** 66.  
 " 44 : 22-26, **II** 84, 79, **III** 204, 459.  
 " 45 : 16, 17, **II** 747, **III** 453.  
 " 45 : 18, **II** 436, **III** 443.  
 " 45 : 20, **II** 547, **III** 532.  
 " 45 : 21, **II** 612.  
 " 45 : 23, **II** 180, 800, **III** 196.  
 " 46, **II** 747.  
 " 46 : 9, 10, **I** 35, 88, 179.  
 " 46 : 3-6, **I** 179.  
 " 46 : 13, **I** 378.  
 " 49, **I** 577, **II** 49, 99, 133, 737.  
 " 49 : 1-23, **I** 629, **II** 65, 76.  
 " 49 : 2, **II** 194, 203, **III** 394.  
 " 49 : 3, **I** 400.  
 " 49 : 3-8, **II** 77-8, 136, 207, 326, 436, 587.  
 " 49 : 8-11, **III** 453.  
 " 49 : 9, **II** 254.  
 " 49 : 12, **II** 112.  
 " 49 : 13-17, **II** 80, 133, 136, 138.  
 " 49 : 18, **II** 225.  
 " 49 : 18-23, **I** 615, 668, **II** 94, 133, 142-3.  
 " 49 : 22, **III** 192.  
 " 49 : 24, **II** 254, 768, 772.  
 " 49 : 26, **II** 142, 768, 772.  
 " 50 : 1, **I** 133.  
 " 51, **II** 143.  
 " 51 : 1-3, **I** 293, 328, 427, **II** 68, 143-4.  
 " 51 : 8, **II** 535, 550.  
 " 51 : 9, **III** 16.  
 " 51 : 11, **II** 258, **III** 390.  
 " 51 : 12, **II** 713.  
 " 51 : 16, **II** 12, 436, 446, 497.  
 " 51 : 17-23, **II** 61.  
 " 51 : 43, **III** 394.  
 " 52, **II** 64.  
 " 52 : 1, **II** 112, 143.  
 " 52 : 1-10, **II** 96, 143.  
 " 52 : 8, **III** 399.  
 " 52 : 9; 10, **III** 33.  
 " 53, **I** 243, **II** 169, **III** 425.  
 " 53 : 8, **II** 256.  
 " 54, **II** 145, 187, 441, **III** 190, 543.  
 " 54 : 1-17, **II** 130, 259.  
 " 54 : 5, **III** 534.  
 " 54 : 7, **II** 480.  
 " 54 : 9, 10, **I** 245, 287.  
 " 54 : 11, 12, **III** 45.  
 " 54 : 12, **II** 143.  
 " 54 : 13, **II** 142, 304, **III** 30, 133.  
 " 54 : 15, **II** 527, 763.  
 Ch. 55, **I** 223, 378.  
 " 55 : 3, **III** 572.  
 " 55 : 4, **III** 571.  
 " 56 : 5, **III** 57.  
 " 56 : 8, **II** 76.  
 " 57 : 2, **II** 249.  
 " 57 : 18, **II** 441.  
 " 58, **I** 222.  
 " 58 : 3, **II** 417.  
 " 58 : 12-14, **II** 471.  
 " 59 : 18-20, **III** 24, 453.  
 " 59 : 19, **III** 191.  
 " 59 : 19-21, **II** 79, 734.  
 " 59 : 21, **III** 67.  
 " 60, **I** 246, **II** 94, 99, 114, 134, 143, 145, 152, 187, 233, 370, 441, 543, **III** 190, 218, 236, 238, 548.  
 " 60 : 1, **II** 77.  
 " 60 : 1, 2, 19, **II** 374.  
 " 60 : 1-23, **III** 89, 453.  
 " 60 : 4, **II** 225.  
 " 60 : 5-17, **II** 143.  
 " 60 : 8-10, **I** 496, **II** 596.  
 " 60 : 7, **III** 57.  
 " 60 : 11, 12, **III** 210.  
 " 60 : 12, **II** 94, 499, 527, **III** 596.  
 " 60 : 14-20, **III** 33, 45.  
 " 60 : 15, **I** 428, **II** 536.  
 " 60 : 17, **II** 142, 580.  
 " 60 : 19, 20, **II** 419, 523.  
 " 60 : 21, **II** 142, 261, 435, **III** 393.  
 " 61, **II** 64, 134, 143, **III** 543.  
 " 61 : 1, **II** 254.  
 " 61 : 3, **III** 21.  
 " 61 : 4-11, **II** 499, 548.  
 " 61 : 6, **II** 608, **III** 89.  
 " 61 : 9, **II** 98.  
 " 61 : 10, **III** 453.  
 " 62, **I** 233, **II** 134, 143, 417, **III** 42.  
 " 62 : 1, 2, **II** 77, 80, 93, 374, **III** 81, 453.  
 " 62 : 1-5, **II** 584, **III** 33.  
 " 62 : 3, **III** 50, 394.  
 " 62 : 4, **I** 428, **II** 203.  
 " 62 : 5, **II** 203.  
 " 62 : 6, 7, **III** 36.  
 " 62 : 16, **III** 192.  
 " 62 : 11, 12, **II** 662.  
 " 63, **I** 180, **II** 104, 109, 194, 771.  
 " 63 : 1-6, **I** 683, 686, **II** 767-8, **III** 246, 249, 396.  
 " 63 : 3, **II** 104, 743.  
 " 63 : 4, **II** 145, 453.  
 " 63 : 5, **III** 453.  
 " 63 : 15, 16, **III** 393.  
 " 63 : 17, 18, **I** 306, **II** 76, 200-1.  
 " 64 : 1, 2, **III** 393.  
 " 64 : 4, **II** 165.  
 " 64 : 5, **II** 422.  
 " 65, **II** 152, 370.  
 " 65, 66, **II** 499, etc., 503, etc., 506, etc., 518-14, 524, etc., 547, 549, 576.  
 " 66 : 9, **II** 201, 226.

Ch. 65 : 11-17, **II** 747, 749.  
 " 65 : 17, **L** 248, 480, 686, **II** 148, 471,  
 548, 547.  
 " 65 : 17, 18, **III** 44, 56.  
 " 65 : 17-25, **II** 74, 96, 486, **III** 255.  
 " 65 : 18, **II** 146, 526.  
 " 65 : 19, **III** 88.  
 " 65 : 20, 22, **II** 548, **III** 598.  
 " 65 : 23, **II** 148, 147, 178, 180, 286.  
 " 66, **II** 152.  
 " 66 : 5, **L** 552, **III** 827.  
 " 66 : 5-24, **II** 714.  
 " 66 : 7-9, **II** 257.  
 " 66 : 8-10, **II** 476.  
 " 66 : 12, **L** 615, 688, **II** 94.  
 " 66 : 12-16, **II** 177, 258.  
 " 66 : 14, **III** 394.  
 " 66 : 18-24, **II** 374, 377, **III** 186, 190,  
 400.  
 " 67 : 17, **II** 747.  
 " 68 : 19, 20, **II** 75, 87, 875, 768, 779.  
 " 68 : 21, **III** 89.  
 " 68 : 22, **L** 248, **II** 87, 143, 178, 446, 507,  
 526.  
 " 68 : 23, **III** 596.

JEREMIAH.

Ch. 2 : 3, **III** 24.  
 " 2 : 34, **II** 266.  
 " 3 : 1-22, **II** 183.  
 " 3 : 14, **III** 40.  
 " 3 : 17-19, **L** 244, 427, **II** 63, 114, 569,  
**III** 32, 56.  
 " 3 : 20, **II** 131.  
 " 4 : 23-25, **II** 497, 519.  
 " 6 : 14, **III** 203.  
 " 10, **II** 747.  
 " 10 : 16, **III** 389.  
 " 10 : 23, **III** 341.  
 " 12 : 4, **II** 492.  
 " 13 : 1-7, **L** 193.  
 " 14 : 8, **III** 309.  
 " 14 : 13, 14, **III** 203.  
 " 15 : 8, **II** 146.  
 " 16 : 2, **L** 193.  
 " 16 : 13, **II** 65.  
 " 17, 7, 13, **III** 309.  
 " 17 : 25, **L** 222, 343, **III** 86.  
 " 18 : 2-6, **III** 340.  
 " 18 : 7-10, **L** 177.  
 " 18 : 23, **III** 459.  
 " 20 : 10, **III** 238.  
 " 22 : 4, 5, **L** 343, 628.  
 " 23 : 30, **II** 127.  
 " 23 : 4, **III** 388.  
 " 23 : 5-8, **L** 184, 266, 315, 458, **II** 63,  
 64, 142, 355-6, 471, **III** 810, 424, 478.  
 " 23 : 6, **II** 89.  
 " 23 : 14, **II** 290.  
 " 23 : 16, 17, **III** 208.  
 " 24 : 6, 7, **II** 471.  
 " 24 : 14, **III** 99.  
 " 25 : 29-33, **II** 106, 753, 779.

Ch. 30 : 4-24, **II** 56, 61, 107.  
 " 30 : 6-9, **II** 655.  
 " 30 : 7, **II** 142.  
 " 30 : 9, **L** 315, **III** 572.  
 " 30 : 18-20, **II** 143, **III** 89.  
 " 30 : 21, **II** 142.  
 " 31, **II** 64.  
 " 31 : 2, 3, **II** 79, **III** 21.  
 " 31 : 5, 6, **II** 143.  
 " 31 : 11, **II** 259.  
 " 31 : 15-17, **II** 253, 597.  
 " 31 : 22, **II** 108.  
 " 31 : 27, **II** 136.  
 " 31 : 31, etc., **L** 245, 322, 335, **II** 80, 84.  
 " 31 : 33, **III** 40.  
 " 31 : 34, **III** 183.  
 " 31 : 35, 36-40, **L** 245, 287, **II** 49, 56-7,  
 63, 66, 142-3, 431.  
 " 31 : 38-40, **III** 50.  
 " 32 : 37-44, **II** 57, 63, 84.  
 " 32 : 39, 40, **II** 550.  
 " 33, 36, **L** 234, **II** 177.  
 " 33 : 7-16, **II** 84, 114, 143, 550.  
 " 33 : 9, **II** 768.  
 " 33 : 14, **L** 240, 343, 347.  
 " 33 : 15, **II** 355.  
 " 33 : 18-21, **III** 89.  
 " 33 : 19-26, **L** 245, 287, 315, 343, **II** 49,  
 63, 136, 431, 590.  
 " 33 : 23, **II** 551.  
 " 46 : 7, 8, **III** 394.  
 " 46 : 23, **II** 56, 65.  
 " 47 : 2, **III** 394.  
 " 48 : 10, **II** 114.  
 " 48 : 17, 29, **III** 389.  
 " 48 : 25, **II** 579.  
 " 50 : 4, **II** 143.  
 " 50 : 5, **III** 64.  
 " 51 : 19, 20, **II** 106, 114.

LAMENTATIONS.

Ch. 2 : 1, **II** 502.  
 " 2 : 15, **III** 33.  
 " 3 : 18, **II** 251.  
 " 3 : 34, **II** 254.  
 " 4 : 20, **III** 571.

EZEKIEL.

Ch. 3 : 19, 21, **III** 203.  
 " 5 : 5, **III** 33.  
 " 7 : 12, **III** 70.  
 " 9 : 23-33, **III** 406.  
 " 11 : 15, **II** 64.  
 " 11 : 16-20, **II** 56-7, 63.  
 " 11 : 19, **II** 143, **III** 73.  
 " 11 : 20, **III** 590.  
 " 12 : 15, **II** 65.  
 " 12 : 22, **III** 327.  
 " 13 : 2, 6-16, **III** 327.  
 " 13 : 9, **II** 249.  
 " 14 : 16-20, **II** 113.  
 " 14 : 22, 23, **L** 178.

Ch. 16, I. 422, II. 68, 80, 181, 183.  
 " 16: 20, 21, 86, II. 181.  
 " 16: 35, III. 43.  
 " 16: 55, II. 290.  
 " 17: 22-24, II. 96.  
 " 17: 23, III. 57.  
 " 19: 16, III. 406.  
 " 20: 18, III. 406.  
 " 20: 25, I. 223.  
 " 20: 30, III. 147.  
 " 20: 33, 41-44, II. 64, 84, 86.  
 " 20: 35, II. 81, 350, III. 21.  
 " 21: 25-27, I. 237, II. 200, 446, III. 27, 399.  
 " 22: 28, III. 208.  
 " 23: 27, II. 714.  
 " 23: 6, III. 394.  
 " 24: 14, I. 179.  
 " 29: 8, III. 16.  
 " 31: 8, II. 23.  
 " 31: 25-27, I. 347.  
 " 32: 7, II. 497.  
 " 33: 6, III. 199, 241.  
 " 34: 11-31, II. 63, 76-7, III. 388.  
 " 34: 17, II. 375.  
 " 34: 23, 24, II. 175, 207, 375, III. 572.  
 " 34: 24, 30, III. 572, 590.  
 " 34: 25, II. 486.  
 " 34: 26-7, II. 143.  
 " 36, 38, 39, II. 58, 61, 108.  
 " 36: 8, 29, 30, 35, II. 63, 79, 84, 143.  
 " 36: 10, 11, 37, 38, II. 136.  
 " 36: 11, 12, II. 76.  
 " 36: 22-24, I. 245, II. 53, 84.  
 " 36: 25, II. 65.  
 " 36: 26-7, I. 336, 615, III. 67, 73.  
 " 36: 28, III. 590.  
 " 36: 29-35, II. 143.  
 " 36: 34-36, I. 427, II. 202, 547.  
 " 37, II. 177.  
 " 37: 1-28, I. 615, II. 84, 86, 96, 189, 250, etc., 263, 476.  
 " 37: 12, II. 233.  
 " 37: 14, III. 67, 73.  
 " 37: 17-22, III. 335, 389.  
 " 37: 21, 22, I. 240, 245, 267, II. 63, 88.  
 " 37: 22-25, II. 175, 207, 436, 550.  
 " 37: 23, 27, II. 142, III. 590.  
 " 38, II. 699, 709, 761, 767-8.  
 " 38: 8, 19, II. 105.  
 " 38: 11-13, II. 107.  
 " 38: 16, I. 303, II. 338.  
 " 38: 17, II. 709.  
 " 38: 21, 23, II. 105, 519, 547.  
 " 39, II. 709.  
 " 39: 7, III. 393.  
 " 39: 11-16, II. 761, III. 458.  
 " 39: 21-23, II. 547.  
 " 39: 28, 29, II. 66, 71, 189, III. 67.  
 " 40-43, II. 83, III. 84, etc.  
 " 43: 2, III. 27.  
 " 43: 7-11, III. 35.  
 " 44: 9, III. 68.

Ch. 44: 16, III. 611.  
 " 44: 22, III. 87.  
 " 45: 9, III. 87.  
 " 45: 16-25, III. 87.  
 " 46: 2, III. 87.  
 " 46: 16, II. 88.  
 " 48: 22, 23, II. 142.

## DANIEL.

Ch. 2: 7, I. 177, 414, 420, 608, 668, 671, II. 108, 115, 163, 170, 200, 208, 712, 779, III. 190.  
 " 2: 19-23, I. 92, 169.  
 " 2: 21, II. 191, 189.  
 " 2: 28, II. 338.  
 " 2: 34, 35, I. 365, 660, II. 502.  
 " 2: 35, 45, III. 15, 57.  
 " 2: 38, 39, I. 369.  
 " 2: 41, 22, 43, II. 642.  
 " 2: 43, III. 131.  
 " 2: 44, I. 195, 206, II. 117, 497, 631, III. 18, 192.  
 " 4, II. 774.  
 " 4: 13, II. 618.  
 " 4: 30, III. 55.  
 " 4: 35, I. 92.  
 " 6: 26, I. 556.  
 " 7, II. 364, 628, 668, 699, 707, 712, 713, 718, 767-8, III. 246.  
 " 7: 2, II. 527.  
 " 7: 5, III. 431.  
 " 7: 7, 19, 23, III. 12.  
 " 7: 8, 24, II. 749.  
 " 7: 9-11, I. 681, II. 105, 266, 320, 358, 377, 509, 510, 519, III. 372.  
 " 7: 12, III. 15.  
 " 7: 11-26, II. 704.  
 " 7: 18, 14, I. 195, 208, 556, 565-7, 577, 616, 660, 681, 693, II. 117, 175, 187, 222, 554, 631, 773, III. 85-6, 335.  
 " 7: 14-27, III. 335.  
 " 7: 17-23, I. 606, 680.  
 " 7: 18, II. 115, 440, 499, 537.  
 " 7: 21, 22, II. 142, 574, 581, 583.  
 " 7: 25, II. 669.  
 " 7: 27, I. 397, 536, 660, 696, II. 93, 436, 583, 620, 669, 773, III. 192, 335.  
 " 8, II. 688.  
 " 8: 5, 6, 20-22, II. 579.  
 " 8: 7-19, II. 619.  
 " 8: 13, 14, III. 99.  
 " 8: 17, I. 448.  
 " 8: 19, II. 336.  
 " 8: 21, I. 680.  
 " 8: 24, II. 758.  
 " 9: 4-27, III. 414.  
 " 9: 8, I. 171.  
 " 9: 20-27, I. 390, 693, II. 355, 659, 669, 741.  
 " 9: 24, III. 101.  
 " 9: 25, III. 571.  
 " 9: 40, I. 446.  
 " 10: 5, 7, II. 331.



Ch. 10 : 11-22, **II** 659.  
 " 10 : 13, 14, **II** 619.  
 " 11, 12, **II** 736, 752, 761, **III** 183.  
 " 11 : 35, **II** 836.  
 " 11 : 36, **II** 669.  
 " 12, **II** 61, 104.  
 " 12 : 1, **II** 618.  
 " 12 : 2, **I** 248, **II** 245, etc., 258, 277-8, 301, 464.  
 " 12 : 3, **II** 418, 580, 592.  
 " 12 : 4, **I** 178, **III** 127, 150.  
 " 12 : 6-10, **II** 836.  
 " 12 : 7, **III** 99.  
 " 12 : 9, 12, **III** 97.  
 " 12 : 11, **III** 99.  
 " 12 : 13, **I** 446, **II** 248-9, 591, 618.

HOSEA.

Ch. 1 : 10, **II** 68, 183, 287.  
 " 2 : 4, **II** 181.  
 " 2 : 14, **II** 64, **III** 21.  
 " 2 : 18, **II** 486.  
 " 2 : 19, **III** 40.  
 " 2 : 21, **II** 143.  
 " 2 : 23, **II** 68.  
 " 3 : 4, 5, **I** 237, 629, **II** 72, 77, 200, 204, **III** 400.  
 " 3 : 5, **II** 207, 338, **III** 572.  
 " 3 : 14, **II** 258.  
 " 4 : 6, **II** 131, 609.  
 " 5 : 6, **III** 393.  
 " 5 : 7, **II** 131.  
 " 5 : 14, 15, **II** 84, 87, 179, 417.  
 " 6 : 1-3, **I** 430, **II** 87, 245, 263, **III** 99.  
 " 6 : 2, **II** 464.  
 " 6 : 3, **II** 415, 417.  
 " 9 : 3, **II** 203.  
 " 9 : 14-17, **II** 131.  
 " 10 : 1, **II** 131.  
 " 13 : 8, **II** 748.  
 " 13 : 14, **II** 235, 244, 251, 408.  
 " 14 : 9, **I** 178, **III** 151.

JOEL.

Ch. 1 : 10-20, **II** 492.  
 " 2, **II** 766, **III** 372.  
 " 2 : 10, **II** 497.  
 " 2 : 18, **I** 303, **II** 202.  
 " 2 : 20, **II** 761.  
 " 2 : 21, **II** 202.  
 " 2 : 28-32, **II** 29, 143, 566, **III** 30, 64, 73, 191.  
 " 2 : 30, 31, **II** 507, **III** 162, 164.  
 " 3, **I** 268, 628, **II** 104, 318, 369, 495, 508, 654, 742, 768, **III** 186, 191, 373.  
 " 3 : 2, 11, **III** 389.  
 " 3 : 2, 12, **II** 761.  
 " 3 : 9-21, **II** 374, 519, 753, 765.  
 " 3 : 11, **II** 576, 682.  
 " 3 : 12, **II** 177.

Ch. 3 : 13, **II** 181, 407, **III** 185.  
 " 3 : 14, **II** 682-3.  
 " 3 : 15, **II** 686, **III** 162, 395.  
 " 3 : 16, **II** 752.  
 " 3 : 17, **I** 245, 427, **II** 143, **III** 32.  
 " 3 : 27-30, **II** 550.

AMOS.

Ch. 1 : 3, **II** 662.  
 " 1 : 4, **III** 81.  
 " 3 : 2, **I** 215.  
 " 3 : 7, **II** 334.  
 " 4 : 7, 8, **I** 173.  
 " 8 : 9, **III** 162.  
 " 9, **I** 234.  
 " 9 : 5, **II** 519.  
 " 9 : 8, **II** 53.  
 " 9 : 9, **II** 65.  
 " 9 : 11, **I** 240, 347, 629, **II** 76, 78, 200.  
 " 9 : 11-15, **II** 203, 548, **III** 24.  
 " 9 : 12, **II** 93.  
 " 9 : 13, **II** 143.

OBADIAH.

Ch. 21, **I** 509.

JONAH.

Ch. 18 : 7-9, **I** 176.

MICAH.

Ch. 2 : 8, **I** 685.  
 " 2 : 12, 13, **II** 79, 84, 144, 198, 235, **III** 203, 389.  
 " 3 : 4, **III** 83.  
 " 3 : 12, **II** 178, **III** 55.  
 " 4, **III** 30.  
 " 4 : 1-7, **I** 446, 685, **II** 142, 178, 214, 304, 338, 423, 519, **III** 55, 190, 355.  
 " 4 : 2, 3, **II** 93, 152, 195, 610.  
 " 4 : 3, 4, **III** 596.  
 " 4 : 5-8, **I** 267, 347, 427, **II** 64, 92.  
 " 4 : 8, **II** 142, 291, **III** 81.  
 " 4 : 11-13, **II** 103, 663, 752, 760, 765, **III** 396.  
 " 5 : 1, **II** 356, **III** 534.  
 " 5 : 2-4, **I** 629, **II** 76, 237, **III** 403, 417.  
 " 5 : 5, **I** 323, **II** 714.  
 " 5 : 7, **II** 418.  
 " 5 : 8-10, **II** 108.  
 " 7 : 7, 8, **II** 256, 306.  
 " 7 : 14, **III** 389.  
 " 7 : 15, 20, **I** 295, 300, 427, **II** 84, 91, 108, 137, 144, 388.  
 " 7 : 16, 17, **I** 496, **II** 768, **III** 81.  
 " 8 : 2, **II** 579.  
 " 8 : 19, **II** 393.

NAHUM.

Ch. 1 : 2, 3, **I** 753.  
 " 1 : 4, **III** 394.  
 " 1 : 5, **II** 519, 549.

## HABAKKUK.

- Ch. 1: 12, **II** 278.  
 " 1: 15, **II** 757.  
 " 2: 1-4, **III** 330.  
 " 2: 3, **II** 753.  
 " 2: 5, **II** 699.  
 " 2: 14, **III** 210.  
 " 3, **I** 32, **II** 765, **III** 246, 392, etc.  
 " 3: 3, **III** 21.  
 " 3: 16, **II** 767.  
 " 3: 17, **III** 152.

## ZEPHANIAH.

- Ch. 1: 12-18, **II** 72.  
 " 2: 2, 3, **II** 325, 508.  
 " 2: 9, **II** 290.  
 " 2: 14, **II** 379.  
 " 3, **II** 369, 742.  
 " 3: 5, **II** 416, 417.  
 " 3: 8-20, **II** 64, 79, 84, 87, 106, 259, 320, 374, 753, 765, 768, **III** 24, 185-6, 872, 389, 590.  
 " 3: 9, **II** 143, 145, **III** 190.  
 " 3: 10, **II** 291.  
 " 3: 14, **II** 138.  
 " 3: 14-20, **I** 427, **II** 61.  
 " 3: 15, **II** 198.  
 " 3: 19, 20, **II** 94.

## HAGGAI.

- Ch. 2: 6, **II** 494, etc.  
 " 2: 7-9, **III** 418.  
 " 2: 22, **II** 494.  
 " 2: 23, **II** 582.

## ZECHARIAH.

- Ch. 1: 5, 6, **I** 179.  
 " 1: 9, 12, 14, 19, **II** 619.  
 " 1: 16, 17, **I** 347.  
 " 1: 20, **II** 114.  
 " 2: 3, 5, **II** 132, 619.  
 " 2: 8, 9, **III** 399.  
 " 2: 10-13, **II** 138, 179, 189, 198, **III** 32.  
 " 2: 11, **III** 190.  
 " 2: 12, **I** 347, 427, **II** 201, 203, **III** 50.  
 " 3, 4, **II** 79.  
 " 5, 11, **II** 705.  
 " 6: 8, **II** 180.  
 " 6: 12, **I** 615.  
 " 6: 13, **II** 602.  
 " 7: 14, **II** 60.  
 " 8, **II** 64, 143, **III** 32, 55.  
 " 8: 2-3, **II** 72.  
 " 8: 3, **I** 427, **II** 92, 179, **III** 56.  
 " 8: 4, **II** 548.  
 " 8: 6, **II** 64.  
 " 8: 10, **III** 153.  
 " 8: 12, **II** 143.  
 " 8: 13, **II** 94, 142.  
 " 8: 20-23, **II** 93, 142, **III** 64, 190.  
 " 9, **II** 769.  
 " 9: 4, **I** 184, 266, 458.  
 " 9: 9, **II** 291, 502, 758.

- Ch. 9: 10, **II** 142, **III** 190, 210.  
 " 9: 11-17, **II** 106, 108, 251, 256, **III** 395, 431.  
 " 9: 14-16, **III** 24, 389.  
 " 9: 16, **II** 114.  
 " 10, 12, 14, **I** 427, **II** 105-7, 142.  
 " 10: 2, **II** 748.  
 " 10: 3, **II** 375.  
 " 10: 3-12, **II** 108.  
 " 10: 6, **I** 215.  
 " 10: 10, 11, **II** 91.  
 " 12, **III** 221.  
 " 12: 1-14, **II** 61, 84, 93, 104, 108.  
 " 12: 2, **II** 85.  
 " 12: 2, 3, 9, **II** 112, 752-3.  
 " 12: 6-9, **II** 115, 142, 766, **III** 81.  
 " 12: 7, **II** 85.  
 " 12: 9-14, **I** 628, **III** 414.  
 " 12: 10, **II** 81, 85, 179, 188-9, 200, 350, **III** 101, 415, 532.  
 " 13: 7-9, **I** 629.  
 " 13: 9, **III** 478.  
 " 14, **I** 268, 273, 420, 685, **II** 318, 345, 365, 368, 370, 375, 549, 761, 768, **III** 33-4, 162, 389.  
 " 14: 1, **II** 58, 350, 655, 664.  
 " 14: 1-15, **II** 61, 74, 183, 194, 519, 654-5, 664, 710, 731, 742, 771.  
 Ch. 14: 2, **II** 85, 664-5.  
 " 14: 3-5, **II** 79, 187, 759.  
 " 14: 4, **II** 144, 178, 377, **III** 19, 27, 169, 265.  
 " 14: 5, **I** 249, **II** 11, 175, 318, 320, 385, 576, 766, **III** 245.  
 " 14: 5, 12, 15, 18, **III** 394.  
 " 14: 6, 7, **II** 418, 419.  
 " 14: 8, **II** 189, **III** 187.  
 " 14: 9, **I** 208, **II** 11, 117, **III** 190, 335, 389.  
 " 14: 10, **III** 50.  
 " 14: 12-18, **II** 90, 104, 145, **III** 81, 89, 598.  
 " 14: 14, **II** 107.  
 " 14: 16, **III** 30, 90, 185-6, 335, 339, 596.  
 " 14: 17-22, **II** 142, **III** 81, 89.  
 " 14: 18, **II** 148.  
 " 14: 20, 21, **II** 142, 486, 569, **III** 483.

## MALACHI.

- Ch. 2: 7, **II** 609.  
 " 2: 17, **II** 332.  
 " 3: 4, **I** 225.  
 " 3: 1, 2, **II** 162, 104, **III** 418.  
 " 3: 2-4, **II** 84.  
 " 3: 16-18, **II** 140, 259, 325, 397, **III** 130.  
 " 3: 17, **II** 593.  
 " 4, **II** 377, 416, 442, 508, **III** 185-6.  
 " 4: 1, 2, 3, **II** 227, 377, 507, **III** 245.  
 " 4: 5, 6, **II** 37, 400, 471, 565-6, **III** 68, 102, 162.

## THE NEW TESTAMENT.

## MATTHEW.

- Ch. 1, I. 353.  
 " 1: 28, III 851.  
 " 1: 23, III 542.  
 " 2: 4-6, III 571.  
 " 2: 5, II 619.  
 " 2: 13, 19, II 619.  
 " 2: 15, II 201.  
 " 2: 16, 17, II 195.  
 " 2: 17, 18, II 253.  
 " 3: 1, I 42, 102, III 532.  
 " 3: 2, I 39, 43, 252, 278, 283, 339, 370, 431, 633, II 43, 83.  
 " 3: 5, II 379.  
 " 3: 9, I 179, 209, 230, 253, 337, 396, III 231.  
 " 3: 10, I 415.  
 " 3: 11, III 65.  
 " 3: 16, II 197.  
 " 4: 1-11, I 698, 701.  
 " 4: 2, II 239, 299.  
 " 4: 3, I 562.  
 " 4: 9, III 168.  
 " 4: 11, II 618.  
 " 4: 17, I 263, 362, 696.  
 " 4: 23, I 269, II 43.  
 " 5: 3, I 283.  
 " 5: 5, I 539, II 434, 436, 439, 440, 446, 499.  
 " 5: 10-12, I 13, 14, II 11, 13.  
 " 5: 11, III 233.  
 " 5: 12, II 612, 739.  
 " 5: 16, II 390.  
 " 5: 18, III 295.  
 " 5: 19, 20, I 39, II 591, III 199, 226.  
 " 6: 10, I 29, 370, 657, 659.  
 " 6: 20, II 391.  
 " 6: 25-34, III 841.  
 " 6: 32, II 35.  
 " 6: 33, III 79.  
 " 7: 8-10, I 53.  
 " 7: 14-23, I 67, 78, 133, 417.  
 " 7: 21-23, II 384, 411, III 193, 204.  
 " 7: 24-27, I 78.  
 " 7: 33, II 596, III 388.  
 " 8: 5-13, I 357.  
 " 8: 10, II 67.  
 " 8: 11, 12, I 267, 602, 633, II 33, 43.  
 " 8: 13, 14, I 550.  
 " 8: 17, II 145, III 425.  
 " 8: 20, II 207.  
 " 8: 28-34, II 621.  
 " 8: 29, I 532.  
 " 9: 6, III 541.  
 " 9: 15, I 638, II 42, III 818.  
 " 9: 16, I 617, II 69.  
 " 9: 18, II 267.  
 " 9: 23, II 301.  
 Ch. 9: 27, I 354.  
 " 9: 35, I 269.  
 " 10: 1, 8, I 90, 276.  
 " 10: 5, 6, I 356, 359.  
 " 10: 7, I 278.  
 " 10: 23, II 35, 563, etc.  
 " 10: 27, II 20.  
 " 10: 28, III 261.  
 " 10: 29, III 341.  
 " 10: 32, 33, II 379, 384.  
 " 10: 39, II 739.  
 " 10: 40-42, II 376.  
 " 10: 42, II 388.  
 " 11: 1-6, I 430.  
 " 11: 2, 3, 5, I 262, 283, II 191, 198.  
 " 11: 6, 20, I 90.  
 " 11: 7-15, I 253.  
 " 11: 11-13, I 39, 252-3, 264, 270, 447, 606, 616, II 33, 35, 43, 592.  
 " 11: 14, II 566.  
 " 11: 18, I 264.  
 " 11: 25, III 33.  
 " 11: 27, III 532.  
 " 12: 8, III 541.  
 " 12: 14-23, I 354, 410.  
 " 12: 13: 13-21, III 425.  
 " 12: 28, III 514.  
 " 12: 28, I 39, 369, 370, 421, 657, II 28, 42.  
 " 12: 31, 32, II 405, III 79.  
 " 12: 36, II 385, 387.  
 " 12: 40, I 50.  
 " 12: 50, II 376.  
 " 13: 1-23, III 186.  
 " 13: 10, II 18.  
 " 13: 11-16, I 141, 283, 430, II 16, 18.  
 " 13: 19, II 314.  
 " 13: 24-30, I 30, II 21, 181, III 175.  
 " 13: 31-33, I 39, 201, 657, II 22, 27, 33, 237, 300, 619, III 175.  
 " 13: 34, 35, I 84, II 23.  
 " 13: 39-43, I 577, II 167, 176, 269, 516.  
 " 13: 40, 42, II 177.  
 " 13: 41-43, I 283, 414, II 167, 592, III 541.  
 " 13: 44-46, I 39, II 23, 384, 408, 420-1.  
 " 13: 47-50, II 24.  
 " 13: 52, I 20, 39.  
 " 14: 20, I 617.  
 " 14: 33, I 562.  
 " 15: 8, 9, III 425.  
 " 15: 9, I 132.  
 " 15: 21-28, I 357.  
 " 15: 22, I 354.  
 " 15: 24-30, I 201, 356.  
 " 16: 3, III 103, 110.  
 " 16: 11-28, I 430, 478, 566, 568, II 35, 43, 165.  
 " 16: 18-20, I 42, 275, 385.

- Ch. 16 : 16, 17, I 441, II 556, III 515, 534, 572.  
 " 16 : 18, 19, I 89, 602, 663, II 258, 299.  
 " 16 : 21, I 375, II 176, 618, 739.  
 " 16 : 25, 27, I 267, 560, II 167, 183, 344, 374, 378, 888, 396, 554, 618, 739.  
 " 16 : 28, I 288, II 560.  
 " 17 : 10, II 565.  
 " 17 : 11, I 367.  
 " 17 : 20, I 185, III 478.  
 " 17 : 26-31, II 105, 239.  
 " 17 : 27, II 766.  
 " 17 : 32, II 299.  
 " 18 : 3, I 102.  
 " 18 : 10, II 351, 618.  
 " 18 : 16, 17, I 683.  
 " 18 : 19, 20, I 132, 616.  
 " 18 : 23, 25, II 24.  
 " 19 : 8, I 223.  
 " 19 : 13, 14, III 262.  
 " 19 : 21, II 11.  
 " 19 : 24, I 39.  
 " 19 : 26, I 92.  
 " 19 : 28, I 179, 267, 349, 373, 569, II 50, 178, 182, 257-8, 266, 268, 300, 375, 473, etc., 478, 533, 536-7.  
 " 19 : 28-30, II 388-9, III 323.  
 " 20 : 16, I 78.  
 " 20 : 17-20, I 388.  
 " 20 : 18, 19, I 375.  
 " 20 : 20, 21, I 184, 210, 266, 274, 283, III 572.  
 " 20 : 20-29, II 388, 585.  
 " 20 : 23, III 30.  
 " 20 : 27, II 24, 269.  
 " 20 : 28, I 275.  
 " 20 : 30, 31, I 354.  
 " 21, I 386.  
 " 21 : 1-11, II 564.  
 " 21 : 8, 9, I 266, II 191.  
 " 21 : 15, 16, I 349, III 33.  
 " 21 : 26, II 379.  
 " 21 : 28, III 323.  
 " 21 : 31, I 39.  
 " 21 : 33, I 207.  
 " 21 : 42, 43, III 601.  
 " 21 : 43, I 379, 392, 603, 696, II 577.  
 " 21 : 44, I 673, 676, 681.  
 " 22 : 1-14, I 379, 550, II 24, 392, III 307.  
 " 22 : 11, III 323.  
 " 22 : 21, I 660.  
 " 22 : 24, I 365.  
 " 22 : 30, I 298, II 620.  
 " 22 : 31, 32, I 297, 447, II 231, 299.  
 " 22 : 42-45, III 417, 512.  
 " 23 : 6, II 235.  
 " 23 : 8, I 385.  
 " 23 : 13, II 35.  
 " 23 : 20, 21, I 458, 464.  
 " 23 : 27, II 79.  
 " 23 : 29, III 323.  
 " 23 : 37-39, I 380, 383, 432, 628, 664, 688, II 50, 51, 77, 98, 105, 178, 187, 191, 320, 350, III 55.  
 Ch. 24, I 381, 479, 688, 692, II 174, 184, 373, 424, III 183, 186, 215, 258.  
 " 24 : 3, I 211, 330, II 420-1.  
 " 24 : 4, 14, 24, 25, 33, III 108.  
 " 24 : 6-14, I 446, II 105, 375, 406, 546.  
 " 24 : 8, II 737.  
 " 24 : 12, III 138.  
 " 24 : 14, II 33, 174, III 104, 117, 187, 192.  
 " 24 : 15, I 48, 171, II 251, 278, 650, III 151.  
 " 24 : 21, II 731, 737.  
 " 24 : 23-27, III 323.  
 " 24 : 24, II 740.  
 " 24 : 25, I 194, III 135.  
 " 24 : 28, II 176, 322.  
 " 24 : 29, I 420, 580, II 189, 318, 495, III 68, 112, 164, 246, 373, 384-5.  
 " 24 : 30, II 171, 187, 318, 327, 357, 376, 410, 576, III 175, 186, 299, 323.  
 " 24 : 31, I 412, II 330, 453.  
 " 24 : 32, III 110.  
 " 24 : 34, I 331.  
 " 24 : 36-51, II 173, 211, 332, 378, 410, III 93, 100, 103, 111, 299, 323.  
 " 24 : 37-39, III 323.  
 " 24 : 39-41, III 297, 323.  
 " 24 : 42-44, I 536, III 139, 300, 323.  
 " 24 : 46, 47, II 577, III 596.  
 " 24 : 48, II 165.  
 " 25 : I 240, III 183, 186.  
 " 25 : 1-13, II 24, 170, 182, III 27, 299, etc., 323.  
 " 25 : 10, II 384.  
 " 25 : 13, III 93, 100, 323.  
 " 25 : 14-30, II 388.  
 " 25 : 19, I 694, II 189, 577, III 323.  
 " 25 : 21-23, II 387.  
 " 25 : 30, I 463.  
 " 25 : 31-34, II 396, 436, 473, 578, 587, III 323, 541.  
 " 25 : 31-46, I 566, 568, 585, 600, 619, II 21, 177, 181, 203, 270, 318, 320, 353, 372, etc., 384, 519, 542, III 406.  
 " 25 : 34, I 34, 39, 244, 267, 373, 413, 414, III 810.  
 " 25 : 41, III 245.  
 " 26 : 2, II 46.  
 " 26 : 6, 7, II 235, 253, 298-9, 305.  
 " 26 : 18, II 249.  
 " 26 : 20, II 189, 191.  
 " 26 : 24, II 166.  
 " 26 : 28, I 337, 371.  
 " 26 : 29, I 39, 233, 323, 373, 577, II 37, 548, III 56, 464.  
 " 26 : 51, 52, II 618.  
 " 26 : 63, 64, I 367, 562, 568, 673, II 171, 176, 187, 192, 374, 618, III 323.  
 " 27 : 37, 42, III 571.  
 " 27 : 52, 53, II 229, 233, 253, 282, 315.  
 " 28 : 11-20, III 192-3.  
 " 28 : 18-20, I 696, II 375, 420.

Ch. 28 : 19, **III** 65, 191.  
 " 28 : 20, **III** 478.  
 " 28 : 29, **III** 532.

MARK.

Ch. 1-16, **III** 352.  
 " 1 : 2, **II** 85.  
 " 1 : 12, 13, **I** 689.  
 " 1 : 14, 15, **I** 266, 363.  
 " 1 : 24, **II** 621.  
 " 3 : 11, **I** 562.  
 " 3 : 29, **III** 79.  
 " 4 : 11, 12 **I** 141, 151, 283, **II** 16, 18.  
 " 4 : 26-29 **I** 114, 200.  
 " 4 : 34, **II** 19, 22.  
 " 5 : 7, **I** 562.  
 " 7 : 25-30, **I** 857.  
 " 8 : 20, **II** 70.  
 " 8 : 29, **III** 572.  
 " 8 : 35, **II** 737.  
 " 8 : 38, **I** 569, **II** 166, 372, 384, 554, 619, **III** 323.  
 " 9 : 1, **I** 35, 283, 478.  
 " 9 : 9, **I** 447.  
 " 9 : 10, 11, **II** 299.  
 " 9 : 12, **I** 367.  
 " 9 : 29, **II** 556.  
 " 9 : 31, **I** 415.  
 " 9 : 41, **II** 376, 393.  
 " 9 : 47, **I** 102, 682.  
 " 10 : 5, **I** 223.  
 " 10 : 6, **II** 480.  
 " 10 : 15, **I** 89.  
 " 10 : 25, **I** 92.  
 " 10 : 30, **II** 386.  
 " 10 : 35-45, **II** 587.  
 " 10 : 40, **II** 14.  
 " 10 : 47-52, **I** 354.  
 " 11 : 10, **I** 349, 632, **II** 205.  
 " 11 : 12, **I** 633.  
 " 12 : 10, **I** 365.  
 " 12 : 26-37, **I** 74, 354, **II** 344, 378.  
 " 12 : 84, **I** 370.  
 " 13, **I** 381, **II** 184, **III** 117, 186, 215.  
 " 13 : 1, 2, **I** 628.  
 " 13 : 6-18, **II** 105, 174.  
 " 13 : 11, **I** 74, **II** 301.  
 " 13 : 14, **III** 151, 164.  
 " 13 : 19, **II** 480.  
 " 13 : 23, **III** 135, 151.  
 " 13 : 25, **II** 495, **III** 164.  
 " 13 : 26, **I** 567-9, **II** 187, **III** 323.  
 " 13 : 27, **I** 412.  
 " 13 : 28, 29, **III** 110.  
 " 13 : 32, 33, **I** 580, **II** 41, **III** 93, 101, 323.  
 " 13 : 33-37, **III** 100, 114, 219, 253, 323.  
 " 14 : 25, **I** 373, **II** 37, 548.  
 " 14 : 61, 62, **III** 323, 575.  
 " 14 : 62, **I** 365, **III** 334.  
 " 15 : 32, **III** 571.  
 " 15 : 43, **I** 283, 367, **II** 143.  
 " 16 : 11, **II** 267.

Ch. 16 : 14, **I** 133.  
 " 16 : 15, **II** 492, **III** 191, 331.

LUKE.

Ch. 1-24, **III** 353.  
 " 1 : 1-3, **I** 72.  
 " 1 : 15, 35, 41, 67, **III** 10, 73.  
 " 1 : 15, 18, **I** 257.  
 " 1 : 16, 54, 68, **II** 67, 565.  
 " 1 : 17, **II** 568.  
 " 1 : 30-33, **I** 313, 342.  
 " 1 : 31, **I** 283, **III** 571.  
 " 1 : 32, 33, **I** 236, 240, 285, 577, 616, 649, **II** 50, 74, 77, 201, 203, 206, 551, 630-1, **III** 309, 539, 571.  
 " 1 : 35, **II** 197.  
 " 1 : 37, **I** 92.  
 " 1 : 51-53, **I** 415.  
 " 1 : 69-75, **I** 295, **III** 450.  
 " 1 : 70, **I** 173.  
 " 1 : 71-74, **I** 183, 236, 240, 262, 273, 285, 458, 577, 616, 649, **II** 50, 95, 98, 137, 201, 203, 206.  
 " 1 : 76, **II** 351.  
 " 1 : 77, **III** 450.  
 " 2 : 1, **II** 403, 546.  
 " 2 : 9-14, **II** 618.  
 " 2 : 11, **III** 571.  
 " 2 : 25, **II** 464, **III** 70.  
 " 2 : 26-30, **I** 183, **III** 70.  
 " 2 : 52, **I** 580.  
 " 3 : 16, **III** 65.  
 " 3 : 23-28, **I** 353.  
 " 4 : 1-13, **I** 698.  
 " 4 : 5, **II** 406, 546.  
 " 4 : 6, **I** 701, **III** 183.  
 " 4 : 18, 19, **I** 365.  
 " 4 : 23, **I** 266.  
 " 4 : 34, **I** 362.  
 " 4 : 41, **I** 562, **II** 621, **III** 571.  
 " 5 : 33-35, **I** 442, **III** 314.  
 " 6 : 20, **I** 283.  
 " 6 : 22, 23, **II** 739.  
 " 7 : 1, etc., **I** 367.  
 " 7 : 19, **II** 191.  
 " 7 : 27, **II** 351.  
 " 7 : 28, **I** 253.  
 " 8 : 1, **I** 266.  
 " 8 : 10, **II** 16.  
 " 8 : 11-23, **II** 266.  
 " 8 : 21, **II** 376.  
 " 9 : 3, **II** 559.  
 " 9 : 10, **II** 564.  
 " 9 : 20, **II** 556, **III** 572.  
 " 9 : 26, **I** 569, **II** 374, 554, 619, **III** 323.  
 " 9 : 27, **I** 283, 473, **II** 35.  
 " 9 : 28, **II** 554.  
 " 9 : 30, **II** 560.  
 " 9 : 56-70, **I** 102, 182, 375.  
 " 9 : 62, **II** 36.  
 " 10 : 1, etc., **I** 361, **II** 564.  
 " 10 : 9, **I** 278.  
 " 10 : 17, **I** 278, **II** 621.

Ch. 10: 18, **II** 12.  
 " 10: 20, **II** 18.  
 " 10: 21, **II** 801.  
 " 10: 23, 24, **I** 371.  
 " 11: 2, **I** 370, 689.  
 " 11: 18, **I** 117.  
 " 11: 20, **I** 362, 370, 390, 431, **II** 43.  
 " 11: 42, **II** 733.  
 " 11: 50, **I** 34.  
 " 11: 52, **III** 108.  
 " 12, **III** 258.  
 " 12: 8, 9, **II** 618.  
 " 12: 10, **III** 79.  
 " 12: 12, **I** 77, **III** 70.  
 " 12: 13, **I** 660.  
 " 12: 31, **I** 370, **II** 14, 35.  
 " 12: 32, **I** 414, 589, 632, **II** 14, 35, **III** 57, 310.  
 " 12: 35-48, **II** 167, 189, 318, 589, **III** 100, 301, 323.  
 " 12: 38, **III** 27.  
 " 12: 37-49, **III** 241, 323.  
 " 12: 40, **III** 93.  
 " 12: 42-44, **III** 323.  
 " 12: 45, **III** 153, 323.  
 " 12: 49, **I** 618.  
 " 12: 51-53, **III** 196.  
 " 13: 20, 21, **II** 22.  
 " 13: 23-30, **II** 392.  
 " 13: 28, 29, **I** 267, **II** 290, **III** 310.  
 " 13: 33, **III** 99.  
 " 13: 34, 35, **I** 628, 664, **II** 51, 77, 178, 190-1, **III** 323.  
 " 14: 14, **II** 227, 265-6, 269, 291-2, 299, 302, 307, 396, 476.  
 " 14: 15-24, **I** 379, **II** 253, 300.  
 " 15: 10, **II** 619.  
 " 16: 16, **I** 252, 264, 370, **II** 35.  
 " 16: 31, **I** 160.  
 " 17: 19, 20, **II** 193.  
 " 17: 20, **I** 370, 458, 660, **II** 33, 39, etc., 41, etc., 46.  
 " 17: 21, **I** 42, 390, 560, **II** 365.  
 " 17: 22, **I** 43, 442, 651, 686, **II** 190, 351, 412, **III** 314.  
 " 17: 23, 24, **III** 323.  
 " 17: 24, **II** 183, 410.  
 " 17: 26-30, **II** 105, 318, **III** 112, 114, 185, 209, 323.  
 " 17: 34-37, **I** 382, **II** 319, etc., **III** 323.  
 " 18: 1-3, **III** 309.  
 " 18: 7, 8, **I** 418, 634, **II** 190, **III** 115, 116, 165, 175, 185, 217, 323, 384.  
 " 18: 27, **I** 92.  
 " 18: 30, **II** 383.  
 " 18: 38, **I** 354.  
 " 19: 1, etc., **I** 357.  
 " 19: 11-27, **I** 366, 577, **II** 25, 365, 387-8, 577, 587.  
 " 19: 14, **I** 375, **III** 327.  
 " 19: 17-19, **II** 591.  
 " 19: 39, **I** 349.  
 " 19: 41-44, **I** 360, 383.

Ch. 20: 25, **II** 239.  
 " 20: 34-36, **II** 238, 268, 275, 292, 297, 299, 307-8, 421-2, 620.  
 " 20: 37, **I** 396.  
 " 21: **I** 381, 419, 569, **II** 184, **III** 117, 186, 215.  
 " 21: 24, **I** 43, **II** 49, 51, 72, 96, 375.  
 " 21: 24-30, **II** 338, **III** 106, 139.  
 " 21: 25, 28, **II** 186, 189, 318, 724, **III** 164, 396.  
 " 21: 26, **II** 406, 495, 546, **III** 372.  
 " 21: 27, 28, **I** 569, **II** 154, 171, 187, 378, 477, **III** 110, 170, 372.  
 " 21: 29, **III** 126.  
 " 21: 31, 32, **I** 382, 419, 688, **II** 46, 365.  
 " 21: 34, **III** 100, 323-4.  
 " 21: 35, **II** 186, **III** 93.  
 " 21: 36, **II** 322, 332, **III** 24.  
 " 22: 15, 16, **III** 26.  
 " 22: 16-18, **II** 37, 225.  
 " 22: 18, **I** 373, **II** 548.  
 " 22: 28-30, **I** 267, 373, 414, 577, 589, 619, 632, **II** 34, 37, 191, 268, 581, 583, 587, 590, 592, **III** 56, 390.  
 " 22: 32, **II** 324.  
 " 22: 36-38, **II** 115, 349.  
 " 22: 43, **II** 618.  
 " 22: 53, **II** 256.  
 " 22: 69, **II** 618.  
 " 23: 2, 3, **I** 396.  
 " 23: 30, **II** 195.  
 " 24: **III** 193.  
 " 24: 21, **I** 184, 274, 453, **III** 572.  
 " 24: 23, **II** 267, **III** 203.  
 " 24: 24, **II** 753.  
 " 24: 25-27, **I** 171, 350, **II** 34, **III** 106, 397, 425.  
 " 24: 32, **I** 117.  
 " 24: 34, **II** 349.  
 " 24: 41, **I** 266.  
 " 24: 47, **I** 389, 416, **III** 331.  
 " 24: 49, **I** 77, **III** 191.

## JOHN.

Ch. 1-21, **III** 354-6.  
 " 1: 1, **III** 532.  
 " 1: 3, **I** 559.  
 " 1: 3-10, **III** 478, 532.  
 " 1: 7, **I** 257.  
 " 1: 11, **I** 302, 375, **II** 35, 207.  
 " 1: 12, **I** 403.  
 " 1: 14, **II** 559.  
 " 1: 21-24, **I** 216, **II** 566.  
 " 1: 29, **III** 391, 454.  
 " 1: 33, **III** 65.  
 " 1: 41, **III** 573.  
 " 1: 51, **I** 571, **II** 143-4, 341, 618, **III** 446.  
 " 2: 19, **III** 90.  
 " 2: 24, 25, **III** 473.  
 " 2: 28, **II** 231.  
 " 3: 2, **I** 92.  
 " 3: 3-5, **II** 35.

- Ch. 8: 5, I 59.  
 " 8: 8, II 800.  
 " 8: 13, I 151, 571, 661.  
 " 8: 14, I 50.  
 " 8: 16-19, 36, I 67, 188, II 886, 898,  
 III 284, 514.  
 " 8: 19, 20, III 279.  
 " 8: 24, II 70, 78.  
 " 8: 26, II 379.  
 " 8: 34, III 70.  
 " 4: 4, I 356.  
 " 4: 22, I 398.  
 " 4: 23, II 801.  
 " 4: 25, III 578.  
 " 4: 27, I 571.  
 " 5: 3, III 532.  
 " 5: 18, III 530.  
 " 5: 19-38, III 532.  
 " 5: 21-26, I 53, II 257-8, III 532.  
 " 5: 22, 23, II 352-3, 587, III 479, 530,  
 532, 535.  
 " 5: 24, I 138, II 337, 398.  
 " 5: 25, 26, I 562, II 234, 252, 267.  
 " 5: 27, I 569, 574, II 587.  
 " 5: 28, 29, II 174, 229, 278, 290, 301,  
 384.  
 " 5: 36-39, I 48, 90, 117, III 514.  
 " 5: 39-44, III 108, 284.  
 " 5: 43, II 723, 748.  
 " 5: 44-47, I 138, III 225.  
 " 6: 14, II 198.  
 " 6: 15, I 268, 376.  
 " 6: 30, I 446.  
 " 6: 37-40, II 388.  
 " 6: 39-44, II 230, 251, 300.  
 " 6: 40, I 137.  
 " 6: 45, II 304, 423.  
 " 6: 54-58, II 256, 423.  
 " 6: 62, 63, I 58, 561, III 68.  
 " 7: 17, I 67, III 230.  
 " 7: 30, III 341.  
 " 7: 31, III 514.  
 " 7: 34-44, I 210.  
 " 7: 38, 39, III 78.  
 " 8: 20, III 341.  
 " 8: 24, I 148.  
 " 8: 36, II 239.  
 " 8: 47, I 117.  
 " 8: 56, I 296, 309, II 410.  
 " 8: 58, III 479, 532.  
 " 9: 5, II 194.  
 " 10: 11-16, III 175.  
 " 10: 17-18, III 480.  
 " 10: 25-38, I 90, II 886.  
 " 10: 30, III 478, 530.  
 " 10: 35, III 233.  
 " 10: 36, I 562, III 580.  
 " 11: 4, I 562.  
 " 11: 24, II 228, 231, 251, 299, 423.  
 " 11: 25, 26, II 231, 314.  
 " 11: 27, II 198.  
 " 11: 41-44, II 233.  
 " 11: 47, 48, I 376.
- Ch. 19: 1-9, II 308.  
 " 12: 25, II 739.  
 " 12: 27-29, II 256, 331.  
 " 12: 31, II 359, III 188-9.  
 " 12: 32-34, I 363, II 420, 638, III 514,  
 539.  
 " 12: 37, II 35.  
 " 12: 41, III 538.  
 " 12: 45, III 478.  
 " 12: 47, 48, I 67, II 423.  
 " 12: 49, III 93.  
 " 13: 3, III 479.  
 " 13: 19, III 360.  
 " 13: 31, I 571.  
 " 14: 1-3, II 403, 532, III 42, 53, etc.,  
 59, 63, 323.  
 " 14: 7-11, III 478.  
 " 14: 9, II 637, III 557.  
 " 14: 10, III 532.  
 " 14: 11, I 91.  
 " 14: 12-14, III 390.  
 " 14: 15, 21, 23, III 265.  
 " 14: 16, II 197, III 191.  
 " 14: 25-28, I 53, III 582.  
 " 14: 26, III 73.  
 " 14: 29, I 167.  
 " 14: 30, II 142, III 188.  
 " 15: 10, III 265.  
 " 15: 18, III 175.  
 " 15: 19, II 514, III 184.  
 " 15: 20, II 739.  
 " 15: 36, III 73.  
 " 16: 7-26, I 634, II 197, 344, III 73, 191.  
 " 16: 13-15, I 77, III 532.  
 " 16: 16-33, II 33, III 314, 323.  
 " 16: 28, 24, III 390.  
 " 16: 30, III 478.  
 " 17: 2, 3, II 388.  
 " 17: 5, I 561, III 534.  
 " 17: 8, III 93.  
 " 17: 9, III 188.  
 " 17: 10, III 478.  
 " 17: 11-13, II 42.  
 " 17: 14-16, III 184.  
 " 17: 16-20, III 65.  
 " 17: 20, III 331.  
 " 17: 21, III 336.  
 " 17: 22, III 48.  
 " 17: 24, I 84.  
 " 17: 25, II 33.  
 " 17: 26, III 73.  
 " 18: 33, I 349.  
 " 18: 36, I 367, 690, II 32, 109, 514.  
 " 18: 37, I 134, II 88.  
 " 19: 7, III 530.  
 " 19: 32, III 431.  
 " 19: 34, 37, III 532.  
 " 19: 35, 36, III 360.  
 " 20: 17, II 376, 444.  
 " 20: 21, III 193.  
 " 20: 27, III 284.  
 " 20: 30, 31, I 90, 132, III 571,  
 " 21: 22, 23, I 478, II 172, 190.

- ACTS.
- Ch. 1: **III** 358.  
 " 1: 3, **I** 480, **II** 267.  
 " 1: 5, **III** 65-6.  
 " 1: 6, **I** 188-4, 195, 265-6, 270, 274, 278, 283-4, 366, 373, 414, 429, 430, 456, 458, 472, 530, 641, 665, 689, 699, **II** 16, 19, 22, 31, 38, 41, 72, 78, 152, 191, 204-5, 383, 421, 471, **III** 56, 245, 572-3.  
 " 1: 6, 7, **III** 93-4, 108.  
 " 1: 7, **I** 580, **II** 41, 72, 189.  
 " 1: 10, 11, 12, **I** 536, **II** 165, 178, 181, 188, 221, 619.  
 " 1: 11, **III** 60, 323, 384.  
 " 1: 16, **I** 70, 74.  
 " 2: 4, **I** 92, **II** 145.  
 " 2: 7, **I** 8.  
 " 2: 9-11, **III** 169.  
 " 2: 14-36, **I** 316, 438, **III** 66, 69.  
 " 2: 16, 17, **I** 446, **II** 338.  
 " 2: 19-21, **III** 323.  
 " 2: 20, **II** 492.  
 " 2: 23, **I** 90, 92, **II** 758.  
 " 2: 23, **I** 383.  
 " 2: 26, 30, **I** 383.  
 " 2: 27, 31, **I** 458, **II** 258, 270, 293.  
 " 2: 30, 31, **I** 70, 313, 814, 339, 353, 565, **II** 77, **III** 579.  
 " 2: 33, **III** 73, 191.  
 " 2: 34, 35, **II** 344.  
 " 2: 38, **I** 408.  
 " 2: 41, **II** 266, **III** 184.  
 " 2: 43, **I** 112.  
 " 2: 47, **III** 451.  
 " 3: 9-27, **II** 461, etc., 484.  
 " 3: 12-26, **I** 316, 413, 416, 438, 615, **II** 79.  
 " 3: 19-22, **I** 339, 615, 668, **II** 51, 72, 300, 344, 350, **III** 73, 459.  
 " 3: 20, **II** 293, 492, **III** 579.  
 " 3: 31, **I** 41, 578, **II** 153.  
 " 3: 33, **I** 266.  
 " 4: 10, **III** 579.  
 " 4: 19, **III** 12.  
 " 4: 26-28, **I** 615, **III** 576.  
 " 5: **III** 81.  
 " 5: 19, 20, **II** 619, **III** 12.  
 " 5: 29-31, **I** 615.  
 " 5: 31, **I** 570, 688.  
 " 5: 32, **III** 65, 68, 79.  
 " 5: 38, 39, **III** 342.  
 " 5: 42, **III** 579.  
 " 6: 7, **I** 280, **III** 184.  
 " 7: 5, **I** 294.  
 " 7: 14, **II** 293.  
 " 7: 35-37, **III** 426.  
 " 7: 53, **II** 619.  
 " 7: 50, **I** 576.  
 " 8: 1, **I** 632.  
 " 8: 5-24, **III** 65, 579.  
 " 8: 13, **I** 600.  
 " 8: 14-17, **III** 70, 77.  
 " 8: 26, **II** 619.  
 " 8: 30-37, **III** 284.  
 " 8: 32, 33, **III** 425.  
 " 8: 39, **II** 314.  
 " 9: 20, 22, **III** 574, 579.  
 " 9: 28, **III** 70.  
 " 9: 41, **II** 267.  
 " 10: 1-43, **I** 408.  
 " 10: 3, **II** 619.  
 " 10: 11-15, **I** 232.  
 " 10: 36, 37, **I** 467.  
 " 10: 40, **II** 353.  
 " 10: 43, **II** 392.  
 " 10: 44-46, **III** 65.  
 " 11: **I** 408.  
 " 11: 15, 17, **III** 65.  
 " 11: 28, **II** 406.  
 " 12: 21, **II** 355.  
 " 13: **III** 81.  
 " 13: 17, **II** 67.  
 " 13: 18-22, **III** 99.  
 " 13: 23, **I** 353.  
 " 13: 26, **III** 450.  
 " 13: 33, **II** 257.  
 " 13: 34-37, **III** 425.  
 " 13: 39, **II** 386-7, **III** 272.  
 " 13: 46, **I** 356, 389, 416.  
 " 13: 50, **II** 269.  
 " 14: 2, **II** 220.  
 " 14: 22, **I** 600, 633, **II** 36, 739, **III** 184.  
 " 15: 8, **III** 65.  
 " 15: 11, **III** 451.  
 " 15: 13-21, **I** 409, 439, 589, 594, 637.  
 " 15: 16-18, **I** 283, 347, **II** 51, 72, 74, 76, 179, 200, 204, 208, 470, **III** 454, 534.  
 " 15: 18, **I** 35, 38.  
 " 16: 16-18, **II** 621.  
 " 16: 17, **III** 450.  
 " 17: 2, **I** 117.  
 " 17: 3, 4, **I** 447, **II** 269, **III** 288.  
 " 17: 6-31, **II** 334, 406, 546.  
 " 17: 7, **III** 571.  
 " 17: 11, **I** 48, 117, **III** 288.  
 " 17: 28, **III** 342.  
 " 17: 30, 31, **II** 471, **III** 575.  
 " 17: 31, **I** 447, 563, **II** 180, 352-3, 358, 365, **III** 419, 541.  
 " 17: 32, **II** 229.  
 " 18: 4, **I** 117.  
 " 18: 5, **III** 579.  
 " 18: 28, **III** 414.  
 " 19: 4, **III** 579.  
 " 19: 6, **III** 65.  
 " 19: 13-16, **II** 621.  
 " 19: 21, **I** 416.  
 " 19: 27, **II** 406, 546.  
 " 19: 32, **I** 632.  
 " 20: 21, **III** 579.  
 " 20: 25, **I** 600.  
 " 20: 26, 27, **III** 199.  
 " 20: 28, **I** 632.  
 " 20: 29, 30, **I** 634, **III** 335.  
 " 20: 32, **I** 132.  
 " 21: 20, **III** 184.



Ch. 21 : 28, **II** 67.  
 " 22 : 8, **II** 67.  
 " 23 : 28, **III** 431.  
 " 23 : 6-8, **II** 228-9.  
 " 24 : 5, **II** 546.  
 " 24 : 10, **II** 355.  
 " 24 : 25, **II** 406.  
 " 25 : 2, **II** 269.  
 " 25 : 19, **II** 267.  
 " 25 : 31, **II** 355.  
 " 26 : 1-23, **I** 469.  
 " 26 : 6-8, **I** 297, 446, **II** 51, 67, 229, **III** 310, 395.  
 " 26 : 16-18, **III** 192.  
 " 26 : 18, **II** 249, 591.  
 " 26 : 24, 28, **I** 297.  
 " 27 : 37, **II** 266.  
 " 28 : 7, 17, **II** 269.  
 " 28 : 17-31, **I** 388, 469.  
 " 28 : 20, **II** 67, **III** 310.  
 " 28 : 25, **III** 70.  
 " 28 : 31, **I** 600, **III** 579.

## ROMANS.

Ch. 1-16, **III** 361.  
 " 1 : 3, 4, **I** 339, 358, 562, **II** 287, 299, 581.  
 " 1 : 6, **I** 416.  
 " 1 : 8, **III** 192.  
 " 1 : 16, **III** 450.  
 " 1 : 20, **II** 480.  
 " 1 : 25, **II** 480.  
 " 2 : 2, **II** 387.  
 " 2 : 5, **I** 466.  
 " 2 : 6, **II** 388, 396.  
 " 2 : 7, **II** 386.  
 " 2 : 9, 10, **I** 416, **II** 67, 391.  
 " 2 : 16, **II** 365, 396, **III** 575.  
 " 2 : 28, 29, **I** 399, 404.  
 " 3 : 3, **I** 297, 383.  
 " 3 : 9, 29, **II** 67.  
 " 3 : 22-30, **III** 272.  
 " 3 : 28, **III** 364.  
 " 4 : 13, **II** 435, 447, 577.  
 " 4 : 17, **I** 416, **II** 22.  
 " 4 : 18, **III** 309, 320.  
 " 5 : 1, 2, **II** 388, **III** 450.  
 " 5 : 9, 10, **III** 451, 456.  
 " 5 : 12, 14, 17, 21, **I** 589, **II** 173.  
 " 5 : 14-21, **III** 431.  
 " 5 : 20, **III** 191.  
 " 6 : 5, **II** 229.  
 " 6 : 9, **II** 268.  
 " 6 : 10-18, **II** 267.  
 " 6 : 17, **III** 280.  
 " 6 : 22, **II** 886.  
 " 8 : 1, **II** 386.  
 " 8 : 5-16, **II** 384-5.  
 " 8 : 6, **II** 34.  
 " 8 : 9, **III** 167.  
 " 8 : 10, **II** 307.  
 " 8 : 11, **I** 53, **II** 257-8, 306, 386, 396, **III** 68.

Ch. 8 : 15, **I** 403.  
 " 8 : 17-23, **II** 876, 895, 492-3, 546, 597, 789.  
 " 8 : 19-23, **I** 413, 439, 617, 669, **II** 182, 229, 258, 270, 397, 479, 480, etc., 484, **III** 322, 324.  
 " 8 : 23, **III** 323.  
 " 8 : 24, **III** 450.  
 " 8 : 28, **III** 341.  
 " 8 : 29, **II** 257.  
 " 8 : 30, **II** 34.  
 " 8 : 31-34, **II** 386.  
 " 8 : 38, 39, **II** 444, 480, 597, 789.  
 " 9 : 1, **I** 134.  
 " 9 : 3-5, **I** 213, 883.  
 " 9 : 4, **I** 209, 398, **II** 237.  
 " 9 : 5, **III** 535.  
 " 9 : 6, **I** 399.  
 " 9 : 9-21, **III** 340.  
 " 9 : 10, 11, **I** 397, 401, **II** 68, etc., 75, 119.  
 " 9 : 11, **II** 207, 209, **III** 478.  
 " 9 : 16, 17, **II** 590.  
 " 9 : 22, **III** 435.  
 " 9 : 23, 24, **I** 397, **II** 67, **III** 342.  
 " 9 : 27, **II** 299.  
 " 9 : 31-33, **I** 383, 676.  
 " 10 : 5, **II** 546.  
 " 10 : 7, **II** 308.  
 " 10 : 8, 10, 12, 21, **I** 383, **II** 67, 67, **III** 284.  
 " 10 : 9, 10, **III** 280.  
 " 10 : 14-17, **I** 138, **III** 284.  
 " 10 : 18, **II** 406, 546, **III** 169, 192.  
 " 11, **I** 213, 216, 439, **II** 50, 775, **III** 191.  
 " 11 : 7, 23, **II** 383, 399.  
 " 11 : 8, 11, 12, **II** 35.  
 " 11 : 12-15, **I** 233, 698, **II** 142.  
 " 11 : 15, **III** 324.  
 " 11 : 16, 27, **I** 336.  
 " 11 : 18, **I** 659.  
 " 11 : 20, **I** 188, 334.  
 " 11 : 24, **I** 397.  
 " 11 : 25-27, **I** 606, **II** 51, 76, 79, 142, 189, **III** 323.  
 " 11 : 28, 29, **I** 179, 207, 335, 405, **II** 53, 95, 590.  
 " 11 : 30-32, **I** 420.  
 " 11 : 33, **I** 38.  
 " 11 : 36, **I** 559.  
 " 12 : 1, **III** 69.  
 " 12 : 2, **I** 589.  
 " 12 : 5, **III** 578.  
 " 13 : 1-5, **III** 12.  
 " 13 : 10, **II** 70.  
 " 13 : 11, 12, **I** 439, 471, 476, **II** 181, 218, 368, 414, **III** 96, 107, 159, 450.  
 " 14 : 4, **III** 234.  
 " 14 : 5, 6, **III** 265.  
 " 14 : 9-13, **I** 369, 560, **II** 269, 271, 353, 357.  
 " 14 : 10-12, **II** 180, 384, 387, **III** 196, 532, 575.

Ch. 14 : 15, I 184.  
 " 14 : 17, II 84-5.  
 " 14 : 20, II 105.  
 " 15 : 1, III 272.  
 " 15 : 8, I 862, 878.  
 " 15 : 18, III 809.  
 " 15 : 16, III 89.  
 " 15 : 18, III 65, 70.  
 " 15 : 19, I 92.  
 " 16 : 12, II 108.  
 " 16 : 17, I 684.  
 " 16 : 20, II 142, 582.  
 " 16 : 25, I 144.

## I. CORINTHIANS.

Ch. 1 : 4-10, III 824.  
 " 1 : 5-8, II 42, 410, III 241.  
 " 1 : 7-8, I 489, 442, II 169, III 167, 322-3, 575.  
 " 1 : 9, I 332.  
 " 1 : 20, I 589.  
 " 1 : 21, III 193.  
 " 1 : 23, III 574, 579.  
 " 1 : 25-28, I 8, 417, 550, II 95, III 242.  
 " 2 : 2, III 579.  
 " 2 : 7-10, I 86, 144, II 585.  
 " 2 : 8, I 283, 589.  
 " 2 : 12, 13, I 77, 133.  
 " 2 : 14, I 189.  
 " 2 : 17, I 52, 74, 832.  
 " 2 : 41, I 70.  
 " 3 : 8-15, II 592.  
 " 3 : 9, III 57.  
 " 3 : 10-15, II 384, 389, etc., 591, III 274.  
 " 3 : 11, III 578.  
 " 3 : 13, III 62.  
 " 3 : 16, III 90.  
 " 3 : 17, II 258.  
 " 3 : 18, I 14, 59, 62.  
 " 3 : 21-23, II 444.  
 " 4 : 3, 5, II 412.  
 " 4 : 5, 8, I 439, 589, II 384, 573, III 823-4.  
 " 4 : 9, II 619.  
 " 4 : 14, II 229.  
 " 4 : 20, I 659, II 37.  
 " 5, III 81.  
 " 5 : 5, II 366, 410, III 452.  
 " 6 : 1, III 193.  
 " 6 : 2, 3, I 589, II 385, 392, 583, 620.  
 " 6 : 3, 9, 14, I 102, 600, 439, II 229, 299, 376.  
 " 7 : 8, I 442.  
 " 7 : 29-31, I 476, 589, II 431.  
 " 8 : 6, I 559.  
 " 8 : 12, I 184.  
 " 8 : 15, II 81, 89.  
 " 9 : 24, II 390.  
 " 9 : 25, II 579.  
 " 10 : 2, 4, I 608.  
 " 10 : 11, I 212, 476, II 386, 420, 425.

Ch. 10 : 28, 29, I 184.  
 " 10 : 33, III 452.  
 " 11 : 3, I 597.  
 " 11 : 10, II 619.  
 " 11 : 13, I 634.  
 " 11 : 17-19, III 335.  
 " 11 : 26, I 331, III 60, 182, 323.  
 " 11 : 30, III 481.  
 " 11 : 32, I 589, III 186.  
 " 12 : 7-11, I 92, 119, III 64.  
 " 12 : 8, 9, III 272.  
 " 12 : 27, III 578.  
 " 13, I 333, III 122, 144, 274.  
 " 13 : 1-3, I 67, 151.  
 " 13 : 1-13, III 234.  
 " 13 : 8, 13, III 73, 176.  
 " 13 : 9, I 193.  
 " 13 : 12, II 551.  
 " 15, II 397.  
 " 15 : 2, 12, I 415, II 234, III 452.  
 " 15 : 12, 21, II 299.  
 " 15 : 19, III 184.  
 " 15 : 20, II 229, 477.  
 " 15 : 21, 22, II 229, 363, III 575.  
 " 15 : 23, 24, I 633, 675, 681, 683, II 211, 229, 247, 265, 295, 299, 301-2, 630, III 824, 558.  
 " 15 : 24-26, I 39, 248, 563, II 344, 471, 630.  
 " 15 : 27, 28, I 447, 579, II 634, III 431.  
 " 15 : 32, II 227.  
 " 15 : 34, I 133.  
 " 15 : 38, II 391.  
 " 15 : 40, III 57.  
 " 15 : 41, II 387, 591, III 57.  
 " 15 : 42-44, 51-54, II 46, 154, 229, 231, 299.  
 " 15 : 45-55, I 315, II 258.  
 " 15 : 47, I 573.  
 " 15 : 49, II 477.  
 " 15 : 50, I 602, II 477.  
 " 15 : 51, 52, 55, II 172, 190, 229, 291, 295, 301, 314, 318, 320, 324, 560, III 159.  
 " 15 : 54, 55, I 685, II 402, 543, III 185, 190, 245.  
 " 16 : 17, II 211.  
 " 16 : 22, II 193, 333.

## II. CORINTHIANS.

Ch. 1 : 5, I 617.  
 " 1 : 8, II 865.  
 " 1 : 14, I 439, II 212, 410.  
 " 1 : 21, III 578.  
 " 1 : 22, III 67.  
 " 2 : 14-16, II 20, 229.  
 " 2 : 16, I 53.  
 " 3 : 6, I 53, 323.  
 " 3 : 7, 8, III 72-3.  
 " 3 : 16, I 75, 439.  
 " 3 : 18, II 477.  
 " 4 : 8, III 193.  
 " 4 : 4, III 163.

Ch. 4: 5, 8, I. 439, III 579.  
 " 4: 7, I. 8.  
 " 4: 14, I. 53, 382, II. 229, 240.  
 " 4: 17, 18, II. 597.  
 " 4: 18, I. 580.  
 " 5: 1-18, II. 240.  
 " 5: 2, II. 14, III 333.  
 " 5: 5, I. 392, III 67.  
 " 5: 9-21, II. 363, 384, 392, 401.  
 " 5: 10, II. 355, 388.  
 " 5: 15, III 68, 431.  
 " 5: 16, III 324.  
 " 5: 17, II. 514.  
 " 6: 2, II. 365.  
 " 6: 16, III 90, 590.  
 " 7: 6, 7, II. 211.  
 " 9: 6, II. 391.  
 " 9: 8, II. 390.  
 " 10: 5, I. 590.  
 " 10: 10, II. 211.  
 " 11: 2, 3, II. 182, III 40.  
 " 11: 13, III 193.  
 " 13: 4, II. 267.

## GALATIANS.

Ch. 1: 4, I. 439, 589, II. 425, III 184, 454.  
 " 1: 8, I. 116.  
 " 2: 4, I. 133.  
 " 2: 16, II. 396.  
 " 2: 20, I. 632, III 272.  
 " 3: 1, II. 194.  
 " 3: 7, I. 396.  
 " 3: 8, I. 334, 383, 608.  
 " 3: 16, I. 302-3, 307, 320, 325, 439.  
 " 3: 18-18, II. 396, 447.  
 " 3: 17, I. 305, 325.  
 " 3: 19, II. 619.  
 " 3: 29, I. 305.  
 " 4, III 44.  
 " 4: 5, 6, 7, I. 321, 408.  
 " 4: 10, III 265.  
 " 4: 17, I. 53.  
 " 4: 24, I. 50, 64-5.  
 " 4: 28, I. 283, II. 528, III 48.  
 " 4: 27, II. 132.  
 " 5: 1-6, III 88.  
 " 5: 14, II. 70.  
 " 5: 21, I. 601.  
 " 5: 22, III 272.  
 " 6: 7, II. 388.  
 " 6: 9, II. 391.  
 " 6: 15, II. 514.

## EPHESIANS.

Ch. 1, I. 401.  
 " 1: 3, II. 12, 580.  
 " 1: 4, 5, I. 34, 40, 401, 408, 418.  
 " 1: 4-12, III 342.  
 " 1: 7, I. 632, II. 421, 451, 580.  
 " 1: 8, 9, I. 38, 141.  
 " 1: 10-12, II. 225, 276, 425.  
 " 1: 10-21, I. 439, 590, II. 18, 618.

Ch. 1: 13, II. 258, III 68, 450.  
 " 1: 14, II. 241, 479, 534, III 67, 450.  
 " 1: 15, 16, I. 119, II. 249.  
 " 1: 18, III 309.  
 " 1: 20, II. 308.  
 " 1: 21-23, I. 40, 563, 596, II. 38, 421.  
 " 1: 23, II. 532, 568, III 578.  
 " 2: 3, I. 398.  
 " 2: 2, I. 589, III 189.  
 " 2: 7, II. 408.  
 " 2: 10, II. 390, III 342.  
 " 2: 12-19, I. 333, 439.  
 " 2: 16, III 456.  
 " 2: 19-22, III 57, 432.  
 " 2: 20, 21, I. 126, 338, 608, 659, 683.  
 " 3, I. 230.  
 " 3: 2, I. 590.  
 " 3: 3, I. 141.  
 " 3: 4-6, I. 77, 151, 405, II. 23.  
 " 3: 7, III 272.  
 " 3: 9-11, III 342.  
 " 3: 10, 11, I. 36, 88, II. 12, 408, 580, 618.  
 " 3: 13, I. 617.  
 " 3: 20, I. 92.  
 " 3: 21, II. 421, 551.  
 " 4: 12, III 578.  
 " 4: 20, II. 183.  
 " 4: 30, I. 439, II. 154, 229, 241.  
 " 5: 5, I. 601, III 530.  
 " 5: 23-30, I. 632, II. 28, III 40, 431.  
 " 5: 24, I. 597.  
 " 5: 27, II. 132.  
 " 6: 2, 3, II. 442.  
 " 6: 8, II. 388.  
 " 6: 12, II. 12, 580, III 188-9.  
 " 6: 17, I. 118.

## PHILIPPIANS.

Ch. 1: 6-10, I. 439, 442, II. 42, 169, 183, 412, III 324.  
 " 1: 8, 28, 29, II. 739.  
 " 1: 9-11, I. 117, 132, III 324.  
 " 1: 20-25, I. 474, II. 401.  
 " 1: 26, II. 211.  
 " 1: 27, 29, III 450.  
 " 2: 3, II. 211.  
 " 2: 6-11, I. 369, 581, III 478.  
 " 2: 10-16, I. 439, 442, 559, 560, II. 180, 410, III 479.  
 " 2: 11, II. 180, 259, 300, III 532, 535.  
 " 2: 12, II. 390, III 450.  
 " 2: 13, III 342.  
 " 2: 17, III 59.  
 " 3: 3, I. 404.  
 " 3: 10-21, I. 53, 92, 442, 536, II. 229, 232.  
 " 3: 8-11, II. 265, 308.  
 " 3: 11, II. 239, 253, 283, 298, 307.  
 " 3: 14, II. 390.  
 " 3: 20, 21, I. 539, II. 14, 258, 344, 395, 477, 560, 616, III 100, 103, 315, 322, 324, 457, 575.

- Ch. 4: 3, **II** 387.  
 " 4: 5, **I** 471, 476, **II** 218, 344, **III** 324.  
 " 4: 18, **III** 89.  
 " 4: 19, **III** 578.

## COLOSSIANS.

- Ch. 1: 5, **II** 14.  
 " 1: 6, **III** 117, 169, 192.  
 " 1: 9-11, **I** 182, **II** 18.  
 " 1: 12, **II** 249, 256.  
 " 1: 13, **II** 35, **III** 188.  
 " 1: 15-19, **I** 559, **II** 257, 477, **III** 447-8, 530.  
 " 1: 16, **II** 618, **III** 532.  
 " 1: 17, **III** 479, 532.  
 " 1: 22, **II** 391.  
 " 1: 23, **II** 492.  
 " 1: 24, **I** 617.  
 " 1: 26, 27, **II** 23, **III** 309, 310.  
 " 1: 28, **II** 384.  
 " 2: 4, **III** 100.  
 " 2: 5-7, **III** 272.  
 " 2: 8, **I** 132.  
 " 2: 9, **III** 478, 530.  
 " 2: 13, **II** 393.  
 " 2: 16, 17, **II** 454, **III** 265-6.  
 " 3: 1-4, **III** 924.  
 " 3: 4, 5, **II** 177, 344, 560, **III** 100, 322, 575.  
 " 3: 4-24, **II** 376, 387, 390, 395-6.  
 " 3: 12, **I** 401.  
 " 4: 11, **I** 600.

## I. THESSALONIANS.

- Ch. 1: 2, 3, **III** 309.  
 " 1: 4, **I** 401.  
 " 1: 5, **I** 413, 447, **II** 209.  
 " 1: 9, 10, **III** 323.  
 " 1: 10, **III** 319, 322-3.  
 " 1: 12, **III** 310.  
 " 2: 12, **I** 414, 600, 659, **II** 38, 376.  
 " 2: 19, 20, **II** 209, 211, 384, **III** 313, 323, 575.  
 " 3: 3, **II** 739, **III** 184.  
 " 3: 12, 13, **II** 390, **III** 323-4, 575.  
 " 3: 13, **II** 175, 209, 297, 318.  
 " 3: 14-17, **II** 318.  
 " 4: 8, **III** 193.  
 " 4: 11, **I** 473.  
 " 4: 13-17, **II** 240, 318, 378, 407, **III** 323.  
 " 4: 14, 16, **II** 154, 175, 373.  
 " 4: 15-17, **I** 474, 478, 536, **II** 172, 197, 209, 211, 218, 229, 233, 247, 282, 291, 295, 299, 302-3, 314, 341, 397, 560, 576, 741.  
 " 4: 16, **III** 59.  
 " 4: 17, **III** 159, 323.  
 " 5, **I** 420.  
 " 5: 1-8, **III** 26, 108, 250, 323.  
 " 5: 2, 3, **II** 105, 186, 318, 365, 410, 739.  
 " 5: 2, 23, **I** 440, **III** 42, 209, 211.

- Ch. 5: 4-9, **I** 186, **III** 323.  
 " 5: 5, 6, **I** 170, **III** 100.  
 " 5: 8, 9, **III** 450, 595.  
 " 5: 21, **I** 133, **III** 288.  
 " 5: 23, **III** 324.

## II. THESSALONIANS.

- Ch. 1, 2, **I** 439, **II** 104, 165, 170, 184, 208, etc., 210, 302.  
 " 1: 1, 2, **III** 575.  
 " 1: 4, 5, **II** 739.  
 " 1: 6-11, **I** 414, 600, 617, 619, 659, 739, **II** 105, 240, 374, 378, **III** 23, 81, 323, 396, 450.  
 " 1: 6-10, **II** 384.  
 " 1: 7-9, **II** 169, 171, 174, 176-9, 324, 396, 454, 462, **III** 323, 396.  
 " 1: 8, **II** 508.  
 " 1: 9, **III** 400.  
 " 1: 10, **II** 590, **III** 323, 452.  
 " 2, **II** 639, etc., 698, 707, 712, 713, 718, 747, **III** 117, 119, 215, 323.  
 " 2: 1, **I** 412, **II** 171, 177, 187, 209, 221, 408, 576, 762, **III** 60.  
 " 2: 1, 8, 9, **II** 211, 519.  
 " 2: 1-14, **III** 183, 250, 323.  
 " 2: 2, **I** 473, 492, **II** 316, 410, **III** 60.  
 " 2: 3, 3, **II** 324.  
 " 2: 8-12, **II** 216, 741.  
 " 2: 4, **II** 696.  
 " 2: 5, 6, **I** 171, **II** 668, **III** 250.  
 " 2: 6, 7, **II** 701, etc.  
 " 2: 7, **II** 328, 766-7, 772, **III** 324.  
 " 2: 8, **II** 87, 105, 171, 186, 212, 220, **III** 113, 179, 186, 245.  
 " 2: 8, 10-12, **II** 154, 169, 217, 721, **III** 193.  
 " 2: 9, **II** 740, 768, **III** 161, 164.  
 " 2: 13, **III** 451.  
 " 2: 17, **II** 390.  
 " 3: 5, **I** 414, **II** 209, **III** 323.  
 " 3: 10, **I** 473.  
 " 3: 14, **I** 132.

## I. TIMOTHY.

- Ch. 1: 3, 4, **I** 112.  
 " 1: 3-10, **I** 133  
 " 1: 15, **II** 269.  
 " 1: 17, **II** 411, 631  
 " 2: 4, **III** 451.  
 " 2: 12, **II** 436, 444, 577.  
 " 2: 16, **II** 471.  
 " 2: 21, **II** 390.  
 " 3: 1, **II** 4: 3.  
 " 3: 15, **III** 56.  
 " 3: 16, **II** 390, **III** 478.  
 " 4: 1-3, **I** 134, **II** 338, 374, 384, 392, **III** 123, 175, 193, 203, 323.  
 " 4: 6, **III** 241.  
 " 4: 8, **II** 395-6, 418, 579, 532, 585.  
 " 4: 10, **III** 193.  
 " 4: 13-16, **I** 112, **III** 324.  
 " 4: 16, **III** 451.

- Ch. 5 : 21, I. 409, II. 619.  
 " 5 : 23, I. 72.  
 " 5 : 24, II. 394.  
 " 6 : 3, 4, I. 133.  
 " 6 : 14, II. 211, 476, III. 100, 324.  
 " 6 : 15, II. 412.  
 " 6 : 16, II. 237.

II. TIMOTHY.

- Ch. 1 : 1, III. 310.  
 " 1 : 7, II. 471.  
 " 1 : 8, II. 617.  
 " 1 : 10, II. 211.  
 " 1 : 15, II. 379.  
 " 1 : 16, II. 89.  
 " 2 : 2, I. 640.  
 " 2 : 8, I. 354.  
 " 2 : 10, III. 193, 450-1.  
 " 2 : 12, II. 36, III. 323.  
 " 2 : 15, I. 67, II. 146.  
 " 2 : 17, 18, II. 218, 229, 234.  
 " 2 : 20, II. 87.  
 " 3 : 1-13, I. 182, II. 105, 186, 218, 367, 758, III. 124, 184, 175, 185, 203, 209, 323-4.  
 " 3 : 5, III. 193.  
 " 3 : 11, 12, III. 184, 193.  
 " 3 : 12, II. 739.  
 " 3 : 14-17, I. 70, 74, 116, 117, 182, 161, 163, III. 328, 451.  
 " 4 : 1, I. 224, 268, 414, 470, II. 25, 41, 105, 177, 211, 227, 355, 365.  
 " 4 : 1-5, III. 147, 185, 193, 241.  
 " 4 : 1, 2, 8, III. 100, 314, 315, 322.  
 " 4 : 3, 4, I. 491-2, 634, II. 105, III. 120, 335.  
 " 4 : 6, II. 733.  
 " 4 : 8, II. 14, 211, 332, III. 323.  
 " 4 : 10, I. 539.  
 " 4 : 18, I. 600.

TITUS.

- Ch. 1 : 2, I. 179.  
 " 1 : 3, III. 478.  
 " 1 : 5, I. 134.  
 " 2 : 11-13, II. 344, 390, III. 100, 103, 110, 113, 322, 323-4, 451, 575.  
 " 2 : 13, I. 471, 577, 692, II. 14, 211, 322, 388, III. 534, 541.  
 " 2 : 14, II. 140, III. 431.  
 " 3 : 5, 6, II. 478, III. 73.  
 " 3 : 8, II. 390.

HEBREWS.

- Ch. 1 : 1, 2, I. 446, II. 201, 338, 411, 421, 423, 425, III. 69, 478, 532.  
 " 1 : 3, III. 479, 530.  
 " 1 : 4, II. 618.  
 " 1 : 5, 6, I. 313, II. 183, 257, 406, 546, 618, III. 479.  
 " 1 : 7, II. 578.  
 " 1 : 8, II. 346, 631, 637, III. 478.

- Ch. 4 : 10-12, II. 519.  
 " 1 : 12, II. 193, 367.  
 " 1 : 12-17, II. 752.  
 " 1 : 13, II. 109.  
 " 1 : 14, II. 619, III. 451.  
 " 1 : 16, I. 34.  
 " 1 : 17, II. 388.  
 " 2, II. 486.  
 " 2 : 2, II. 619.  
 " 2 : 3-5, III. 451.  
 " 2 : 4, I. 92, II. 758, III. 65, 70.  
 " 2 : 5-9, I. 440, II. 346, 405, 437, 598, 620-1.  
 " 2 : 6, 7, I. 572, 574, 614.  
 " 2 : 8, II. 142.  
 " 2 : 9-11, II. 612, 613.  
 " 2 : 12, II. 376.  
 " 2 : 14, II. 562, III. 363.  
 " 2 : 16, 17, II. 604, III. 368.  
 " 3 : 2, 5, 6, III. 57.  
 " 3 : 6, II. 532, III. 311.  
 " 3 : 7, I. 70, II. 365.  
 " 3 : 8, II. 365, 527.  
 " 3 : 11-18, II. 454.  
 " 3 : 12, III. 280.  
 " 4 : 1-11, II. 368, 454.  
 " 4 : 2, I. 335.  
 " 4 : 3, I. 34, 440.  
 " 4 : 9, I. 440, II. 453, 455.  
 " 4 : 14, I. 562.  
 " 4 : 15, II. 612.  
 " 5 : 6, 10, II. 601, 612.  
 " 5 : 12, I. 151.  
 " 5 : 14, 117.  
 " 6 : 2, II. 299.  
 " 6 : 5, II. 405.  
 " 6 : 10, II. 376, 391, 601.  
 " 6 : 13, 14, II. 137.  
 " 6 : 17-19, I. 177, III. 311.  
 " 6 : 18, I. 179.  
 " 7, I. 50.  
 " 7 : 14, II. 604, III. 368.  
 " 7 : 15, 16, II. 603.  
 " 7 : 18, 22, I. 326.  
 " 7 : 21-25, II. 601, 603.  
 " 7 : 22-27, III. 83.  
 " 8 : 1, II. 602.  
 " 8 : 2, II. 603.  
 " 8 : 5, II. 568.  
 " 8 : 6, I. 326.  
 " 8 : 8, I. 293, 326.  
 " 8 : 10, III. 590.  
 " 8 : 13, I. 322.  
 " 8 : 27, III. 458.  
 " 9 : 1, III. 284.  
 " 9 : 2, 3, I. 663.  
 " 9 : 8, 9, I. 70, 295, III. 83.  
 " 9 : 9-13, II. 447, 603, III. 458.  
 " 9 : 12, II. 603.  
 " 9 : 14, I. 134, II. 603-4.  
 " 9 : 15-17, II. 322, 331, III. 458.  
 " 9 : 16, II. 293.  
 " 9 : 22, III. 431.

Ch. 9 : 23, III 459.  
 " 9 : 24, III 61.  
 " 9 : 26, II 425.  
 " 9 : 27, 28, II 385, III 60, 323.  
 " 9 : 28, I 323, 440, II 142, 154, 181,  
 221, 332, III 80, 160, 449.  
 " 10 : 1, II 568, III 83.  
 " 10 : 1-18, III 88.  
 " 10 : 5, II 548.  
 " 10 : 10-22, III 458.  
 " 10 : 12, 13, I 578, III 368.  
 " 10 : 15, I 70, II 471, III 68.  
 " 10 : 17, II 898.  
 " 10 : 22, I 416.  
 " 10 : 25-37, I 440, 471, 476, II 14, 191,  
 218, 508, III 107, 458.  
 " 10 : 26, III 459.  
 " 10 : 36, 37, II 344, III 107, 324.  
 " 10 : 38, 39, III 284.  
 " 11 : 3, II 406.  
 " 11 : 5, II 425.  
 " 11 : 8-16, I 309.  
 " 11 : 10, 11, I 296, III 46.  
 " 11 : 13, 40, I 295, 301, 413.  
 " 11 : 16, I 295.  
 " 11 : 17-19, I 296, 310.  
 " 11 : 19, II 229.  
 " 11 : 27, I 187.  
 " 11 : 28, III 100.  
 " 11 : 35, II 261, 266, 292, 307.  
 " 11 : 39, 40, II 396.  
 " 11 : 46, II 249.  
 " 12 : 1-13, II 612, III 341.  
 " 12 : 2, I 369, 560, 582.  
 " 12 : 3-4, III 363.  
 " 12 : 5-12, I 417.  
 " 12 : 22-26, I 415, 600, 615, II 13, 240,  
 446, 494, 618, 620, III 42, 44, 46, 48.  
 " 12 : 28, II 887, 609.  
 " 12 : 29, III 81.  
 " 12 : 35, II 169.  
 " 13 : 8, II 603, III 532.  
 " 13 : 12, III 431.  
 " 13 : 14, I 589.  
 " 13 : 15, 16, II 611, III 89.  
 " 13 : 17, II 334.  
 " 13 : 18, III 478.  
 " 13 : 20, 21, II 308, 390, III 458.

## JAMES.

Ch. 1 : 1, II 67.  
 " 1 : 2-4, II 612.  
 " 1 : 5, I 117, 119.  
 " 1 : 12, I 411, II 577, III 450.  
 " 1 : 17, I 179.  
 " 1 : 18, II 319, III 185.  
 " 1 : 21, III 327.  
 " 2 : 1, 5, 23, III 364.  
 " 2 : 5, I 401, 600, II 876, 577, III 310,  
 450.  
 " 2 : 14-26, III 364.  
 " 5 : 1-3, III 129.  
 " 5 : 3, 8, I 415, 476, II 423.

Ch. 5 : 7, 8, 9, II 211, 218, 221, 344, 397,  
 421, III 324, 450.

## I. PETER.

Ch. 1 : 1, 2, I 401, III 169.  
 " 1 : 2-13, I 413, III 183.  
 " 1 : 3, II 299.  
 " 1 : 3, 7, 13, II 396, 739, III 451.  
 " 1 : 3, 21, II 308.  
 " 1 : 4, 5, 7, 13, II 531, III 450.  
 " 1 : 4-6, I 446, II 14, 447, 739.  
 " 1 : 5, 20, II 423, III 147.  
 " 1 : 7-15, I 597, 617, II 177, 368, 390,  
 395, 513, 612, III 323-4, 575.  
 " 1 : 9, I 415.  
 " 1 : 10, 12, I 169, 440, 608, III 313.  
 " 1 : 11, I 70, 283, II 390.  
 " 1 : 12, I 177, II 618, III 65, 447.  
 " 1 : 13, III 100, 311.  
 " 1 : 16, II 344.  
 " 1 : 17, II 387.  
 " 1 : 20, I 34, 446, II 195, 234, 338,  
 337.  
 " 1 : 21, I 584.  
 " 1 : 24, 25, II 260.  
 " 2 : 2, I 117.  
 " 2 : 4-10, II 57.  
 " 2 : 5-8, I 676, 683, II 577, 607-8, 611,  
 III 69, 431-2.  
 " 2 : 9, 10, I 393, 401, II 140.  
 " 2 : 13, III 12.  
 " 3 : 18, I 53, 332, II 238, 257-8, III  
 68.  
 " 3 : 20, II 266.  
 " 3 : 22, II 618.  
 " 4 : 4, 5, II 385, 392.  
 " 4 : 7, I 471, 476, 692, II 218, III 163,  
 163, 323.  
 " 4 : 9, II 739.  
 " 4 : 11, I 126.  
 " 4 : 12, 13, II 398, 395, 513, 592, 597,  
 739, III 324, 450.  
 " 4 : 17, III 57.  
 " 5 : 1-4, III 323-4, 450.  
 " 5 : 4, II 396, 579, III 100, 338.

## II. PETER.

Ch. 1 : 4, II 492, III 432.  
 " 1 : 9, II 415.  
 " 1 : 10, I 401, 418.  
 " 1 : 11, I 171, 414, 600, II 120, 169,  
 177, 196, 211, 374, 376, 560, 631, III  
 56, 310.  
 " 1 : 16, II 169, 196, 211, III 534.  
 " 1 : 16-18, II 559, 560, III 534.  
 " 1 : 19, I 116-7, 161, II 775.  
 " 1 : 21, I 70, 74, 163, 173.  
 " 2 : 1, 2, I 134.  
 " 2 : 4, II 584, 631.  
 " 2 : 9, II 324-5.  
 " 3, II 426, 495.  
 " 3 : 1-14, III 183.

Ch. 3 : 8, 4, I. 84, 476, II. 186, 387, 387, 423, 431, 480, III. 114, 115, 147, 175, 208.  
 " 3 : 4-12, II. 211.  
 " 3 : 5, III. 892.  
 " 3 : 7, 8, II. 236, 367.  
 " 3 : 7-12, II. 384, 390, 471.  
 " 3 : 8, I. 240, II. 366, 368, III. 93, 97.  
 " 3 : 9, I. 414, III. 96.  
 " 3 : 10-13, I. 415, 477, 686, II. 169, 178, 219, 410, 506, etc., 513, 514, 524, 530.  
 " 3 : 11, 12, III. 314, 323-4.  
 " 3 : 12, II. 370, III. 100, 103, 309.  
 " 3 : 13, II. 396, 446, 479, 492, 499, 500, 502, III. 42, 315, 324.  
 " 3 : 14, III. 324.  
 " 3 : 16, I. 151.  
 " 3 : 17, III. 165.  
 " 4 : 4, 5, II. 385.  
 " 4 : 12, 13, I. 617.

## I. JOHN.

Ch. 1 : 3, II. 615.  
 " 1 : 5, II. 775.  
 " 1 : 18, III. 185-6, 582.  
 " 2 : 8, II. 344, 390, III. 575.  
 " 2 : 15, 17, I. 589, II. 431, III. 170.  
 " 2 : 18, I. 446, 476, II. 195, 211, 301, 337, 423, 668, 697.  
 " 2 : 20, 27, III. 578.  
 " 2 : 22, II. 696, 698, 741, III. 513, 576.  
 " 2 : 23, III. 532.  
 " 2 : 28, II. 384, 391, III. 324, 450.  
 " 3 : 1-3, I. 403, 536, II. 14, 229, 334, 395, 477, 590, III. 450, 457.  
 " 3 : 8, I. 582, II. 537, III. 454.  
 " 3 : 23, III. 284.  
 " 4 : 1, 2, I. 184, 370.  
 " 4 : 3, II. 698.  
 " 4 : 15, III. 478.  
 " 4 : 17, II. 384, 390.  
 " 5 : 1, III. 571.  
 " 5 : 9, III. 184.  
 " 5 : 19, III. 186, 188.  
 " 5 : 20, III. 478.  
 " 5 : 31, II. 749.

## II. JOHN.

Verse 1, 13, I. 402.  
 " 7, I. 570, 692.  
 " 8, II. 391, 591.  
 " 9-11, I. 112, 132.

## JUDE.

Verse 3, 14, 21, 24, III. 451.  
 " 6, II. 584, 621.  
 " 9, II. 562, 631.  
 " 14-16, I. 608, II. 175, 186, 198, 318, 578, 766, III. 81, 323.  
 " 18, 19, II. 105, 423.

## REVELATION.

Ch. 1-22, III. 366.  
 " 1 : 1, I. 476, II. 619, III. 374.  
 " 1 : 3, I. 170, 178, II. 733, III. 103, 167, 386.  
 " 1 : 4-8, II. 183, III. 379.  
 " 1 : 5, 6, I. 359, II. 257, 577-8, 581, 607, III. 431.  
 " 1 : 6-9, II. 415, 589, III. 27.  
 " 1 : 7, II. 178, 187, III. 186, 190, 323, 377, 384.  
 " 1 : 8, I. 300.  
 " 1 : 9, II. 36.  
 " 1 : 10, III. 95.  
 " 1 : 18, 17, III. 379, 393.  
 " 1 : 17, I. 536, III. 478.  
 " 1 : 18, II. 320.  
 " 1 : 20, III. 379.  
 " 2 : 7, II. 386, III. 419.  
 " 2 : 7, 11, 17, 29, III. 379.  
 " 2 : 8, II. 267, 271.  
 " 2 : 10, II. 396, 579.  
 " 2 : 11, I. 476.  
 " 2 : 23, II. 388, III. 478.  
 " 2 : 25, III. 324.  
 " 2 : 26, 27, I. 536, 589, II. 104, 179, 318, 350, 578, 753, III. 28, 81, 189, 396.  
 " 3 : 1, III. 73.  
 " 3 : 3, II. 318, III. 324.  
 " 3 : 5, II. 394, 619.  
 " 3 : 6, 13, 22, III. 379.  
 " 3 : 7, 8, II. 351, 615, III. 205.  
 " 3 : 8-13, III. 479, 532, 579.  
 " 3 : 10, II. 323, 406, 546.  
 " 3 : 11, I. 210, II. 528, 591, III. 324.  
 " 3 : 12, II. 478, 523, 580, III. 48, 90.  
 " 3 : 14, III. 478.  
 " 3 : 17, III. 129.  
 " 3 : 19, I. 417.  
 " 3 : 20, III. 234.  
 " 3 : 21, I. 349, 563, 589, II. 177, 204, 355, 357, 374, 577, 602.  
 " 4 : 1, 2, III. 25.  
 " 4 : 4, II. 579.  
 " 4 : 7, II. 320.  
 " 4 : 8, II. 185.  
 " 4 : 11, II. 437.  
 " 5 : 5, I. 351.  
 " 5 : 6, I. 615, II. 320, III. 73.  
 " 5 : 9-14, II. 300, III. 431.  
 " 5 : 10, II. 446, 578, 577, 581, 607, III. 324.  
 " 5 : 11, 12, II. 618, 619.  
 " 5 : 13, III. 535.  
 " 6, II. 636, 742, III. 186.  
 " 6 : 9-11, I. 413, II. 397.  
 " 6 : 10, 11, III. 186.  
 " 6 : 13-17, I. 446, II. 165, 195, III. 25.  
 " 6 : 14, II. 12.  
 " 6 : 15, 16, III. 395.  
 " 7, II. 323.  
 " 7 : 4-9, I. 404.

- Ch. 7: 9-17, **II** 282, **III** 535.  
 " 7: 18, **III** 590.  
 " 7: 14, **II** 738.  
 " 7: 15-17, **II** 615, **III** 90.  
 " 7: 17, **III** 889.  
 " 8: 9, **III** 160.  
 " 8: 18, **II** 320.  
 " 9: 1, 2, **II** 706.  
 " 9: 11, **II** 618.  
 " 9: 18, **I** 446.  
 " 9: 20, 21, **II** 748, **III** 161.  
 " 10: 6, **II** 411.  
 " 10: 7, **I** 105, 144, 152, **II** 183, 190, **III** 18, 104, 186, 459.  
 " 11, **II** 357, 706.  
 " 11: 3-7, **II** 789, **III** 99.  
 " 11: 8, **II** 290.  
 " 11: 13-18, **II** 497, 516.  
 " 11: 15-18, **I** 208, 439, 466, 577, **II** 83, 109, 117, 121, 170, 179, 188, 187, 200, 295, 438, 499, 516, 631, 636, 658, 779, **III** 10, 56, 104, 185-6, 382, 530, 555, 576.  
 " 11: 14, **II** 715.  
 " 11: 17, **II** 185, 300.  
 " 11: 18, **II** 264, 285, 396, 759, **III** 189, 245, 396-7, 576.  
 " 11: 19, **III** 459.  
 " 12: 5, **II** 285.  
 " 12: 6-14, **III** 99.  
 " 12: 7-9, **II** 12, 406, 546, **III** 25.  
 " 12: 10, **III** 16, 396.  
 " 13, **II** 687, 712, 715, 717, 738.  
 " 13: 1, **II** 527.  
 " 13: 1-10, **II** 705.  
 " 13: 2, **II** 704, 758.  
 " 13: 3, 4, **II** 644, 696, 698, 704, 706, 823, 751.  
 " 13: 4, 8, 12, **II** 698, **III** 161.  
 " 13: 5-8, **I** 84, 800, **II** 106, 698, 707, 733, 739.  
 " 13: 7, **II** 698, 723, 758, 765.  
 " 13: 8, **II** 387.  
 " 13: 11-18, **II** 702.  
 " 13: 14, **II** 267, 746, **III** 161.  
 " 13: 15-17, **II** 268, 800, 664, 698.  
 " 13: 18, **III** 99.  
 " 14, **II** 322, 327, 335, 700, 715, 717, 720, 740, 746, **III** 160, 163, 186, 264.  
 " 14: 1, **II** 187.  
 " 14: 1-5, **II** 285, 315, 658.  
 " 14: 3, **II** 616.  
 " 14: 6, 7, **II** 705, 745.  
 " 14: 6-12, **II** 757.  
 " 14: 7, **II** 323.  
 " 14: 8, **II** 741, **III** 120, 142.  
 " 14: 9-13, **II** 176, 177, 179, 286, 322, 483, 664-5, 686, 698, 705, 715, 738, 746, **III** 161, 189.  
 " 14: 14-20, **II** 167, 175, 180, 187, 222, 407, 576, 787, **III** 185.  
 " 14: 18, **III** 81.  
 " 14: 19, 20, **II** 106, 377, 406, 654, 761-2.  
 Ch. 14: 20, **III** 23.  
 " 15, **II** 143, 286, 717.  
 " 15: 2, **II** 616, 740, 760, 762, **III** 872.  
 " 15: 3, **I** 597, **II** 226, 772.  
 " 15: 3, 4, **II** 800, 548, 740, 762, **III** 185-6, 372.  
 " 15: 6, **III** 585.  
 " 15: 15-19, **I** 678.  
 " 16, **II** 742.  
 " 16: 1, 2, **II** 715.  
 " 16: 2, **II** 742.  
 " 16: 2, 6, **II** 286, 740, 756, 760, **III** 372.  
 " 16: 4, **II** 618.  
 " 16: 5, **II** 185.  
 " 16: 12, **II** 764, **III** 27.  
 " 16: 13-16, **II** 374, 703-4, 706, 751, 753, 760.  
 " 16: 14, **II** 106, 181, 406, 546, 765, 768, **III** 27, 161.  
 " 16: 15, **II** 176, 186, 322, 331, 739, **III** 323.  
 " 16: 16, **II** 105, 181, 686, 761-2.  
 " 16: 18-21, **II** 495, 686.  
 " 16: 19, **II** 742.  
 " 17, **II** 683, etc., 704-5, 707, 712, 717, 755-6.  
 " 17: 4, 16, **III** 12.  
 " 17: 6, **I** 84, **II** 723.  
 " 17: 9-12, **II** 643-4.  
 " 17: 10-14, **II** 738, 751, 758.  
 " 17: 11, **II** 698, 706-8.  
 " 17: 12-24, **I** 681, **II** 664, 753.  
 " 17: 14, **II** 578, 698, 767.  
 " 17: 15, 16, **II** 707, 742, **III** 120, 142, 161.  
 " 17: 17, **I** 177, **II** 742, 754.  
 " 17: 19, **II** 696.  
 " 18: 15-18, **II** 742.  
 " 19, **I** 268, 394, 579, **II** 106, 109, 206, 232, 345, 742-3, 753, 771, **III** 191, 596.  
 " 19: 20, **I** 438, **II** 168, 170, 286.  
 " 19: 2, **II** 104.  
 " 19: 5, 6, **III** 555.  
 " 19: 7-9, **II** 132, 171, 173, 183, 270, 346, 527.  
 " 19: 9, **III** 45.  
 " 19: 10, **I** 169.  
 " 19: 11-29, **I** 249, 283, 536, 672, **II** 105, 175, 180, 220, 373-9, 519, 576, 759, 766, **III** 323, 383.  
 " 19: 12, **III** 189.  
 " 19: 13, **I** 110.  
 " 19: 14, **II** 818, **III** 81.  
 " 19: 15, **II** 714, **III** 189, 190, 372.  
 " 19: 15-21, **II** 751, 753, 767.  
 " 19: 16, **II** 578.  
 " 19: 17-20, **II** 108, 120, 177, 374, 377, 740, **III** 372, 389, 394.  
 " 19: 18, 19, **III** 23, 27, 185, 189.  
 " 19: 19, 20, **I** 631, **II** 181, 270, 438, 664-5, 702, 765, 775, **III** 121, 161, 245.  
 " 19: 20, **III** 394.  
 " 19: 21, **III** 400.



- Ch. 20, **II** 370.  
 " 20 : 1-6, **I** 454, 459, 466, 488, **II** 142, 149, 152, 173, 177, 247, 249, 264, etc., 285-6, 288, 291, 293, 295, 299, 307, 315, 319, 528, 583, 607-8, 628, 704-5, **III** 324, 371, 382, 599.  
 " 20 : 4-6, **I** 439, 589, 673, **II** 323, 330, 344, 376, 397, 575, 733, 738, **III** 17, 160, 243, 245, 324, 575.  
 " 20 : 4, **II** 572.  
 " 20 : 5, **II** 247, **III** 263.  
 " 20 : 9, **III** 47.  
 " 20 : 10, **II** 377, **III** 245.  
 " 20 : 11-15, **II** 190, 272, 280, 283, 290, 307, 363, 374.  
 " 20 : 13, 14, **II** 402, 492, 547.  
 " 21, 22, **I** 246, **II** 145, 378, 499, etc.  
 " 21 : 1, **I** 686, **II** 396, 446, 500, 502, 524, etc., **III** 42, 324.  
 " 21 : 2, **I** 283, **II** 14, **III** 43, 50.  
 " 21 : 2, 5, **II** 473, 493.  
 " 21 : 3, **III** 584, 591.
- Ch. 21 : 4, **I** 33, 300, **III** 190.  
 " 21 : 7, 8, **II** 384, 528, **III** 284.  
 " 21 : 10, **III** 324.  
 " 21 : 12, **I** 404, **III** 88.  
 " 21 : 14, **II** 585, **III** 271.  
 " 21 : 16, **III** 47.  
 " 21 : 22, **III** 44, 90.  
 " 21 : 23, **II** 528, **III** 395.  
 " 21 : 24-27, **III** 44, 596.  
 " 22 : 1, 2, **II** 529, **III** 50.  
 " 22 : 2-5, 9, 14, 19, **III** 44.  
 " 22 : 5, **II** 444.  
 " 22 : 7-12, **I** 471, 476, 693, **III** 323, 384, 386.  
 " 22 : 9, **III** 44.  
 " 22 : 10, **II** 658.  
 " 22 : 12, **II** 344, 388, 396, **III** 323.  
 " 22 : 14, **III** 265, 419.  
 " 22 : 16, **I** 339, 351, **II** 415, 418, **III** 539.  
 " 22 : 23, **I** 577.



INDEX OF  
AUTHORS, BOOKS, PERIODICALS, ETC.,  
QUOTED, AND TO WHICH REFERENCE IS MADE IN THE WORK.

*The numbers I. II. III. denote the volumes, and the figures refer to the pages indicated.*

- Abbey, I. 606, 615.  
 Abbot, II. 730.  
 Abbott and Conant, I. 524.  
 Abbott, I. 147, 259, 268, 629, II. 672, III. 580.  
 Abdiel, II. 367, 394.  
 Aben Ezra, II. 609.  
 Abrabanel, III. 423.  
 Ackerman, III. 392.  
 Active Christian, The, III. 256.  
 Acuin, II. 681.  
 Ada (Leila), III. 417, 419, 421, 426.  
 Adam (Abbot), III. 277.  
 Adams, III. 78.  
 Adams (J. Q.), III. 208.  
 Adams (Relig. World), II. 197, 468.  
 Adler, I. 115, II. 54, 232, III. 415, 441.  
 Adso, II. 681, 694.  
 Advance, The, II. 421, III. 250.  
 Æthiopic Ver., II. 473.  
 Agassiz, II. 488, III. 497, 499, 510, 512.  
 Agobard, III. 408.  
 Agrippa, II. 54.  
 Aikenhead, III. 275.  
 Ainsworth, II. 303, III. 419.  
 Alberger, III. 147.  
 Alexander, I. 96, 160, 179, 246, 358, 569, 588, 637, II. 12, 78, 118, 123, 146, 191, 225, 238, 277, 368, 403, 416, 424, 464-5, 503, 556, 564, 627, 637, 772, III. 94, 220, 418, 467, 558.  
 Alexandrinus Codex, II. 426.  
 Alger, I. 115, 450, II. 155, 167, 401, III. 532.  
 Alfierio, II. 677, III. 317.  
 Allford, I. 56, 76, 112, 172, 303, 367, 382, 546, 570, 690, 695, II. 27, 31, 43, 108, 207, 218, 281, 291, 317, 322, 326, 351, 378, 412, 414, 421-2, 438, 459, 464, 467, 470, 480, 493, 496, 512, 548, 566, 606, 647, 668, 675, 679, 682, 694, 701-2, 739, 744, III. 94, 106, 137, 151, 159, 192, 194-5, 239, 305-6, 313, 322, 363, 367, 372, 374, 380, 534.  
 Alioli, III. 301.  
 Allam, III. 152.  
 Alleine, III. 317.  
 Allgemeine Zeitung, I. 160.  
 Alliance, Evang., I. 138.  
 Allison, II. 642.  
 Almaric, II. 677.  
 Alstedius, I. 538.  
 Altingius, III. 311.  
 Alzog, I. 259, 648, II. 98, III. 201, 583.  
 Ambrose, I. 601, II. 12, 215, 300-1, 322, 398, 445, 450, 680-1, 695.  
 Ambler, III. 154.  
 Amer. Bible Union Com., II. 412.  
 Amer. Israelite, II. 493.  
 Amer. Tract Soc., I. 43, III. 196.  
 Ammon, I. 115, 182, 280, II. 231, 481, III. 847.  
 Amner, I. 568, 677, II. 246, 262.  
 Amour (St.), II. 676-7.  
 Ampere, III. 497.  
 Amyrant, I. 522.  
 Anc. His. of the East, I. 217, 236, III. 428.  
 Anc. Sex Worship, I. 109.  
 Anderson, I. 524, 535, III. 195.  
 Andreas, I. 499, II. 649, 694.  
 Andrews, II. 322, 567, III. 346.  
 Andrews (Bh.), II. 678.  
 Andrews (Rev.), III. 271.  
 Angelom, I. 59.  
 Anglican Ch. Conf., I. 52.  
 Annet, I. 146.  
 Ansbert, II. 185.

- Anselm**, **II** 481.  
**Ante-Nicene Lib.**, **I** 487, **II** 27, 236, 281, 431, 459, 571.  
**Apocrapha**, **II** 236, 250, 340.  
**Apocraphal books**, **II** 572, 669, 675.  
**Apost. Constitutions**, **II** 680.  
**Apost. Fathers**, **II** 215.  
**Apollinaris**, **I** 451, 491, 496, **II** 659, 666, 671, **III** 84.  
**Appeal, An**, **III** 235.  
**Appeal to Christians**, **II** 770.  
**Appleton's Cyclop.**, **I** 55, 123, 449, 485, 487, 489, 522, **II** 232, 366, 567, 643, 697, **III** 149, 156, 270, 568.  
**Appleton's Journal**, **III** 138.  
**Aquinas**, **II** 562, 681.  
**Arabic Ver.**, **II** 189, 260, 467, 473, **III** 400.  
**Aravanel**, **III** 400.  
**Arethas (Cæs.)**, **II** 398.  
**Aretas**, **II** 649, 694.  
**Argyle, Duke of**, **I** 92, 557.  
**Aristio**, **I** 494.  
**Aristotle**, **I** 140.  
**Armory, The**, **III** 511.  
**Arnobius**, **III** 193.  
**Arnold**, **I** 93, 111, 208, 385, 650, **II** 118, 181, 411, 730, 749, **III** 77, 149, 151, 174, 132, 371, 468, 490, 551.  
**Arnold (On Antich.)**, **II** 678, 707.  
**Arnold (of Villanova)**, **II** 677.  
**Arnulf**, **III** 33.  
**Arnulphus**, **II** 676.  
**Artour**, **III** 147.  
**Ascension of Isaiah**, **II** 573  
**Asgill**, **II** 323.  
**Asher**, **I** 160.  
**Assumptio Mosis**, **I** 458.  
**Athanasius**, **III** 512.  
**Athenagoras**, **I** 473.  
**Atlantic Monthly**, **III** 155.  
**Anberlen**, **I** 7, 8, 11, 15, 148, 229, 251, 267, 285, 296, 402, 449, 499, 526, 531, 657, 671, 678, 680, 692, **II** 76, 149, 190, 227, 292, 421, 423, 428, 472, 523, 575, 623, 628, 646, 667, 702, 721-3, 741, **III** 16, 84, 88, 107, 137, 159, 179, 195, 241, 270, 322, 327, 379, 414, 515.  
**Audaeus**, **II** 62.  
**Audigier**, **II** 646.  
**Augsburg Confession**, **I** 123, 637, 666.  
**Augustine**, **I** 29, 59, 94, 211, 229, 306, 313, 324, 326, 329, 373, 431, 499, 508, 523, 601, 615, 679, 682, 691, **II** 12, 72, 194, 215, 246, 249, 252-3, 256-9, 322, 367, 398, 430, 445, 450, 475, 482, 488, 490, 495, 503-4, 517, 566, 572, 585, 625-8, 671, 675, 681, 689, 694, 708, 734-5, 774, **III** 27, 42, 78, 133, 168, 173, 316, 393, 400, 499.  
**Auriol**, **III** 333.  
**Austin**, **III** 99.  
**Aventinus**, **II** 676.  
**B.**, **II** 709.  
**Baader**, **III** 501.  
**Babbage**, **I** 93.  
**Bachman**, **II** 693, **III** 500.  
**Bacon**, **I** 94, 118, 124, **III** 443, 510, 511.  
**Bacon (Roger)**, **I** 452, **II** 178.  
**Bagster**, **III** 374.  
**Bähr**, **I** 159, **III** 83.  
**Bahrtdt**, **I** 628, **III** 347, 524.  
**Baille**, **I** 531, 535, **III** 220.  
**Baird**, **III** 409.  
**Baldwin**, **I** 210, 221, **II** 98, 259, 647, 658, 665, 687, 764, 768, **III** 12, 38, 372, 551.  
**Balfour**, **II** 204, 696, **III** 99.  
**Ballou**, **III** 154.  
**Banner of Light**, **III** 124, 145-6.  
**Barbour**, **I** 393, 332, 537, 542, **II** 26, 92, 99, 121, 204, 249, 278, 290, 313, 334, 350, 392, 444, 457, 467-8, 492, 498, 567, 615, 645, 647, 656, 665, 696, **III** 133, 142, 163, 269, 272, 372, 378, 462-3.  
**Barclay**, **I** 119.  
**Bardesan**, **II** 451.  
**Barker's Bible**, **III** 24.  
**Barkey**, **II** 464.  
**Baring Gould**, **I** 217, **III** 155.  
**Barnabas**, **I** 286, 324, 406, 451, 495, 601, 643, **II** 214, 406, 449, 503, 525, 483, 572, 574, 589, 670, **III** 27, 31, 267.  
**Barnard**, **III** 147.  
**Barnes**, **I** 30-9, 53-8, 126, 140, 164, 171-3, 178, 253-7, 263-4, 268, 293-5, 208, 300-2, 309, 316, 327-8, 323, 332, 338, 359, 367, 375, 383, 419, 429, 430, 441, 572, 592, 628, 671-5, 678, 680, 691-4, **II** 12, 27-9, 45, 64-9, 72-6, 78, 116, 146, 155, 168, 170-3, 175, 188-9, 205, 213, 219, 222, 229, 240-3, 245-8, 252-8-9, 261-5-8, 270-1-2, 277-9, 281, 293-7, 300-2, 314, 340-1, 351-9, 362, 379, 384, 404-5, 408-9, 410, 415, 420-3, 424, 430-1, 436, 461-2, 464-5, 473-9, 480-6, 495-8, 501, 510, 519, 521, 551-4, 559, 563, 567, 576-9, 580-4, 587, 591, 602-3, 618, 620, 628-8, 631, 634, 647, 652-7-9, 661, etc., 684, 696-7, 706, 715, 734, 741, 751, 765, **III** 22, 25, 39, 46, 53-9, 66-7, 99, 100, 103-4-5-6, 115, 123-9, 135, 150, 164-7, 176-7, 192-6, 200, 235-9, 244, 255, 299, 300-1-5, 315, 322, 331, 367, 372-4, 377, 417, 424, 431, 553, 679.  
**Baronius**, **I** 509, 520, **II** 641, 676, **III** 253.  
**Barrett**, **II** 165, 232.  
**Barrow**, **I** 40, 220, 515, **II** 253, 475, 477, **III** 60, 336, 571, 577.  
**Bascombe**, **III** 510.  
**Bascom**, **I** 371, **II** 362.  
**Bassi**, **I** 132.  
**Basil**, **II** 157, **III** 84, 300.  
**Basnage**, **II** 59, 66.  
**Bastian**, **III** 506.  
**Bauer**, **I** 9, 32, 60, 268, 433, 448, 458, **II** 678, 675, 720, 723, **III** 147, 486, 520, 525.

- Bauer (Fr.), I 534.  
 Bauer (Rev.), III 138, 338.  
 Baumgarten, I 483, II 466, 470, 675, 702, III 84, 88, 399, 498.  
 Baxter (M.), I 249, 511, II 282, 323, 329, 647, 659, 667, 674, 683, 685-6, 688, 716, 719, III 51, 149.  
 Baxter (R.), I 691, 697, II 305, 333, 353, 490, III 42, 77, 275, 277, 316.  
 Bayford, III 306.  
 Baylee, I 73.  
 Beaconsfield, II 55.  
 Beale, III 497, 526.  
 Beard, II 673.  
 Beattie, II 363.  
 Beaven, III 78.  
 Beaver, I 453, 501.  
 Becai (R.), II 467.  
 Bechino, III 99, 148.  
 Beck, III 179.  
 Becker, I 623.  
 Becon, I 534, II 734.  
 Bede, I 431, II 680, 697, III 133.  
 Beecher (E.), I 104, III 145, 195.  
 Beecher (H. W.), I 54, 71, 115, 425, 475, 586, 693, II 395, 498, 724, III 63, 134, 141.  
 Beecher (L.), III 196.  
 Beer, II 666.  
 Beeston, I 534.  
 Begg, III 48, 83, 195.  
 Begin. of Christianity, I 476, II 40, 173, 232, 262.  
 Belcher, I 96.  
 Belfrage, III 187.  
 Belgian Conf., II 698.  
 Bell, II 323, 465, 575, 679, 701, III 111.  
 Bellarmine, I 110, 112, 513, 647, 662, II 641, 676, 697, III 77.  
 Bellett, II 473, III 51.  
 Ben Ezra, I 522, II 675.  
 Bengel, I, 163, 300, 367, 380, 499, 511, 531, 538-9, 680, II 185, 191, 218, 317, 324, 421, 446, 454, 457, 475, 480-2, 496, 504, 577, 606, 647, 669, 672-5, 677-9, 683-4, 687, 697, 708, 742, III 94, 99, 100, 106, 135, 137, 159, 179, 194, 239, 256, 322, 372, 374, 380, 387.  
 Benjamin (of Tudala), II 208.  
 Bennet, I 482, 495.  
 Bennett, III 492.  
 Benson, I 541, II 472, 517, III 106.  
 Bentius, II 322.  
 Berakyah (R.), II 467.  
 Berg, I 174, 351, 551, 568, 678, 684, II 296, 627, 704, III 38, 57, 73, 135, 145, 168, 219, 555.  
 Berkeley, I 16.  
 Berlenburger Bible, I 534, II 292, 666.  
 Bernard, I 70, 113, 254, 279, 630, 690, II 398, 675, 679, III 41, 387.  
 Bertholdt, II 247, 652, 663, 734, III 416.  
 Beza, I 33, 313, 405, 577, II 216, 322, 465, 474, 476, 480-2, 487, 496, 677, III 67.  
 Bible Examiner, II 278.  
 Bib. Repository, I 219, II 292, III 397.  
 Bib. Sacra, I 104, 354, 523, 663, II 36, 238, 272, 567, III 257, 271.  
 Bicheno, I 626, II 59.  
 Bickersteth, I 30, 34, 63, 112, 164, 172, 285, 296, 326, 382, 415, 450, 534, 541, 549, 678, II 59, 222, 247, 265, 347, 351, 367, 401, 435, 459, 469, 487-8, 498, 518, 537-9, 549, 528, 659, 668, 671-2, 674-6-7-8, 680, 697, 734, 779, III 30, 46, 99, 105, 111, 137, 148, 159, 176, 195, 233, 236, 239, 241.  
 Billroth, I 72.  
 Bingham, II 458.  
 Birks, I 70, 75-6, 92, 188, 677-8, II 322, 350, 382, 456, 530, 537, 599, 628, 659, 668-9, III 107, 195, 239, 372, 497-8.  
 Bixby, II 727, III 509.  
 Black, I 677.  
 Black (Mess. and Anti-Mess.), II 678, III 416.  
 Blackburne, II 401.  
 Blackstone, III 151.  
 Blackwood's Mag., II 16, 99, III 145, 507.  
 Blake, I 123.  
 Blair, I 63, II 437.  
 Blaney, II 109.  
 Bleek, I 486, II 262, 496, 675, III 303, 400.  
 Bliss, III 99.  
 Bloomfield, I 36, 48, 171, 295, II 43, 45, 72, 116, 189, 213, 328, 405-8, 409, 422, 454-5, 463, 465, 473-4, 480, 498, 519, 520, 551-5, 559, 584, 637, III 59, 184.  
 Bloomsbury, Lent. Lects., III 148, 195, 311.  
 Blumenbach, III 407, 500.  
 Bluntschli, I 651.  
 Bochart, II 609, III 430.  
 Boehm, II 496.  
 Boehme, III 538.  
 Boehmen, II 158, III 501.  
 Bogue, I 382, II 451, III 178.  
 Bohemian Conf. II 678.  
 Bohn, II 681, III 84.  
 Bolingbroke, I 288, 485, II 771, III 187.  
 Bonar, I 31, 285, 296, 326, 415, 450, II 140, 214, 219, 242, 521, 544, 668, 672, 679, III 37, 46, 84, 106, 196, 204, 137, 239, 332, 376, 603.  
 Bondinet, II 66.  
 Bonet, I 412.  
 Bonhomme, II 695, 764, 766.  
 Bonnet (C.), III 54.  
 Bonnett, I 94, II 488.  
 Boothroyd, II 426.  
 Boreth, II 681.  
 Borger, I 307.  
 Borneman, II 45.  
 Bos-net, I 490, 513, II 215, 673-4, 731, III 257, 275, 336.  
 Boston, I 320.  
 Boucher, III 497.

- Bowen, I 81, II 459, III 99, 497.  
 Bowen (Prof.), III 154.  
 Bower, I 516, 520, 662, II 190, 641, 649,  
 657, 671, 675-6, 681, 692.  
 Boyle, I 94, 271, III 399, 443.  
 Boynton, III 154, 513.  
 Bradford, I 531-4, II 482, 672, III 147.  
 Bradlaugh, II 726, III 147.  
 Brahe, I 588.  
 Bramhall, II 678.  
 Brant, II 679.  
 Braune, I 570, II 339, 422, 632-3, 697.  
 Breckenridge (Dr.), I 459, II 425, III  
 196.  
 Breckenridge (Prof.), II 280, 637.  
 Bremer, III 510.  
 Brent, II 679.  
 Brentius, III 108.  
 Brenz, I 813.  
 Bretschneider, II 212, 427, III 347.  
 Brethren at Work, I 536.  
 Brewster, II 223, 667.  
 Brewster (Sir D.), III 152, 443, 446, 562.  
 Bridge, I 154.  
 Bridges, II 116.  
 Briefs on Proph. Themes, III 278.  
 Briggs, I 466, 491, 489, 492, 494, 497, 507-8,  
 521, 529, 532, 535, 543, 548, 551, 554, II  
 78, 220, III 253.  
 Brightman, I 533, 680, II 292, 472, 622,  
 687, 693, III 372, 378.  
 Brit. Critic, II 262.  
 Brit. Cyclop., I 523.  
 Brit. Quart. Rev. I 84, 405, II 501, III  
 140, 487, 510.  
 Britten (Mrs.), III 146.  
 Britton, III 145.  
 Brookes (Dr. J. H.), I 56, 171, 382, 450, 462,  
 491, 499, 523, 549, 553, 657, II 26, 101,  
 113, 198, 206, 222, 292, 298, 300-1, 317,  
 322, 324-5, 329, 367, 393, 448, 467, 469,  
 488, 498, 516, 518, 530, 628, 657, 659, 661,  
 666-7, 668, 683, 694, 697, 700, 702, 717,  
 725, III 107, 154, 168-9, 170, 186, 195,  
 201, 236, 239, 250, 253, 278, 305-6, 313,  
 318, 320, 327, 329, 333, 374.  
 Brooks (Rev. J. W.), I 49, 63, 149, 164,  
 172, 285, 297, 326, 431, 440, 451-2, 480,  
 484-7, 491, 505, 514, 518, 524, 534-5, 611,  
 626, 643, 678, 682, 691, II 33, 48, 65, 72-8,  
 80, 162, 219, 246-7, 265, 349, 394-8, 441,  
 448-9, 450, 489, 497, 498, 504, 511, 565-8,  
 672-4, 676-7, 679, 680, 708, 781, 789, 741,  
 III 48, 105, 187, 176, 195, 241.  
 Brothers, III 99.  
 Broughton, II 538, 672.  
 Browne (Archd.), III 106.  
 Browne (Bh.), II 76, III 107.  
 Browne (Pala.), II 170.  
 Browne (Sir Th.), I 174, 678, II 171, 337,  
 430, 451, 523, 678, 681, III 77, 101, 118,  
 201, 315, 337.  
 Brown (Ch. Sec. Coming), I 98, 385, 400,  
 431, 477, 489, 534, 589, 606, 615, 671, 683,  
 694-5-6, II 26, 43, 55, 76, 83, 97, 140,  
 147-8, 153-5, 172, 189, 192, 117-8, 221-3,  
 237, 247, 263, 272, 279, 283, 235-6, 268,  
 298, 344, 349, 362, 370, 381-2, 384, 407,  
 424, 436-7, 446, 455, 470, 478, 480, 510,  
 514, 517, 521, 530-1, 537-8, 540-2, 544,  
 556, 564, 578, 587, 601, 603, 622, 626,  
 637, 733, III 17, 30, 37, 60-1, 68, 73, 83,  
 94, 106, 116, 135, 159, 168, 176, 183, 193,  
 202, 211, 219, 221, 234-5, 244, 255, 268,  
 299, 312, 314, 321, 331.  
 Brown (Evang.), II 27, 321, 324, 564, 682.  
 Brown (J. Allen), I 478, 526, 540, II 237.  
 Brown (J.), II 104.  
 Brown (Messiah), III 415-6.  
 Brown (N.), II 430.  
 Brown (Pre-Mill.), III 99.  
 Brownson, III 509.  
 Brückner, III 60.  
 Bruno, II 237, III 446.  
 Bruys (Peter de), I 676.  
 Bryant, I 382, 538, III 496.  
 Bryce, II 643.  
 Bucer, II 322, 677, III 386.  
 Buchanan, II 66.  
 Büchner, I 85, III 147, 291, 500, 506.  
 Buck, I 486, 537, II 431, 452, III 268.  
 Buck (Harm. and Exp.), III 333.  
 Buckingham, III 152.  
 Buckland, III 497, 501.  
 Buckle, I 45, 648, II 95, 261, 646, 677, 733,  
 III 78, 141, 150, 275.  
 Buddeus, I 126.  
 Burkunin, III 154.  
 Bull, I 454, 490, II 539, III 346.  
 Bullinger, I 322, II 677, III 176, 317.  
 Bungener, I 601.  
 Bunsen, I 111, 352, 656, II 118, 724, III  
 141, 210, 391, 432.  
 Bunyan, I 71, 581, 540, 687, II 459, 471,  
 III 36, 49, 135, 195, 270, 317.  
 Burchell, II 541, 711.  
 Burdick, II 272, 283, III 42.  
 Burgh, II 285-6, 509, 659, 673, 675, 683,  
 702, III 374.  
 Burke, I 648, II 742.  
 Burkitt, III 105.  
 Burmeister, III 497-8.  
 Burnet, I 126, 313, 450, 498, 514, 581, 697,  
 II 235, 238, 448, 451-3, 474, 521, 627,  
 711, III 99, 270, 501.  
 Burns, I 38.  
 Burns (Trav.), II 66.  
 Burr, I 145.  
 Burritt, II 113, 192, 206, III 152, 256, 300.  
 Burt, I 227.  
 Burton, I 20, 483, II 182, 535.  
 Bush, I 15, 49, 382, 425, 437, 443, 450, 460,  
 472, 477, 490-2, 505, 513, 516, 543, II 12,  
 96, 149, 330-1-2, 235, 239, 242, 244-5,  
 256, 265, 271-2, 278, 297, 292, 354, 368,  
 379, 400-4, 424, 448, 449, 451, 462-4-5,

- 467, 517, 525, 539, 554, 581-3, 587, 609  
622, 628, 635, 638, 710, **III** 183, 174, 177,  
229, 372, 399, 400, 432.
- Bushnell, **I** 101-4, 118, **II** 158, 619, **III**  
75, 134, 165, 231.
- Butler, **III** 487.
- Butler (Apoc.), **II** 284, 303, 444, 575, 697.
- Butler (Bh.), **I** 70, 88, 93, 137, 145, 149,  
155-8, 540, **II** 239, 488, 531, 598, **III**  
208, 510.
- Buxtorf, **II** 404, 669.
- Byant, **III** 195.
- Byron, **II** 541, **III** 284.
- Cabell*, **III** 500.
- C. C., **II** 331.
- Caius, **I** 454, 485, 497, 502, **III** 367.
- Calixtus, **II** 677, **III** 336.
- Calla, **I** 104.
- Calman, **II** 62.
- Calmet, **I** 56, 216, 682, **II** 66, 78, 215, 236,  
430, 673, 677, 706, **III** 590.
- Calovius, **I** 313, 332, **II** 322, 474, 656.
- Calvert, **III** 148.
- Calvin, **I** 54, 120, 325, 380, 527, 628, 649,  
667, 686, **II** 27, 29, 120, 216, 252, 277,  
322, 394, 415, 430, 435, 445, 454, 463,  
465, 490, 492, 484, 488, 512, 534, 588, 672-  
3, 702, **III** 23, 60, 69, 94, 105-6, 151, 165,  
168, 175-8, 249, 275, 322.
- Cameron, **II** 399, 668.
- Campanella, **II** 124.
- Campbell, **I** 98, 145, 283, 298, 302, 406,  
566, **II** 45, 207, 430, 438, 473-4, **III** 59.
- Campbell (Alex.), **I** 650, **II** 78.
- Campbell (Th.), **II** 541.
- Candlish, **I** 76, 299, **III** 106.
- Cano, **II** 678.
- Canstein, **I** 11.
- Carey, **II** 66.
- Carion, **III** 99.
- Carlton, **II** 246, 281, 421, 464.
- Carlisle (Earl of), **III** 101.
- Carlyle, **II** 720, **III** 436, 486.
- Carnovan (Lord), **II** 760.
- Carpenter, **I** 94, 157, **II** 750, **III** 145, 205,  
497, 506, 508.
- Carpzov, **II** 481.
- Carson, **I** 74, **II** 342, **III** 539.
- Cartwright, **I** 630, **II** 322, **III** 317.
- Caryll, **I** 535.
- Casali (Hubert de), **II** 676.
- Cassell, **II** 431.
- Cassiodorus, **II** 571.
- Castellar, **I** 88, 221 **II** 646, 720, **III** 216.
- Castello, **I** 62, **II** 219, 474.
- Catechism, Edw. V.I.'s, **II** 784.
- Catechism, Luther's, **I** 269.
- Catherine (St.), **III** 178.
- Celsus, **I** 305, 426, **II** 56, 95, 680, **III** 357,  
475, 483, 490, 518.
- Chadbourne, **III** 510.
- Chadwick, **II** 726, 780.
- Chaldee Ver., **II** 131, 219, 254, 277, 669,  
748, **III** 27, 400, 553.
- Chalmers, **I** 101, 155, 295, 540, 557, **II**  
188, 242, 292, 430, 435, 446, 519, 770, **III**  
36, 195, 204, 443-4, 446, 497, 510, 562.
- Chambers, **III** 892.
- Chambers's Cyclop., **I** 449.
- Chambers's Journal, **II** 429.
- Chandler, **I** 38, 307, 632, **III** 408.
- Chapell, **II** 681.
- Chaplin, **II** 246.
- Charnock, **II** 430, 435.
- Chase, **III** 106, 149.
- Chateaubriand, **II** 751.
- Chemnitz, **II** 474, 476.
- Cheny, **II** 730.
- Chester, **II** 322, 679, **III** 137.
- Chicago Interior, **III** 139.
- Child, **III** 510.
- Childs, **III** 145, 147.
- Chillingworth, **I** 56, 110, 135, 450, 452,  
458, 483, 513, 515-6.
- Choate, **III** 568.
- Ch. Herald, **I** 432, **II** 324, 575, 632, 688,  
741, 779, **III** 33, 51, 100, 155-6, 273, 326,  
409.
- Ch. Intelligencer, **I** 129, **II** 296, 344, **III**  
318.
- Ch. Instructor, **III** 179, 215.
- Ch. Ministry, **III** 193.
- Ch. Observer, **III** 188.
- Ch. Philanthropist, **II** 154.
- Ch. Pulpit, **I** 60.
- Ch. Review, **III** 501.
- Ch. Union, **I** 71, 89, 115, 129, 226, 302,  
475, 586, 692-3, **II** 40, 111, 173, 200, 232,  
262, 446, 493, 537, **III** 63, 66, 101, 142,  
150, 158, 201, 213, 312, 511, 512.
- Ch. Weekly, **III** 141.
- Ch. World, **II** 697, 771, **III** 201.
- Christlieb, **I** 32, 70, 76, 95, 137, 140, **II** 40,  
110, 292, 716, 723, 725, 758, **III** 30, 149,  
163, 196, 278, 495, 515, 524, 528.
- Christoffel, **I** 124.
- Chronicles of Henry of Huntingdon, **II**  
573.
- Chron. of St. Denis, **II** 642.
- Chrysostom, **I** 882, 431, **II** 73, 189, 215,  
218, 322, 398, 430, 435-6, 445, 482, 504,  
530, 555, 568, 671, 680-1, 689, 694, 699,  
701, 748-7, **III** 78, 94, 192, 300, 512.
- Church of England, **I** 110, 412.
- Chytroos, **II** 457, **III** 99, 176.
- Cicero, **II** 400, 521.
- Cin. Commercial, **I** 86, 160, 352.
- Cin. Enquirer, **I** 232, 779, **II** 428, **III** 147,  
209.
- Cin. Gazette, **I** 217, 425.
- Cin. Times, **III** 154.
- Clamagerau, **II** 231.
- Clark (R. W.), **II** 464.
- Clarke (Man Immort.), **II** 402, 433.
- Clarke (Sac. Lit.), **II** 491, 496, **III** 206.

- Clarke (Ten Religions), I 288, 301, 307, 310, 400, II 59, 155, 263, 521, III 207, 209, 393.  
 Clarke (On Lact), II 458.  
 Clarke (Com.), I 36, 313, 381, II 44, 61, 77-8-9, 109, 158, 213, 236, 250, 254, 256, 266, 277, 354, 357, 404, 408, 421, 438, 446, 457, 465, 474, 483, 488, 496, 504, 580, 587, 593, 689, 672, 710, 732, 734, 737, 762-3, 760, III 33, 35, 100, 106, 150, 388, 392, 395-6, 399.  
 Clarke (Diss. on Dragon), II 668.  
 Clarke (Proph. Rec.), II 676.  
 Clark (Mill.), III 320, 327.  
 Clark (Lit. Liv. Age), III 202.  
 Clark (D. W.), III 61.  
 Clarkson, III 152.  
 Claude, I 145.  
 Clayton, III 501.  
 Clergy of Liege, II 676.  
 Clelland, I 353.  
 Clemens (Alexd.), I 431, 451, 496-7, 507, II 452, 671, 675, 753.  
 Clemens (Rom.), II 236.  
 Clement, I 48, 451, 473, 482, 494, 600, II 27, 194, 259, 277, 442, 450, III 101, 105, 193, 406.  
 Clementines, II 670.  
 Claricus, II 491.  
 Clifford, II 428, III 155.  
 Clinton, II 459, III 99.  
 Clutz, III 141.  
 Coan, III 145.  
 Cobbe, I 566.  
 Cobbe (Miss), III 512.  
 Cobden, II 770.  
 Cocceius, I 59, 61, 285, II 322, 368, 472, 474, 496, 646.  
 Cochrane, I 354.  
 Cocker, III 206, 500.  
 Cohen, II 779.  
 Cogswell, II 154.  
 Coke, I 540, II 472, III 106.  
 Colani, I 139, II 165.  
 Coleman (Antiq.), III 33.  
 Coleman (Infid.), III 492.  
 Colenso, I 160, 286, III 471.  
 Coleridge, I 66, 650, II 111, III 130.  
 Collyer, I 96.  
 Colyer, III 148.  
 Comedian, I 491, 496, II 450, 565, 671.  
 Communication from Tom. Paine, III 145.  
 Comprehensive Com., II 204, 406, 470, 530.  
 Compte, II 720, 727-8-9, 750, III 130, 187, 508.  
 Conant, II 417.  
 Concord, Book of, I 110.  
 Confession of Neth., I 110.  
 Confession Helvit., I 110.  
 Confession Fr. Ref. Ch., II 672.  
 Conrad, I 525.  
 Conrad (of Mantua), III 178.  
 Conrade, I 538.  
 Conte, II 728.  
 Contemp. Review, I 44, 157, 692, II 143, 431, 474, 723, III 137, 146, 156, 158, 206, 277, 497-8.  
 Conway, I 160, 352.  
 Conybears & Howson, I 472, 634, II 324, III 78.  
 Cook, I 78, 82, 94, 217, II 232, 488, 779, III 510, 534.  
 Cookman, I 557.  
 Cooper, III 143.  
 Cooper (Rev. Dr.), I 626, II 379, 380, 393, III 327.  
 Copland, II 401.  
 Coptic Ver., III 801.  
 Coquerel, I 62.  
 Coracion, I 491, 496, 506, II 671.  
 Cornhill Mag., III 201.  
 Corrodi, I 318, 450, 486, 489, II 144.  
 Council of Nice, I 491, 518.  
 Council of Gap, II 220.  
 Cowles, II 625, III 84, 392.  
 Cowper, II 434, 459.  
 Cox, I 482, 514, 524, 534, II 190, 367, 451, 498, 504, 731, III 107, 176, 195, 236, 239, 312, 317, 400.  
 Craig, III 583.  
 Cramer, II 220, 491, III 95.  
 Cranmer, I 531, 541, 691, 697, II 216, 672, 677.  
 Cranmer Bible, III 301.  
 Craven (Rev. Dr.), I 40, 52, 263, 535, 549, 557, II 30, 34-5, 36, 38, 43, 46, 78, 190, 219, 220, 292, 307, 334, 366, 403, 471, 549, 567, 581, 624, 740, 749, III 52, 108, 132, 178, 320, 327, 374, 380, 384, 386.  
 Craven, III 147.  
 Crawford, I 145, II 66.  
 Creation and Redemption, II 307.  
 Credner, II 363.  
 Creed of Christendom, The, III 580.  
 Cremer, I 137.  
 Cressener, I 538, II 646, 668, 672.  
 Crit. Eng. Test., I 171, II 411, 519, III 39, 41, 50, 239.  
 Crit. and Exp. Com., II 272, 658.  
 Crocius, II 679.  
 Croly, II 687, 693.  
 Cromwell, II 573.  
 Crooke, III 145.  
 Crool, I 625, III 148.  
 Crosby, I 137, 535.  
 Crossby, III 36, 49, 195.  
 C. S. B., II 296.  
 Cudworth, II 313, III 430.  
 Cumming, I 382, 511, 515, 678, 691, II 13, 83, 433, 446, 472, 492, 498, 510, 517, 573, 657, 695, 697, 778, III 28, 46, 78, 92, 107, 137, 149, 195, 213, 239.  
 Cunningham, I 382, II 195, 367, 459, 645, 647, 668, 672, 686-7, III 99, 148, 169, 195, 372.  
 Curry, II 278, III 338.



- Curtis, **III** 447.  
 Cuvier, **III** 495, 497, 500-1.  
 Cyanthropos, **III** 189.  
 Cyclop. Bib. Lit., **II** 678.  
 Cyril, **I** 425, 682, **II** 22, 215, 220, 568, 671, 673, 675, 680-1-2, 694.  
 Cyprian, **I** 329, 481, 491, 496, 691, **II** 215, 450, 457, 640, 671, **III** 276, 408.  
  
*Da Costa*, **II** 470, **III** 148, 421.  
 Dahler, **II** 259.  
 Dahle, **III** 278.  
 Dallas, **III** 107, 195.  
 Daille, **II** 452, 487, **III** 346.  
 Damascene, John, **II** 680, 694.  
 Dana, **III** 497.  
 Dancæus, **II** 672.  
 Danhauer, **II** 292, 481.  
 Daniels, **III** 145.  
 Dante, **II** 642, 676.  
 Danville Tribune, **III** 163, 179, 204.  
 Darby, **II** 22, 668, 683, **III** 812.  
 Darwin, **II** 726-7, **III** 281, 291, 496-8, 506-8.  
 Darsilius, **II** 676.  
 Dathius, **III** 392.  
 D'Aubigne, **I** 54, 64, 111, 120, 125, 181, 508, 521, 525, 649, 650, 680, 682, **II** 117, 216, 642, 677, **III** 70, 177, 206, 277, 551.  
 Daubuz, **I** 538, 680, **II** 472, 518, 672, 698, **III** 57.  
 Davenport, **I** 541.  
 Davidson, **II** 111, 507, 622, **III** 135, 349, 371, 382.  
 Davies, **II** 693, **III** 138.  
 Davis, **I** 75, 351, 678, **II** 121, 418, 674, **III** 146, 165, 372.  
 Davison, **I** 59, 164, 168, 305.  
 Dawson, **III** 201, 497, 499, 504, 509.  
 Dean of Westminster, **II** 415.  
 Decl. of Faith (Congreg.), **I** 124.  
 Decl. of Faith, **II** 637.  
 De Cormenius, **II** 124.  
 De Dieu, **II** 471.  
 Deems, **III** 509.  
 De Hoveden, **II** 220.  
 Deitrich, **II** 702.  
 Delitzsch, **I** 31, 229, 285, 531, 552, 617, 671, **II** 104, 146, 159, 224, 250, 277, 292, 416, 417, 425, 449, 469, 472, 482, 485, 496, 522, 530, 562, 582, 666, 679, 734, 743, 749, 753, 762, 772, 779, **III** 24, 123, 159, 189, 195, 297, 397, 414, 497, 515.  
 De Lyra, **I** 382.  
 Demarest, **II** 33, 472, **III** 107, 195.  
 Denny (Sir), **II** 659, 683, **III** 195.  
 Denton, **III** 147.  
 Deprez, **I** 372, 443, 451, 622, **II** 166, **III** 116, 235, 241, etc., 367.  
 Des Cotes, **II** 231.  
 De Wette, **I** 72, 159, 266, 628, **II** 45, 72, 237, 414, 474, 480, 482, 582, 652, 689, **III** 94, 135, 159, 301, 347, 372, 427, 486.  
  
 Deylingius, **II** 474, 476.  
 D'Halley, **III** 501.  
 Diaglott, **II** 326.  
 Dick, **I** 72, 76, **II** 430, **III** 54, 61, 446, 562.  
 Dic. Rellig. Knowl., **I** 524.  
 Didron, **I** 118.  
 Dietrich, **I** 120.  
 Dietlieu, **II** 415.  
 D'Israell, **I** 20, 650, **II** 775, **III** 99, 149, 418.  
 Dillmar, **III** 501.  
 Diodati, **II** 474.  
 Dionysius, **I** 454, 485, 497, 502, 506-7, **III** 367.  
 Divine Footprints, **I** 160.  
 Dixon, **I** 217.  
 Dobbs, **III** 136.  
 Dod, **III** 145.  
 Dodgson, **I** 488.  
 Döderlein, **II** 464, **III** 847.  
 Doddridge, **I** 53, 284, 307, **II** 51, 168, 288, 406, 446, 465, 471, 475, 490, 462-3, 496, 579, 672, **III** 196.  
 Dodwell, **I** 450, 482, **II** 236, 306.  
 Doellinger, **I** 118, 522, 548, 677, **II** 220, 469, 647, 649, 678, 676-7, 681, 694, 734, **III** 178.  
 Doellingius, **II** 734.  
 Dolcino, **III** 178.  
 Donaldson, **I** 470.  
 Donnegan, **II** 212.  
 Dorner, **I** 7, 12, 16, 19, 110, 112, 125, 154, 158, 166, 384, 415, 427-8, 404-5, 489, 526, 552, 571, 636, **II** 307, 430, 493, 690, **III** 270, 326, 411, 418, 534, 538, 559.  
 Doten, **III** 145, 147.  
 Doten (Miss), **III** 124.  
 Douay Ver., **III** 145, 404.  
 Douglas, **I** 98.  
 Douglas (Bh.), **III** 77-8.  
 Downname, **II** 672.  
 Draper, **I** 78, 160, **II** 15, 59, 400, 443, 690, 724, 733, **III** 134, 138, 150, 205, 257, 281, 447, 471, 500, 508-9.  
 Dräseke, **II** 25.  
 Drummond, **I** 458, 538, **III** 401.  
 Dublin Univ. Mag., **III** 233.  
 DuBois, Reymond, **III** 510.  
 Duff, **III** 106, 333.  
 Duffield (Dr.), **I** 498, 540, 549, **II** 211, 219, 540, **III** 177, 195.  
 Duffield (Prof.), **III** 106, 196, 327.  
 Duke of Argyle, **III** 498, 500, 510, 511.  
 Duke of Manchester, **II** 272, 544, 563, **III** 84, 195.  
 Duke of Somerset, **I** 197, **III** 224, 483.  
 Dunn, **I** 56, 112, 115, 119, 188, 516, **II** 227.  
 Dunraven, **III** 144.  
 Dupin, **II** 518, 641.  
 Dupuis, **III** 522.  
 Durbin, **I** 540.

642 INDEX OF AUTHORS, BOOKS, PERIODICALS, ETC.

- Durell, **III** 148.  
 Durham, **II** 530.  
 Dury, **III** 330.  
 Düsterdieck, **II** 627-8.  
 Du Veil, **II** 332.  
 Dwight, **II** 231, **III** 89, 177.  
 Dykes, **III** 339.
- Eadie*, **I** 76.  
 Eaton, **I** 97, 145-6, 154, 200, 460, 492, **II** 428, 720, **III** 192, 205.  
 Ebaugh, **I** 450, 547.  
 Eberhard, **II** 676-7.  
 Ebrard, **I** 68, 75, 96, 256, 275, 352, 386, 880, 882, 432, 449, 458, 658, 680, 701, **II** 25, 97, 190, 214, 291, 421, 472, 475, 530, 556, 667, 687, **III** 79, 106, 352, 830, 497-8, 515.  
 Ecce Deus, **I** 196, 204, 623, **III** 223.  
 Ecce Deus-Homo, **III** 257.  
 Ecce Homo, **I** 258, 261, 601, 621, 623-4, 665, 699, etc., 700, **III** 223, 494, 577.  
 Eccles, Mag. **III** 201.  
 Eckardt, **III** 163.  
 Eckerman, **II** 231, 464, **III** 515, 569.  
 Eckhart, **I** 59.  
 Eclectic Mag., **II** 429, 730, 746, **III** 51, 145, 155, 157, 446, 498.  
 Eclectic Review, **II** 59, 143.  
 Edelsborn, **II** 59.  
 Edelman, **I** 197.  
 Edersheim, **III** 148.  
 Edinburgh Review, **I** 147, 453, **III** 187.  
 Edmonds, **III** 124, 201.  
 Edrehi, **II** 66.  
 Edward VI.'s Cat. **I** 34.  
 Edwards, **I** 174, 195, 248, 257, 285, 320, 534, 671, **II** 165, 168, 272, 433, 437, 442, 444, 488, 501, 515, 520, 530, 541, **III** 46, 177, 272, 536.  
 Egbert, **II** 412.  
 Eginhard, **II** 641-2.  
 Eichhorn, **I** 56, **III** 371, 400.  
 Eisenheimer, **III** 83.  
 Eisenmenger, **I** 48, **II** 235, 669.  
 Elam, **III** 498, 500.  
 Ellicott, **I** 49, 69, 66, 76, 78, **II** 218, 317, 482, 675, 701-2, **III** 107, 195.  
 Eltzer, **II** 448.  
 Ellinger, **III** 566.  
 Elliot (G.), **II** 55, **III** 148, 274.  
 Elliot (J.), **I** 541.  
 Elliott, **II** 66.  
 Elliott (Horæ Apoc.), **I** 70, 76, 141, 362, 485, 505, 521, 524, 549, 611, 678, 682, **II** 216, 292, 349, 411, 450-1, 459, 472, 498, 509, 628, 645, 647, 652, 657, 668, 672, 686-7, 692-3, 706, 715, 717, 765, **III** 52, 100, 105-6, 183, 187, 176, 178, 195, 239, 241, 367, 371-2, 374.  
 Ellis, **II** 678.  
 Elizabeth (Queen), **II** 647.  
 Elizabeth (Charlotte), **II** 295.
- E. M., **II** 467, 564, **III** 236.  
 Emerson, **I** 17, **III** 29, 185.  
 Encyclop. Amer., **I** 483, 500.  
 Encyclop. Brit., **I** 455, 490, 508, **II** 123, 278, 281, 486, 515.  
 Encyclop. Metrop., **II** 759.  
 Encyclop. Relig. Knowl., **I** 49, 62, **II** 187, 198, 581, 609, 676, **III** 27, 57, 70, 108, 156, 270, 301, 568.  
 End of All Things, **I** 551.  
 Engelhart, **I** 531, **II** 501.  
 English Independent, **III** 409.  
 Enoch, Book of, **II** 313, 572, 675, 771.  
 Epiphanius, **I** 451, 491, **III** 145.  
 Epp Claas, **II** 326, 646, 667, 741.  
 Erasmus, **I** 112, 382, 453, **II** 482, 496, 584, 673, 676.  
 Erdman, **II** 415.  
 Erigena, **I** 59.  
 Ernesti, **I** 57, 159, **III** 569.  
 Esdras, Sec. Book, **II** 250, 327, 442, 574, 675.  
 Esdras, Fourth Book, **II** 572, **III** 265.  
 Essays and Reviews, **I** 68, 90, 118-9, 133, 201, 426, **II** 431.  
 Estrange, **II** 66.  
 Etheridge, **I** 300, **II** 62, 255, 270-1, 404, 452, 710, **III** 400, 404, 416, 424.  
 Ethiopic Ver., **II** 180, 260.  
 Eusebius, **I** 271, 451, 466, 468, 471, 483, 485, 499, 505-6, 507, 515, 644, **II** 141, 259, 507, 511, 512, 521, **III** 193.  
 Euthemius, **II** 322, 330, 398.  
 Eustathius, **II** 675.  
 Evang. Review, **I** 354, 408, 606, **III** 145, 287.  
 Evangelist, The, **III** 577.  
 Evangelist, N. Y. **I** 481, 489, 497, 506, 521, 529, 535, 548, 551, **II** 219, 220, 272, 283, 317.  
 Evangeliz. of the World, **III** 256.  
 Evans, **I** 96, **II** 166, 232, **III** 568.  
 Evelyn, **III** 99, 270.  
 Every Evening, **III** 252.  
 Evolution, **III** 522.  
 Ewald, **I** 185, 328, 486, 628, **II** 417, 453, 482, 556, 632, 666, 702, 771, **III** 60, 373, 392, 437, 473.  
 Ewer, **III** 193.  
 Exeter, Bishop of, **I** 16.  
 Eyre, **III** 148.  
 Ezra, Eben, **III** 404.  
 Ezra, Fourth Book, **II** 751.
- Faber*, **I** 57, 382, 523, 671, 677, 680, **II** 48, 89, 106, 108, 195, 204, 249, 337, 401, 497, 502, 518, 643-7, 652, 654-5-7, 668, 673-4, 692-3, 703, 706, 715, 717, 719, 737, 747, 763, 766, **III** 25, 63, 69, 99, 106, 148, 498.  
 Fabri, **I** 138, **III** 497.  
 Fabricius, **II** 474.  
 Falconer, **II** 690.

- Fairbairn, I 35, 48, 56, 58, 65, 144, 157, 163-9, 171-6-7-8, 205, 210, 216, 218, 236, 243, 254-8, 284, 291-7-8, 302-3-5, 312, 323, 337, 346, 360, 402, 413, 431, 439, 446, 453, 474, 477, 507, 566, 573, 606, 615, 625, 678, 690-2, II 20, 25, 43, 50-1, 63, 78, 83-4, 88, 111, 118-9, 149, 152, 168, 171, 262, 270-2, 279, 282, 298, 344, 362, 407, 411, 430-2, 443-5, 453, 470, 472, 479, 480, 484-5, 488-9, 534, 555, 567-8, 583, 602-7, 609, 622, 657, 734, 771-2, III 59, 83, 85-6, 88, 94, 135, 184, 219, 231, 238, 246, 397, 417, 418, 490, 536, 545.  
 Farmer, I 72, 588, II 367, III 78.  
 Farrar, I 91, 98-9, 185, 265, 283, 354, 452, II 19, 40, 109, 143, 200, 728, III 137, 151, 569, 589.  
 Fausset, I 172, 303, 306, 335, 397, 432, 567, 589, 657, 679, 681, 683-4, II 76, 79, 89, 130, 146, 195, 218, 241, 247, 249, 255, 259, 299, 412, 419, 425, 445, 478-9, 488, 496, 509, 531, 548, 551, 560, 573-5, 582, 585-7, 590, 618, 637, 647, 657, 667, 682-4, 687-8, 696-7, 702, 741, 758, 760, 769, III 16, 26-7, 39, 64, 69, 85, 150, 273, 313, 372, 398, 406, 418.  
 Fect, III 275.  
 Fell, II 676.  
 Fénelon, III 275.  
 Ferguson, II 214.  
 Ferrer, II 681.  
 Feuerbach, II 537, 723, III 147, 430, 590.  
 Feuerdentius, II 674.  
 Fichte, III 289, 564.  
 Fiddes, II 401.  
 Figuier, I 147, II 156, 225, 303, 593, 597, III 54, 206, 563.  
 Findlay, II 643.  
 Finney, III 147.  
 Finney (Dr.), III 211.  
 Fischer, II 237.  
 Fish, III 147.  
 Fishbaugh, III 145.  
 Fisher, I 94, 123, 493, 515, 528, 539, 551, 611, 647, 650, 666, II 120, III 173, 331.  
 Fiske, I 76, 98, 470, 571, II 154, 262, 488, 492, 541, 727, III 281, 357, 483, 511, 519.  
 Flacius, II 323.  
 Flammarion, III 562.  
 Flavel, I 560, II 40, 222.  
 Flavius, III 176.  
 Fleck, I 284, II 45, 321.  
 Fleetwood, II 257, 276, III 541.  
 Fleming, III 100.  
 Flemming, I 54, 538, II 672, III 135, 195.  
 Fletcher (Rev. J.), I 540, II 305.  
 Fletcher (Is. Red.), II 66.  
 Fletcher, III 148.  
 Flint, III 339.  
 Floerke, I 678, 680.  
 Flourens, II 723.  
 Fontanes, II 231, III 180.  
 Fontenelle III 446, 562.  
 For. Quart. Rev., II 657.  
 Form of Concord, I 122, 578.  
 Forsyth, III 107.  
 Fortnightly Rev., III 155.  
 Foster, I 145, III 187, 195, 208, 500.  
 Fowle, I 44, II 879, 474, 726, III 158, 469, 506, 509, 525.  
 Fowler, I 94, II 27, 165, 262.  
 Fox, I 119, II 28, 394, 672.  
 Fox (Prof.), III 287.  
 Foxtan, III 490.  
 Franklin, I 32, III 992.  
 Fraser, II 678, 693.  
 Frazer, I 167, 420, II 443, 501, III 39.  
 Frazer (Bl. Lights), III 498.  
 Frazer's Mag., III 187-8.  
 Frederick, II 668.  
 Frederick I. and II., II 676.  
 Freedom and Fellowship, I 457, III 187, 516.  
 Freeman, II 643.  
 Freemantle, III 84.  
 Fremdenblatt, III 156.  
 French, I 90.  
 Frère, I 678, 680, II 647, 668, 673, 688, III 195.  
 Frey, III 148.  
 Froebel, II 758.  
 Frohshamer, III 467.  
 Frönmüller, II 454, III 321.  
 Frothingham, I 107, 134, 460, II 728, 730, III 147, 154, 204, 283, 288, 483, 572.  
 Froude, I 68, 98, 129, 410, II 749, III 137, 141, 184, 187, 275, 391, 406, 486, 497, 501, 590.  
 Frith, II 672.  
 Fritzsche, I 286, II 321, 473, III 94.  
 Fry, II 419, III 84, 497.  
 Fuchs, I 88, 95.  
 Fulke, II 672, 707.  
 Fuller, II 247.  
 Fuller, I 13, 126, 172, 267, 285, 646, II 73, 259, 445, 517, 637, III 443, 467, 487.  
 Fulton, II 229, III 13, 14.  
 Furness, II 558, III 577.  
 Fysh, II 668, 687, 693.  
*Galaxy*, II 72, 90, 199, III 15, 500.  
 Gale, III 322, 430.  
 Galileo, III 446.  
 Galloway, II 692-3.  
 Gallus, I 538, III 178.  
 Galton, III 508.  
 Gannett, III 283.  
 Garbett, III 230-1, 331.  
 Garbett (Pre.-Mill.), III 204.  
 Gardner, III 145.  
 Garnet, II 723.  
 Garratt, II 567, 647.  
 Gascoyne, III 372.  
 Gates, I 60.

- Gates Ajar, **III** 53.  
 Gault, **II** 672.  
 Gaultier, **II** 322, 672.  
 Gauntlet, **II** 647.  
 Gaussen, **I** 73, **II** 692.  
 Geauga Leader, **III** 252.  
 Geddes, **II** 189.  
 Geekie, **III** 187.  
 Geering, **II** 317.  
 Geier, **II** 417, 656.  
 Geikie, **III** 500.  
 Gelasius, **I** 518, 530, **II** 440, 499.  
 Genadius, **I** 491, 495.  
 Genebrand, **II** 676.  
 Gensler, **II** 673.  
 Gerhard, **I** 465, 538.  
 Gerhart, **III** 449.  
 Gerlach, **II** 18, 440, 455, 530, 675, 741, **III** 192, 195, 386.  
 German, **I** 72.  
 Germanicus, **III** 138.  
 Gerard, **III** 94.  
 Gerolus, **I** 680.  
 Gerok, **II** 485.  
 Gerson, **I** 666.  
 Gerundeusis, **III** 403.  
 Gesenius, **II** 237, 246, 357, 589, 652, 659, **III** 401.  
 Gess, **II** 504, 716.  
 Gibbon (Th.), **II** 395.  
 Gibbon (Edw.), **I** 76, 268, 271, 407, 450-1, 454, 460, 470, 477, 484, 488, 492, 501, 681, **II** 59, 242, 435, 451, 453, 573, 640-3, 692, 696, 736, 750, **III** 14, 37, 77, 108, 275, 316, 408, 416, 475, 512.  
 Giesler, **I** 118, 250, 264, 273, 483, 486, **II** 459, **III** 270.  
 Giesy, **III** 195.  
 Gildas, **II** 277, 494, 590, **III** 93-4.  
 Giles, **I** 75, **III** 359.  
 Gilfillan, **II** 405, **III** 195.  
 Gill (Com.), **I** 482, 683, **II** 214, 236, 409, 459, 471, 485, 517, 687, 693, **III** 106, 150, 195.  
 Gill (Evol. and Prog.), **III** 510.  
 Gilpin, **II** 677.  
 Gipps, **II** 271, 282, 287, 292, 530, 625.  
 Gimblestone, **II** 676, **III** 148, 312.  
 Gladden, **III** 136.  
 Gladstone, **I** 645, 648, **III** 275, 418, 498, 509.  
 Glanvil, **I** 21, 45.  
 Glasgow, **I** 534, **II** 154, 366, 646.  
 Glass, **I** 313.  
 Gleig, **I** 96, 216, 277, **II** 87, 200, **III** 94, 575.  
 Gloag, **II** 471.  
 Goadby, **II** 474.  
 Gockel, **II** 491.  
 God is love, **II** 550, **III** 409.  
 Godet, **III** 60.  
 Godwin, **III** 152.  
 Goethe, **I** 635, **II** 156, **III** 289.  
 Golden Age, The, **III** 238.  
 Goode, **I** 123.  
 Goodnight, **III** 269.  
 Goodwin, (Rev. Dr.), **I** 76, 588, **II** 727, **III** 250, 253, 327, 332.  
 Goodwin (Exp. Rev.) **II** 292, 367, 406, 472, 504, 568.  
 Goodwin (Infid.), **III** 554.  
 Good Words, **II** 415.  
 Goodwyn, **II** 191.  
 Gordon, **II** 33, 292, 398, 706, **III** 107, 318, 327.  
 Gorgius, **III** 178.  
 Gosse, **III** 137.  
 Goulbourn, **I** 127, **II** 723.  
 Gould (Baring), **II** 680-1.  
 Gouthier, **II** 676.  
 Govet, **II** 673.  
 Govinus, **I** 431.  
 Graff ("Greybeard"), **I** 57, 106, 111, 116, 353, **II** 27, 147, 232, 324, 329, 393, 401, 437, 488, 591, **III** 50, 139, 250, 314, 319.  
 Grant, **II** 66.  
 Graserus, **II** 673.  
 Graves **II** 417, 442, 771, **III** 16, 526.  
 Graves (Dean), **I** 229.  
 Gray, **I** 633, **III** 497, 507.  
 Great Commission, The, **III** 256.  
 Green, **I** 354, **III** 498.  
 Greenabaum, **III** 20.  
 Greenbank, **II** 236.  
 Greenfield, **II** 212.  
 Greg, **I** 71, 75, **III** 38, 155, 206.  
 Gregg, **III** 137.  
 Gregory, **I** 145, 275, 284, 317, 668, 691, **II** 647, 672, 683, **III** 467.  
 Gregory (Four Gospels), **III** 192, 352, 354, 359, 401, 575.  
 Gregory (The Great), **I** 59, 318, **II** 430, 517, 640, 649, 675, 691, **III** 114, 133, 173.  
 Gregory (Naz.), **II** 215, 250.  
 Gregory (Nyssen), **I** 451, 491, **II** 190.  
 Gregory (Oxford), **II** 450.  
 Gregory (Thamat.), **I** 508.  
 Greisbach, **II** 638.  
 Gresley, **I** 647.  
 Greswell, **I** 57, 354, 383, 450, 452, 486, 511, **II** 29, 215, 236, 421, 472, 668, 696, 698, **III** 106, 137, 195, 461.  
 Griffith, **III** 498.  
 Griffin, **II** 517, **III** 62.  
 Grimm, **II** 313, 425.  
 Gröninger School, **I** 201.  
 Grosse, **III** 326.  
 Grostete, **II** 677.  
 Grotius, **I** 405, 492, 505, 568, 628, 677, **II** 149, 214-5, 246, 322, 354, 380, 464-5, 481, 497, 609, 622, 625, 634, 637, 657, 673, 676, **III** 60, 76, 94, 336, 371, 392.  
 Grove, **II** 546.  
 Groves, **III** 269.  
 Grotz, **I** 168, **II** 727.  
 Guardian, **III** 143.

- Guericke, I 126.  
 Guers, III 148.  
 Guesses at Truth, III 233.  
 Guinness, II 530, 659, 684, 702, 716, etc., 774.  
 Guizot, I 528, III 205, 257, 275.  
 Gurney, I 119, III 69, 152, 337.  
 Gurtler, II 22.  
 Guyot, III 497.
- Haberahon*, II 667, 687, 774, III 99, 195.  
 Hackett, II 465, 472, III 818.  
 Häckel, II 727, III 497, 500.  
 Hagenbach, I 54, 59, 94, 110, 112, 114, 123-4, 158, 285, 425, 450-1-2, 472, 496, 515, 523, 595, 624, II 291, 361, 401, 632, III 82, 534, 538-9.  
 Hahn, II 399.  
 Haldane, I 73, 76, II 445, 472.  
 Hale (Sir Math.) III 77.  
 Hales, I 459, III 99, 403, 424.  
 Halifax, II 672.  
 Halin, III 154.  
 Hallam, I 56, 487, 526.  
 Hall, I 57, 145, 540, II 118, 166, 474, 587, III 332.  
 Hall (Bh.), III 105.  
 Hall (Newman), I 551.  
 Hall (N. Y.), I 464.  
 Hall (Rev.), III 187, 195.  
 Hamberger, III 501.  
 Hamilton, I 487, 490, 520, II 66.  
 Hamilton ((tail), I 75, III 512.  
 Hamilton (Lamp and Lantern), III 41.  
 Hammond, II 215, 220, 474, 476, 487, 517, 625, 678, III 250, 371.  
 Hammond (Infid.), III 145, 154.  
 Hancock, III 496.  
 Hand of Man, The, III 208.  
 H. A. R., II 489.  
 Har道in, II 474.  
 Har道in, II 673.  
 Hare, III 124, 145, 483.  
 Harkey, II 751.  
 Harless, I 96.  
 Harley, III 234.  
 Harms, II 679.  
 Harmer, I 296, II 312.  
 Harper's Mag., I 231, II 166, 646, 674, 731, 730, III 137.  
 Harper's Weekly, I 122, III 133, 187, 409.  
 Harris, I 76, 550, II 124, 145, 276, 333.  
 Harris (Post-Mill.), III 204, 214.  
 Harrison, II 726, III 145.  
 Harrison (Rev.), III 82.  
 Hartley, I 511, 538, 488, 775.  
 Hartman, II 469, III 441, 475, 497-8.  
 Hartson, III 145.  
 Hartwick, III 498.  
 Harwood, I 265.  
 Hase, I 472, 484, 489, 508, II 600, III 270, 364, 427, 575.  
 Hastings, III 179, 195.
- Hatch, III 145.  
 Hatherly, I 160.  
 Hatfield, I 385, 518.  
 Haven, I 96.  
 Havernach, I 531.  
 Hävernick, I 157, 286, II 424, 657, 666, III 33, 399, 414, 493.  
 Hayden, II 351.  
 Haymo, II 191.  
 Haywood, III 508.  
 Hazard, II 282, 488, 627, III 147.  
 Heaven, III 53.  
 Heaven Our Home, II 505, III 46.  
 Heber, II 207, 353, 430-4, III 195.  
 Hedge, I 75.  
 Heding, II 679.  
 Heefert, I 110.  
 Heer, III 498.  
 Hegel, II 101, III 427.  
 Hegesippus, I 468, 471, 495.  
 Heidelberg, Cat., I 110.  
 Heidelberg, Divines of, II 679.  
 Helvitia, Latter Conf. of, II 735.  
 Helwig, III 209.  
 Hemholtz, III 497.  
 Henderson, I 76, 312, 537, II 187-8, 418, III 68, 85, 392.  
 Hengstenberg, I 176, 214, 227, 229, 250-2-3, 286, 297, 303, 313, 409, 419, 529, 539, 624, 678, 694, II 72, 97, 238, 463, 585, 623-5-6, 628, 657, 660-2-6, 690, 637, 762, III 135, 371-2, 392, 400-1, 414, 415, 418, 425, 498.  
 Henke, II 231.  
 Hennell, I 426, 429, II 724, III 168, 269, 441, 511.  
 Henry (Com.), II 474, 485, 556, III 106, 150, 196, 386.  
 Henry (Prof.), III 497.  
 Henshaw, I 549, II 285, III 106, 177, 195.  
 Hensius, II 464.  
 Henslow, III 507.  
 Heppe, I 285.  
 Hequembourg, II 199, 230.  
 Herald of the Morning, II 120, 413.  
 Herald of Progress, The, III 145.  
 Herbert, I 154.  
 Herder, I 72, 159, 160, II 504, 674.  
 Hering, I 199, 623, 699.  
 Hermas, I 451, 495, II 670, 734.  
 Hershel, III 148.  
 Hervey, I 352.  
 Herzog's Cyclop., I 31, 56, 106, 449, 450, 480, 495, 508, 526, 540, II 90, 235, 292, 303, 401, 425, 453, 487, 511, 631, 668, 677, 697, 702, 705, III 33, 84, 88, 135, 159, 367, 414, 423, 569.  
 Hess, I 24, 30, 538, II 504, 531.  
 Heubner, II 29, III 195.  
 Hewitson, III 195, 329.  
 Higgings, III 146.  
 Higgins, III 477, 516.  
 Higginson, II 730, III 416.

- Hilarian, **II** 215, 675.  
 Hilary, **I** 51, **II** 822, 898, 674, 690-1, 694, **III** 300.  
 Hilgenfeld, **I** 185, **II** 678.  
 Hill, **II** 81, 445, **III** 380, 509.  
 Hina, **II** 66.  
 Hints for Evid. of Spiritualism, **III** 145.  
 Hippolytus, **I** 111, 491, 496, 684, **II** 215, 459, 649, 659, 666, 670, 680-1, 692, 697.  
 His. Hebrew Monarchy, **I** 286.  
 Hitchcock, **II** 428, 485, 481, **III** 106, 446, 497.  
 Hitzig, **I** 338, **II** 277, 368, 566, 666, **III** 392.  
 Hobart, **III** 28.  
 Hodge, **I** 42, 213, 325, 327, 332, 396, 427, 437, 472, 572, 574, 616, **II** 79, 187, 230, 234, 240, 281-2, 296, 361, 381, 384, 517, 521, 554, 633, **III** 63, 244-5, 318, 336, 507, 509.  
 Hody, **I** 298, **II** 245, 414, 422, 427, 430, 438, 480, 483.  
 Hoe, **II** 672, 784.  
 Hoffman, **III** 501.  
 Hofman, **I** 96, 678, **II** 666, 675, 682-3, 702, 784, **III** 88, 107, 380, 400, 465, 498.  
 Hofman (Proph. and Ful.), **II** 167, 292, 459, 496, 530.  
 Holden, **I** 640, **III** 272.  
 Holmes, **I** 452, 535, 538.  
 Holyoake, **III** 147.  
 Homes, **II** 441, 541, 672.  
 Homilist, **I** 607.  
 Hooker, **I** 47, 648, 680, **III** 545.  
 Hooper, **II** 672.  
 Hopkins, **I** 60, **III** 177, 179, 195.  
 Horchius, **II** 679.  
 Horne, **I** 56-8, 60-3, 70-3, 75-6, 96, 112, 141-6, 164, 171-2, 183, 193, 210, 216, 323-7, 345, 465, **II** 12, 17, 89, 144, 223, 261, 298, 354, 502, 512, 525, 570, 579, 580, 640, 649, **III** 27, 78, 192-3, 307, 301, 307, 393, 413, 418-9, 428-4, 467, 498.  
 Horsley, **I** 171, 243, 314, **II** 173, 190, 457, 580, 582, 657, 673, **III** 433.  
 Hosford, **II** 36.  
 Hotho, **III** 501.  
 Houbigant, **II** 76, 507.  
 Hovedan, **II** 623, 642, 649, 681.  
 Howe, **III** 69.  
 Howitt, **II** 521, 563, **III** 146.  
 Hudson, **I** 103, 140, 578, **II** 231, 399, 401.  
 Huebner, **II** 675, 722, 741.  
 Hug, **I** 485.  
 Hughes, **I** 130.  
 Hughes, **III** 301.  
 Hugo, **II** 157, 395, **III** 149, 152, 154.  
 Huidekoper, **II** 401.  
 Hull, **III** 147.  
 Humboldt, **II** 425, **III** 497, 500.  
 Hume, **I** 98, 187, 288, **III** 270, 286, 436, 475.  
 Humphrey, **II** 401.  
 Hunnius, **III** 176.  
 Hunter, **II** 322.  
 Hurd, **I** 57, **II** 672, 677, 697.  
 Hurst, **I** 62, 192, **II** 118, **III** 135, 206, 506.  
 Huss, **II** 677.  
 Hutcheson, **I** 649.  
 Hutchinson, **I** 54, **II** 103, 677.  
 Huther, **II** 697.  
 Hutter, **III** 176.  
 Hutton, **II** 426, **III** 205.  
 Huxley, **II** 488, 726, **III** 159, 206, 281, 475, 497, 498, 506, 508.  
 Huygen, **III** 446, 562.  
 Hyacinthe, **III** 149, 157.  
 Hystaspes, **II** 521.  
 Hytche, **II** 779.  
 Ignatius, **I** 451, 478, 482, 495, **II** 424, 572, 671, **III** 171.  
 Illyricus, **II** 474.  
 Imbrie, **I** 275, 458, **II** 475, 626, **III** 136, 327, 556.  
 Independent, The, **I** 40, 475, **III** 351.  
 Ingersoll, **II** 582, 723, 726, **III** 147, 155, 492.  
 Ingraham, **II** 66.  
 Inner Kingdom, **I** 41, **II** 633.  
 Innes, **III** 571.  
 Inquiry, An, **III** 145.  
 Instructor, The, **I** 452, 473, 493.  
 International Rev., **III** 137, 507.  
 Interior, The, **II** 51, **III** 253.  
 Investigator, The, **I** 538, 691.  
 Investigator, The Boston, **III** 165.  
 Iowa Synod, **II** 691.  
 Isaki, **II** 417.  
 Israelite Indeed, The, **I** 160, 376, **II** 246, 261, 568, 635, **III** 393, 409, 415, 416, 424.  
 Irenaeus, **I** 47, 112, 158, 286, 304, 324, 406, 451, 455, 464, 466, 495, 497, 506-7, 643, 682, **II** 144, 214, 250, 253, 287, 398-9, 433, 449, 463, 467, 482, 511, 539, 574, 649, 659, 670, 681-2, 690, 706, 713, 754, **III** 38, 52, 78, 169, 193, 239, 542.  
 Irons, **I** 100.  
 Irving, **I** 14, 62, 295, 535, 639, **II** 517, 573, 647, **III** 76, 82, 273, 524.  
 Italic Ver., **II** 473.  
 Y. B., **II** 422, 582.  
 Jacobson, **III** 492.  
 Jacobus, **II** 474, **III** 497-8.  
 Jacopone, **II** 677.  
 Jahn, **I** 227, 286, **II** 771, **III** 16, 498.  
 James I., **II** 676, 693.  
 James, **II** 517, 641, 732, **III** 127, 264.  
 Jamieson, **I** 63.  
 Janeway, **III** 312, 327.  
 Jansenius, **II** 323, 474, 476.  
 Jarchi, **II** 609, **III** 417.  
 Jarvis, **I** 633, 645, **II** 459, **III** 99.  
 Jay, **II** 517, **III** 177, 219.

- Jebb, I 452.  
 Jeffries, II 451.  
 Jenkin, III 78.  
 Jesus of History, The, III 526.  
 Jevon, III 508.  
 Jewell, I 648, 690, II 672, 675.  
 Jewish Chronicle, I 160, II 567, III 412.  
 Jewish Expositor, II 66.  
 Jewish Messenger, III 423.  
 Jewish Times, III 566.  
 J. G. W., II 419, 465.  
 Joachim, II 677, 681, III 72, 178.  
 Joachimus (Abbas), II 676.  
 John (of Paris), II 677.  
 Johnson, I 104, 196, II 730, III 205.  
 Johnson (Dr.), I 698, II 275.  
 Johnson (Freed. of Relig.), III 207, 555.  
 Johnson (On Relig.), III 207, 555.  
 Johnston, II 451, III 178.  
 Jonathan, II 609.  
 Jones (Ch. His.), I 483, 489.  
 Jones (His. Amer.), II 66.  
 Jones (Judge), I 252-3-4, 264, 285, 296-7, 314, 323, 326, 352-4, 367-8, 381, 883-5, 890, 459, 482, 516, 568, II 29, 34-5, 41, 44-5, 237, 312, 378, 406, 420, 444, 463-4, 469, 472-4-5-6, 507, 555, 563, 566, 605, 672, III 127, 195, 542, 571.  
 Jones (Lec. Apoc.), I 490.  
 Jones (Mill.), I 448.  
 Jones (Sir W.), III 498.  
 Jonson (Ben), III 275.  
 Jordanus, II 677.  
 Josephus, I 216, 228, 265, 682, II 66, 812, 640, III 20, 589.  
 Jost, II 59, 780.  
 Journal of the Disciples of Satan, III 281.  
 Journal and Messenger, III 157.  
 Journal of Sac. Lit., II 671.  
 Jowett, II 673, 679, III 34.  
 Jubilee of Jubilees, II 458.  
 Jukes, I 75, II 468.  
 Julius (Africanus), II 659.  
 Junius, II 496, III 401.  
 Jurien, I 538.  
 Justin (Ch. His.), I 454, 486.  
 Justin (Martyr), I 286, 304, 324, 331, 406, 415, 450-1-2, 454-5, 464, 470-2, 480-2, 486, 495, 643, 680, 685, II 187, 214, 222, 235, 250, 258, 287, 398-9, 415, 445-6, 449, 482-3, 504, 511, 539, 565, 574, 580-2, 587, 670, 681, 714, 753, III 81, 37, 52, 77, 137, 162, 169, 198, 239, 267, 314, 409.  
 Kahnis, III 577.  
 Kalish, III 411.  
 Kanne, III 501.  
 Kant, I 58, 72, 94, 301, III 130, 347, 427.  
 Karstein, II 530.  
 Kaye, III 78.  
 Kay, II 214, 670.  
 Keach, II 472, 672.  
 Keate, I 111.  
 Keerl, I 104, II 158, III 62, 188, 501.  
 Keil, I 539, II 656, 666, III 88, 392, 497.  
 Keim, I 185, III 524.  
 Keith, I 57, II 242-3, 341, 364, 430, 523, 647, 668, 672, 717, III 148-9, 195, 382, 391, 397, 418, 467.  
 Kellogg, III 168, 327, 331-2.  
 Kelly, I 452, 493, II 322, 472, 683, III 195, 374.  
 Kelsall, II 659, 683.  
 Kempis, II 729.  
 Kendrick, II 474, 482, 555, 563, 567, III 66, 363.  
 Kennicott, I 314.  
 Kentucky Tribune, III 332.  
 Ker, III 829.  
 Kern, II 673, 675.  
 Kerkherdere, II 247.  
 Kett, I 57, 538, II 692.  
 Ketina, II 448.  
 Killen, I 59, 131, 263, 345, 361, 377, 432, 456, 463, 507, 625, II 234, III 78, 174, 339, 382.  
 Kimchi, II 277-8, 417, 457, III 33, 417, 423.  
 King (Lord), II 458.  
 King (Mrs.), II 419, III 147.  
 King (F. W.), III 501.  
 King, I 532, II 34, 673.  
 Kingdom of Grace, I 19, 613, 675, II 172, 282, 406, 540, 634, III 211.  
 Kingsley, I 601, III 554.  
 Kirk, I 145.  
 Kitto, I 56, 176, 216, 226, 450, 438, II 236, III 33, 145.  
 Klee, II 496.  
 Kleifoth, I 539, II 285.  
 Kleiforth, II 628, 656, 666, III 414.  
 Kleithvich, I 539.  
 Klenker, II 18.  
 Kling, I 81, 526, 540-1, II 292, 297, 425, III 135, 322.  
 Knapp, I 50, 76, 96, 106, 131, 145, 161, 179, 184-5, 195, 211, 261-6, 277, 283, 297, 327, 400, 458, 462, 582, 655, II 12, 36, 167, 189, 216, 231, 246, 258-9, 300, 340, 352, 366, 398-9, 401-9, 410, 424, 435, 461, 474, 481, 490, 499, 506, 581, 631, 633, III 60, 78, 301, 457, 515, 542, 553, 568-9, 571-2.  
 Kniewel, III 501.  
 Knight, II 668.  
 Knobel, I 687, III 392.  
 Knox, I 123, 527, II 216, 435, 472, 504, 672.  
 Koch, I 534, 539, II 292, 680, 666.  
 Kohler, I 534.  
 Köllner, II 482.  
 Koppe, I 534, II 430, 472, 482, 702.  
 Korau, II 187, 417.  
 Köstlin, II 247.  
 Kraft, II 464.  
 Kranichfeld, II 247.

- Krause, **II** 673.  
 Kranth, **I** 124.  
 Kreuzhage, **III** 501.  
 Krüdener, **III** 180.  
 Krummacher, **I** 701, **II** 25, 683, **III** 106.  
 Kuenen, **III** 471.  
 Kuitnühl, **II** 454, 465, 471, 473-4.  
 Kurtz, **I** 12, 51-6, 74, 114, 139, 168, 193, 207, 216, 221, 229, 238, 241, 285-6, 293-4, 297-8, 300, 306, 312, 328, 340, 353-4, 488, 500, 505, 525, 531, 537, 558, 571-2, 613, 661, 700, **II** 58, 96, 108, 112, 138, 155, 167-8, 225, 240-1, 354, 423, 452-3, 469, 482, 484, 500, 504, 546, 556, 562, 567-8, 602, 657, 772, **III** 14, 33, 39, 41, 51, 74, 82, 107, 132, 142, 174-8-9, 188, 270, 275, 882, 399, 400-2-3-4, 424, 474, 497-8, 539, 540-4-5, 549, 562.  
*Lactantius*, **I** 813, 406, 451, 491, 496, 505, 560, **II** 215, 236, 259, 380, 398, 424, 450-1, 458, 482, 503, 539, 540, 574, 639, 649, 671, 675, 680-1, 697, 776, **III** 133, 171.  
 Lacunza, **I** 522.  
 Lamarch, **III** 498.  
 Lambert, **III** 501.  
 Lambert (F.), **II** 679.  
 Lambert (Le Père), **I** 522.  
 Lambertine, **II** 589.  
 Lamp, The Chr., **I** 571.  
 Lampe, **III** 60.  
 Lange, **I** 11, 21, 30-5, 40-1, 52, 89, 94, 203, 218, 253, 263-4, 284, 314, 327, 347, 353, 367, 370, 382, 423, 464, 477, 485, 526-9, 583-9, 561-7, 527-3, 657, 668, 686, 690, **II** 16, 17, 22-5-7-9, 64, 72-8, 118, 149, 162-5, 175, 187-9, 190-8, 205-9, 218, 220, 241-7, 253-8-9, 260, 277, 292-7-9, 300-7, 317, 321, 324-6, 366, 370, 396, 403-4, 408, 412, 414-5, 417-9, 420-2, 424-6, 431-6-8, 440-6-9, 453, 463-4-5-8, 474-7-9, 480-2-7, 491-2-6, 506, 524, 530, 553-5, 562-7, 581-7, 598, 623-4-8, 634, 645-8-7-8, 673-4-9, 680-2-3-9, 694-7, 699, 701-2, 705, 711, 730-4, 739, 740-1-9, 758, 763-5, 771-9, **III** 16, 20-3-5, 33, 67, 72, 81-5-8, 94-5-7, 108-9, 113, 129, 132-7, 147, 150-1, 159, 182, 192-4-5, 217, 239, 297-9, 300-1-5, 313-4, 321-9, 363-4, 374-7-8-9, 380-3-4, 398, 401, 425, 497, 508, 537, 559.  
 Lapide (Cornel. a), **II** 45, 474-6.  
 Lardner, **I** 54, 157, 405, 450, 453-4, **II** 264, 312, 507, 539, **III** 78, 208.  
 Latimer, **I** 531, 534, 691, **II** 451, 457, 672, 734, **III** 159, 317.  
 Latin Vulgate, **I** 171, **II** 216.  
 Laud, **III** 275.  
 Launy, **II** 474.  
 Laurence, **II** 59.  
 Lavater, **II** 504.  
 Lavington, **III** 275.  
 Law, **I** 154, **II** 270.  
 Lawrence, **I** 40, 486, **II** 754, 780.  
 Layard, **II** 194.  
 L. C. B., **II** 548.  
 Leask, **II** 173, **III** 135, 193, 195-6, 239, 250.  
 Leathes, **I** 89, 105, 263, 269, 442, **III** 567, 574.  
 Le Bar, **I** 96.  
 Lebeau, **III** 501.  
 Lechler, **I** 367, 483, 668, **II** 463, 465, 482.  
 Lecky, **I** 21, 78, 113, 131-4, 201, 680, **II** 690, 750, **III** 78, 150, 174, 206, 562.  
 Leclerc, **I** 307, 452, **II** 474, 476, 481, 673, **III** 401, 501.  
 Le Conte, **III** 507.  
 Lederer, **II** 248, 261, 368, 421, 521, **III** 20-1, 398, 409, 415, 416, 424.  
 Lee, **I** 385, 510, **II** 230, **III** 372.  
 Leeser, **III** 401, 416.  
 Leibnitz, **I** 106, 126, **II** 469, 488.  
 Leifchild, **III** 507.  
 Leigh, **II** 212, 322.  
 Leighton, **III** 277.  
 Lella Ada, **III** 108.  
 Leland, **III** 78, 208, 467.  
 L'Empereur, **II** 666.  
 Lenormant, **III** 501.  
 Lessing, **II** 460.  
 Lessinger, **I** 623.  
 Lester, **III** 500-1.  
 Levi, **I** 378, **II** 59, 449, **III** 412.  
 Lewes, **III** 506.  
 Lewis (Divine-Human), **III** 535.  
 Lewis (Lucie E.), **II** 166.  
 Lewis (Prof.), **I** 36, **II** 414, 417, 422, 425, 457, 469, 631.  
 Lewis (Taylor), **III** 497-8-9.  
 Library, The, **I** 692.  
 Library Mag., **III** 201.  
 Library Notes, **I** 17, **III** 262, 275.  
 Liddell and Scott, **II** 212.  
 Liddon, **II** 723, **III** 478.  
 Lightfoot, **I** 264, 296, 367, 691, **II** 235, 247, 321, 402-5, 448, 465, 474, 515, 525, 563, 622-3, 734, **III** 301, 346, 416, 418.  
 Lillie, **I** 458, 482, 526, 549, 570, **II** 78, 218, 817, 421, 675, **III** 177, 194-6, 216.  
 Limbach, **II** 471, 673.  
 Lincoln, **I** 403, **II** 28, 104, 324, 326, 509, 530, 612, 637, 682, 702, 709, 740, **III** 42, 68, 142, 163, 271, 374-5, 378, 560.  
 Lincoln (Bh. o.), **II** 458, 741, **III** 78.  
 Lindsay, **I** 455-6, 490, 669, **II** 273, 281, 358, 488.  
 Lisso, **I** 534, **II** 18, 22, 27, 29, 472, **III** 176, 299, 301, 326, 498.  
 Litch, **II** 631, **III** 268, 374, 377.  
 Literalist, **I** 52, 382, **III** 195.  
 Lit. and Theol. Journal, **I** 63, 422, 677, **II** 281, 464, 466, 507, 517, 544, 567, **III** 164, 236, 259, 446, —see Lord, D. N.  
 Littell's Liv. Age, **I** 59, 84, 380, 486, 618, 677, **II** 156, 405, 469, 724, 726, 729, **III** 84, 187-8, 202, 233, 277, 283, 492, 501, 507, 595.



- Litton, I. 656.  
 Liturgy of the Jews, I. 223.  
 Livy, II. 643.  
 Lloyd, II. 696.  
 Locke, I. 86, 53, 94, 100, 146, II. 223, 240, 408, 488, 490, III. 76, 469.  
 Lohs, I. 126, III. 108.  
 London (Bh. of), III. 201.  
 London Quart. Journ. Proph., III. 323, 326.  
 London Quart. Rev., I. 650, III. 197.  
 London Times, III. 149.  
 Longfellow, II. 730.  
 Longfellow (Infid.), III. 207.  
 Lord (D. N.), I. 63-4, 73, 76, 164, 173, 285, 322, 678, 681, 683, II. 195-6, 281-2, 284, 290, 363, 367, 379, 384, 450, 466, 469, 483, 487, 489, 500, 517, 519, 538, 544, 548, 567, 602, 626, 645-6, 668, 686, 692, 696, 703-4, 706, 715, 765, III. 39, 47, 57, 83, 89, 99, 105, 133, 137, 164, 177, 195, 236, 239, 270, 381, 372, 374, 377, 446, 498.  
 Lord (Eliazer), II. 446.  
 Lord (John King), III. 195.  
 Lord (J. L.), I. 269.  
 Lord (Willie), I. 519, II. 729, III. 319.  
 Lorimer, III. 322.  
 Lorinus, I. 521, II. 48.  
 Lotze, III. 497.  
 Loughborough, II. 381, 549.  
 Lovell, II. 459.  
 Lowman, II. 672, III. 16, 100.  
 Lowne, III. 508.  
 Lowrey, II. 40.  
 Lowth, II. 78, 146, 166, 203, 253, 422, 737, 762, 769, III. 24, 277, 393.  
 Loy, III. 287.  
 Loyola, I. 618.  
 Lubbock, I. 107, III. 144, 497, 500.  
 Lucan, II. 521.  
 Lücke, I. 486, 523, II. 242, 262, III. 135, 372, 382.  
 Lum, III. 147.  
 Lummis, I. 692, II. 35.  
 Lünemann, II. 190, 817.  
 Luthardt, I. 265, 656, II. 79, 292, 446, 589, 628, 675, 702, 725, 741, III. 60, 107, 195.  
 Luthart, III. 515, 533.  
 Luther, I. 18, 47-8, 55, 59, 120, 124, 133, 295, 309, 325, 342, 383, 504-7, 515, 527, 569, 635, 666, 682, 691, II. 45, 157, 190, 215, 234, 277, 317, 322, 346, 401, 412, 435, 445, 457, 466, 481-2, 484, 487, 496, 504, 584, 637, 642, 652, 656, 672, 677, 696, 712, 714, 734, 744, 749, 780, 764, 766, III. 14, 93-4, 99, 105-6, 114, 133, 135, 139, 145, 159, 175, 178, 249, 256, 275-6, 300, 317, 322, 364, 366, 390, 398-9, 401, 406.  
 Lutheran, The, I. 532.  
 Lutheran Evang., The, I. 417, III. 133, 136, 137, 201, 337.  
 Lutheran Observer, The, I. 122, 171, 540, 543, 658, 662, 684, II. 51, 350, 395, 421, 626, 673, 691, 779, III. 42, 92, 99, 107, 136, 138-9, 142, 150, 154, 157, 165, 183, 247, 251-2, 269, 281, 283, 332, 338, 400, 483, 566.  
 Lutheran Quarterly, I. 458, 478, 526, 528, 532, II. 154, 228, 237, 401, III. 145, 173, 233, 499.  
 Lyceum, I. 75, 425.  
 Lyell, III. 497.  
 Lyon, II. 36, 43.  
 Lytton (Lord), II. 113.  
 M. A., I. 658.  
 M. A. B., III. 399.  
 Machiavelli, II. 611, 696.  
 Macaulay, I. 538, 648, III. 185, 187, 504.  
 Maccabees (II.), I. 233, 299, 361.  
 Macdill, I. 451-2, 473, 489, 493, 535.  
 Macgregor, II. 877.  
 Mackay, I. 126, 543, III. 327, 332.  
 Mackay (Prog. of Intel.), III. 522.  
 Mackinnon, I. 516.  
 Macknight, I. 212, 298, 402, 415, II. 171, 198, 219, 240, 297, 317, 401, 406, 446, 479, 496, 514, III. 41.  
 Maclaine, I. 453.  
 Maclaurin, II. 223.  
 Macleod, I. 129, II. 594, III. 277, 525.  
 Macmillan's Mag., I. 140, II. 737, III. 155.  
 McCaul, I. 300, 538, III. 107, 148, 322, 415, 424.  
 McCausland, II. 659, III. 497.  
 McClintock and Strong's Cyclop., I. 40, 51-2, 74, 96, 164, 186, 195, 210, 226-8, 293, 384, 432, 457-8, 485-8, 493, 508, 513, 515, 523, 536-7-9, 540, 551, 649, 687, II. 55, 228, 233, 247, 259, 262, 290, 298, 351, 401, 409, 471, 475, 500, 695-7, 702, 728, 759, 778, III. 78, 156-9, 173, 268, 270, 275-8, 331, 367, 409, 412, 414, 421-2, 423-4-5, 501, 569.  
 M'Cook, III. 325.  
 McCosh, I. 92, 94, 354, 556, 583, 622, 663, II. 30, 39, III. 500, 507, 510, 515.  
 McDonald, II. 197, III. 62, 145, 497.  
 McIlvaine, I. 123, II. 187, III. 106, 105.  
 McIntosh, II. 472, III. 195.  
 McNeile, I. 326, 415, 626, II. 56, 66, 350, 367, 417, 433, 435, III. 107, 148, 179, 195, 236, 239.  
 Madan, I. 453.  
 Magee, I. 164.  
 Mahan (Pres.), III. 93, 152.  
 Mahan, III. 99, 145.  
 Maillet, III. 498.  
 Maimonides, II. 73, III. 408.  
 Maitland, II. 550, 673, 676, 683, III. 148, 195, 374.  
 Malachi (St.), III. 142.  
 Maldonatus, III. 301, 305.  
 Malebranche, II. 438.  
 Mallet, II. 521.  
 Mallery, I. 534.

- Mallock, **III** 283.  
 Malvenda, **II** 668, 687.  
 Man, The, **III** 283.  
 Mann, **III** 99.  
 Manasse Ben Israel, **II** 235.  
 Manes, **II** 231.  
 Manford, **I** 538.  
 Manning, **I** 645.  
 Mansel, **I** 94, 96, 145, 278, 426, 454, 615,  
**II** 723, **III** 145, 287.  
 March, **II** 623.  
 Marcion, **I** 454.  
 Marcns, **II** 673.  
 Maresius, **II** 672-3.  
 Margoliouth, **I** 626, **III** 107.  
 Marks (Prof.), **III** 423.  
 Marks (Rab.), **III** 410.  
 Marlorat, **II** 693.  
 Marochan, **III** 421.  
 Marsden, **II** 594.  
 Marsh, **I** 286, **II** 208, **III** 194, 316.  
 Marshall, **I** 531.  
 Marshman, **II** 66.  
 Martensen, **I** 78, 98, 104, 127-8, 160, 193,  
 212, 216, 526, 559, 571, **II** 118, 123, 169,  
 184, 401, 411, 471, 489, 636, **III** 109, 110,  
 334, 548.  
 Martin, **I** 583, **II** 681.  
 Martineau (H.), **II** 156, **III** 507.  
 Martineau, **I** 460, **II** 724, **III** 498-9, 507,  
 560.  
 Martini, **III** 408.  
 Martyr, **II** 672.  
 Marvin, **III** 145, 147.  
 Masculine Cross, The, **III** 163, 516.  
 Maskelyne, **III** 145.  
 Massillon, **II** 731, **III** 275, 317.  
 Mason, **I** 615, 687, **III** 509.  
 Masson, **I** 535.  
 Maastricht, **II** 623.  
 Mather (C.), **I** 154, 541, 680, **III** 77, 116,  
 136, 182, 198.  
 Mather (I.), **I** 367, 541, 601, **II** 342, **III**  
 84.  
 Mather (S.), **I** 541.  
 Mathews, **I** 20.  
 Maton, **I** 538, **II** 357, **III** 148.  
 Mattison, **III** 141, 145.  
 Maundeville, **II** 440, 681, 776, **III** 33.  
 Maurer, **II** 180, 568.  
 Maurice, **I** 102, 380, 633, **II** 434, 674, **III**  
 498.  
 Maurice (Mill.), **III** 148.  
 Maxwell, **II** 429.  
 Mayer, **I** 522.  
 Mede, **I** 14, 296-7, 382, 452-3, 454, 481, 485,  
 506, 538, 671, 678, **II** 62, 72, 108, 115,  
 222, 235, 247, 285, 287, 292, 364, 369, 381,  
 409, 435, 441, 443-9, 504, 518, 539, 541,  
 549, 628, 640, 645-6, 654, 657, 672, 696,  
 710, **III** 17, 99, 185, 159, 372, 380.  
 Meet for Heaven, **III** 53.  
 Melancthon, **I** 48, 112, 123, 125, 527, 635,  
 666, **II** 216, 451, 456, 482, 672, 677, **III**  
 94, 105, 135, 159, 176, 275, 317.  
 Melito, **I** 451, 491, 495, **II** 539, 671.  
 Melville, **II** 531, **III** 117.  
 Member of the Boston Bar, A, **II** 91, 683.  
 Menassah Ben Israel, **II** 409.  
 Mendelssohn, **II** 417.  
 Menken, **II** 454.  
 Mercersburg Rev., **I** 285.  
 Meredith, **III** 147.  
 Merrill, **I** 652, **II** 167.  
 Messiah's Herald, **I** 543, **III** 325.  
 Methodist, The, **II** 350.  
 Meth. Quart. Rev., **I** 354, **II** 158.  
 Meth. Recorder, **III** 334.  
 Methodius, **I** 451, 491, 496, **II** 671.  
 Meurer, **I** 691, **II** 435, 496.  
 Meyer, **I** 45, 195, 258, 283, 339, 472, 628,  
 690, **II** 85, 37, 72, 90, 100, 236, 272, 292,  
 322, 414, 446, 470, 482, 502, 555, 587, **III**  
 60, 94, 106, 151, 159, 301, 306, 533.  
 Meyers, **III** 437.  
 Meyrick, **II** 680, 687, 690, 703.  
 Michael, **II** 481.  
 Michaelis, **I** 57, 224, 453, **II** 300, 355, 603,  
 679, 771, **III** 16, 486, 594, 597, 599.  
 Michelet, **I** 59, 125, 342, 507, **II** 203, 496,  
 637, 677, 726, 734, 749, 750, **III** 105, 176,  
 317, 390.  
 Michelet (Bible of Hum.), **III** 206.  
 Middlebrook, **III** 146.  
 Middleton, **I** 48, 453, 487, **III** 77, 346.  
 Mildert (Bh. Van), **I** 171.  
 Mill, **I** 82-3, 98, 103, 108, 189, 229, 352,  
**II** 750, **III** 130, 159, 430, 441, 491, 493,  
 508-9.  
 Miller, **I** 201, **II** 99.  
 Miller (Hugh), **II** 438, **III** 497.  
 Miller (Rev. S.), **III** 287, 559.  
 Miller (Sil. of the Scrip.), **III** 483.  
 Miller (Sec. Adv.), **II** 602, **III** 166.  
 Miller (Rom. of Astron.), **II** 428.  
 Milman, **I** 48, 219, 456, 498, 488, 503, **II**  
 59, 62, 73, 100, 223, 236, 261, 410, 453,  
 759.  
 Milner, **I** 59, 483, 526, **III** 177.  
 Milner (Dr.), **III** 77.  
 Milton, **I** 124, **III** 317.  
 Mishna, **II** 363.  
 Mission of Inquiry, **II** 449, **III** 88, 107.  
 Mistake of Christendom, **III** 145.  
 Mivart, **III** 500.  
 Modern Christianity, **III** 230.  
 Moehler, **I** 513, 656.  
 Mohammed, **III** 33.  
 Moll, **I** 34, 557, 573, **II** 431, 446, 455-6,  
 606, 615, 771.  
 Moleschott, **I** 104.  
 Moliter, **III** 501.  
 Mollock, **III** 477.  
 Molther, **I** 117.  
 Molyneux, **II** 683.  
 Mombert, **II** 449, 454.

- Moneta, **I** 805.  
 Montagu, **II** 676.  
 Montaigne, **III** 275.  
 Montesquien, **I** 8, 224.  
 Month. Relig. Mag., **I** 75.  
 Montholon, **III** 534.  
 Moody, **III** 139, 141-2, 251.  
 Moore, **I** 551, **III** 378.  
 Moore (Com.), **I** 686, **II** 106, 188, 394, 418, 506, **III** 392.  
 Moore (H.), **I** 16.  
 Moore (Rev. Dr. D.), **III** 23.  
 Moore (Lost Tribes), **II** 66.  
 Moorehead, **I** 452, 489, **III** 24, 170, 215.  
 More, **II** 645, 647, 672.  
 More (Sir Th.), **III** 274.  
 Morell, **I** 55, 71, **III** 486.  
 Morgan, **I** 192, 282, **II** 726.  
 Morley (M. P.), **III** 157.  
 Morley (Infid.), **III** 155.  
 Morris, **I** 354, **III** 94.  
 Mortimore, **II** 447.  
 Morus, **II** 471, **III** 347.  
 Mosheim, **I** 49, 56, 58, 62, 305, 407, 454, 460, 465, 468, 483, 500, 525, 532, 538, 550, 611, **II** 149, 640, 676, 688, **III** 51, 69, 72, 174, 275.  
 Motley, **III** 275-6.  
 Moulton, **II** 190.  
 Mountford, **I** 96.  
 Mozley, **I** 75, 101, 114, 509, **II** 723.  
 M. S., **III** 99.  
 Mueller, **III** 500.  
 Muencher, **I** 452, 483, 498.  
 Mühlner, **III** 338.  
 Müller (Geo.), **III** 175, 286, 325.  
 Müller (J.), **I** 11, 104, 106, **III** 386, 497, 500.  
 Müller (Max), **I** 289, **III** 188, 433, 439.  
 Müller, **I** 126, 161, 417, 532, **II** 594, 607, 724.  
 Munster, **II** 474, 476.  
 Murdock, **I** 532, **II** 474.  
 Murphy, **II** 728, **III** 143, 498, 501, 509.  
 Murray (Rev.), **III** 144.  
 Murray, **III** 154.  
 Musculus, **II** 822, 672, **III** 23.  
  
*Naebe*, **II** 474.  
 Nägelsbach, **II** 62, 64, 200, 277, 418, 492, **III** 69, 72.  
 Nachmonides (R.), **II** 407.  
 Napier, **II** 687, **III** 99.  
 Napoleon I., **III** 534.  
 Nast, **I** 96, 263, 283, 323, 382, 430, 433, 484, 540, 551, 607, 651, 657, 690, 695, 701, **II** 57, 167, 190, 192, 222, 228, 299, 321, 331, 341, 397, 421, 445, 471, 492, 498, 561, 564-5, 758, **III** 81, 134, 192, 304, 333.  
 Nathaniel, **II** 259, 368, 421, 681, **III** 107-8, 571.  
 Nation, The, **II** 726.  
  
 Nat. Reformer, **II** 726.  
 Nat. Review, **I** 460, **II** 726, **III** 580.  
 Nead, **I** 536.  
 Neal, **I** 650, **II** 59, **III** 270.  
 Neale, **I** 531.  
 Neander, **I** 9, 40-7-8, 56, 60, 103, 112, 118, 195-8, 218, 256, 261-2-8, 277, 283, 318, 324, 339, 360-3, 370, 415, 425, 428, 433-6, 443-5-9, 452, 454-7, 461, 471-4, 486, 493-5-6, 500, 510, 559, 571, 611, 629, 630-3, 641-2, 649, 658, 665-6, 698, 700, **II** 12, 16, 26-9, 30-9, 45, 98, 124, 160-7, 187-9, 194, 221, 234, 243, 400, 430, 440, 452, 481-2, 512, 555, 558-9, 574, 584, 598, 634, 670, 675, **III** 14, 60, 69, 78, 171-2-3, 183, 193, 206, 267, 270, 299, 337, 371, 409, 427, 430-1, 515, 534, 539, 540, 558-9, 561, 565, 596.  
 Nelson, **II** 230, 674.  
 Nemours, **III** 54.  
 Nepos, **I** 491, 496, 506, **II** 671.  
 Nevin, **I** 16, 113, 201, 434, 568, **II** 397, 623, **III** 336, 438.  
 Newcome (Archb.), **I** 541, **II** 78, 188, 419, 459, 497, 501, 519, **III** 392.  
 Newman (Essays, etc.), **III** 391, 483, 486.  
 Newman (Prof.), **III** 78.  
 Newman (F. W.), **I** 71.  
 Newman (J. H.), **I** 202.  
 Newman, **I** 76, 113-4, 126, 202, 227, 336, 498, **II** 675, 726, **III** 590.  
 Newton (Bh.), **I** 14, 57, 145, 172, 452, 482, 514, 524, 678, 682, 671, 691, 696, **II** 56, 64, 162, 213, 219, 220, 242, 272-3, 319, 367, 393, 421, 435, 446, 448, 498, 530, 538, 564, 588, 639, 640-3-5-7, 650, 652-5-7, 666-7, 671-2, 675-6, 686-7, 694, 696-7, 700, **III** 16, 76, 78, 100, 159, 174, 193, 195, 371, 393, 399, 401, 403, 406, 418, 445, 467.  
 Newton (Benj.), **III** 374.  
 Newton (B. W.), **II** 659.  
 Newton (Sir I.), **I** 94, 169, 173, 289, 482, 485, 538, 671, **II** 223, 457, 472, 498, 518, 650, 686, 692, 696, **III** 97, 159, 195.  
 Newton (Miss), **III** 333.  
 Newton (R.), **III** 106, 117, 145.  
 N. Y. Evangelist, **II** 625, **III** 42, 188.  
 N. Y. Herald, **III** 149.  
 N. Y. Independent, **III** 134, 267.  
 N. Y. Observer, **I** 552.  
 N. Y. Times, **III** 138.  
 N. Y. Tribune, **III** 92, 154, 252.  
 N. Y. World, **III** 137.  
 Nicholas, **I** 60.  
 Nicholas, **III** 202.  
 Nicholson, **II** 687, **III** 327.  
 Nicolai, **II** 734.  
 Nicolini, **II** 598, **III** 77.  
 Niebuhr, **II** 749, **III** 151, 428.  
 Niemyer, **I** 123, 532.  
 Nineteenth Cent., **III** 157, 233.  
 Nippold, **III** 551.

- Nisbett, **II** 165, 230.  
 Nissen, **II** 480.  
 Nitsch, **III** 838.  
 Nitzsch, **L** 29, **III** 78.  
 Noble, **L** 165, 386.  
 Noble Lesson, **The**, **II** 680.  
 Noel, **L** 326, 415, 696, **II** 56, 433, 485, 593, 598, **III** 46, 107, 179, 195, 328.  
 Noel (Baptist), **III** 551.  
 Nordhuff, **L** 74, 571, 669.  
 North Amer. Rev., **II** 54, 232, **III** 140-1, 415.  
 North Brit. Rev., **L** 51, 55, 57, 71, 75-6, 89, 98, 107, 115, 119, 124, 129, 131, 428, 507-8, 656, **II** 514, 578, 643, 724, 728-9, 779, **III** 141, 145, 149, 152, 155, 173, 188, 430, 444, 446, 488, 522.  
 Norton, **L** 96, 157, **III** 849, 857.  
 Noyes, **L** 478, 622, **II** 146, 623, **III** 24.  
 Nürnberg Bible, **II** 624, 626.  
  
*Oberlin Rev.*, **L** 461, **III** 93.  
 Ode, **II** 657.  
 Ecolampadius, **L** 131, **II** 656, 672.  
 Oehler, **II** 453, **III** 569.  
 Oettenger, **L** 531, **II** 675, 702, **III** 195.  
 Offen, **III** 147.  
 Ogilvy, **II** 509, **III** 195.  
 Oken, **III** 498, 500.  
 Old and New, **L** 515, **II** 424.  
 Oldfield, **III** 145.  
 Olearius, **II** 474, 476.  
 Oliphant, **L** 14, 62, 295, 535, **III** 76, 82, 273, 534.  
 Olive, **II** 676.  
 Olshausen, **L** 29, 42, 94, 176, 178, 258, 262, 274, 309, 359, 361, 367, 370, 378, 409, 414, 446, 472-4, 478, 501, 649, 695, **II** 25, 33, 40, 45, 162, 195, 218-9, 220, 317, 321-5, 412-4, 420, 445, 459, 462, 465, 471, 474, 490-2, 504, 536, 554, 562-4-6, 582, 600, 606, 649, 675, 680, 682, 689, 701-2, 734, 737, 739, **III** 69, 106, 110, 116, 137, 151, 159, 194, 297, 306, 317, 366, 380.  
 Onkelos, **II** 609.  
 Oosterzee, **L** 16, 29, 30-1, 45, 76, 95, 106, 113, 123, 127, 135, 151, 158, 161-2, 184, 229, 252-4, 258, 273, 293, 353, 371, 382, 392, 434, 436, 440, 472, 474, 477, 556, 566, 571, 600, 618, 655-6, 663, 681, **II** 48-4, 78, 165, 167, 189, 291, 302, 367, 399, 401, 407, 421, 425, 477, 481, 496, 636, 679, 723, **III** 34, 107-8, 110, 125, 135, 147, 151, 154, 162, 182, 187, 196, 209, 211, 238, 278, 297, 321, 323, 358, 515, 535, 555, 569, 573, 577.  
 Orcutt, **III** 147.  
 Origen, **L** 58-9, 290, 305, 322, 324, 358, 382, 425, 451, 455, 457, 462, 497, 499, etc., 611, 644, 685, **II** 72, 242, 398-9, 400, 416, 430, 436, 450, 467, 490, 507, 512, 521, 539, 541, 568, 671, 681, **III** 53, 57, 60, 82, 169, 338, 346, 357, 423, 444, 449, 501, 505, 539.  
 Ort, **III** 249.  
 Osiander, **L** 12, **II** 457, **III** 95, 176.  
 Oswald, **II** 50, 81-2, 295, **III** 195.  
 Oughtred, **II** 48.  
 Our Eternal Home, **III** 53.  
 Our Heavenly Home, **III** 53.  
 Ovid, **II** 521.  
 Owen, **L** 75, 96, 98, 121, 606, **II** 49, 172, 403, 406, 474, 496, 515, 672, **III** 124, 147, 151, 187, 201, 206, 441, 497-8.  
 Oxford (Bishop of), **III** 143.  
 Oxford (Chancellor of Univ.), **L** 111.  
 Oxford Divines, **III** 76.  
 Oxley, **II** 67.  
  
*Palkow*, **III** 347.  
 Page, **III** 498.  
 Pagini, **L** 523.  
 Paine, **L** 104, **II** 22, 597, **III** 347.  
 Paley, **L** 90, 556, 648, **II** 208, 510.  
 Palfrey, **II** 558.  
 Palgrave, **II** 643, **III** 262.  
 Palmer, **L** 531, **III** 27.  
 Pallister, **II** 488.  
 Panzer, **II** 678.  
 Parables of Enoch, **L** 570.  
 Paradiso, **II** 676.  
 Paræus, **L** 511, **II** 281, 457, 497, 693, **III** 99, 176, 386.  
 Pardæus, **II** 322.  
 Parker, **L** 49, 60, 72, 74, 112, 113, 168, 200, **III** 147, 205, 279, 486, 489, 490, 560.  
 Parker (On Proph.), **II** 659.  
 Parkhurst, **L** 195, **II** 219.  
 Papias, **L** 324, 451, 466, 495, 506, **II** 449, 511, **III** 31, 78, 239.  
 Parson, **II** 741.  
 Parsons, **II** 683, **III** 327, 533.  
 Partridge, **III** 111.  
 Pascal, **L** 104, 135, 192, **III** 287.  
 Pasor, **II** 212.  
 Path to Paradise, **III** 70.  
 Paterson, **III** 332.  
 Paton, **II** 120, 468.  
 Patriarchs, Twelve, **II** 540.  
 Patrick, **L** 313, **II** 417, 771.  
 Patrick (St.), **II** 540.  
 Patterson, **III** 231.  
 Pattison, **III** 498.  
 Paulinus, **L** 451, 491.  
 Paulus, **L** 382, **II** 45, **III** 521.  
 Peabody, **III** 509.  
 Pearce, **L** 54, **II** 253, 299, 323.  
 Pearson (Bh.), **II** 286.  
 Pearson, **L** 532, **III** 424, 569.  
 Pecaut, **L** 436.  
 Peebles, **III** 147.  
 Peel, **III** 149.  
 Pellican, **II** 322.  
 Pelt, **II** 674.

- Penn, **II** 66.  
 Penrose, **I** 96.  
 Penn. Monthly, **III** 507.  
 Perfectionist, *The*, **I** 461.  
 Perowne, **II** 111.  
 Perry, **II** 541, 711, **III** 84.  
 Persic Ver., **II** 473.  
 Perthes (De), **III** 497.  
 Peterman, **III** 201.  
 Peterson, **I** 533.  
 Petrarch, **II** 676.  
 Pezron, **II** 449.  
 Pfaffius, **II** 474.  
 Pfeiffer, **I** 313.  
 Pfleiderer, **II** 292.  
 Philippi, **II** 414, 480, 482, **III** 159.  
 Phillips, **III** 412.  
 Phillip, **II** 348.  
 Phillips, **II** 322, 683.  
 Philo, **II** 106, 448, 462, 474, **III** 187, 411, 418.  
 Philo-Judæus, **II** 96, 521, **III** 471.  
 Philostorgius, **III** 84.  
 Philpot, **II** 677, **III** 328.  
 Photius, **I** 496.  
 Physicus, **II** 726, **III** 281.  
 Plato, **II** 521, **III** 532, 589.  
 Pliny, **III** 535.  
 Plutarch, **II** 531, **III** 549.  
 Piazzì, **III** 99.  
 Pickering, **II** 212.  
 Pickets, **II** 168.  
 Picton, **III** 499.  
 Pictorial Bible, **II** 609.  
 Pictorial His. Engl., **III** 270.  
 Piers, **I** 540, **II** 322.  
 Pierson, **III** 149.  
 Pinkerton, **I** 133, 537.  
 Pincator, **I** 382, 534, 538, **II** 472, 474, 496, **III** 176, 317.  
 Pise, **I** 515.  
 Pius IV., Creed of, **II** 573.  
 Poocke, **II** 247, 404.  
 Poirer, **III** 306, 588.  
 Polycarp, **I** 451, 455, 473, 482, 495, 497, **II** 382, 400, 572, 670.  
 Polloch, **II** 540.  
 Pond, **III** 145.  
 Poole, **I** 314, **III** 501.  
 Poor, **II** 297, 396, 426, **III** 108.  
 Pope, **II** 430, 517.  
 Pope (Le Roy), **I** 65.  
 Pop. Science Monthly, **I** 94, 140, **II** 289, 263, 428, 488, 724, 726-8, 750, **III** 146-7, 155, 158, 208, 441, 499, 506, 508-9.  
 Porphyry, **I** 52, 384, **II** 246, 657, **III** 475.  
 Porter, **I** 53-9, 157, **II** 653.  
 Porter (Pres.), **III** 142, 251.  
 Porteus, **I** 647.  
 Post, **III** 154.  
 Pothinus, **I** 495.  
 Potter, **I** 410, 427, 459, **II** 726, **III** 187, 146, 575, 577, 580.  
 Powell, **I** 88, 98, 426, **III** 499.  
 Poynt, **I** 531.  
 Pratt, **I** 653, **III** 497, 501, 509.  
 Preiswerk, **I** 148.  
 Pre-Mill. Essays, **I** 275, **II** 683.  
 Presbyterian, *The*, **III** 105, 157, 332.  
 Presbyterian (Central), **I** 551.  
 Presbyterian Quart. Rev., **I** 173, 385, **II** 283, **III** 211.  
 Prescott, **II** 750, **III** 275.  
 Press, *The*, **III** 410.  
 Pressense, **I** 51, 59, 81, 159, 167, 212, 267, 295, 299, 327-8, 377, 436, 438, 443, 450, 466, 468, 471, 473, 485, 584, 589, 639, **II** 118, 284, 312, 367, 398, 447, 470, 472, 480, 512, 679, 729, 741, 750, **III** 154, 206, 338, 363, 383, 535, 599.  
 Prideaux, **II** 149, 622, 673.  
 Pridham, **II** 472, **III** 195.  
 Priest, **I** 563, **II** 235, 241, 303, 451, 520, 547, 575, 709, 710.  
 Priestley, **I** 435, 485, **II** 197, 231, **III** 316, 412, 522, 534.  
 Primasius, **II** 659, **III** 372.  
 Prime, **III** 108.  
 Princeton Rev., **I** 75, 90, 96, 110, 119, 124, 168, 456, 458, 550, 567, 598, 610, **II** 53, 206, 326, 437, 537, 622, 626-7, 734, 758, **III** 63, 186, 150, 157, 201, 212, 231, 273, 278, 331-2, 397, 409, 535.  
 Prize Peace Essays, **II** 152.  
 Procter, **I** 92, 94, **II** 429, **III** 446.  
 Prop. News, **II** 67, 779, **III** 108.  
 Prop. Times, **I** 153, 296, 332, 402, 452, 455, 464, 484, 490, 498, 534, 540, 607, 658, **II** 36, 40, 55, 72, 112, 191, 207-8, 241, 232, 292, 296, 298, 314, 317, 319, 321-2, 325, 328, 335, 362, 422, 451, 465, 467, 489, 504, 531-2, 536, 548, 564, 567, 583, 631-2, 685, 695, 764, 786, 790, 710, **III** 25, 48, 96, 107-8, 111, 133, 135, 139, 141, 152, 169, 189, 193, 195, 235-6, 243, 250, 305, 316, 317, 322, 331, 369, 396, 409, 410, 431, 436, 460.  
 Proude, **II** 141.  
 Proudhon, **III** 187.  
 Prudentius, **II** 398.  
 Psalterium Salamonis, **I** 458.  
 Purden, **II** 647.  
 Purdon, **II** 322, 683, 710.  
 Purpose of Existence, *The*, **III** 536.  
 Purvey, **II** 191.  
 Pusey, **I** 493.  
 Putnam, **III** 147.  
*Quarterly Review*; see British, London, Lutheran, etc.  
 Quatrefages, **III** 500-1.  
 Quenstedt, **II** 423, **III** 176.  
 Quesnel, **II** 322.  
 Quick, **II** 678.  
 Quintard, **III** 107.  
 Quinten, **I** 54.

- Quriou, **III** 99.  
*Rabett*, **II** 672.  
*Radcliffe*, **III** 507.  
*Raffles*, **III** 136.  
*Ralston*, **II** 125, 279, 282-8, 628, **III** 35, 78, 100, 372.  
*Rainsay*, **III** 145, 195.  
*Ramsey*, **II** 672.  
*Randall*, **II** 78.  
*Randolph*, **III** 147.  
*Randolph* (Rev. Dr.), **III** 163, 179, 204, 381.  
*Ranke*, **I** 680, **III** 187.  
*Rapp*, **I** 537.  
*Rammer*, **III** 500-1.  
*Ravanell*, **II** 322.  
*Rawlandson*, **III** 326.  
*Rawlinson*, **II** 208.  
*Raynaud*, **I** 13.  
*Read*, **III** 108.  
*Reade*, **I** 80, 108.  
*Reade* (Infid.), **III** 147.  
*Reber*, **III** 134, 573.  
*Rechenberg*, **II** 672, 691.  
*Reclus*, **II** 157.  
*Redeemer's Last Com.*, **III** 256.  
*Reed*, **II** 36.  
*Rees's Cyclop.*, **I** 450, 453, 472, 508, **II** 94, 123, 681.  
*Reeves*, **III** 262.  
*Reiche*, **II** 482.  
*Reichel*, **III** 501.  
*Reimarus*, **III** 347.  
*Reineke*, **II** 321-3, 682, 685, 700, 710, 739, 758, 761-2, 763, **III** 20, 305.  
*Reinhard*, **II** 292, 303, 430.  
*Reland*, **III** 83.  
*Relig. Cyclop.*, **II** 358.  
*Relig. Philos. Journal*, **I** 137, 157, 446, **III** 145, 521-3, 568.  
*Renan*, **I** 13, 43, 60, 92, 97, 112, 169, 190, 199, 263, 267-8, 286, 288, 354, 260, 370, 373, 384, 398, 424, 426, 428, 433, 436, 470, 472, 513, 568, 622, 661, 665, **II** 40, 164, 223, 559, 669, 720, 726, 732, **III** 147, 155, 183, 359, 412, 427, 480, 482, 491, 519, 523, 534, 577.  
*Repertory, Princeton*, **II** 602, 634.  
*Repository, Bib.*, **II** 636, 638.  
*Reubelt*, **III** 535.  
*Reuss*, **I** 32, 147, 158, 184, 204, 218, 258, 282, 327, 348, 354, 364, 371-2, 408, 410, 416, 436, 440, 459, 460, 472, 479, 484, 562, 585, 660, 680, **II** 50, 72, 249, 261-2, 266, 585, 631, 669, 675, **III** 60, 78, 80, 349, 363, 367, 382, 460, 601.  
*Reville*, **III** 384, 560.  
*Revision*, **I** 209, 317, 326, 548, 551, 581, 587, 638, 714, 763.  
*Rice*, **II** 408, **III** 83.  
*Richard I.*, **II** 681.  
*Richards*, **II** 567.  
*Richers*, **III** 501.  
*Richter*, **I** 534, **II** 367, 599, 630, **III** 36.  
*Riddle*, **I** 66, 487.  
*Ridley*, **II** 677, **III** 275, 317.  
*Rieger*, **III** 327.  
*Rierck*, **II** 623.  
*Riggenbach*, **II** 682, 687, 689, 722, 730, 740-1, **III** 109, 195, 320, 327, 358.  
*Riland*, **II** 673.  
*Riley*, **III** 311, 406.  
*Rinault*, **II** 398.  
*Rinck*, **II** 530.  
*Ripon* (Bh. of), **III** 409.  
*Rizer*, **II** 55.  
*Roach*, **II** 668.  
*Roberts*, **II** 67, 695-6.  
*Robertson*, **I** 75, 464, 566, **III** 270.  
*Robinson*, **I** 620, **II** 514, 588.  
*Robinson* (Rev.), **III** 215.  
*Robison*, **I** 40, 129, **II** 169, 230, 267, 412, 475, 477, 499, 623.  
*Rochall*, **III** 501.  
*Rodgers*, **I** 684, **II** 282, 585.  
*Rogers* (H.), **III** 506.  
*Rogers*, **I** 86, 96, 101, 105, 140, 146, 155, 160, 217, 291, **II** 110, 778, **III** 180, 498, 511, 535, 577.  
*Rogers* (Refor.), **II** 677.  
*Röhr*, **I** 88.  
*Rojas*, **II** 678.  
*Rolle*, **III** 497.  
*Rollicus*, **II** 496.  
*Rollin*, **III** 400.  
*Romaine*, **II** 252.  
*Roos*, **I** 534, 538, 630, **II** 214, 292, 421, 668, 675, 679, 702, 741, **III** 416, 501.  
*Roscoe*, **I** 132, 639.  
*Rosenmüller*, **I** 53, 307, **II** 237, 244, 277, 471, 481-2, **III** 416, 501.  
*Ross*, **II** 219, 322.  
*Rossier*, **I** 452.  
*Rothe*, **I** 8, 14, 15, 112, 470, 639, 651, 656, **II** 118, 307, 425, 445, 459, 599, 628, 637, **III** 551, 506.  
*Rothschild*, **II** 59.  
*Rougement*, **III** 501.  
*Rousseau*, **III** 144, 592.  
*Row*, **I** 78, 89, 96, 137, 149, 159, 433, 688, **III** 469, 474.  
*Rowe*, **I** 698, **III** 48, 88.  
*Rückert*, **II** 72, 482.  
*Rudd*, **I** 541.  
*Rudolph*, **III** 306.  
*Ruge*, **I** 425.  
*Rule*, **II** 59.  
*Rupertus*, **II** 674.  
*Rupp*, **I** 119, 450, 536, 547, **III** 37, 208, 416.  
*Ruskin*, **I** 692, **III** 156, 201.  
*Russell* (Bh.), **I** 450, 483-4, 485, 490, 548, **II** 448-9, 451, 468, **III** 177.  
*Russell* (C. T.), **II** 28, 122, 232, 278, 290, 326, 334, 383, 638, **III** 163, 269, 272, 401.

- Russell (Dr.), I 320, 537, III 231.  
 Russell (Lord J.), III 148, 201.  
 Rutherford, II 673, III 317.  
 Rutter, I 259, 382, 515, II 43, 91, 173, 206,  
 321, 372, 446, 451, 556, 734, III 66, 94,  
 217, 300.  
 Rycant, II 187.  
 Ryckel, II 676.  
 Ryle, II 421, 566, 619, III 107, 137, 195.
- Saadias*, II 609.  
 Sabine, III 136, 195.  
 Saccas, III 504.  
 Sack, I 313.  
 Sailman, II 66.  
 Salisbury (Marquis of), II 723.  
 Salmastus, II 214, III 275.  
 Salvador, I 469.  
 Samaritan Ver., II 709, III 400.  
 Samuel (R.), II 467.  
 Samuels, II 66.  
 Sanborn, I 312, 348, 523, II 196, 282, 302,  
 456, III 173.  
 Sander, II 453, III 99.  
 Sanderson, I 145.  
 Sandy, III 349.  
 Sandys, II 677.  
 Narbieszki, II 141.  
 Saturday Rev., II 59.  
 Saunders, I 20.  
 Saurin, I 116.  
 Savage, II 537, 727, III 158, 511.  
 Savonarola, I 639.  
 Saybrook Platform, III 135.  
 Scaliger, I 448.  
 Scapula, II 10.  
 Schaden, III 501.  
 Schaff, I 110, 121, 123, 199, 253, 264, 296,  
 428, 470, 483, 506, 532, 567-8, 680, 690,  
 II 331, 421, 427, 436, 470, 585, 736, III  
 78, 81, 94-5, 130, 300, 305, 310, 376, 380,  
 384, 387, 418, 438, 515, 534, 596.  
 Scheckenburger, I 264, II 482, 673, 702.  
 Schelling, I 72, II 736.  
 Schellwig, III 233.  
 Schem, I 485, III 201.  
 Schenkel, I 135, 658, 699, II 166, 191, III  
 520, 523-4, 527, 577.  
 Schenkendorf, II 640.  
 Schlegel, I 104, 197, 226, 457, 483, 525,  
 575, 681, II 33, 502, III 171, 208, 427.  
 Schleiermacher, I 94, 102, 112, 168, 286,  
 III 359, 427, 486, 524.  
 Schlessinger, I 429.  
 Schloegel, I 691.  
 Schmetzer, II 401.  
 Schmid, I 30, 48, 158, 184, 327, 360, 370,  
 488, 647, 657, II 427, 472, 475, 481, 555,  
 716, III 34, 60, 172.  
 Schmidt, II 33, 44, III 500, 508.  
 Schmoller, II 78, 415.  
 Schmucker (J. G.), I 96, 123, 126, 170,  
 207, 325, 327, 525, 637, 680, 682, 688, II  
 155, 285, 295, 351, 593, 600, 684, 751.  
 Schmucker (S. M.), II 59.  
 Schmucker (S. S.), II 153, 155, III 202,  
 336.  
 Schneider, II 474.  
 Schodde, I 458.  
 Schoebel, III 501.  
 Schoetgen, II 214, 404, 455, 673, 702, III  
 83, 418, 571.  
 Scholten, I 436.  
 Schott, I 351, III 370.  
 Schroeder, II 63, 253, 625.  
 Schultetus, II 212, III 23.  
 Schultz, II 464.  
 Schultz, III 363.  
 Schwenkfeld, I 54, 119, 571.  
 Schleusner, II 19, 455, 465.  
 Scotch Conf. I 52.  
 Scott (Com.), I 262, 389, 432, II 51, 62,  
 106, 213, 218-9, 223, 247, 253, 406, 412,  
 452, 457, 465, 474, 487, 501, 520, 587,  
 673, 751, III 99, 108, 148, 177, 196, 392.  
 Scott (Infid.), III 521.  
 Scribner's Monthly, I 129, 606, II 430,  
 III 137, 158, 497-8, 607.  
 Sear, II 401.  
 Sears, III 535.  
 Sedgewick, III 497.  
 Seebohn, II 643, 692.  
 Seebohm, III 270.  
 Seely, I 111, 601, 662.  
 Seiss, I 48, 71, 296, 342, 382, 440, 450, 482,  
 487, 491, 511, 514, 519, 524, 532-3, 538,  
 541, 540, 553, II 22, 23, 33, 144, 206, 211,  
 265, 282, 285, 292, 290, 317, 322, 325,  
 335, 340, 355, 367, 393, 403, 421, 430, 433,  
 450-1, 457, 466, 473, 477, 488, 504, 517,  
 519, 520, 659, 683, 700-1, 717, 735, 758,  
 III 24, 46, 94-5, 105, 137, 145, 151, 153,  
 168-9, 170, 175-6, 177, 186, 195, 202, 228,  
 233, 239, 241, 276, 304-6, 308-9, 317-8,  
 320, 334, 371, 374, 380, 385, 461, 561,  
 589.  
 Selden, II 609, 771.  
 Seinecker, II 282, 292, 317.  
 Selwyn, III 107.  
 Semisch, I 440, 452, 480, 495, 531, II 303,  
 445, 511, III 418.  
 Semler, I 58, 198, 425.  
 Seneca, II 521.  
 Senex, I 658, II 35.  
 Septuagint, II 64, 189, 260, 270, 426, 462,  
 464, 580, 709, III 396, 400.  
 Sepp, I 160, II 188.  
 Sermonizer, I 694.  
 Sermons (Univ. Ch.), II 428.  
 Serres, III 497.  
 Service, I 75.  
 Severus, I 407, 484, 491, 682-3, II 671-2,  
 675, 680.  
 Seward, I 645.  
 Seyffarth, II 144.

- Shaftesbury, **III** 13.  
 Shakespeare, **II** 520.  
 Sharpe, **III** 99.  
 Shedd, **I** 50, 59, 318, 427, 452, 458, 483, 486, 489, 496-7, 507, 531, 534, **II** 78.  
 Shefer, **III** 147.  
 Sheldon, **II** 673.  
 Shenkel, **III** 460, 520, 523-4, 527, 577,—see Schenkel.  
 Sherer, **I** 62, 182.  
 Sherlock, **I** 54, 57, 126, 305, **III** 399.  
 Sherwin, **I** 538.  
 Shields, **III** 510.  
 Shimeall, **I** 59, 326, 385, 440, 458, 480, 482, 489, 490-1, 495, 497, 503, 515, 524, 531, **II** 65, 149, 444, 450, 509, 510, 511, 522, 529, 531, 533, 622, 675, **III** 88, 99, 176, 195, 239, 241.  
 Shopenhauer, **II** 469, **III** 441, 475.  
 Shubert, **III** 500-1.  
 Sibylline Books, **I** 458, 486, **II** 101, 220, 234, 340, 467, 521, 541, 572, 631, 649, 669, 675, 680, 754, 771.  
 Sigonius, **II** 641.  
 Silliman (Anna), **II** 453.  
 Silliman, **I** 300.  
 Simeon (R.), **II** 181.  
 Simon, **II** 66, 474, 476.  
 Simplicius, **II** 521.  
 Simpson (Bh.), **II** 771.  
 Simpson, **III** 413, 418.  
 Sirm, **II** 20, 23, 281, 285, 292, 298, 367, 419, 464, 482, 487, 492, 498, 501, 553, 561, 564, 582, 638, **III** 195, 400.  
 Sismondi, **III** 206.  
 Six Letters, **III** 76.  
 Sleidan, **II** 216.  
 Smalcald Articles, **II** 672, 691.  
 Smile, **II** 103.  
 Smith (Goldwin), **II** 157, 726, 746, **III** 145, 155.  
 Smith's Bib. Dic., **I** 56, 96, 114, 216, 296, 505, **II** 235, 668-9, 673, 676-7, 680, 687-8-9, 690, 692, 694, 701, 703, 706, 759, **III** 20, 301, 365, 423.  
 Smith (Key), **II** 157, 166, 238, 530, 751, **III** 46, 386.  
 Smith (T.), **II** 498.  
 Smith (J. D.), **III** 51.  
 Smith (On Dan'l.), **II** 657, **III** 26.  
 Smith (Speculations), **III** 509.  
 Smith (N. Test. His.), **I** 484, **II** 18, 59.  
 Smith (Payne), **I** 169.  
 Smith (Pye), **I** 80, 164, **II** 517, **III** 415, 425, 497, 501.  
 Smith (Jos.), **I** 114, 537, **III** 37.  
 Smith, **I** 96, **II** 662, 673.  
 Smyth, **III** 99, 464.  
 Smythe, **III** 507.  
 Snuythe (Infid.), **III** 147.  
 Snell, **II** 472, **III** 195.  
 Snow, **I** 618.  
 Snow (Miss), **III** 271.  
 Snowden, **III** 42.  
 Sober Words, **III** 145.  
 Socrates (His.), **I** 425.  
 Solomon (R.), **II** 467.  
 Somerset (Duke of), **I** 90, 307, 378, 388, 469, 591, 613, 645.  
 Sophocles, **II** 520.  
 South, **I** 145, **II** 408.  
 Southard, **III** 268.  
 Southern Churchman, **III** 409.  
 Spalatin, **I** 13.  
 Spangenberg, **I** 537.  
 Sparkes, **II** 658.  
 Sparry, **III** 201.  
 Spaulding (Bh.), **III** 187.  
 Spaulding, **I** 542, 691, **III** 195.  
 Speaker's Com., **III** 474.  
 Spear, **I** 44, **III** 124.  
 Spectator, **I** 380, **II** 729, **III** 493.  
 Speer, **III** 274.  
 Speiss, **III** 152, 505.  
 Spence, **II** 626.  
 Spencer, **I** 129, 147, **III** 206, 281, 441, 499, 506, 508-9.  
 Spencer (Conf. to Augs. Conf.), **III** 195.  
 Spencer, **I** 426, **II** 157, 724, 726, 746.  
 Spener, **I** 54, 124, 531, 540, 552, **II** 430.  
 Spes Fidelium, **III** 312.  
 Spicer, **III** 145.  
 Spinoza, **III** 573.  
 Spiritism in the Bible, **III** 145.  
 Spiritualist Conv., **I** 95.  
 Spiritual Mag., **I** 75.  
 Spiritual Teleg., **III** 124.  
 Sprague, **II** 751.  
 Sprecher, **I** 56-7, 74, 81, 89, 98, 124, 129, 166, 326, 401, 417, 427, **II** 27, 427, 725, **III** 179, 277, 281, 434, 443, 444, 511, 573, 603.  
 Spring, **I** 63, 70, **III** 409, 597.  
 Springfellow, **II** 101.  
 Springfield Republic, **III** 141, 202.  
 Spurgeon, **I** 551, **III** 106, 169, 195, 213.  
 Stackhouse, **I** 465.  
 Stahl, **I** 129.  
 Stange, **II** 237.  
 Stanley, **I** 75, 123, 154, 163, 169, 217, 229, 295-6, 301, 516, **II** 118, 261, 505, 637, 679, 736, 769, 771, **III** 29, 26-7, 33, 77, 184, 151, 174, 182, 277, 551.  
 Starke, **I** 80, **II** 292, 454, 459.  
 Stäudlin, **II** 652.  
 St. Clair, **III** 508.  
 Stearns, **III** 189.  
 Steele, **II** 169, 363, 510, **III** 235.  
 Steir, **I** 72, 382, 637, **II** 33, 43, 69, 190, 421, 454, 459, 472, 476, 482, 492, 566, 585, 606, **III** 23, 94, 108-7, 305-6.  
 Stephen, **III** 571.  
 Stephen (Infid.), **III** 155.  
 Stephens, **III** 471.  
 Stephenson, **III** 50, 106.  
 Steudal, **II** 504, **III** 515.



- Stevenson, I 54, II 684, III 150.  
 Stewart (Lects. on Lent), III 330.  
 Stewart (Univ. Univ.), II 429.  
 Stillingfleet, I 74, II 290, 399, III 90, 292.  
 Stillington, I 145, 177, II 697, III 430, 501.  
 Stockius, II 212.  
 Stockton, III 313.  
 Stolz, II 474.  
 Stone, III 163-4, 266.  
 Storr, I 43, 72, 251, 280, 314, 344, 370, 556, 630, II 18, 205, 357, 399, 494, 554, 635-6, 638, III 304.  
 Storrs, III 201, 269.  
 Stowe, I 70, 77, III 349, 412.  
 Strabo, II 521.  
 Strange, II 659, 683.  
 Strauss, I 9, 60, 92, 147, 268, 359, 433, II 191, 559, 723, III 147, 155, 159, 163, 359, 869, 467, 475, 482-3, 512, 520, 524, 527.  
 Ströbel, III 364.  
 Strong, I 320.  
 Stuart, I 112, 164, 173-4, 297, 300, 323, 450, 480, 489, 490, 539, 540, 677, II 152, 185, 220, 241, 264-5, 267, 270, 272, 279, 298, 311, 340, 406, 411, 414, 452, 455, 473, 574, 577, 584, 630, 622-3, 647, 663, 665, 669, 675, 680, 683, 706, 743, 753, III 41, 116, 129, 135, 186, 367, 372, 377.  
 Stuckenberg, I 126, II 427, III 138, 387, 516.  
 Sturges, III 65.  
 Stutz, III 498.  
 Suddard, III 187.  
 Suetonius, III 589.  
 Suicer, II 212, 322.  
 Summius, II 66.  
 Sumner (Archb.), I 168.  
 Sumner, III 498.  
 Sun, The (N. Y.), I 54.  
 Swartz, II 628, III 274.  
 Swedenborg, I 58-9, 114, 118, 174, 290, II 166, 230, 367, III 54, 275, 539, 578-4.  
 Swift, I 20.  
 Swiss, Ver., II 317.  
 Swormstedt, I 569, 657, II 223, 380, 483, 658, 768, III 99, 150, 163, 274, 373, 378.  
 Symington, I 633.  
 Sympson, I 354.  
 Syphers, III 492.  
 Syriac Ver. II 189, 260, 299, 317, 462, 465, 467, 473, 653, 737, III 301, 400.  
 Syrus (Ephraim), II 680.  
  
*Tacitus*, II 643, III 589.  
 Taine, III 433.  
 Tait, II 428, III 499.  
 Talbot, III 107.  
 Talitskoi, II 674.  
 Talmage, II 153, 242, III 88, 156.  
 Talmud, I 60, II 261, 270, 313, 404, III 400, 415, 571.  
 Targums, II 78, 254-5, 259, 266, 270-1, 404, 511, III 392, 400, 402-4, 416, 423-4.  
 Tasso, III 35.  
 Tatian, I 451, 473, 495.  
 Taunton, II 659, 683.  
 Tausend-jährige Reich, Das, III 203.  
 Taylor (Bh.), I 483, 509, II 398, 450, III 78.  
 Taylor (Is.), II 110, III 54, 311, 346.  
 Taylor (Jer.), II 45, 123, III 275.  
 Taylor (Old Theol.), II 166, 192.  
 Taylor (Syntagma), III 568.  
 Taylor (Voice of the Church), I 450, 482, 521, 524, 534, 536, 611, 682, II 162, 190, 212, 219, 220, 305, 367, 448, 450, 484, 504, 623, 770, III 105, 185, 176, 195-6, 241, 317.  
 Tazewell, II 673.  
 Teacher, The, III 141.  
 Teelman, II 22.  
 Telegraph, The, III 154, 577.  
 Telesphorus, II 677.  
 Tennyson, II 746.  
 Tergaud, II 676.  
 Terry, II 427.  
 Tertullian, I 43, 174, 281, 286, 313, 451, 453, 466, 491, 496, 508, 510, 617, 643, 691, II 215, 250, 259, 277, 287, 297, 398, 400, 450, 463, 467, 482, 483, 523, 525, 565, 648, 670, 681, 694, 708, III 27, 52, 58, 169, 193, 239.  
 Thackeray, II 594, 616.  
 Thamer, I 119.  
 Theirs, I 81, II 749.  
 Theiss, III 374.  
 Thelwall, III 148.  
 Theocratic Eng. His., III 15.  
 Theodore, II 701.  
 Theodore (Mopsuestia), III 486.  
 Theodoret, II 139, 215, 259, 323, 398, 445, 496, 504, 568, 682, 656, 673, 680, 689, 701, 711, III 83, 193.  
 Theol. Fac. of Dorpat, I 126, II 176.  
 Theophilus, I 431, 473.  
 Theophylact, I 568, II 189, 322, 410, 496, 568, 680, 689.  
 Theurer, I 658.  
 Thiersch, I 639, II 445, 675.  
 Thirlby, I 452.  
 Thirty-two Wonders, III 145.  
 Tholuck, I 96, 103, 309, 425, 576, II 72, 260, 435, 445, 468, 480-2, 496, 504, 723, III 195-6, 278, 501, 515.  
 Thomas (Dr.), I 54, II 43, 45, 91, 273, 518, 611, 665, 668, 695, 707, III 26, 41, 50, 84, 88, 142, 148, 260, etc., 274, 339, 373.  
 Thomas (Hom. Com.), II 373.  
 Thompson (Archb.), II 723.  
 Thompson, I 31, 92, 129, 184, 198, 250, 293, 371, 556, 616, 619, 632, 681, II 281, 236, 298, 401, 680, III 33, 157, 499, 507, 510.  
 Thorndyke, II 673.  
 Thorwgood, II 66.

- Thorp, I 285, 540, II 778.  
 Thorpe, III 195.  
 Thorpe (North Myth.), II 521.  
 Thruston, II 778.  
 Thucydides, III 288.  
 Tischendorf, I 561, 597, II 66, 121, 185, 278, 295, 301, 548, 608, 683, III 262, 265, 349, 857.  
 Ticknor, II 751.  
 Tillinghast, I 333.  
 Tillotson, I 452, II 370, III 94, 106, 275.  
 Tilton, III 283.  
 Time of the End, I 524, 534, 538, 541, II 449, III 105, 176, 195.  
 Times-Star, The, I 118, III 82, 201.  
 Titinan, I 199.  
 Tocqueville (De), II 749, 761.  
 Todd, II 668, III 374.  
 Toland, I 146.  
 Toldoth Jeshu, III 419.  
 Tomlinson, II 51, 242, 446, 451.  
 Toplady, I 541, II 485, III 196.  
 Townsend, II 96, 433, 474.  
 Train, II 723.  
 Trapp, II 822.  
 Tregelles, I 73, 679, 681, 694, II 28, 246, 277, 587, 657-8, 661, 666-9, 679, 683, 687-8, 697, 717, III 28, 107, 195, 374, 382.  
 Trench, I 98, 568, II 19, 22, 25, 28-9, 36, 401, 467, 475-6, 668, 679, 696, III 304-5, 313, 330, 379.  
 Triglot, II 474.  
 Troutman, III 78.  
 Trowbridge, III 509.  
 Truth, The, I 73, II 23, 702, III 253, 305-6.  
 Truth-Seeker, The, III 522.  
 Tübingen Bible, III 11.  
 Tullock, I 124, III 507, 575.  
 Turnbull, III 438.  
 Turner, II 668, 681, III 498.  
 Turretin, I 210, II 622-3.  
 Tuttle, I 628, III 145, 147, 521.  
 Twelve Patriarchs, I 217, 571, II 235, 313.  
 Twenty Reasons, II 451.  
 Twisten, I 96, 166, III 428, 487.  
 Twiss, I 531, 535, II 539.  
 Tyerman, I 117, 539, 540, II 292, III 236, 277.  
 Tyndale, I 672, III 317.  
 Tyndall, I 85, 147, 534, II 183, 239, 374, 429, 486, 488, 593, 724, 726.  
 Tyng, II 162, 328, 444, 574, 702, III 78, 106-7, 196, 251, 327, 330.  
 Tyso, I 509, 630, III 83, 148.  
  
*Ubertinus*, II 677.  
 Ueberweg, I 51, 455, 515, 681.  
 Uhden, I 633, 645, III 583.  
 Uhlhorn, I 96, 479, 518, II 728, 730.  
 Uhlman, I 119, 698, III 534.  
  
 Ullhorn, III 515.  
 Ulman, III 515, 549, 559.  
 Ulrici, I 140, II 232, III 440, 498.  
 Umbreit, I 159.  
 Underwood, III 147.  
 Universalist Quart., II 234.  
 Universe No Desert, The, III 446.  
 Unseen Universe, I 96, II 429.  
 Upham, I 96, II 286.  
 Upham (On Peace), III 152.  
 Urban, III 33.  
 Uri, II 668.  
 Urwick, I 694, II 505, 517, III 134.  
 Usher, II 459, 622, III 99, 343, 346, 430.  
 Usteri, I 577, II 445, 486.  
 Uzziel, III 392.  
  
*Valentine*, I 451, 491, II 237.  
 Valpy, III 99.  
 Van Eas, II 474, III 301.  
 Van Laun, II 395, III 275.  
 Van Mildert, III 233.  
 Van Noorden, I 376.  
 Van Valkenburg, II 636, 638.  
 Vance, I 396.  
 Vares, I 45.  
 Variorum, II 36-7, 190, 324.  
 Varley, II 779, III 141.  
 Vaticanus Cod., II 191.  
 Vaughan, III 97, 145.  
 Vaughan, I 123, 645, II 314.  
 Venillot, II 731.  
 Vicentius, I 130.  
 Victorinus, I 451, 491, 496, II 398, 451, 565, 649, 659, 671, 675, 681, 714, III 372, 380.  
 Vienne and Lyons, Churches of, I 496, II 259.  
 Vieriri, I 677, II 646.  
 Vince, I 98.  
 Vincent, III 498.  
 Vinet, I 146.  
 Vint, II 149.  
 Virgil, II 521.  
 Vitalis, I 491, II 641.  
 Vitringa, I 246, II 22, 24, 27, 72, 244, 608, 657, 672, 676, 679, 687, 693, III 23, 48, 129, 178, 377, 380.  
 Voght, III 501.  
 Voght, I 104, III 497.  
 Volch, III 88.  
 Volck, I 531.  
 Volk, I 484.  
 Volkman, I 185.  
 Volkstaat, II 760.  
 Volney, I 288.  
 Voltaire, I 169, 288, 306, 426, II 690, III 475.  
 Voysey, III 147.  
 Vulgate, II 189, 204, 260, 297-8, 300, 308, 462, 465, 496, 551, 590, 653, 737, III 301.

- Waggoner**, I 180, 563, 579, II 29, 49, 50, 83, 222-3, 411, 422, 529, 531, 541, 543, 576, 627, 631, 647, III 41, 50, 88, 164, 212, 266-7, 369.  
**Wagner (A.)**, III 501.  
**Wagner**, III 497-8, 575.  
**Wahl**, II 14, 212, 218,  
**Wake**, I 487.  
**Wakefield**, II 36.  
**Walch**, I 126, 427, II 451, III 106, 175.  
**Waldegrave**, I 58, 64, 161, 312, 417, 456, 694, II 206, 219, 271-2, 279, 292, 365, 437, 510, 540, 622, 625, 628, III 46, 135, 168, 183, 233, 235, 255, 328.  
**Walker**, I 101, 135, 435, III 510.  
**Wallace**, II 648, III 144, 276, 497, 500.  
**Wallley**, I 541.  
**Walmsley**, II 708.  
**Walsingham**, III 276.  
**Wangle**, II 647.  
**Warburton**, I 238, 303, 310, 648, II 442, 498, 672.  
**Ward**, I 264, II 36, 46, 406, III 179, 195.  
**Wardlaw**, I 90, 96.  
**Warner**, I 298, III 33, 51.  
**Warren**, I 692, II 231.  
**Warring**, III 498-9.  
**Washburn**, I 75, III 257, 509.  
**Wasson**, II 730.  
**Waterland**, I 126, 453, III 346.  
**Watson**, I 354, 475.  
**Watson (Infid.)**, III 147.  
**Watts**, I 642, II 300, 430.  
**Watts (Infid.)**, III 147.  
**Wayland**, III 236.  
**Waymarks**, II 638, III 273.  
**W. E. B.**, III 92.  
**Webber**, III 23.  
**Webster**, II 478.  
**Webster (D.)**, II 779, III 447.  
**Webster (On Peace)**, III 152.  
**Webster and Wilkenson**, I 76, III 94.  
**Wedekind**, III 338.  
**Weekly, The (Woodhull's)**, III 101.  
**Wegschneider**, III 347.  
**Weigel**, III 539.  
**Weil**, II 759.  
**Weisenger**, I 577.  
**Weiser**, III 139.  
**Weisman**, II 679.  
**Weiss**, II 730, III 147, 515.  
**Wells**, III 141.  
**Wendle**, III 157.  
**Werner**, III 501.  
**Wescott**, I 76.  
**Wealey (J.)**, I 117, 539, II 292, 367, 412, 427, 430, 435, 446, 457, 474, 484, 488, 521, 549, III 99, 100, 106, 135, 196, 236, 277.  
**Wesley (C.)**, I 540, II 353, 427, 430, 434, III 196.  
**West**, I 125, 482, 489, 515, 524, 538, 551, 553, 555, II 321, 482, 623, 628, III 204, 327, 331.  
**Westcott**, III 349.  
**Western Chr. Advocate**, I 484, 540, 652, II 565, III 146.  
**Westminster Ass. Annot.**, II 214.  
**Westminster Conf.**, I 110, 124, III 168.  
**Westminster Rev.**, I 68, 91, 347, 436, 472, 478, II 116, 164, 242, 253, 343, 411, 563, 622, 723, III 36, 48, 146, 180, 187, 278, 437, 468.  
**Wetstein**, I 195, 297, II 220, 368, 405, 454, 521, 627, 674, III 129, 301, 371.  
**Whately**, I 76, 98, 124, 212, 271, 670, II 94, 123, 282, 401, III 208, 483.  
**Whedon**, II 234.  
**Whewell**, III 562.  
**Whiston**, I 486, 487, 538, II 66, III 99, 148, 399, 501.  
**Whitby**, I 86, 262, 450, 464, 472, 482, 484, 548, II 49, 76, 84, 216, 221, 265, 408, 448, 455, 481, 498, 546, 554-5, 626, 673, III 39, 177, etc., 239, 346.  
**White**, I 527, II 230, 626, 657, III 509.  
**White (Infid.)**, III 447.  
**White (Sav.-Day-Adv.)**, III 142, 150, 163, 263, etc., 265, etc.  
**White (U. S. Min.)**, III 138.  
**Whitfield**, I 540.  
**Whiting**, I 541, II 45, 246, III 145.  
**Whittaker**, I 634, II 672-3, III 148.  
**Whittle**, III 332.  
**Wright**, II 727, III 206.  
**Wichart**, III 501.  
**Wieseler**, I 486.  
**W. I. G.**, I 264.  
**Wigand**, II 673.  
**Wilberforce**, II 723.  
**Wilberforce (Bh.)**, III 107.  
**Wild**, I 684, II 67, 153, 206, 695, 764, 778, III 28, 100, 168, 274.  
**Wiley**, III 162.  
**Wilkinson**, II 414.  
**Williams**, I 127, 622.  
**Williams (Bh.)**, II 673.  
**Williams (Essays)**, III 425.  
**Williams (I.)**, III 372.  
**Williamson**, I 81, 105-6, 164, 404, 422, 557, II 29, 50, 233, 469, III 511.  
**Wilson (Dr.)**, I 163, 633, 684, II 241, 314, 564, 683, III 25, 48, 104, 106, 145, 236, 331, 394, 575.  
**Wilson (His.)**, II 643.  
**Wilson (Isr. Orig.)**, II 66.  
**Wilson (Pre-His. Man)**, III 500.  
**Winans**, III 147.  
**Winchell**, III 509.  
**Winchester (Bh. of)**, II 723.  
**Winebrenner**, I 536.  
**Wines**, I 217, 219, 224, 227-8, 238, 298, 311, II 100-1, 126, 355, 417, 608, 610, 777-8, 780, III 16, 430, 432, 692-4.  
**Wing**, II 241.

- Winslow, **II** 178, 501.  
 Winthrop, **I** 63, 164, 614, **II** 246, 282, 406,  
 487, 540, 638, **III** 179, 195.  
 Wirt, **I** 536.  
 Wisdom, Book of, **II** 585.  
 Wise, **II** 493.  
 Wise (Rab.), **III** 155, 414.  
 Wiseman, **III** 498.  
 Witnessing Church, **III** 256.  
 Witsius, **I** 320, **II** 279, 282, 285, **III** 430.  
 Wittle, **II** 447.  
 Wittenberger, The, **II** 153, 727, **III** 203,  
 484.  
 Wolf, **I** 53, **II** 66, 471, **III** 498.  
 Wolf (Miss), **III** 135, 236.  
 Wolfe, **III** 145, 421.  
 Wolff, **III** 99.  
 Wollaston, **I** 93.  
 Wood, **I** 511, 538, **II** 488, **III** 99, 148, 331.  
 Wood (Pre-Mill.), **III** 169.  
 Woodhouse, **I** 548, **II** 39, 195, 472, 687,  
**III** 177, 372.  
 Woods, **I** 76, **III** 204.  
 Woodward, **II** 193, **III** 195.  
 Woolley, **I** 60.  
 Woolman, **II** 446.  
 Woolsey, **I** 699.  
 Woolston, **I** 54.  
 Wordsworth, **I** 832, **II** 822, 834, 625, 628,  
 646, 741, **III** 800, 367, 430, 498.  
 World's Salvation, The, **III** 256.  
 Worman, **I** 488, 540, **III** 78.  
 Worsley, **II** 66.  
 W. R. D., **II** 207.  
 Wright, **III** 147.  
 Wunch, **III** 847.  
 Wycliffe, **I** 123-4, **II** 678,  
 Wynn, **II** 727, **III** 58.  
  
*York (Archb. of)*, **I** 94.  
 Youman, **III** 509.  
 Youmans, **II** 727.  
 Young, **I** 74.  
 Young (B.), **III** 271.  
 Young (Christ of His.), **III** 535.  
  
*Zanchius*, **II** 673.  
 Zeno, **III** 549.  
 Zeisius, **I** 21.  
 Zeltner, **II** 191.  
 Ziethe, **I** 686, **III** 23.  
 Zimmerman, **II** 643.  
 Zion's Herald, **I** 540.  
 Zöckler, **I** 138, **II** 249, **III** 498.  
 Zollman, **I** 85, **III** 497.  
 Zoroaster, **II** 155.  
 Zurich, Divines of, **II** 679.  
 Zwingli, **I** 124-5, 527, 635, 667, **II** 216,  
 672, 679, **III** 105.

## INDEX OF SUBJECTS.

*The numbers I. II. III. denote the volumes, and the figures refer to the pages indicated.*

- Abecedarians*, I. 55.  
 Ability of God, II. 522-3, 552. See *Power*,  
*Faithfulness*.  
 Abomination of Desolation, II. 650.  
 Abrahamic Covenant, I. 293, etc. See  
*Covenant*.  
     "    "    essential, I. 292,  
             295, 338, etc., II.  
             137, 144, 444,  
             III. 132, 244,  
             257, 309, etc.,  
             369, 383, 561,  
             565.  
     "    "    and kingdom, I.  
             285, etc. See  
             *Cov., Kingdom*.  
     "    "    perpetuity of, I.  
             214, etc. See  
             *Cov., Kingdom*,  
             *Theocracy*.  
     "    "    renewed, I. 322,  
             329. See *Cov.*,  
             the *New*.  
*Abraham's History*, III. 493, 492.  
 Abuse, personal, III. 231-2.  
 Accommodation theory, I. 198, 450.  
 Acts, The, III. 358.  
 Accountability, III. 529. See *Responsi-*  
*bility*.  
 Adam, Second, I. 572, 614, II. 129, 157,  
     348, 486, 488, III. 557.  
     "    "    destiny of restored, II.  
             487.  
     "    "    dominion of, I. 572, etc.,  
             II. 142, 195, 487-8, 581.  
 Adam's Colony, II. 112, 468.  
 Adoption, I. 211, 403, II. 237, 259, III. 368.  
 Advancement in knowledge, I. 16.  
 Advent, First, I. 152, II. 343, III. 418, 419.  
     "    First and Second, I. 242, 282, 365,  
             385, 626, 671, II. 166, 169, 176,  
             184, 187, 197, III. 79, 318, 312,  
             423, 529, 575.  
 Advent, Second, III. 59, 61, 245, 299, 377,  
     398.  
     "    "    apost. teaching, I. 471,  
             etc., 478, II. 17, 71, 161,  
             316.  
     "    "    denied, I. 444, 481, II.  
             166, 343, III. 134-5,  
             141-2, 160, 165-6, 187,  
             242, 258, 300, 425, 527,  
             etc.  
     "    "    Early belief in nearness,  
             I. 183, 470, 473, 641,  
             695.  
     "    "    explained, I. 473, etc., II.  
             318. See *Interval*  
             *Stages*.  
     "    "    interval in, II. 318, 328,  
             331, 338. See *Interval*  
             *Stages*.  
     "    "    and kingdom, II. 562, III.  
             363, 422, 426. See  
             *Kingdom*, *Theocracy*,  
             *Reign*, etc.  
     "    "    and the millennium, III.  
             98.  
     "    "    and Mt. Sinai, III. 18,  
             etc., 302, 305.  
     "    "    nearness of, I. 471, 477,  
             II. 170, 186, 218, 316,  
             319, 331, III. 97, 100-1,  
             102-6, 119, 132-3, 141,  
             159, 167-8, 180, 182,  
             384, 424. See *Signs*.  
     "    "    necessary for salvation,  
             III. 316, 352-4, 395,  
             423, 425, 503, 520, 528,  
             etc., 539, 574, 586. See  
             *essential*.  
     "    "    opinions, II. 164, etc.,  
             168, 343.  
     "    "    and overthrow of Jeru-  
             salem, II. 84.  
     "    "    permanent, II. 842. See

- Perpetuity of Kingdom, etc.
- Advent, Second, personal, I 569, 570, 674, II 76, 86, 139, 156, 164, 180, etc., 189, etc., 208, etc., 217, etc., 347, 865, 410, 412, III 59, 805, 377, 384-5, 528. See Visible.
- " " perverted, II 165, 220. See spiritualized, death, unbelief, etc.
- " " Pre-Millennial, II 161, etc., 167, 174, etc., 194, 342, 514, III 845. See Judgeship, Judgment-Day, Reign, Kingdom, Earth renewed, First resurrection, etc.
- " " precious, I 249, 340, 385, 467, 477, 560, 695, II 74, 155, 160, 167, 196-7, 388, 402, 411, 444, 513, 590, 595, 735, 737, 777, III 141, 187-8, 170, 218, 309, 312, 314, 316, 319, 320, 330, 354, 384, 449, 451-2, 457, 528-9, 539, etc., 575-8. See Hope, Kingdom, Theocracy, Salvation, Redemption, etc.
- " " prominence of, III 167, 299, etc., 310, 313, 315, 317, 321, 354, 381, 394, 529.
- " " refreshing and restitution, II 463-4-5.
- " " spiritualized, III 179, 300, 527, etc. See death, perversions, unbelief, etc.
- " " stages of, II 315, 318, 331-2, 418, 700, III 18, 102, 118, 133, 159, 160, 164, 302, etc., 303, 307.
- " " and time, III 96, 308. See Chronology, Time, Signs.
- " " visible, III 182, 299, etc., 305. See personal, visible.
- " " world's conversion, III 136, 172, 190-1, 381. See Conversion of the world.
- Adventists, III 11, 114. See History of the Doctrine.
- " Seventh-Day, I 536, II 79, 323, 602-3, 575, III 142, 163-4, 211, 263, etc., 339.
- Advents, two future, II 190.
- Advocates, Pre-Millennial, I See History of
- Chiliasm in Vol. 1, p. 450, etc., and III 116, 135, 151, 153, 179, 194-5, 199, 200, 232, 238-9, 248.
- Advocates, Jewish, III 408-9. See Jewish belief.
- Agag, III 408.
- Age and ages, II 408, 411, 412, 425.
- Age, end of the, II 420, etc., 424, III 587.
- " evil, III 184, 188.
- " Father of the coming, II 426.
- Ages, King of, II 411, 412.
- Age and resurrection, II 423.
- " Solomonic, II 524.
- Ageda, III 425.
- Agrarian Law, the, III 596.
- Agreement in outlines, I 491.
- Aion, meaning of, II 421, 424, 514.
- Air theory, the, II 532-3.
- Albigenses, I 324, 521, II 265, III 174.
- Alexandrian Interpretation, I 51, 59, 338, 499, 507, II 214, 398. See Interpretation.
- " Philosophy, III 187.
- All, usage of, I 379, II 363, 511, 513, 549.
- Allegorical interpretation, I 50, 511. See Interpretation.
- American Chiliasm advocates, I 543.
- Anabaptists, I 44, 118, 342, 529, 532, 534, 552, 601, 639, II 103, 203, 216, 573, 637, III 11, 51, 70, 175, 270.
- Analogy, III 343, etc.
- " of Faith, II 512, 521.
- Ancient of Days, the, III 25-6.
- Angel of the Churches, III 378.
- Angelic Brethren, I 54.
- " communication, III 446.
- " influence, II 619, 620-1.
- " rule, II 598.
- Angels, coming of, II 176-7.
- " fallen, III 188.
- " judged, II 620.
- " ministrations of, II 618, etc.
- Anglo-Israelism, II 66.
- Animals, deliverance of, II 483, etc.
- Ann Lee, I 204, 552.
- Anointed, God's, III 540.
- " Saints, II 579, 582.
- Anointing with oil, III 390.
- Anonymous Chiliasm writers, I 547.
- Antagonism, III 231. See Perversions, Unbelief.
- Anthropomorphism, III 573.
- Antichrist, I 654, 682, II 105, 183, 208, etc., 221, 326, 328, 377, 654-5, 656, 658, 668, 691, III 134, 156, 160, 162, 188, 586.
- " and army, II 764-5.
- " and cause of war, II 759.
- " characteristics of, II 691, 696, etc., 712, 721, 728, 750, 758.
- " destruction of, II 713, 740, 766-7-8.

- Antichrist**, development of, **III** 509.  
 " history of views, **II** 670, etc., 680, etc., 690, etc.  
 " march of, **II** 760-2.  
 " meaning of, **II** 696-7.  
 " miracles of, **III** 161, 163.  
 " personal, **II** 679, etc., 718.  
 " power of, **II** 712, 740, 751, etc., 765  
 " preparatory tendencies, **II** 720, etc., 748, etc., 770.  
 " revelation of, **II** 700, 750.  
 " to whom applied, **II** 673, etc., 680, etc.  
 " various applications of prophecy, **II** 683, etc., 687, etc., 691, etc.  
 " worship of, **III** 161.  
**Antiochus Epiphanes**, **I** 677, **II** 249, 650, 656-7.  
**Apocalypse**, the, **III** 366, etc., 382, etc.  
 " canonicity denied, **III** 367, 382.  
 " fulfilment of, **III** 133.  
 " how interpreted, **II** 715.  
 " interpretation of, **III** 371, etc., 378, etc.  
 " reception of, **I** 484, **II** 264.  
**Apocryphal books**, **I** 446, 486, **II** 236, **III** 572, 669, 675.  
**Apologies**, abject, **I** 492.  
**Apologetics**, concessions of, **I** 188, 460.  
**Apology A. C.**, **I** 532.  
 " for writing, **II** 732-3, 738-9, 745.  
**Apostasy**, **I** 102, **II** 689, 691, **III** 119.  
**Apostles**, how quote prophecy, **III** 185.  
 " and Kingdom, **I** 77, 433, 436, 438, 443, 445, 459, 471. See Kingdom, theocracy.  
**Apostolic attitude**, **I** 274, 280, 479, 605, **II** 17, 19, 161.  
 " creed, **I** 530.  
 " brethren, **II** 676.  
**Apostooliana**, **I** 537.  
**Argumentation**, how conduct, **III** 243-4, see Preface.  
**Ark**, the typical, **II** 487.  
**Armageddon**, **II** 762-3, **III** 24.  
**Armies**, standing, **III** 149.  
 " the two, **II** 764-5.  
**Armillus**, **II** 218.  
**Articles**, Smalcald, **I** 532.  
**Arts and Sciences in Mill**, **II** 147.  
**Asceticism**, **I** 501.  
**Asiatismus**, **I** 425.  
**Asmoneans**, **II** 60.  
**Astronomical objections**, **II** 579, **III** 562-3.  
**Assurance**, **III** 359, 475.  
**Assyrian**, the, **II** 714.  
**Athanasian Creed**, **I** 532.  
**Atonement**, **III** 437. See Christ's death, blood.  
**Augsburg Confession**, **I** 123, 531-2, 637, 686, **III** 175, 176, 202-3.  
**Awake**, usage of, **II** 256, 258.  
**Babylon**, **II** 707, **III** 142, 160, 272.  
 " Jewish return from, **II** 59, 83, 89.  
**Balaam's prophecy**, **III** 401, etc.  
**Baptism of the Holy Ghost**, **III** 64, etc., 464-5, 598.  
 " of fire, **III** 80, etc.  
 " of the Holy Ghost and fire, **II** 595, 613.  
 " " " " " " limited, **III** 81.  
**Baptist Confession**, **I** 531. See Bunyan's Confession.  
**Baptists**, **I** 687.  
 " Seventh-Day, **III** 11.  
 " Faith of, **III** 135.  
**Barbourism**, **III** 269. See Barbour.  
**Barchocheba**, **I** 469.  
**Barkers**, **I** 54.  
**Barren woman**, **II** 130, etc.  
**Battle of the great Day**, **II** 751, etc., 767, etc. See War.  
**Beaconsfield**, Lord, **II** 55, **III** 148.  
**Beast**, human government, **III** 12, 15.  
**Beds**, of **Psal.** 149 : 5, **II** 615.  
**Belgic Confession**, **I** 531.  
**Begotten**, the first, **II** 183, 190, 257-8, 300, 303, 477.  
**Believer**, characteristic of, **III** 322.  
**Believers**, **III** 76, 78, 142, 271, 339.  
 " judgment of, **II** 385, etc., 389, etc.  
**Berlin**, **III** 157, 201.  
**Bible**, book for the people, **I** 116. See Scripture.  
 " beginning and ending of, **II** 434.  
 " to be reverently studied, **I** 117.  
 " and science, the, **III** 498. See Science.  
**Bigotry**, **I** 417, 465, 481, 550, etc., 635, 640, 653, **II** 103, 226, 309, 333, **III** 139, 142, 234, 261, 273-4, 275, etc., 327, 338-9, 378. See Charity, lack of.  
**Birth**, usage of, **II** 257, 259, 300, 477.  
 " future, **III** 80.  
**Blessings forfeited and restored**, **I** 106, 626, **II** 128, 141, etc., 146-9, **III** 455, 586.  
 " future, **III** 453, 455-6, 461, etc. See Spiritual and Temporal blessings.  
**Blood of Jesus**, **III** 431.  
**Bockelson**, **III** 178.  
**Body**, the, **II** 320.  
 " resurrection of, **II** 228, etc., 236, 239, 250, 304, 308.  
 " " " denied, **II** 230, 272.  
 " spiritual, **III** 464.  
**Bohemian**, Prot., **I** 521.

- Bourignon, Antoinette, **L** 54, 74.  
 Bozrah, **III** 23, 24.  
 Brethren, the (Dunkards), **L** 536.  
 Bride, the, **II** 132, 324, **III** 39, 301, 305.  
 Brooklyn, **III** 138, 157.  
 Brothers, R., **II** 112.  
 Büchnerism, **III** 291. See Büchner.  
 Bunyan's Confession, **L** 536, 687. See Bunyan.
- Cabala*, **L** 48.  
 Call of the Gentiles, **L** 211, 223, 392, 394, 396, etc., 399, 402, 404, 408, etc., **II** 68, **III** 526.  
 Camisards, **III** 70, 270.  
 Canaan, no type, **III** 61.  
 Canon, the, **III** 363-4.  
 Captive, usage, **II** 254.  
 Carcass, the, **II** 320.  
 Carnality, charge of, **II** 343, 436, 443-5, 540, 571, 604, **III** 80, 229, 230, 450, 400-1, 556, 589.  
 Catastrophism, **II** 428-9.  
 Cathari, **II** 676, **III** 74.  
 Catholic Apostolic Church, **L** 536, 554, **II** 817, 324, 568, **III** 28, 78 271.  
 Cedars, **II** 580.  
 Cerinthus, **L** 443, 465-6, 485, **III** 232.  
 Changes, future, **III** 29. See Blessings, Mill., New Heavens and New Earth, Reign, etc.  
 Charity, **L** 10, **II** 226.  
 " lack of, **III** 139, 142, 144, 234, 274, 378. See Bigotry, Persecution.  
 Chastening, why, **II** 590, 744.  
 Chicago, **III** 138, 157.  
 Child-bearing, future, **II** 146.  
 Children of the Day, **II** 410.  
 " " God, **II** 298.  
 " saved, **III** 262.  
 Chiliasm, **III** 326. See Chiliasmic history, Millennium.  
 " founded on the Covenants, **L** 826. See Covenants.  
 Chiliasmic history, **L** 450, 458, 461, 465, 490, etc., 490, etc., 494, etc., 498, 513, 524, 545, 554, 641, 644, 665.  
 Chiliasm, apostles, **L** 267, 443, 449, 494, 497.  
 " early church, **L** 318, 324, 365, 449, 458, 462, 480, 490, 494, etc., 493, etc., **II** 181, etc.  
 Christadelphians, **L** 480, 537, **II** 45, 278, 621, 634, 674, **III** 11, 142, 260, etc., 339.  
 Christ, ability of, **III** 72, 192, 354, 359, 366, 395, 411, 473, 514, etc., 533, 564.  
 See power of,  
 " All in all, **III** 579, 601.  
 " appearance of, **II** 560.  
 " army of, **II** 764, 766.  
 " body of, **III** 578.  
 " controverted, **L** 467.
- Christ, Church and the, **L** 596. See Church.  
 " David's Son, **III** 370-1, 537, 557, 559, 565, 570. See Davidic Covenant.  
 " Davidic relationship retained, **L** 389, 346, 352, 359.  
 " death of, **L** 368, **III** 420, 438, 480-3, 564, 571.  
 " Deliverer, **III** 182-4, 188, 194, 209, 210, 213, 214, 294, 359, 420-1, 423. See temporal deliverer.  
 " dishonoring of, **III** 543, 552, 577, 589.  
 " divine, **L** 539, etc., 563, etc., **II** 187, **III** 354, 356, 415, etc., 420, etc., 424, 483, 530, etc.  
 " divine-human, **L** 560, etc., 565, **II** 123, 199, 633, 700, **III** 415, etc., 447, 467, 477, etc., 512, 530, etc., 537, etc., 552, 593, 601.  
 " enemies of, **L** 579, 766. See Antichrist.  
 " essential, **L** 78, 333.  
 " explained, **III** 349, etc., 448. See meaning.  
 " exalted, **III** 403, 531-2, 543, 552-3, 602. See greatness, power, etc.  
 " faithfulness of, **III** 542.  
 " foreknowledge of, **III** 485.  
 " Fulfiller, **L** 329, **II** 152.  
 " greatness of, **L** 31, **II** 582, 766, **III** 427, 438-9, 533, 553, 576. See divine, perfect, reign, etc.  
 " greatness of His work, **III** 536, 550, etc. See Creation, Redemption, Restitution, Salvation, etc.  
 " glorified in His Saints, **II** 596.  
 " glorious, **L** 249. See appearance, exalted, etc.  
 " honoring of, **III** 214, 535, 552, etc., the Hope, **III** 310, 578-9.  
 " humanity of, **III** 588-9, 541, 552-3, 555, 557, etc., 560, 564-5. See divine-human.  
 " Infallible Head, **III** 550-1.  
 " inheritance of, **II** 773, **III** 34, 37, 49, 463, 536. See Davidic Covenant, David's throne, Inheritance of Jesus.  
 " interest in His person, **III** 130, 153, 295, 349, 356, 513, 535, 537, 554.  
 " Jewish King, **L** 427, **II** 94, 205.  
 " Kingdom of, **L** 414. See inheritance, kingdom, theocracy, Davidic Covenant, reign, etc.  
 " King of kings, **II** 578. See supremacy, etc.  
 " kingly office not in ministry, **II** 597-8.  
 " knowledge of time, **III** 93-4.  
 " law, and the, **L** 373.  
 " lives of, **III** 580, 580.  
 " marriage of, **III** 39, etc. See Marriage.



- Christ, meaning of, **I** 385, 441, 447, 569, **II** 180, 556-7, **III** 223, 350, 567, etc., 569, etc.
- “ miracles of, **III** 472-3, 479, 514, 521.
- “ miracle-working, **I** 91, 93, 97, **II** 156. See supernatural, miraculous, power, etc.
- “ name perverted, **III** 515, 568, etc.
- “ no writer, **I** 271-2, 627.
- “ offices of, **III** 584.
- “ perfect, **I** 584, 701, **II** 307, 491, 493, 536, **III** 315, 354, 356, 364, 411, 419, 420, 438, 454, 475, 479, 514, etc., 531, 533, 535, 550, 596, 600. See divine, infallible head, etc.
- “ personally present, **II** 533, 561, 563, 766. See Son of Man, visibility, epiphany, parousia.
- “ power enforced, when, **III** 172, 453, 529.
- “ pre-existence of, **III** 538.
- “ Priest, **II** 601, etc.
- “ Priesthood of, **III** 191, 456.
- “ prophet like Moses, **III** 28, 426.
- “ Redeemer, **III** 449, etc., 453-4, 529. See redemption, salvation, curse, evil, etc.
- “ reign of, **II** 504, 532, 536, 561, 768, **III** 213, 370, 539, 543, 548, 550, 553, 555, 586. See supremacy, Theocratic King, Theocracy, kingdom, Reign of the saints, etc.
- “ reign perpetual, **II** 630, etc. See kingdom, Theocracy, Perpetuity, etc.
- “ rejoicing, **III** 602.
- “ representative of God, **III** 537, etc.
- “ Restorer, **I** 250, **II** 76, 78, 152, etc., 186, 195, 307, 430-1, 466, 468, 472, 486, **III** 454, 473, 478-9, 494, 515. See Blessings forf. and restor.
- “ resurrection of, **III** 438, 482-3, 514, 523, 553.
- “ sinless, **III** 533, etc. See perfect.
- “ sin-removing, **I** 105, 333. See curse, evil, etc.
- “ Son of Man, **I** 559, 565, etc., 577, 581-2, 614, **II** 167, 180, 223, 337, 341, 346-7, 351-2, 355, 374, 563, **III** 533-4. See humanity.
- “ Stone, the, **I** 678, 683.
- “ supernatural king, **I** 60, 91, 559, 569, 700, **II** 177, 183, 307. See Supernatural, Miracles.
- “ supremacy of, **II** 618, 767. See King of kings, reign, etc.
- “ Theocratic King, **I** 231, 281, 351-2, 376, 447, 559, 563, 565, 597, 701, **II** 557, 560, 706, **III** 353-4, 366, 403, 429, 434, 438-9, 447, 456, 475, 479, 512, 514, etc., 517, 580-3, 537, 541, 550, 558, 564, 570, 575, 601-2. See Theocracy.
- Christ, temporal deliverer, **I** 273, 384, **II** 766, etc., **III** 425-6, 457, 542.
- “ truthfulness of, **III** 58, 421, 519.
- “ unchangable, **II** 600, **III** 533, etc., 557, etc.
- Christological question, the great, **III** 512, etc., 537, etc.
- Christa, false, **II** 758.
- Christian system, **II** 638.
- Christianity, changes of, **I** 45.
- “ misinterpreted, **I** 78. See Unbelief.
- Chronology, **II** 657, 665, 717, etc., 774, **III** 92, etc., 96, etc., 98, etc., 102, etc., 104, 197, 306. See Time.
- “ and Sabbatism, **II** 459.
- Church, Broad the, **III** 122, 207, 281, 468.
- “ Christian, **I** 405, 447, 499, 513, 592, 596, 609, 665, 671, 684.
- “ complete, **II** 602.
- “ and Daniel, **I** 872, etc.
- “ divisions of, **III** 196.
- “ early doctrine of, **I** 318, 365, 624, 641, 644, 658, **II** 348, 511, 525, 539, **III** 38-9, 53, 132, 169, 171, 199, 222, 229, 239, 245, 249, 250, 282, 296, 311, 317, etc., 322, 345-6, 413, 461, 486, 502, 523, 534, 572, 579, 585.
- “ establishment of, **III** 526. See Dispensation, design of, and Church Christian.
- “ God of, **I** 536.
- “ government, **III** 169, 335.
- “ Headship of, **I** 596.
- “ Kingdom, and, **I** 359, 363, 389, 431-3-7, 469, 471, 499, 505-8, 582-9, 591-3-6, 601-6-9, 611, 613, etc., 618, 632-4-8, 641-4-7, 652-5, 662, 671, 684, 690, **II** 17, 20, 23, 27, 30-2, 35, 39, 56, 90, 94, 100, 106, 558, **III** 180-1-2, 223, 253, 282, 296, 370-1, 392, 422, 483, 503, 575, 582-3-5.
- “ Kingdom, and, not synonymous, **I** 632, **III** 585. See the preceding and Kingdom.
- “ name of, **III** 196.
- “ New Jerusalem, and, **III** 39, 40.
- “ preparatory, **III** 381, 383, 545. See Dispensation, design of.
- “ present condition of, **I** 617, 634, 638, 652, 667, **II** 163, 493, **III** 117, 118, 119, 183-4, 188, 202, 210, 282, 335, 381, 383, 498.
- “ State of, **I** 395, 653, **II** 775, **III** See present condition.
- “ State, and, **I** 207, 240, 286, 348,

- 651, 663, **II** 97-9, 117, 119, 576, 600, 607, 651, 663, **III** 14, 16, 83, 338, 462, 545, 551, 582, 591, 595-6.
- Church theocracy, no, **III** 545. See Theocracy.
- “ unbelief, and, **III** 116, 217, etc., 248, etc. See Unbelief, Perversions, Contradictions, etc.
- “ wealth of, **III** 129.
- Churches, the seven, **III** 377, etc.
- Cincinnati, **III** 157, 201.
- City of God, **I** 300, 508, 615. See Augustine.
- Cities, condition of, **III** 131, 138-9, 144, 156-7, 196, 201.
- Clay and iron, **III** 131.
- Cleansing of the Sanctuary, **II** 115.
- Clericalism, **I** 640, **III** 378.
- Cloeter, **II** 112.
- Clouds, in, **II** 314.
- “ of heaven, **II** 175, 187, 223.
- Colony, Adams, **II** 112, 468.
- Colonization schemes, **II** 88, 468.
- Colossians, **III** 363.
- Coming One, the, **II** 183, 191, 561, **III** 384-5.
- Commentators, Chiliastic, **I** 545, etc.
- “ testimony of, **II** 213.
- Commission, the, **III** 191-3.
- Communism, **II** 724, **III** 154.
- Comparative theology, **III** 504-5.
- Concessions, futile, **II** 510.
- “ to unbelief, **I** 14.
- Condemnatory, doctrine, **II** 196.
- Conditional, promises not, **II** 47, 74, 79.
- “ prophecy, how, **I** 176, **II** 48.
- Confederation, **II** 326.
- “ the last, **II** 105, 752, 754, etc., 757, etc., 760, 763, **III** 13, 160, 162, 205, 293-4, 394, 396. See War, Persecution, Trouble.
- Conferences, Chiliastic, **I** 554, **III** 130, 153, 169, 204, 222, 263, 327, 332.
- Confession of Peter, **I** 441.
- Confessional exclusiveness, **I** 128, 526, 532.
- “ teaching, **I** 492, 518, 527, 530, 532.
- Confessions, **III** 197, 231-2. See Creeds.
- Conflagration of Peter, **II** 506, etc., 510, etc.
- Conflict of Bible and Science, **III** 496, 507-9.
- Conscience, **I** 134, **III** 285.
- Consolation, Day of, **II** 464.
- “ of Israel, **II** 143, 299.
- Constantine, **I** 505.
- Continuist interpretation, **III** 372.
- Contradictions, **II** 170, 218, 252, 268, 271-2, 299, 302, 514, 551, **III** 103-4, 182, 187, 193, 311, 575. See Perversions.
- Controversial writers, **I** 547-8.
- Controversy, God's, **II** 742, etc.
- “ with Jews, no, **III** 350. See Jews.
- Conversion, Jewish, **I** 281, **II** 189, 463, 471. See Jews.
- “ of the world, **I** 394, **II** 155, 732, 736, 745, 751, 770, **III** 119, 134, 136, 143, 171, etc., 186, etc., 189, etc., 196, 202, 210, 212, etc., 255-6, 308, 381, 587.
- “ “ “ “ and the early Church, **III** 171-3.
- “ “ “ “ and the Reformers, **III** 175-7.
- “ “ “ “ and the Sec. Advent, **III** 173, 136, 190-1, 331.
- Corinthians, Epistles of, **III** 362.
- Cosmos, **II** 33.
- Council, of Rheimsburg, **II** 673.
- Councils, **I** 518.
- Covenanters, **II** 778.
- Covenant, Abrahamic, **III** 420. See Abrahamic.
- “ Davidic. See Davidic Covenant.
- “ how changed, **I** 324, 333-4.
- “ foundation of faith, **II** 444, **III** 132, 244, 257, 369, 383, 561, 564-5, 600.
- “ foundation of hope, **III** 309, etc., 365, 383.
- “ kingdom based on, **I** 295, 293, 325, 328, 334, 339, 348, 393, 422, 427, 504, 565, **II** 53, 79, 161, 340, 346-7. See Davidic Covenant, Kingdom.
- “ manner of fulfilment, **III** 420, 453.
- “ misconceptions of, **I** 330, 340, **II** 83.
- “ New, the, **I** 322, etc., 329.
- “ with the Jews, **II** 657, 664.
- Covenants and Gospels, **III** 350.
- Creation delivered, **II** 178, 466, 477, 479, etc., **III** 587. See New Heavens and New Earth, etc.
- “ of man, **III** 496.
- “ of woman, **III** 431, etc.
- “ six days of, **II** 458, 469.
- Creator, the, **III** 510, etc.
- Creature, the, **II** 490, etc.
- Credibility of Scripture, **III** 467.
- Credulity, **I** 452, **II** 99, 239, **III** 291. See Faith of unbelievers.

- Creeds, Augsburg Conf.,** I 123, 531-2, 637, 666, III 175, 176, 202-3.  
 " **Apostolic,** I 530.  
 " **Apology, A. C.,** I 532.  
 " **Articles, of Smalcald,** I 532.  
 " **Athanasian,** 532.  
 " **Baptists,** I 531. See **Bunyan.**  
 " **Belgic,** I 531, II 678.  
 " **Bohemian,** II 678.  
 " **Conf. Helvitia,** I 532, III 194.  
 " **Conf. of Edward VI.,** I 531, 534.  
 " **Catechism of Edward VI.,** I 531.  
 " **Cath. Apost. Church,** I 536.  
 " **Free Chr. Church (of Italy),** I 536.  
 " **Nicene,** I 530.  
 " **Second Adventist,** I 536.  
 " **Westminster,** I 531-2, II 220, III 175-6, 202-3.  
 " **value of,** I 124, etc.  
 " **how enforced,** I 129, 530.  
 " **teaching of,** I 493, 530, 532.  
 " **Kingdom, and,** I 616.  
**Criticism, higher and lower,** III 470.  
**Cross, efficacy of,** III 455-6.  
**Crowned, saints when,** II 579.  
 " **Paul,** II 579, 582.  
**Cup of the New Test.,** I 327.  
**Curry,** I 204.  
**Curse, the,** II 488, etc., 492-3, 517. See **Sin, Evil.**  
 " **effects,** III 128, 152, 184, 206.  
 " **deliverance from. See Blessings forfeited and restored, Evil removed, Creation delivered, New Heavens and New Earth, Paradise, etc.**  
**Damasus,** I 520.  
**Daniel,** III 490.  
**Daniel's resurrection,** II 248.  
**Darbyites,** I 536, III 271. See **Believers, Plymouth Brethren.**  
**Darkening of the sun and moon,** III 151, 164.  
**Darkness, usage of,** II 256.  
**Dates, chronological,** II 657, 665, 774, III 99, 100, 102, 104. See **Chronology, Time.**  
**Darwinism,** III 291. See **Darwin, Huxley, Tyndall.**  
**David El-Roy,** II 203.  
 " **key of,** II 205.  
**David's Son. See Christ, Davidic Cov.**  
**Davidic age,** II 524.  
**Davidic Covenant, kingdom based on,** I 285, 313, 339, 565, 578, II 51, 71, 341, III 224, 244, 296, 370-1, 565.  
 " " **how changed,** I 316, 338, 347, 427, 499, 509, 514, 571, 583, 649, II 67, 79, 88, 90, 95, 99, 161, 199, etc., 204, etc., 340, 347. See **Spiritualizing, etc.**  
**Davidic throne, Jesus inherits,** I 199, etc. 347, etc., 355. See **Inheritance, Covenant, etc.**  
 " " **restoration of,** I 190, 270, 279, 282, 339, 343, 347, 350, 365, 372, 420, 422, 429, 441, 557, 565, 570, 578, 580, 598, 613, 627, II 49, 51, 58, 76, 78, 138, 179, 189, 200, 341, 347, 439, 466, 532-3, 713, 744, 760, III 43, 49, 51, 296, 354, 359, 392, 399, 422, 425, 460-2, 517, 528, 575.  
 " **kingdom and the theocracy identical,** I 234, 344, 348, 390, 395, 563, 565, 664, II 97, 120, 121, 187, 349. See **Theocracy and Kingdom.**  
 " " **divine nature of,** I 348, 563, 565, 699, II 75, 269. See **Spiritual.**  
 " " **no type,** II 524.  
**Day, battle of the great. See Battle.**  
 " **children of the,** II 410.  
 " **of Consolation,** II 464.  
 " **of Judgment,** II 358, 362, etc., 365, 367, etc., 383, 409, 516, III 245, 586.  
 " **the dark,** III 68, 164.  
 " **literal, fulfilment,** II 686, 717, 755-6.  
 " **the Lord's,** III 95.  
 " **of the Lord Jesus,** II 87, 163, 190, 210, 368-9, 409, 410, III 587.  
 " **man's,** II 412.  
 " **morning of the,** II 87, 316, 414, etc., III 587.  
 " **scriptural usage of,** I 476, II 365-6, 368.  
 " **year,** II 686, 717, 755-6.  
**Days, the Ancient of,** III 25-6.  
 " **end of,** II 424.  
 " **of heaven,** II 466.  
 " **the last,** II 195, 301, 336, 367, 421, 423.  
 " **of Noah and Lot,** III 112, 123-4, 133, 135, 297.  
 " **prophetical,** III 99.  
 " **six of creation,** II 458, 469.  
 " **twenty-three hundred,** III 99.  
 " **twelve hundred and sixty,** II 755-6.  
**Dead, extravagantly eulogized,** II 395.  
 " **resurrection of. See Resurrection.**  
**Death of Jesus, efficacy of,** III 420. See **Cross.**  
 " " **sublimity of,** III 480-1.  
 " **an enemy,** II 170-2, 244, 306, 395, III 59, 61, 300, 312.

- Death not the coming of Jesus, **II** 170-3, 395.  
 " introduced, **II** 158, 228, **III** 501.  
 " in Millennial age, **II** 148.  
 " shadow of, **III** 389.
- Degrading, **II** 552.  
 " of the Christ, **II** 683, 743. See also, Christ, dishonoring of.
- De Gerson, John Charlier, **I** 56.
- Degrees, **II** 389, 391, 610. See Rank, Kings, Reward, etc.
- Definitions of the kingdom, **I** 30, 147, 181, 195, 690.
- Deliverer. See Christ deliverer, Temporal deliverance.
- Deliverance and the morning, **II** 416.
- Deluge, extent of, **III** 501.
- Demoniacal possessions, **III** 79.
- Demonology, **III** 145.
- Denominations, some in, Chillianic, **I** 537, 542, etc., 553.
- Depravity, human, great, **I** 13, 144, 161. See Antichrist, persecution, war, wickedness.  
 " future, **II** 748, 750, 772.
- Design, proof from, **III** 510.
- Desire, the, of women, **II** 652.
- Destiny of the saints, **II** 593-6, **III** 72, 446-7, 591-3, 600. See reign, priesthood.
- Destructionists, **III** 260.
- Detention of the saints, **II** 394, etc., 397, etc.
- Development theory, **I** 113, 190, 339, 460, 598, 623, 642, 658, etc., **III** 134, 143, 146, 156, 173, 183-4, 207-8, 227, 237, 257, 311, 346, 362, 370, 382-3, 484, 520, 560.
- Devil, works of destroyed, **III** 454.
- Devils, doctrines of, **III** 123.
- Dew, usage, **II** 418.
- Differences, **III** 372-3.  
 " in the Church, **I** 634.  
 " of interpretation. See Interpretation.  
 " in view, **I** 525.
- Dignity of man, **III** 434.
- Diseases removed, **II** 145.
- Discernment, spiritual, **I** 52.
- Disciples, how preached the kingdom, **I** 182, 253, 274, 443, 436, 438, 443, 445, 449, 471, **II** 19. See Kingdom, Theocracy.  
 " knew the kingdom, **III** 528. See Preaching.
- Divine and Divine-Human. See Christ.  
 " Purpose, the, **III** 287, 295-6, 340, 347, 371, 440, 454, 469, 475, 483, 487, 491, 493, 504, 515, 520, 593, 597, 600. See Covenant, Dispensation, Plan, etc.
- Divisions of the Church, **III** 196.
- Dispensation, design of, **I** 537, 590, 598, 600, 617, 635, 642, **II** 203, 224, 227, 588, 590-1, 596, 778, **III** 96, 181, 187-8, 192-3, 200, 204, 208-9, 211, 216, 238, 517.
- Dispensation, future, **II** 344, 367, 370, 407, 410, 423, etc., **III** 31, 72, 120, 293-4, 456, 510, 585. See Day of the Lord Jesus, Judgment Day, World to Come, Restitution, Ages, etc.
- Docetism, **I** 501, **II** 539.
- Doctrine, advocates of our, **III** 135. See His. of Chilianism.  
 " basis, of **I** 65-6, **II** 19.  
 " condemnatory, **II** 196.  
 " diversity of, **I** 15. See Perversions, Differences.  
 " early Church, **I** 318, 658, **II** 19. See His. Chilianism.  
 " early Fathers, **III** 406-7. See His. Chilianism.  
 " Jews. See Jewish belief.  
 " miracles, **I** 101. See Miracles.  
 " necessary, **III** 226.  
 " of the kingdom perpetuated, **I** 480, 675, **II** 124.  
 " " " changed, **I** 60, 147, 368, 370, 411, 423, 459, 499, 509, 513, 524, 598, 602, 605, 611, 621, 626, etc., 682, 638, 644, 647, 655, 659, 662, 685, 690.  
 " perversion of, **I** 510, 511. See Perversions.  
 " progress of, **I** 113, 658.  
 " religion, and, **I** 111.  
 " our, a solvent of difficulties, **III** 406, etc., 430, etc., 476, etc.
- Dominion of Gentiles. See Gentiles.
- Dominion and the morning, **II** 415.  
 " of the Second Adam, **I** 572, etc., **II** 142, 195, 487-8, 531.
- Domitian and believers, **I** 468.
- Duchoborzus, **I** 54, **III** 70.
- Dust, usage, **I** 256.
- Duty of Scripture students, **I** 16.  
 " violated, **III** 166.
- Eagles, the*, **II** 320, 322, 530.
- Early belief in speedy Second Advent. See Sec. Advent.
- Earnest, the, **III** 213, 287, 450.
- Earth, desirable, **II** 432, etc., 436, 444.  
 " and covenant, **II** 432, etc., 434, 445, 516.  
 " destruction of by fire, **II** 427, etc., 516, 521.  
 " " " " freezing, **II** 428-9.  
 " inherited, **II** 434, 443-6, 490, 601, 504, 514, 531-3, **III** 38, 62, 585-6. See Inheritance, Reign, New Heavens and New Earth, etc.

- Earth, perpetuity of, **II** 427, etc., 513, etc. **III** 587. See Perpetuity of the race and of the kingdom.
- " " " advocates, **II** 430, etc., 432, 445, 480.
- " " " concessions, **II** 430, 480, 516.
- " place of the kingdom, **I** 35, 848, 865, 402, 573, 643, 660, 669. **II** 13, 33, 117, 124, 144-5, 156, 159, 251, 263, 305, 359, 570, etc., 547, etc., 596, 617, **III** 32, 49, 51, 60, 62. See Kingdom, Reign, Inheriting, etc.
- " redeemed, **II** 432, etc., 437, 514. See Creation, Restitution, Evil, Curse, New Heavens and New Earth, and related subjects.
- " renewed, **II** 148, 173, 499, etc., 524, etc.
- " smallness of, **III** 562.
- " usage, **II** 497, etc., 499, etc.
- East, kings of the, **II** 764, **III** 27.
- " righteous man of the, **III** 27.
- " usage, **III** 27.
- Ebionism, **I** 486, **III** 40.
- Eden, **III** 51.
- Eden no type, **III** 61.
- Edom, **II** 62, 194, **III** 22, 24.
- Education, secular, **III** 131, 158, 206.
- Egypt (Matt. 2:15), **II** 201.
- Ekklesia, **I** 594, 652, **III** 196. See Church, name of.
- Elect, complete, **II** 542.
- " gathering of, **I** 412, 422, **III** 120, 136, 224, etc., 329, 330, 333. See Dispensation, design of, First Resurrection, Reign, etc.
- " Jewish nation, **I** 207, 292, 392, etc., 399, 403, 416, 422, **II** 42, 53, 48, 92, 95, **III** 402, 471, 486, 595.
- " meaning of, **I** 401-2.
- " qualified for what, **II** 225.
- " who pertain to the, **I** 405-6-8, 417, **II** 249, 587-9, 590, **III** 58, 95, 120, 156, 196-7, 200, 431-2, 437, 457. See First-born, First-fruits, Reign, Priesthood.
- Election, **II** 49, 209, 392, etc., 401, etc., 404, 411, **III** 368. See Elect, Gentiles, engrafting of, Jewish nation.
- Elias, coming of, **II** 565, etc.
- Elijah, **III** 20, 102, 162, 164, 308, 307.
- " future mission, **II** 87.
- End, the, **II** 296, 336, 411, 424, 741.
- " of the age, **II** 420, **III** 587.
- " of Days, **II** 424.
- " of time, **II** 424.
- " the time of the, **II** 653, **III** 97.
- " the wonderful, **III** 442, 454, 456, 469, 475.
- End of the world, **II** 420, etc., 424, 427-8, 492.
- Endowments, **III** 249.
- Enemy, usage, **II** 256.
- England, **II** 743, 778, **III** 15, 139, 140.
- Engrafting, **III** 368, 486. See Elect, Gentiles.
- " necessary, **III** 309, 310, 424. See Elect.
- Enlightenment professed, **III** 229.
- Enoch, Parables of, **I** 570.
- Ephesians, Epistle of the, **III** 362.
- Epiphaneia, **II** 211.
- Equality, **II** 598.
- Equity, God's vindicated, **II** 597. See Imprecatory Psalms, Justice, Curse, etc.
- Error, **III** 276. See Extravagances, Perversions, etc.
- " fruitful source of, **I** 621, 645, 690. See Interpretation Spiritualistic.
- Esau, **II** 609.
- Escape, who will, **II** 323, 325, etc., 327, 331-2, 334.
- Eschatology, study of, **III** 135, 151, 321, 427.
- " prominence of, **III** 427.
- Eternal life, how obtained, **II** 386, 388-9.
- " usage, **II** 630.
- Euphrates, **II** 764.
- Eutychnian Theory, **III** 589.
- Evangelists, Chiliasm, **I** 553, **III** 141.
- Everlasting kingdom, the, **I** 675. See Kingdom, Perpetuity.
- Evil age, the, **III** 184, 188.
- " ignored, **I** 107.
- " not necessary, **II** 469.
- " removed, **I** 106, **II** 141, etc., 145, 147-8, 156, 178, 434, 416, 466, 469, 479, etc., 483, etc., 488, 517, 585, 596, 775-6, **III** 182-4, 425, 434-5, 455, etc., 464, 475, 501, 600. See Blessings restored, Curse, Creation, etc.
- Explains Scripture, the kingdom, **II** 108, 422, **III** 368, etc.
- Extravagances, **I** 552, 677, 685, **II** 99, 191-2, 197, 206, 220-3, 249, 252, 271-2, 282, 292, 323, 342, 345, 353, 433, 436, 444, 446, 506, 515, 517, 520, 531, 537, 552, 623, 658, **III** 35, 38, 51, 53, 63, 70, 73-4, 88, 136, 140, 142, 152, 173, 183, 206, 274, 372-3, 378. See Perversions, Unbelief.
- Ezekiel's last chapters, **III** 84, etc.
- Future*, God makes none, **II** 588, **III** 544, etc., 589, 590, etc.
- Faith, analogy of, **III** 843, etc.
- " " " how violated, **III** 845.
- " appropriating, **I** 139, 333, 401, 416, 418, 692, **II** 196, 328, 391.
- " believers, of, **II** 428-9, 523.
- " early churches, of, **I** 449, etc., **II** 198, 348. See Church, early doctrine of, Chiliasm History, etc.

- Faith, foundations of, **III** 132, 222. See Covenants.
- “ justifying, **III** 286.
- “ lack of in the Church. See Unbelief, Church, Perversions, Spiritualistic Interpretation, etc.
- “ lack of in the world. See Unbelief.
- “ lack of predicted, **I** 290, 307, 320, 349, 520, **II** 43, 186, 191, 486, 552, **III** 217, etc., 221, etc. See Unbelief.
- “ not destructive to Science, **I** 140. See Science.
- “ and reason, **I** 137, 334. See Reason.
- “ responsibility of, **III** 283-4.
- “ requisite, **I** 272, 291, 316, 337, 415, **II** 77, 87, 186, 196, 206, 236, 239, 263, 334, 769, **III** 37, 47, 159, 214, 221, 243, 320, 358, 434, 475.
- “ and sight, **II** 349.
- “ to be tested, **III** 133, 165, 279, etc.
- “ of unbelievers, **II** 428-9, 522.
- “ and works, **III** 364-5.
- Faithfulness of God, **I** 387, 393, 416, 422, 581, **II** 49, 53, 65, 71, 82, 85, 130, 135, 202, 229, 390, 427, 429, 431, 443, 522, 536, 552, 571, 577, **III** 221, etc., 233, 411. See Oath of God, Power of God, etc.
- Fallibility of man, **I** 45. See Gentile domination.
- Fall of man, **III** 433. See Evil, Curse, etc.
- False Christs, **II** 758.
- Fanaticism, **III** 231-2, 318.
- Fasting on Sunday, **II** 458.
- Fathers, Apostolic and Christian, **I** 443, 451, 452, etc., 472, etc., 480, etc., 487, 490, etc., 494, etc., 512, 515, **II** 214, 221, 348, **III** 346.
- Father's house, **III** 53, etc.
- “ Coming. See Ancient of Days.
- Fatalistic theory, **II** 469.
- Feast of trumpets, **II** 452.
- Fifth-monarchy men, **I** 44, 533, 552, 639, **III** 11, 178, 270.
- Fig-trees, **III** 110, 126.
- Figurative interpretation. See Interpretation.
- “ perversion of, **I** 186, **II** 75, 99, 200.
- Finite and the Infinite, **III** 540.
- Fire, baptism of, **III** 80, etc.
- “ Jewish belief, **II** 428, 506, etc., 510.
- “ future, **II** 177, 377.
- “ of Matt. 25 : 41, **III** 245.
- “ painting, **II** 427-9, 520.
- “ Pre-Millennial, **II** 377, 380.
- “ of Peter, **II** 428, 506 etc., 510 etc., 519.
- “ Worship, **II** 758.
- “ usage, **III** 80.
- First, usage, **II** 269, 273.
- First-born, **II** 140, 269, 315, 318, 446, 544, 606-9, 618, **III** 432, 458.
- First-fruits, **II** 315, 318, 319, 322, 329, 330, 413, 542, 561, **III** 24, 185, 432.
- Flagellants, **II** 676.
- Flock, small, **III** 196.
- Foreign advocates, Chilianistic, **I** 544, etc.
- Forever, usage, **I** 578, **II** 344, 538.
- Forfeited blessings restored, **III** 455. See Blessings, Evil, Restitution, etc.
- Foundations of doctrine and faith and hope. See Covenant.
- France, **III** 139, 140.
- Frank, Sebastian, **I** 54.
- Fratricelli, **II** 676, **III** 74.
- Freedom, human, **I** 148.
- Freeman tragedy, **The**, **III** 252.
- Free Italian Church, **II** 637.
- Free Religionists, **III** 283.
- Freezing of the Earth, **II** 428-9.
- French Prophets, **I** 74.
- French Emperors, **II** 643, etc.
- Friends of Light, **I** 434.
- Fruitfulness, **II** 143.
- Fulfiller. See Christ.
- Fulfillment, delay of, **II** 203.
- “ future, **III** 72, 221, 296, 391.
- “ literal, **II** 488, etc. See Literal Fulfillment.
- “ of prophecy, **I** 69, 166, 176, 309, 693, **II** 48, 175, 541, 769, 773, **III** 252-3, 224, 360, 414, 419, 421, 429, 453, 489, 492, 526. See Prophecy, Covenant, etc.
- “ time of, **III** 391.
- Fulness, **II** 67, 75.
- Future, as present, **I** 415.
- Futurist interpretation, **III** 374.
- “ view, **II** 686, 718, etc., 755-6.
- Gates of Hell*, **II** 258, 299.
- Gathering of the elect, **I** 412, 422, **III** 120, 136, 224, etc.
- “ of saints, **I** 412, **II** 320, 331, **III** 96. See Dispensation, design of, Call, Engrafting, etc.
- Gatherings, the two, **II** 763.
- Genealogies, **I** 352.
- Generation, **I** 381.
- Generations, successive, **II** 551, 606. See Race, Perpetuity, Kingdom, etc.
- Genesis, **III** 492, etc., 498, etc.
- Gentiles, calling of, **I** 68, 211, 223, 392, 394-6, etc., 399, 402-4, 406, etc., **III** 526.
- “ domination of, **I** 629, 681, **II** 96, 495, 497, etc., 773, etc., **III** 104, 586, 597-8.
- “ dominion of, how portrayed, **II** 639. See also Governments, how estimated, character of, etc.

- Gentiles, engrafting of, **III** 486. See Call, Keys, etc.
- “ high-minded, **III** 118, 230, 406, 424.
- “ participate in Theocratic blessings, **I** 232, 393. See Kingdom, Theocracy, Race, World-dominion, Reign, Jewish Supremacy, etc.
- “ rashness of, **I** 329, 333, 395, 398, 416, 425, 615, **II** 57, 73, 78, 91. See Interpretation Spiritualistic.
- “ times of, **I** 243, 406, 419, **II** 60, 70, 87, 115, 459, 472, 624, 639, 774, **III** 12, 104, 185, 336, 505.
- Germany, **III** 15, 188, 140.
- Gideon, **II** 768.
- Glasgow, **III** 201.
- Glorification, **III** 457.
- Glorified. See Christ, Saints.
- Gnostic influence, **I** 490, 501, **II** 121, 231, 234, 283, 400, 436-7, **III** 40.
- Goal, the pre-determined, **III** 420, 454. See Divine Purpose, End, Kingdom, Reign, etc.
- God, personal revelation of, **III** 438, 494, 505, 510, 550, 590, etc., 595, etc. See Ancient of Days, Second Advent, Coming One, etc.
- “ justified, **III** 295, 391-2. See Divine Purpose.
- God's anointed, **III** 540.
- “ controversy, **II** 742, etc.
- Gog and Magog, **II** 529, 695, 709-711.
- Gospel, John's, **III** 354.
- “ Kingdom, **I** 607.
- “ of the kingdom, **I** 151, 182, 254, 299, 509, 607, **III** 137, 200, 202, 219, 228-9, 231, 310, 506, 522.
- “ Luke's, **III** 353.
- “ Mark's, **III** 352-3.
- “ Matthew's, **III** 350-1.
- “ types, **I** 630. See Types.
- “ a witness, **III** 117, 137, 141, 169, 192-3, 197, 200, 204.
- Gospels, the, **III** 349, etc.
- “ and Covenants, **III** 350.
- “ origin of, **I** 197, **III** 501-2, 528.
- “ unity of, **III** 356-7, 358-9.
- Government, Church, **III** 169.
- “ forms of Church, **I** 638.
- “ moral, **III** 230-2, 235, 510.
- “ a perfect one, **III** 548, etc., 550.
- “ of other worlds, **III** 443, etc.
- “ of God, no failure, **III** 544, etc., 589, 590, etc.
- Governments, character of, **III** 12, 13, 16, 550.
- “ destiny of, **III** 12, 13, 16, 238, 589, 591, 597-8. See Gentle domination.
- Governments, how estimated, **III** 11, etc., 16. See Beast.
- “ necessity of, **III** 11-13, 16.
- “ ordained, **II** 778-9, **III** 12, 13.
- Grace, God's wonderful, **II** 588-9. See Christ, Saints, Inheritance, Kingdom, Reign, etc.
- Greatness of the Christ. See Christ.
- “ of the Kingdom. See Kingdom.
- Greek Church, **I** 648.
- Groves and Goodnight, **III** 269.
- Guests, the, **III** 305.
- Hackett, **I** 601.
- Hades, **I** 654, **II** 401-2.
- Haitites, **II** 187.
- Halle, **III** 139.
- Hand, **II** 580.
- Harmony Society, **I** 537.
- Harvest, **II** 21, 26, 171, 173, 319, 322, 380, 394, 381, **III** 185, 382.
- Hatred, **III** 144, 153-4, 165, 225, 238, 253, 293, 325, 330-1. See Bigotry, Persecution.
- Head, infallible, **III** 550-1.
- Headship of the Church, **I** 596.
- Heads, the seven, **II** 643, etc., 646.
- Healing of the nations, **II** 528, 530, 547-8.
- Heart, power of the, **III** 280.
- Heathenism, ancient restored, **II** 728, 730, **III** 161, 281.
- Heaven, figure, **II** 12.
- “ Kingdom of, **I** 195, 233, 364, **II** 11, 16.
- “ passages referring to, **II** 11.
- “ the third, **I** 668, **II** 13, 399, **III** 312.
- Heavenlies, **II** 13, 580.
- Heavens, usage, **II** 497, 499, etc., 502, 766, **III** 24-5.
- “ and Earth, new, **I** 686, **II** 148, 178, 499, etc., 542, etc., **III** 537.
- “ “ “ “ and early Church, **II** 504, 525-6.
- “ “ “ “ perpetuity of, **II** 503.
- Heavenly country, **II** 15.
- Hebrews, Epistle to the, **III** 363.
- Heirs, saints, **III** 13, 305, 437. See Inheritance, Earth, Kingship.
- Hell, usage, **II** 256, 258.
- “ of Edward's, **II** 433, 437, 444, 515, **III** 265.
- “ gates of, **II** 258, 209.
- Helvetic Confession, **I** 534.
- Hereditary evil, **III** 144.
- Heresy, charge of, **I** 443, 453, 457, 465, 481, 483, 498, 512, 515, 520, 535, 551, **III** 214, 225, 231-2, 250, 253, 450.

- Heresy hunting, **I** 12, 466, 481, **III** 274.  
 Hidden ones, the, **II** 828, 760, **III** 24.  
 Hinderer, the, **II** 828, 701, etc.  
 Hiding of saints, **II** 825.  
     " truth, **II** 732.  
 Historical connection, **III** 343, 347.  
 History of Abraham, **III** 432, 492.  
     " of Jesus, a, **III** 319.  
     " of Antichrist. See Antichrist.  
     " of Chiliaam, **I** 450, 458, 461, 465,  
         480, etc., 490, etc.,  
         498, 513, 524, 554,  
         641, 644, 665.  
     " " " chronological, **I** 494,  
         etc.  
     " " " concessions, **I** 484,  
         486, 498.  
     " " " errors opposed, **I**  
         512.  
     " " " general belief, **I** 554.  
     " " " Gnostic and Alexan-  
         drian influence, **I**  
         499. See Gnostic  
         influence.  
     " " " Papal influence, **I**  
         513.  
     " " " Reformation, **I** 524.  
     " " " revival, **I** 555.  
     " " " survival, **I** 553.  
     " and prophecy, **I** 172, 340.  
     " of the world, **III** 427, etc., 583,  
         595.  
 Hoker, **I** 74.  
 Holland, **III** 189.  
 Holy Ghost, the sect of, **II** 647.  
 Holy Land, the, **III** 33.  
 Holy Spirit, **I** 624, **II** 79, **III** 64, etc. See  
     Baptism of the Holy Ghost.  
     " sin against the, **III** 79.  
 Honor, God's, **III** 544. See Oath, Faith-  
     fulness, etc.  
 Honoring God's word, **III** 167.  
 Hope, the Blessed, **I** 249, 340, 385, 467,  
     477, 580, 695. **II** 74, 155, 160,  
     167, 196-7, 388, 402, **III** 105, 116,  
     167-8, 170, 268, 295, 310, 312, 314,  
     317, etc., 319, 329, 384, 449.  
     " Christ, the. See Christ.  
     " Covenant the foundation of. See  
         Covenant.  
     " the Kingdom, the, **III** 549. See  
         Kingdom.  
     " the One, **III** 309, etc., 588.  
     " its preciousness, **III** 314, etc., 319.  
     " substituted, **III** 310, 311.  
 Horeb, **III** 20.  
 Horn, **II** 98, 579.  
     " the little, of Daniel 7, **II** 684, 693,  
         695.  
 Horns, the three, **II** 692, 718.  
     " the ten, **I** 672, **II** 693, 696, 707, 718,  
         752-5, **III** 143.  
 Hour, **II** 301, 366.  
 House, **II** 496.  
     " usage, **III** 54-5, 56-7.  
     " Father's, **III** 53, etc.  
 Humanitarianism, **II** 726, 728, **III** 121, 124,  
     133-4, 205, 207, 238,  
     283, 288, 299-4, 509.  
     " worship of, **II** 727-8,  
         730, 752. See the pre-  
         ceding and Anti-  
         christ.  
 Humanity of the Christ. See Christ.  
     " exalted, **II** 597, 613, 720, 728-9.  
 Humanity to be elevated, **III** 549.  
 Humility affected, **II** 702, **III** 254, 267.  
 Hussites, **II** 627.  
*Idumea*, **II** 761, **III** 22.  
     " desolation of, **II** 483.  
 Ignorance, wilful, **III** 116, 292.  
 Image, the, **II** 706, 746.  
     " of God, **II** 348, 581.  
     " worship, future, **II** 664, 706, 729,  
         746, etc., **III** 161, 163. See An-  
         christ.  
 Immanuel, **III** 542.  
 Imprecatory Psalms, **II** 110, etc., 736, 771,  
     **III** 391.  
 Incarnation, **I** 571, **III** 438, 553-4, 557-9.  
 Infallible Head, **II** 193, 605, **III** 550-1.  
 Infallibility, **I** 120.  
 Infants, resurrection of, **II** 597.  
 Inheritance of Jesus, **I** 302, 321, 344, 582,  
     **II** 95, 199, etc.,  
     201, etc., 347, 773,  
     **III** 34, 37, 49, 463.  
     See Davidic Cove-  
     nant, Throne,  
     Kingdom, etc.  
     " " " not destroyed, **II**  
         428, 437-8, 509,  
         515. See Perpe-  
         tuity, Oath, etc.  
     " of the Patriarchs, **I** 294, 298,  
         309, 413, 585, **II** 52, 96, 263,  
         444, 516, 530, 534.  
     " of the saints, **I** 303, 310, 322  
         392, 402, 414, 584, 600, **II** 13,  
         227, 263, 330, 370, etc., 374,  
         376, 533-4, 577, etc., **III** 62,  
         457, 460. See Reign, King-  
         ship, Priesthood, etc.  
     " not typical, **I** 298, **II** 52. See  
         Canaan no type, Eden no  
         type, Kingdom no type, etc.  
     " unity of promise, **I** 294, etc.  
 Inheritances devised, **II** 447.  
 Inheriting and the advent, **II** 523.  
     " the earth, **II** 434, 436, 439, etc.,  
         443-6, 480, 501, 504-5, 529,  
         530-3, **III** 38, 62, 585-6. See  
         Inheritance of Jesus, of the  
         Patriarchs, of the saints, and  
         also Reign, Kingdom, etc.



- Inspiration, **I** 68, **II** 19, 150, **III** 467.  
 " definition, **I** 73.  
 " natural, **I** 75, 118, 203, **III** 204-5.  
 " proof of, **III** 215, 407, etc., 490, etc.  
 " and signs, **III** 167.  
 " verbal, **I** 74.  
 " views of, **III** 486-7.  
 " Congregation, **I** 74.  
 Inspirationists of Iowa, **I** 74, 118.  
 Intermarriages forbidden, **I** 231.  
 Intermediate state, **I** 413, 643, 669, **II** 227, 394, etc., 400, etc.  
 " " early Church view of, **II** 398, 400.  
 " " Jewish view of, **II** 399.  
 Internationalism, **II** 724.  
 Interpretation, accommodating, **I** 59, 372.  
 " allegorical, **I** 50, 511.  
 " Alexandrian, **I** 51, 59, 338, 490, 507, **II** 214, 398.  
 " Apocalypse, of the, **II** 715.  
 " Consistent, **II** 521, **III** 105, 290, 296, 321. See *Liter-al*.  
 " Continuitist, **III** 372.  
 " differences of, **II** 623, 626, 658, 683-4, 687, 690 etc. See *Interpretations varied, etc.*  
 " figurative, **II** 486-7.  
 " inferential, **I** 620.  
 " Jewish, **I** 50, 287, 464.  
 " literal, **I** 45, 47, 290, 310, 344, 448, 625, 665, **II** 85, 98, 100, 165, 169, 190-1, 311, 447, 458, etc., 571, 581, **III** 180, 222-3, 233, 240-1, 244, 252, 274, 290, 296, 311, 392, 410, 422, 503, 525, 550, 562,  
 " moral, **I** 58.  
 " mystical, **I** 58, 370, 502, 598, 656, 659, **II** 138, 204.  
 " Origenistic. See *Origen, Spiritualistic*.  
 " preterite, **III** 371.  
 " proof of. See *Literal Fulfilment and Interpretation*.  
 " rash, **I** 174, 372, 511, **II** 99, 108, 108, 150 See *Perversions, Extravagances, etc.*  
 " Spiritualistic, **I** 52, 60, 118, 187, 196, 204, 300, 314, 338, 345, 348, 351, 357, 368, 370, 425, 429, 435, 448, 502, 511, 530, 575, 578, 583, 585, 593, 598, 619, 623, 627, 632, 649, 656, 660, 665, 665, 692, **II** 12, 34, 40, 45, 63, 82, 91, 118, 100, 164, 108-9, 109, 204, 206, 212, 219, 221, 252, 309, 312, 340, 350-1, 488, etc., 506, 581, 619, 625, 700, 771, **III** 57, 64, 178, 179, 219, 223, 240, 244, 252, 274, 290, 296, 383, 397, 410, 423 etc., 447, 453, 461, 464-5, 458, 538, 562, 568, 572.  
 Interpretation, varied and contradictory, **III** 46, 56, 68, 85, 108, 229, 232, 274, 296, 370, 374-5, 378 etc., 388, 392, 397, 424. See *Varied, Spiritualistic*.  
 Interval, **III** 96-7, 102, 133, 149, 150, 160, 163, 168, 302-3, 307, 374, 387. See *Second Advent, Stages*.  
 Investiture of the Son of Man, **I** 577, **II** 587.  
 Iron and clay, mixture of, **II** 704.  
 Irvingites, **I** 74, 586. See *Irving*.  
 Israel, consolation of, **II** 143, 299.  
 Israel, meaning of, **I** 399, **II** 67, 96.  
 Israel's Identification Society, **II** 66.  
*Jacob's trouble*, **II** 737.  
 James, Epistle of, **III** 364.  
 Jehoshaphat, **II** 761.  
 Jerusalem and Antichrist, **II** 760-1.  
 " future, **III** 32, etc., 56.  
 " identification of, **III** 35-6, 55.  
 " league against, **II** 112.  
 " not typical, **III** 32, 61.  
 " under Gentiles, **III** 35.  
 " New, **II** 144, **III** 39, etc.  
 " " and the Church, **III** 40, etc.  
 " " literal, **III** 41, etc.  
 " " marriage of, **III** 39, etc., 52.  
 " " millennial, **III** 52, 59.  
 " " and old united, **III** 50, 58.  
 " " on earth, **III** 49.  
 " " size of, **III** 47.  
 " " splendor of, **III** 45.  
 " Jewish," **I** 424, 457, 459, 461, 463, 465, 472, 504, 538, 621, 628, 630, 641, 674, 691, **II** 139, 219, 260, 311, 361, 512, **III** 142, 230, 296, 370, 406, etc., 412, etc., 490.  
 " belief, **I** 183, 260, 277, 297, 306, " 315, 364, 409, 435, 445, 459, " 464, **II** 50, 72, 90, 98, 100, " 106, 170, 185, 187-8, 199, " 219, 362, 367-8, 510, 565, " 631, 669, 734, **III** 89, 96, " 107, 196, 350, 359, 408, 410, " 415, etc., 417, etc., 422, etc., " 450, 502, 518, 568-9, 585, " 600.

- Jewish belief, how sustained, **L** 190, 387, **II** 90, 100. See Covenant, Oath.
- “ “ preservative, **L** 189.
- “ church, **L** 604.
- “ churches, **L** 486.
- “ concessions, **III** 425.
- “ Hope, **III** 309.
- “ interpretation, **L** 50, 287, 484, **II** 585.
- “ King. See Christ, David's Son, etc.
- “ Kingdom, **L** 424, 427. See Kingdom, Theocracy, Jewish Restoration, etc.
- “ nation, elect, **L** 207, 292, 399, 408, **II** 48, 92, 95, **III** 402, 471, 486, 595. See Elect, Election, Engrafting, Covenant, etc.
- “ “ exaltation of, **III** 307, 402, 595. See Supremacy, Greatness of, etc.
- “ “ colonization of, **II** 111.
- “ “ conversion of, **II** 75, etc., 81, 463, 471, **III** 126, 185, 303, 408-9, 574.
- “ “ greatness of, **II** 95-6, 101, 114, 138.
- “ “ increase future, **III** 402.
- “ “ interest in the holy land, **III** 126.
- “ “ kingdom tendered to the, **L** 207, 356, 362, 375, 377, 390, 396-7, **II** 42. See Kingdom, Postponement, etc.
- “ “ king of rejected, **L** 376. See Sin of.
- “ “ kingdom rejected, **L** 375, 390. See Kingdom, Postponement, Theocracy.
- “ “ and miracles, **III** 473-4.
- “ “ and the morning, **II** 417.
- “ “ objections of, **L** 625, **II** 359, etc., **III** 408, etc.
- “ “ perpetuation of, **L** 215, 351, **II** 56, 59, 138.
- “ “ preaching first to, **L** 356. See Call.
- “ “ present power of, **III** 148.
- “ “ protection of, **II** 114.
- “ “ restoration of, **L** 336, 354, 388, 422, 427, 588, **II** 48, etc., 55, etc., 63, etc., 75, etc., 85, 106, 133, etc., 189, 252, 380, **III** 36, 148, 161, 244-5, 345, 368, 410, 424, 586.
- “ “ riches of, **II** 143.
- “ “ sin of, **III** 421, etc., 426.
- “ “ and the Spirit, **III** 75.
- “ “ supremacy of, **II** 92, 114, 617, **III** 402, 423, 586.
- See Exaltation of, Greatness of, etc.
- Jewish nation and Theocracy inseparable, **L** 231, 233, 387, **II** 97. See Theocracy, Elect, etc.
- “ “ times of, **II** 80. See Sabbathism.
- “ “ tribulation of, **II** 57, 60, 73, 85, 663, 731, 736-7, 760, 766-7, **III** 113, 126, 186, 303.
- “ “ type, no, **L** 212, 406, **II** 52.
- Jews, antagonism to Gentiles, **L** 504.
- “ conversion among the, **III** 408-9.
- “ “ of, **L** 281, **II** 75. See Jewish nation.
- “ “ ceased, **L** 468, 509, 627.
- “ first converts of, **L** 467.
- “ modern, Chilaastic, **L** 551, **II** 91.
- “ “ unbelief of, **L** 288, **II** 54, 91, 340, 493, 507, **III** 126, 148, 417, etc., 421, etc., 424, etc., 566. See Unbelief of.
- “ lack of candor, **III** 424.
- “ no controversy with, **L** 467, 641, **II** 510, **III** 350, 413.
- “ not ignorant of kingdom, **L** 186, 205, 253, 274, 280-3, 287, 356, 364, 375.
- “ not in kingdom at First Advent, **L** 185, 390.
- “ rebukes to, **L** 184.
- “ unbelief of, **L** 380, 420, **III** 240, 408, etc., 410, etc., 417, etc. See modern unbelief.
- “ usage of phrases, **L** 195, 198, 306, 323, 364, 446, 633, 691, **II** 36, 420. See Jewish belief, World to Come, Day, etc.
- Joachimites, **II** 677
- Joanna Southcote, **III** 401.
- John, the Baptist, and his hearers, **L** 260.
- “ “ and his ministry, **L** 262.
- “ “ not ignorant, **L** 256.
- “ “ and his preaching, **III** 533, 585.
- “ “ standing of, **L** 253, 257.
- “ of Leyden, **L** 342, **II** 637, **III** 178.
- John's Gospel, **III** 354.
- “ Epistles, **III** 365.
- Jonah, sign of, **L** 380.
- Jordan, type of what, **II** 393.
- Joshua's miracle, **III** 395, 473.
- Jubilee, **III** 99, 182.
- Judaizers, **L** 205, 463, 466. See Jewish.
- Jude, Epistle of, **III** 365.
- Judge, concessions respecting, **II** 359.
- “ how ignored, **II** 361, 364.
- “ Jesus as, **L** 579, **II** 177, 353-3, **III** 586.
- “ “ necessary, **II** 358, 364.
- “ meaning of, **II** 353, etc., 357, 583, 590.

- Judge, perversion of, **II** 353, 357, 360, 362.  
 " Jewish view of, **II** 585.  
 Judges, **II** 353, 392.  
 Judgeship, joyful, **II** 358, 369, 370.  
 " and kingdom, **II** 352, etc.  
 Judging, apostles, **II** 588, 585-6.  
 Judgment, **I** 619, 583.  
 " antecedent, **II** 288, 306, 374-5, 382, 385, 392.  
 " of believers, **II** 385, etc., 389, etc.  
 " day of, **II** 358, 362, etc., 365, 367, etc., 383, 409, 516, **III** 245, 586.  
 " day of, early belief, **II** 362, 368-9, 372, 383.  
 " the general, **II** 231, 372, 381.  
 " the last, **II** 367, 372.  
 " of quick and dead, **II** 392.  
 " saints, **II** 578, 588-4, 610, **III** 81. See Kings.  
 Judgments, **II** 358, 378.  
 " future, **III** 81, 185-6-7, 189.  
 Jumpers, **I** 54.  
 Justice of God, **II** 736, 748-4.  
 " future time of, **III** 189.  
 Justified, God, **III** 295, 391-2.
- Karaites*, **I** 446.  
 Key, an important, **I** 622.  
 Keys, the two, **I** 408.  
 King of the ages, **I** 411, 412.  
 " of kings, **III** 578. See Christ,  
 " and servants, parable of, **II** 24.  
 Kingdom and Acts, **III** 358.  
 " adaptation of, **III** 240, 278, 297, 407, 475-6, 515, 529, 537.  
 " adopted, why, **I** 198.  
 " Advents, **I** 242.  
 " Advent, linked to the Second, **I** 244, 365, 387, 414, 424, 487, **II** 74, 509, 562, **III** 318, 328.  
 " analogy, and, **III** 343, etc.  
 " angels, and, **II** 618, etc.  
 " Antichrist, and, **II** 668. See Antichrist.  
 " Apocalypse, and, **III** 366, etc., 382, etc.  
 " Bible, structure of the, **III** 477.  
 " blessing, a, **II** 145, 304, 466-7, 480, 591-5, 618, **III** 449, 453-4, 455, etc., 464, 475, 555, 589, 600.  
 " blessings of, **I** 220, 564, **II** 466, 480, 591, 618, **III** 240, 279, 316, 327, 460, etc., 475-6, 515, 578, 583-9, 590-1, 595-7, 599, 600.  
 " Christ, and, **III** 228, 350, 449, etc., 454, etc. See Christ, Inheritance, Reign, etc.  
 " Church, and, **III** 180-2, 218.  
 " " not the Christian, **I** 609, 612, 615, 618, 632, etc.
- Kingdom, Church not the visible, **I** 647, 662.  
 " " not the invisible, **I** 655, 662.  
 " " and State, union of, **II** 607-8.  
 " commencements of, various alleged, **I** 44, 368.  
 " conception of, proper, **III** 132, 220, 225, 237-8, 286, 288, 461-2.  
 " conditional, **III** 519.  
 " continued, why not, **I** 222, 419.  
 " controversy with Jews concerning, no, **I** 280, **III** 485.  
 " covenanted, **I** 285, 290, 293, 325, 326, 331, 334, 339, 348, 390, 393, 422, 427, 504, 565, **II** 48, 53, 79, 161, 340, 346-7, **III** 371, 461-2, 527, 545, 550, 582, 584-5, 600.  
 " covenants based on. See Covenants, Abrahamic and Davidic.  
 " Davidic Kingdom, the, **I** 234, 565. See Davidic Covenant, Inheritance, etc.  
 " death of Jesus, and, **I** 429.  
 " defined, how, **I** 39, 147, 181, 195, 690.  
 " definite, **I** 195, 664, **II** 504, 513, 532-3.  
 " delay in, **II** 127, 208, 569.  
 " delivering up of, **II** 188, 635.  
 " described, how, **I** 248.  
 " desirable, **III** 588-9. See blessings of, etc.  
 " determined, **I** 84. See Covenant, Divine Purpose.  
 " dignity of, **I** 34, 393, 598, **II** 99, 304.  
 " disciples not ignorant of the, **I** 274, **II** 19, **III** 58.  
 " doctrine based on Scripture, **I** 68.  
 " doctrine changed, **I** 60, 147, 368, 370, 411, 423, 459, 598, 602, 605, 611, 621, 626, etc., 632, 638, 644, 647, 655, 659, 662, 685, 690. See Interpretation, Spiritualistic, His. of Chiliasm, etc.  
 " doctrine of, perpetuated, **I** 490, 675, **II** 124.  
 " doctrine substituted, **I** 204, 368, 370, 411, 445, 459, 469, 603.  
 " downfall and restoration foretold, **I** 240, 419, 420.  
 " earnest, an, **I** 218.  
 " earth, pertains to the, **I** 35, 348, 365, 403, 573, 643, 660, 669, **II** 13, 33, 117, 124, 144-5, 261, 263, 305, 359, 504, 513, 532-3, 596, **III** 25, 32, etc., 49, 51, 60, 62, 457, 463, 465, 543, 556,

- 569, 583. See Inheriting, Renewal, Reign, etc.
- Kingdom, earthly kingdom, no, I 220. See God-derived.
- “ enforces the doctrine of God, I 37, II 75.
- “ elect nation, offered to the, I 207, 377, 397, II 42.
- “ Epistles, and the, III 361, etc.
- “ everlasting, I 675, II 503, 513, 590, 599, 630, etc. See Perpetuity, Stability.
- “ failure, no, I 664, II 125-6, 207, III 37, 477, 544, etc., 582, etc., 584-5.
- “ faith, and, III 288.
- “ fallen, when, I 250.
- “ Father, given by the, I 577, II 587.
- “ fundamental, I 272, 565, 664.
- “ fundamentals of, III 597, 600. See Covenants.
- “ future, I 367, 369, 379, 382, 402, 413, 419, 440, 467, 471, 590, 598, 621, 691, II 117, 224, 374, 466, 513, 558, 562, 574. See also Postponement, Second Advent, Pre-Mill. Advent, etc.
- “ future, spiritual, III 80, 460, etc. See Spiritual, Kingship, Priesthood, Reign, Blessings, etc.
- “ Gentiles, and, I 232, 396. See Gentiles, call of the, Dispensation, design of, etc.
- “ given to whom, I 386, 390, 392, 396, 402, 408, 412, 415, 422, 567, 600, 602, II 13, 177, 227, 263, 330, 374, 376, 574. See Elect, First-fruits, Heirs, Kings, etc.
- “ given to whom first, I 230.
- “ given by Scripture, I 110.
- “ glory of, III 210, 214, 240, 430. See Greatness and glory of, Power, supremacy, King, etc.
- “ God-derived, III 16, 25, 348, 393, 482, 527, 545. See Earthly, no, Covenant, Supernatural.
- “ goal, the, III 341, 344, 366, 454-5-6, 475, 491, 495, 504, 576. See Divine Purpose, End, Reign, Theocracy realized, etc.
- “ Gospel kingdom, not a, I 607.
- “ Gospel of the, III 137, 219, 228.
- “ Gospels, III 349, etc., 502.
- “ greatness and glory of, II 503, 589 592, etc., 595-6, III 44, 218, 288, 456, 464-5, 528, 550, 553, 555, 589. See Supremacy, World-dominion, King, Reign, etc.
- Kingdom, Heaven of, I 195, 283, 364, II 11, 16.
- “ heaven, not in the third heavens, I 668.
- “ holy, III 461, 463, 465, 600. See Spiritual, Kings, Priesthood, Christ, etc.
- “ holiness, and, II 608.
- “ Hope, the, III 310, 311, 549, 578, 589, 595.
- “ humbling, III 237, 279, 288, 292.
- “ idea of to be realized, I 223, 664.
- “ “ perverted, I 423, 603, 605, 665, II 124, 340. See Substitutions, Perversions, etc.
- “ importance of, I 29, 272, II 304. See Fundamental, Covenants.
- “ infallible rule, I 219, II 780, III 550-1. See Perfect, Christ.
- “ inherited, III 457, 485, 585. See Inheritance, Heirs, Kings, Reign, etc.
- “ initiatory and completed, III 597.
- “ inspiration, and, III 467, etc.
- “ Jewish, I 424, 427, III 369, 370, 422, 460.
- “ “ belief, III 422, etc. See Jewish faith, etc.
- “ “ boast of, I 331.
- “ “ Church, not the, I 604.
- “ “ king subordinate, I 228,
- “ “ nation, tendered to the, I 356, 362, 375, 390, 396.
- “ Jews, virtually abandoned by the, I 226.
- “ Jerusalem, and, III 34, etc.
- “ John, not established under, I 262.
- “ “ preaching by, I 253, 256, 260.
- “ Judges, not ended with, I 228.
- “ known, well, I 181, 364.
- “ meanings applied to. See Meanings given to.
- “ leading, III 428, 463, 475, 480, etc., 495, 582, etc., 590, etc., 592, etc., 595. See Importance of, prominence of, extent of, etc.
- “ miracles, and, III 473-4.
- “ Mt. Sinai, and, III 17, etc.

- Kingdom, mysteries of, I 141.**  
 " nationally high, **I 363, 368, 372, 375, 389, 574, 590.**  
 " nearness of, **I 252, 266, 368, III 92, etc., 95, etc., 105, etc. necessary, II 129.**  
 " New Test., how introduced in the, **I 181.**  
 " non-existence, when in, **I 250, III 546.**  
 " not changed, **III 574, 584-5, 589, etc.**  
 " not set up at the First Advent, **I 366, 370, 396, 421, 440, 466, 558, 590.** See Postponement, Second Advent, Pre-Mill. Advent, etc.  
 " obscurely, some things revealed, **I 143, 275, II 16.**  
 " Old and New Test., relationship of to the, **I 161.**  
 " Oneness of, **I 245, II 632, III 60, 222, 463-4.**  
 " pattern, no, **III 15, 592.** See Type.  
 " perfect, **I 123, 128, 225, 304, 466-7, 480, 570, 589, 590, 776, 778, 780, III 288, 415, 430, 455, 461, etc., 537, 540, 548, etc., 582, etc., 591, etc., 595, 597, 599.**  
 " perpetuity of, **I 233, 565, II 630, etc.**  
 " personal relationship to the, **I 32, 393.**  
 " perverted, **III 520, 574, 592.** See Substitutions, Commencements, Perversions, etc.  
 " phases of, **I 283.**  
 " postponed, **I 379, etc., 412, 419, etc., 431, 438, 536, 590, etc., II 48, etc., 161, etc., 224, 668, III 13, 242-3, 356, 454, 484-6, 503, 517, 519, 523, 527-9, 544, 546, 585.** See Postponement.  
 " power, one of, **I 251, II 503, 570, etc., III 68, 82, 456, 464.**  
 " preached, **I 182, 443.**  
 " preaching of the apostles concerning, **I 433, 436, 438, 443, 445, 459, 471, 475, 478, II 17, 19, 574.**  
 " priesthood, and its, **II 601, etc., 607, etc.**  
 " promises relating to, **I 342, 471, 687, II 94, 123, 142, 144.** See Blessings, Kings, etc.  
 " prominence of, **I 32.** See importance of, goal, fundamental, covenanted, extent, etc.
- Kingdom, prophecy, and, I 195, 664.**  
 " providence, and, **III 340.**  
 " punishments, and, **III 598.**  
 " purest and firmest rule, **I 571, II 123, 570, 590.** See perfect, infallible, power, greatness, etc.  
 " reason, and, **III 288, 348.**  
 " reasonable, **II 126.**  
 " realization of, **I 84, 664, 687, II 503, 524, 526.** See Blessings, Redemption, Restitution, Reign, Salvation, etc.  
 " redemption, and, **II 604, III 240, 343, 383, 435, 475-6.**  
 " rejected, **III 297, 527.**  
 " removed, **I 237.** See Restoration, etc.  
 " repentance, and, **III 419.**  
 " restored, **I 248, 256, 393, 418, 467, 565, 575, 687, II 92, 117, 123, 199, 466, 630, 639, III 366, 368, 399, 454-460-1, 477-8, 517, 544, 582, 585.** See Kingdom set up, when, Davidic throne and kingdom, Earth, Reign, Second Advent, Perpetuity, etc.  
 " restored under Ezra, not, **I 237.**  
 " sacrifice, and the, **III 455-6.** See death.  
 " sacrifices, and, **III 83, etc.**  
 " safeguards around the, **I 229.**  
 " Scripture explained by the, **II 108, III 388, etc.**  
 " seeking the, **III 388.**  
 " set up, when, **I 419, 470, 577, 590, II 48, 55, 75, 102, 152, 161, 227, 244, 362, 404, 409, 414, 421, 461, 473, 494, 499, 524, 622, 639, 668, 731, III 17, etc., 484-5, 496, 517, 567, 590, etc.** See Kingdom, nearness of Second Advent, restored, etc.  
 " sin opposed to the, **I 105.**  
 " Spirit, and the, **III 64, etc.**  
 " Spiritual, and, **II 607, etc., 611, 615, III 64, etc., 80, 460, etc., 591.** See Spiritual, Baptism of the Holy Ghost, Priesthood, Theocracy, etc.  
 " splendor and glory of, **III 44, etc., 383, 463-4, 465, 477-8, 528, 530, 539, 590-1, 595.** See glory of, supremacy, world dominion, etc.  
 " stability of, **II 630, etc., III 456, 542, 589, etc., 593, 600.** See Everlasting, Perpetuity, etc.  
 " study, demands careful, **I 36, 151.**  
 " subordinated, **I 31, 597.**  
 " substituted, **III 187, 212, 218,**

- etc., 222, 231, 233, 296, 350, 352, 460-5, 484-5, 527, 545-8, 559, 562-3, 583. See doctrine substituted, idea perverted, discordant views, doctrine changed, varied, etc.
- Kingdom**, sudden coming of, **III** 23.
- “ supernatural allied to the, **I** 80, 97, 365, 676, **II** 33, 80, 84, 89, 105, **III** 23, 64, etc., 70, 82, 456, 463, 473. See Miraculous, Supernatural.
- “ supernatural, necessity of, **I** 81, **II** 53, 80, 89, 99, 105, 144, 147, 152, etc., 156, 479, **III** 71, 73, 184, 220, 238-9, 287-9, 295-6, 341, 347, 440, 464-5, 472, 477, 479, 488, 503, 506, 514, 521.
- “ supremacy of, **II** 570, etc., **III** 11, etc., 591. See World-dominion, greatness of, Jewish supremacy, etc.
- “ type, no, **II** 524, 526.
- “ unbelief in the, **III** 217, etc., 225, etc., 238, 242, 286, 484-5, 496-8, 502, 520, 528, 546, 572, 575. See substituted, doctrine changed, etc.
- “ understood, can be better, **I** 154.
- “ unity of, **III** 338, 584, 595. See Oneness of.
- “ value of, **I** 33. See Blessings, glory, perfect, etc.
- “ varied, **III** 233. See substituted, changed, etc.
- “ views of discordant, **I** 8, 66, 372, 649, 665, 668, 677. See definitions, substituted, doctrine changed, perversions, unbelief in, etc.
- “ visible, **I** 351, 364, 369, 564, 569, 573, 575, 641, 648, 651, 655, 660, 674-5, 693, 692, **II** 33, 44, 48, 92, 97, 117, 123, 204, 340, 343, 348, 504, 513, 532-3, **III** 43, etc., 460, etc., 463, 465, 528, 544-5, 548-9, 552, 582, 584, 587.
- “ want, a felt, **III** 476.
- “ Word, alone in the, **III** 225. See given by Scripture, Covenants, based on, etc.
- “ work, and Christ's, **III** 449, etc., 454-5.
- “ world-dominion, a, **III** 460, 463, 547, 596-7. See supremacy of, Jewish supremacy, Gentile domination, Reign, etc.
- Kingdoms**, the ten, **I** 672, **II** 693, 696, 707, 752, 754-5, **III** 140.
- Kings**, saints, **II** 577, etc., 590, etc., **III** 30, 58, 71, 238, 457. See Reign of the saints.
- Kings**, saints, degrees of rank, **II** 591. See Reward.
- “ “ limited, **II** 590. See First-born, First-fruits, One hundred and forty-four thousand.
- “ “ matchless power of, **II** 595.
- “ “ on earth, **II** 603. See Kingdom pertains to the earth, Inheritance, etc.
- “ “ qualified, **II** 590-1, **III** 81, 457.
- “ “ perpetually such, **II** 603. See Kingdom, perpetuity of.
- “ “ priesthood of, **II** 71, 215, 464. See Priests.
- “ “ representatives of Jesus, **II** 596.
- “ of the East, **II** 106, 764.
- Kingship** perverted, **II** 597-8.
- Kings** from Abraham, **II** 577.
- Knowledge** and evil, **III** 144, 158.
- “ future, **III** 439.
- “ increase of, **III** 127, 130, 135, 150, 153.
- “ personal, **I** 401.
- “ requisite, **III** 236.
- Kosmos**, **II** 431, 514.
- Labadie*, **I** 54.
- Laborers** in the Vineyard, parable of, **II** 24, 389.
- Laodicea**. See Churches, seven.
- Lamb**, marriage of the. See Marriage.
- Language**, future, **II** 145.
- Last days**, **II** 336.
- “ judgment, **II** 367, 372.
- “ times, **II** 337.
- Latter days**, **II** 337.
- Law**, agrarian, the, **III** 596.
- Law** and the Christ, **I** 373.
- Lawgiver**. See Judgeship, Revelation, Reign.
- Law**, reign of, **III** 511.
- “ unchangeable, **III** 205.
- Lazarus** and the rich man, parable of, **II** 399.
- Lead**, Jane, **I** 74, 118.
- Leaven**, parable of the, **I** 114, **II** 23, **III** 190-1.
- Lee**, Ann, **I** 114, **II** 139.
- Letter** killeth, **I** 53, 62, 332.
- Lexicographers**, testimony of, **II** 212, 220.
- Literal** fulfilment, **I** 167, 174, 243, 249, 290, 314, 317, 323, 335, 343, 349, 364, **II** 187, 190, 204, 346, 348-9, 350, 488, 769, **II** 86. See Literal Interpretation, Fulfilment, Future, etc.
- “ interpretation, **I** 45, 47, 290, 310, 344, 448, 625, 665, **III** 85, 98, 100, 165, 169, 190-1, 311, 447, 488, etc., 571, 581, **III** 180, 222-3.

- 233, 240-1, 244, 252, 274, 290, 296, 311; 392, 410, 423, 503, 525, 550, 563.
- Literal interpretation, importance of, I** 57, 130.
- “ “ meaning of, I 47, 191, 193, II 571.
- “ “ true standard, I 49, 290, 314, 332, II 190.
- Lived, usage of, II** 267.
- Lives of the Christ, III** 483.
- Locust Army, II** 768.
- Lord's day, III** 95.
- “ prayer, I 581, 618, 643, 689, 695, II 436, III 186, 391.
- “ “ misappropriated, I 694-5, II 37.
- “ supper, II 63.
- “ table, III 132.
- Lollards, I** 521.
- London, III** 157, 201.
- Loss endured, II** 389.
- “ how suffered, III 135, 229, 277, 328.
- Love for the appearing, III** 135, 229, 277, 328.
- “ of God, II 159.
- “ influence of, III 204, 327.
- Loyola, III** 77.
- Luke's Gospel, III** 353.
- Lutherans, faith of the, III** 135.
- Maccabees, II** 60.
- Magians, II** 236.
- Magog, II** 529, 695, 709-711.
- Mammon, worship of, III** 129.
- Man-child, II** 259, 285.
- “ the Son of, I 559, 565, etc., 577, 581-2, 614, II 167, 180, 223, 327, 341, 346-7, 351-2, 355, 374, 410, 563, III 553-4. See Christ David's Son, humanity of, etc.
- “ “ meaning of, I 566, II 167.
- “ “ kingdom given to the, I 577, 581, II 223.
- “ “ sign of the. See sign.
- “ ordained, III 555, 563-4.
- Man's day, II** 412.
- “ fall, III 433.
- Manifestations of the sons of God, II** 592.
- Mansions, the, III** 57.
- Maranatha, I** 472, II 198.
- Mark's Gospel, III** 352-3.
- Marriage, how used, II** 181, etc., 203, III 42, 52, 301-2.
- “ how degraded, II 537, 540.
- “ of the Lamb, II 171, 173, 182-3, 190, 270, 324, 346, 527, 529, III 27-8, 43, 299, etc.
- “ supper, III 45, 301, etc.
- Married wife, the, II** 181, etc.
- Martyrs, future, II** 738, etc., 741, 745 757-9, 770, III 387. See Persecution, Antichrist.
- “ resurrection of the, II 286.
- Massachusetts, III** 201.
- Materiality, III** 43.
- Matthew's Gospel, III** 350-1.
- Mathias's apostleship, II** 585.
- Meanings given to the kingdom, I** 39, 44, 60, 66, 147, 181, 195, 204, 368, 370-2, 411, 423, 445, 459, 469, 598, 603-4-7-9, 612, 615, 618, 626, 632-4-8, 641, 644, 647, 655, 659, 662, 665, 668, 690. See Kingdom substituted, varied, definitions, doctrine changed, unbelief in, etc.
- Melchisedec, II** 602.
- Memorial, I** 296.
- Men of understanding, III** 70.
- Memnonites, I** 537.
- Merciful God, III** 234.
- Messages, the two, II** 160.
- Messiah. See Christ.**
- Messiahs, false, III** 130-1, 155-6.
- Metaphor, II** 486.
- Methodists, faith of the, III** 135.
- Michael, II** 655, 657.
- Michaleans, I** 537, 554.
- Middle wall of partition, I** 213, 405.
- Midnight, III** 94, 304.
- “ cry, III 307.
- Millennial age, nearness of, III** 98. See Sec. Advent.
- “ blessings, II 142, etc., 150, 244, 453-6, 462, 466-7, 480, 503, 508, 591, 613, III 240, 279, 316, 327, 460, etc., 475-6, 515, 578, 588-9, 590-1, 595-7, 599, 600. See Reign, Kings, Priests, Creation, Restitution, etc.
- “ doctrine, no novelty, I 19. See History.
- “ predictions, III 190.
- “ seasons, II 528.
- Millennium, Augustinian, I** 515, 522, 525, 527, 615, 667, II 149, 163, 623, III 173, 178.
- “ Brown's, II 153, III 183.
- “ Burdick's, II 283.
- “ Bunyan's, I 536.
- “ Bush's, II 237, III 174.
- “ Constantinean, I 505, 529, 534, II 149.
- “ Davis's, III 165.
- “ Joachim and Fratracelli, I 523.
- “ Neander's, III 183.
- “ Origenistic, III 173. See Origen.
- “ Popish, III 174, 178. See His. of Doctrine.
- “ Priest's, II 303.
- “ Reformers, III 174-7. See His. of Chiliasm.

- Millennium, Waldegrave's, **II** 292, **III** 183.  
 " Whitby's, **I** 373, 525, 528, 532-4, 547, **III** 150, 153, 155, 183, 215-220, 265, 284, 378, 772, **III** 134, 170, etc., 172-3, 177, etc., 179, 181, etc., 197, etc., 215, 236.  
 " various views, **I** 529, **II** 157, 265, 282, 622, etc., 624, 628, 728, 732, 736, 746, 751, 770-2, 777, **III** 85, 203-6.  
 " location of the, **II** 622, etc.  
 " order of the, **II** 627, etc.  
 " perverted, **II** 141, etc., 149, 153, 155, 157, 265, 271, 626-7. See Bush, Waldegrave, etc.  
 " spiritual, **III** 174, 178-9.  
 " and Jewish restoration, **II** 628. See Jewish nation.  
 " and the morning, **II** 418. See Day of the Lord Jesus.  
 Millerism, **I** 523, 536, **II** 55, 363, **III** 114, 166-7, 211, 267.  
 Ministers, unbelief of, **III** 250. See Unbelief of the Church, Signs.  
 Ministration of angels, future, **II** 618.  
 Ministry, condition of, **III** 185, 193.  
 " not kings, **II** 597-8.  
 Minority, no test, **I** 493.  
 Miracle, Joshua's, **III** 395, 473.  
 Miracles, **I** 88, 97, 365, 676, **III** 472. See Supernatural Kingdom.  
 " cessation of, **III** 74-6.  
 " Christ, of, **III** 472, 479, 514, 521.  
 " definitions of, **I** 91.  
 " and doctrine, **I** 101, 276.  
 " earnest, **I** 97, **II** 79. See signs.  
 " essential to the kingdom, **I** 81, 89, **II** 53, 80, 82, 89, 99, 105, 144, 147, 152, etc., 156, 196. See Kingdom, supernatural allied with and necessity of, Supernatural, etc.  
 " future, **II** 595, 733, 740, 757-8, 780, **III** 64, 71, 161, 163, 184, 390. See Baptism of the Holy Ghost, Creation, etc.  
 " and Jewish nation, **III** 473. See Jewish nation, conversion and restoration of.  
 " Patristic, **III** 76-9.  
 " signs, are, **I** 90, 96, **II** 145. See also miracles of Christ.  
 " solution of, **I** 100.  
 Missionaries, **III** 183, 197, 307.  
 " Chilliastic, **I** 553, **III** 200, 204, 212, 235-6, 330-1-2-3.  
 Missions, **III** 187-8, 200, 204, 211, 235-6, 330, etc.  
 Mohammedans, **II** 236, 704.  
 Moment, a, **III** 435.  
 Monkery, **I** 517.  
 Montanists, **II** 640, **III** 31.  
 Moon, usage, **II** 452.  
 Moravians, **I** 537, **II** 676.  
 Moral obligations, **III** 510.  
 " qualifications, **III** 496, 556.  
 Morelschiki, **III** 82.  
 Moriah, Mt., **III** 37, 51.  
 Morin, **III** 51.  
 Mormons, **I** 44, 74, 118, 537, 601, 639, 645, 653, **II** 51, 298, 425, 573, 626, **III** 11, 29, 83, 77-8, 142, 208, 236, 260, 270.  
 Morning of the Day, **II** 87, 316, 414, etc.  
 " and the Jews, **II** 417.  
 " star, **II** 316, 317, 414, 418.  
 Mosaic economy, **I** 214.  
 Moses, body of, **I** 562.  
 " books of, **III** 489, 498.  
 " prophet like unto, **III** 28, 426.  
 Motives, **II** 344.  
 Mountain, usage, **III** 57, 394.  
 Muggletonians, **I** 54, **III** 70.  
 Multitude of the saved, **II** 536, 551. See Perpetuity of the race, etc.  
 Münster Faction, **III** 178.  
 Munzer, **III** 70.  
 Mustard seed, parable of, **II** 22.  
 Mysteries, **III** 434.  
 " of the Kingdom, **I** 141.  
 Mystery, meaning, **I** 141.  
 " remaining, **I** 142, 144, 172, **II** 16, 182.  
 " extent of, **I** 142.  
 " necessity of, **I** 145.  
 " how to be studied, **I** 146.  
 " general, **I** 146.  
 " pertaining to the call, **I** 410.  
 " of iniquity, **I** 463.  
 " finished, **II** 182, 190, **III** 185.  
 Mysticism, **I** 118, 203.  
 Mystics, **III** 29.  
 Names of God, **I** 300.  
 Napoleonic dynasty, **II** 644, etc.  
 Nations, against the Christ, **II** 104, 181, 207, 374. See War.  
 " all, future, **II** 374.  
 " Canaan, of, **II** 597.  
 " future overthrow, **II** 109, 497, etc. See Posture of, Unbelief, War, Battle, Antichrist, Persecution, Sinai Mt., Gentile domination, etc.  
 " history of, **II** 776-7.  
 " none with the Christ (Isa. 63), **II** 743.  
 " none Christian, **II** 778, **III** 15, 193.  
 " posture of, **III** 149, 153, 162, 186, 591, 598. See Antichrist, Unbelief, War, etc.  
 " spared, **II** 468, 482, 491, 521, 528,



- 535, etc., 547, 768. See Perpetuation of the race, Jewish restoration and supremacy, Reign, etc.
- Nations, usage of, **II** 375, 379.
- “ when saved, **III** 185-6, 202, 213, 458, 592, 590-7, 600. See Pre-Mill. Advent, etc.
- Naturalism, **I** 83, **II** 156-7, **III** 115, 121, 161, 207, 281, 293-4, 506, 509.
- Natural Religion, **III** 205, 509.
- “ signs, **III** 128, 164.
- Nature, **I** 80.
- “ confidence in, **III** 114, 115, 205. See Unbelief.
- “ imperfection of, **I** 83, **II** 152, etc. See Evil, Supernatural necessary, Miracles, Creation, etc.
- “ lauded, **I** 107.
- “ repaired, **I** 81. See Creation, Earth, Evil, etc.
- “ sympathetic, **II** 498, **III** 128, 151, 162, 164, 395-6.
- Nearness of the Advent, **I** 470, **III** 133. See Second Advent, Signs.
- “ of the Kingdom, **III** 92, etc., 95, etc., 105, etc. See Kingdom, Signs.
- Nero-myth theory, **II** 675.
- Net, parable of the, **II** 24.
- New, usage of, **I** 323, **II** 499, 514.
- “ England Chiliasm, **I** 541.
- “ Heavens and New Earth, **I** 686, **II** 148, 178, 499, etc. 542, etc. **III** 537. See Earth, redeemed, etc.
- “ “ “ “ “ and early Church, **II** 504, 525-6.
- “ “ “ “ “ perpetuity of, **II** 503. See Kingdom, Race, Reign, etc.
- New Jerusalem, **II** 144, 527-9, etc.
- “ “ marriage of, **II** 527, etc. See Marriage.
- New Test. begins with the Kingdom, how, **I** 181.
- “ “ cup of the, **I** 327.
- “ “ theology of, **III** 132.
- New York, **III** 157.
- New York Prison Assoc. **III** 144.
- “ “ State Charity Assoc., **III** 144.
- Nicene Creed, **I** 530.
- Night, **II** 316, 368, 414.
- Nihilism, **I** 108, **II** 724, **III** 154.
- No-age people, **III** 269.
- Noah and Lot, days of, **III** 112, 122-4, 183, 185, 297.
- Nobility of the saints. See Kings.
- Novelty, Millenarianism no. **I** 19.
- Number of the name, **II** 706.
- Numbers, sacred, **II** 452.
- Oath of God, **III** 311, 411.
- “ sacredness of the, **I** 300, 387, 416, 422, 657, **II** 202.
- Objection answered, **II** 521, 552.
- Objections answered, Jewish, **III** 408, etc. See Jewish.
- Obscurity of prophecy, **I** 173, **II** 287.
- Observation, meaning of, **II** 41, 44, 46.
- Offices of the saints. See Kings, Priests, Destiny, Olam.
- Old and New Test., connection of, **I** 157, 288, 338, 418, **II** 51, 111, **III** 111, 181, 242, 471.
- “ “ “ “ relation to the Kingdom, **I** 161.
- “ Test., knowledge of requisite, **I** 188, **II** 51, 111.
- “ “ lowering of, **I** 158. See Unbelief.
- “ “ unbelieving attack upon, **I** 159. See Genesis, Moses, books of, Miracle, Joshua's, etc.
- Omnipotence of God, **I** 84, **II** 522. See Power.
- One body, **I** 615.
- “ Hope, the, **III** 309, etc.
- “ faith people, **I** 537, **III** 269.
- “ hundred and forty-four thousand, **II** 322, 331, 380, **III** 126, 160, 163, 263, 266, 375.
- “ thousand years, **II** 409, 456, 504, 528, 631, 636.
- Oneness of Father and Son, **II** 139. See Christ divine-human, Representative of God, etc.
- “ future, **III** 71.
- “ of kingdom, **I** 245, **II** 632, **III** 60, 222, 463-4.
- Opinions varied and antagonistic. See Second Advent, Kingdom, Millennium, Interpretation, etc.
- Opponents, writers, **I** 548.
- Opposition, **III** 233. See History of Chiliasm.
- Optimistic, theory, **II** 469, **III** 148.
- Order, divine. See Divine Purpose.
- Origen, estimate of, **I** 58, 507.
- “ influence of, **I** 499, etc. See Origen, Interpretation, spiritualistic.
- Origenistic, interpretation, **I** 51, 305, 310, 499, 503, 575, 598, 611, 644, **II** 17, 351, 572, **III** 173, 244. See Interpretation, Augustinian and spiritualistic.

- Ottoman, power, **III** 126, 148.  
 Overthrow of Jerusalem and the Sec.  
 Advent, **II** 34.
- Pantheism*, **III** 207.
- Palestine and Antichrist, **II** 760-1.  
 " central, **III** 33.  
 " colonization schemes, **II** 88, 468.  
 " Exploration Soc., **III** 148.  
 " future, **III** 33. See Jewish restoration, etc.  
 " Jewish interest in, **III** 126, 148.  
 " inherited, **II** 199, etc., 435, 440, 446, 518. See Christ, inheritance of, Inheritance of the Patriarchs, Covenants, Abrahamic and Davidic.  
 " no type, **III** 61.
- Papacy, the, **III** 77, 120, 142, 160, 162, 174, 238, 311, 546.  
 " and Antichrist, the, **II** 221, 678, 683-4, 686-7, 689, 691, 703, 715-717, 741-2, 755-6.  
 " and Chiliasm, **I** 513, 645, 662, 666, **II** 98, 205, 383, 398, 401, 573, 598, 652.
- Parable, king and servants, **II** 24.  
 " laborers in the vineyard, of the, **II** 24, 389.  
 " leaven, of the, **I** 114, **II** 22, **III** 190-1.  
 " marriage of the king's son, of the, **III** 307.  
 " mustard seed, of the, **II** 22.  
 " net, of the, **II** 24.  
 " nobleman, of the, **II** 203.  
 " pounds, of the, **II** 25, 388.  
 " rich man and Lazarus, of the **II** 309.  
 " royal wedding, of the, **II** 24.  
 " sower, of the, **III** 186.  
 " supper, of the, **III** 142.  
 " talents, of the, **II** 24, 388.  
 " tares and wheat, of the, **II** 21, 26, 171, 181, 272, 381.  
 " ten virgins, **II** 24, 322, **III** 299, etc.
- Parables, formula of, **II** 16, etc.  
 " and kingdom, **II** 20, 223.  
 " perverted, **I** 200, 657, 663, **II** 20, 223.  
 " prophetic, **II** 18.
- Paradise, **II** 399, 401, 492, **III** 51.  
 " earthly restored, **II** 434, etc., 436-7, 443-5, 480, etc., 484, etc. See Earth, Inheritance, Kingdom, Curse, Reign, Creation, etc.
- Parochial Schools, **III** 158.
- Parousia, **II** 211, 219, 221-2, **III** 302.
- Particularism, **III** 590.
- Pascal, Lamb a type, the, **III** 481.
- Passover, **II** 225, **III** 26.
- Patriarchs, promises to, **I** 294, 309, 320, 337. See Covenant Abrahamic.  
 " inheritance of, **I** 294, 298, 309, 413, 585, **II** 52, 96, 263, 444, 516, 530, 534.
- Patriotism, **III** 13, 14.
- Paulikians, **II** 265, 676.
- Paul's preaching, **III** 574-5. See Preaching.
- Peace, attained when, **II** 770, **III** 596.  
 " Congresses, **II** 113, 770.  
 " Societies, **III** 129, 152.  
 " and safety, **III** 114, 117, 119, 129, 136, 140, 152, 197-8, 203, 258, 329.  
 " and safety prophets, **II** 732-3. See Prophet the false, Whitbyan theory, Unbelief, etc.
- Pentecost, day of, **III** 66.  
 " feast of, **II** 62.
- Perfect Redemption, **III** 325. See Redemption.  
 " when, **II** 396.
- Perfectibility, **III** 436.
- Perfection of God, **I** 84, 86, 337, **II** 88, 137, 225.
- Perfectionists, **I** 444, 473, 669, **II** 623, **III** 34, 69.
- Perpetuation of the race, **II** 535, etc. See Transfiguration, Jewish supremacy, Nations spared, Peter's fire, Earth, Reign, etc.  
 " of New Heavens and New Earth.
- Perpetuity of the Covenant, **I** 322, etc., 329.  
 " of the earth **II** 427, etc., 513, etc., **III** 587. See Perpetuation of the race, Kingdom, Reign.  
 " of the kingdom, **I** 233, 565, **II** 599, 630, etc.  
 " of the kingship, **II** 603.  
 " of the Priesthood of Jesus, **II** 601, etc., **III** 456.  
 " of the Priesthood of the Saints, **II** 617, **III** 464.
- Perilous times, **III** 124-5, 209, 294.
- Periodicals, Chiliaistic, **I** 553.
- Persecution, future, **II** 328, 334-5, 377, 700, 720, 731, etc., 734, etc., 738, etc., 745, etc., 749, etc., 751, 757-8, **III** 14, 143-4, 153-6, 161-5, 172, 185, 188, 197-8, 210, 293, 298. See Antichrist.  
 " future, Jewish belief in, **II** 734.
- Person of Jesus, **I** 561, etc. See Christ, interest in His person, Christological question, the great, Christ, the divine-human, etc.

- Personal abuse, **III** 231-2, 325.  
 " experience, **III** 280, 285, 327-8, 475, 513.  
 " Second Advent, **L** 569, 570, 674, **II** 76, 86, 139, 156, 164, 180, 189, 208, 217, 347-8, 365, 410, 412, **III** 59, 305, 377, 384-5, 528. See Son of Man, Parousia, Epiphaneia, Reign, Inheritance, etc.  
 " " " opinions respecting, **II** 164, etc., 168, etc., 348. See Death, Millennium, Advent second perverted, Spiritualized, Unbelief of, etc.  
 " " " Pre-Millennial, **L** 470, 565, 572, 577, **II** 117, 152, 161, etc., 167, 174, etc., 194, 199, 208, 227, 342, 352, 362, 409, 414, 439, 461, 479, 490, 554, 570, 622, 668, **III** 345, 586. See, Reign, Judgeship, Marriage, Mt. Sinai, Davidic Throne, Kingdom, Inheritance, Son of Man, etc.  
 Perversions, **II** 433, 436, 444, 446, 537, 539, 541, **III** 38, 51, 53, 152, 163, 172, 177-8, 180, 182, 187, 193, 204, 211, 219, etc., 230-1, 330, 383, 423, 451, 455, 461, 575, 577, 580, 583, 592, 594. See Extravagances, Unbelief.  
 Peasimist theory, **II** 469.  
 Peter, Epistle of, **III** 365.  
 " Second Epistle, **II** 559.  
 " Confession of, **L** 441, **III** 515.  
 Petrobrusians, **L** 661.  
 Petro-Joannites, **L** 54.  
 Philadelphian Soc., **L** 74.  
 Philipians, Epistle of, **III** 362.  
 Philo's system of interpretation, **L** 50.  
 Philosophy, **L** 132, 502, **III** 206, 208, 257, 561.  
 " true, **III** 472.  
 Pietism and Chiliasm, **L** 533, 540.  
 Piety assumed, **II** 343.  
 " personal, **III** 322-3, 513.  
 " perverted, **III** 226, 234.  
 Pilate's judgment, **III** 571.  
 Pillars, **II** 580.  
 Pit, usage, **II** 256.  
 Pit and snare, **III** 294.  
 Place of the Kingdom (location). See Earth, Kingdom on earth, Inheritance, Patriarchs, etc.  
 " preparation of the, **III** 58.  
 Plagues, **III** 162.  
 Plan, the divine. See Divine Purpose.  
 Plymouth Brethren, **L** 405, 536, 554, 585, 640, **II** 324, **III** 271.  
 Poets, Chiliaistic, **L** 554.  
 Poiset, **L** 74.  
 Poland, **III** 15.  
 Political—divine government, **L** 207, 240, 266, 348, 631, **II** 97-8, 117, 119, 651, 663. See Davidic throne and Kingdom, Covenant, Reign, Church and State, Inheritance, etc.  
 " signs, **III** 127, 134, 153.  
 Poor encouraged, **II** 388.  
 Popes, **II** 675, 691. See Papacy.  
 Population of Palestine, an objection, **II** 52.  
 Portage, **L** 74.  
 Postponement of the Kingdom, **L** 379, etc., 412, etc., 419, etc., 421, 433, 577, 586, 590, etc., **II** 48, etc., 65, etc., 75, etc., 161, etc., 199, 224, etc., 639, etc., 668, **III** 13, 242-3, 356, 454, 484-6, 503, 517, 519, 523, 527-9, 544, 546, 595. See Church preparatory, Inheritance, Kingdom, Reign, etc.  
 Power of God, **III** 45, 47, 221, 239. See ability of.  
 Practical application of truth, **L** 54, 56, 66, 116, 118, 477, **II** 195, 333, 386.  
 " effect of Chiliasm, **L** 551-2, 699, **II** 167, 305, 333, 344, 390, **III** 103, 110, 141, 163, 167-8, 199, 200, 228, 232, 235-7, 313, etc., 315, 318, 320, etc., 323, etc., 329, etc., 385, etc., 555. See Advocates, Evangelists, Missionaries, History of Chiliasm, etc.  
 Prayer, **L** 117.  
 " answers to, **III** 131, 390, 474.  
 " for the Advent, **L** 491, 691-2, 695-6, **II** 305, 333, **III** 309, 315, etc., 330, 384-5. See Advent precious, Hope the blessed, etc.  
 " Lord's, the, **L** 531, 618, 643, 689, 695, etc., **II** 436, **III** 186, 391.  
 " " " misapplied 694-6, **II** 37.  
 Preaching, apostles, of the, **L** 433, 436, 438, 443, 445, 469, 471, 475, 478, **II** 17, 19. See Paul's preaching, His, of Chiliasm.  
 " Christ, the, **III** 579.  
 " disciples, of the, **L** 274, 362, 366, 430, **III** 585.  
 " early, **III** 245, 296, 579.  
 " first confined to the Jewish nation, **L** 356.  
 " future, **II** 745, 759, **III** 160, 166.

- Preaching, Jesus, of, **I** 366, 363, 366, 370, 384, 446.  
 " John, of, **I** 253, 256, 260, **III** 585.  
 See John the Baptist.
- Predictions of Balaam, **III** 401, etc.  
 " the Christ, **III** 414.  
 " Daniel, **I** 672, **III** 405.  
 " Isaiah, **I** 684, **III** 405.  
 " Micah, **I** 685.  
 " Zechariah, **I** 685.
- Pregizerians, **I** 554.
- Prejudice, **II** 537, 718-9, **III** 552.
- Pre-Millennial Advent. See Personal, Sec. Advent, Pre-Mill.
- Preparatory, Church is. See Church.
- Preparation for Christianity, **I** 377.
- Press, activity of the, **III** 127, 135, 149, 150, 250, 255.
- Preterite interpretation, **III** 371.
- Prey, usage, **II** 256.
- Pride, **II** 594, **III** 279.
- Priest, Christ the, **II** 145, 601, etc.  
 " " design of, **II** 604-5.  
 " " how limited, **II** 601, etc.,  
 " " relates to humanity, **II** 605.  
 " " royal, **II** 602, 604.  
 " " unchangeable, **II** 601, etc.,
- Priests, saints, **II** 607, etc., **III** 71, 464.  
 " activity of, **II** 614.  
 " bless, **II** 613.  
 " declare the laws, **II** 610.  
 " divinely called, **II** 612.  
 " exaltation of, **II** 608-9, 613.  
 " glorified, **II** 616.  
 " glorify, the Christ, **II** 611.  
 " gradations of rank among, **II** 610.  
 See Kings.  
 " holy, **II** 612, 617.  
 " intercourse of the, **II** 617.  
 " judges also, **II** 610.  
 " number of the, **II** 616.  
 " oneness of the, **II** 615.  
 " perpetually such, **II** 617.  
 " place of the, **II** 617.  
 " sacrifices of the, **II** 611.  
 " singing of the, **II** 616.  
 " splendor of the, **II** 607, 616.  
 " supernatural powers of the, **II** 618, etc., **III** 64, etc., 80, etc.  
 " teachers, **II** 614.  
 " universal, **II** 607.
- Princes of the Captivity, **II** 203.
- Princes, saints are, **II** 579. See Kings.
- Prison, usage of, **II** 254, 256.
- Private judgment, **I** 132.
- Profession, mere, **III** 498.
- Proli, **III** 51.
- Prominence of Scripture, **III** 130.
- Prophecy, appreciated when, **II** 745, 770, 775.  
 " based on the covenants, **I** 337, 340.
- Prophecy, comparison of, **I** 171, 248, **II** 141, 279.  
 " conditional, **III** 85.  
 " conditioned and unconditioned, **I** 176, **II** 48.  
 " definitions of, **I** 164, 169, **II** 175.  
 " displays wisdom, **I** 232.  
 " future, **II** 147.  
 " fulfilment of, **I** 69, 166, 309, 693, **II** 175, **III** 224, 252, 360, 414, 419, 421, 429, 453, 489, 492, 526.  
 " history, and, **I** 172.  
 " how dealt with, **III** 197-8, 200, 214, 231, 252-3. See Interpretation spiritual, Perversions, Unbelief, Millennium, etc.  
 " important, **I** 170, **II** 722.  
 " intention of, **I** 163.  
 " lowering of, **I** 64. See Unbelief.  
 " neglected, **III** 200, 414.  
 " obscurity of, **I** 172, **II** 237.  
 " perverted, **I** 167, 346, **II** 103, 130, 141, 770. See Perversions.  
 " predictive, **I** 165.  
 " profitable, **I** 169.  
 " proof of, **III** 437. See Analogy, Interpretation literal, Covenants, fulfilment of, etc.  
 " scorned, **II** 770. See Unbelief.  
 " spiritualized, **I** 205. See Interpretation spiritual, Originistic interpretation, Augustine, etc.  
 " study of, requisite, **I** 163, 168, **II** 833, **III** 108, 151, 197, 200, 213, 386, 429.  
 " Theocracy, its relation to downfall and, restoration of the, **I** 240. See Theocracy, Kingdom.  
 " unbelief of, **III** 131, 197-8, 221, 414, 419. See Unbelief, Perversions, Persecution, Antichrist, Gentiles high-minded, etc.
- Propheying falsely, **III** 143, 153, 197-8, 203, 206. See Prophets, false, Peace and safety, etc.
- Prophet, the false (allied with Antichrist), **II** 692, 695, 702, **III** 121, 163.
- Prophets, false, **III** 203, 256, 510, 594. See Propheying.
- Prophetical, Conferences, **I** 554, **III** 130, 153, 169, 204, 222, 263, 327, 333.  
 " knowledge increased, **III** 97, 108, 170.  
 " order, **III** 599.

- Providence, I 414, II 596, III 840, etc., 428, 430.
- Providential coming, II 187, etc., 221.  
See Advent, Second, perverted, spiritualized, etc.
- Prudence, III 166, 197-8, 328.
- Psalms, imprecatory, II 110, etc., 736, 771, III 391.
- Purchased possession, II 479, 534.
- Puritanism, I 650.
- Purpose, the divine, III 287, 295-6, 340, 347, 371, 440, 454, 469, 475, 482, 487, 491, 493, 504, 515, 520, 593, 597, 600.
- Quakers, I 118, III 11, 69.
- Qualifications, moral, I 415, 601, 617, II 75, 195, 225, 332, 386, 612, III 279, 284-5, 286-7-8, 307, 327.  
See Trial, Firstborn, Firstfruits, etc.
- " of saints glorified. See Priests, Kings.
- Queen. See Bride, Marriage of the Lamb.
- Question, the great Christological, III 512, etc., 537, etc.
- Quicken, usage, II 256, 258, 299.
- Quickening spirit, II 258.
- Quotations, why freely employed, I 20.
- Quoting prophecy, the apostles, III 185.
- Race, antiquity of, III 500.  
" delivered, II 491, III 455, 584.  
" perpetuated, II 535, etc., III 191, 321, 587.  
" " objections to, II 532, etc.  
" unity of the, III 500.
- Rank, grades of future, II 387. See Kings degrees of rank, Priests, gradations of, Reward proportioned.
- Ransomed, II 258.
- Rashness of Gentiles, I 329, 333, 395, 398, 416, 425, 615, II 57, 73, 78, 91. See Gentiles high-minded, Interpretation spiritual, etc.
- Rationalism, III 207, 224, 408.
- Reason, III 280-1, 286-7-8-9.  
" exaltation of, I 135, III 155, 220, 239, 280, 289. See Unbelief.  
" and Faith, III 286-9.  
" perverting the Kingdom, III 220, 288-9.
- Redeemed, II 258. See Saints, Firstborn, etc.
- Redeemer, III 449, etc., 453-4, 529. See Christ perfect, etc., Restorer, Redemption, Evil, etc.  
" perfect, a, III 325, 529. See Christ.
- Redemption, J. 419, II 182, 196, 258, 307, 410, 433, 535, etc.  
" body of the, II 229, 236-7, 240, 397.
- Redemption, complete, II 145, 149, 156, 200, 237, 348, 370, 466, 479, etc., 483, etc., 485, 490, 515, 534, etc., 537, 604, III 325, 366, 369, 436, 449, etc. 454-5, 457, 493, 539, 550, 553, 600. See Restitution, Blessings forfeited. Christ, Restorer, Evil, Curse, etc.  
" extent of, II 536, etc., 550, etc.  
" imperfect, made, II 437, 537, 543.  
" perverted, III 455, 457, 562.  
" plan of, III 429, 436, 529, 584. See Divine Purpose, Covenant, End, Kingdom, etc.  
" progressive, II 469, 435, etc., 535, etc., 547.  
" purchased possession, II 479, 534.  
" signs of the, I 90. See Signs, Kingdom, nearness of, Unbelief, etc.
- Reformation, the I 524, etc., 666.
- Reformed Jews, I 376, II 232. See Jews.  
" Presbyterian Church, I 649, II 778.
- Reformers, I 524, II 215, III 159, 175-7. See Luther, Calvin, Knox, etc.
- Refreshing, Jewish belief concerning, II 461, 467.  
" meaning of the, II 462, etc., 470.  
" resurrection, and, II 464, 471.  
" times of, II 461, etc.
- Regeneration, II 257, 259, 300, 473 etc. III 587.  
" extent of the, II 475, 477.  
" meaning of, II 473-4.  
" resurrection, and, II 275, etc.  
" washing of, II 478.
- Rejoicing of Jesus, III 602.
- Reign of the Christ, II 504, 532-3, 536, 561, 768, III 213, 370, 539, 543, 548, 550, 553, 555, 586. See Supremacy, World-dominion, Kingdom, Theocracy, Reign of the Saints, Judgeship, etc.  
" " " " perpetuity of, I 233, 565, III 599, 630, etc.  
" " " " visible, I 117, 123, 204, 342, 348, 351, 364, 369, 564, 569, 573, 575, 641, 648, 651, 655, 660, 674-5, 683, 692, II 33, 44, 46, 92, 97.

- 117, 123, 204, 340, 343, 348, 504, 513, 532-3, III 43, etc., 460, etc., 463, 465, 528, 544-5, 548-9, 552, 582, 584, 587. See Davidic throne and Kingdom, Inheritance, Son of Man, Davidic Covenant, etc.
- Reign of the Christ, objections to visible, II 344, etc., 346, etc., 348. See also Christ, dishonoring of, etc.
- “ “ “ “ and the morning, II 417.
- “ “ “ saints, I 388, 536, 691, II 97, 128, 134, 139, 140, 179, 225, 304, 316, 330, 333, 376, 385, 397, 391, 432-3, 570, 577, 590. III 30, 53, 71, 215, 238, 307, 587, 600. See Saints, future exaltation, Inheritance, Kings, Priests, Princes, Judges, etc.
- “ “ “ “ blessings of the, II 591, 593. See Blessings, Kingdom, etc.
- “ “ “ “ degrees in, II 591. See Rank, Reward, Priests, Degrees.
- “ “ “ “ design of, II 588, etc., 593, etc.
- “ “ “ “ earth, on, II 574, 598-9, 603. See Earth, Kingdom, Inheritance, etc.
- “ “ “ “ grandeur of the, II 570, etc., 574, 578-9, 581.
- “ “ “ “ honor of the, II 592-4, 599.
- “ “ “ “ inaugurated, when, II 572, etc., 590, 598. See Advent Second, Hope the Blessed, etc.
- “ “ “ “ perpetuity of the, II 603. See Kingdom, perpetuity of, Kings, Priests, etc.
- “ “ “ “ perversions of the, II 571-3, 575, 597-8.
- Reign of the saints, priesthood associated with the, II 71, 215, 464. See Priests.
- “ “ “ “ qualifications, for the II 590-1, III 81, 457. See First-born, Baptism of the Holy Ghost, Supernatural, etc.
- “ “ “ “ representative of Christ's reign, II 596.
- “ “ “ “ supernatural associated with the, II 593. See Baptism of the Holy Ghost, Miracles, Supernatural, Kings, Priests, etc.
- “ “ “ “ who are engaged in the II 590. See Firstfruits, First-born, One hundred and forty-four thousand, Elect, Dispensation, design of saints gathered, etc.
- Religion, future, man's II 723, 725, 728-9, 760, 770-1. See Antichrist, Humanitarianism, Unbelief, etc.
- “ natural, III 440.
- “ universal, III 207.
- Religious liberty, future, II 742.
- “ unbelief. See under Unbelief.
- Rellyanites, I 537, II 290.
- Rellyism, III 269.
- Representative of God, who, II 349, III 537, etc.
- Reproaches, III 230.
- Republicanism eulogized, II 777-8, III 12, 592, 594.
- Responsibility of rejectors, III 166, 197-8-9, 225, 229, 230, 239, 323, 383.
- “ “ unbelief, II 732, III 294, 523. See Unbelief inexcusable, etc.
- Rest, the, II 441, 443, etc., 454, etc., 463, III 896.
- “ extent of the, II 467, 470-1.
- “ times of the, II 469.
- Restitution, the, I 96, 102, II 141, 146, 174, 178, 188, 300, 348, 408, III 493, 587. See Creation, Restorer, Curse, Evil, Reign, Kingdom, etc.
- “ Jewish view of, II 461, 467.
- “ miraculous, I 100, II 144, 153 etc., 187, 195-6. See super-

- natural, necessity of, Creation, etc.
- Restitution, times of, **II** 425, 461, etc., 535.
- Restitutionists, **III** 269.
- Restorer, the, **I** 250, **II** 76, 78, 152 etc., 186, 195, 307, 430-1, 466, 469, 472, 486, **III** 454, 473, 478, 494, 515. See under Christ, Blessings forfeited, Evil removed, Restitution, etc.
- Restoration of the Jews. See Jewish nation, restoration of, supremacy of, Election, etc.
- Resurrection, animals of, **II** 484.
- “ Apocalypse, and the, **II** 264, etc., 285, 311.
- “ belief, the ancient, **II** 260, 404.
- “ “ “ early, **II** 228, 235, 250, 253, 256, 291, 304, 308-9.
- “ “ “ Jewish, **I** 297, 302, **II** 235-6, 244, 247, 249, 253, 261, 270, 272, 290, 297, 299, 300, 302, 305, 308, 311, 404, 409. See Jewish belief.
- “ believers and, **II** 299, 385.
- “ birth, a, **II** 477. See Birth, usage and future.
- “ children of the, **II** 237, 298.
- “ comparison and, **II** 302.
- “ concessions and, **II** 241, 246, 253, 265, 267, 271, 303, 309.
- “ corporeal, **II** 228, etc., 236, 239, 250, 304, 308.
- “ denied, **II** 230, 272.
- “ corruption and (Ps. 16: 10) **II** 237.
- “ Daniel and, **II** 245, etc/
- “ of, **II** 248.
- “ design of the, **II** 304.
- “ Ezekiel and, **II** 250, etc.
- “ first the, **II** 174, 227, 244, 264, etc., 272, 295, 311, 439, 461, 478, 554, **III** 245, 345, 586.
- “ general analogy and, **II** 308.
- “ Gospels and Epistles, and the, **II** 295, etc., 311.
- “ harvest, and the, **II** 269, 372.
- “ ignored, **II** 288.
- “ Isaiah, and, **II** 274.
- “ Jewish, **II** 260, 290, 297.
- “ Jews and the, **III** 418.
- “ Kingdom, and the, **II** 227, 248.
- “ land, and the, **II** 251.
- “ life, **II** 477.
- Resurrection, morning, and the, **II** 415, 417.
- “ Moses of, **II** 563.
- “ necessary, **I** 296, 298, 301, 304, **II** 170, 175, 180, 189, 227, etc., 232, etc., 244, 298, 300, 304, **III** 524.
- “ objections, and, **II** 278, etc., 283, 301.
- “ Old Test., and the, **II** 244, etc., 274, etc.
- “ Paul, and, **II** 244, 298.
- “ pledge, a, **III** 523.
- “ private, **II** 314.
- “ prominence of, **II** 228, 287.
- “ raised, who are, **II** 285. See first.
- “ Rachel, and, **II** 253, 255.
- “ refreshing, and the, **II** 464, 471.
- “ restoration, and the, **II** 305.
- “ rest of the dead, first and the, **II** 273, etc., 278, 288, 290.
- “ small children of. See Rachel above.
- “ spiritual, **II** 240, 284.
- “ spiritualizing, and, **II** 309.
- “ time, of the, **II** 285. See first, Sec. Advent.
- “ unbelief, and, **III** 524-5.
- Revelation, divine, **III** 284-5, 287-8-9.
- “ future, **II** 193, **III** 29, etc.
- “ interpret, how, **II** 715.
- “ nature, and, **III** 30.
- “ present, sufficiency, **I** 626, **II** 574, **III** 29, 287, 294.
- “ unbelief, and. See Unbelief.
- Reward, full, a, **II** 591.
- “ given, when, **II** 183, 330, 376-7, 379, 388, 394, 396. See future, Sec. Advent, Inheritance, Intermediate state, Reign, etc.
- “ future, **III** 166-7, 229, 277, 306-7, 328.
- “ proportioned, **II** 536-7, 591. See Judgment of believers, Degrees, Rank, Kings, Priests.
- Rib, usage, **III** 431.
- Riches, **II** 143.
- Rich man and Lazarus, parable of the, **II** 399.
- River, usage of, **III** 394.
- Rod of iron, **II** 753, **III** 189.
- “ and staff, **III** 389.
- Roman Catholic Church, **I** 118, 202, 518, 645, 662, 666, **II** 98, 103, 154, 215, 220, 265, 338, 398, 401. See Papacy, Popes.
- “ Empire, **III** 132.
- “ “ divided form, **I** 672, 677, **II** 115, 176, 639, etc., 693, 754.

- Roman Empire, God's estimate, of the, **III** 15.  
 " " headless, **III** 126.  
 " " jealousy of, **I** 270, 682, 497, 557, **II** 683, 776.  
 " " kingdom, and the, **I** 408, 644, 682.  
 " " importance of knowing the, **II** 643, 685, 693, 755.  
 " " revival of the, **II** 648, etc., 663, 693, 695.  
 " " traced, **II** 640, etc.
- Romans, Epistle to the, **III** 361.
- Royalty, place of manifestation, **III** 32, etc., 587.
- Royal wedding, parable of the, **III** 24.
- Russia, **II** 648, 688, 695, 710.
- S* *bbatarians*, **III** 266.
- Sabbathai, **II** 750.
- Sabbath, typical, **III** 90.
- Sabbatical year, **II** 145, 308, 452, 487, **III** 90.
- Sabbatism, the, **I** 476, 486, 597, **II** 448, etc., 454, etc., 497, **III** 587.  
 " chronology, and, **II** 459.  
 " contrasts, its, **II** 457.  
 " early Church views, **II** 449, etc., 456, etc., 452, 487.  
 " Jewish views, **II** 448, etc., 450, 456.
- Sacred numbers, **II** 452.
- Sacrifice of Isaac, **III** 506.  
 " " Jesus, **III** 455, 600. See Death, 89, etc.
- Sacrifices, bloody, not future, **II** 83, etc., 89, etc.
- Saints, association with angels, **II** 621.  
 " coming of, **II** 175, 187.  
 " destiny of, **II** 593-6, 620.  
 " future exaltation of, **III** 28, 51, 71, 303-7, 447, 458, 573, 586, 591, 593, 600.  
 " gathering of, **II** 177, **III** 96, 600. See Elect., Call.  
 " glory of, **II** 418. See Glorification, destiny, etc.  
 " honor of, **II** 588, 592, 594, 620, 740, 766.  
 " inheriting, **I** 303, 810, 322, 393, 402, 414, 581, 600, 602, **II** 13, 224, 227, 263, 330, 374, 376, 439, 570, 607, **III** 62, 457, 460, 585. See Inheritance, Earth, Kingdom, Reign, etc.  
 " Judges, **II** 578, 583-4, 610, **III** 81. See Judge, Kings, Judgment, etc.  
 " Judgment of, **II** 365, etc., 389, etc.  
 " Kings, **II** 577, etc., 590, etc., **III** 80, 58, 71, 215, 238, 307, 457, 587, 600. See Kings, Inheritance, Reign, Judge, Prince, etc.  
 " morning, and the, **II** 416, etc.
- Saints, Most High, of the, **II** 587.  
 " not to be despised, **II** 593-4.  
 " present condition of, **II** 572.  
 " power over angels, **II** 620.  
 " Priests, **II** 71, 215, 464, 607, etc. See Priests.  
 " reigning of the, **I** 388, 536, 691, **II** 97, 128, 134, 139, 140, 179, 225, 304, 316, 330, 333, 376, 335, 387, 391, 432-3, 570, etc., 607, etc., 630, **III** 30, 58, 71, 215, 238, 307, 587, 600. See Reign, Kings, Priests, Kingdom, etc.  
 " riches of, **II** 596.  
 " supernatural power of, **III** 64, etc., 71, 445, 447, 458.
- Salvation, **II** 142, 154, 181, 386, 391, 410. See Redemption, Blessings, Curse, Evil, Reign, etc.  
 " future, **III** 395, etc., 529, 539, 554. See Second Advent, Creation, Millennium, etc.  
 " great, the, **II** 536, **III** 451, etc. See Reign, Blessings, Kings, Priests, Race, etc.  
 " perfected, **II** 466. See Redemption, perfected.  
 " perverted, **III** 453. See Perversions, Spiritualizing.  
 " usage of term, **III** 160, 149, 150, 453.
- Sanctuary, **II** 202, **III** 38.  
 " cleaning of the, **II** 115, 603, **III** 458, etc.
- Satan, **III** 188, 262.  
 " bound, **II** 143, 147, 181, 292, 359.  
 " bruised, **II** 582.  
 " temptation of, **I** 696, etc.  
 " titles of, **I** 701.  
 " victory, obtains no, **II** 433, 536.  
 " who, **II** 621.
- Saved, the multitude of, **II** 536, 551.
- Science and the Bible, **III** 498, etc.  
 " future, **III** 439.  
 " and Religion, conflict between, **III** 507-9.
- Scoffers, **II** 335, 431.
- Scoffing, **III** 115, 134, 136, 153, 256.
- Scottish Church, **I** 649.
- Scripture, analogy of, **III** 343, etc.  
 " comparison of, **I** 112, 153, 333.  
 " doctrine of Kingdom in it, **I** 111. See Kingdom based on.  
 " explained, **II** 108, 425, **II** 338, etc.  
 " extent of, **I** 154. See prominence of, Covenants, etc.  
 " how undermined, **I** 118. See Interpretation spiritual, Unbelief, Perversions, etc.  
 " indefiniteness, **I** 149.  
 " infallible guide, **I** 116, 125, 135, 204.



- Scripture** needs man's agency, I 120.  
 " only authoritative, I 110, III 273, 285, 287-8.  
 " prominence of, III 130, 153, 225.  
 " reason, and, I 136. See Reason, Unbelief and reason.  
 " sufficiency of, I 124.  
 " supremacy of, I 182.  
 " whole, as a, I 158.  
**Sea**, II 500, 527, 529, III 394.  
**Seal**, the last, II 195.  
 " the sixth, II 686, 689, 717, III 372, 374.  
**Sealed vision**, II 661.  
**Seasons**, Millennial, II 528.  
**Second Adventists**, I 523, 536, II 55, 79, III 268. See Millerism.  
**Sect of the Holy Ghost**, III 74.  
**Sela**, III 26-7.  
**Self-denial**, III 279, 284.  
**Self-righteousness**, I 417.  
**Senses**, the various, I 538.  
 " of prophecy, I 193.  
**Septuagint Chronology**, II 163, 451.  
**Serpent**, the, II 448, etc.  
**Servetus**, I 54, 635.  
**Seven**, II 452.  
 " Churches, III 377, etc.  
**Seventh-Day Baptists**, III 11.  
 " " Adventists, I 536, II 79, 323, 602-3, 575, 602-3, 627, III 142, 163-4, 211, 263, etc., 339.  
 " " observed, II 458.  
 " " question, III 264-5, 268.  
**Seventy weeks**, II 659, etc., 718.  
**Shadow of death**, III 339.  
**Shakers**, I 44, 54, 74, 118, 473, 498, 552, 591, II 166, 232, 425, 626, III 143, 153, 236, 270.  
**Shaking of heaven and earth**, II 494, etc.  
**Sheep and goats**, II 375.  
**Sheol**, II 401-2.  
**Shepherd**, usage, III 388.  
**Shepherds**, II 580.  
**Shiloh**, III 398-9.  
**Shout**, II 331.  
**Sign of the Son of Man**, II 327, III 162, 164.  
**Signs**, I 331, 530, II 46, 498, 755, 758, III 94, 109, etc., 132-3, 139, 160, etc., 163, etc., 199, 209, 237, 239, 509.  
 " cheering, III 170.  
 " classification of, III 113, 132-3, 159, 160, 165.  
 " knowledge, of the, III 110.  
 " inspiration, and, III 167.  
 " miraculous, III 472. See Anti-Christ, Advent.  
 " nature of the, III 112, etc., 132-3, 164.  
 " neglected, III 165.  
 " political, III 127, 134, 158.  
**Signs**, redemption, and, III 170.  
**Silence of Scripture**, I 104.  
**Simonians**, III 29.  
**Sinal Mt.**, II 326, 759, 762-3, 766, III 17, etc., 588.  
 " " and investiture, III 25.  
 " " and revelation, III 30.  
 " " route from, III 22, 27, 393.  
**Sinaitic Covenant**, I 311.  
**Sin**, I 102. See Blessings forfeited, Curse, Evil.  
 " blotting out of, III 459.  
 " mystery, a, I 103.  
 " overruled, I 105. See Redemption, Salvation.  
 " provision for, III 420, 425, 431. See Christ.  
 " removed, III 455. See New Heavens, etc.  
 " removing. See under Christ.  
 " subject to no. See Christ, Saints, Kings, Priests.  
**Singing**, future, II 616.  
**Six days of Creation**, II 458, 469.  
**Sleep**, usage, II 256, 258, III 431.  
**Slumbering and sleeping**, III 304.  
**Smith, Joseph**, I 204. See Mormons.  
**Snare**, III 97, 102, 112. See Pit and snare.  
**Socialism**, II 623, 724, 779.  
**Society of Friends**, I 118.  
 " " Korn, I 537.  
**Socinians**, I 159.  
**Sodom**, usage, II 290.  
**Solomonic age**, II 524.  
**Son of Man**, the, I 559, 565, etc., 582, 614, II 167, 180, 223, 327, 341, 348-7, 351-2, 355, 374, 410, 563, III 533-4.  
 " " " kingdom given to the, I 577, 581, II 223.  
 " " " meaning of, I 566, II 167.  
 " " " sign of the. See Sign.  
**Sons of God**, II 581.  
 " " " manifestation of the, II 592.  
**Southcott, Joanna**, I 118, II 139, 323.  
**Soul**, usage, II 266, 270, 281, 293, III 389.  
**Sovereignty**, divine, I 250, 556, 559, III 559, 563, 583.  
**Spared nations**, II 468, 482, 491, 521, 528, 535, etc., 547, 766. See Race, perpetuation of, Restoration of Jewish nation, Reign, etc.  
**Spear**, II 706.  
**Spirit**, aid how given, I 52, 66, 117, 119, 332.  
 " earnest of the, III 67.  
 " claimed, how, I 118, 120, 172, 204.  
 " filled with the, III 70. See Baptism.  
 " future outpouring of, II 147, III 64, etc.  
 " and the Jewish nation, III 75.

- Spiritual blessings, I 307, 310, 315, 331, 365, 384, 400, 511, 575, 687, II 44, 84, 90, 93, 97, 127, 141, 144, 151, 178, 600, III 167-8, 457, 460, etc., 463, etc., 590-1. See Kings, Priests, Reign, Kingdom, Redemption perfected, etc.
- “ body, II 232, 234, 238, 241, 350, III 464.
- “ discernment, I 52, 172, 332.
- “ kingdom, II 92, 99, 121, 204.
- Spiritualistic interpretation. See Interpretation spiritualistic, Origenistic, Allegorical, etc.
- Spirituality of the Kingdom, II 44, 604, 607, etc., 611, 615, III 460, etc., 463, etc. See Spiritual blessings, Kings, Priests, etc., etc.
- Spiritualism, III 123-4, 145-6, 155-6, 290, 436.
- Spiritualists, I 75, 118, 134, 157, 684, II 197, 232, 425, 563, 706, 720, III 29, 163, 165.
- Spiritualizing, III 64, 88, 219, 310, 462-3, 525. See Interpretation spiritualistic, etc.
- Spirituals, II 677.
- Star, usage, II 530, III 403-4.
- “ morning, the, II 316, 317, 414, III 404.
- Stars, lost, II 429.
- Starovers, II 674.
- State and Church, I 207, 240, 266, 348, 651, 663, II 97-8, 117, 119, III 14, 16, 83, 338, 462, 545, 551, 562, 591, 595-8.
- “ Churches, I 395, 653.
- St. Louis, III 201.
- Stone, I 676, 683.
- Storch, III 70.
- Storrites, III 269.
- Study of Scripture neglected, I 46, 66. See Scripture, Prophecy, Covenant.
- Steubner, III 70.
- Subjects related, III 324, etc.
- Subordination of the Son, I 579. See Christ.
- Sudden Coming, III 23. See Advent second.
- Sun, the, II 317, 414.
- “ “ darkened, III 151, 164.
- Sunday, III 265, 268.
- “ fasting on, II 458.
- Supernatural, the, I 80, 97, 365, 676, II 38, 80, 84, 89, 105, 345, 595, 618, 758, 767, 772, III 28, 64, etc., 67, etc., 70, etc., 456, 463, 473. See necessity of the, Miracles, Christ, Kings, Saints, Reign, Creation, Kingdom, Baptism, etc.
- Supernatural, necessity of the, I 81, II 53, 80, 89, 99, 105, 144, 147, 152, etc., 156, 472, 492, 496, III 71, 73, 184, 220, 238-9, 287-8-9, 295-6, 341, 347, 440, 464, 472, 477, 479, 488, 503, 506, 514, 531.
- “ and the natural, III 511.
- Supremacy, Jewish, II 92, etc., 114.
- Survival of Chiliasm, I 553.
- Swedenborgianism, I 74, 204, 248, 444, 473, 493, II 41, 55, 165, 232, 351, 366, 381, 425, 626, III 29, 89, 51, 236, 236, 573. See Interpretation.
- Symbolic (Rev. ch. 19), II 345.
- “ language, II 636.
- Symbols, how treated, III 375.
- Synonymous, Church and Kingdom, not, I 632.
- Switzerland, III 140.
- Tabernacle of God*, III 591.
- “ typical, II 568.
- Tabernacles, feast of, III 90.
- Talents, parable of the, II 24, 368.
- Talmudical system, III 415.
- Tares and wheat, parable of the, II 21, 26, 171, 181, 272, 331, III 113, 120.
- Teleological, importance of, I 78. See Divine Purpose.
- Temperance movement, the, III 143.
- Temple, the, III 90.
- “ of God, II 707.
- “ typical, II 568.
- Temporal, I 305, 310, II 120.
- “ blessings, II 436, 442, 660, III 457, 462. See Reign, Creation, Jewish nation, Race, etc.
- “ deliverer, I 273, 384, II 776, etc., III 425-6, 457, 543.
- Temptation of Jesus, I 693, etc.
- Ten horns, I 672, II 693, 696, 707, 718, 752, 754-5, III 149.
- Ten Kingdoms. See Ten Horns.
- Ten tribes, II 65, etc.
- Testaments, Old and New, I 157, 288, 338, 413, II 51, 111, III 111, 131, 242, 471.
- Testimony, human, I 98.
- Thamer, I 54.
- Theism, I 86.
- Theocracy. See under the head of Kingdom for all the particulars not given here, the two being synonymous.
- “ meaning of, I 216, II 123-4, III 352, 463, 520, 540, 545, 562-3, 592-3.
- “ blessings, greatness, glory, etc. of. See Kingdom.
- “ fundamentals, covenants, etc., pertaining to. See Kingdom covenants.

- Theocracy, establishment of. See Kingdom Restoration, Second Advent, Restitution, etc.
- Theocratic house, III 57. See Davidic Kingdom.
- “ rule, III 88, 435, 453, 460, 463, 495, 531, 582, 589, 590, etc. See Kingdom, Reign, World-dominion, Supremacy, etc.
- “ idea, extent of, III 443, etc., 447, 477, 479, 487-8, 495, 515, 531, 537, 555, 558, 582, etc., 590, etc., 592, etc., 595.
- “ idea, figuratively given, III 43, 45.
- “ and the Jewish nation, III 433, 473, 572. See Davidic throne and Kingdom, Jewish nation, restoration of, etc.
- “ idea perverted, III 15, 16, 88, 352, 383, 512, 520, 551, 575. See Kingdom.
- Theodicy, III 434. See Sin, Evil, Divine Purpose.
- Theology, comparative, III 504-5.
- Thessalonians, Epistles to the, III 363.
- Thief-like Coming, II 176, 322, 334. See Advent, stages of, interval, Mt. Sinai.
- Thousand years, the, II 409, 456, 504, 528, 631, 638.
- “ “ Jewish view of, II 409.
- “ “ one hundred and forty-four, II 322, 331, 380, III 128, 160, 163, 263, 266, 375.
- Three unclean spirits, the, III 162, 373.
- Throne, Davidic. See Davidic.
- “ the Father's and Son's, II 355, 357.
- Thunder storm, III 406.
- Time, Christ's death, of, III 480-1.
- “ Christ's knowledge of, III 93.
- “ end of, II 424.
- “ exact unknown, III 93, etc., 99, etc., 104, 168.
- “ future, II 411, III 92.
- “ how regarded by God, I 443, 475, etc., 668. See also Time, Spirit's estimate of.
- “ how reserved, I 580.
- “ last, the, II 423.
- “ mistakes in, III 92, etc., 99, etc., 104, 250-7.
- “ of the end, II 336, 653, 658, III 97.
- “ Spirit's estimate of, III 486. See Time, how regarded by God.
- “ shortened, II 460.
- “ times and a half, III 99.
- Times, Gentiles, of the, I 243, 406, 419, II 60, 70, 87, 115, 459, 472, 624, 689, 774, III 12, 104, 185, 386, 505.
- “ Messiah of the, III 570.
- “ seven, III 99.
- Times, refreshing, of, II 461, etc.
- “ “ “ Jewish view, II 461, etc.
- “ “ “ meaning, II 463, etc.
- “ Rest of, II 469.
- “ restitution, of, II 425, 461, etc., III 587.
- “ “ “ Jewish view, II 461, etc.
- “ “ “ meaning, II 465.
- “ “ “ the times, II 469.
- Timothy, Epistles to, III 363.
- Titus, Epistle to, III 363.
- Toleration, broad, III 121-2, 143-4.
- Tradition, I 180, 498, 513, 515, III 346.
- “ analogy of, III 343, etc., 345.
- Training school, a, III 445.
- Transfiguration, II 194, 554, etc.
- “ no dream, II 558, etc.
- Translation of saints, II 314, etc., 319, etc., III 588.
- “ “ “ effect, II 327, III 166, 304.
- “ “ “ known, II 326.
- “ “ “ influence of, II 334. See effect.
- “ “ “ invisible, II 317.
- “ “ “ scorned, II 335.
- “ “ “ several, II 329.
- “ “ “ value of, II 333.
- “ “ “ why a, II 332.
- Transposition of subjects, II 525.
- Trees of righteousness, II 590.
- Trials necessary, II 590, 593, 612. See Kings, Priests, Reward, Degrees, etc.
- Tribulation, future, III 118, 154-5-6, 160-1, 164-5, 193, 200, 293-4, 598. See Antichrist.
- “ Jewish, II 60, 181, 190, 663, III 113, 126.
- Triumphal entry, II 759.
- Trouble, unparalleled, future, II 655, 731, etc., 734, etc., 737, etc., 741, etc., 751, etc., 761, etc., 767-8. See Tribulation future, Antichrist, War, etc.
- Trump, II 331.
- Trumpet, the seventh, II 183, 190, 264, 296, 339.
- Trumpets, feast of, II 452.
- Truth, adaptedness of, III 280.
- “ divine, I 155.
- “ triumphant, III 209, 258.
- Turkish Empire, III 126.
- Turneyites, I 571.
- Twelve hundred and sixty days, the, II 755-6.
- “ tribes, the, I 405.
- Twenty-three hundred and sixty days, III 99.
- Types, Gospel, I 630.
- Typical, ark, the, II 437.
- “ Canaan not, III 61.

- Typical, Covenants not, I 291, 295.  
 " Davidic throne not, II 199, etc., 347, etc.  
 " Eden not, II 61.  
 " how applied, I 305, 343, 347, II 51-3, 78, 83, 99, 170, 204, etc. III 61.  
 " inheritance not, II 204.  
 " Jewish nation not, I 406.  
 " Jordan of what, II 393.  
 " Kingdom not, II 524.  
 " Mt. Zion not, III 32, 37, 51.  
 " Sabbath, III 99.  
 " Tabernacle, II 568.  
 " Temple, II 568.
- Ultra-literalism*, I 63.  
 Ultramontaniam, II 143.
- Unbelief, Advents, and the, I 244, 372, 443, 459, 473, 477, II 116, 155, 162, 191, III 134, 142, 185, 195, 198-9, 204-5, 242, 258, 295, 496, 520, 527, etc., 581. See Advents.  
 " Antichrist, and the, III 679, 700, 722, 725, 732, 759. See Antichrist, War, etc.  
 " Apocalypse, and the, III 367, etc.  
 " attacks of, I 61, 589, II 443, 723, 726, 730. See bitterness of, widespread, destructive, etc.  
 " bigotry, and, III 497.  
 " bitterness of, III 130, 154-5, 199, 205, 214, 225, 234, 236-7, 238, 242-3, 280, 294, 496, 499, 500, 508-9, 516, 521.  
 " Chilliasm, and, I 450, 454, 460, II 150, 186, 552, 571. See History of, Heresy, etc.  
 " Church, and the, I 593, 645, 653, 661, III 116, 118, 155, 199, 203-5, 207-8, 210, 217, etc., 222, 225, 230, 234-6-7-8-9, 242, 248, etc., 250, etc., 255, etc., 297, 311, 318, 329, 383, 425, 587. See Kingdom and Church, Church, Dispensation, design of, Election, Wall of partition, etc.  
 " concessions to, I 61.  
 " conscience and, III 285-6.  
 " covenants, and the, I 236, 316, 334, 400, II 138. See Covenants.  
 " credulity, and III 291-3, 495-7.  
 " David, and I 235, 268, 348, 724.  
 " destructive, I 82, II 288, 418, 446, 720, 770, 780. See bitterness of, widespread, Antichrist, Persecution future, War, Trouble, Tribulation, Signs, etc.
- Unbelief, development theory, and the, I 115, 204, 434, 438, 460, 510, II 720, 726, 736, 746, 760. See Humanitarianism, Naturalism, etc.  
 " diversity of, III 280, 288-9, 441, 519, etc. See forms of, Perversions, etc.  
 " faith, and, I 138, 307, II 150, 552, 727, 758, 760, III 283-4, 286-8, 291-2, 495, 497, 511. See credulity of, reason, etc.  
 " forms of, III 280-1, 288-9, 290, 430, 491. See diversity of, Perversions, etc.  
 " future, and the, II 431, 701, 703, 722, 732, 778-9, III 436, 441, 512, 577, 595. See widespread, Antichrist, Persecution, etc.  
 " heathendom, and, III 505.  
 " history, and, II 776.  
 " hope, and its future, II 429. See future.  
 " humanity of Jesus, and the II 700.  
 " humility, and, III 497.  
 " Incarnation, and the, I 571, III 528.  
 " Inexcusable, III 238, 241, 256, 280, 283-4, 285, 289, 290, 292-3, 328-9, 440, 470-1, 476, 479, 483, 486, 489, 490, 494, 496, 527, etc., 533.  
 " Jewish, and, I 424, 427, 446, II 493, 507. See Jewish for extension.  
 " Jewish nation, of the, III 126. See Jewish nation.  
 " Judging, and, II 360.  
 " Kingdom, and the, I 190, 193, 424, 429, 459, 510, 622, 629, II 200, 340, III 484-5-6, 487-8, 502, 520, 528, 546, 572, 575. See Kingdom, Reign, Covenants, etc.  
 " Kinghip of the saints, and the, II 593, 597.  
 " Messiah, and the, III 155, 295-6, 474, 512, 513, 516, 520, 533, 537, etc., 599, 567-8, 573-8, 580-1. See Incarnation, etc.  
 " miracles, and, II 758, III 78, 220, etc., 239, 281, 288-9, 295-6, 472, 521, 533. See Supernatural, Resurrection, etc.  
 " natural religion, and, II 505. See Naturalism, Humanitarianism.  
 " New Jerusalem, and the, III 48.  
 " prophecy, and, I 164, 169, 233, 278, II 89, 99, 149, 154, 722.

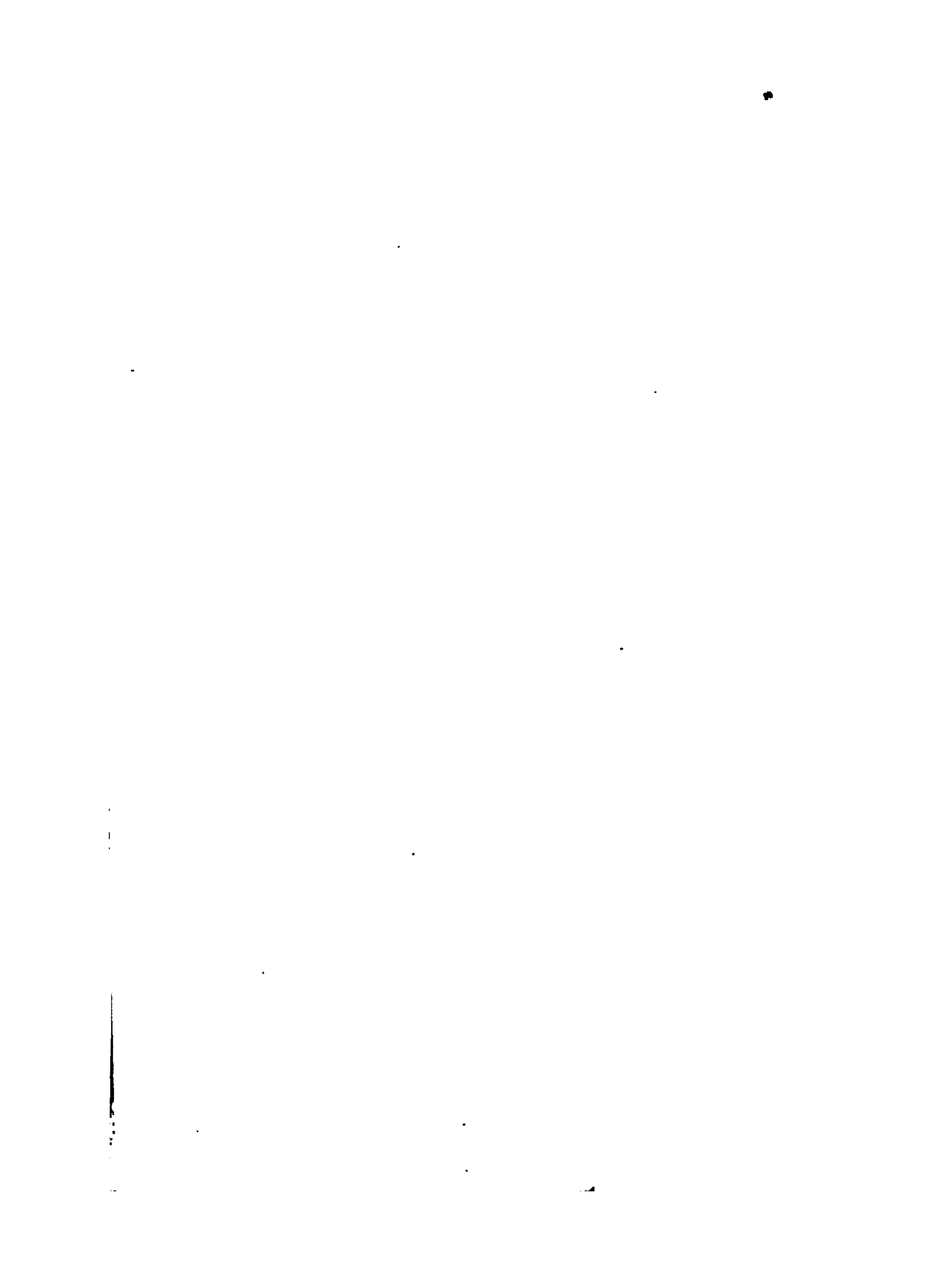
- 728, 760, **III** 131, 237-8, 240, 242, 255-6, 288, 489.  
**Unbelief**, reason, and, **III** 288-9, 291-2, 430, 436, 441, 490, 520, 511.  
 " redemption, and, **II** 708.  
 " reigning, **II** 571, 770.  
 " responsibility of, **III** 529. See inexcusable.  
 " resurrection, and, the, **I** 801, **II** 262, 312, **III** 524-5.  
 " revelation, and, **II** 574.  
 " salvation, and, **III** 279, etc., 288, etc., 436, 441, 469, 470, 476, 562.  
 " saying of Jesus, and the, **I** 630.  
 " science, and, **III** 468-9, 470-1, 492, etc., 496, 498-9, 507-511.  
 " signs, and, **III** 136, 165.  
 " supernatural, and the, **III** 133, 202, 220, etc., 239, 278, 281, 288-9, 201-3, 295-6, 472-4, 476, 479, 483, 496, 506, 510. See miracles.  
 " suppression, and, **II** 288.  
 " Theocracy, and the, **I** 238, 316, 411, 428. See Kingdom, Unbelief and the Kingdom.  
 " translation, and the, **II** 335.  
 " widespread, **I** 84, **II** 106, 162, 475, 688, 720, etc., 723, etc., 779, etc., **III** 115, etc., 118, 121-2, 130, 133-4-5-6-7-8-9, 140-3-4-6, 154-8, 201, 205-6, 208, 218, etc., 239, 248, etc., 251-3, 258, 278, etc., 292-4, 297, 437, 440, 507, 508-9, 577.  
 " worship, and, **II** 727.  
**Unchangeable**. See Christ, Covenants, Oath, Faithfulness, Priesthood, Kings, etc.  
**Unclean spirits**, the three, **III** 162, 373.  
**United States**, the, **II** 743, 778-9. **III** 15.  
**Union of Church and State**. See under Church and State.  
 " " believers, **III** 123, 144.  
 " " " future, **II** 745.  
 " " saints with God, **II** 588, 615.  
 " " Old and New Testa. **I** 157, 288, 383, 418, **II** 51, 111, **III** 111, 131, 242, 471.  
**Unitarianism**, **III** 534.  
**Unity**, **I** 594, **II** 295.  
 " attained, how, **III** 837, 595.  
 " Church of the, **I** 637.  
 " Epistles, of the, **III** 861, etc.  
 " Gospels, of the, **III** 850, etc.  
 " manifested, **III** 835, etc., 588.  
 " race, of the, **II** 774, **III** 500.  
 " saints of, **I** 675.  
**Universalists**, **II** 366, 631, **III** 262.  
**Universe**, the, **III** 439, 446.  
**Urim and Thummim**, **I** 219, **II** 758.  
*Vanity of worldly expectations*, **II** 225.  
**Vaticanism**, **II** 154. See Papacy.  
**Vaudois**, **I** 531.  
**Veil Jewish**, the, **II** 661.  
**Vengeance**, **II** 742, etc., 766, 768, 771-2, 773, **III** 22, 80, 129, 184-5, 189, 391, 404, 437. See War, Antichrist, Imprecatory Psalms, etc.  
**Verbal inspiration**. See under Inspiration.  
**Vials**, **II** 686, 689, 717, 760, 764, **III** 372-3.  
**Vindictiveness**, alleged, **II** 736, 771.  
**Vintage**, **III** 382.  
**Violence used**, **I** 674, 680, 686, **II** 102, etc., 105, 109, 701, 740, etc., 776.  
**Virgins**, parable of the ten, **II** 24, 322.  
**Visibility of the Kingdom**, **I** 351, 364, 369, 564, 569, 573, 575, 641, 648, 651, 655, 660, 674-5, 683, 692, **II** 33, 44, 46, 92, 97, 117, 123, 204, 340, 343, 348, 504, 513, 532-3, **III** 43, etc., 460, etc., 493, 465, 528, 544-5, 548-9, 552, 582, 584, 587. See Covenants, Inheritance, Kingdom, Reign, Kings, etc.  
**Visible glory**, **II** 146, 176, 178, 188-9, 220, 345, 348, 351, 395. See Kings, Priests.  
 " reign, **II** 340, etc. See Reign, Kingdom.  
 " " objections, **II** 844, etc., 346, etc., 348.  
**Vision sealed**, **II** 661.  
**Voice**, **II** 331.  
 " of the Lord, **III** 406.  
**Von Buttlar (Eva)**, **III** 51.  
*Waiting*, **III** 180, 186, 322.  
**Waldensians**, **I** 112, 324, 521, **II** 265, 676, 680.  
**Wall of partition**, **I** 393, 405, **II** 96.  
**Warning given**, **II** 186, 390, **III** 95, 108, 110, 118, 132, 135, 151, 165.  
 " lack of, **III** 119, 197-8, 228.  
**War**, continuing, **III** 129, 152.  
 " ended, when, **II** 770.  
 " future, **II** 102, etc., 105, 109, 204, 751, etc., 758, etc., 766, etc., 770, **III** 161, 165, 391, 578, 591, 598.  
 " future religious, **II** 655, 725, etc., 738, etc., 743, 751, etc., 759, 760, 766, 768.  
 " Psalms, **II** 768. See Imprecatory Psalms.  
**Washing of regeneration**, **II** 478.  
**Watch**, implication of, **III** 94.  
**Watchfulness**, caution too, how violated, **III** 101, etc., 116, 119, 135-6, 165-6, 168-9, 197-8, 219, 222, 225, 237-8, 258-9.  
 " enjoined, **III** 95, 97-9, 106, 108, 119, 132-3, 135, 141, 159, 166-7-8, 180, 236,

- 258, 299, etc., 306, 322, 384.
- Watching, **II** 326, 332.
- Way, the narrow, **III** 186.
- “ smallness of the, **III** 562.
- Wealth, **III** 132, 152.
- “ its influence, **III** 129, 152.
- “ of the church, **III** 129.
- Wedding, **III** 301, etc.
- Weeks, the seventy, **II** 659, etc., 718.
- Westminster Assembly, **I** 531-2, **II** 220, **III** 176, 182.
- Whitbyan view, **I** 878, 525, 528, 530, 532-4, 547-9, **II** 150, 158, 155, 163, 215, 216, 217, 220, 265, 284, 378, 772, **III** 184, 170, 172-3, 176-7, etc., 179, etc., 181, etc., 197, etc., 199, 215, 236.
- White Brethren, **II** 567.
- “ horses, **II** 580.
- “ (Mrs.), the prophetess, **II** 323, **III** 163, 264-6.
- Whore, the, **II** 683-4, 756.
- Wicked, dead raised, **II** 278, 286.
- “ “ “ not with saints, **II** 273, etc., 275, 278.
- “ “ “ not with saints, why delayed, **II** 289, 290.
- “ destiny of, **II** 387, 578, 581, 595, 743, 772.
- “ morning, and the, **II** 416.
- “ removed, **III** 185, 189.
- “ salvability, and, **II** 468.
- “ see the saints honored, 594-5, 740.
- Wickedness, future, **II** 105, 128, 186, 743, 748, 750, 772. See Antichrist, Signs, Unbelief, etc.
- “ increased, **III** 123, 127, etc., 131, 144, 147, 160, 164-5, 183, 185, 188, 194, 197-8, 293-4, 362, 437. See Unbelief, etc.
- Wickliffites, **I** 521, **II** 676.
- Wilderness, the, **II** 326, **III** 21-23.
- Wilhelminian, **III** 70.
- Wilkinson (Jemima), **III** 70.
- Will, the Divine, **III** 597. See Divine Purpose.
- “ of God done, the, **III** 444, etc.
- Willful people, a, **III** 591.
- “ understand, the, **III** 97, 108, 151.
- William and rulership, **II** 580.
- “ true, **III** 441.
- “ worldly, **III** 297.
- Witness, Gospel a, **III** 117, 137, 141, 169, 192, 197, 200, 204.
- “ of the Spirit, **I** 67.
- Witness, **II** 186, 238-9.
- “ two, **II** 706, 756.
- Word, of the, **III** 431, etc.
- Word, of the, **I** 337, **II** 82.
- “ extent of, **III** 130. See Scriptural.
- Work, God's accomplished, **III** 545.
- Works, good, a test, **II** 387, 390.
- World to come, **I** 833, 614, 642, **II** 396, 404, 420, 514, 546, 598, **III** 587.
- “ “ “ Jewish usage, **II** 404, etc., 448, etc.
- “ “ “ meaning of, **II** 406.
- “ conversion of the. See Conversion.
- “ Whitbyan theory, Millennium, etc.
- “ destruction of by fire, **II** 427, 506, 510.
- “ “ “ “ freezing, **II** 428-9.
- “ dominion, **I** 361, 573, 701, **II** 23, 33, 44, 97-8, 117, 127, 440, 776. See Kingdom, Reign, Jewish supremacy, Christ, etc.
- “ end of the, **II** 420, etc., 424, 427, etc., 431, etc., 492.
- “ foundation of the, **I** 84, **II** 375.
- “ history of the, **III** 427, etc., 588.
- “ love of the, **III** 115.
- “ old the, meaning of, **II** 425.
- “ perpetuity of the, **II** 427, etc., 514. See Earth, etc.
- “ population of the, **III** 201.
- Worlds, government of other, **III** 443, etc.
- “ inhabited, **III** 443, 445, etc., 562.
- “ intercommunication of, **III** 563.
- “ plurality of, **III** 445, 563.
- Worship of Antichrist, **III** 161.
- “ idol, **III** 161, 163.
- “ unbelief, and, **II** 727.
- Wrath of the Lamb, the, **III** 22, 295, 391.
- Wrestlers, **III** 70.
- Writer, Jesus no, **I** 271-2, 627.
- Writers, Chilastic, **I** 546.
- “ controversial, **I** 547-8.
- Year-day fulfillment, **II** 686, 717, 755-6, **III** 183, 374.
- “ of Jubilee, **II** 453, **III** 182.
- “ the Redeemed, **II** 768.
- “ Sabbatical, the, **II** 452, **III** 90.
- “ of Release, **III** 99.
- Years, one thousand, the, **II** 409, 456, 504, 528, 681, 638.
- “ one hundred and forty-four thousand, **II** 822, 831, 330, **III** 126, 160, 163, 263, 266, 375.
- “ prophetic, **III** 99.
- Young (Brigham), **I** 618.
- Zeal, mistaken, **I** 13. See Heresy-hunting.
- Zebedee's children, **I** 464, 585.
- Zion, **II** 52, 72.
- “ Mt., no type, **III** 32, 37, 51.
- “ “ an inheritance (Christ's), **III** 49, 50.
- Zionites, **III** 51.
- Zoharites, **I** 54.

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